

posed to endless woe, Christ cannot save any of them, "as he did not suffer endless woe." This fallacious mode of reasoning, ignoring the infinite value of the atonement made by the Son of God, and the efficacy of His precious blood, is obviously destructive of his own scheme. If Christ in order to save sinners, must have suffered precisely that to which they were exposed, then it follows with absolute certainty, that, according to Mr. B.'s view, He can not save any of them, as He was not *burnt up and annihilated*.

It is obvious that if any being were annihilated, though another might be made like it, that same being would never exist again. But our author adduces numerous words, phrases, and texts, (p. 10-20,) to prove, that the wicked are annihilated at the dissolution of the body, and says, (p. 20.) "The final doom of the wicked is death"; and yet he maintains that these same persons will be burnt up, and so annihilated, at the day of judgment. Are not these views grossly inconsistent? These specimens, out of many that might be given, may suffice.

4. *The founding of a theory on obscure texts.* Obviously Mr. B.'s arguments to prove 'the unconscious state of the dead,' and to sustain his system, are principally drawn from the Old Testament; which undeniably is, in general, much more obscure with reference to the future state of man than the New. (2 Cor. iii. 7-14.) If he will join with infidels in asking us, Why was not all that concerns mankind made perfectly plain at the earlier period? he may be referred to Job xl. 2. "Shall he that contendeth with the Almighty instruct Him? He that reproveth God, let him answer it." He surely can not pretend that the burning up of the wicked at the day of judgment was made known to Adam, or was

revealed for thousands of years after the fall.

One of the passages on which Mr. B. like his brethren in general, specially relies, is Malachi iv. 1. "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch." This strongly figurative language, indicating wretchedness by the symbol of being burned up, is eagerly seized by Annihilationists; and it may seem at first sight to give some countenance to their scheme. But a careful examination of the passage, compared with the remainder of the Chapter, may shew the attentive reader, that it relates, not to the day of judgment, of which there is no mention, nor any reference to the resurrection of the dead, but to the utter overthrow and wretchedness of the unbelieving Jewish people, foretold also by Christ, and recorded by Josephus. So the overthrow and desolation by the Ammonites is expressed by the emblem of "destroying his fruit from above, and his roots from beneath." (Amos ii. 9.) The prophet proceeds to speak of the favorable state of those who would "fear the LORD's name," to whom "the Sun of righteousness would arise with healing in his wings; and they should go forth and grow up as calves of the stall." This language is by no means adapted to the state of the pious in heaven after the resurrection; but suits their condition while here in time. That Mal. iv. 1, is to be understood figuratively, is evident also from verse 3rd, in which it is said to the pious, "The wicked . . . shall be as chaff under the soles of your feet in the day that I shall do this, saith the LORD of hosts." Indeed Mr. B. himself says, (p. 75, 76,) "It is yet a matter of doubt with me, whether liter-