

TIONAL IMMORTALITY, by which they mean that eternal existence, in the case of man, is **CONDITIONED** on his union to Christ. All who reject Christ, or come short of an interest in him, are blotted out of existence.

3rd. That there shall be a general resurrection and judgment of the whole human race, and the wicked, having been raised up, shall have inflicted on them such punishment as will issue in their annihilation, or in the final extinction of their being. Some suppose that this issue will likely occur immediately after the general judgment, and others that it will be reached only after a period of sufferings, protracted, it may be, for "ages of ages."

The importance of this discussion is apparent at the first glance, and a careful study of the relation which one part of the system of truth sustains to another, deepens our sense of its vital nature. Edward White repudiates the notion that the agitation, which he is aiding, deals merely with the "simple question of the retribution of sin." "It is a movement," he says, "for the reconstruction of anthropology and theology from one end to the other."—Vide Report of Conference, page 31.

In this discussion we shall appeal, not to philosophy, but to Divine Revelation. There can be no doubt, however, that the doctrine of "Conditional Immortality" is linked so closely in the minds of its advocates, with a peculiar philosophy of human nature, that they seem unable to read the Scriptures, save through the glass which their philosophy supplies.

There are two views of human nature, radically distinct, on which the Scriptures cast some light, and which cannot but influence the manner in which we regard the points raised in this discussion.

The common view of mankind, and of the Christian church, is that two distinct substances, mind and matter, or soul and body, are united in man. And while the personality resides in the higher