

identical transgressor, we hold that his spirit is preserved in its individuality from dissipation in the death of the man, to be conjoined again to the body at the day of Judgment." *Life in Christ* P. 130. Hudson informs us that "the soul is an entity not destroyed by the death of the body, however dependent it may be on embodiment for the purposes of active existence." *Debt and Grace*. P. 261.

This no doubt secures continuity of being, and renders a resurrection possible. But what becomes of death as the cessation of existence? What has befallen the primary meaning of death, the plain and obvious meaning, the meaning to which all dictionaries of all the languages in the world bear witness? What has become of that meaning which Adam gathered from observation of the animal system around him? It has surely been resolved into its elemental atoms, and has "become as though it had not been"!! The possibility of a resurrection is preserved, but it is by renouncing what we have been told, with wearisome reiteration, is the plain and obvious meaning of death, as the extinction of being.

It turns out that, although the Bible says Adam died, he is not dead. Abraham did not die. The rich man did not die, before he lifted up his eyes in Hades, being in torments. Lazarus did not die, before angels carried him to Abraham's bosom. And Jesus Christ did not die on Calvary. For not one of these, "utterly and wholly ceased to be."

Nay, we must go farther. we are forced to accept two remarkable generalizations, viz., (1) that from the beginning of the world down to our own day, not one human being has died, in the plain and obvious, in the primary sense of the word, and not one human being shall die, until after the General Judgment, and (2) that while the Bible speaks familiarly, on almost every page, of death, in what mankind regard as its ordinary and primary meaning, in no single instance, when speaking of man, does it use the word, Annihilationists themselves being witness, in the sense which they