

It is to be observed that there is not in this narrative, the remotest allusion to an *immortal soul* having been imparted to man in this act of creation; any such assumption on the part of commentators is simply gratuitous, and wholly unwarranted; but on the contrary, that it was that which had been formed of the dust, which constituted the soul; inanimate until vitalized by the breath of life, when it became AN ANIMATED OR LIVING SOUL.

In perfect accordance with which, by a reference to Lev. vii. 18 and 27, we will discover that souls could eat flesh, and that under certain circumstances they were forbidden to do so; and further, in the event of their disregarding this injunction, such souls were to be cut off. Just what the cutting off of a soul means, can be ascertained by a reference to Lev. xx. 16; which forms a rather remarkable comment upon the popular superstition which assumes the soul of man to be inherently immortal.

Turning to Num. xi. 4-6, we will make the further discovery that the children of Israel began to complain at the absence of flesh to eat, asserting that the continuous manna diet had the effect of *drying their souls away*; quite reasonable from the standpoint of truth and common sense, but inexplicable from the position of those who have assumed the soul of man to be immortal and absolutely independent of material influences as to its living existence.

Isaiah prophesying of the death of Jesus (Isa. Liii. 10-12), says:—

"Yet it pleased the Lord to bruise him: he hath put him to grief; when thou shalt make his *SOUL* an offering for sin."

"Therefore will I divide him a portion with the great, and he shall divide the spoils with the strong; because he hath poured out his *SOUL* unto death."

In the first instance, Isaiah tells us that it was "*his SOUL*" that was to be made an offering for sin; and in the second place, that he should "*pour out his SOUL unto death*," or in prophetic anticipation had done so.

Then by turning to Acts ii. 29-31, the reader will be gratified to learn that, though THE SOUL of Jesus was made an offering for sin; and that Jesus did POUR OUT HIS SOUL UNTO DEATH; and having died, his *SOUL* was laid in Hades (stupidly translated hell,) it was not left there; neither did God suffer his holy one to see cor-

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