

THE IMMORTALITY OF THE SOUL.

BY PRINCIPAL CAVEN, D.D.

(Concluded.)

III.—No one will suppose that in now leaving Old Testament ground I profess to have given anything approaching to a full exhibition of Old Testament evidence for the doctrine of immortality. The truth is, that every where in Scripture, in the Old Testament and the New, this great doctrine encompasses us with its shadow, lending solemnity, awfulness, to human life and the discipline of the human spirit. Take the belief of it away, free the sensualist from the terror of it, and soon, anticipating the fate of the beasts, he would not care to live otherwise than they. The restraints of conscience and the fear of punishment, unable as they are to give the new heart, are most valuable protections of human society; nay, are much employed by God as instruments in preparing for repentance; but, largely freed from these by their disbelief of immortality, how many sensual men would exemplify the character portrayed by the Apostle:—"Natural brute beasts made to be taken and destroyed." "Who shall utterly perish in their own corruption." We proceed to advert briefly to the teaching of the New Testament respecting the existence of the human soul after death. And if we should find this great doctrine more frequently implied than stated directly, we shall not be surprised, nor consider the evidence of it any the less complete. It is but little the habit of the Scripture, either in the Old or New Testament, to state as independent propositions the primary moral and religious truth, such as the personal existence of God, his government of the world, the moral agency of man, his immortality. Sometimes declared with solemn emphasis, such primary truths are generally assumed; but they blend with the instructions, admonitions, warnings, and promises of Scripture, giving momentous importance to all that is said. We shall not deny the presence of the underlying rock because it does not everywhere crop up to the surface. Nor again, should it be a matter of surprise if we find far more said regarding the existence of the righteous than the existence of the wicked in the future and unseen state. The future of the wicked, the un saved, is not represented at all except for purposes of warning, and for the vindication of the divine justice, holiness, and power. 1. My first remark here is that the New Testament coincides with the Old in clearly distinguishing between the body and the soul. The soul as spirit is spoken of not as a function of the body—not as a modification of matter—but as a distinct subsistence, with its own properties and interests. The advocates of the Trichotomy find in the New Testament several passages which, with good show of probability, are cited in favour of that doctrine; but there is certainly little to be adduced in support of homogeneity. Man is doubtless, one in his personality; he speaks of himself as I, and as no plurality of consciousness (which, indeed, it were an absurdity to suppose), but the distinction between the material and the spiritual in him—the mortal and the immortal—is not on this account the less real. "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell," Matt. x. 28. The instruments of the persecutor cannot touch the soul; the prison cannot confine it, the rack cannot torture it, the sword cannot pierce it. None but God can lay His hand upon it. When the Apostle should be absent from the body he should be present with the Lord. Can anything be clearer than that there is a higher part which carries the ego with it, and which exists and is conscious when separated from the body? The apostle cannot tell whether, when he was taken up to "the third heaven"—to Paradise—he was "in the body," or out of "the body." Surely if the soul cannot subsist apart from the body the decision were easy; if the dissolution of the body terminates consciousness till it is raised again he could tell; if the apostle held materialism in any form he could tell. The distinction between soul and body might securely rest on this passage alone. In like manner the apostle Peter speaks of "putting off this tabernacle," language which clearly implies a dualism in man, and which cannot be reconciled with the view we are opposing. In vision the apostle John saw under the altar the souls of "them that were slain for the Word of God, and the testimony which they held;" and also he saw "the souls of them that were beheaded for the witness of Jesus and for the Word of God." Assume the identity of soul and body, or assume that the soul is a function of the body, or that it cannot act and have consciousness apart from the body, and how then shall these and similar parts of the Word of God be understood? 2. In proceeding to quote a few passages which speak of a general resurrection and judgment, and of awards stretching into eternity, I would premise two general observations. First, That it is not possible in a few paragraphs to present this part of the argument in a way that shall give an adequate impression of its conclusiveness, owing to the abundance and variety of the passages which might be adduced; and second, The passages to be cited must be read with remembrance, of what the Scriptures everywhere teach respecting the great evil of sin, as arising from the absolute holiness of God and the claims of his law, and from the degradation therein implied of the high nature with which God has endowed us. (a.) The New Testament makes known the fact of a general resurrection and judgment. In the 6th chapter of John the Lord has declared that everlasting life comes through faith in Him, and that dead souls shall hear his voice and live. He has life in Himself even as the Father has; and has received authority to execute judgment. Nor let this be thought incredible, "for the hour is coming in which all that are in the grave shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." A general resurrection and

judgment is no deduction from this passage; it is the very thing affirmed. Any interpretation which would give a spiritual or allegorical sense to these words is clearly not allowable. "Marvel not," says the Lord, at the spiritual quickening of which I tell you, for a literal quickening will take place by my power." Paul, in his defence of himself before Felix, said that he had the same hope towards God that his Jewish accusers were allowed—"that there should be a resurrection of the dead, both of the just and unjust." Not only is this part of his belief, but it is a part so little questioned by his opponents (not questioned at all, indeed, except by the Sadducees), that he offers no vindication of it, but refers to it rather as the grand momentous truth about which there was no dispute among the Jews who believe all things written in the Law and in the Prophets. Nor did the apostle conceal this same doctrine in preaching to the subtle-minded and sceptical Athenians on Mars Hill; proclaiming that "God had appointed a day in which he would judge the world, in righteousness by that man whom he had ordained, whereof he had given assurance unto all men in that he had raised Him from the dead." In 2 Corinthians v. 10, it is said "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done whether it be good or bad." This appearing is, of course, after death, because we are to be recompensed for the things "done in the body;" i.e., in the present life. (b.) We must next adduce a few passages in which the punishment of the wicked in the future world is referred to, either as pursuant on the judgment, or without special reference to the judgment. "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth." Matt. viii. 12. When the lord of the evil servant, who is drunken and beats his fellow-servants, comes, he will "cut him asunder (or cut him off) and appoint him his portion with hypocrites, there shall be weeping and gnashing of teeth," Matt. xxiv. 51. After the Lord comes and reckons with His servants, to whom he had entrusted the talents, the "unprofitable servant shall be cast into outer darkness, where shall be weeping and gnashing of teeth." (Matt. xxv. 30.) Continued existence is surely implied in these representations. In Matt. xxv. 30-40, we have the final judgment so portrayed in its universality, in the principles on which it proceeds, and in its issues, that no misdirected criticism can ever quite efface the impression which it naturally makes upon the mind. The Son of Man comes in his glory—all nations are gathered before Him. He separates them like sheep from the goats—He applies unerringly the test of character and state—the wicked go away into everlasting punishment, and the righteous into everlasting life. No annihilation here. Time is ended, and the great cycle of Eternity is entered on. Character and destiny have the stamp of unchangeableness set upon them. The existence and punishment of the wicked after death is not less clearly taught in the parable of Lazarus and the rich man (Luke xvi). The rich sensualist dies and is buried. But this is not the end; in Hades—in hell—he lifts up his eyes, being in torments, and finds that his evil life has brought upon him misery from which there is no escape. It is useless to tell us that this is a parable—not a real case—and that no doctrinal deduction must be made from it. A parable always differs from a fable in presenting a situation which is of possible realization; and though we call this story a parable, it must teach us something. What is that something unless it be a solemn warning of a dismal future to those who trust in riches, and pamper the body while they starve the soul? I shall not at present discuss the view of those who regard the punishment here spoken of as limited to the intermediate state, and purgatorial in its nature, for in any case the distinction of soul and body is clearly marked, and the existence of the soul after death. Let me set down these very awful passages from the Book of Revelations:—"If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, and the smoke of their torment ascendeth up for ever and ever" (Rev. xiv. 10, 11). "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened which is the Book of Life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell (Hades) gave up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This was the second death, and whosever was not found written in the book of life was cast into the lake of fire." (Rev. xx. 12-15). This is the termination of the reign of death and Hades, consequently after the present life is ended. My last quotation here is Mark ix. 48-49, "And if thy hand offend thee, cut it off and cast it from thee: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire, where their worm dieth not and the fire is not quenched." The meaning is, that how painful soever it may be to forsake our sins—to deny ourselves ungodliness and worldly lusts—it is better to make the sacrifice than to incur endless sorrow. For it looks like trifling to say

that though the fire is not quenched nor does the worm die, yet their operation upon any one who are subjected to them may be but temporary, even momentary; because they may be either released after purification or annihilated. I remark once more, that those passages which represent the future punishment of the wicked as in exact proportion to their guilt are inconsistent with the notion that they become non-existent at death. "As many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of man by Jesus Christ." (Rom. ii. 12-13). "And that servant which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes; but he that knew not and did commit things worthy of stripes, shall be beaten with few stripes." (Luke xii. 47, 48.) "Woe unto thee Chorazin, woe unto thee Bethsaida, for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou Capernaum which art exalted unto heaven shall be brought down to hell; for if the mighty works which had been done in thee had been done in Sidon, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." (Matt. ix. 23-28) Such passages would not be quoted against the modification of the annihilation theory which teaches that the un saved shall die—cease to exist—after, in some cases, a long period, it may be, of punishment; but they are clearly irreconcilable with the notion that no unregenerate person can survive the death of the body. For how, in this case are the awards of punishment to correspond with guilt? Is it to be said that the punishment is to be inflicted before death? Tyre and Sidon, Sodom and Gomorrah are yet to be judged: "Shall be more tolerable in the day," etc. Or should it be said that the difference in degree of punishment is to be found in the article of death itself; then, we ask, do not many wicked men die without any pain, or a moment's preliminary torture of conscience? So far as our examination of Scripture has proceeded, there seems nothing to favour the opinion that any human soul once formed shall ever cease to exist. The account of man's origin prepares us to expect immortality, and we have found many texts stating or implying conscious existence beyond the tomb. What is there then, in the Scriptures to give any plausibility to the doctrine of the annihilation of the wicked? So far as the advocates of this theory make appeal to the Word of God, it is chiefly to two classes of passages, those in which a man is said to have a soul "nephesh" in common with the brute creatures; and those in which the penalty of sin, and the doom of the transgressor is represented by such terms as "death," "destruction," "perdition," "corruption," or in which the wicked are said to be "consumed," "devoured," "blotted out," "ground to powder," "burnt up," etc., or from those passages again in which "life," "eternal life," is said to come through Christ. Says a writer of this school: "Are life and death to be taken in a metaphorical sense, whenever they look beyond the veil that divides time from eternity, or do they retain their common meaning?" And another says that he is embarrassed by the fact that he should be asked to prove that when a man is dead, he is dead, and not alive. The argument from the "nephesh" we have already dealt with. It will probably seem to you very strange that a meaning other than the literal and ordinary one should be refused to such terms as "death," when descriptive of the doom of the wicked. Is it not clear that if our doctrine were true, no other terms than such as we find employed need be employed? How can we represent the things of the higher sphere, the future existence, except by expressions borrowed from the things of this? Even as to things here, our language to represent the supersensuous is borrowed from the senses; this is universally admitted and requires no proof. When, therefore, we speak of things which eye hath not seen nor ear heard, we must employ terms which by analogy are most suited to awaken the right conception. We cannot yet speak the tongue which may be proper to that unseen, eternal state. We can adduce instances more than sufficient to show that the narrow view of terms now adverted to, will not suffice in the interpretation of Scripture. Take the term "death," so frequently employed in speaking of the wicked. "He that loveth not his brother abideth in death." "To be carnally minded is death;" not, leads to death—is death. "The sorrow of the world worketh death." "Who shall deliver me from the body of this death?" "The emotions of sin did bring forth fruit unto death." "She that liveth in pleasure is dead while she liveth." "If a man abide in my sayings he shall never see death." The Old Testament uses the same. "All they that hate me (wisdom) love death." "In the pathways thereof are no death." "I have set before you this day life and good, death and evil." It is unnecessary to multiply passages to show that there is a spiritual death and a "second death." In the same way "life" represents the blessedness to which the righteous attain. They begin to possess it here; they enter upon the full possession when they are "present with the Lord." "Who shall findeth me (wisdom) findeth life." "Thy favour is life." "It thou wilt enter into life, keep the commandments." "I am come that they might have life, and that they might have it more abundantly." "To be spiritually minded is life and peace." "If we live in the spirit, let us walk in the spirit." "Who bare our sins in his own body on the tree, that we, being dead unto sin, should live unto righteousness." Thus, inasmuch as life represents what is dearest to us, and death what is most dreaded by us, these terms are employed to designate the joys and sorrows of the world to come. "Should any one," says Stuart, "range the whole compass of human language, he could find

no two terms, so significant as these in order to designate the joys of heaven or the pains of hell." In the same way must we explain the terms when the wicked are said "to be destroyed," "to perish," etc. There is no reason why they should mean annihilation. *Apollumi* means "to destroy" or lose; as applied to the sinner, it means that he is undone or ruined. "The Son of Man is come to seek and to save that which was lost—had perished" (Luke ix. 10). "This, thy brother, was dead and is alive again, and was lost (destroyed) and is found" (Luke xv. 32). So the Lord says, "Fear not them that kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both soul and body in hell" (Gehenna). The contrast is not, as the annihilationists would have it, that man can only kill the body but God can kill the soul; it is that man can kill the body, but God can destroy both soul and body: He can ruin both, blight both, in hell. So in 2 Thess. i. 9, we read that, "those who know not God and obey not the Gospel of our Lord Jesus Christ shall be punished with everlasting destruction," (*olethron aionion*); i.e., destruction which is *aionion* in its character and continuance. I am not here discussing the punishment of the wicked except in its bearing upon the question of their continued existence—their immortality—but it were easy to show that the language employed in representing their punishment is very often figurative, and is to be explained in accordance with this fact: e.g., the kingdom of heaven is likened unto a field in which wheat and tares grew together until the harvest; then the wheat is gathered into the barn and the tares are bound in bundles and burnt. How absurd to ignore the form of the new presentation here, and to argue that the wicked shall be literally burnt up! The Lord himself obviates any such misconception; for, in explaining this parable, he says that in the furnace into which they shall be cast there "shall be a weeping and a gnashing of teeth." So, when the parable of the marriage feast is given—the feast held at night in the well-lighted and sumptuous palace—the guests found without the wedding garment are bound hand and foot and cast out into the "darkness" and the cold. And when the condition of the lost is represented under the allusion to the valley of the son of Hinno or Gehenna, it is said, "Their worm dieth not, and their fire is not quenched." I must again, therefore, assert that while all language employed in setting forth this awful subject must needs be such as our present experience gives meaning to, it were altogether unwarranted to fix upon certain words, such as "death" or "destruction" and insist upon giving them a strictly literal or materialistic meaning. The true expositor cannot fall into such a mistake. I think I have shown (a) That, according to the teaching of Scripture, the soul or spirit of man is something distinct from the body; (b) That the soul retains a conscious existence after leaving the body at death; (c) That there shall be a general resurrection of the dead; (d) That all men, good and bad, shall, after the present life is ended, stand before God in judgment, when their final doom shall be pronounced; (e) That even as the righteous enter the heavenly blessedness so the wicked are assigned to a place in which they shall experience the awful consequences of sin; (f) That such terms as "death," "destruction," "perdition," etc., applied to represent the fate of the wicked, do not when understood as Scripture itself teaches they should be understood, contain any reference to annihilation, or to the extinction of being; (g) That whilst God alone has immortality by necessity of nature, and whilst the continued existence of all souls—of all creatures—depends upon His will, we have no reason to think that any human soul shall be annihilated, but rather, by the plain and natural meaning of many passages of Scripture, are taught to believe that all human beings—the righteous and the wicked—the renewed and the unrenewed—the saved and the lost—shall continue to exist for ever and ever.

Died Suddenly of Heart Disease.
How common is the announcement. Thousands are suddenly swept into eternity by this fatal malady. This disease usually has its origin in impure blood filled with irritating poisonous materials, which, circulating through the heart irritate its delicate tissues. Though the irritation may at first be slight, producing a little palpitation or irregular action, or dull, heavy or sharp darting pains, yet by and by the disease becomes firmly seated, and inflammation or hypertrophy, or thickening of the lining membrane of the valves, is produced. How wise to give early attention to a case of this kind. Unnatural throbbing pain in the region of the heart should admonish one that all is not right, and if you would preserve it from further disease you must help it to beat rightly by the use of such a remedy as will remove the cause of trouble. Use Dr. Pierce's Golden Medical Discovery before the disease has become too seated, and it will by its great blood purifying and wonderful regulating properties, effect a perfect cure. It contains medicinal properties which act specifically upon the tissues of the heart, bringing about a healthy action. Sold by all first-class druggists.

HEART DISEASE CURED.
Rockport, Spencer Co., Ind., February 1st, 1874.
Dr. G. V. PIERCE, Buffalo, N.Y.:
About two years ago I was afflicted with a disease of the heart which at times produced a pressure around it almost causing suffocation. I saw an advertisement of your Golden Medical Discovery, recommending same as a cure for disease of the heart. I then bought half a dozen bottles of it, and after using three bottles I was entirely relieved and am now enjoying good health. Gratefully yours
VITUS KILLIAN.

To remove paint splashed upon window panes, use a hot solution of soda and soft paper.

DR. C. MLANE'S
CELEBRATED
LIVER PILLS,
FOR THE CURE OF
Hepatitis or Liver Complaint,
DYSPEPSIA AND BILIOUS HEADACHE.

Symptoms of a Diseased Liver.
PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternate with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the liver to have been extensively deranged.

AGUE AND FEVER.
DR. C. MLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.
Address all orders to
FLEMING BROS., PITTSBURGH, PA.

P.S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take note that Dr. C. MLANE'S Pills are prepared by Fleming Bros., Pittsburgh, Pa. To those wishing to give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one box of Vermifuge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra.
Sold by all respectable Druggists and Country Storekeepers generally.

Dr. C. MLane's Vermifuge
Should be kept in every nursery. If you would have your children grow up to be healthy, strong, and vigorous MEN and WOMEN, give them a few doses of
M'LANE'S VERMIFUGE,
TO EXPEL THE WORMS.
BEWARE OF IMITATIONS.

ALEXANDER & STARK,
STOCK BROKERS,
AND
ESTATE AGENTS
10 KING ST. EAST,
(Members of the Stock Exchange.)
Buy and sell Stocks, Debentures, &c. Mortgages and Loans negotiated.
ORDERS PROMPTLY EXECUTED.

AGENTS WANTED FOR PRAYER
AND ITS
REMARKABLE ANSWERS
By W. W. PATTON, D.D.,
Of "The Advance" A Book of the DEFEAT OF THE FAITH OF CHRISTIANS, and awaken the impatient
SUITED TO THE TIMES.
Will sell rapidly Christian men and women wanted NEW AGENTS in every Church, Town, and County in America. Do not delay, but send 50c for Outfit at once, naming your list, and send 3rd choice of territory. Liberal terms. Address BURAGE & MAGUIRE, 21 King St. East, Toronto, General Agents for ZELLER'S Encyclopedia.

D'ARY'S
Curative Galvanic Belts, Bands
AND INSOLES.
are made on the most approved scientific principles, and will certainly cure all diseases of the sexual organs, nervous disorder,
RHEUMATIC AFFECTIONS, NEURALGIA,
weak back, and joints, indigestion, constipation, liver complaint, consumption and diseases of the kidneys and bladder. All these yield to the mild but powerful application of Electricity. Send for circular to A. NORMAN, 118 King Street West, Toronto.

CANADA
STAINED GLASS WORKS,
ESTABLISHED 1856.
FIRST PRIZE PROVINCIAL EXHIBITION 1871-72.
Ecclesiastical and Domestic Stained Glass Windows executed in the best style.
BANNERS AND FLAGS PAINTED TO ORDER
JOSEPH McCOSLAND, PROPRIETOR.

WANTED AGENTS
For the GREAT
UNIVERSAL HISTORY
to the close of the first 100 years of our National Independence, including an account of the coming Grand Centennial Exhibition 700 pages, new engravings, low price, quick sales. Extra terms. Send for Circular.
F. W. CIRCLE & Co., 518 Arch St., Philadelphia, Pa.