

and that must be consonant with the plain instructions given by Christ elsewhere. It obviously presents a contrast between two characters; the one living in luxury and worldly pleasure, regardless of God and His needy and afflicted people, and the other a pious sufferer; but after their deaths the scene is reversed. The godly man is comforted, while the impious is tormented. This view is corroborated by the proposal to send one "from the dead," ver. 30. It exactly accords with the tenor of Scripture. (See Ps. xvii. 9-15. xaxiv. 19, 21. lxxiii. 2-18, 24. Zeph. iii. 12. Matth. xxv. 41, 43. Luke vi. 20-25. James v. 1-11. Rev. vii. 14-17.) Mr. B. says, "The rich man denotes the Jewish nation. . . the poor man. . . the Gentiles," &c. Here, then, we have the strange anomaly of unbelieving Jews, who are almost frantic if any of their brethren embrace the gospel, praying that the gospel may be sent to their unbelieving brethren! And is there, indeed, "a great gulf fixed" between Christians of other nations and the Jews, which none of the Jews can ever pass over to come to the Christians? (Eph. ii. 13-18.)

Surely the putting of such glaringly inconsistent constructions on the plain language of inspiration clearly demonstrates, that the system which demands it must be erroneous.

6 *Gross misapplications of terms and texts.* Numbers of these have been already presented; and my limits will not permit me to notice many more under this head. There are frequent instances in languages generally in which the same word occurs in different senses. The particular meaning in each case can usually be ascertained from the nature of the subject, the context, the scope of the writer, &c. The sincere inquirer after truth carefully observes these distinctions. But Mr. B. (p. 11.) regardless of them, undertakes to fur-

nish direct proof of the mortality of the human *soul* from Ezekiel xviii. 20. "The soul that sinneth, it shall die." It is well known, however, to all acquainted with the languages, that the Hebrew *nephesh*, as also the Greek *psuche*, frequently rendered "soul," denotes likewise the *life*, and sometimes the *person*. (Gen. xii. 5.) We often use the word 'soul' in this sense. That it is so used in Ezek. xviii. 20, is manifest; for the prophet was stating that each person is answerable only for his own sins, and so he says, "The soul [person] that sinneth shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."

Though the words noticed are employed in other senses, it does by no means thence follow, that they do not, both in the Old Testament and in the New, denote the rational and undying principle in man. (See Gen. xxxv. 18. xlix. 6. 1 Kings xvii. 21. Ps. xxiii. 3. xlii. 11. ciii. 1. Matth. x. 28. xi. 29. Heb. xiii. 17. 1 Peter ii. 14, 25. John iii. 2.)

Our author—or rather Mr. Grew, to whom, as well as others, he is largely indebted for his criticisms—blames the Translators for rendering the word *psuche* both "life" and "soul" in Mar. viii. 35-37; but they did right. The word *pneuma* is translated "wind" and "Spirit" in one verse, (John iii. 8.) with undeniable correctness. In the passage cited from Mark Jesus was contrasting temporal life with eternal life, which is the salvation of the soul. (Heb. x. 39.) He required His professed disciples, should occasion render it needful, to lose the former 'for His sake and the gospel's, in order to secure the latter. When, therefore, the word referred to this, it was evidently proper to render it "soul." So our Lord said, (Jno. xii. 25.) "He that loveth his life shall lose it; and he that