

as to see what becomes of them."—Page 17. If Adam knew that the lower animals cease to exist at death, he knew what no process of observation could teach him, and which we ourselves do not know, unless it be through revelation made long subsequent to the time of Adam. And if he had a revelation, of which there is no record, to teach him that the beasts cease to exist at death, may he not have had a revelation of an opposite kind in reference to himself and his posterity? If he was informed that the spirit of the beast goeth downward, may he not at the same time have been taught that the spirit of man goeth upward? Ecclesiastes iii., 21.

So far as observation goes, what takes place, when a good man and when a beast dies, is the same. All signs of life and activity disappear, and physical decay sets in. If this prove that the brutes cease to exist, it proves the same in reference to good men; yet Annihilationists, like White and Hudson, maintain that good men, in virtue of their union to Christ, do not entirely cease to be at death. And if it must be admitted that what is observed proves nothing in regard to the continued existence, or non-existence of men or of beasts, it is only candid to say so. We are reminded, however, that there are reasons why death does not end the being of those who are in Christ, which do not apply to the lower animals. We reply (1), that these reasons could not be learned from observation of what transpires in the animal system around us, and (2), that there are reasons in the very constitution of man as a moral, intelligent and responsible free agent, which bespeak for the race an endless existence, reasons which cannot be supposed in the case of the lower animals.

This mode of determining the meaning of the threatening ignores the important distinction between man and the lower animals recognized in the record of creation, and assumes that Adam learned from observation what no observation could teach.