

which are not." Ellis and Read say, "We shall prove from the Bible the *corporeal being* and **MORTALITY** of the soul, and the nature of the spirit of man, which spirit, *not being a living entity, is neither mortal nor immortal.*" * * A soul is a creature that lives by breathing. * * *A dead body is a dead soul, and a dead soul is a dead body.* It is therefore the *flesh that lives*; the *body lives*, and the *spirit does not live at all.* So we argue that as the body without the spirit is dead, so the *spirit without the body is dead.*" If these quotations do not startle the reader, he must either have heard such heresy before, or else he is not easily startled. If they do not contain practical materialism, open and gross, I do not know where it is to be found. When men go so far as to say that they cannot conceive of "substance without matter," and that when the Scriptures say "God is A SPIRIT," they say the nature of God is not clearly determined by such sayings, I ask, is it not materialism—undeniable materialism?

That some sincere, well-meaning persons have embraced these views, I am ready to believe. So much the worse. Having once committed themselves to such a craft, their danger has commenced, and however unconsciously it may be, they are drifting towards the sunken rocks and craggy shores of Universalism and Infidelity.

Persons unacquainted with their writings, might, the first time they fall in with their books or hear their controversialists, think from the fluent and frequent use they make of a few Scripture clauses and sayings, that they are very familiar with the Bible. Their Scripture quotations are few, and often varied in their uses. They remind one of the howling of wolves. It is well known that two or three wolves, by their ever-varying howls, can so fill the forest with their echoes, that one who is not accustomed to them would think the woods must be full of these beasts.