

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

Physical Sensation after Death.

But his flesh upon him shall have pain, and his soul within him shall mourn.—Job xiv : 22.

WAS it not the opinion of the ancient Jews that the soul retained somewhat of the sensation of the flesh until the body had entirely dissolved?

It would not be strange if such were the fact, considering the proximity of the Jews to the Egyptians; since the Egyptians held the notion that the continuance of the soul's existence depended upon the preservation of the bodily organism, a notion which led to the embalming and secure burial of the corpse. Tacitus distinctly ascribes this notion to the Jews as its originators. There are also some Old Testament texts which at first glance seem to convey such a belief, e.g., Job xiv : 22, speaking of a man as dead, it adds, "*But his flesh upon him shall have pain, and his soul within him shall mourn*"; and Isaiah lxvi : 24, "*They shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched.*" Dillman and others regard these texts as proving that the Jews held to the doctrine of physical consciousness in the grave. *Delitzsch* regards the pain of the soul as merely sentimental, "the process of the corruption of the body casts painful reflections into the departed soul." *Prof. Davidson* admits thus much to have been the Jewish notion.

"There are two ideas expressed: (1) That the body in the grave, being that of a still existing person, feels the gnawing and the wasting of corruption, and that the soul in sheol leads a mournful and dreary existence; and (2) that these elements of the person, though separated, still belong to the person." *Prof. Evans* says: "*By poetic personification the*

moldering flesh is here represented as sharing the aching discontent, the lingering misery of the imprisoned soul." Similarly *Dr. Barnes*: "It is by the imagination that pain is here attributed to the dead body."

Prof. Löchler inclines to the opinion that the Jews believed "that man carries with him to sheol a certain corporeality (a certain residue, kernel, or some reflex of the earthly body)."

These passages, taken in view of the after revelation through Christ, may serve as illustration of how He delivered those "who all their lifetime were in bondage through fear of death," as well as of the growing dawn-light of the historic Scriptures.

False Witnesses at Christ's Trial.

Now the chief priests, and elders, and all the councils sought false witness against Jesus, etc.—Matt. xxvi : 59.

CHRIST still in the judgment hall of the world and false witnesses still appear.

I. Some of them are "his own." The very leaders of religion. Scribes and Pharisees. Teachers who bear His name and take from Him His crown. Deny His divinity or His vicarious atonement. Professors of faith in Him, who possess nothing of His character, and by their spirit and conduct deny the Lord that bought them, and crucify Him afresh. Real Christians, who yet, by doubt and fear and despondency, testify that He is not such a Saviour as He claims to be.

II. Infidels, rationalists and materialists, who claim to have examined His credentials, to admire His teachings, character, etc., but deny His claims and power to save, disputing the reality of the salvation His disciples profess.

III. In the midst of these clamorous false witnesses, Christ's character and work perennially vindicate them-