

corporeal and spiritual nature, blended in one man; and that these two natures separate at death, when the dust returns to the earth as it was, and the spirit returns unto God who gave it—which, with the soul, surviving the body at death, remains united—the inner man, or the conscious identity of the man until the resurrection. Yet we are told that this belief is unscriptural, unphilosophical, and absurd.

As to its being unscriptural, we believe that to be an assertion without any foundation in truth. As to its being unphilosophical—to this we plead ignorance, not being a philosopher, and there being different kinds of philosophy. Paul cautioned the Church at Colosse against being spoiled through philosophy; and we are told in Acts xvii. 13, that he himself was encountered at Athens by certain philosophers of the Epicureans and of the Stoicks, who denied the resurrection which Paul preached; as their philosophy led them to disbelieve in the existence of spirits, which is the only principle upon which the resurrection was taught. And we are encountered in the present day by a sect who, though they profess to believe in the resurrection, yet they deny the very principle upon which it is based. And as to its being absurd—it may appear so to those who think they have, by their philosophy, found out that God is a material God, and that he created out of the dust a material man, in his own material image. Then as the material man is corruptible, they thereby, as Paul says (Rom. i. 22), "Professing themselves to be wise, became fools, and changed the glory of the uncorruptible God into an image made to corruptible man."

But the Bible says, "*God is a spirit.*" And we see no intimation there of his materiality. We are nevertheless told by some that God is represented as having face, eyes, ears, mouth, hands, arms, and feet, &c., which express his materiality. We affirm that these are *figurative expressions*, through which are conveyed to us the *ways* of God, in figures familiar to our corporeal senses. If these expressions manifest his materiality, he is also represented as having *feathers* and *wings*. Ps. xci. 4: