

church. But while both these views were so early set forth with ability, the faith of the Church remained unchanged.

In our own day, marked attention has been directed to the final destiny of the wicked. The immemorial doctrine of the Church has been assailed from opposite sides, by Restorationists and Annihilationists, with a vehemence of assertion which their mutually contradictory interpretations of scripture do not seem to abate. We purpose examining the views of those who hold the annihilation of the wicked, or, as they generally prefer to call it, the doctrine of Conditional Immortality.

This doctrine assumes various phases. Some maintain that the souls of the wicked cease to exist at death, and that no resurrection awaits those who die out of Christ. This view, however, contradicts so clearly what the scriptures teach respecting the punishment of sin, the state of the soul after death, and the resurrection of the body, that the number who embrace it is comparatively small. It may in some respects be more consistent with the views generally enunciated by Annihilationists, than that which they more commonly accept, but its antagonism to scripture is so obvious, that few seem prepared to avow their belief in it. The more ordinary form of the doctrine, to which we shall confine our attention, is that embraced by such writers as the Rev. Edward White, Samuel Minton, and Henry Constable, in England, and C. F. Hudson and others, in America. These writers, while differing from each other on minor matters, agree on maintaining the following positions, viz. :

1st. That the death threatened to man in Eden, on account of sin, is the extinction of his being. When man dies he ceases to exist. They suppose that his entire being was naturally mortal, but might have become immortal by obedience, and the consequent participation of the tree of life.

2nd. That the righteous are through the incarnation and the work of Christ, rendered immortal. Hence they speak of CONDI-

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