

sufficient evidence that when they spoke of death in its primary sense, they did not intend to affirm that the dead had "utterly and wholly ceased to be."

Another point requires to be noticed in connection with this word. What Annihilationists assert is the primary meaning of death is a purely SECONDARY MEANING, of which there are occasional examples in classic, and even in theological Greek. But it is only the perverting influence of a Materialistic philosophy, which in view of the facts we have adduced, could ever lead any one to mistake it for the primary sense of the word. Like nearly all our terms, which represent abstract ideas, the word DEATH passes from what falls under the senses to what, in a higher department, is supposed to be analogous. Between those familiar sensible phenomena, which the word primarily represents, analogies are easily traced in a higher region, out of which spring secondary meanings of the word death. To illustrate; When a living creature dies, the body is dissolved into its elements. Following this analogy, a writer may affirm or deny the death of the soul, when he wishes to assert or repudiate the notion of its continued existence. In the one case, he designs to affirm that the soul cannot or will not be resolved into simpler elements, and thus pass away; while in the other he makes the opposite assertion. But this is a purely secondary meaning of the word, which became necessary, when men began to indulge in abstract speculations. Again, when a living creature dies, physical decay sets in, and putrefaction, with all its loathsome accompaniments, follows. Pursuing this analogy, death when applied to the soul, represents the decay of moral principle or character, and all the loathsomeness of a depraved heart and life; in one word, moral and spiritual death. But this is not more certainly a secondary meaning of the word death than the other.