

(c) We have seen that the doctrine of Conditional Immortality is self destructive, and that we are compelled either to abandon the hope of a resurrection, or to renounce the assumption that death is the extinction of being. It is surely quite unnecessary to pursue any of the other converging lines of Scriptural evidence which go to show that Conditional Immortality has no foundation in the Word of God.

We are, however, frequently reminded, as if it were decisive of the whole question, that the Scriptures assert that "God only hath immortality." But those who urge this argument, should remember two things, viz., (1) that when these words are taken without restriction, they exclude Conditional Immortality, as truly as a natural immortality, bestowed by God on the entire race at creation, and continued to them in accordance with his unchanging purpose, and (2) when the words are taken with the Scriptural limitation, which would make them consistent with the doctrine of Conditional Immortality, they are equally in harmony with the ordinary doctrine of the Christian Church. All they teach is the unquestionable, but most important fact, that God has immortality IN AND OF HIMSELF. His is underived and independent, while that of the creature is derived and dependent. God's being, his wisdom, his holiness and all his perfections, belong to him in a way that nothing can possibly belong to the creature. Ex. iii. 14, Rom. xvi. 27, Rev. xv. 4 and 1st Tim. vi. 16. And from the beginning, the Christian Church has been careful to ascribe no immortality to man which is not derived from God, and dependent on his sustaining power.

We are also sometimes asked, whether it is not an abuse of language to force such words as "destroy" and "perish" to mean endless conscious misery. Those who remember that Christ came to save the LOST (Gr. destroyed) will not allow this question to shut them up to annihilation. Those who ask it, probably do not mean to impose on their readers. Through mental confusion, they