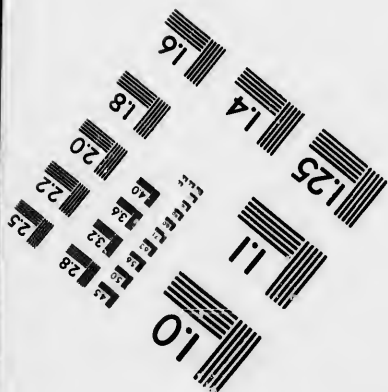
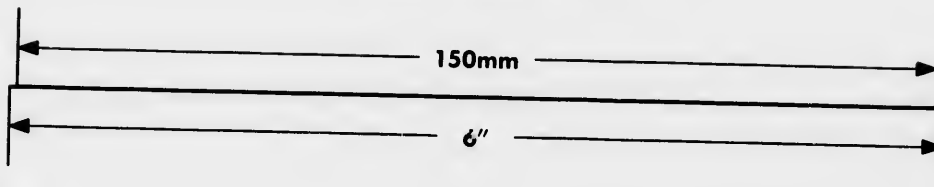
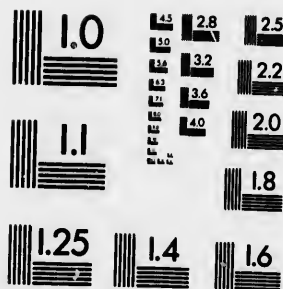
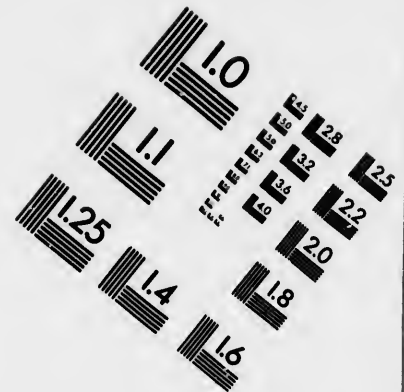
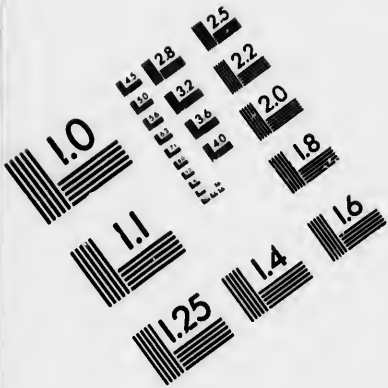
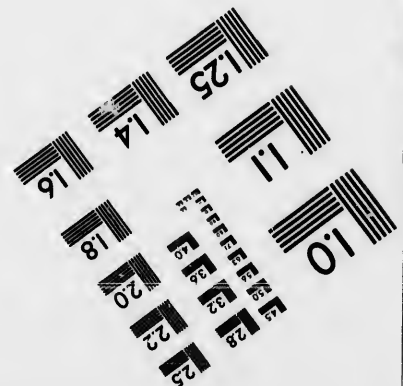


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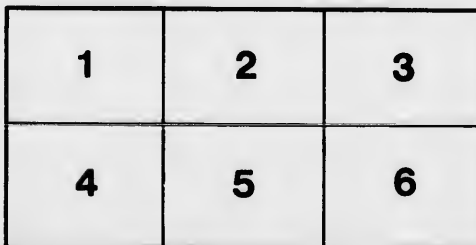
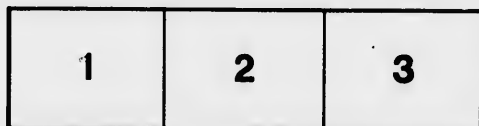
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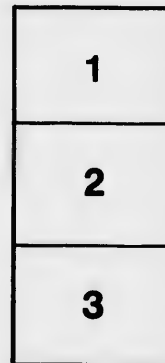
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THE TRUTH
CONCERNING THE SOUL,

— BY —

WM. W. ROBERTSON.



"Take heed that no man deceive you."—JESUS.

"Prove all things."—PAUL.



MONTREAL:

1891.

Printed by W. H. EATON & SON.

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THE TRUTH CONCERNING THE SOUL.

OUR WARRANT FOR THE FOLLOWING INVESTIGATION.

"Take heed that no man deceive you."—JESUS.

"Prove all things, hold fast that which is good."—PAUL.

TRUTH ALONE CAN SANCTIFY AND BLESS.

"Sanctify them through TRUTH."—JESUS.

"If ye continue in my word, ye are my disciples indeed, and ye shall know THE TRUTH, and THE TRUTH shall make you free."—JESUS.

Truth, like all other gifts of the divine beneficence, is common to all. No person, sect or community, possess a monopoly of truth, or have the right to assume authority over its distribution or interpretation, but "whosoever will" may experience its ennobling influence and sanctifying power.

The Truth concerning the human Soul, at once suggests the proper solution for most of those great social problems which now engage the sympathies and attention, taxing the energies and exhausting the philanthropy, of the wise and good of all lands, viz: The enormous development of criminal and pauper classes in all large centres of population; The alarming prevalence of disease among women; The transmission of disease or enfeebled vitality from parents to children, and many other existing evils that could be mentioned; All attributable to the neglect of physical culture, and the systematic violation of the laws of heredity and hygiene generally, upon which the wellbeing and future progress of society so much depends, consequent upon the popular belief in *immortalsoulism*, and its supposed overshadowing claims upon the consideration of mankind.

THE KEY TO THE ARGUMENT.

The key to the argument will be found by a reference to the two following passages of Scripture, viz: Gen. ii, 16-17, and Gen. iii, 1-4. In the former passage, Jehovah is represented as commanding the man in the following terms:

"Of every tree of the garden thou mayest freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in (or from) the day thou eatest thereof, thou shalt surely die," or as the margin reads, ("dying thou shalt die".)

While in the latter passage the Serpent is represented as in the act of approaching the woman and asking her:—

"Yea, hath God said, ye shall not eat of every tree of the garden?"

To which the woman makes reply:—

"We may eat of the fruit of the trees of the garden; For of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die."

To which the Serpent makes the following answer:—

"Ye shall not surely die," or as given in the margin, ("In dying thou shalt not die.")

It should be quite apparent to the most ordinary mind, that if Jehovah told the truth in this connection, which very few would question, then the Serpent must have told a manifest falsehood, for his assertion flatly contradicts the divine statement, as to the effect of disobedience in this particular case.

It behoves every honest seeker after truth to pause just here, and ask himself the question: Which of those two statements am I believing? Am I believing God when he said, "*in dying, ye shall surely die*," or have I accepted as truth the falsehood of the Serpent, when he impiously asserted, in impeachment of the divine authority and veracity. "*In dying ye shall NOT surely die*."

It is a very sad and melancholy fact, that the vast majority of professed Christians have made this lie, uttered by the deceiver of our first parents, the very foundation of their faith and hope, practically branding the Almighty as being the author of lies, notwithstanding the fact, that the evidence of universal experience and observation proves that God spoke the truth, and that they alone exhibit true godliness and wisdom who accept, in its plain and obvious sense, the divine penalty as expressed in Gen. iii. 19.

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"In the sweat of thy face thou shalt eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

Illustrated and enforced as such language is by such unequivocal declarations of Scripture as the following:—

"And all the days that Adam LIVED, were nine hundred and thirty years, AND HE DIED."—Gen. v. 5.

"Wherefore as by one man sin entered into the world, and DEATH by sin, and so DEATH passed upon all men, for that all have sinned."—Rom. v: 12.

"For the wages of sin is DEATH."—Rom. vi. 23.

"Man that is in honour and understandeth not, IS LIKE THE BEASTS THAT PERISH."—Ps. xlix. 20.

"Put not your trust in princes, nor in the son of man, in whom there is no help, his breath goeth forth, he returneth to his earth, IN THAT VERY DAY, HIS THOUGHTS PERISH."—Ps. cxlvi: 3-4.

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, SO DIETH THE OTHER, yea, they have all one breath, (**ruach*) so that a man hath no pre-eminence above a beast, for all is vanity; ALL GO UNTO ONE PLACE, ALL ARE OF THE DUST, AND ALL TURN TO DUST AGAIN."—Eccles. iii. 19-20.

"Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom, IN THE GRAVE, WHITHER THOU GOEST."—Eccles. ix. 10.

In prosecuting our inquiry regarding this fundamental article of christian doctrine, we will now endeavour to answer the question.

WHAT CONSTITUTES A SOUL?

By turning to Gen. ii. 7 we read:—

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, AND MAN BECAME A LIVING SOUL."

We would respectfully call the readers attention to the three following points, in the order in which they occur, in the above description of the creation of man;—

1. Man was formed of the dust of the ground, but so far inanimate.

2. There was then breathed into his nostrils, the breath of life.

3. With this effect, that the man formed of the dust of the ground, but hitherto inanimate, became alive. "A LIVING SOUL."

* *Ruach* is translated spirit in connection with both man and beast in verse 21.

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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God in reproving Israel, by the mouth of Jeremiah, says:—

"Also in thy skirts is found the blood of the *SOULS* of the poor innocents."

Showing beyond a doubt that souls could be murdered, and that they contained blood, which on being spilt could stain the garments of their murderers.

I will now furnish a few illustrations—out of the many at my disposal—of how the translators of our English Bible have tried to suppress this important truth, viz: the identity of the human soul with the physical organism.

1. In Gen. xiv. 21. When the King of Sodom is represented as saying to Abraham, "give me the *PERSONS*," what he actually did say was, "give me the *SOULS*."

2. In Gen. xxxvi. 6, where we are told, that, "Esau took his wives, and his sons, and his daughters, and *all the PERSONS* of his house;" the sentence in italics should have read, All the *SOULS* of his house.

3. In Ps. xxx. 3, the psalmist says, "O Lord, *thou hast brought up my SOUL from the grave*," which he explains in the words immediately following, thus:—

"*Thou hast kept one alive that I should not go down to the pit.*".....verse 12.
 "To the end that my *GLORY* may sing praise to thee, and not be silent."

By a reference to the marginal reading in this case, it will be seen that the word *glory*, which makes the text ridiculous, is rendered *SOUL*, implying that had his *SOUL* been allowed to go down to the grave, it could not have praised God. How different all this is from popular tradition concerning the soul, which teaches that souls praise God far better after death than they ever could before, without one iota of evidence in support of such an assumption.

4. At Ps. cv. 17-18, the Psalmist, referring to the persecution of Joseph, says:—

"He (God) sent a man before them, even Joseph, who was sold-for a servant, whose feet they hurt with fetters: *he was laid in irons.*"

An honest translation of the last clause in the above quotation would read: "HIS SOUL *was laid in irons.*"

In the light of the foregoing, there should be no difficulty on the part of unprejudiced minds recognizing the great christian truth that the physical organism constitutes the Soul or (*nephesh*), and that the translators of the English Scriptures, to conceal this important fact, in the interest of popular tradition, have frequently violated every principle of honor and scholarship, by their manifest perversions or suppressions of the original text of the Sacred Scriptures.

We will now undertake to show that the Hebrew roots "*Nephesh Chai*," translated "Living Soul" in the case of man, is equally applied to

EVERY ANIMAL ORGANISM,

by the writers of the Hebrew Scriptures, but that in this case also our translators have most assiduously endeavoured to conceal the fact, by translating the same terms "*living creature*," when applied to Birds, Beasts, Creeping things or Fishes; we might ask, why this distinction where no actual difference exists? Is it in the interest of truth? That is impossible. Can it be for the glory of God? That is equally inconceivable. Is it claimed to be for the good of man? Then this is an assumption that the end justifies the means. Is it not rather in the interest of Sacerdotalism, with all its assumed authority and prerogative, and based entirely upon the paternal authority of the Serpent's lie?

The following table of references will furnish indisputable proof of the correctness of our charge of want of candour on the part of the translators of the English Scriptures, and such exponents as knowingly take advantage of their dishonourable acts, to trade on the weaknesses of their fellow men:—

In Gen. ii. 7.,	<i>Nephesh Chai</i>	is translated	<i>Living Soul.</i>
„ Gen. i. 21.,	...	...	<i>Living Creature.</i>
„ Gen. i. 24.,	...	...	...
„ Gen. ii. 19.,	...	...	...
„ Gen. ix. 10.,	...	...	...
„ Gen. ix. 12.,	...	...	...
„ Gen. ix. 15.,	...	...	...
„ Gen. ix. 16.,	...	...	...
„ Lev. xi. 46.,	...	...	...

Disinterested devotion to the cause of truth would have rendered those terms the same in every case, when it would have been made clear that not only is it the organism that constitutes THE SOUL in the case of man, but that all physical organisms ARE SOULS; whether of birds that fly in the air, of beasts that move on the earth, or of fishes that swim in the waters under the earth; "Living Souls," when alive; "Dead Souls," when dead.

SOULS ARE GENERATED.

Our next endeavour will be to demonstrate that, in accordance with the facts so far established, "Human Souls," like all other Souls, are reproduced by natural generation. And that, in the case of human Souls, in common with those of other animals, the eternal law of heredity holds good, viz: "that like begets like," a lesson much needed by society to-day, seeing that, with but few exceptions, church people of all shades of belief, believe and teach that all forms of disease and physical debility are to be accepted as so many expressions of "the will of God." Whereas, if mankind were taught their responsibility to their offspring, and for the quality of the SOULS they were the means of bringing into existence, they would see the necessity of conserving their manhood in vigor, purity and honour.

That souls are generated in the manner indicated, will be made evident by a careful consideration of the following Scriptures:—

"So God created man in his own image, in the image of God created he him, Male and female created he them; And God blessed them, and God said unto them; *Be fruitful and multiply and replenish the earth, and subdue it.*"—Gen. 1. 27-28.

"And Abraham took Sarai his wife, and Lot, his brother's son, and all their substance that they had gathered, and the SOULS that they had gotten in Haran."—Gen. 1: 27-28.

"All the SOULS that came with Jacob into Egypt, which came out of his loins, besides Jacob's son's wives. All the SOULS were three score and six. And the sons of Joseph, which were born to him in Egypt, were two SOULS. All the SOULS of the house of Jacob, which came into Egypt were three score and ten."—Gen. xlii., 26-27.

It is in the light of such indisputable facts and divinely established principles as those indicated, that we catch the full meaning of our Saviour's words, when he prayed to God on behalf of his followers, in the words at the head of this paper, "Sanctify them through truth," or can appreciate the scope of the Apostle Paul's urgent appeal to the congregation of believers at Rome, when he said:—

"I beseech you, therefore, brethren, by the mercies of God, that ye present *your bodies* a living sacrifice, holy and acceptable unto God, which is your reasonable service, and be not conformed to this *world* (age); but be ye transformed, *by the renewing of your mind*, that ye may prove what is that good and acceptable and perfect will of God."—Rom. xii. 1-2.

Or that we can grasp the spirit of the Apostle's declaration of the immutability of the divine law, when in his epistle to the congregation at Galatia he exclaims as it were in tones of thunder:—

"Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."—Gal. vi. 7.

How true, how important, yet how little understood, such principles are, and how disastrous and humiliating the results that follow such ignorance, whether viewed from the standpoint of Patriotism, Humanitarianism or Christianity.

We will now consider the nature or composition of "the human Soul;" and try to ascertain by a reference to Scripture the exact light in which this important matter was viewed by some of the principle characters in bible history. In Gen. xviii. 27, we read:

"And Abraham answered and said: Behold now I have taken upon me to speak unto the Lord, WHO AM BUT DUST AND ASHES."

Could Abraham have thus spoken of himself, had he believed he possessed an *Immortal Soul*; or as some of the more imaginative of our ecclesiastical brethren would put it, "*a spark of the divine nature*." Such a thing is utterly inconceivable, and the patriarch's words force upon us the conclusion that, as far as he was concerned, he knew nothing about the immortality of the soul.

The psalmist David must have been of the same mind with Abraham as to the nature of man, for if we turn Ps. ciii. 13, we find him saying:—

"Like as a father pitieth his children, so the Lord pitieth them that fear him: For he knoweth our frame, HE REMEMBERETH THAT WE ARE DUST."

How could David have given expression to such a sentiment, had he believed that God had imparted to every human being "*a spark of himself*," "*AN IMMORTAL SOUL*?"

It was David who said, when speaking of man in death, and his resemblance to the beasts that perish:—

"Like sheep they are laid in the grave (Sheol), death shall feed on them."—Ps. xlix. 14.

In the face of such an emphatic enunciation of the principle of man's complete subjection to death, on the part of the psalmist, we wonder how men can profess to believe and teach man's inherent immortality, a doctrine which is without the least warrant from Scripture, unless the statement of the Serpent contained in Gen. iii. 4, is to be regarded as such.

Isaiah treating of the same subject says:—

"The voice said, CRY, and he said, what shall I cry? All flesh is grass, and all the goodness thereof as the flower of the field; The grass withereth, the flower fadeth; Because the spirit (*ruach* or *breath*) of the Lord bloweth upon it; Surely the people are grass; The grass withereth, the flower fadeth, but the word of our God shall stand for ever."—Isa. xl. 6-8.

Then Peter reasserts the same solemn fact of man's fleeting nature, in almost identical language, thus:—

"For all flesh is as grass, AND ALL THE GLORY OF MAN, AS THE FLOWER OF GRASS: The grass withereth, and the flower thereof falleth away; But the word of the Lord endureth for ever."—1 Pet. i. 24.

Let the reader mark well the language of Peter in this case; He not only says that all flesh is as grass, but to leave no room for equivocation on the basis of an assumed distinction as between man's physical organism, designated in the text quoted, "flesh," and the "immortal soul" of popular tradition, he emphasizes his words by saying, "AND ALL THE GLORY OF MAN, AS THE FLOWER OF GRASS."

Is it possible to believe that Peter could have spoken thus of the nature of man, had he been a believer in man's natural immortality? We think not, for had he believed that man was possessed of an immortal soul, he would have recognized that feature as being *man's highest glory*, which, being immortal, could have borne no resemblance to the transient nature of the flower of grass.

In the further prosecution of our inquiry as to the testimony of Scripture, regarding the human Soul, we will now undertake to prove that

SOULS CAN BE SLAIN OR DIE,

which we feel sure can be both easily and satisfactorily accomplished, if satisfaction depends upon clear and indisputable evidence as to what the Scriptures teach, relative to the question under discussion, as may be gathered from the following:—

"And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and *all the SOULS that were therein*; HE LET NONE REMAIN."—Josh. x. 28.

"And Joshua at that time turned back and took Hazor, and smote the King thereof with the sword; and they smote *all the SOULS that were therein, with the edge of the sword, UTTERLY DESTROYING THEM*; there was not any left to breathe, and he burned Hazor with fire."—Josh. xi. 10-11.

"The SOUL that sinneth, IT SHALL DIE,"—Ezek. xviii. 4-20.

"Let him know, that he which converteth a sinner from the error of his way, SHALL SAVE A SOUL FROM DEATH."—Jas. v. 20.

"And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, AND EVERY LIVING SOUL IN THE SEA DIED."—Rev. xvi. 3.

The following passages will further illustrate the zeal of the translators of our English Bible for traditionalism, as opposed to the plain and obvious sense of Scripture.

Balaam, in his address to Balak concerning the children of Israel, is represented as saying:—

"Who can count the dust of Jacob, and the number of the fourth part of Israel? *Let ME die* the death of the righteous, and let my last end be like his."—Num. xxiii. 10.

Instead of saying, "Let ME die," etc., what Balaam did say was, "LET MY SOUL DIE *the death of the righteous,*" etc.

Job, vindicating his personal integrity from the suspicion of dishonesty in his transactions with his fellow-men, is made to say:—

"If my land cry against me, or that the furrows likewise thereof complain; if I have eaten the fruits thereof without money, or have caused the owners thereof to loose *their life,*" etc.—Job. xxxi. 38-39.

The passage underlined should have read; "*or have caused the SOULS of the owners to expire.*"

Elihu, in his remonstrances with Job, when speaking of the hypocrites in heart, is represented as having said:—

"*They die in youth.*"—Job. xxxvi. 14.

What Elihu really did say was:—"THEIR SOUL DIETH IN YOUTH," etc.

To the honest mind, further comment upon the foregoing facts should be quite unnecessary, while for such as are not honest, further remark would be equally out of place.

In conclusion, we will now undertake to show that SOULS are recognized as such, when dead; and at the same time, further confirm

the utter dishonesty of the translators of the accepted version of the English Scriptures, and also the equally unreliability of those who, while professing great zeal for godliness and truth, wink at the most palpable perversions of Scripture, in their willingness to pander to popular ignorance and superstition for an easy living.

Turning to Lev. xxi. 11, we read :—

"Neither shall he go in to any *dead body*, nor defile himself for his father or his mother,"

Which should have read, "Neither shall he go in to any **DEAD SOUL**," etc.

In his instructions to such as were under the obligations of special vows, Moses was instructed to say :—

All the days that he separateth himself unto the Lord, he shall come at no **DEAD SOUL**.—Num. vi. 6.

But our english translators have deliberately substituted the word *body* for *soul*. They have taken the same unwarranted liberty with the sacred text in such instances as the following, viz: Num. ix. 6. Num. xix. 13, and Hag. ii. 13.

Beside which, we could furnish overwhelming evidence of the systematic manner in which the truth concerning the Soul has been maliciously falsified in the interests of the selfish few, who for their own base ends are ready to sacrifice every claim of patriotism humanity or truth.

For years it has been charged against me, that I twisted the Scriptures to suit my own purposes, by those who are making their living out of the advocacy of immortal soulism and its associate superstitions. It has also been quite common for the same class of persons to stigmatize those who deny the natural immortality of the soul, as being infidels or atheists; while they were well aware of the fact, that their calumnies were groundless, and only intended to injure those they could no longer use; and at the same time, to deter all they could from making truth a matter of personal inquiry, well knowing that such inquiry would prove fatal to their assumed authority. But nevertheless thought is being quickened, and the old superstitions of the middle ages, impiously called Christianity, are fast retreating before the steady advance of increasing light and knowledge.

