

state which intervenes death and resurrection, and it only remains to ascertain whether we shall know each other in our risen bodies, in our fixed eternal estate, and it need scarcely be urged, that if we know each other in the separate condition, with what certainty we can look forward to recognition when spirit and body are again united, for if identity is not lost when the spirit is separated from the body, we may assure ourselves that identity will not be wanting when body and spirit are again joined together. Scripture however does not leave us to conjecture on this point.

In the scene on the Holy Mount, where Peter, James and John were eye witnesses of the power and coming of our Lord Jesus Christ, we find, *Moses* and *Elijah* talking with Jesus, Moses who had passed into the disembodied state, and Elijah who was translated without seeing death. The former the type of that portion of God's people who have fallen asleep in Jesus; the latter the type of that portion of God's people who will be alive at the coming of the Lord, and who like Elijah shall be translated, caught up to meet the Lord in the air. Hence it is unscriptural to state that, "It is appointed unto *all* men once to die," for scripture nowhere asserts it, but it is indeed expressly negatived by St. Paul, in the 4th chapter of 1st Thessalonians, and again, if there could be a stronger negation, in 1st Corinthians xv. 51, where he expressly states that "we shall not all sleep."

In this blessed scene on the mount, we find, if Moses was known, so also was Elijah. But further, we read, that at Christ's death the graves were opened, and many bodies of the saints which slept arose and came out of their graves after His resurrec-