

narrative, the re-
 parted to man in
 rt of commenta-
 but on the con-
 lust, which con-
 breath of life,
 2.

e to Lev. vii. 18
 that under cer-
 further, in the
 were to be cut
 ascertained by
 markable com-
 soul of man to

discovery that
 of flesh to eat,
 of *drying their*
 truth and com-
 ose who have
 y independent

0-12), says:—

; when thou shalt

d divide the spoils

SOUL" that
 place, that he
 e anticipation

o gratified to
 ring for sin;
 DEATH; and
 nslated hell,
 e to see cor-

uption, but raised him up again, whereof—Peter said—we all are witnesses.

God in reproving Israel, by the mouth of Jeremiah, says:—

"Also in thy skirts is found the blood of the *SOULS* of the poor innocents."

Showing beyond a doubt that souls could be murdered, and that they contained blood, which on being spilt could stain the garments of their murderers.

I will now furnish a few illustrations—out of the many at my disposal—of how the translators of our English Bible have tried to suppress this important truth, viz: the identity of the human soul with the physical organism.

1. In Gen. xiv. 21. When the King of Sodom is represented as saying to Abraham, "give me the *PERSONS*," what he actually did say was, "give me the *SOULS*."

2. In Gen. xxxvi. 6, where we are told, that, "Esau took his wives, and his sons, and his daughters, and *all the PERSONS* of his house;" the sentence in italics should have read, All the *SOULS* of his house.

3. In Ps. xxx. 3, the psalmist says, "O Lord, *thou hast brought up my SOUL from the grave*," which he explains in the words immediately following, thus:—

"*Thou hast kept one alive that I should not go down to the pit.*".....verse 12.
 "To the end that my *GLORY* may sing praise to thee, and not be silent."

By a reference to the marginal reading in this case, it will be seen that the word *glory*, which makes the text ridiculous, is rendered *SOUL*, implying that had his *SOUL* been allowed to go down to the grave, it could not have praised God. How different all this is from popular tradition concerning the soul, which teaches that souls praise God far better after death than they ever could before, without one iota of evidence in support of such an assumption.

4. At Ps. cv. 17-18, the Psalmist, referring to the persecution of Joseph, says:—

"He (God) sent a man before them, even Joseph, who was sold for a servant, whose feet they hurt with fetters: *he was laid in irons.*"