

hateth his life in this world, shall keep it unto life eternal." (See also Matth. x. 28, 32, 33, 39. Luke ix. 23-26.)

To prove that all the dead are wholly unconscious, and consequently that the souls or spirits of none have entered a state of happiness, Mr. B. quotes, as positive proof, Acts ii. 34, "David is not ascended into the heavens." But the candid and attentive reader will see, on examination, that the Apostle was speaking with reference to the body. He was shewing that David spake not of himself, but of Christ, when he said, "Neither wilt thou suffer thy Holy One to see corruption." When it is said of David, that "he was laid unto his fathers, and saw corruption," obviously the statement refers, not to his soul or spirit, but to his body. (Acts ii. 25-31. xiii. 35, 36.) So when it is said, "There is no knowledge nor wisdom in the grave," and that "the dead know not any thing," the language may be naturally understood in the same way.

That there is conscious existence between death and the resurrection, is a truth which may be proved from the sacred Scriptures beyond all reasonable controversy.

In accordance with the account of man's creation, the prophet Zechariah speaks of it as one of the most eminent of JEHOVAH's works, that He "formeth spirit of man within him." It is manifestly in palpable contradiction to both Scripture and reason to imagine that this, "spirit," which certainly is not made of dust, will turn to dust with the body. (Gen. i. 26-28. ii. 7. Zech. xii. 1. Prov. xx. 27. 1 Cor. ii. 11. Eccles. xii. 7. Matth. x. 28.)

The fact that Enoch and Elijah were translated to heaven, furnishes presumptive proof that the "spirits of just men made perfect" have likewise been received into that happy state. This receives strong confirmation from the

express statement, that Moses, whose death is recorded, accompanied Elijah on a visit to Jesus while on earth. (Deut. xxxiv. 5. Matth. xvii. 3.) Our Lord, refuting the errors of the skeptical Sadducees, and referring plainly to their denial of the existence of the spirits of the dead, and the resurrection of their bodies, remarked in effect, that what they denied "even Moses showed at the bush, when he calleth the Lord the God of Abraham, and of Isaac, and of Jacob," adding, "for He is not a God of the dead, but of the living; for all live to Him." (Luke xx. 37, 38.) We are informed of the Sadducees, "They say that there is no resurrection, neither angel nor spirit." As the denial of the existence of angels and spirits of deceased persons was the same doctrine, namely, *Materialism*, Luke says, of their existence and the resurrection. "But the Pharisees confess both;" which is equivalent to saying, "both are true." (Acts xxiii. 8.) When the Saviour said to the penitent malefactor, "To day shalt thou be with me in paradise," he could mean nothing else but that his soul or spirit would shortly be there. (Luke xxiii. 43.) The futile attempts made to evade this decisive proof, by putting a manifestly forced and unreasonable construction on Christ's words, evince the erroneousness of the view which requires the adoption of such measures for its support. When Stephen was dying, he committed his departing spirit to Christ, saying, "Lord Jesus, receive my spirit." (Acts vii. 59.)

Paul speaks of "the spirits of just men made perfect in connection with angels." (Heb. xii. 22, 23.) In accordance with Christ's account of the rich man and Lazarus, (Luke xv. 19-31.) Peter tells us of the antediluvians, "which sometime were disobedient," to whom by the spirit, Christ "went and preached"—evidently by the labors of