

nature, which we speak of as the soul or spirit, the properties of each nature are predicated of the person, so that we recognize them as peculiarly our own. If this view of the nature of man is correct, physical death may be nothing but the result of the separation of soul and body. And the dissolution of the body, consequent upon this separation, supplies no presumption that the soul, which consciousness reveals as one and indivisible, is subject either to decay or dissolution.

The second view is that presented by Materialism, which ignores or denies the distinction between mind and matter. This philosophy regards the soul as a function of the body, and views thought as the product of highly organized matter. Those who embrace this system necessarily believe that when the body is dissolved by death, the soul ceases to exist. The elements, which combined make up the organism called man, are at death separated, and enter into new combinations, and go to make up other organisms.

Adam was as much non-existent after his death as before his creation. The elements out of which he was formed alone remained. White and Hudson avoid committing themselves definitely to Materialism, but the drift of their statements and reasonings is unmistakable. Hudson speaks of "the prevalence of a materialistic philosophy which has frequently attended the doctrine which we maintain," and he states it as his opinion, "that speculative Materialism is not to be for itself condemned."—Debt and Grace, pages 243, 246. But this Materialistic view of man's nature, even where it is not openly avowed, underlies the doctrine of "Conditional Immortality," and rules the interpretations of Scripture given by its advocates.

In this paper, passing over matters of subsidiary importance, I shall confine attention to one or two central points, on which the whole discussion chiefly turns. The controversy hinges largely upon the meaning which the advocates of Conditional Immortality

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