

take that it is impossible to learn the will of God when they leave this world. I do not know where the idea sprang from. I think it came from some of the monkish cells of the old Romish Church, descending down through the various sects that have come out from that Church. Why should not a person when out of the body be able to understand as when in the body? If we believed like some of the people of India, that when the spirit leaves the body it goes back to Brahma, or emerges into the generally diffused spirit of the universe, then we might conclude that they would not understand anything when they leave the body. If the spirit becomes a nonentity when it is disembodied we might have reason for entertaining such a notion. But we understand that the spirit is the real man, and that the body is but the outside covering; that when the change we call death comes, the body returns to the earth as it was, but the spirit returns to God who gave it. That the spirit is the actual person, that which thinks and reasons, the body being but the medium conveying impressions to the real man operating inside of it. That when the spirit is liberated, although not subject to the same laws as when in the tabernacle, yet it is the same person, a son or daughter of God; a being capable of thinking; of receiving inspiration; of accepting or rejecting that which is presented; and therefore is a subject of salvation. If not, why not? What is the reason? I think we will find when we shuffle off this mortal coil, when we get rid of the trammels of the mortal body, and enter into the spirit state, we shall be if anything more intelligent than when in the body. We shall not be bound by the same laws that now bind our mortal flesh, and

we will be able to comprehend a great many things which were very hard for us to get a little inkling of while in the mortal tabernacle. "Well," somebody may say, "that is very reasonable; but how does it coincide with the Christian religion, with the doctrines laid down in the Scriptures?" Let us see. Jesus Christ, we read, was put to death by wicked men. They took His body down from the cross and laid it in a new tomb hewn out of the rock. But where was Jesus? That was not Jesus in the tomb. It was his mortal body that was laid away. Where was Jesus? People generally suppose that He went to heaven. Stop a moment. After Jesus Christ was raised from the dead a woman whose name was Mary, was weeping at the sepulchre, when Jesus appeared before her. Mary stepped forward apparently to embrace Him, whereupon He said to her: "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Three days had elapsed between the time when the body was taken down from the cross—the time when he said, "Father, into thy hands I commend my spirit," and the time of His resurrection. Where had He been in the interval? Peter tells us in his first epistle, 3rd chapter, from the 18th to the 20th verses: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah." It appears that after being put to death He went