

In the face of such an emphatic enunciation of the principle of man's complete subjection to death, on the part of the psalmist, we wonder how men can profess to believe and teach man's inherent immortality, a doctrine which is without the least warrant from Scripture, unless the statement of the Serpent contained in Gen. iii. 4, is to be regarded as such.

Isaiah treating of the same subject says:—

"The voice said, CRY, and he said, what shall I cry? All flesh is grass, and all the goodliness thereof as the flower of the field; The grass withereth, the flower fadeth; Because the spirit (*ruach* or *breath*) of the Lord bloweth upon it; Surely the people are grass; The grass withereth, the flower fadeth, but the word of our God shall stand for ever."—Isa. xl. 6-8.

Then Peter reasserts the same solemn fact of man's fleeting nature, in almost identical language, thus:—

"For all flesh is as grass, AND ALL THE GLORY OF MAN, AS THE FLOWER OF GRASS: The grass withereth, and the flower thereof falleth away; But the word of the Lord endureth for ever."—1 Pet. i. 24.

Let the reader mark well the language of Peter in this case; He not only says that all flesh is as grass, but to leave no room for equivocation on the basis of an assumed distinction as between man's physical organism, designated in the text quoted, "flesh," and the "immortal soul" of popular tradition, he emphasizes his words by saying, "AND ALL THE GLORY OF MAN, AS THE FLOWER OF GRASS."

Is it possible to believe that Peter could have spoken thus of the nature of man, had he been a believer in man's natural immortality? We think not, for had he believed that man was possessed of an immortal soul, he would have recognized that feature as being *man's highest glory*, which, being immortal, could have borne no resemblance to the transient nature of the flower of grass.

In the further prosecution of our inquiry as to the testimony of Scripture, regarding the human Soul, we will now undertake to prove that

SOULS CAN BE SLAIN OR DIE,

which we feel sure can be both easily and satisfactorily accomplished, if satisfaction depends upon clear and indisputable evidence as to what the Scriptures teach, relative to the question under discussion, as may be gathered from the following:—