

fore us, that we will still farther imitate the religious relatives around us who began measurably in the spirit and are being made perfect in the flesh?

It is safe, it is always safe, it cannot be otherwise than safe, to adhere strenuously and scrupulously to the inspired examples and the infallible precepts. We cannot think, and therefore we do not say, that a brother keyed upon so large and hearty a principle as the reputable Franklin will ever be drawn away from the main beauties and celestial simplicities of the Lord's spirituals. It would be contrary to every rational expectation to look for it. We have all at present, it is devoutly hoped, too much of the primitive unction to permit of a serious alienation from the pure divinity of the sacred oracles through the power of publication societies, missionary societies, or evangelist convocations for ecclesiastic decisions such as they had in Illinois last year; but little germs, on which we may trample just now, may, in the nature of things, grow up and ripen into a very troublesome and dangerous crop. Nay, even now the mischievous seed is yielding its mischievous fruit in advance of the ripe product.

D. O.

MODERN SADDUCEEISM.

The immediate object of this essay is to make an exhibit of a certain error, adopted by certain religious philosophers touching the words Life and Death, that greatly dilutes the portentous force and eternal bearings of these interesting and solemn terms. Notwithstanding the bible is full of such passages as, "He that loveth not his brother abideth in death" "you hath he quickened who were *dead* in trespasses and in sins" "We have passed from *death* unto life." &c, &c., all of which show that death is not simply a loss of the present life, but separation of heart and affections from God; not an extinction of personality and personal consciousness, but a want of fellowship with the Holy Spirit; still, death with them is merely a losing the breath and a consequent chemical dissolution of the body. When they read that "the wages of sin is death," they think only of the palid cheek, the closing eye, the quiet pulse and throbbless heart: and the second death will be but a repetition of the dissolving process experienced in the first—a cheap transition from existence into nonentity. But no scribe well instructed in the kingdom of heaven will deny the truth of the distich:

" 'Tis not the whole of life to live
Nor all of death to die "