

*Does the memory of one's life in the ante-mortem state persist in the post-mortem state?* If we never really forget anything, so that under hypnosis we are able to reach back and remember the most minute details of our childhood, or so that a person facing imminent peril of death may, in a few moments, relive an entire lifetime, or so that elderly people begin forgetting the recent past but begin remembering with great vividness the distant past, then will the memory of our life in the ante-mortem state become immediate, clear, vivid in the disembodied state? Will the criminal or vicious acts, the bitter words that can never be recalled, the impurity which tainted the life of another as well as our own, the greed of gain, the life that fared sumptuously every day, the dishonesty and the fraud which passed for wisdom, the zeal for God that was not according to knowledge, the hollow formalism, the life self-centered in its love of praise or power -- will the memory of all these things come back to exercise a terrible retribution?

*Will it be possible in the Intermediate State to experience a godly repentance deeper and more agonizing than any that had been possible in this life?* If, with a clearer conception of the truth of God than had been possible in this life, and a more complete understanding of the relations between the holiness of God, the will of God, the true nature of sin, the righteousness of Christ, and the beauty of personal holiness, a deeper, more thorough repentance is possible, will there be provision for such growth? If such deep, thorough repentance for sin is an indispensable condition for growth in holiness, will there be room for such advancement?

*Will there be opportunity in the Intermediate State to grow in the knowledge of divine truth?* Will the transition from our present partial knowledge to that state of full knowledge be instantaneous, or may it be thought of as gradual? Will one who dies in infancy, or idiocy, suddenly gain full knowledge? Will there be a development of capacities that are now latent, as well as an extension of the range of action of capacities that are now vigorous and strong?

*Will there be, in the Intermediate State, a mutual recognition among those who are partakers of the inheritance of the Kingdom?* Must all personal affections, all loves, all friendships be cast aside in that state?

It is easy to ask hard questions, after the fashion of the medieval