

punishment of the wicked for their sins during the time God may see fit to continue their souls in life, before their final blotting out.

Neither do they deny the immortality of the righteous as the free gift of Christ.

What is wanted, is the testimony of the *Word of God* in relation to the *Immortality of the Soul, apart from Christ*; that gainsayers may be forever silenced, and the doctrine so long held in the Churches, be placed on an unassailable foundation.

Yours,

MORE LIGHT.

AFTER DEATH.

In this article we wish to place before the reader a few thoughts on the state after death, in the hope that they will commend themselves to his judgment and heart, and tend to increase his interest in, and affection for, that state to which he is fast hastening, and which to him may be very near. We must, first of all, say that we believe there is what is generally called an intermediate state. By this we mean a state intervening between two other states. Youth is the intermediate state between childhood and manhood, and manhood the intermediate state between youth and old age. We understand by the intermediate state, not the Roman Catholic purgatorial state, but the state between death and the resurrection. What can we know of this state? It is one of which we naturally wish to know something. We all have some there whom we loved dearly while here, and we shall, in the lapse of time, ourselves be in it. It is obvious that a knowledge of that state which will be satisfying, can be derived from no purely human source, for it entirely transcends mundane experience. It is beyond the ken of all around us, and none who have entered have ever returned to give us the benefit of their experience. After death the place that knows us now, shall know us no more for ever. Whatever knowledge, then, we have of the state between the dissolution of soul and body at death and their re-union at the resurrection, of a certain and infallible kind, is derived from the word of the most High. All other knowledge of the unseen is speculative, and therefore not infallibly certain. Speculative knowledge, however, may be of such a nature as to reach the highest degree of probability, and be received and believed as readily as a certainty. The highly probable, though not absolutely certain, may be reached by reasoning analogically from the known to the unknown. Whatever conclusions we arrive at concerning the unseen state, when based on the revealed word of God, and in harmony with it, are to be rested upon with the utmost degree of confidence.

Looking at the matter in this light, we observe that the intermediate state is a state of life. In our present state we have a complex being, compounded of soul and body, the one possessing lineaments akin to all spiritual existence everywhere, the other possessing properties akin to all material existence in the limitless creation. Setting aside the essential distinction between soul and body, some have declared that death is total, extending to both of the component parts of our nature, and that