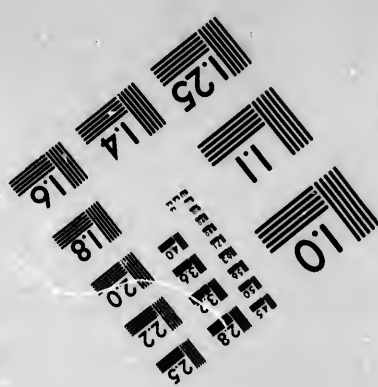
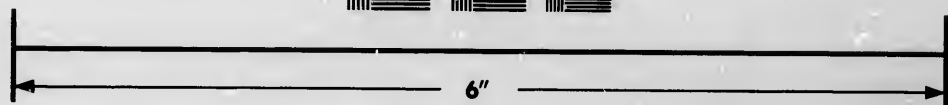
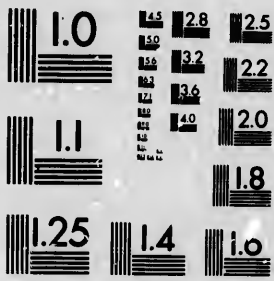


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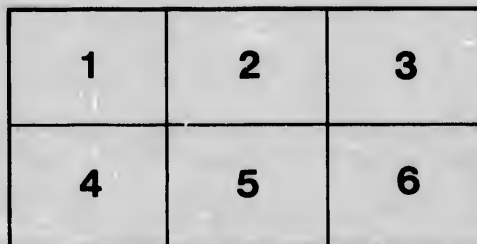
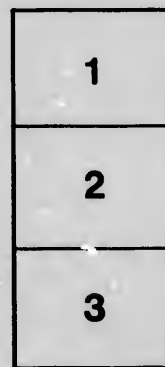
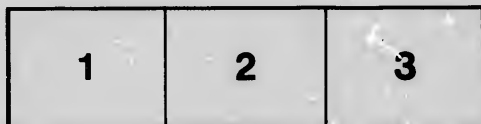
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IMMORTALITY

VERSUS

ANNIHILATION.

BY

REV. G. A. HARTLEY,

PASTOR OF THE F. C. BAPTIST CHURCH, CARLETON, ST. JOHN.

Published by Request.

"Soul and Body."—MATT. x. 28.

"To-day shalt thou be with me in Paradise."—LUKE XIII. 43.

"These shall go away into everlasting punishment."—MATT. XXV. 30.

SAINT JOHN, N. B.

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PRINCE WILLIAM STREET.

1867.

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Mrs. Mary A. Perry
IMMORTALITY

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THE RELIGIOUS INTELLIGENCER

1867

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THE substance of this Pamphlet was written in Newspaper articles, and published in the RELIGIOUS INTELLIGENCER. It has been somewhat revised, and is now given to the public in this form, in compliance with the wishes of a large number of friends. I give it as it is. I make no pretensions to scholarship or originality. I am largely indebted to several authors. May God bless this humble effort to check the spread of heresy, and to promulgate the truth.

G. A. HARTLEY.

CARLETON, ST. JOHN,
June 1867.

JOSEPH TAYLOR
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1867

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IMMORTALITY versus ANNIHILATION.

CHAPTER I.

ANNIHILATION—ITS TENDENCIES AND EFFECTS.

Having recently perused some of the writings by which the so-called doctrine—"the unconscious state of the dead, and the annihilation of the wicked"—is taught, I am satisfied that the moral influence and general effects of this doctrine are injurious, even to its adherents, and that the arguments used in its favour are baseless. The Word of God abundantly and positively contradicts them. The system is too recent, and too limited in its acceptance, in this Province, to show its full bearings yet, but it may be reasonably expected that it will have the same influence upon men's lives amongst us, and lead those who may embrace these views in this country, to just where and what it has led men to elsewhere. All that is necessary to prove this is time and observation. Those amongst us who have embraced these opinions, were hitherto men of Christian education and evangelical sympathies, who can never entirely lose the power of those influences. But let it pass on until it influences a considerable number of persons who never have, to any great extent, been under such restraints, and I venture the prediction that the history of Epicureanism or the French Revolution will have an echo even amongst us, and that those who embrace these views will gradually sink down to the level and habits of the beasts whose destinies they claim. "Let us eat and drink, for to-morrow we die." The quotations in this chapter are from their own works, and suffice to show the spirit and feelings of their writers, and the evil tendencies of their doctrines. Some of them have gone so far in their zeal to propagate their theory, as to take a bold stand against the Bible, and virtually have said that it is better to reject revelation altogether, than to accept one that contains the doctrine they so much hate.

Hudson, in his work called "*Debt and Grace*," says: "Better no God, than an evil God. Hence every theology which imposes evil as an eternal necessity, or introduces it as a divine plan, tends to the denial of the moral quality of sin, and of a personal divine being. *Total darkness is preferred to the baneful light.*" He continues to say: "If any man deliberately and honestly conceive it irreconcilable with infinite love, that God should condemn the wicked to everlasting punishment, *we see not how he can accept the fact without blasphemy.*" He calls the doctrine a "divine despotism," and asks the question, "What more could the adversary do, or desire, if he were God?" This man's position is plainly declared. Mr. Hudson virtually says there can be *no testimony*, not even that of the all-wise God, that can bind a man to accept "the fact" against his own judgment of what infinite love requires. Can it be that this man was always so infidel in his tendencies? Is it not true that his zeal for his theory has destroyed his respect for the Bible?

Ellis and Read, in their joint work, entitled "*The Bible versus Tradition*," are even more daringly outspoken. They certainly must have felt that they were driven to a great extreme, and in their mad determination to make themselves and others believe the doctrines they wrote to establish, have taken the liberty to say things about the Bible, that few open scoffers at the Scriptures have dared to say: "We have elsewhere shown that the Scriptures teach plainly, unequivocally, repeatedly, and in the most forcible and varied language, that the fearful doom of the impenitent sinner is death in the sense of the privation of life—extinction of being—and therefore there is no amount of the clearest testimony which could possibly teach the opposite doctrine." And then go on to say that if an opposite doctrine be found in the Bible, "We might be freely justified in rending our Bibles to pieces, and scattering them to the winds of heaven, *as unworthy of the slightest regard.*"

If such sayings do not show a strong infidel leaning,

and are not calculated, as far as received, to undermine faith in the Word of God, and lessen the reverence and confidence reposed in the Bible, then I do not know what language could produce such an effect.

Blain, in his work called "Death not Life," after trying to make out that the doctrine of endless punishment in a state of conscious existence is unreasonable, says, "*It is a sin* to believe a doctrine which impeaches God's attributes," and adds, "No doctrine injures his moral character but this." He calls it "the slander of the Almighty."

Hastings, in his "Pauline Theology," says, "The interpretation which finds such a doctrine in the Bible, is a *false and horrible* interpretation."

Dobney, who in some respects is more cautious than some of his compeers, in his book on "Future Punishment," while speaking on the same subject, says "that anything more perfectly adapted to harden men's hearts against God, and hinder them from beginning to think aright of him, *could not have been contrived.*" Another of the annihilation writers says: "The doctrine of eternal torment represents our loving God as an *implacable tyrant.*" Theodore Parker is but little in advance of some of these expressions, when he says, "I believe that Jesus Christ taught eternal punishment, but I do not accept it *on his authority.*" To show the sympathy between these men and their doctrines, and Universalist writers and their doctrines, I need only quote a few lines. Storrs says: "I am glad in my heart if I can approach *one step* towards Universalism, *without sacrificing truth.*"

Blain says, "It is a sad fact too, that more *millions* of Universalists have been made by the popular doctrine than real saints. * * The fact is, and Universalists see it, if the wicked are immortal, their doctrine is true. * * Orthodox churches, on this subject, are equal to the Catholics, and *much worse than Universalists.*"

This style of assertion and such expressions are familiar; indeed they are one of the established methods

of reasoning resorted to by those men who have undertaken to give to the world a new interpretation of God's Word, and to overthrow the doctrine of the Christian world. They do not seem to labour so much to prove that God has not said he will punish the wicked with everlasting punishment, as to make out that he could not do so. What God will do with the wicked, is a vastly important question—one that can only be answered by the Lamp of Truth. What the Bible teaches, we are bound to preach and teach. In the language of President Campbell, of Bethany College, in his Essay on "Life and Death," we say: "Whatever reasons, then, justified our Saviour in holding forth a 'fire unquenchable,' a 'worm undying,' a 'punishment everlasting,' will justify every other preacher in arraying the same awful issue of Gospel despising before the mind of every impenitent sinner." Annihilationist writers say such a doctrine is so unreasonable and incredible, that any revelation, purporting to have come even from Deity himself, cannot prove it.

These people in the United States are going on to the "Death an eternal sleep" doctrine. It cannot be denied that quite a proportion of them have already gone so far as to deny any *resurrection* of the wicked. Indeed, even in this Province, where the theory has only been known a very few years, and where there are but a mere handful who have embraced it, there are some who have gone on from one step to another, until they have denied the faith, and, in opposition to Jesus and Paul, say the wicked will never have a resurrection. I shall not be surprised to learn that the majority of them are tending to this point.

These writers ridicule the men who, they say, have raised against them "the cry of materialism." Just let them speak for themselves, and the reader can then judge whether their expressions contain the materialistic theory or not." Storrs, in his "Six Sermons," says: "*I cannot conceive, I do not see how it is possible to conceive of substance without matter.* I regard the phrase "immaterial" as one which properly belongs to *things*

which are not." Ellis and Read say, "We shall prove from the Bible the *corporeal being* and **MORTALITY** of the soul, and the nature of the spirit of man, which spirit, *not being a living entity, is neither mortal nor immortal.* * * A soul is a creature that lives by breathing. * * *A dead body is a dead soul, and a dead soul is a dead body.* It is therefore the *flesh that lives*; the *body lives*, and the *spirit does not live at all.* So we argue that as the body without the spirit is dead, so the *spirit without the body is dead.*" If these quotations do not startle the reader, he must either have heard such heresy before, or else he is not easily startled. If they do not contain practical materialism, open and gross, I do not know where it is to be found. When men go so far as to say that they cannot conceive of "substance without matter," and that when the Scriptures say "God is a SPIRIT," they say the nature of God is not clearly determined by such sayings, I ask, is it not materialism—undeniable materialism?

That some sincere, well-meaning persons have embraced these views, I am ready to believe. So much the worse. Having once committed themselves to such a craft, their danger has commenced, and however unconsciously it may be, they are drifting towards the sunken rocks and craggy shores of Universalism and Infidelity.

Persons unacquainted with their writings, might, the first time they fall in with their books or hear their controversialists, think from the fluent and frequent use they make of a few Scripture clauses and sayings, that they are very familiar with the Bible. Their Scripture quotations are few, and often varied in their uses. They remind one of the howling of wolves. It is well known that two or three wolves, by their ever-varying howls, can so fill the forest with their echoes, that one who is not accustomed to them would think the woods must be full of these beasts.

CHAPTER II.

LIFE AND DEATH.

All who are acquainted with the manner of controversy pursued by annihilationists, or the arguments used in their attempts to prove their theory, know the great stress they lay upon the meanings they assign to certain words and terms, such as *life* and *death*, *destruction*, *consume*, *perish*, *out off*, *blot out*, and others. When the Bible gives to these, or any of these terms, two significations—a higher and lower—they try to rob them of the higher, and force them into the lower, and deny to them but the one use. It is important that the true meaning and uses of these terms be understood, as it is a feature in the case that radically concerns their exposition of Scripture.

The terms *life* and *death* are perpetually occurring in their books, and are constantly used in their controversies. The meaning they assign to them is clearly defined in the following quotations. Let them again speak for themselves: "The law of God denounces the penalty of death for sin, and as *death* is a *cessation of existence*, and as the penalty of death is inflicted upon man, so man is mortal, soul and body, and soul and body alike *must cease to live*." Blain says, "Death is extinction of being." Dobney says, "Death is a return to that state of *nothingness* from which the almighty fiat had so recently called us." They make great displays in sounding out the expressions, "Life and death are opposites;" "Life means existence, and death means non-existence;" "Life is to be, death not to be." If this be true, the first death must be the first non-existence, and the second death the second non-existence. If there be degrees in nonsense, such arguments manifest the first and second degrees. It is true that life and death are opposites, and that each kind of life has its opposite; but to say that life, in the Scriptures, only means mere existence, or that death means non-existence, is to trifle with the Word of God. The Scriptures contemplate man chiefly as a moral being, and as such address him and speak of

him, and so they predicate the term of his spiritual existence, with its tendencies and results. In the Scriptural use of the term, *death* does not mean, nor does it include, "extinction of being," nor "cessation of existence," nor a "*state of nothingness*." And for men to assume this, and then to build their whole structure upon such baseless assumption, is really to act like the foolish builders, who built upon the sand.

Man, as a *creature*, has life as an existence, while man as a *moral being* has life or death in a moral sense—life being union with God, and death disseverance from God. There are just as many varieties of death as there are of life. Death is separation, not extinction. Do the Scriptures speak of natural, spiritual, moral or eternal life, they also teach just as many kinds of death. Of physical, natural, or corporeal death, I need only say, "It is appointed unto men once to die." In this all agree. But this is not the only death man knows. The life of the body is its union with the soul, and the life of the soul is its union with God; and when death passes upon either soul or body, it affects it in accordance with the laws of its being.

The Lord gave to Adam a command, and told him not to eat of the fruit of a certain tree, and that "in *the day* thou eatest thereof thou shalt *surely die*." Adam did eat. Did he die that day? We say he did, although Adam did not experience physical death for some hundreds of years after that; and if "death is a return to that state of blank nothingness from which the almighty fiat had so recently called him," he did not die. In that sense he did not die that day. The fact is, the penalty affixed to that transgression was not merely a "return unto the ground." Immediately after the transgression, man began to suffer the penalty: he was at once severed from the favour of God, and experienced *guilt* and *shame*. He heard the voice of God in the garden, and "was *afraid*," and "hid himself." On that very day he began to suffer, and experienced remorse, sorrow, terror, shame, and dread. In Scripture language, a man may be dead in one sense, and alive in

another, at the same time. "He that hath the Son hath life, and he that hath not the Son hath not life." Here is a case of a dead living man, and of a living dead man. He was a living man, and yet had not life. He had not life, and yet was a living man. Life, in this text, does not mean mere animal existence. The Saviour said, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and cometh not into condemnation, but is passed *from death unto life*." John v. 24. Here is a case where a man was dead, and passed to life, and yet had human life while he was dead in that sense in which he passed into life. This is spiritual life, or union with God through Christ, superadded to human life. Men pass from spiritual death to spiritual life, while living in this world. Jesus plainly said, "He that believeth in him that sent me, *hath* passed from death unto life." Spiritual death is the antithesis of spiritual life, *which life* is only another name for true happiness. It is not the life of the spirit of man, in the sense of the existence of that spirit, but in the sense of a happy state or condition. Our Saviour said to the man who wished to be allowed to go and bury his father, "Let the dead bury their dead. Follow me." It is not possible one dead man can bury another, unless it be possible that he be dead in one sense and alive in another. "Is it not clear as demonstration," says Mr. Campbell, "that one may possess human life, and at the same time be as dead to God as a man void of human life is dead to the world." Jesus said to the rich young man, "This do, and thou shalt *live*." He had human life, and could "*do*" before he should *live*. The apostle John says, "We know that we *have* passed from death unto life; because we love the brethren. He that loveth not his brother abideth in death." Surely the Apostle understood this matter just as we now contemplate it. A man passes from death spiritual to life spiritual, while possessing, both before and after, human life. The apostle Paul gives us a definition of life and death, in Rom. viii. 6, "To be carnally minded is *death*, but to be spi-

ritually minded is *life* and peace." This is to the point, and is a definition in fact. "She that liveth in pleasure (wantonly) is *dead while she liveth.*" 1 Tim. v. 6. Here is a person dead while she is living, or a living dead person. Surely her death was not extinction of being, nor even was she deceased. She was in a state of spiritual death or alienation from God, and without the true end and blessedness of life. "I know thy works, that thou hast a name that thou livest, and art dead." "And you hath he quickened, who *were dead* in trespasses and sins. * * * But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Eph. ii. Here were persons "*dead* in sins," and yet in a state of activity in all manner of lusts and service of Satan. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. ii. 13. To such a one the Saviour says, "If a man keep my sayings, he shall never see death." He does not mean that such will be translated, or that he shall not die physically. While the Scriptures do speak of life as an *existence*, they also most emphatically speak of life as *well-being*, or *proper existence*. "Take no thought for your *life*," means natural life. "The time past of your *life* may suffice," &c., refers to the same. But *well-being* or *proper existence*, is meant in the following passages: "I have set before thee *life*"—God's favour. Deut. xxx. 15. "Thou wilt show me the path of *life*." Psalm xvi. 11. "Righteousness tendeth to *life*." Prov. x. 16. "If thou wilt enter into *life*." Matt. xix. 17. "Ye will not come unto me that ye may have *life*." Matt. vii. 14. "He that hath the Son hath *life*." 1 John v. 12. "In the way of righteousness is *life*, and in the pathway thereof is *no death*." Prov. xiii. 28. In these and many more texts that might be given, the term *life* means more than existence; it means salvation from death, or the favour of God through Christ.

The Scriptures quoted clearly establish the fact that life does not literally signify existence, nor death non-

existence, but that life designates a certain functional power, attended with certain processes and results—something superadded to existence—and that men are represented as being in a state called *death*, while they live in sin. It is clear that there are two moral states of the human soul, each existing in this life, with their tendencies distinctly marked, to be followed by the full and final consummation, which is “eternal life,” or the “second death,” often called “*life*” and “*death*.” As the believer shall never see death, but hath everlasting life, even so it is said of the unbeliever that he “shall not see life, but the wrath of God abideth on him.” By the act of believing in Jesus, men have passed from death unto life. Each state begins here. “Death has passed upon all men,” and will be continued hereafter, unless they are quickened through Christ.

The terms “life” and “death,” on which so greatly depends the theory of annihilation, so far from supporting such a doctrine, teach a very different doctrine. Some of the expressions that annihilationists call so absurd, and that they so sneeringly pronounce, are really sustained by the Bible. Storrs, in his *Six Sermons*, laughs about “a death that never dies.” The sinner who spends his whole term of probation and privileges without being pardoned, or through faith in Christ passes from death unto life, will always be dead, or separated from God, and never cease to exist; like the Ephesians, who, while “dead in sins,” were “fulfilling the desires of the flesh and of the mind.” The wicked will die in one sense and will not die in another—will experience eternal death, and yet never cease to exist. He “will linger in eternal pains, and yet forbid to die.” Life, then, being something more than existence, *eternal life* is something more than eternal existence. The word “eternal” denotes merely the *continuance* of the life. The expression “eternal life” occurs forty-four times in the New Testament, and in no one of those places does it indicate mere external existence. It always means eternal *enjoyment* of life. So with death. It does not mean non-existence, but existence in a certain state.

The "second death," or eternal death, means an eternal existence in a certain wretched state. Of the two classes our Saviour positively said, "These (the wicked) shall go away into *everlasting punishment*, and the righteous into *life eternal*." The theory that teaches that eternal life means eternal being, and eternal death means eternal not being, is but an exploded theory.

The Scriptures teach us that there are two classes of angels, as well as two classes of men—good angels and bad angels, or happy angels and unhappy angels: Michael and his angels, and the Devil and his angels. Both classes exist—those who kept their first estate, as well as the "angels who have sinned," but they do not exist in the same state. One is in the existence of suffering, the other of enjoyment.

One of the great mistakes made by the advocates of annihilation, is that when they find words used in two senses in the Bible, and their system requires that these words should have but *one* sense, they undertake to force them into that one sense, and represent *that* as the the only true meaning. It is useless for any man to undertake to palm off the meaning "extinction" upon "death," or mere existence upon Scriptural spiritual "life."

CHAPTER III.

DESTRUCTION—CONSUME—CUT OFF—NOT BE, &c.

Let us now consider the word "destruction," and other phraseology, upon which they attempt to ingraft the meaning of extinction. It is well known that the definition annihilationists give to the word destruction is *absolute extinction of personal being and existence*. This is another bold assumption. By referring to Cruden's Concordance, we find that the noun "destruction" is used twelve times in the New Testament. Men of unquestioned scholarship say that the word rendered destruction in these twelve texts, has been so rendered from *four* distinct and separate Greek terms, which proves that there are four varieties of destruction in the original Greek. All these are, in our language, repre-

sented by the one word; but to say that all those Greek terms mean the same thing, is just as absurd as it is to say that our word death invariably means the same thing. To take for granted that the term "everlasting destruction" means the everlasting extinction of man, is to take for granted what is not granted, and what cannot be proved. Annihilationists do not like the name, and prefer being called destructionists. If they consider both terms to mean the "extinction of being," what is the difference? If the wicked man ceases for ever and becomes extinct, then he is no more—he is really a non-entity. He must be the same to all eternity as Adam was before he was created. The elements of which he was made, were, but *he was not*. The elements cannot be annihilated, but wicked *men*; if they cease to be, are annihilated, because they do not exist. This is what I mean by annihilation, and think it quite as correct to apply this term as any other to the system that teaches that men will cease to exist.

No man who has not recklessly committed himself to these views, can believe that the word "destruction," when applied to the wicked, means extinction of being. One common and undeniable use of the term is almost precisely the same as our comprehensive phrase *ruin*, or *being ruined*, or *undone*. Ruin may be of several descriptions. Destruction often means ruin or destruction of well-being, in whatever form it may exist. When applied to the prospects and future of the wicked, it means the ruin of their highest welfare, here and to all eternity. "O Israel, thou hast *destroyed* thyself, but in me is thy help." Hos. xiii. 9. Israel was not extinct, either as a nation or as individuals, but were reduced to a calamitous condition. "My people are *destroyed* for lack of knowledge." Hos. iv. 6. But they existed, and were charged with rejecting knowledge. "Knowest thou yet that Egypt is destroyed." Ex. x. 7. Job, in his great sufferings and sore afflictions, said, "He hath destroyed me on every side." Job: xix. 10. Yet he existed and suffered much. The king of Babylon, who had exhausted the resources of his kingdom by wars, is

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 was smitten with leprosy, and obliged to abandon his
 palace and government, for profanely attempting to burn
 incense, that "his heart was lifted up to his *destruction*."
 2 Chron. xxvi. 16. Uzziah did not annihilate himself,
 but he was ruined, and dwelt by himself. Although
 miserable and wretched, he continued to exist. "The
 destruction of the poor is their poverty." Prov. x. 15.
 Certainly this does not mean that poverty is the annihi-
 lation of the poor. If so, it is a more fearful thing to
 be poor than we ever understood it to be. It just means
 that their poverty is the source of their exposure, trials,
 suffering and danger. The destruction of the wicked
 will be the source of their suffering and torments. "In
 the want of people is the *destruction* of the prince."
 Prov. xiv. 28. Not his non-existence, but the cause of
 his sad, inglorious condition, in which he was liable to
 overthrow. "Pride goeth before *destruction*, and a
 haughty spirit before a fall." Prov. xvi. 18. "The king
 of Babylon shall *destroy* this land." Jer. xxxvi. 29. "He
 sent frogs among them which *destroyed* them." Psa.
 lxxviii. 45. Without quoting many other passages with
 which the Bible abounds, I say that the attempt to force
 annihilation upon the term destruction is futile. The
 simple meaning and generic idea is *ruin*, not extinction.
 The expression "utterly destroyed," does not mean ut-
 terly non-existent. See 1 Chron. iv. 41; 2 Chron. xxxi.
 1; Isaiah xxxiv. 2. Such an interpretation would ren-
 der many passages meaningless. "God will destroy
 them with *double destruction*." Jer. xvii. 18. Can any
 one suppose that this means to be annihilated, or put out
 of being twice? That the Lord, for fear one annihila-
 tion was not sufficient, would bring people into being
 for the purpose of annihilating them over again? To
 say that destruction always refers to penalty of the law,
 is foolish, or to assert that when it does so refer it ever
 means non-existence, is equally as ignorant. Job. v. 21,
 22, says, "Neither shalt thou be afraid of destruction
 when it cometh. At destruction and famine thou shalt

laugh." Job also applies the term to both the good and bad. "He destroyeth the *perfect* and the *wicked*." (ix. 22.) So that if destroy means annihilation, the perfect must be annihilated as well as the wicked. The prophet Obadiah uses the word to represent great distress and trouble. "Neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress." The Apostle Paul, in 1 Cor. v. 5, says, "To deliver such an one to Satan for the *destruction* of the *flesh*, that the *spirit* may be saved in the day of the Lord Jesus." Satan does not annihilate the flesh, nor the lusts of the flesh. "Broad is the way that leadeth to destruction." Not that a life of sin leads a man out of being, but to everlasting destruction *from the presence of the Lord*, to go away into everlasting punishment, to that state of ruin and suffering, where the "smoke of their torment ascendeth up for ever and ever." It is **TORMENT**, not *extinction*, that is used to designate the awful ruin which the wicked shall experience.

Consume is another term used in attempting to prove this doctrine. This word has been materialized into extinction of being. It has been said that the passage, "They shall consume; into smoke shall they consume away," teaches non-existence. It is expressive of the intensity of the suffering that will be endured by the wicked. Living men, in Scripture imagery, are said to be consumed and devoured, without impairing their conscious being. Says Jacob, "In the day the drouth *consumed* me." The Psalmist, in describing the deep grief which aroused his faculties to such wakefulness, says, "Mine eye is consumed because of grief." Ps. vi. 7. Again, "My *bones* are consumed." Ps. xxxi. 9. Of the wicked he says, "They are utterly consumed with *terrors*." I think it uncalled for to multiply Scripture quotations to show the futility of endeavoring to ingraft annihilation into consume.

Cut off. Some four or five texts containing this expression have been used in attempting to prove

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extinction. Sometimes this phrase refers to physical death; sometimes it involves a threatened removal from the blessings of God's people in this life; sometimes it even expresses a release from life afflictions. Job said, "That he would let loose his hand, and *cut me off*." In Matthew, we read that the Lord of the evil servant will "cut him asunder." And what beside? Will he then be non-existent? No. "And shall appoint *him his portion* with the hypocrites; there shall be *weeping and gnashing of teeth*."

The terms, *as nothing, not be, naught*, have also been whittled down to mean annihilation. "For yet a little while, and the wicked *shall not be*." Here is the doctrine clearly proved, triumphantly exclaims Blain, and others. Let us see. Job, who was "perfect and upright," used just the same form of speech about himself. "Thou shalt seek me in the morning, but I *shall not be*." If the term "not be" means non-existence, then Job experienced the same fate claimed for the wicked. Such an inference would be preposterous. The words of Obadiah, "They shall be as though they had not been," are forced into the service, and a decided proof claimed. Of this text it is only necessary to say that it has no reference to eternity nor the future of the ungodly. The prophet only spoke of the *temporal* overthrow and extermination of the Edomites, and a little further on says, "There shall not be any remaining of the house of Esau." Another text claimed is Isaiah xli. 11, 12: "They that war against thee shall be as *nothing*, and as a thing of naught; and they that strive with thee shall perish." Certainly it must be manifest to the most careless reader, that to be *as nothing*, or *as* a thing of naught, in fighting against God, simply expresses the utter insignificance of God's enemies. "All nations before thee are as nothing." Does this teach annihilation? "Thine age is *as nothing*." Had the Psalmist no age? had he never been? "Circumcision is nothing." Did Paul mean that it had been annihilated? "An idol is nothing in the world." Does he mean it has no existence? "Though I be nothing." Was the Apostle, in

the annihilationist sense of the term, nothing, really nobody; nothing, soul nor body, neither as a man nor as an Apostle? Again, "If a man thinketh he is something, when he is nothing." "Bring to naught." "Brought their counsel to naught." "Set at naught;" and scores of texts might be given which show that a man must sadly impose upon himself, in trying to prove annihilation by these terms.

End, is another term claimed to mean non-existence. "Whose *end* is destruction." As destruction does not mean annihilation, this *end* cannot mean cessation of existence. The same word is applied to the close of the life of the righteous. "Let me die the death of the righteous, and let my last *end* be like his." Did he wish to be put out of conscious being! *No!* answers every reasonable man. "And the *end* everlasting life," is what he desired. *Burn*, or *burn them up*, are terms that have, with considerable display, been called to the rescue of this dismayed and sinking craft. Malachi iv. 1-3, is the stronghold: "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." The materialistic inference from this, and a few other texts, concludes that the vengeance of God is directly like a fire of wood, and the soul of man like shavings or other combustibles, and they argue from the figure that because heat decomposes fuel, God's anger must decompose man's soul and body. That *fire*, *burn*, and *burn up*, are used in the Scriptures to denote extreme suffering, or resistless vengeance, is clear. As Dr. Bartlett has forcibly said: "God's anger is a fire or a flame, afflictions and sufferings are its heat and burning effect, sometimes a burning in general; and when that vengeance is perfectly irresistible, appalling, and overwhelming, it is represented, as could be done in no other way so graphically, as a devouring and consuming fire, driving over the helpless stubble, reducing it to chaff or ashes." Anger is very generally described as fire or heat. Leviathan is

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thus described: "Out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth." In the terrific description given by the prophet Ezekiel, of God's threatenings to the house of Israel, no intimation of annihilation is given. He says: "So will I gather you in mine anger and in my fury, and I will leave you there and melt you; yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof, . . . and ye shall know that I the Lord have poured out my fury upon you." Terrible punishments, but not annihilation. The fire of punishment, in the New Testament, is described as the agent of conscious, continued anguish. The rich man "lifted up his eyes, being in torments," and said, "I am tormented in this flame." "Into the lake of fire, and shall be tormented day and night for ever;" and many texts, full and explicit, show conclusively that fire symbolizes overthrow or suffering, but not extinction.

I will not take time to speak of *perish*, *lost*, and a few other terms which have been kidnapped by these men, and forced to take up arms against the truth. Imagery has been detached and materialized, and with considerable ingenuity attempts have been made to convert them into literal propositions, but all has proved futile. Those who build their hopes of annihilation upon such phraseology, should pause, and with a prayerful heart commence anew the reading of God's Word.

CHAPTER IV.

MAN'S SOUL IMMORTAL.

As many of our readers may not know what annihilationists do believe and say about the soul, I give a few extracts from their own works as specimens. These quotations are from the books of Ellis and Read, Z. Campbell, and T. Reed. Here are some things they say: "A soul in Scripture phraseology means an animal or creature." "The soul of man can die, and does die." "Souls can be *killed* or *murdered*." "It is absurd and

wicked to infer that the soul is immaterial and immortal." "Man has no soul nor spirit that can exist as a living thing, apart from his body; his whole nature is mortal." "If the soul is a part of the man, it also is of the dust of the ground; and if it is not a part of the man, it is not liable to sin or punishment, and it is of no consequence to the man *what becomes of it.*" "Christ's soul was not left in the grave: then it must have been in the grave and *dead. It died a literal death.*" To many persons these sayings are startling. The same doctrine—if doctrine it can be called—was taught by Epicurus, Hobbes, and Voltaire. Perhaps our readers will say, "It is a very worthy offspring from such a parentage." Be that as it may, I am sure it has no right to claim to be the child of Jesus, Paul, Peter, John, or any of the whole fatherhood of inspired writers. This is what may be called dead-soulism and materialism hashed, a dish that few intelligent, pious Christians will care to partake of. It resolves man's immortal soul into matter, or a faculty resulting from the organization of his body. Mind is not the result of matter. Mind is an immaterial and spiritual thing, and has its own powers and faculties. It can apprehend, reason, make deductions, compare, &c., as perfectly as the body can perform physical acts. If matter can perform moral acts, and love or believe, why not a man love or believe with his head as well as with his heart? Why not understand as clearly with his heel as with his head? Mind is super-added to matter, and is different and distinct from it. If matter be cogitative, or possessed with the powers of thought, it must be so possessed as matter. If so, that same matter must be able to think independently of any action or influence upon it, and will continue to think uninterruptedly until it be annihilated. There can be no intermission of thought. Death cannot affect it, and according to this logic, man must think after he is dead and in the grave. But matter, however refined or curiously wrought, has no such power. It is the soul that is the conscious, acting being, that moves upon the brain. This power within us—the existence of which every

rial and immortal man must feel certain—and the brain, are closely connected, but not identical. They possess separate substances. It would be difficult to define the *essence* of the soul; but of its existence and attributes we may speak with confidence. The death of the body does not interrupt the conscious existence of this being—the soul. It is essentially active, and therefore can neither be the result of organization nor a function of the brain. Says Landis, "How ineffably absurd would be the supposition that all the intellectual powers, and the mental activity and volition, were dependent for their entire existence upon a piece of *cuticle*, some two inches in diameter, which, of all the body, retained its sensibility, and that so soon as its susceptibility of sensation ceased, all those powers should of necessity be blotted out of being." Man exists in the present in two states of life and perception, widely different from each other. Each has its own peculiar laws, and its own enjoyments and sufferings. When the senses or appetites are affected or gratified, with things peculiar to them, he evidently lives in a state of sensation. But when none of the senses or appetites are so affected, and yet he perceives, reasons, wills, and acts, he lives in a state of reflection; and there is so little connection between the bodily powers of sensation and the mental powers of reflection, that I can see no reason to conclude that the death of the former can interrupt or suspend the existence of the latter.

What they term strong arguments against the existence of a soul in man, are, by these mortal-soul theologians, based upon the assertion that "pressure upon the brain produces unconsciousness," consequently their inference is that consciousness is only a faculty of the brain. In proof of this assertion, they state cases where persons have been so injured that they could not, during the intervals of apparent unconsciousness, remember anything. By this unconsciousness, they mean the total suspension of intellectual exercise. This is an unwarranted conclusion. The most that can possibly be claimed in such cases is, that in those specific cases, the faculties are so affected as to prevent the *remembrance* of

mental exercise during that interval. This is not denied. Nor does it conflict with alleged facts of cases where persons have been apparently unconscious, and yet were conscious, and could remember their sensations during that time. Dr. Adam Clark stated to Dr. Littson, of London, "that during the period of his apparent death or unconsciousness, from drowning, he felt indescribably happy, and did not, for a *single moment*, lose his consciousness." Similar *facts* have been given in the well attested case of the Rev. Wm. Tennet, of New Jersey, as well as of Mr. Thomas Say, and other reliable men in all ages. In the fourth volume of the Memoirs of the Literary and Philosophical Society of Manchester, England, Dr. Ferrier has fully established the fact that *every part of the brain* has been injured without affecting the *act of thought*. Another remarkable case, is one given by Dr. Landis, in his work, of one Mr. Gage, who, at Caverdish, Vermont, in September, 1848, by an accidental explosion of powder, had an iron bar driven through his head, in such a way as to tear out quite a quantity of brain. During all the time of his illness, he retained his consciousness and power of thought, and ultimately recovered his health. As Isaac Taylor says, "No-soulism, or materialism, can no more sustain itself against the testimony of facts like these, than a citadel of owls could sustain itself against a volley of musketry." (18)

If a dead body is a dead soul, and a dead soul is a dead body, it is impossible for any difference to be made between soul and body. If the soul is not really distinct from the body, then it is inseparable, and positively essential to it as a body; for that which is not distinct from the body, is essential to it *as a body*. It is a contradiction in terms to say that a thing is without its essence. The BIBLE as distinctly teaches that men have souls, as that they have bodies, and that these souls possess their own powers and essence, and are capable of surviving the most violent death of the body. Stephen, "a man full of the Holy Ghost," when dying, "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God," and called

upon him, saying, "Lord Jesus, receive my spirit." Stephen did not believe that his body or breath was going to Jesus, at the right hand of God. It was his *spirit* he committed to Him whose martyr he was. Probably Ellis and Read think he committed his breath to the "*four winds*." It is bold trifling with Scripture, to say that the dying martyr committed the last portion of air or breath he exhaled, to the *winds*, or even to say that Stephen committed to Jesus a nonentity.

How strange that persons professing to receive the Bible as the book of their faith, can doubt that man has a soul, which is separate and distinct from the body, and which in its existence is immortal. Equally strange is it that these persons undertake to prove that the soul of man is either the blood of the body, the breath inhaled by the lungs, or the mere life or consequence of bodily organization. But such is their position. Can such teaching look the language of the Son of God in the face without shame? In Matt. x. 28, we have the "*soul and body*," spoken of by the Saviour himself, to show that the soul is separate and distinct in its being from the body; that it does not depend upon the bodily organization for its existence, and that they are distinct forms of existence, the soul possessing properties and powers that do not belong to the body. While the body may be killed by a man, the soul cannot. This text says, God can "*destroy both soul and body in hell*;" but it does not say "*kill both soul and body*." The term "*kill*" is applied to the body. "*Kill*" and "*destroy*" are different words, and have different significations. Men can kill the body with gibbets, fire or faggot, but "*after that have no more that they can do*." So said Jesus the Truth. If "*souls can be killed*" or murdered by men, it is strange that Jesus did not know it. The Apostle Paul, in 1 Thes. v. 23, clearly distinguishes between what of man is material and what is spiritual. In praying for their sanctification, he desired that their "*whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ*." Here the spirit and soul are spoken of to distinguish the spiritual

from the bodily nature, and spirit, soul and body, to embrace the whole of man's compound being. He did not pray for the preservation of their breath, or of their lives. He knew they must cease to breathe, and die before the coming of our Lord Jesus Christ. The Apostle had a soul, and believed others had. The Bible has established the difference between the body and the soul, by asserting that one is constituted of "dust," and that the other is not; and has thus established a fundamental distinction between matter and spirit.

That man had something imparted to him in connection with his creation, superior to human life, and which vastly distinguished him from all other creatures, and made him in the image of God, is very evident. "Every creature that hath life," was created, and had life as the result or as part of their creation. No necessity existed for breathing into them. They were complete without it. Put of man it is said, "The Lord God formed man out of the dust of the ground, and *breathed* into his nostrils the breath of life: and man became a living soul." Was man a corpse? or, as annihilationists say, "a dead soul," before or when God breathed into him? I incline to the opinion that man received creature life through organization as its legitimate result, and that the immaterial nature or immortal soul was imparted to man from God by the direct act of *breathing into* him. In point of time, they were probably simultaneously received; but they were different and separate possessions, imparted by the Creator through different channels. But if the more common opinion concerning man's creation be the correct one—that it was the union of the imparted soul with the body that produced natural life, it amounts to the same thing in our present use. It must be admitted that the body was formed out of pre-existent matter, and that the origin of the soul is referred to God. It was "God who *gave it.*"

Man's creature life is the life of the body; his moral, intellectual, or spiritual being, is separate and distinct from that; and for man to have such a possession, it was necessary for the Almighty to breathe into him.

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God's breathing was something more than setting the functions of the body into operation. It was imparting. When the Saviour was qualifying his disciples for important service, "He breathed on them, and said unto them, Receive ye the Holy Ghost." In making man in His own image, the Lord God breathed into him the breath of LIFE. It was the breath of God, who "is a SPIRIT," and who is "the LIFE." So man became a living SOUL. The prophet, in speaking of the time and works of creation, says, "Thus saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the *spirit of man within him*." This is the same operation spoken of in Genesis ii. 7. What Moses speaks of as breathing into man "the breath of life," Zechariah declares to be the "forming of the spirit of man *within him*." It was a separate and distinct act from forming the body. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." (Job.) "The spirit of man which is in him." (Paul.) The separate and distinct existence of spirit and matter in man, and of their different destinies at death, is affirmed with equal distinctness. The part that is material, at death, goes back to its unorganized state; but that which is spiritual cannot thus go, and continues to exist. The preacher, in Eccles. xii. 7, clearly understood and taught this fact. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." The exposition given of this passage by Ellis and Read, in their book, is really ludicrous. They say: "Thus we see the *ruah*, in Eccles. xii. 7, went to the *four winds*." Strange theology to be taught in a Christian country! Has the God of the Bible been reduced to atmospheric air, or "four winds?" Shocking infatuation! And such is the extremity into which these men are driven, who labor to argue away the simple and plain meaning of the word of God. "Who knoweth the spirit of man that goeth *upward*?" asks the Preacher. If man's spirit is of the body, and dies with it, it must, like the spirit of the beast, go downward to the earth.

The Apostle Paul, in speaking of men's bodies, and for the express purpose of distinguishing them from their spirits, says: "Your *mortal* bodies." If the soul be mortal, and dies with the body, why make this distinction? Paul evidently believed that man's soul was immortal. Peter in his second epistle, i. 13, 14, declares the difference between body and soul, and speaks of them as a tabernacle and its occupant. "Yea, and I think it meet, as long as I am *in this tabernacle*, to stir you up by putting you in remembrance; knowing that shortly I must put off this *my tabernacle*, even as our Lord Jesus Christ hath showed me." Here is a separate essence and separation spoken of, as a man would speak of laying aside his garments, or taking down a tabernacle. Although his death was to be a violent one, and he knew, as the Lord Jesus had showed him (John xxi. 18, 19), that martyrdom awaited him, yet he could speak of such a death as "putting off this tabernacle." He knew that his murderers could not kill his soul. God is a spirit, and has never taught that the spirit of man (finite spirit) is constituted of dust. This "dirt philosophy," as it has been called, is both unreasonable and unscriptural. To me it seems humiliating that any man should try to make out that he is but a biped that walks erect; that his soul is his blood, and his spirit his breath, and that his punishment, if he dies unpardoned, will be but the punishment of an insect. Did our Saviour mean anything when he asked, "What is a man profited, if he gain the whole world, and lose his own soul?" A great hue and cry is made because the phrase "immortal soul" is not found in the Bible. Neither is the phrase "mortal soul" found in the Bible. But to distinguish the mortal from the immortal, as before stated, the body is called *mortal*. But what of the phrase. It matters not in the least about the *term*, as long as the *thing* is there. The Bible manifestly knows and teaches the thing. The Scripture mode of speech deals with the character and condition of the soul's endless existence, and quite throws into the background the abstract proposition of its immortality. "The divine teachers,"

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says Dr. Bartlett, "teach men of the eternal relations they sustain to the government of God, and declare that man must enjoy endless holiness and well-being, or endless woe and punishment. In speaking of the righteous, they speak of eternal life, the eternal weight of glory, incorruptible crowns, inheritance incorruptible, undefiled, and that fadeth not away, shining as the stars for ever; their state, in which they shall hunger no more, neither thirst any more, where there shall be no more death. Precisely so, on the other hand, of the wicked they speak in the same positive and awful assertions of their everlasting *punishment*—their never-dying worm, and unquenchable fire; their never receiving forgiveness in this world or in the world to come; their eternal damnation; the smoke of their torment that ascendeth up for ever and ever; their shame and everlasting contempt; their departure into everlasting fire, prepared for the devil and his angels; everlasting destruction from the presence of the Lord; their being destined to the blackness of darkness for ever, and receiving from God indignation and wrath, tribulation and anguish, at the day of judgment. It is little more than a quibble, then, to argue that the phrase 'immortal' is not applied to the soul itself, when it is so abundantly applied to its destiny and condition."

1 Tim. vi. 16 is adduced as positively teaching that no being but God hath immortality—"Who alone hath immortality." This passage and its connections evidently mean that God only has underived and eternal life—that he only is without beginning or end. No one pretends that any other being has, or ever can have, immortality in this sense; nor do we think that Dobney, Hastings, or even Storrs, would assert that man should or can seek such an immortality, or that it is possible for it to be conferred upon him by grace, resurrection, or in any other way. But that the Lord only hath it, and hath it to impart to others, is perfectly consistent. God only can give immortality. Jesus taught that angels do not die. "Neither can they *die* any more, for they are equal unto the angels." Luke xx. 36. Angels, then, are

immortal, that is undying, beings. So that Paul could not mean that God is the only *undying being*. The text explains itself: "Who only hath immortality, dwelling in the light *which no man can approach unto*." This is evident. No man can approach unto the immortality God possesses. Angels have immortality, and man can approach unto that, and be "equal unto the angels." Besides this, Enoch and Elijah, long before the Apostle's time, had been in possession of immortal bodies as well as souls. Of course Paul did not use the term in the sense annihilationists say he did—meaning that God is the only undying being. If the resurrection, as these men admit, confers immortality upon the bodies of the saved, why do they persist in using this text to prove that man has no derived immortality. The resurrection immortality must be derived from God. God's immortality alone is underived. Man's, in any and every sense, is derived. God possesses it in the specific sense—man in the general sense. Rom. ii. 7, teaches that "immortality" is to be sought, in connection with glory and eternal life, just as Phil. iii. 11, teaches that the resurrection itself is to be sought. We are repeatedly assured in the Bible that all men will have a resurrection, and yet the Apostle says, "If *by any means* I might attain unto the resurrection of the dead." Paul meant something more than being brought into existence after death. He meant a happy resurrection. So in seeking for "immortality." It is more than immortal existence—it is a happy state of existence. All are sure of a resurrection—but the resurrection of the just is to be sought. All have immortal souls—but a happy state of the soul is to be sought.

When our Saviour restored the damsel to life, her "spirit came again." When the Prophet raised the child to life, "his soul came into him again." Some of these modern wise men say *soul* means *breath*. Let us admit it, and accept such a translation, and what have we? "The *breath* of Jonathan was knit unto the *breath* of David, and Jonathan loved him as his own *breath*." "And I will say unto my *breath*, *Breath*, thou hast

much goods laid up for many years." "My breath shall be joyful in the Lord." "Tell me, O thou whom my breath loveth." "No man cared for my breath." "Converting the breath." We would have a whole Bible full of such meaningless passages. That man has a soul, distinct in its nature from the body, is plainly taught in the Bible; and that immortality is applied to its existence and destiny, is a scriptural fact. Let those who affirm their souls are mortal, feed their souls on the same food they feed their bodies; or if their souls are wounded, let them apply the same balm to heal them which they apply to bodily wounds, and see whether such things can either feed or heal them. Let them try if the cordials prepared for the body will revive their souls when faint or cast down. If they are mortal, and part of, or dependent on the body, it must do so, if it does it for the body.

President Mahen says, on the tendency of the annihilation doctrine:

"1. The doctrine, as far as the nature of the soul is concerned, is opposed to the intuitive convictions of the race upon the subject. It has its exclusive basis in the dogma of the proper materiality of the soul.

"2. This doctrine is equally opposed to the most absolute deductions of science.

"3. If the mind is material, as this dogma affirms, God is material.

"4. If the soul of man is material, then all its activities of every kind must be subjected to the immutable laws and principles of matter. In other words, such activities, intellectual and moral, must be subject to one unchangeable law—that of absolute necessity. The intellect, sensibility, and will, are only parts of one complicated machine, every movement of which can, by no possibility, be otherwise than it is. Mind, then, can no more be subject to moral obligation, or susceptible of moral right or wrong, or of the desert of moral retribution, than a steamboat.

"These are the necessary consequences of the fundamental principles of this system, and there is no escape

from them. If mind is material, all its activities are the exclusive result of chemical or other kindred affinities, and we might as properly adopt codes of moral legislation for the action of the acids and alkalies, or of the forces of electricity and galvanism, as for that of the human will. There is no such a thing as moral government, right and wrong, obligation, moral desert of good or ill, if this dogma be true. Morality and religion both are chimeras, born of ignorance and error, and the judgment would be nothing but a senseless farce. No one can show that these are not the necessary bearings of the system upon the eternal principles of morality and religion. It annihilates every sphere for the action of the moral and religious principles and sentiments. Those who hold this dogma, and yet believe in either morality or religion, do so in violation of the fundamental principles of their own system.

“5. This system of belief is held in opposition to the most direct and express teachings of Scripture conceivable. Never was a system of doctrine developed with less regard to the plain and fundamental teachings of the Word of God.”

CHAPTER V.

CONSCIOUSNESS BETWEEN THE DEATH AND RESURRECTION OF THE BODY.

That the disembodied spirit exists in a state of consciousness between the death and resurrection of the body, the Scriptures leave no room to doubt. I am aware that a great deal is said by soul-sleepers about “Romish purgatory” being based upon this doctrine; indeed they would like to charge all who believe this truth with believing in a purgatory. Sensible men, however, are not to be frightened with such a dash. We do not admit that Romish purgatory is built upon this doctrine: but suppose it were built upon it. Is truth to be discarded because the Romish priesthood have perverted it? Is not transubstantiation built upon the expressions of the Saviour? Shall we say the Bible does not teach the Lord’s Supper, because of the abuse of the language of our Saviour by Romish priests? If men

pervert the truth, and build dogmas upon it, the truth is none the less true, nor are its friends responsible for such things.

Excepting the translated ones, and those who shall be on the earth alive when Jesus shall come the second time, all have or must die. But the question now is, are the souls of men conscious after death? The dissolution of the physical organization no more proves the unconsciousness of the spirit, than the burning of a house proves the burning of the family who occupied it.

Before coming directly to the point of proving our position, let us notice the giant text, which everybody, who has ever heard anything said on the sleepy side of the question, must have heard. Here it is: "The dead know not anything." Now, says Mr. Unconsciousness, with a great air of triumph, "We have it right to the point. You say man is conscious, and knows more than the living; God says he knows not anything. Who am I to believe—you or the God of truth?" We answer, Believe the God of truth, and the truth of God. But, "Ye do err, not knowing the Scriptures." Let us have the whole text (Eccles. ix. 5), "For 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." This is spoken of one class of the dead as fully as of the other, and if it be taken in its literal meaning, as these men say, then it declares that the dead "*Have no more a reward*," and that there is no resurrection or retribution for mankind after death, and that "the memory of them is forgotten." One part of the text is just as explicit as the other. Who that has lost dear friends has forgotten them? That this passage refers to the present world, and teaches that the dead have "no portion for ever in anything that is *done under the sun*," every unprejudiced mind must admit. We wonder that this, and a few similar passages, have ever been pressed into such an unnatural service as annihilationists have tried to force them into.

Let us here give a few of the many passages of Scripture bearing upon this subject, and which teach the doc-

trine we hold. Gen. xxv. 8, 9; "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people. And his sons, Isaac and Ishmael, buried him in the cave of Machpelah." Gen. xxxv. 29, "And Isaac gave up the ghost and died, and was gathered unto his people, being old and full of years; and his sons, Esau and Jacob, buried him." Gen. xlix. 33, "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." Being "gathered unto his people," in these passages, is connected with dying and yielding up the ghost, and is a distinct and separate occurrence from the burial. Abraham had no people in the cave of Machpelah; only Sarah had been previously buried there. It had not reference to the body, because the gathering to their people took place before the burial occurred. Matt. xxii. 32 says, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." The former portion of this text was quoted from Exodus, the latter part is our Saviour's explanation of it, which was his answer to the Sadducees. I am aware that some quibblers try to evade the force of this text, by saying that our Saviour was proving the doctrine of the resurrection, which the Sadducees denied. That was not all our Saviour was proving, for the Sadducees say, "there is no resurrection, neither angel nor spirit," and Jesus was teaching both, by proving the conscious existence of Abraham, Isaac, and Jacob.

The Apostle Paul, in 2 Cor. xii. 1-4, teaches that it is possible for the soul to enjoy celestial glories and communication without the body. While he says he was "caught up into paradise," and "caught up to the third heaven," he twice solemnly reiterates that whether "in the body or out of the body," he cannot tell. It must have been possible for such an experience to have taken place "out of the body," else the Apostle would not have doubted the least about it; but whether "in the body or out of the body," the possibility is as clearly

taught as though he had actually said he was "out of the body," and taken up to paradise or the third heaven. The New Testament teaches more than the possibility; it teaches that the soul of the believer *does actually* enjoy the presence of the Saviour after death, and that its continuance in the body positively delays its enjoyment in Christ's immediate presence. Phil. i. 21, 24, "For to me to live is Christ, and to die is gain; but if I live in the flesh, this is the fruit of my labour: yet what I shall choose, I wot not. For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you." Here the Apostle plainly contrasts *departing and being with Christ with remaining in the body*, and continuing to labour for the good of the Church. Such was his love for Christ, and his wish to be at home with him, that he was "willing rather to be absent from the body and to be present with the Lord." If Paul went to the grave—soul and body how could he be "with Christ," "with the Lord." Surely Christ is not in the grave, before that he had ascended to his father. If he thought he would be unconscious from the time of his death until the resurrection, how could he say "to die is gain," when by living he might have been happy in the Gospel, and rejoiced in the conversion of many souls. So full and decided is this language in proving that the Christian does actually enjoy the presence of the Lord after death, that one wonders how any who believe the Apostle was inspired when he wrote it, can believe that the spirits of God's children are insensible between the death and resurrection of their bodies. According to 2 Cor. v., to be at home in the body, is to be absent from the Lord, and to be absent from the body is to be present with the Lord: and the latter was what the Apostle was willing to do. We cannot see how any honest interpreter of the passages can escape the conclusion that life here detains the Christian from Christ's immediate presence, and that death introduces him into his presence.

Luke xxiii. 42, 43: The penitent thief on his cross

cried, and "said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily, I say unto thee, to-day shalt thou be with me in Paradise."

The meaning of this text lies plainly on the face of it, and is so clear that it has cost those who have laboured to argue away its meaning a great deal of twisting and hunting. If it were not for the waste of space, we would give quotations from some of those writers that would provoke pity for them. Christ's promise is *immediate* blessedness—"to-day with me in Paradise." But these men do not seem to regard what Christ said. I do not pretend to know whether the dying thief was a Sadducee or a Nothingarian; but have some knowledge of Jesus, and know that he meant just what he said. Much is said of the comma that occurs after the word "to-day," and with the usual flourish of triumph, as though something had been discovered to settle the matter for ever; it is said, "the comma is not inspired, nor put there by inspiration." Who says it was? But if the comma was not put where we have it in our version, by inspiration, who allowed these men to change it, and turn the Scriptures into nonsense? Read the sentence according to their punctuation, and place the comma after to-day, and what have we? Where, then, is the promise of Christ? "I say unto thee to-day, shalt thou be with me in Paradise." The last part of the promise then becomes a *question*, rather than a promise, and such a question as no one who knows anything about the character of the meek and loving Jesus, would ever believe came from his holy lips. It is a *taunting, sneering* question. Shalt thou be with me in Paradise? What! a miserable, degraded *thief* be with me? No one can believe the Saviour ever treated a penitent thus. Christ's promise is, "to-day shalt thou be with me in Paradise;" and most emphatically declares the presence of the crucified malefactor with Himself in Paradise on that very day. But, says Ellis and Read, "Paradise is a location on the new earth; and how could either Christ or the thief be in Paradise that day, when Paradise *does not* actually

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exist?" Here we have Ellis and Read, *versus* Jesus and Paul. Need I ask who are we to believe? The former say Paradise does not exist. Jesus said, "The thief should be with him in Paradise that day." Paul speaks of himself as having been "caught up *into Paradise*." These are two of the three places where the term Paradise occurs in the New Testament. The other is where the Revelator speaks of "the tree of life which *is* (not will be) in the midst of the Paradise of God." None but annihilationists can imagine that Christ and the thief were that day in a place that does not exist, or that Paul was caught up into nowhere. They say much about the term being ambiguous. If ambiguous to them, it was not so to the Saviour and his Apostles, nor yet to the Jews in the time of Christ. It was a common saying amongst the Jews concerning the just dying man, "To-day he shall sit in the bosom of Abraham." "Let his soul be in Paradise." "Seek Paradise, the glorious country of the soul." The Jews were familiar with the use of the word, and used it to describe the state and place of the righteous immediately after death.

Another objection they raise to the truth is, that the Saviour said, "Touch me not, for I have not yet ascended to my father." This the Saviour himself makes perfectly clear. In his dying prayer he said, "Father, into thy hands I commend my *spirit*." The body which Mary wished to embrace did not ascend to the Father for forty days after its resurrection. These objections may have some weight with those who believe that Jesus, the God-man, was extinct or annihilated during the period between his death and resurrection. But with those who believe Jesus "spake of the temple of his body," when he said, "Destroy this temple, and in three days I will raise it up," it cannot have the least weight. To such it is as clear as it can be that Jesus laid down his life, and took it again. That he as man was dead, and as God was alive. As the child born he died, but as the mighty God he lived. His body had been in the sepulchre, his spirit into Paradise. To believe that Christ promised the thief that he should be in a state of extinction or

indefinitely prolonged unconsciousness, is, to say the least of it, *silly*.

The case and language of the dying Stephen is equally decisive, when looking up steadfastly into heaven he said, "Lord Jesus, receive my *spirit*." Can any one doubt that Stephen expected his spirit to go immediately to Jesus at the right hand of God? He used almost precisely the same language used by our dying Saviour, when he said, "Father into thy hands I commend my spirit."

Eccles. iii. 21: "Who knoweth the spirit of *man* that goeth *upward*, and the spirit of the *beast* that goeth *downward* to the earth." Of this passage Dr. Clark, whose knowledge of the Hebrew all admit to be extensive, says the literal translation is thus: "Who considereth the immortal spirit of the sons of Adam, which ascendeth? It is from above: and the spirit or breath of the cattle, which descendeth? It is downward to the earth." Professor Roy, author of Roy's Hebrew and English Dictionary, renders the passage thus: "Who knoweth the spirit of the sons of Adam, that ascends upward to the highest place: or even the spirit of the cattle, which descends downwards into the lowest part of the earth." Here the spirit of the man and brute are distinguished. The Psalmist believed he would leave the body at death. In speaking of life he says, "It is soon cut off;" and what then? "And we fly away." Can it be possible that the expression "fly away" has reference to the body. Certainly it refers to the soul that departs. Suppose, as Mr. Lee says, that a speaker whose opinions were unknown, was speaking before an audience equally divided upon this doctrine, and he should speak of death and say, "Life will soon be cut off, and we shall fly away," I ask who would claim him? Those who believe in the conscious or the unconscious state? Both parties would say that he took part with the conscious believers. Matt. x. 23 and Luke xii. 4, 5, not only prove the soul to be superior to and separate from the body, but that the soul does exist without the body. Men "are not able to kill the soul." Surely, then, it does not die with the body. How can

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men believe such a dogma? These texts directly contradict and overthrow an important article in the faith of annihilationists. They argue the necessary unconscious state of the dead resulting from the death of the body. If man can "kill the body," and cannot "kill the soul," what becomes of this article of faith, and the structure built upon such a foundation? The assertion that the soul or spirit is nothing more than a result of the bodily organization, by which it is begotten, and without which it dies, cannot look these Scriptures in the face.

Matt. xvii. 3, is another of our stubborn proof texts: "And behold there appeared unto them Moses and Elias talking with him." This was on the Mount, at the time of the transfiguration of Christ; in the presence of three of his disciples, Moses and Elijah appeared with them. Elijah, of course, appeared in the same body in which he had been translated; but of Moses it is said (Josh. i. 2), "My servant Moses is dead." Moses died and was buried, and appeared on the Mount, in a conscious active state, nearly fifteen hundred years after his death. That he was not resurrected is clear from 1 Cor. xv. 20, "Now is Christ risen from the dead, and become the *first-fruits* of them that slept." The transfiguration was before Christ's death, and of course Moses was there before Christ's resurrection, and "appeared *in glory*, and spake of his decease." No doubt but he was one of the "spirits of just men" spoken of in Heb. xii. 23. There is not the slightest proof for the assertion that his body had been raised from the dead. His case is a clear proof that the soul lives after the body is dead, and is a conscious personality. Dobney says on this passage, "Moses died and was buried, yet he appeared on Tabor with Elijah, and was visible or *embodied*." What authority has he to add or say that he was *embodied*? The Scriptures say he was there; they say he died; and we may believe that in the time of Christ, as one of the Fathers, he was still dead (John vi. 49-58). They say that Christ was the first-fruits from the dead, and before Christ's death Moses was actually present on the Mount

“in glory;” therefore the body of Moses was not raised, and he did not appear there “embodied.” He was there a disembodied spirit, representing the happy state of those who die in the Lord, and appeared in company with Elijah, showing that the souls of the pious dead and the translated ones are together. Did the disciples, when they supposed Christ, as he walked on the water, was a spirit, think him to be an *embodied* spirit? Are we to suppose the fire and horses mentioned in 2 Kings ii. 11, were *embodied*? Or that the angels who appeared to Mary, the shepherds, and Zacharias, were *embodied*? They admit that Moses was there, and that he was in a “glorified body; and that he “put off this glorified form, and returned again to the quiescence of the grave.” Then Moses must have put off Moses, and divested himself of himself, and died the second time. The first time in a mortal body, and the second time in an immortal or glorified body. This position of annihilationists needs no comment: of both the logic and theology we leave the reader to judge for himself. Such arguments are absurd. The appearance of Moses in the Mount is positive proof of his consciousness after death. Their equivocations about the “vision,” where Jesus said to his disciples, “Tell the vision to no man,” are evidences of great weakness. Is *vision* opposed to *reality*? Did Zacharias only imagine that he saw and talked with the angel in the temple? Did the women only imagine they saw angels at the sepulchre? or Paul only imagine that the Lord met him? Our Lord charged them to “tell no man *what things they had seen*,” not imagined.

The Bible speaks of “the spirits of just men made perfect,” “the spirit of man which is in him,” and of “her spirit which came again,” &c., as especially designated and distinguished from the body. It speaks of the “souls of them that were slain,” Rev. vi. 9. They were the souls of martyrs, who had been slain, and were then under the altar. Their bodies had been slain, and their souls were to be under the altar “until others were slain as they were.” Not the souls that were slain, but

the souls of them that were slain for the witness of Jesus. All these passages are positive proof against soul-sleeping. Rev. xxii. 8, 9; Heb. xii. 23; Eph. iii. 15; and very many other texts might be examined and used in proving the same facts; but it will scarcely be considered necessary. Paul must have meant something when he said to his Hebrew brethren, "being yourselves also *in the body*." But now how is it with the wicked? Jude i. 6 says, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto *the judgment of the great day*." That day has not yet come, and they are reserved for it. 2 Pet. ii. 4, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Yes, and says Jude 7, "Even as Sodom and Gomorrah, *in like manner*, giving themselves over to fornication, and going after strange flesh, are set forth for an example, *suffering the vengeance of eternal fire*." They are *now* suffering, and are now set forth as an example. But, says Dobney, "Sodom and Gomorrah refers to the material houses, walls," &c. If this be true, then the houses, walls, and materials of the city, "gave themselves over to fornication, and went after strange flesh." Consummate folly! It needs no comment. In Acts i. 25 it is said that "Judas by transgression fell, that he might go to his own *place*." Are we asked what place or where he went, we give the reply in the language of one of the ablest scholars of modern times, to his "merited place—his place of punishment in hell." No doubt the place for which, by treason and covetousness, he was fully prepared. 1 Peter iii. 19, speaks of "the spirits in prison," and whether men agree about where or what Christ preached to them, or not, does not alter the truth, that the *spirits* were in prison at the time referred to by the Apostle. Their bodies were drowned, and their spirits were cast into prison. We do not think Christ preached to them while in prison, but in the days of Noah, and that in the days of Peter they were in prison. In Luke xvi. we have, in the account

of the history of the rich man and Lazarus, proof which settles beyond a reasonable doubt the conscious existence of a wicked man after death, as well as of Abraham and Lazarus. To claim this narrative as a parable, is to gain nothing. Soul-sleepers say it is a parable. The Scriptures present it as a matter of fact. Some of Christ's parables are relations of real occurrences, and all are taken from real things. Luke says, "There *was* a rich man," and "there *was* a certain beggar named Lazarus." Our Saviour never employed proper names in parables. But what is gained, if it be called a parable? Does it not teach the truth? Can any man believe Jesus conveyed false impressions by parables? Who could possibly infer such a doctrine as the unconsciousness of the soul from this narrative? "And it came to pass that the beggar died, and was carried by angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom."

Much ingenuity has been exhausted in trying to explain away the plain meaning of this clear passage. Storrs and others say, "The rich man represented the Jews, and Lazarus the Gentiles." We know the Gentiles were looked upon as dogs by the Jews; and this view of the matter will prove that Lazarus was beggar and dog both, and that he lay licking his own sores. Grew, in a work published by him, called the "Intermediate State," asks the question, "By what process of reasoning do we infer the conscious misery of a *disembodied* spirit from the declaration that a man 'lifted up his eyes' in hell, and felt his tongue tormented in the flame?" With this same inquiry these quibblers everywhere try to turn the whole Scripture narrative into ridicule. Those sayings *prove* that he *was alive*, and *suffered*. And the same process of reasoning that represents the righteous as being refreshed by living *water*, having *crowns* of glory, and palms in their *hands*, justify, not this inference only, but this *fact*. The fire in hell need not be earthly fire, nor the water in heaven earthly water. It was the

"water of life" he wanted to "cool his tongue," while tormented in that flame.

Dobney frankly acknowledges that "in this parable our Lord shows an ungodly man in a state of wretchedness after death. How long it would last is not mentioned. It is true there was no hope for him. But whether that torment should endure forever, or would ultimately destroy him, the parable does not say. It teaches a terrible and hopeless state for the wicked after death, and that is all." It may be necessary to remind the reader that this is Dobney, the English annihilationist writer, and when he says "that is *all*," you will consider that "*all*" considerable to be admitted by an author who elsewhere persistently denies a conscious state of existence between death and the resurrection. This "*all*" is all that we claim in this connection. Hudson comes pretty well up to this in his admission. He says, "We therefore freely say that the parable, whatever it may or may not teach, assumes and implies a judgment, or some kind of *retribution after death*." Very well, if it teaches any retribution after death, it must be one of conscious suffering, and suffering that commences at death. Grew again says, "It must be admitted that *a part* of our Lord's representation of the state of the rich man and Lazarus, seems to favour the opinion of conscious happiness and misery *immediately* after death, especially the request of the former, that Lazarus should be sent to his father's house." These men themselves make out a pretty strong case in favour of our views. Now if "a part" of our Saviour's teachings teach "conscious happiness and misery immediately after death," who that receives him as THE TRUTH will believe that the other part teaches the opposite doctrine? Who will set the Saviour against himself? All the talk about the abolition of the Jewish priesthood, &c., in connection with this chapter is passed over as unworthy of notice. The passage plainly teaches—1. The rich and poor both die. 2. That the godly and ungodly are both conscious immediately after death: the one "comforted," the other "tormented." 3. That the suffering was con-

temporaneous with the joy. 4. That the suffering was actually taking place while the five brethren of the sufferer were living on the earth. The case is a clear one. In his *lifetime* the rich man had his good things; after death he was tormented. No labour nor sophistry can weaken the solemn lesson taught by this passage, and we urgently warn triflers to be careful "lest they go to that place of torment." If it were necessary to give other Scriptures that prove suffering between death and the judgment, we could do so. 2 Pet. ii. 9 says: "The Lord knoweth how to deliver the godly out of temptation, and to *reserve* the unjust *under punishment* unto the day of judgment." The only objection that we have read or heard urged against this doctrine, that has any appearance of reason (not Scripture) in its favor, is, as the annihilationists state it, "that it makes the dead to be judged twice; once immediately after death, and again at the general judgment." To this we give the reply of Landis, in his able work on "the Immortality of the Soul, and the final condition of the wicked." He says, "This would be plausible, to be sure, if the point we insisted on were mere hypothetical. But the reader will doubtless be inclined to do full justice to the exemplary modesty of our opponents in producing this objection. It has a peculiarly beautiful aspect, as coming from those who assert that the sinner is *literally* to suffer the penalty of the law *twice*. That penalty they aver is annihilation: it is inflicted upon the sinner when he dies, and then, as they inform us, he is to be raised from the dead, not to continue in existence, but merely to be annihilated over again! We do not design the foregoing remarks as a reply to the objection itself, which at best, however, is a mere equivocation on the word '*judged*.' The spirit, when it has departed from the body, must, in the very nature of the case, be either in a happy or miserable condition, and take its position accordingly, either among the happy or the unhappy. Its very existence and nature involve such a necessity. And the attempt to confound this necessity of its nature with the formal judgment which must be passed upon all at

the last day, in the presence of the assembled universe of angels, men, and devils, is the fatuity of inanity. But if the doctrine of the uninterrupted immortality of the soul did actually infer a two-fold judgment; this would furnish no valid objection against it in the view of any believer of the Bible: for that man should be judged twice, constitutes no more a valid reason against the continuity of his existence during the interval which elapses between those judgments, than it would form a valid reason against the uninterrupted existence of the fallen angels during a similar interval. Now we read expressly that when angels sinned, they were immediately condemned and adjudged to hell; and not only this, but that they are *reserved* in everlasting chains of darkness *unto the judgment of the great day*. (See 2 Pet. ii. 4 and Jude i. 6.) Suppose then that the sinner is judged and condemned at the last day (as all admit he will be), and what reason does this furnish for denying that he is likewise condemned and adjudged to hell immediately after death?" This is plainly and honestly presenting the case. The soul does exist, and must be in some place as well as in some state.

Another mode of supposing and questioning (not reasoning) referred to, to sustain the theory that the soul cannot be separate, nor separated from the body, is found in this strange quotation from a speech reported from their Goliath in debate, "Supposing we put my brother here into a metallic coffin (hermetically sealed); he soon dies. Now let him show how the soul can get out. How large a hole does it take for a soul to pass through? Can it go through the pores? If not, how can it get out?" The reader need not laugh, and say the man was insane; he was not. He was doing the best he could for a bad cause. Let us look at this question a moment. The soul of man is that which loves, hates, perceives, reasons, remembers, hopes, adores, fears, thinks, anticipates, wills; and as Job says, "his soul within him shall *mourn*." The soul suffers or enjoys from what it anticipates or dreads in the future. The soul is affected by news, or mourns the loss of friends. But to the question about

the size of the hole it will take for the soul to pass through. It will take just as large a hole as it takes to think through, when you think of the folly of the question; just as large a hole as you will require to remember through, when you remember the silly question; just as large a hole as it would take to perceive through, when you think of the extremity into which the man was driven when he supposed and asked that wonderfully profound question. The walls and doors of the room where the disciples were, were no hindrance to the appearance of the Saviour. He entered without opening a door. Much less are material walls a hindrance to spirit. If the Spirit of God could not reach a man while thus shut up, it might be asked, how can he get out? Matter does not hinder *spirit*. I wonder if that sage could tell us how many ounces, Troy weight, it would take to tell who wrote "Ecce Homo?" or how many square inches there are in an hour's solid thinking? Sometimes the coffin is called metallic and at other times glass. Of this coffin argument, a writer in the *Morning Star* says:—

"When we first heard of such questions being proposed in a discussion, we thought them too puerile to be used by any man of sound mind and good sense, in any serious mood. But Mr. G. seems persistent in thrusting them upon the notice of his opponents, we are told, and evidently imagines that he gains an advantage by blinding the eyes of an audience by such silly queries, or else by making a little catch of them to take an opponent off his guard, either of which we regard as beneath the character of a candid Christian disputant, unless he really believes there is some solid *reason* in the questions.

"Those who contend against the immortality of the soul, should know that before such questions can have any pertinence at all, they must first *know* what they appear to assume, viz., that the soul is material. The Christian world, with few, if any exceptions, who believe in the immortality of the soul, believe in its immateriality as well. If the soul be immaterial, then it can go through a glass or metallic coffin a thousand feet thick,

as easily as it can fly off in empty space. Does the materialist say he cannot comprehend how it can be? Of course he cannot, any more than he can comprehend how *light can penetrate* his 'glass coffin,' or how heat can go through his sarcophagus, or how electricity can pass through the ocean bed to the European coast, penetrating two or three thousand miles of metallic substance at a flash, or how the image of an object can be found on the retina of the eye while the object is at a distance, and thus convey a definite impression to the mind—and a hundred other things which he knows to be facts!

"Is God material? The materialist answers, 'Yes.' Well, then, how can the spirit of God, or even the love of God, reach the man who is sealed up alive in a coffin? If the spirit of man cannot get out, the spirit of God cannot get in, and therefore 'height, or depth, or any other creature,' 'can separate one from the love of God.' If this theory be correct, then a man who should be sealed up could never again be reached by the re-animating power of God, until a hole should be knocked through his coffin. Many men were confined alive in a wall of masonry, surrounded by cement, for Christ's sake, in former centuries. Can they have a resurrection before the wall is torn down? Can they be reached by the spirit that will raise all from the dead?"

I think it has been shown from reason and revelation, that a severance from the body does not interrupt the conscious existence of the soul. Now if the soul dies as well as the body, why do not the Scriptures somewhere speak of the resurrection of the soul. "The resurrection of the body" is spoken of, but nothing is said about the resurrection of the soul, for the very plain reason that the soul does not die.

It has been asserted that the doctrine of disembodied spirits originated with Socrates, Plato, or some other of the heathen philosophers. In reply to this, it is sufficient to remark, that long before the age of philosophy and speculation began, Moses and Job understood this doctrine. Over a thousand years before the time of Socrates or Plato, Job said, "Then a *spirit* passed before my

face: the hair of my flesh stood up. It stood still, but I could not discern the shape thereof: a form was before mine eyes." That *spirit* was not the offspring of Egyptian, Chaldean, or Grecian speculation. The belief that human spirits exist separate from the body, came into the world by revelation, not by philosophy. Soul-sleepers deny the *possibility* of conscious spiritual existence, separate from material organization. To admit its possibility under any circumstances, would be to destroy their whole fabric, consequently they deny the consciousness of the blessed Lord Jesus from the time of his crucifixion until his resurrection. This of course necessitates the denial of his immortality, and robs him of his divinity, and renders the declarations of Scripture concerning him untrue. The Scriptures declare his existence "from everlasting to everlasting." They say that he is "Christ, who is over all, God *blessed for ever.*" Now if there ever was a *moment* when Christ was unconscious, his eternity of existence has been as effectually destroyed by that single moment, as it would be by a continuation of unconsciousness for millions of years. The *body* of Jesus died. That body he called a *temple*, and told the Jews they might destroy it, and that **HE**, as distinguished from the temple, would raise it up again. When Joseph went to Pilate, he did not ask for the divine Jesus, nor yet for his spirit, but he "begged the *body* of Jesus." When the women went early in the morning to the sepulchre, "they entered in and found not the *body* of the Lord Jesus." Now if there was nothing of the Saviour but body, why call the material organization "*the body*?" Why not call it "the Son of God?" or "God over all?" So with the saints whose *bodies* arose at the time of the resurrection of the Saviour. Had the *saints* been in the graves, there could have been no consistency in saying that their *bodies*, as distinguished from *themselves*, came out of the graves. Matthew says: "Many *bodies* of the *saints* came out of the graves," unquestionably teaching that the saints themselves were not in the graves. Peter called his body, "this *my* tabernacle." Paul called his body an

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“earthly house.” The Saviour his body a “temple.” All declaring that in this tabernacle, house, and temple, there were occupants superior to the tenements.

The “unclean spirits” and “wicked spirits” of our Saviour’s time were finite spirits. It matters not whether they ever existed in bodies as our spirits do, or not. We know that they existed *out of bodies*, and took possession of bodies, and were real existences. What now becomes of the materialistic theory? It falls upon its knees, and begins to pray for evidence. Let all who possess souls and who love the truth, pray for the poor deluded ones who have been deceived by this chilling heresy.

CHAPTER VI.

THE PUNISHMENT OF THE WICKED WILL BE ETERNAL CONSCIOUS SUFFERING—NOT ANNIHILATION.

The theory we oppose teaches that the penalty of the Divine law to be inflicted upon the wicked at the general judgment, is death, in the sense of cessation of being; or, in plain words, will be annihilation. Its advocates admit that it will be everlasting or endless punishment; but claim that the punishment will be non-existence, or an eternal not-being. The argument, as we have seen and heard it stated, is, that everlasting punishment is everlasting privation of being; and to deprive one of his existence for ever and ever, is to take from him his only really valuable possession, and hence to punish him with eternal loss or everlasting punishment. Is this correct? Punishment is an infliction or a privation. To punish by privation is to take from the punished something that is really valuable, or that affords happiness or hope. What of this nature will the wicked possess in the judgment? Keeping in mind the fact that the ungodly will be resurrected impure, wretched, miserable, with shame and contempt beyond description, with no possible hope of pardon or moral improvement, and that their existence will be positively and necessarily a most wretched state, we ask—could the annihilation of such an existence be, in any meaning of language, a *curse* or a *loss*? Annihilation cannot be considered the penalty of the law, or

an evil to such persons under such circumstances. If the argument were, that the righteous are to be annihilated, then it might be admitted that in their annihilation loss would be experienced. But in the case of the wretched wicked it would be a blessing rather than a curse. Annihilation then cannot possibly be the penalty of God's law. Some of these teachers say, the penalty consists partly in the suffering that precedes extinction, and partly in the extinction itself: they admit there must be suffering in or connected with punishment, and say that, as the extinction is to be eternal and the sinner must suffer before he will be extinguished, that, consequently, he will suffer everlasting punishment. To this unreasonable attempt at reasoning, we only say that, if everlasting is to be applied to either part of this penalty, we claim that it be applied to the suffering. If these two things—suffering and cessation of being—are meant by the term punishment, then the word everlasting, as associated with that term, is quite as applicable to the former as the latter; and we have as good reasons for asserting that it teaches that the suffering is to be endless, as any other can have to claim that it teaches that the non-existence will be eternal. But we deny that the penalty of God's law teaches or implies extinction of being. If this theory be true, all the dead must now be in the same condition that the wicked will be in after they receive their punishment. They had nothing but material bodies, and these have gone to the dust, so that according to this dogma, they do not exist: this is all they claim for the wicked,—that they will be put out of existence. Who believes that Moses, Paul, and Stephen, have been suffering the penalty of the law of God since the time of their deaths, just as the wicked will experience it for the same length of time during their punishment? That the wicked will be punished in the future for the sins of this life, the Scriptures distinctly teach. "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." "These shall go away into everlasting punishment." "Though hand join in hand, the wicked shall not be unpunished." But

the question is, in what will the punishment of the wicked consist? Will it be conscious suffering, or will it be cessation from conscious suffering? Shall they exist or not exist? Sin is the transgression of the law. A law, or what might by some be called a law, without a penalty, is nothing more than advice, and cannot be called law. Punishment is the penalty. Punishment clearly expresses the idea of vindication against transgression, and *suffering* judicially inflicted as a satisfaction to justice. It is suffering for ill-desert, and its essential element is retribution. This will be inflicted upon the wicked. God has a right to execute the penalty sin deserves. He has certainly threatened to do so, and not without intending it. The Saviour says the punishment of the wicked will be "everlasting," or *eternal*. Scholars of all creeds tell us that the word "everlasting," in Matt. xxv. 46, is so rendered from the same word that we have the word *eternal* in the same verse, and it really means *eternal punishment*. This, materialists say, means non-existence, nothing more, nor nothing less. The question, then, is really this, Shall the wicked be *happy* or *unhappy* in eternity? What kind of a reply is it to say that "the wicked will not exist in eternity, and therefore will be punished to all eternity?" Is there either reason or revelation for such a reply? If a man be put out of being, how can he be punished after that? Can a nonentity be punished? Surely not? If the punished ceases to exist, the punishment must come to an end. A man can no more suffer after he ceases to be, than he could have done before he had his being. If he goes to a state of "blank nothingness," he must be beyond all punishment. If one man can experience torment without being conscious of it, another may enjoy glory without knowing it. As well may it be said that the saints may enjoy eternal felicity, and know nothing of it, as to say sinners can suffer after they cease to be. Hastings calls non-existence a *state*, and says, "everlasting punishment is an everlasting state of non-existence." Hudson also argues that "utter extinction is everlasting punishment, an eternal state." Who ever

heard such a statement? It is folly to call non-existence a *state*. It is neither state, condition, nor attribute. As Dr. Bartlett says, "It is a blank nothingness—a no state—a no condition. Of what would it be a state or condition? Of the being who is non-existent? But the state of a nothing is what? *Nothing*—no state at all. If non-existence is a state, then *nothing* has become *something*." Non-existence cannot be called an everlasting something. Time, after an extinction, may be reckoned to be longer or shorter; but non-existence cannot be so spoken of. It is neither longer or shorter. As there is no such thing as a non-existence that has an eternal existence, there is nothing in such reasoning to destroy the terse language and clear meaning of our Saviour that the everlasting punishment spoken of by Him means positive, everlasting suffering. All sane men must admit that the annihilated being—if such a thing could be—cannot experience anything beyond the moment of extinction, and that the punishment of the wicked must be suffering as long as it will be punishment. What makes death so terrific to the wicked is not the dread of a few dying pains—that, in many instances, would only deliver them from a wretched, suffering life, if annihilation be true—but it is what follows. As Shakespeare says, "It is the *dread* of something after death which makes men rather bear the ills they have, than fly to others they know not of." It is terrible, because it introduces to still "sorer punishment."

The penalty of the law of God, to be inflicted upon the finally impenitent at the day of judgment, as taught in the Bible, is eternal conscious suffering. The Saviour speaks of physical death as not worthy of being compared with it. The destruction of soul and body in hell is so fearful a thing that nothing can compare with it. "Woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born." Such was the fearful doom awaiting him that it had been good for him had he never had an existence, and been obliged to encounter it. The wicked are to share the doom of Satan, which the Scriptures

unequivocally declare to be incessant eternal suffering. "And the devil that deceived them was cast into the lake of *fire* and brimstone, where the beast and the false prophet are, and shall be *tormented* day and night for *ever and ever*." (Rev. xx. 10.) In the description given us of the judgment, we are told that after those on the right hand shall have been welcomed to the kingdom prepared for them, that the Judge will say to those on his left, "Depart from me, ye cursed, into *everlasting fire*, prepared for the *devil* and his angels." (Matt. xxv. 41.) And "*whosoever* was not found written in the book of life, was cast into the lake of *fire*." Paul speaks of the danger of falling "into the condemnation of the devil." In the plainest language that can be used, the Scriptures declare that the final doom of Satan will be *endless torment*, and that the wicked will share the same. *Incessant* suffering is taught by the phrase "day and night." The argument used against this is, that the time will come when there shall be no more night, and then the suffering must cease. The same reasoning will prove that the time will come when the righteous will cease to enjoy, for this very expression is used to describe their uninterrupted bliss. "Therefore are they before the throne of God, and serve him *day and night* in his temple." The term means *continuous*, when applied to either. *Endless* suffering is taught by the Scriptures. "To be cast into everlasting fire," "shall be punished with everlasting destruction," "the smoke of their torment ascendeth up for ever and ever." "For ever and ever" literally means "to the ages of the ages." Stronger language cannot be used to express the idea of eternity: It is frequently used to express the duration of the existence of Christ himself. "And worship him that liveth for ever and ever." "And swear by him that liveth for ever and ever." (Rev.) Now to say that "for ever and ever" will cease to be, is to declare that the Deity will cease to exist. The wicked then will suffer as long as Deity exists. We have heard it stated that the "everlasting fire" does not necessarily teach everlasting suffering; that the sufferer may cease to be,

and the fire continue. What necessity, then, of the fire being everlasting? There is nothing more alarming in being burned up in a fire that will burn for ever, than in one that only burns long enough to consume the sinner. The term is evidently employed to express the terribleness of the suffering of the ungodly. The doctrine of degrees of punishment is taught in the New Testament, which is entirely inconsistent with annihilation. "It shall be *more tolerable* for the land of Sodom and Gomorrah in the day of judgment than for that city." "And that servant which knew his Lord's will, and prepared not himself, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." "Therefore ye shall receive the greater condemnation." Here, degrees of severity, proportioned to the guilt, are taught. Of extinction there can be no degrees—no more nor less. Of the punishment that exists in conscious suffering there can be degrees. The duration of the suffering, and the terrible nature of the punishment, is so plainly taught in the word of God, that we tremble to think of men trifling with these momentous truths. The terms, "everlasting fire," "everlasting punishment," "everlasting destruction," "unquenchable fire," "tormented for ever and ever," "the smoke of their torment ascendeth up for ever," "go into hell," "outer darkness," "salted with fire," "where their worm dieth not, and the fire is not quenched," "furnace of fire," "lake of fire and brimstone," "bottomless pit," "the wrath of God," "indignation and wrath, tribulation and anguish upon every soul of man that doeth evil," "they that have done evil to the resurrection of damnation," "weeping and gnashing of teeth," and hundreds of others, distinctly teach the continued existence and perpetual suffering of the finally impenitent. The suffering of the wicked is described as co-existent and co-eternal with the bliss of the saints, and as going on simultaneously. Both classes at the judgment, will, at the same time, enter upon opposite destinies, one to "inherit the kingdom," the other "into everlasting fire."

No more in the one case than in the other, will there be a cessation. That man's soul is immortal, and that the punishment of the wicked will be eternal suffering, we think the Scriptures teach as clearly as any doctrine of the Christian religion is taught. The whole exhibition of the impending vengeance of God that awaits the sinner, impresses our mind with awful solemnity. With tears in our eyes, we beseech the sinner to think carefully, and decide honestly and quickly, to flee to Christ, and lay hold of the salvation that is so freely and fully offered, that you may escape the wrath to come. Christ, by the grace of God, has tasted death for every man. He that will come, may come; but "he that believeth not, *shall be damned.*"

