

## REMARKS. ETC.

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THE author of this Sermon displays learning, genius, and talent worthy of a better cause: for the intention of the work is to prove that there will be no punishment for sin after the present life.

The first page is a good specimen of sophistry, meant to show that though Life and Death are set against each other in the text, yet it does not follow that both are meant to be Everlasting; and it is added as he proceeds, that although Everlasting Life occurs fifty times in the Scriptures, that the phrase *Everlasting Death* is not to be found once.

Very true. The sacred writers did not think proper to designate *that* an everlasting operation which is but the event of a moment. Who does not know that death is the instant separation of life from the body, which is the subject of this change; and the body, in the state after death, must remain dead, or without life, unless a resuscitation takes place.

With regard to man, death separates not only life, but it separates the soul from the body. Dust then returns to dust, but the spirit returns to God who gave it.\* The body, however, may be resuscitated by the power of God, and we are informed that it will actually be raised again, and, by a process of which we, of course, are ignorant, will be made immortal as the soul itself—"For this mortal must put on immortality."

But we are informed by the Holy scriptures that another death will take place, and it is therefore called "the Second Death." Our blessed Saviour proclaimed it when he said—"Fear not them which can kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell."

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\* This text does not say the spirit returns for the purpose of entering into a state of blessedness; but, as we are informed by the whole tenor of scripture, for coming to judgment.