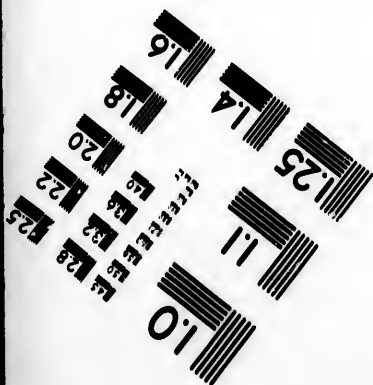
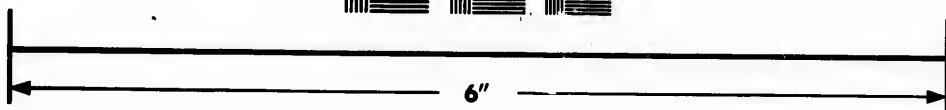
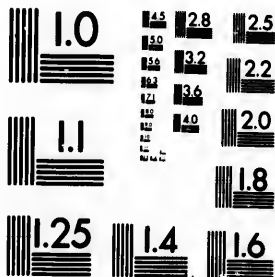


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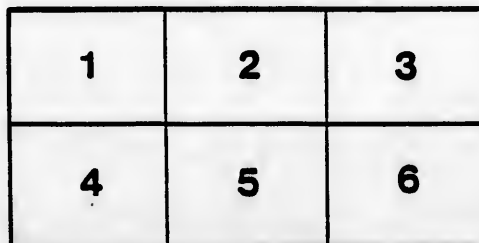
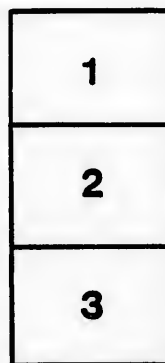
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# REVIEW

--OF--

REV. D. J. MACDONNELL'S  
SERMON

ENTITLED

## DEATH ABOLISHED:

PREACHED IN ST. ANDREW'S CHURCH, TORONTO,

ON SUNDAY, 3rd MARCH, 1889.

In connection with the death of GEORGE PAXTON YOUNG, LL.D.,  
Professor of Logic, Metaphysics and Ethics in University  
College, Toronto.



By ROBERT S. WEIR.



REVIEW  
OF  
"DEATH ABOLISHED."

A sermon preached in St. Andrew's Church, Toronto, on Sunday, March 3rd, 1889,  
by REV. D. J. MACDONNELL, B.D., in connection with the death of  
GEORGE PAXTON YOUNG, LL.D., Professor of Logic, Metaphysics  
and Ethics, in University College, Toronto.

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By ROBERT S. WEIR.

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SOME may consider an apology necessary on the part of a *layman* who dares to call in question the utterances of an "ordained" minister, and especially one of such scholarly celebrity as Mr. Macdonnell. We would remind all such, that perfect accord does not exist among "ordained" ministers, on scripture exegesis—a fact that deprives them of any logical claim to authority. There is not a factor in their doctrinal standards which has not been toughly controverted by one or other of the various sects, whose name is legion—nay, even by the individual ministers of each or all of the sects, as is abundantly proved by the wrangling which often occurs at Meetings of Presbytery, Conferences, &c. The degrees conferred by Universities may be very useful for some purposes, but are not a *sine quo non* to the understanding or explanation of scripture. There were no Doctors or Batchelors of Divinity in Apostolic days, and the TRUTH needs no doctoring now. It is often hidden from "the wise and prudent" of this world and "revealed unto babes." In the circumstances therefore, we deem apology unnecessary.

When vital portions of Scripture are taken as texts for funeral sermons and manipulated in such a way as to pervert the meaning

of the sacred writers, it ill becomes those who understand the truth of the matter to remain silent. That such has been done in the present instance we fully believe and shall try to make manifest.

The text selected for the sermon is 2nd Tim. 1: 10.—“Our Saviour Christ Jesus, who abolished death and brought life and incorruption to light through the gospel.” It is one of the most important of Paul’s utterances on the great question of life and death. The teaching of the Presbyterian body thereon is that “the souls of believers are at their death made perfect in holiness and do immediately pass into glory, and their bodies being still united to Christ do rest in their graves till the resurrection.”\*

This in effect means that *believers* at death immediately pass into glory, and with it Mr. Macdonnell is in harmony. He says, “The man is reconciled to God through the death of His Son. Being set right with God all things are new to him. Not only is life full of new meaning, but death comes now to summon into the presence, not of an angry Judge, but of a loving and righteous Father.”

He further says, “The Christian, keen as may be the pang when he is called to leave this home-like world, with all in it that has made life bright and good, will be sustained by the hope of a more blessed and glorious abode,—a better country, that is a heavenly<sup>d</sup> and will be ready to pass through the swellings of Jordan, assured that the ‘Father’s house’ is on the other side, and that the Elder Brother is waiting to receive him.”

Again—“The physical death must come in the order of nature ; but it is a beginning rather than an ending, a process of life rather than of death \* \* \* \* \* it is the shuffling off of the mortal coil of flesh that the life within may have room to expand and may receive from God a ‘*spiritual body*,’ which may be a fit organ for the renewed spirit.”

This teaching seems to corroborate that of the poet who says:—

“ There is no death,  
What seems so is transition,  
These lives of mortal breath  
Are but the suburbs of the life Elysian  
Whose portals we call death.”

If this be not a false estimate of the event which closes our present career, what could have prompted the writers of the Bible to use the term death; or why should our contemporary make such frequent use of it in his brief sermon ?

\* Shorter Catechism.



An uncharitable person might suggest in reference to the latter that the "Faculty" sometimes employ bamboozling words which are calculated to mystify rather than edify, but surely no such imputation can be brought against the sacred writers.

Death is "the wages of sin" Rom. 6: 23—and is not a friend but an enemy. This Mr. M. states—"The life of the most devoted saint is no more secure against the attacks of this *great enemy* than that of the vilest reprobate."

We are puzzled with his utterance here. If death be the usher from a world of sin, sickness and privation "into the presence of a righteous and loving Father" as he has set forth, on what principle can it be regarded as a "*great enemy*"? Similar reasoning ought to characterise as "*great enemies*," our ocean steamships, which in reality are the angels of mercy of modern times, carrying their burthen of suffering humanity from the congested labor centres of the old world to this land of freedom and plenty.

But, Mr. M. will no doubt agree that the Bible is the only real authority in matters of this kind, and we recognise no other. "To the law and to the testimony, if they speak not according to this word, surely there is no morning for them." Isa. 8: 20. R.V.

Hezekiah—one of Judah's best kings, and a true servant of God, seems not to have regarded death as "the portal to the life Elysian." Note his attitude:—Isa. 38: 1.

"In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came to him and said: Thus saith the Lord, set thine house in order for thou shalt die and not live. Then Hezekiah turned his face to the wall and prayed unto the Lord and said. Remember now O Lord I beseech thee, how I have walked before thee in truth and with a perfect heart and have done that which is good in thy sight. And Hezekiah WEPT SORE. Then came the word of the Lord to Isaiah saying. Go and say to Hezekiah. Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold I will add unto thy days fifteen years."

After recovering from his sickness Hezekiah spake as follows:—17th v. "Thou hast in love to my soul delivered it from the pit of corruption; . . . . For the grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth; the living, the living, he shall praise thee as I do this day."

Hezekiah evidently believed death to be a state of unconsciousness in which man has no ability to *praise* Jehovah, where "the wicked cease from troubling and the weary be at rest."

Besides, he seems to have had a very different conception of his SOUL'S destiny from that entertained by religious teachers nowadays—he says, "God in love to my *soul* delivered it from the pit of corruption." Nor is he alone in this, the Psalmist was equally unenlightened if we may so speak. In Psal. xlix. 15, he says—"God will redeem *my soul* from the *power of the grave*."

Were these eminent servants of God living in 1889 they would be called "Soul-sleepers" and "Heretics."

Modern souls are now held to be "immortal," "never-dying," and not related to the grave. When did the change occur? At Pentecost, Acts 2: 34. David "the man after God's own heart" had not "ascended into Heaven," and he was not isolated in this respect, for Jesus affirmed "No man hath ascended into heaven." Where then had all these saints gone who had died during the past 4000 years? If David—"the man after God's own heart" did not go there, what scriptural warrant has Mr. M. for saying that the righteous go now at death? Had he carefully thought out the 11th of Hebrews before preaching this funeral sermon he would not have voiced such sentiments. It is there stated in unmistakable language that "*these all died in faith,*" NOT HAVING RECEIVED THE PROMISES, but having seen them afar off." Eternal life is a very large factor in these promises—"This is the promise that He hath promised us, even *eternal life*." 1 John 2: 25. Again, "In hope of *eternal life* which God that cannot lie promised before the world began," Tit. 1: 2. It follows therefore, that as these saints all died in faith not having received the promises, they received not eternal life, and therefore cannot be living in Heaven or Paradise now; also that death is extinction of being.

Seeing, however, that Mr. M. has grouped "the speculations of Plato" and the books of the Old Testament together, in contrast with the "*clearer light of the New Testament,*" we pass on and cite Paul as a witness:—Phil. ii. 25.—"But I counted it necessary to send to you Epaphroditus. my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need, since he longed after you all and was sore troubled, because ye had heard that he was sick; for indeed he was sick nigh unto death;

but God had MERCY on him; and not on him only but on me also, that I might not have SORROW UPON SORROW." Those who hold that at death "the souls of believers (in effect believers themselves) immediately pass into glory" must surely view this as a queer ACT OF MERCY to Epaphroditus—a man surrounded by troubles such as accompanied Paul and his colleagues, is by a *special act* of MERCY, prevented from passing through the door leading from this state of sin, corruption and suffering, into endless glory !!

The death and resurrection of Lazarus which has been made to do duty by Mr. M. in a very strange way, furnishes we think, exceedingly strong proof against his teaching. He says:—"Once and again Christ gave proof that he held the 'keys of death,' by unlocking its portals and summoning back to human fellowship those who had passed beyond the reach of the voices of kindred. . . . . When to the man that had been dead four days, He cried with a loud voice, Lazarus come forth, and he that was dead came forth, Jesus demonstrated that 'these other living whom we call dead,' have not really ceased to live."

How does this "demonstrate that they have not really ceased to live"? Note the circumstances:—

Martha, Mary and Lazarus their brother, lived at Bethany and were loved by Jesus. Lazarus became sick. The sisters sent word to Jesus saying, "he whom thou *lovest* is sick." Jesus did not go immediately but allowed Lazarus to die. He then said to His disciples, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." The disciples responded—"Lord, if he sleep he shall recover." "Then Jesus said unto them *plainly* LAZARUS IS DEAD." "Martha as soon as she heard that Jesus was coming went and met Him," and said, "Lord if thou hadst been here my brother had not died." "Jesus saith unto her thy brother shall rise again." "Martha saith unto Him I know that he shall rise again in *the resurrection* AT THE LAST DAY. Jesus saith unto her, I am the resurrection and the life, he that believeth in Me though he die, yet shall he live, and whosoever liveth and believeth in Me shall not die for ever." (Englishman's Greek Concordance.) When they came to the grave Martha said, "Lord by this time he stinketh, for he hath been dead four days." Then they took away the stone, and Jesus after addressing His Father, "Cried with a loud voice, Lazarus come forth,

and he that was dead came forth, bound hand and foot with grave clothes."

Instead of this being a demonstration "that these other living whom we call dead, have not really ceased to live" to us it seems strong proof of a *resurrection from the dead*; of the unconscious condition of man when dead, and his consequent *need* of a resurrection, for the following among other reasons :—

1. Lazarus being a friend of Jesus, must have gone to heaven according to Mr. Macdonnell's teaching.

2. Martha did not appear to *know that*, but said, "*I know that he shall rise again in the resurrection at the last day.*"

3. Christ's answer is "I am the resurrection and the life; he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die;" thereby teaching Martha that there would not only be a resurrection from the dead "*at the last day*", but that "the keys of death and the grave" had been given to him; that the power to raise the dead and bestow eternal life had been *vested* in Him, and he could use it even then, but there was a time coming viz :— "the last day" of Martha's belief, when those who had died would live again, and those righteous believers who were THEN LIVING' would never die, but would be changed "in a moment, in the twinkling of an eye" from mortal to immortal, from corruptible to incorruptible, and "then would be brought to pass the saying that is written, death is swallowed up in victory," 1st Cor. 15: 52.

4. As a disciple of Christ and therefore a believer of the Gospel, Martha's statement concerning resurrection "*at the last day*" is significant, because it indicates what her instruction had been, and is in harmony with the teaching of Paul, to the effect that eternal life *through a resurrection from the dead* is THE HOPE OF THE GOSPEL—the ONLY TRUE CHRISTIAN HOPE.

5. If Lazarus was in heaven "these four days" enjoying the delights thereof, what could have been his feelings when recalled to reinhabit a corruptible body, or how can such recall be considered an act of kindness?

6. The silence of Lazarus in reference to his experience when dead, argues strongly against the *assumption* that he was alive, also Mr. M's statement that "little is told us of the dead" is not true, for the scriptures speak freely of the mental condition of man in death—to wit :—

"In death there is no *remembrance* of thee."—David, Psalm 6: 5. "The dead praise not the Lord, neither any that go down into silence," (the modern theological idea is that they are praising God continually).—Psalm 115: 17. "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*". Psalm 146: 3. "The living know that they shall die, but the dead know not anything. . . . Neither have they any more a reward, for the memory of them is forgotten, as well their love, as their hatred and their envy is now perished . . . . There is no work, nor device, nor knowledge, nor wisdom in the grave, whither THOU GOEST"—Solomon. Eccles. 6: 10.

Some may be disposed to wonder how an "immortal" or "never-dying" soul can become subject to "corruption" or "the grave." A never-dying or immortal soul cannot die—*immortality* is *deathlessness*, and its attainment by man is made to depend upon a belief and obedience of the gospel. Immortality—deathlessness,—eternal life, in the case of man, is the result of his *seeking "incorruption"* and becoming "*incorruptible*." Proof:—God will render to every man according to his works, to them that by patience in well doing seek for glory and honour and *incorruption*, eternal life." . . . . "In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel."—Paul to the Romans, chap. 2: 7. Again—"Behold I tell you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." "For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying, *death* is swallowed up in victory." 1 Cor. 15: 51-54. Again, "Our citizenship is in heaven; from whence also we look for a Saviour, the Lord Jesus Christ: who shall *fashion anew* the body of our humiliation, that it may be conformed to the body of His glory." Phil. 3: 20. It would seem to follow from these quotations that Paul, (though a celebrated servant of God), did not in his life-time *possess* immortality or eternal life, because he was not then *incorruptible*, but HOPED to get it "at the last

trump," by having his corruptible body changed to *incorruption*, or *fashioned anew*, in conformity with "Christ's glorious body." Proof:—"Paul a servant of God, and an apostle of Jesus Christ, . . . . . IN HOPE of *eternal life* which God who cannot lie, promised before the world began." Titus 1: 2. Again, that we might be made heirs according to the HOPE OF ETERNAL LIFE." v. 7. This he expected to receive through a resurrection,—“if by any means I may attain to a resurrection from the dead.” Phil. 3: 2.

It may now be in order to define what we understand death to be. Death is the opposite of life. Walker and Webster give as its primary meaning—"extinction of life," and they add, "it applies to *every form of existence*," *i.e.* if life be predicated of a horse, a whale, an eagle, an insect, a plant, an institution, death is the appropriate term by which to describe the termination thereof, it is the opposite of the life in question. Seeing that Mr. M. has defined death to be "Negation," he doubtless will agree with the foregoing application, but if he admits of death being so applied to the items enumerated, (and it would be interesting to know how he can refuse, without claiming immortality for them also), why not admit of its being so applied in the case of man? By doing this he would join company with the wisest of men, who said "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. All go unto *one place*: all are of the dust and all turn to dust again." Ecc. 3: 19. The origin also of man would thus become intelligible to him, and he would be able in a measure to realise what Moses meant by saying, that "the Lord God *formed* MAN of the dust of the ground," Gen. 2: 7. He would also derive a valuable lesson on *consistency*, by observing the harmony which exists between this description of man's creation and its *reversal*, *i.e.* his death—"in the sweat of thy face shalt thou 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." Gen. 3: 19.

By adopting this scriptural and simple description of the nature of man and his destiny, Mr. M. would see a logical and vital need for a *resurrection*, and would be able to show how Christ by "*His resurrection*" "abolished death and brought life and incorruption to light."

Referring to Christ's resurrection, on page 7, Mr. M. says: "This fact is, after all, the corner stone of our Christian faith and hope." "If Christ hath not been raised, then is our preaching vain; your faith also is vain." "But now hath Christ been raised from the dead, the first-fruits of them that are asleep." "That is to say, Christ was the first that rose from the dead to die no more."

We cordially assent to the prominence here given to Christ's resurrection, but entirely dissent from Mr. M's application of it. He says "Christ's resurrection demonstrates the continuity of life in the unseen world." What does he mean?

He immediately quotes—"I am . . . the Living One; and I was dead, and behold, I am alive for evermore." "Christ being raised from the dead, dieth no more, death hath no more dominion over Him."

This quotation will prove admirably that Christ "*having been raised from the dead the first-fruits* of THEM THAT SLEEP,' "continues to live." But this is not what Mr. M. wishes to be confined to. He means that life is unbroken; as is clearly shown by what has been already adduced as well as by what follows. He says "He (Christ) comforts Martha with words that lighten the gloom of the sepulchre, by the assurance that THE DEAD CONTINUE TO LIVE." Note his proof of this, "I am the resurrection and the life, he that believeth in Me, though he die, yet shall he live." It will be observed that the Saviour does not say, "yet shall he *continue* to live" His teaching anent resurrection forbids such an exposition, but intimates that they shall live *yet i.e.* after they are raised.

That this is the Redeemer's meaning is evident from His teaching, Jno. vi. 39—"This is the Father's will who hath sent me that of all which he hath given me I should LOSE nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have *everlasting life*: and I will raise him up at the last day."

We submit that the obvious inference from this teaching is, that, in the absence of a "resurrection at the last day," they would be "*lost*;" and as everlasting life, ("the gift of God") is to be bestowed at that time, it follows that they cannot be *now possessed* of it, and therefore it is a fallacy to say that they "con-

tinue to live." How can eternal life be *given* to those who are already immortal?

Another consideration which materially strengthens this conclusion is, that when Jesus affirmed "I am alive for evermore," he also affirmed "I WAS DEAD."

What did he mean? Did not Jesus "*continue* to live?" He was a human being--the man Christ Jesus--and as, according to our contemporary, all human beings "*continue* to live," so must he. His divine side simply strengthens this argument. What then is meant by his being dead? It cannot mean "dead in trespasses and sins" for he was "holy, harmless, undefiled and separate from sinners;" nor can that other use of the term death--eternal torments--be applied to him, for from that there is no escape after being consigned to it. The condition indicated is the antithesis of the one he then occupied--a suspension of all his energies and consequent *need* of a resurrection to renewed vitality and vigour, --"I was DEAD" *now* "I am ALIVE."

Mr. M. having given "Separation" as one of the meanings of the term death, perhaps he may incline to use it in this instance, and insist that by means of crucifixion, Christ's body and his soul or himself were separated and shortly afterwards reunited. In this case a literal statement of what occurred would read as follows:--"I was separated from my body, and behold I am reunited to it for evermore"--the bare statement of this idea constitutes its refutation.

In this connection his utterances on page 5 will be of interest. He says "What did Christ bring to light? Life and incorruption. Not bare immortality. Not mere endless existence which might be a curse rather than a blessing, and might be described as endless death rather than eternal life. What was the hope the heathen philosophers held out? 'That the human spirit being of a different nature from the body, being un-compounded and therefore not capable of being separated into parts like the material body, might continue to live for ever as pure spirit.' Was there anything cheering in this hope? A spirit without a body, an inhabitant without a home, a being without organs through which he might come into contact with God's universe: can any of us tell whether that would be a blessed life or not? Might it not be a dreary and un-blessed existence dragged on through endless ages? Do not Paul's words express the natural feeling of human hearts? Not



for that we would be unclothed but clothed upon, that what is mortal may be swallowed up of life?" "Not bare immortality then has Christ brought to light but "*life and incorruption.*" Life of the highest sort, intellectual and spiritual: a life analogous to that which we now live, but with a renewed spirit in place of a sinful one, and a *glorious, incorruptible, spiritual BODY* instead of the body of flesh and blood."

From this it is clear that Mr. M. has no affection for mere ghostology, but believes that man in or after death, will have a "glorious, incorruptible, spiritual body," with "organs through which he may come in contact with God's universe." He is deeply in sympathy with the sentiment of the 51st paraphrase, which is generally used by Presbyterians :—

"Soon shall this earthly frame dissolved,  
In death and ruins lie ;  
But better mansions wait the just,  
Prepared above the sky.  
A house eternal built by God,  
Shall lodge the holy mind;  
When once these prison walls have fallen,  
With which 'tis now confined.

Hence burdened with this weight of clay:  
We groan beneath the load;  
Waiting the hour that sets us free,  
And brings us home to God.  
We know that when the soul unclothed,  
Shall from this body fly;  
'Twill animate a purer frame,  
With life that cannot die."

It strikes us forcibly, that the belief, that the "unclothed soul," goes at death to "animate a purer frame with life that *cannot die,*" is not logically tenable, except at the expense of the doctrine of a resurrection from the dead; for by what process can a body "animated with life that *cannot die*" be got rid of, to make room for the resurrection body? Or what *need* can there be for the latter? Has it been anywhere revealed or is it conceivable, that the saint is destined to spend eternity, in the world to come, with a couple of bodies to live and move in?

We would suggest that had our respected contemporary taken the 15th chapter of 1st Cor. as it reads, instead of quoting from it

in the disjointed way he has, it would have been difficult if not impossible for him to make it appear, that "the dead *continue* to live, without previously showing that Paul was suffering from mental aberration. At the outset he would have to account for the strange phraseology used by Paul in the third verse and onward. Christ is there said to have *died*, to have been *buried*, to have *risen again*, &c., &c. Now, on the understanding that "*the dead continue to live*," with or without "a glorious, incorruptible, spiritual body," this is utterly unintelligible. The statement that Christ "died" *may* be got over by defining death to mean a "separation" of the soul—"the *real man*"—from the body, but granting that; what about the BURYING?

Christ's body was buried in the tomb of Joseph of Arimathea, but if Christ's death was simply a "separation" of Christ from His body, as this theory puts it, then it is obvious that *Christ* was not there, and if not there, he could not be raised therefrom. Any definition of death, however, which like this one, renders burial of the *person* impossible, is manifestly unscriptural and therefore false. If man goes not *into the tomb* at death, how at the coming of Christ, can "all that are *in the tombs* hear His voice and *come forth*, they that have done good to a resurrection of life, and they that have done evil to a resurrection of judgment?" John 5: 28. (R. V.) Assuming Mr. M's. theory to be correct, we conclude that the sacred writers were exceedingly unfortunate in their choice of language, if their object was to enlighten. Plain men and women, having only an ordinary English education, would never gather from this quotation, that the dead, instead of being in the tombs, were, "*at home in heaven—their Father's House*." They would require the assistance of a "Batchelor of Divinity," or some other "THEOLOGIAN" to explain why, in such circumstances, they should be expected to emanate from the tomb at the sound of a "trumpet," 1 Cor. 15: 52, or why Paul should in his words of comfort to the Thessalonian believers, who were mourning the loss of relatives, exhort them to "sorrow not, concerning them that *fall asleep*, even as the rest who have no hope"— . . . . . "For the Lord *Himself*, shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall *rise* first." They would naturally wonder why Paul makes the Lord to DESCEND HIMSELF, or *alone*, and the saints RISE to meet Him. Why should not the saints *descend* with Him if they are with Him in Heaven or Paradise now?

Were those plain folks to read the 12th chap. of Daniel where he says "at that time thy people shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt," they would be struck with the marvellous unanimity existing between the teachings of the Old and New Testaments on this subject, and would wonder what warrant modern theologians have, for speaking of "the *saint hopes* of Old Testament saints."

If "faith is the assurance of things hoped for" as stated by Paul in Heb. 11th chap., R.V., it follows that the *faith* of Old Testament saints must have been faint if their *hopes* were faint; but how can that be harmonised with the contents of said chapter, wherein a whole army of Old Testament saints are brought forward as illustrations of faith? Besides it is worthy of note, that there are but two instances recorded, of men escaping death, by being translated, because their faith "pleased God" and they were "OLD TESTAMENT SAINTS," Enoch and Elijah. Abraham, the "father of all them that believe," was an "Old Testament saint" and Paul affirms that we must have "THAT FAITH of our father Abraham which he had in uncircumcision" Rom. 4: 12, R.V. This no doubt accounts for the fact, that Paul, when preaching the gospel, said "nothing but what the prophets and Moses did say should come," how that the Christ must suffer and how that *he first*, BY THE RESURRECTION OF THE DEAD, should proclaim light both to the people and to the gentiles." It must not be supposed therefore, that when Paul said, "Our Saviour Christ Jesus hath abolished death and brought life and incorruption to light by the gospel," he meant any slight to the "hopes or faith of Old Testament saints," but simply that the death, burial, and resurrection of Christ had become facts, and he had appeared to his disciples, in possession of his *incorruptible body*, an "ocular demonstration" of HOW immortality or deathlessness comes into *our* possession.

When quoting from 1st Cor. 15th chap. Mr. M. fails to reproduce Paul's conclusion, "that if there be no resurrection of the dead, all who have fallen asleep in Christ *are perished*." This need not excite surprise. Paul's conclusion is exceedingly damaging to Mr. M's. "separation" theory, and the bare statement of it might have set some of his admirers a thinking. They might have felt at a loss as to how the righteous, from Abel downwards, who are

believed to have gone to Paradise can be said to have PERISHED, "if there be no resurrection." A large number of professing Christians at the present time scorn the idea of the resurrection of the body; they can see no use for it in the light of their theology; they regard their mortal body as a clog, riddance from which is something to be thankful for. One of their writers states their belief as follows: "Resurrection is not a change that has to be waited for during thousands of years of sleep or dispersion; but resurrection immediately follows death. The scriptures instruct us that man rises to his eternal home in a spiritual body fitted to that home; and inasmuch as the earthly body is fitted for this world and not fitted to a spiritual and eternal world, it is left behind and will never be wanted again." *"Great Truths on Great Subjects"* pp. 112.

The people who reason thus are consistent but they "do err not knowing the scriptures." They start from false premises and therefore, they arrive at false conclusions.

The death of which Paul wrote in this remarkable chapter is a death involving unconsciousness and a "return to the dust"; a death necessitating *burial*, and, if the subject thereof is ever again to "live and move and have a being,"—a resurrection, "at the last day," hence the emphasis which he places on the resurrection of Christ. The logical summing up of all this is, that the resurrection, burial and death of Christ are interdependent and stand or fall together, and as the *vital* doctrine of THE ATONEMENT is based on the death of Christ, if Christ died not, no Atonement has been effected, and of course, we "are yet in our sins and all who have fallen asleep in Christ are perished."

Paul further elaborates this in the 32nd v. he says "If after the manner of men I fought with beasts at Ephesus what doth it profit me? If the *dead are not raised* let us eat and drink for to-morrow we die."

A conclusion "stranger than fiction" if the dead continue to live and are at "home in their *Father's house*."

One of the principal passages adduced to prove that the dead continue to live in heaven is, John 14: 2. "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you." Concerning this, Mr. M. says, "The Christian will be ready to pass through the swellings of Jordan, assured that the '*Father's house*' is on the other side, and that the Elder Brother is waiting to receive him."

We cannot do better than quote an exposition hereof given by Rev. S. H. Kellogg, D.D., pastor of St. James' Square Presbyterian Church, Toronto, in a lecture entitled "Our Inheritance," delivered at the "Believers' Meeting for Bible Study," held at Niagara, July 19th to 28th, 1887. He says, "I do not know how many funeral sermons I have heard in which we are assured that the dear departed brother has gone to receive his inheritance. This is not true. There is no one living or dead who has received his inheritance. The apostle goes out of his way in the 11th chapter of the epistle to the Hebrews to say, that all those old worthies of the old covenant were waiting for us, to get their inheritance. Instead of thinking of death as introducing us to the inheritance, we ought to think of it in exactly the opposite way, as keeping us out of the inheritance. So whenever you hear anyone talking in that way, you must think he has not studied his Bible sufficiently on that point. There is not a word in it about inheritance at death, but a great deal about inheritance when the resurrection comes. . . . One or two verses have been thought opposed to this view. There are the familiar words 'In my Father's house are many mansions.' I have been asked is not the Father's house heaven, and is not then, the inheritance heaven? I simply reply, it does not say so. I will ask in the first place what is the Father's house? I read 'heaven, and the heaven of heavens cannot contain Him'; I am told that 'He fills immensity with His presence,' and so on,—all scripture represents the Father's house as being simply this great universe, the divine abode of His glory, power, and presence, which fill it to repletion everywhere. In this—the Father's house, this great and glorious starry universe, in which this earth is only a tiny star, in this house are many '*abiding places*.' 'If I go away I will receive you to myself, that where I am there ye may be also.' This refers to the *second* coming, when Christ will place us in our mansion.

"Again in 1 Pet. 1 and 4, we read that the inheritance is reserved for us in heaven, but that does not say that heaven is the inheritance. If I say you are not of age yet, but you need not worry, about the inheritance, it is reserved in the court house, you would not understand me that the farm had been put into the court house but, that the documents were there in the archives. Speaking in that slightly metaphorical sense, one may easily understand how

he says our inheritance is laid up in heaven for us, or perhaps we may better take the word 'reserved,' in its common sense, 'guarded,' 'watched,' in which case the passage means that the eye of God in heaven is on this earth, which He intends for our inheritance, that He may guard it for us to the day of redemption." He further says: "There is only one way in which *dead* Abraham can become *heir of the world*, and that is **BY BEING RAISED FROM THE DEAD**, and put back here in possession . . . . What good could a *dead* man get of the new earth? The dead are out of it, and they, therefore, must needs be put back. **RESURRECTION FROM THE DEAD**, is involved in *the very nature* of this inheritance."

A flatter contradiction when logically applied to Mr. Macdonnell's teaching could not be devised than this. Whatever Dr. Kellogg may have wished his auditors to glean from his words, concerning man in death, we are forced to conclude that if Abraham cannot become "*heir of the world*" without being "**RAISED FROM THE DEAD**" he must at the present time be out of existence, having "returned to the dust," for if he be in "Paradise" it ought not to be necessary to bring him from the grave—otherwise Paradise and the grave must be identical.

### **THE DAY OF JUDGMENT.**

The very frequent allusions to Judgment which occur in Scripture, seem to have been overlooked by the preacher on this occasion,—“God hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead.” Paul to the Athenians, Acts 17: 31.

The object of this appointment is that the “just and unjust” may appear before Christ to be judged and rewarded or punished as their case may appear. Proof—Rom. 2: 7, 8, 16,—“God will render to every man according to his works: to them that by patience in well-doing seek for glory and honour and incorruption, eternal life: but unto them that are factious and obey not the truth, but obey unrighteousness, wrath and indignation, tribulation and anguish . . . . . in the day when God shall judge the secrets of men, according to my Gospel, by Jesus Christ.” Again, “We must all appear before the judgment seat of Christ; that every one may receive the things in body, according to that he hath done whether good or bad.” 2 Cor. 5: 10.

The proof is quite as pointed in reference to the *time* when this judging shall occur—"I charge thee before God, and the Lord Jesus Christ who shall judge the quick and the dead **AT HIS APPEARING AND KINGDOM,**"—Paul to Timothy, 2d Epistle 4: 1. Again, "For the Son of Man shall come in the glory of his Father with his angels; and **THEN** shall he reward every man according to his works."—Jesus. Matt. 16: 16. Also chap. 25: 31-46, "But when the Son of Man shall come in his glory and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. . . . Then shall he also say unto them on the left hand, depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels . . . and these shall go away into eternal punishment: but the righteous into eternal life."

Now these passages (and there are many others) demonstrate, that God hath appointed a day, yet future, whereon Christ shall appear to judge the living and the dead, just and unjust, and to bestow rewards and punishments on the respective classes. But does not this collide with the theory that the dead "continue to live and are at home in their Father's house?"

Is not this another way of saying that "they have gone to their reward at death"? If so, what can Paul have meant when he wrote to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give unto me **AT THAT DAY** and not to me only but to *all those that love his appearing*"? 2 Tim. 4: 8. Or the Revelator chap. 11: 15, 18, "And the seventh angel sounded and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever, . . . and the nations were angry,

and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give rewards unto thy servants the prophets, and to the saints, and them that fear thy name small and great ; and shouldest destroy them that destroy the earth ? ”

If it be a fact that man goes at death to his reward, Jesus and his Apostles must have known it ; how then is there not only an utter absence of teaching to that effect in their record, but a deluge of what seems the very opposite ? Simply because they were taught of God, and believed as did the “ *Old Testament Saints* ” that “ THE DEAD KNOW NOT ANYTHING. ”

In the sermon under review Mr. M. confines himself to the sunny side of this question. Unfortunately for his theory it has two sides, one of unutterable gloom. If it be contended that because the soul is immortal, the righteous dead “ continue to live, and are at home in their Father’s house, ” it must be admitted that the unrighteous dead “ continue to live. ” Where ? The creed of his church says :—“ All mankind by their fall, lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to *the pains of hell for ever.* ” If, then, all mankind are under God’s wrath and curse, and liable to the pains of hell for ever, such will be their lot unless something is done to save. Something has been done—a Saviour has been provided, who has died to redeem those who believe and obey him. The news of this has been proclaimed, and is called “ the good news, ” or “ the gospel, ” and all who “ believe and obey ” are to be saved—“ by grace are ye saved *through faith.* ”—Paul. “ Go ye into all the world and preach the gospel, he that believeth and is baptised shall be saved, he that believeth not shall be damned. ”—Jesus to his disciples. From this it would appear that only those can be saved who believe the gospel, and only those can believe who hear, and inasmuch as the vast majority of the human family have not heard, they cannot be believers, and therefore cannot be saved. “ Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have *not believed* ? and how shall they believe in him of whom they have not HEARD ? and how shall they hear without a preacher ? . . . . So then *faith* cometh by *hearing*, and hearing by the Word of God. ” Rom. 10: 13, 14, 17.

The dividing line having been thus scripturally drawn, at



"*belief and obedience*," it will not be necessary, for the purposes of this review, to go minutely into particulars. Proceeding on broad lines let us look at the religious statistics of the world at the present time.

A diagram has been published by "The Church Missionary Society," of London, exhibiting the actual and relative numbers of mankind, classified according to their religion, as follows:— Protestants, 116 Millions; Greek Church, 84 Millions; Roman Catholics, 190 Millions; Jews, 8 Millions; Mohammedans, 170 Millions; Heathen, 856 Millions—Total, 1424 Millions. The *nominal* converts to Christianity from among those heathen are 3 Millions, while the church members are only  $\frac{3}{4}$  of a Million. Besides, the Heathen and Mohammedan population has increased in the last 100 years, 200 Millions, while the converts and their families number only 3 Millions.

Now here are 1424 millions of "immortal souls" or human beings, passing away every generation; all by the fall "liable to the pains of hell for ever;" the greater part born in circumstances affording no means of escape therefrom, and therefore, at death consigned to torment without even the privilege of being judged, the "day of judgment" not having yet arrived.

It must be borne in mind that Paul says, "where no law is there is no transgression," therefore those poor unfortunate heathen, having lived where God's Word had not been preached, could not have transgressed it, and consequently were only tainted with what Presbyterians call "original sin." On account of this original sin, in which personally they had no part, they are said to be "under God's wrath and curse and liable to the *pains of hell for ever*." No wonder that Mr. Macdonnell's generous nature revolts, or at one time did, against this appalling doctrine of his church. It is not enough, that these wretched beings, myriads of whom were slaves or worse, should have been by the accident of birth destined to lead a joyless existence on earth, but horror of horrors, must needs languish in eternal torments in hell!!! Can anything more diabolical be invented by man, with which to misrepresent and insult a "GOD OF LOVE"? especially when, according to their confession of faith, God hath "for HIS OWN GLORY *foreordained whatsoever comes to pass*"?

It will not do to swoon away at this point, with the solace, that "this is a great mystery" but "the Judge of all the earth will do

right." It is not a question as to whether the judge of all the earth will do right, in that we have implicit faith, but what has God revealed concerning *man and his destiny*? Do the scriptures teach that man has, or is, an "immortal never-dying soul?" that "all have sinned and come short of the glory of God?" that they can be saved only "*through faith*" or a "belief of the gospel;" that they cannot believe the gospel without hearing it? If they do, does it not follow that, *at least*, ALL WHO HAVE NOT HEARD are to be unsaved or lost, whatever that implies?

From a Presbyterian standpoint, logically treated, does it not imply, that they go to endless suffering? 'Tis useless to wince at this sequence of logic, and to indulge in special pleading based on the misunderstanding of an obscure passage of Scripture,—Rom. 2: 14, as some do. If Paul meant when he wrote this 14th verse, that some "Gentiles who have not the law, do by NATURE *the things contained in the law,*" and THUS MERIT SALVATION, it would be interesting to know what he means in the following chapter, 9th verse, by saying, "we have proved both Jews and Gentiles that they are all under sin; as it is written, there is none that doeth good, no, not one," . . . v. 20. "By the *deeds of the law*, there shall no flesh be justified in his sight: for by the law is the knowledge of sin." "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God *through faith in Jesus Christ unto all them that believe*; for there is no distinction, for all have sinned and fall short of the glory of God."—R.V.

The extensive efforts put forth to convert the heathen, seem to suggest that they cannot be saved apart from a belief of the gospel. If they can, the life and treasure expended on them by Missionary Societies, might be better applied to the "*heathen at home.*"

It is comforting to know, that, though still popular, the belief in the "immortality of the soul" is rapidly being supplanted by the scriptural doctrine of "conditional immortality" or "Life in Christ only." A very large number of ministers and others by tongue and pen are proclaiming its unscripturalness. Men of ripe scholarship, occupying pulpits all over the British dominions, fearlessly and unsparingly denounce it as a "Pagan fiction." The following extract from a sermon preached by Rev. H. N. Wollaston,

in Trinity Church, East Melbourne, will constitute a valuable offset to Mr. Macdonnell's favorite expression that "those other living whom we call the dead, have not really ceased to live."

"The text was Rom. vi. 23; "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ, our Lord." Mr. Wollaston said :—

"The doctrine of the eternal life of pain and suffering for the lost of the human family, as the punishment for their sin, is based entirely upon the belief that the human soul is created immortal, incapable of death and destruction, which is the common belief, and is accepted without question or inquiry as a doctrine of God, taught in Holy Scripture ; and the inevitable consequence is that only two alternatives are left to us, as to the future destiny of the body and soul of a sinner, after death and judgment, since, according to this theory, man must live on forever—and Scripture declares that there are only two places for all men hereafter, heaven and hell, and only two states, happiness and misery—it follows, that one of two things must happen to him. If he die in his sin unsaved, either he must be forgiven, and restored to God's love and favor, after paying the penalty of his sin, by a just and adequate punishment in hell, which is the doctrine of Origen, the Christian Platonist, and of the modern Universalist ; or he must live on an eternal life of pain and suffering, and consequently, never die, which is the doctrine of Tertullian and Augustine, and of a large majority of Protestant Christians. No other alternative can possibly be conceived of by the believer in the natural inherent immortality of the human soul ; and, as a matter of fact, we find, that while most men believe or profess to believe, in Augustine's endless life of pain in hell, many whose whole souls revolt against its terrible and appalling character in their natural revulsion of feeling, fall back upon Origen's purgatory and his theory of ultimate restoration to God. Both support their belief by a forced interpretation of some two or three texts of Scripture, which they suppose favor their views, and both are compelled by their theory of the soul's inalienable immortality to reject a third view of this subject, which is in reality, *the only doctrine* concerning the destiny of the lost sinner taught in God's word; and which teaches it plainly, persistently and dogmatically, in a hundred passages of the sacred volume. Now it may startle some of you, when I affirm without any fear of contradiction, that this popular and common

belief in the natural immortality of the human soul, is not supported by a single text, or a single line or word, in the whole Bible, from the first of Genesis to the last of Revelations; and moreover, that it is essentially a Pagan doctrine, introduced in the early days of Christianity into the theology of the Church by learned Christian writers and preachers, who borrowed it from the great heathen philosopher, Plato, whose disciples they were; and is therefore, the doctrine of men, and not of God. But I will go farther than this, and say advisedly that we have overwhelming evidence in the pages of Holy Writ, that the human soul is not by creation and nature immortal, that it is not the condition of his being, that man should live for ever either in heaven or hell.

“ In the first place we are distinctly told, what our reason sufficiently attests, that God, the self-existent Creator, the eternal, immortal and invisible Jehovah, is the only possessor, as He is the only source and dispenser, of eternal life, or immortality. And here I may remark, that many persons seem to entertain the strange notion that eternal life and immortality are not convertible terms, that they do not mean the same thing; but I ask why? Immortal means deathless, and immortal life is deathless life; and a deathless life is a life that will never die, which lasts forever, and, therefore, it is an ‘eternal’ life, an everlasting life. Hence to attempt to attribute a meaning to one of these terms which the other will not bear, is only playing upon words, a distinction without a difference, a mere quibble of speech, ‘immortality’ and ‘eternal life’ ARE IDENTICALLY THE SAME THING.

“ The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. There is not any one doctrine in the New Testament more clearly revealed, or more frequently or more authoritatively taught by Jesus Christ and His Apostles, than this; that man is not, by creation and nature, immortal and incapable of death and destruction, but is mortal and perishable; and, therefore, the common and popular notion that the soul cannot die as well as the body, but must of necessity, live forever in heaven or hell, is totally opposed to the teaching of the Word of God, and is unworthy a place in the Christian’s creed. And I may just add, as confirming this view of the question, that *the Church of England, whatever many of her divines may teach to the contrary, does not hold the natural immortality of man as one of her doctrines; for in the collect for the first Sunday in advent,*

*she teaches us to pray that when our Lord Jesus Christ shall come a second time 'to judge the quick and dead' we may rise to the life immortal.* Now if the writer of that collect (one of our Reformers probably) believed in the Pagan doctrine of immortality, is it not strange that he should put such words in our mouths as these? For if we are by nature immortal, and can never die, we surely require no prayer to God that we become immortal, if that life is already ours. The writer clearly regarded this immortal life as a great spiritual boon and blessing which we have not by nature, and which God will only give, as an act of grace, for the sake of His Son Jesus Christ, to those who believe on Him. And now, brethren, we come to make an important and necessary enquiry. If the doctrine that the soul of man is by creation and nature immortal, is not found in the Bible, and upon which alone, as I have shown, the belief of an eternal life of pain and suffering for the lost is based, where did it come from? How came it to be introduced into Christian theology? I find no difficulty in answering these questions. We easily trace its origin TO PLATO, the great heathen sage, who lived 400 years before Christ, and whose philosophy has colored and influenced the theology of the Christian church in all ages, even from apostolic times, and who had for his disciples, the most able and influential of the Christian Fathers, whose writings and preachings have to a great extent, moulded the faith of Christendom. Plato, sometimes called the 'divine Plato,' although a Pagan, from the wonderful resemblance of some of his views of God and man, to those revealed in the Bible. Plato taught that the human soul could not die or be destroyed, that it was, in its very nature, immortal, and must live on forever! He held also, that for the good in this world, there was, hereafter, an eternal abode of happiness, or Elysium; and for the very wicked—the worst of mankind—a place of eternal pain and suffering, with its streams of fire, called Tartarus, whence none could ever, throughout eternity, come forth again. He also taught that there was a medium place, a purgatory which he called the Acherusian Lake, into which all those too bad for Elysium, but not bad enough for Tartarus, were cast at death, and from which they issued forth again into upper air, after a purgative and refining process in the fire. And this you will observe in all its features—its Elysium, its Tartarus, its Purgatory, is precisely a doctrine of the present day. We see then in the philosophy of

Plato, who died four centuries before Christ was born, the origin and almost counterpart of the popular belief of the inherent immortality of the soul, and the two-fold dogma based upon it—that everyone dying in sin must either go to purgatory to expiate his guilt there, and then be restored to God's love and favor, or he must live on for ever and ever in torment and anguish in hell. The first Christian writer who advocated this latter doctrine was Clement Athenagoras, a Greek by birth, who settled at Alexandria, and died about A. D. 200 ; almost contemporary with whom was Tatian, in Mesopotamia, and he was followed some thirty years later by the famous Tertullian, the 'fierce African theologian,' as he was called. These views were opposed some thirty years after Tertullian, by the great Origen, who maintained the ultimate restoration and salvation of all men, and not only of men but of devils also. This theory of Origen's however, did not take very deep root, and in some 150 years after his death, was well nigh regarded as a heresy, when Augustine the celebrated Bishop of Hippo, in Africa, rose up in all his mighty power and crushed it out of the Christian Church altogether by his writings, preaching and authority, for more than 1200 years, when it reappeared in its present form of Universalism in these latter days. Augustine, an ardent disciple of Plato, adopted like Tertullian, the complex Platonic theory of the immortality of the soul, of everlasting torment in Tartarus, or hell, as the punishment of the wicked ; and of a middle place or purgatory ; and this we know, remained an article of the Christian faith for very many centuries, until the Reformation, when the Protestant churches discarded the purgatory of Augustine and Plato ; but perpetuated Plato's and Augustine's hell, which is to this hour, the teaching of many divines, and a belief of the majority of the members of the Protestant churches.

"Such is the origin and history of the popular doctrines of the immortality of the soul, and of an eternal life of pain and agony for the impenitent and unconverted after death. But I must call your attention to another important fact. Athenagoras, the first Christian writer who advocated this dogma, as I said, died about A. D. 200. There are still extant, books, or portions of books, written by seven well known Christian fathers who lived before Athenagoras, namely : Barnabas, (Paul's companion), Clement of Rome, (mentioned by Paul in Rom. 16), Hermas, Ignatius, Poly-

carp (disciple of St. John), Justin Martyr, and Theophilus of Antioch ; there were also two others, his contemporaries, Irenæus and Clement of Alexandria. Barnabas, the eldest of these, died about A.D. 90, or some fifty years only after the death of Christ ; and it is very singular (if this doctrine were true), that *not one of these writings should contain the Augustinian theory of an eternal life of torment in hell for the lost sinner.* It is scarcely credible that these eminent confessors, half of whom were martyrs to the faith, would not have referred to this dreadful truth, if it had been, in their day, the doctrine of the Christian church ; and the conclusion we should naturally draw from this remarkable omission, would certainly be that no such tenet was known to them ; that it was introduced into Christ-theology subsequent to their times ; and as a matter of fact, we find no trace of this doctrine until 200 years after Christ. I have already proved to you by quotations from the book of Common Prayer, that the articles, creeds and formularies of the Church of England are entirely in favour of the view which I have taken of the condition of the lost, so far as they refer to it at all, which, however, is only incidental. In my last sermon, I showed you that this terrible Pagan doctrine which Tertullian and Augustine succeeded in imposing on the Christian Church, through the influence of their great names, vast learning, and fiery zeal and eloquence, receives no support whatever from the Word of God ; and that there is not one text fairly quoted and honestly interpreted which contains any such tenet as this, from Genesis to Revelation. The Old Testament does not once refer to it : we may, therefore, safely assume that it was unknown to the authors of these ancient books. In the New Testament there are twenty-one epistles written by five of Christ's apostles, none of them speak of, or refer to, this frightful doctrine, still less preach or teach it, for the obvious reason that they did not believe in it : for if such had been the habit of the early Christian church, or had they been taught it by their master, it is inconceivable that it should have been excluded from the twenty-one epistles which contain the doctrinal portions of the Gospel, the dogmas of the Christian faith ; and as I pointed out to you last Sunday, there are only two passages in the whole of the four gospels which contain the teaching of Christ Himself and which are always quoted as stock texts by advocates of the Augustinian theory, which can by any possibility be tortured and twisted into

a crutch to support this view of eternal punishment—Mark 9: 43, and Matthew 24: 46—both of which texts, I believe, and hope, I then satisfactorily disposed of, by showing you, that fairly and critically examined and interpreted, they were in perfect harmony with the universal testimony of the Bible; that the sinner's future doom is not life, but death; mortality and not immortality; not an endless life of pain, but the extinction of life; not everlasting existence but everlasting destruction; that 'the wages of sin is death;' that if you or I die in our sin impenitent, unsanctified, unsaved, we shall be raised again from the dead on the last day, by our Great Judge, and having received from him the reward of our deeds, and endured a perfectly just and equitable amount of suffering for our sins here,—the 'many stripes,' or the 'few stripes' as God's Omniscience alone can know that we have righteously deserved—we shall be consigned as mortal children of Adam, to eternal death; we shall in our Lord's own words, be literally destroyed, both body and soul in 'sheol,' an 'everlasting death,' which will be our 'everlasting punishment;' which, in Apostolic words, is 'everlasting destruction from the presence of the Lord' and our fellow men. Such is the uniform teaching of our Lord Jesus Christ and His Apostles, as well as the Church of England concerning the future destiny of the children of this world, of the ungodly and unconverted; whilst the children of God, the penitent and believing, the sanctified and regenerated, having, by faith in the Saviour of sinners, attained to immortality, as a free gift of God's love and goodness, will enjoy an eternal, never ending life of peace, rest, joy, and blessedness with Christ and His saints and angels. This is God's own word, 'The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.' The only portion of the Bible I have not mentioned is the Apocalypse, or Revelation of John, and in that book there is one passage which is always quoted in connection with those two texts referred to in the gospels, to prove the eternal duration of the sinner's suffering in hell—(Chap. 16: 10, 11.) 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall be tormented with fire and brimstone, and the smoke of their torment ascendeth for ever and ever.' Now in the first place, it is not by any means clear that this passage refers to the future punishment of sinners at all. Elliott the prophetic writer, a great authority, thinks it



does not ; but in the second place, whether it does or not, we cannot put a literal interpretation and base so awfully important a dogma as that of the consignment of a human soul to an eternal life of agony in hell, upon a single prophetic utterance found in a book which is confessedly the most obscure, figurative, mysterious and difficult ever written ; a book so crowded with allegory and flowing imagery, foreshadowing future events, that no one can venture to dogmatise upon the meaning of its contents."

This man's teaching is pointed, but how can it be "squared" with Mr. Macdonnell's ? It seems to us that nothing could form a greater contrast. Besides, he cannot be ignored as "uneducated," and his citations and statements, if incorrect ought to be easily disproved by those who differ from him.

Mr. M. says, "We have only to read the speculations of Plato or the books of the Old Testament, to understand the force of the expression 'brought to light' as applied to Christ's declarations concerning a future state, as contrasted with the *guesses* of the wisest heathen, or the faint hopes of Old Testament saints." Having already dealt with the case of the "Old Testament saints," we need only here remark that they deserved better treatment from a "Minister" than to be classified with "heathen speculators," or "guessers" ; but as Mr. Wollaston says, "The immortality of the soul is a *pure human fiction*, and we easily trace its origin to Plato, who lived 400 years before Christ" ; and as this "pure human fiction" or guess of the heathen speculator Plato, constitutes the backbone of Mr. M's theology concerning the dead, it is not surprising that he should furnish the world with such a sorry commentary on the great work accomplished by Christ, as this funeral sermon is ; nor that he should be found so utterly out of joint with either the possibility or necessity of a resurrection and judgment of the dead at the reappearing of Christ. So superfluous did those ancient "immortal soul" speculators consider resurrection that when Paul referred to it in his address at Athens they "mocked." Acts 17: 32.

William Tyndale declares that "in putting departed souls in heaven, hell, and purgatory, you destroy the arguments where-with Christ and Paul prove the resurrection. What God doth with them, that we shall know when we come to them. The true faith putteth the resurrection, which we be warned to look for every hour. The *heathen* philosophers denying that, did put that

the souls *did ever live*. And the Pope *joineth* the spiritual doctrine of Christ, and the *fleshly doctrine* of philosophers together, —*things so contrary* that they cannot agree. . . . And because the fleshly-minded Pope *consenteth unto* HEATHEN DOCTRINE, therefore *he corrupteth the Scriptures to establish it*. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then *what cause is there of the resurrection?*” This translator of the Scripture into English suffered martyrdom in 1536.

Richard Watson remarks, “That the soul is naturally immortal, *is contradicted by Scripture*, which makes our immortality a gift, dependent on the will of the Giver.”—*Institutes*, vol. ii. p., 250.

Herodotus, the oldest historian, writes, “The *Egyptians were the first who asserted the doctrine that the soul of man is immortal.*” *Herod*, p. 144.

Martin Luther ironically responded to the decree of the Council of the Lateran held during the Pontificate of Pope Leo:—“I permit the Pope to make articles of faith for himself and his faithful, such as the soul is the substantial form of the human body,—the soul is immortal,—*with all those monstrous opinions to be found in the Roman dunghill of decretals*; that such as his faith is, such may be his gospel, such his disciples, and such his Church, that the mouth may have meat suitable for it, and the dish a cover worthy of it.”—*Luther's Works*, vol. ii., folio 107. Wittemberg, 1562.

Kitto renders Gen. 2: 7, “And Jehovah God, formed man—(*Heb.* Adam, dust from the ground, and blew into his nostrils the breath of life, and the man became a living *animal*.” He also says, “We should be acting unfaithfully, *if we were to affirm, that an immortal spirit is contained or IMPLIED in this passage.*—(*Cyclopaedia Bib. Lit.*, vol. i, p. 659.) Kitto's translation is borne out by Paul's quotation of this very verse in 1 Cor. 15. Having affirmed that “there is a NATURAL (or animal) BODY, and there is a SPIRITUAL BODY,” he says, by way of proof, “And so it is written, the first man, Adam, was made a LIVING SOUL, the last Adam was made a quickening spirit”—verse 45. Here Paul quotes “living soul,” as the equivalent of “natural body.”

Kitto's rendering of this passage is very valuable, as it gives us to understand that the dust formed man simply became a “living *animal*” by the breathing of the breath of life into his nostrils.

As the phrase "living animal" is thus the equivalent of "living soul," it becomes easy to understand why the lower animals are also called "living souls." Gen. 1: 30, R. V. margin. Popular belief has it that God scintillated a part of himself into man, at his creation, and as God is immortal therefore man must be immortal; but as immortality is only one of the attributes of God, this would involve too much. As God is Omnipotent, Omniscient, Omnipresent, All-wise, Holy, &c., by parity of reasoning so must man. This however is contrary to our experience.

Further, this breath of life, or lives, is common to man and beast. Solomon says, "They have all one breath, as the one dieth so dieth the other, all are of the dust, and all turn to dust again." Eccles. 3: 19; and Moses in describing the result of the flood says: "All flesh died that moved upon the earth, both fowl and cattle and beast, and every creeping thing that creepeth upon the earth, and EVERY MAN, all in whose nostrils was the *breath of the spirit of life.*" Agassiz in his essay on "Classification" says, "Most of the arguments of philosophy in favour of the *immortality of man apply equally to the permanency of the immaterial principle in other living BEINGS.* May I not add that a future life in which man should be deprived of that great source of enjoyment and intellectual and moral improvement which results from the contemplation of the harmonies of an organic world, would involve a lamentable loss? And may we not look to a spiritual concert of the combined worlds and *all their inhabitants* in presence of their Creator, *as the highest conception of Paradise?*" Extract from Rev. Joseph Cook's Lecture "Does death end all," delivered at Chautauqua Assembly, 1877.

A somewhat grave consideration is introduced here, viz:—Was the "vital spark" of immortality given to man at his creation once for all, or is it supplied afresh to each member of the human family, prior to birth? To us it is inconceivable that the Deity should subordinate "*a part of himself*" to the law of human generation; and on the other hand it is equally so, that he should by special act, furnish the same in connection with every birth—especially when we reflect that a very large number of those are illegitimate!

Again if this "vital spark" which is said to have come from God in the way above described and which returns at death, is the immortal, conscious part, ought it not to have been as well qualified to think before it took possession of the man as after it leaves

him? If not, why? but if so, how is it that we have no recollection of anything that happened before we were born? or how could Job, when in his anguish he cursed the day of his birth say,—“Wherefore hast thou brought me forth out of the womb? Had I *given up the ghost* and no eye had seen me, I should have been as though I had not been. I should have been carried from the womb to the grave.” Job 10 : 18. He here recognises a time at which he did not exist, and affirms that had he given up the *ghost* or *spirit* after emanating from the womb such should have been his condition again. If there ever was a time at which Job did not exist, is it necessary to say, he could not have been at that time conscious? And were he to return to that state of non-existence, would he not be again unconscious? This, according to the testimony last cited, is precisely what death effects. The value of this evidence will be measured by your estimate of Job as a witness. If he be a credible, spirit-qualified witness, this ought to decide the matter. If not so qualified, what right have his utterances to form a part of what is termed God's Word? So analogous, however, are Job's utterances on this subject to those of all the other Bible authors that no reasonable doubt may exist as to his relationship—the same test which would disqualify him would go a long way toward disqualifying all the others. Note the emphasis and clearness with which he states his hope. “I know that my Redeemer liveth and that he shall stand up at the last day upon the earth, and after my skin hath been thus destroyed, yet from my flesh shall I see God.” Job 19 : 25. R. V. Evidently kindred to Paul, who had “hope toward God that there would be a resurrection of the dead both just and unjust.” Acts 24 : 15.

There are several passages in the New Testament which are relied on to sustain the theory, that the dead “have not really ceased to live.” Prominent among these are Paul's “desire to depart and be with Christ.” Phil. 1 : 23. “Absent from the body, and to be present with the Lord.” 2 Cor. 5 : 8. “The rich man and Lazarus,” Luke 16 : 19-31, and “The thief on the cross,” Luke 23 : 43.

The Scriptural formula of 1st, Resurrection ; 2nd, Judgment ; 3rd, Reward, all three at the “Coming of Christ,” which we have demonstrated in the foregoing pages, cannot be adhered to if all who have died are now “present with Christ.” Whatever these passages may be supposed to teach, they cannot possibly teach that. Space forbids a critical examination of them in this pamphlet, al-

though such would be by no means difficult. It, through reading this review, any person should feel desirous of knowing what can be said by way of elucidating the meaning of them or any other passage seeming to favor the popular theory, he is respectfully invited to communicate with the writer. With reference to the thief on the cross, it is generally believed that he went to Paradise with Jesus on the Crucifixion day, but according to Peter's teaching, Jesus did not go there "*that day.*"

Acts 2: 31—"He (David) spake of the resurrection of the Christ, that neither was *he* (his soul) left in Hades, nor did his flesh see corruption. This *Jesus* did God *raise up*, whereof we all are witnesses." Concerning this, the late Rev. Wm. Eadie, D.D., United Presbyterian, Glasgow, says:—"The two lines form what is usually termed a parallelism, the last hemistich shewing the sentiment of the former. The words 'my soul' mean merely 'myself.' It is, then, obvious that the argument based upon the idea that Christ's soul went to Sheol and his body to the grave, has no foundation; Christ's soul is His entire person. Now what is meant by 'Sheol'? It is the place where corruption is seen—the region of the dead. 'Sheol' or 'Hades' do not mean that narrow bed in which one corpse is laid, but that region of darkness and *insensibility* in which all corpses repose. One corpse is laid in its *Keber*—all corpses lie in 'Sheol.'" Just so. "Christ's soul" or "entire person" went into a condition of "*repose*" in "that region of darkness and **INSENSIBILITY**" called "Sheol or Hades" in which "all corpses lie," and was "raised up" therefrom, the "first fruits of them that sleep in him." If Jesus was "raised up" from "Hades" or "Hell" surely he must have gone there at death, and if so, it follows, either that Hades, Hell and Paradise must be identical, or Jesus went not to Paradise "*that day,*" and as the thief when in Paradise is to be *with Jesus*, neither could he have gone there.

It may appear fitting to make a gentle reference before closing, to the celebrated man whose death gave rise to the foregoing strictures. We had not the pleasure of personal acquaintance with him, but we frankly accept Mr. M's affirmation that "One outstanding characteristic was his *intellectual honesty*; he was incapable of any sharp practice with forms of speech, to bring them into apparent harmony with his thoughts; he would have no credit for views which he did not hold; it was his inability to give to the 'Westminster Confession,' the sort of assent

which was expected by the church, that led to his resignation of his position in Knox College, and, subsequently, to his withdrawal from the ministry of the Presbyterian Church; on the same ground he declined to teach a Bible Class in the Church, or to act as an Elder when elected by a very large vote; when urged to teach, his answer was,—‘I could not teach from the point of view which you and the church would wish me to take.’ ”

This is just what might reasonably be expected from “a great scholar—a great *thinker*—a great teacher—a man of INTELLECTUAL HONESTY.” The pity is that men of his stamp are so rare. In religious doctrine this is a latitudinarian age. Indifference and gilded ignorance are in many quarters denominated “liberal mindedness” and “Catholicity.” In what is popularly termed “the Christian Church,” will be found every hue of belief—“immortal soulists,” and “mortal soulists;” some who say “*masses*” for the “REPOSE” of the soul and others who believe the soul to be indescribably active and sensitive; some who believe in the “eternal torment of the damned;” others who hold to universal salvation; some who, for baptism, “sprinkle” babies, others who *immerse* adults only, and still others who think baptism quite unnecessary; there are “Trinitarians” and “Unitarians” and what shall we say more?

How salutary in view of all this chaos, is Paul’s injunction to Timothy and through him to all true disciples,—“Hold fast the *form of sound words* which ye have heard of me” . . . . . “For the time will come when they will not endure *the sound doctrine*; but, having itching ears, will heap to themselves teachers after their own lusts: and will turn away their ears from *the truth*, and turn aside unto fables.”

The verdict of Scripture is that the “truth as it is in Jesus,” and not a substitute for it, is the only medium of salvation. “Sanctify them through thy *truth*”—Jesus. “Ye shall believe *the truth* and *the truth* shall make you free”—Paul. “If we say that we have fellowship with him, and walk in darkness we lie and do not the truth, . . . no lie is of the truth”—John. How appropriate, then, is Paul’s admonition to the Philippian church—“Finally brethren, whatever things are **TRUE** . . . . if there be any virtue, and if there be any praise think on these things.”

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