

Nor are their conceptions of the nature of life any the less exposed to the commiseration of all sensible and pious people. Such passages as, "This is *life eternal* to know thee the only true God and Jesus Christ whom thou hast sent," "He that believeth on the Son of God hath *everlasting life*," and "Reckon yourselves to be *alive* unto God" demonstrate we think that as death is a separation from God's fellowship, life, its opposite, consists in our being united spiritually to him who is emphatically "*Eternal Life*." Immortality, then, or eternal life does not consist in a bare eternal existence, or insipid being, but in an eternal well-being in communion with God. God only has immortality, but it is nowhere said that God only has everlasting being, and while it is fearfully true that none will have immortality but those who seek it, it is not said that none but these shall have eternal existence. Life and existence are not synonymous, death and non-existence are not synonymous words.

The only sort of life that some good people can conceive of is that which God breathed into Adam's nostrils; and as all children have nostrils too, they are all capable of enjoying "the life of God," but as soon as they lose the use of that function they are in every sense of the word *dead*. And although it is admitted that God will raise up all from the dead to the full enjoyment of the nostrils again, for a short time, the wicked will soon be deprived of this blessing by the second death, while the righteous will be permitted to exercise this important muscular power forever, and so have everlasting life! What a blessed thing it will be to have nostrils!

Let no one say this is unwarrantable ridicule—it is only stating an immensely hideous doctrine in its own disgusting deformity. It is simple, unpolished materialism that denies the doctrine of spiritual life and death. Whoever denies that the human spirit may exist in a state separate from the body, and that it may be either dead or alive to God in that state, is responsible for all the consequences of the baldest Sadduceism. When they denied that men had spirits that could be conscious out of the body they naturally enough denied the existence of angels (who are spirits) and the resurrection as well as the immateriality of God himself. As angels confessedly were not possessed of corporeity, they were regarded as the fabulous productions of Pharisean creation. Although taught by the Saviour that God was a Spirit, they believed it not, but regarded him simply as the perfectly symmetrical