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NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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AN EARLY RESURRECTION PROMISED TO MESSIAH.

BY WILLIAM GLEN MONCRIEFF, SCOTLAND.

"For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

In the second chapter of Acts, the Apostle Peter, in his memorable sermon, applies the prediction, of which the above verse forms a part, to Messiah, the exalted Saviour of the world. No time, therefore, need be occupied in determining for whom were the words in the text provided, or who was not to be left in hell, what Holy One was not to see corruption, since a more satisfactory explanation could not be desired by any reasonable mind than the one contained in the discourse referred to. At once, then, we may proceed to their exposition, and, by the help of God, endeavor to open up their meaning with clearness and as much brevity as is consistent with a proper development of their contents.

I. Observe, the text is a reason for the feelings and hope expressed in the preceding verse. "My heart is glad, and my glory rejoiceth; my flesh also shall rest in hope." Why? "For thou wilt not leave my soul in hell," &c. The whole passage may be thrown into the promise form and read thus: "Thy," says Jehovah to his Messiah, "thy heart shall be glad, and thy glory shall rejoice; thy flesh also shall rest in hope, for thy soul will not be left in hell, thou wilt not be suffered to see corruption." Such was the prophetic promise prepared for Messiah, and trusting to the faithfulness of his Father, in due time he took it up, we doubt not, in faith, and made it his consolation while advancing toward the cross and the tomb. Then it assumed the form expressive of Messiah's unwavering confidence in it as a faithful saying, and this, in anticipation of his certainly employing it so as to express his conviction of its truth, is the shape it has in the prophetic record, "My heart *is* glad, and my glory *rejoiceth;* my flesh also *shall rest in hope,* for thou *wilt not leave* my soul," &c.

II. "My soul" (*napheshi*) is a Hebrewism for *me.* Thou wilt not leave *me* in hell, is the form of the language when divested of its Oriental idiom. Of such a mode of expressing the idea of *personality,* there are a multitude of examples in the Old and New Testament. For instance: Gen. 34: 8. "The soul of my son Schechem," i. e., *my son* Schechem. Ps. 34: 22, "The Lord redeemeth the soul of his servants," i. e., the Lord redeemeth *his servants.* Prov. 10: 3, "The Lord will not suffer the soul of the righteous to famish," i. e., the Lord will not suffer *the righteous* to famish. Ezek. 18: 4, "All souls are mine, as the soul of the Father, so also the soul of the Son is mine, the soul that sinneth it shall die;" or simply thus: "All are mine, as the Father, so also the Son is mine, he that sinneth shall die."

Not unfrequently have our translators omitted the *nephesh,* commonly rendered soul, and given a simple utterance of its force, or the idea of personality, as we have done after the scripture quotations just made. In illustration of this statement, we may refer to such passages as these: Gen. 14: 21, "And the King of Sodom said unto Abraham, give me the persons," (margin, "*souls.*") Josh. 23: 11, "Take good heed, therefore, unto yourselves," (margin, *your souls.*) Judges 16: 30, "And Samson said, let me die," (margin, let *my soul* die.) 1 Chron. 5: 21, "And they took —— of men an hundred thousand," (margin, they took of "*souls of men.*") Job. 36: 14, "They die in youth," (margin, *their soul dieth.*) Jer. 37: 9, "Deceive not yourselves," (marg., *your souls.*) 2 Cor. 12: 15, "I will very gladly spend and be spent for you," (marg., *your souls.*)

"Thou wilt not leave *my soul,*" then, is clearly *me,* or thou wilt not leave *thy Messiah* in hell, &c. As the verse is constructed on the parallel principle, which is often illustrated by the Hebrew poems, it is also apparent that there is in the second division of the passage some terms that repeat and explain certain words in the first. The terms in the first member of the verse we allude to, are "my soul," and the words that are parallel to them are clearly 'thine Holy One;' and since this is the case, we may read the verse thus: "Thou wilt not leave me, thy Holy One, in hell, thou wilt not suffer me, thine Holy One, to see corruption." The soul of Jehovah's Holy One just means Jehovah's Holy One himself, who was not to remain in hell, who was not to see corruption. Likewise, let it be remarked, that the second form, "thine Holy One," not merely parallels the first "my soul" or me, but adds to its fulness by way of explanation, or by disclosing the perfection of Messiah's character. He is not merely Jehovah's One—the one dear to him; he is his "Holy One," which manifests the Redeemer's character and faithfulness in his office as the revealer of God and the Saviour of men. Viewing the text as a promise, the form in which it would originally exist in the Divine mind, and would be thrown upon the intellect of the prophet, into which shape we have already converted it above, "thy heart shall be glad—thy glory shall rejoice—thy soul shall not be left in hell—neither shall thou see corruption"—it contains a Divine testimony to the character of Messiah as the "Holy One;" and hence when he applies the designation to himself, he simply used the terms that were provided for him; his Father styles him his "Holy One," and therefore he so describes himself, and tacitly, as we may say, employs the acknowledged fact as a plea why the promise should be realised in his experience. In the character of the Messiah, the epithet "Holy One" was perfectly illustrated, for he was "holy, harmless, undefiled, and separate from sinners;" spotless was his life, and in the end, even Judas, who was most intimately acquainted with him, who had been, as we say, admitted behind the

cenes, had no other declaration than this concerning his Master whom he betrayed, "I have sinned in that I have betrayed the innocent blood." It would appear then that the phrase "Holy One" is not to be understood of comparative perfection in character; on the contrary, it unquestionably denotes absolute completeness, holiness, or wholeness in him who appeared as the example and redeemer of our race. He towered above all human beings as the cloud-touching mountain rises above the plain and its hills and palms. He was that beloved Son in whom his Father was well pleased, as was intimated by voices from the eternal throne, by the intense and incomprehensibly intimate fellowship he enjoyed with his Father, by the astonishing prodigies at this crucifixion, by his resurrection from the grave, and his exaltation to the right hand of the Majesty on high, far above all principalities and powers, and might and dominion, and every name that is named. In virtue of his sinlessness could he die for the unjust; in virtue of needing no salvation himself, could he become the Redeemer of a lost world.

III. His soul, he, the "Holy One" of God, was not to be left in hell, neither was he to see corruption.

The term rendered "hell" is *sheol* in the Hebrew, and in applying this prediction to Jesus Christ, and demonstrating its accomplishment in him, the Apostle Peter uses *hadou*, a part of the Greek work *hades*, which is proven by this very fact to be the Greek synonym for the Hebrew *sheol*. Sheol signifies the state of the dead, or a dead state, the grave, a deep pit. Frequently is it rendered grave in the Old Testament, as Ps. 6: 5, "In the grave (sheol) who shall give thee thanks?" Ps. 30: 3, "O Lord, thou hast brought up my soul (or *me*) from the grave," (sheol.) Ps. 31: 17, "Let them (the wicked) be silent as the grave," (sheol.) Ps. 89: 48, "Shall he deliver his soul (himself) from the hand of the grave," (sheol.) Prov. 1: 12, "Let us swallow them up alive in the grave," (sheol.) Prov. 30: 16, "The grave," (sheol.) Eccl. 9: 10, "There is no work, nor device, &c., in the grave, (sheol,) whither thou goest." See also Song of Sol. 8: 6, Isa. 38: 10, and Rev. 20: 13, "Death and hell (*hades*, margin, *grave*,) delivered up the dead which were in them." When a dead man is in *sheol*, he is of course in his grave, but the term *sheol* is more comprehensive or generic than the word grave as usually employed. All the dead are in *sheol*, or in a dead state; hades has the dead, not the living, in it, as is demonstrated by Rev. 20: 13, "Death and hades delivered up the dead which were in them." Each dead man is in his grave, or *keber*, in the Hebrew tongue. Sheol, or hades, clasps all graves—it, like a large realm, receives the congregation of the dead, and in its silent, dark and noisome enclosure they slumber on and moulder into dust. When one goes into sheol, the poetic Hebrew mind pictures him as going into this obscure domain, which is just a *state*, presented under the imagery of a place, for *sheol is no more a real place than death is a real being*. They personified death as we do ourselves when for instance we speak of the monster death, of his coming, of his relentlessness, meaning only thereby that men expire under an unavoidable appointment; the dead go into sheol—they are with the dead—they are like them—they are asleep and corrupting in the dust. Inasmuch as dead men are buried or covered over from the sight, it is quite correct to say of all the dead that they are in *hell* even, only let the true force of the English term be carefully understood. Hell is a part "of the Anglo-Saxon verb *helan*, 'to hele,' or hell, heel, hill, shell, hulk, shovel, whole, wold, welt, heal, sheal, shield, shawl, i. e., 'cover up.'" * Hell, then, is a place covered up, and when men are in *sheol*, they are hidden from view; they are, as the Greeks said, in *hades*, the unseen, from *a*, not, and *idein*, to see. The import of hell is very perceptible in the word healing. When a wound is closing, we say it is healing; when fully repaired, we say it has healed, it is now covered out of view. Thus it is quite correct to call each grave a hell, for there a corpse is hid, so that hell may stand generically for all graves and for the state of all in them, or specifically for a grave, and the state of the dead being by whom it is tenanted. Do we not speak of *a grave*, and of *the grave?* So we may discourse of hell and of a hell, (hole is twin to hell;) of sheol, and of a sheol, though the Hebrews never seem to have used the term except in a generic or comprehensive manner, (as we use the word grave in the expression *the grave*,) though the principles of language might fully have authorised them taking such a course.

When Messiah entered sheol, he was hid, silent, praiseless and at rest; he was in the state and of course in the place where corruption is seen or undergone. Now this brings us to note the second parallelism that seems to be in the verse. The first was between the "my soul" or the *me*, and the "Holy One;" the example remaining to be considered is found in the words "in hell" and "see corruption." Let them be placed thus—

Thou wilt not leave *me* IN HELL;
Neither wilt thou suffer thine *Holy One* to SEE CORRUPTION.

To be in *sheol*, or in the state of the dead, is not necessarily to see corruption; it is, however, certainly to be where in *all ordinary cases* it is seen or undergone, and where no one is long without suffering decomposition. Lazarus, for instance, was in sheol, and he had been so long in a condition of death in the tomb, that his sister thought corruption must at the date of her conversation with our Lord, have had a commencement; she said, "Lord, by this time he stinketh, for he hath been *dead* (buried?) four days." John 11: 39. The soul of Messiah, or Messiah himself, could die then; for he did expire on the cross; could see corruption since he needed to be preserved from it, and the words before us are the promise that he would. Had the verse ran, Thou wilt not suffer me to see *sheol*, the meaning would have been, thou wilt not permit me to die; had it been only, thou wilt not leave me in sheol, the sense would have been, thou wilt give me a resurrection, without at all intimating when it would be effected; and as it stands, we learn that Messiah was to die, for he was to enter sheol, and also that he would be soon resurrected, since he was not in sheol even to see corruption. The whole verse, then, is equivalent to a declaration that Messiah should have a *very early* resurrection; one before corruption had commenced, which in the climate of Judea was commenced much sooner than with us, in consequence of its warmer temperature, which is universally known to accelerate the process of decay and resolution. From the gospels we discover that Messiah expected such a restoration to life, as we read in Matt. 20: 18–19, "The chief priests and —— scribes shall condemn him to death, and shall deliver him to the Gentiles to mock and to scourge and to crucify him, and the *third* day he shall rise again." Matt. 12: 40, "For as Jonah was three

*English Truth-Seeker," No. 5, p. 377.

days and three nights in the whale's belly, so shall the Son of man be *three days* and three nights in the heart of the earth." On the morning of the third day, in spite of every effort by his foes, he awoke from the sleep of death, and came forth the spoiler of the grave.

"And did he rise?
Hear, O ye nations, hear it, O ye dead!
He rose, he rose! and burst the bars of death."

From the sepulchre he issued forth to die no more; death has no more dominion over him—he ever liveth to make intercession for us. "With long life"—length of days—"will I satisfy him, and show him my salvation."

IV. We would now suggest a few remarks of a more practical nature, arising out of the preceding statements.

1. Observe how the faithfulness of Jehovah was manifested toward Messiah.

It was more than a thousand years after the promise in the text was first delivered, ere it had its fulfilment, and how exactly and truthfully was it accomplished! The blessed Redeemer trusted, and was not put to shame; his hopes were realized, his predicted triumph was gained. "He was not left in sheol, neither did he see corruption." As the Prince of believers, he sets us an example by his confidence in his Father's testimony—he staggered not at the promises—he was strong in the faith, giving glory to him who had sent him into the world. Thus he was the "Holy One"—pre-eminently the Holy One—who, in virtue of his faith, the fountain of peace and of power, finished the work which had been given him to do. And why should we ever be unbelievers? Why should we ever for a moment dishonor, by our suspicions, the God who cannot lie? We have no less reason to trust the God and Father of our Lord Jesus Christ than the Saviour himself; he trusted, took his Father at his simple word—and is that word less real, less true to us than it was to him? Has not the Father of All one character—the changeless in love and faithfulness? Let us then learn to be loyal subjects and bold believers; act on the conviction in our journey through life, amid its cares and wants, and sorrows and toils, and fears and foes, that "heaven and earth may pass away," but one promise towards us who are his sons, by a gracious birth, shall not pass away, or come short of the millionth part of a line of its perfect and literal accomplishment. With thine eye, O my brother, scan the future, studied with star-promises each of them vocal, telling thee of transcendent glories, of unfading joys, and listen with an expanded ear, for the voice that speaks is the voice of God!

2. Observe, the blessed Jesus can sympathize with us in life and in death. Had he only lived for a while below, in toil and sorrow, and then departed say from Gethsemane to heaven, he would have had no experience of death, and of course less ability to sympathize with his friends when entering the valley of shadows, and in their aversion from the silence and corruption toward which it conducts. But he so lived and also died; he can therefore feel for the living, and for the dying. In what situation can we be placed of which he had not experience in the days of his flesh, while he was a pilgrim through the vale of tears? Once he was young, and with the 'lambs' he has a fellow-feeling; so with the tried, so with the bereaved, so with the poor, so with the persecuted, so with the betrayed and calumniated, and so with the dying in their mortal pangs. We are nearly ignorant of his celestial joys, yet he knows well our terrestrial experiences. We cannot apprehend his glory, but he knows right well our gloom. Truly, he is touched with a feeling of our infirmities, and is not merely impressed and moved by them, but can yield us from his vast stores those measures of consolation and fortitude which we require. Having passed through the stages of our common humanity, and had trials beyond all we will ever be called upon to endure—having climbed the mountains and trod the valleys—having seen night starry and starless—having groaned in death and entered the thick darkness of sheol, he is competent in every sense to be a present help in the hour of need.

3. Observe, that through the fulfillment of this promise to Messiah, he has become the first fruits of them that slept. Had he not descended to the grave, and triumphed over death, there would have been for us no joy, no hope of a return from the land of sheol, to the activity of conscious being. "If Christ be not raised, your faith is vain—and they that have fallen asleep in Christ are perished," it is all over with them for ever—the eye-lids of the grave are eternally closed. But he who died for us, has risen again, and life and immortality have been brought sensibly to light by his reanimated and glorified existence. His holy ones, who have been washed in his blood and made meet for a sublimer destiny, will yet awake from the repose of death. Yet see on yonder side the tomb, the king in his beauty, and the kingdom over which he is to reign. Unless he speedily returns to earth, the reader and writer will enter into Sheol, and return to dust, like the companies who have already been gathered to their fathers; the dominion of death over us, however, shall not be perpetual, and if we have in this life sought for "glory, and honor, and immortality," this mortal shall be exchanged for immortality and this corruptible for incorruption. Rather would we like Paul, have "mortality swallowed up of life." and thereby be saved the necessity of entering the dark portals and the halls of oblivion; we can only be there, however, for a time, and, thanks be unto God who giveth us the hope of emancipation from the bondage of the sepulchre. The sleep, however long it may last, will appear but a momentary dream; the blaze of immortality will seem instantly to have followed the blow of death. We shall not be left in Sheol, for the mouth of the Lord hath spoken it, and the glorified Immanuel, our Divine Brother, is the pledge and model and power of our own resurrection.

Finally. Never let us forget that in the resurrecting of Jesus, there was shown the divine immense compassion for our race. God so loved the world that he devoted to death for us his only begotten Son, that through his dying, death might be destroyed, and that we might escape the destruction which sin entails. For ages the hymn of love divine has been composing, and the drama of infinite compassion enacting before this world and the universe. What a scene was developed in Eden, what thrilling promises had fallen on the ears of ancient prophets and saints; what a forthcoming was shown in the manger, and on the accursed tree; what an unrollment when the tomb of Joseph was emptied, and what a transcendent and enduring vision will be unveiled when we shall be like him, seeing him as he is! Call it all the song, the poem, the labor of divine compassion for man, designed to attract the eye of the thoughtless, to move the affections of the torpid, to quicken and elevate the morally degraded. We can only by viewing it in different lights and from various positions, see its vastness, discover it

as the shoreless incomprehensible. God with man, for man, in view of man, and in man! Love producing being, and consuming sin; love saving being and confronting death, and Sheal with threatening that will soon be summarily executed. This love, O reader! is thy God, for God, the author of thy being, is love. Over thee he watches from hour to hour with a parent's solicitude, and on account of thy sins, if still thou are rebellious, he is moved in sorrow; even for thy return he longs with ardour, and will rejoice to clasp thee instantly to his bosom. He is now in Christ wishing, not that thou mayest endeavor to reconcile him, but that thou wouldest be reconciled to thy God. "Be *ye* reconciled unto God." Be ye—*ye*—O sinner, be ye reconciled unto Him. Amen.

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UNIVERSALISM.

In the January and February numbers of the Examiner, we gave an article from Mrs. C. C. Williams, of Elmira, N. Y., on Universalism. That article was sent first to the Editor of the Ambassader, a Universalist paper, and returned with the following note declining its publication:

Mrs. Catharine C. Williams—

Dear Madam: It is seldom I am compelled to decline the publication of a communication with so much regret, as in returning the accompanying article from your pen. Its spirit of candor, and kindness, I can highly commend, and treats the denomination to which I belong, with a friendliness greatly in contrast with the spirit manifested by many other sects. It shows an investigating mind greatly to your credit, and that you have given yourself much to the study of the Scriptures. Alas! that with all your reading, you should yet fail to see the most momentous and beautiful truths, which that Book of Books declares in relation to man's final destiny. There are several reasons which bear against an insertion of your article in the Ambassador.

1st. It is very lengthy—much more so than articles should be, which are intended for a weekly paper. The very length would frighten many away from its perusal. See the present crowded state of our columns; it would be many weeks, if not months, before I could find an opportunity to insert it, with any justice to matters already on hand and pressing for publication.

2d. Although your article is grammatically constructed and properly punctual, yet before it could be placed in the hands of the printer (there are many little corrections known only to those who are familiar to the mechanical process of type-setting) which would have to be made, to have it appear as it should in print. I could explain these technicalities better orally than I can describe them with the pen. Pressed as I am, to an extreme degree, with the labors required of me, this would be a task I could find little time to fulfil.

3d. Although your communication professed to be an answer to Mr. Ballou's Convention Sermon, yet you make very little reference to it, and do not attempt directly to invalidate any of its positions, by showing their inconsistency, except by endeavoring to build up a conflicting theory. The article, in fact, is a labored and studied essay in support of the doctrine of *annihilation* rather than a review of Mr. Ballou's sermon.

4th. If the communication were admitted, an answer would be required at my hands. This would lead to a long, and I apprehend, profitless discussion between us. You have quoted, I should judge, over one hundred passages of Scripture. Two-thirds of them at least, I deem entirely misapplied. Yet to go through them, one by one, and show their irrelevancy, would be an amount of manual labor, which would require many days to accomplish. For instance, you construe the phrase "death unto death," in 2 Cor. 2 16, as signifying natural death resolved into *eternal death!* a phrase of which the Scripture writers never once made use.

I rejoice that you have turned away from the cruel dogma of an *endless life* in *endless agonies*. It shows your native goodness of heart. But I regret that you halted by the way to adopt the chilling and unsatisfactory theory of *annihilation*. The idea that God, after having created man "subject to vanity," should in consequence of his blindness and frailty in this existence, strike him into non-entity in another world, rather than train him up to perfection and glory—is to me exceedingly unscriptural, unreasonable and repulsive. Your *heart* certainly desires a better view of human destiny—it desires in fact, precisely what we preach, the hope that all at last shall be brought to obedience and love. If you will pursue your investigations with a sincere desire to know the whole truth, and with your mind unprejudiced by preconceived opinions, I have no doubt the convictions of your reason will, in due time, fully accord with the better promptings of your heart.

Imploring the divine blessing to rest upon you, and aid you in your researches for truth, I subscribe myself

Your friend and brother,

J. M. Austin.

—

Mrs. Williams' Reply to the Foregoing.

Mr. J. M. Austin—Sir: I received my article accompanied by your respectful and fraternal letter, some time since, and I desire again to crave your indulgence to a few things I wish to say in reply in the order of your letter. I was neither disappointed nor offended at the non-insertion of my article, as a desire to be noticed, I trust, formed no part of my motive for writing, consequently vanity had no chance to be mortified. However, I should like to see the points on which I wrote treated on. I am thankful you received it in the spirit it was written. But alas, if, in studying the Scriptures, no such reward is to crown our toil, which we may dare trust, as cheers the inquirer on in any and every other department of knowledge, viz: the sun-light of truth—the animating conviction that we understand the Author. Everything else has an A. B. C. process that needs to be gone through with, so that any one under a good teacher to lead, and thoroughly explain first principles, can, after a time arrive at pleasing certainty, and all understand alike. Is it not as important that the Biblical student should have *the key?* If in one case, much process would be impossible without a knowledge of first principles, why not in the other? Some ancients, Acts 13, 26-7 read the Scriptures every *Sabbath*, but understood not. Pursuing that course now, would undoubtedly lead to the same result. Must there not be some serious defect somewhere to occasion such a diversity of sentiment? You speak with regret that I should yet fail to see what you say is declared in the Bible, in relation to man's final destiny. If you are right, I am wrong, that is certain, and in case you are right, I would like to speak world-wide, that some one might answer, and point out a way to

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surmount the obstacles that beset me, in attempting to scale the eminence on which you stand, which commands such a view as you take of God, his government and designs, respecting those who live and die slaves to vice and every species of degrading sensuality by making them co-sharers and participators in those pure delights which many, or some, in all ages of the world have thought could only be obtained by "denying ungodliness and worldly lust, and living soberly, righteously, and godly in this present evil-world." When I believed in eternal misery, I was constantly harrassed by conflicting emotions, I could explain nothing—solve nothing—mystery all. When I turned to Universalism for relief, I was equally puzzled, though quite differently. Jesus' mission as explained by John, would force itself before me. There it was, and is, and I have never yet seen the difficulty removed. As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up, that whosoever believeth on him, should not perish, but have eternal life. For God so loved the world, he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life. John 3, 14, 15. Perishing in opposition to eternal life. I try to place myself in your case, and look at it and ask myself, has Jesus' death effected anything? and I am forced to say I can't see as it has, for what death is now, it must ever have been, and if it is now "another life," introducing all into a "better and lovelier state," it must all who have left the stage heretofore, and this would have been the case if Jesus had not died, for neither man's nature nor death are changed thereby. But in searching the Scriptures for a confirmation of such a view, I find what appears quite different. The Bible seems to speak of man's perishing as it does of beasts, and I see nothing whereby I can discriminate between the death of the wicked and the beasts—for example, "all in whose nostrils was the breath of the spirit of lives, (Gen. 7: 22, margin) died, while those only who were in the ark, were left alive. The cities of the plain, or the people became so steeped in sensuality, as to be unfit to stand longer, and Peter speaks of these instances as something awful, and says they are ensamples to those who should after live ungodly. 2 Pet. 2, 5–6. Again the inhabitants of Canaan were spued out as too vile for the earth to longer bear them, (Lev. 18: 27–9,) and they were destroyed, that they might not be a snare to the Israelites, on the principle "that one sinner destroys much good." We too, pull up weeds that good may grow. The Israelites were threatened with a like fate if they did thus. Now, however much is threatened them, or any one else, it all seems nullified, and what the Bible calls great calamities, seems the height of blessing, if death is what your paper claims, and any means that brings about so desirable a result as an introduction into a state of perfect good, should be hailed with gladness rather than with "fear and dread."

There is one fact worthy of observation which I do not remember to have seen much noticed by your writers, viz: the Apostles based all their hopes on *promises* made to the fathers, and I cannot remember ever to have seen any promise of *eternal life* to the wicked on which to build; on the contrary, the Old Testament abounds with threatenings of destruction to the wicked on the one hand, and promises of life to the righteous on the other. See the 37th and 49th Psalms in particular. I go on to the New, and hear the *Great Teacher* say, "good were it for that man by whom offences come, if he had never been born;" (Mat. 18: 7.) and hear him propose this question for solution, "what is a man, *any man* advantaged if he gain the whole world, and lose himself, or be cast away?" Luke 9: 25. With all this array, and much more which I might bring (so plain if we understand it, as we understand each other in talking thus about any thing else,) how can I explain? How do you explain it, so as to venture to draw inferences from other passages directly contrary to express declarations, respecting those who do not "confess their sins and forsake them?" However much those passages seem to favor something else, that might be so if other things correspond. Can the end of the wicked be destruction, death, perishing, &c., and eternal life? We know that the major part of those belonging to the species called man, die with little more regrets for the past, and I might add, hopes for the future, that the "beasts that perish," and the descriptions given of the future state, forbids the idea of penitents there. Mat. 22: 30. Mark 12: 15. Luke 20: 36. If they do not sin because of the absence of temptation, I shall not envy them their happiness. But the language of the Bible seems to be, if ye live after the flesh, ye shall die; but if ye, through the spirit mortify the deeds of the body, ye shall live, (Rom. 8: 3,) and I cannot see why man should be entitled to so much more regard than the rest of his creatures, unless he is distinguished from them in some other way than form. If God thinks they are not fit to live here, I cannot see how they can be fit to live with angels in Heaven, or be made so just by dying. The above are a few of the things that puzzle me, and I am not alone. Among the thinking who oppose your views—hostility arises more from these things, than the humiliating tendency of your doctrines. Reconciling these things would be doing away great obstacles if it can be done. Too many put raillery and declamation in the room of argument, but truth needs no such supports, and I will say, I mistake you if you are of that class.

Your first and second objections to publishing my article were valid. Your third seems not so well based. I plead guilty to your charge in part. I I considered it enough if the Scripture writers were on my side, for if I proved my side right, it must inevitably invalidate Mr. Ballou's sermon, for both cannot be true. If the remanding back to the nonentity from whence all sprung, those whom God shall deem "cumberers of the ground," no more to see life, (John 3: 36,) is *annihilation*, then that is what I understand the united testimony of the Scripture writers prove. That no knowledge is gained without mental toil, I readily grant, but it is not so *hard* to tell what I think, I understand.

4th. Though I am anxious to see the subject of life and death discussed, but not anxious to become a public disputant, yet it is not strange that you should deem such a discussion fruitless, while with me life is at stake, with you the most any one can lose or fail of, is a good conscience—the pleasing sense of doing right. Though the enjoyment of these is so desirable, yet the current of selfishness, which needs stemming in order to enjoy them, seems too formidable to be attempted, on reflecting that by drifting with the current, we may reach the desired heaven sooner—when death will at once strip our low-lived propensities from us, leaving nothing to do even for the vilest, but to regret the past, perhaps, or else become at once a pure angel, and begin at once to enjoy that which never cost one act of self-denial to win. So that however much I admire your percepts, (for they are beautiful) your strongest arguments and most powerful appeals to become and

live like the adored *Nazarene*, seem motiveless and nullified in view of the result, which theoretically and virtually promises most to the most undeserving. You deem two-thirds of the passages I quoted, misapplied. If it is so, it is because I misapprehended. I believe in understanding the Scriptures as we understand anything else we take interest enough in to study, till assured by the light and a mutual feeling, or the witness of the spirit of truth that we understand the author, even as we know when we understand, and are understood in conversation or correspondence. Though we know in these, we sometimes misunderstand for a time—and the same is undoubtedly true in the other case. But I try to study, compare, and carefully weigh everything I undertake to fathom—to understand the reasons the writers themselves give for their assertion, nor feel at liberty to assign different ones, as it seems to me you do in several instances. Thus in the passage, and I, if I be lifted up, &c., I see nothing in the reason John gives, for Jesus saying so to warrant such an application of it, as your writers make. And Paul too, gives his reason why "God wills all should be saved and come to the knowledge of the truth," and in the reason he assigns, I see nothing more than that Jesus, in his office as mediator, (inasmuch as "he gave himself a ransom for all,") is ready to undertake, in behalf of any one who sues to him, irrespectively and impartially, thereby recognizing man as capable of acting a rational part in the transaction. Once more—where the Apostles speak of the restitution of all things that the prophets have foretold should be restored, I see it used as though it meant all would finally be holy and happy. But does not restore mean, to give back something before possessed. They had formerly enjoyed independence, a king, and kingdom of their own, and the question anxiously asked Jesus prior to his ascension, shows the nature of their hopes as to what they expected to be restored again. Lord wilt thou at *this time* restore again the kingdom to Israel? Acts 1: 6. Now I do not take your frankness unkindly, and may mine not offend you. It will lead me to greater caution, I trust. You say "eternal death is a phrase never used in Scripture. Admitting it, though we have a translation of the New Testament, by Harwood, which (in Mat. 25: 46) reads, "the wicked will then be sentenced to eternal death;" still aside from this, if you should introduce a contrast about anything, and use a qualifiing term in one case, and for brevities sake omit it in its opposite, especially if your meaning was apparent and unmistakeable, would you not consider it unfair to make a handle of it to destroy the contrast? Please examine John 6, Rom. 2, and 1 John 5, in particular, and judge if it is perversion, to qualify both antetheses alike.

Lastly, though you regret that I have halted by the way, yet am I not justified? Is it, or can it be satisfactory to believe what we cannot reconcile? It is a sad thing to die and live no more, and my heart beats in unison with the divine sympathy speaking through the prophet when he says, "I rather they would turn and live;" but my sympathy is not of that kind that would spare the viper to spread death around. I will do what I can to win to virtue, and let God be judge, as to who are, and who are not fit to live, leaving vengeance to him to whom it belongs." But to me it seems like bidding a bounty on sin, to plead man's "ignorance and frailty" as an excuse for his sensuality, unless we first satisfy ourselves that he has not endowed man sufficiently to fulfil his part, and then exacts of him that he cannot perform. That there are those but little removed from the brutes, is undeniable, and if God is alone chargeable for their being thus, it would not seem altogether unreasonable that he should take them to himself, and train them, instead of leaving so hopeless a task to his blinded creatures. Our *own consciousness* however tells us we do as we please, nor do we act without motive, and what greater motive can be brought to bear on us than a chance to "lay hold on eternal life." What an incentive is this to continue patiently in well doing and self-denial! And does not frail man need such an inducement to fortify him sufficiently against the strong tide of passions which engulfs so many? Would it not have a more elevating tendency on mankind to appeal to the noble powers they possess to control themselves, rather than to tell them God is too good to attach any lasting consequences to the life-indulgence of their lower natures. Let us rather say, with David—"if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off forever." I can anticipate little pleasure in spending eternity with those who have no sympathy for nought but sensual delights here, without some guarantee for their future good conduct, and on the Saviour's principle I see none, for he says if we are not faithful in a little, we shall not be in much, and it seems too much to me to think of such mighty interests being entrusted to those who hitherto betrayed every trust, and with whom virtue, purity, and everything good, were ever in jeopardy. What though a ray of goodness now and then beams, as there does from the worst, are we willing to trust such far? "Blessed are the pure in heart, for they shall see God." Such society I pant after and long for, and I can see neither partiality nor injustice in awarding life to those who prove themselves worthy of it, and death to those who, like the lower animals prefer a life of self-indulgence. 2 Pet. 2: 12. And because some avail themselves of the blessings which the Son of God died to secure, I cannot see as it makes the case of those who do not any worse, than it would have been if no such plan had been devised and executed, and thereby all after passing a short life here had returned again to their dust to live no more. I have written more than I meant to, but not half I want to, but I forbear. This is the way things appear to me, and I cannot reconcile them with your belief. If your views on these things were as rational and consistent as your talk about the unity of God, I should have no trouble to see. But waiving every other objection, if you can prove that all are naturally immortal, or that any will ever become so but those "who by a patient continuance in well doing seek for it, (Rom. 2: 7.) then I shall not be slow to believe that eternal life awaits *entire humanity*, and then hope will be resolved into certainty, and anxiety will cease, for I have long been convinced from the Bible, that an immortal being can neither sin, suffer, nor die. With the best wishes, a grateful acknowledgment of your generous expressions of interest in a *stranger*, and a reciprocation of your title of brother, I close by subscribing myself,

Yours, with much respect,

C. C. Williams.

AN ORGANIZATION.

Lewiston Falls, Me., 31st March, 1852.

Bro. Storrs:—It devolves on me to address you on the part of a small band of Brethren in the Faith, inhabitants of this village, who have recently united

together for mutual benefit, by means of conference and prayer. For some time back we had had desultory conversations, meeting only as it happened, and never all together. On the evening of Tuesday, the ninth of March instant—a day agreed on after frequent contemplation of such a course—we met for the first time *formally*, to deliberate on the subject of such mutual aid, and to take measures for holding regular weekly conferences.

On this interesting occasion, the brethren consulted together respecting the *Rule of Faith* to be established among us. One brother referred us to the practice of the oldest of the Baptist Churches in New England—the Church of Roger Williams—which has never established or used any other test, in admitting members, but the Bible; and has never had any other book of doctrine or articles of faith. Many others of the Baptist Churches, (it was observed,) are said to have pursued the same course.

Another brother argued, that we are now setting out—a small band—and it is important that we should set out *right*, and strike a *right line* for our course. Other ecclesiastical bodies at their outset, have struck a line which they intended should be straight and parallel with the straight line of the course of the Apostles of the lamb. They have gone on well awhile: but, after a long while, have found themselves at some distance from the true line. Some take in the Fathers of the Church as part of the Rule of Faith. These fathers were but *men*, and liable to err. By-and-bye, those who follow them are found to have diverged, more or less, from the *true line* with which they had supposed their course to be parallel. But if we strike the true line at the outset, we shall be enabled to keep the right course. It is absolutely necessary, in order to avoid the danger of diverging, that instead of creeds, we should adopt the unerring rule of the *revealed First Principles of Truth;* and it was

"*Unanimously Resolved*, That we adopt, as the sole Guide and Rule of our Faith and practice, the *Bible*, the *whole Bible*, and *nothing but the Bible*."

On Wednesday evening, the seventeenth instant, at our second conference, we took into consideration the propriety of adopting a *name* for our society; and also the expediency of corresponding with brethren in other places, on the doctrines of the Bible, and on all matters in general, connected with the pure faith of the Gospel, and especially, (on the present occasion,) in respect to the question of a *suitable designation*, for all societies of believers who hold with us on essential points, and on such as distinguish us: which latter may be described as the belief:

Firstly. That *man* was *created mortal;* and was placed on probation for *immortality*.

Secondly. That to fallen man, *immortality* is now offered *in* and *through Jesus Christ* alone.

And thirdly. That *he* that *hath not* the *Son of God, hath not Life;* that *he* that *believeth not* the *Son, shall not see life*, but those who *obey not* the Gospel, will be *punished with everlasting destruction*.

The general sentiment (as entered on our record,) was—that while some distinctive appellation is not only desirable, but necessary—(it being indeed *inevitable* that some sort of name would be given to us if we should not in the first place assume one,)—it is, at the same time important to avoid everything like a *sectarian designation*. Upon deliberation, the conclusion was arrived at, that it is essential to the propriety of a name to be chosen on such an occasion, that it shall indicate and express that the Association is based on the broad and sure foundation of evangelical general principles; and it was

"*Unanimously Resolved*, That we adopt for our Association, thus instituted for the purpose of meetings for conference and prayer, the name of '*The Reformed Protestant Society of Lewiston Falls, Maine.*'"

It was then ordered, "that the secretary correspond with Bro. George Storrs and others, introducing us as a society, to their notice; and requesting interchange of brotherly communications, particularly on the subject of the name which we have adopted."

It is part of my duty to add, that it has been a frequent topic of remark among us, that it is desirable to obtain information respecting the degree to which our views of evangelical doctrines are now diffused among the churches in Britain as well as in America. So soon as we can ascertain the names and residences of leading men engaged in this revived reformation, we shall consult our interests, as well as our feelings, in putting ourselves in direct communication with them. The advantages, we believe, will not be small to us; and if we can contribute even a little to the encouragement of others to go on zealously fighting the Lord's battles, "without fear and without reproach," it will be a most delightful reflection in all coming time.

We find our Conferences profitable. There are, however, as all know, passages of scripture, in the study of which the friendly aid of a brother who is more thoroughly versed in such learning becomes a great desideratum. We read the Bible Examiner with profit and pleasure. And we hope still to continue to find much advantage in its perusal.

Whatever information and advice you can afford us in these matters will be thankfully received.

Yours in haste,

HENRY BALDWIN, Jr.,
R. Sec. Ref. Prot. Society,
Lewiston Falls, Maine.

GEO. STORRS, Editor Bible Examiner.

NOTE BY THE EDITOR.—We have inserted the foregoing, though it does not come altogether within the special object of the Examiner. We are glad these brethren have adopted the "Bible as the sole rule of faith and practice:" that is right; but where in that book do our beloved brethren find a rule for calling themselves by any other name than the "*Church of God*," in Lewiston Falls? We fully approve the *object* these brethren have in view, but not the *name* they have assumed. We think they, on reflection, will see that the Bible does not sanction the followers of Christ in taking any other name than that of God or his Christ. "The Church of God," or "The Church of Christ," as we judge, is the only name Christians should take upon them. All the addition allowable to this is simply to designate the *location* of such particular church; as for example, the "Church of God at Corinth"—"at Ephesus"—"at Philadelphia"—"at Lewiston Falls:" or, if there is more than one assembly in a town, or city, then it may be called the "Church of God in—or assembling at" its place (naming that place.) Beyond that, it seems to us, we should not go in giving or receiving a name. "The Reformed *Protestant* Society," &c., identifies brethren with Protestants, and thus approaches sec-

tarianism. We are for taking no name but the bible one: we are then at an equal remove from corrupt Protestantism and Romanism; and yet are wide open to receive all who wish to leave the corruptions of those organizations which are of human invention. If Christ has made us *free*, let us keep free. If others call us "Beelzebub," that is no reason why we should take their *name* or adopt another not known in the Scripture as the appellation of the followers of Christ. We have not, and are determined we will not adopt any of the unscriptural names which men have assumed, not even that of "Advent Church," which is equally sectarian and unscriptural as any other. Pursue your *object*, brethren, but keep to your first resolution—"the Bible, the whole Bible, *nothing but the Bible.*" That is as it should be: carry it out, and the name "Reformed Protestant Society" will not be found necessary.

We are pleased with the struggle these brethren are making, and hope God may guide them aright, bless them abundantly, and keep them safe from every snare.

BIBLE EXAMINER.

NEW YORK, JULY, 1852.

REMOVAL TO NEW YORK.—On the first of May we took up our residence in New York. It was painful to leave the beloved ones in Philadelphia with whom we had been so happily associated for the last eight years; and if personal gratification could have overpowered our judgment, of what was duty to God and his truth, we should have continued our residence in that city. We have left the loved ones there, however, with the less regret from a full conviction that they are not novices in the great truths of the Gospel of Christ, but are able to instruct others; and now especially that they are like the young eagles when their "nest is *stirred up*," they will "spread abroad their wings" to bear up others in the truth and ways of God.

Our conviction has been, for months past, that a removal to a more *central* position was demanded of us as an advocate of the unpopular truth of "Life and Immortality only through Jesus, our 'Life-Giver.'" We have been delayed from several causes in carrying our purpose into execution of removing to New York. We thought we ought to be located where we could with less expense of time and money visit various places in the State of New York and in New England. Nearly all our calls for labor and books were from the north, north-west, or east from this city. The fare on the Railroad between Philadelphia and this city is the most extravagant of any in the Northern States, so far as we know. This was one reason of our removal.

On this subject Br. Blain wrote us from New York in March, as follows:

I have been thinking, and feel more deeply than ever the importance of your being located somewhere in York state. It appears to me you can do comparatively little in Pennsylvania and New Jersey to what you could in this and the Eastern and Western States. In Philadelphia you of course do good; but when you go out you must be at the expense of time and money to come here. Pennsylvania and New Jersey will be the last of Northern States to understand and adopt our views. I conclude you are much better known this way than anywhere south of here, except in Philadelphia. We need your counsel and preaching as well as your paper. Having been the pioneer in the doctrine of Destruction, I find wherever I travel, you are known, and strong desires are felt to see and hear you. It seems to me your preaching ought not to be so much confined to one church; and besides that, many more of your papers and books would be scattered, if printed here, at Albany, Troy, or Rochester. For instance, from Albany or Troy, $1 to $1.50 would carry you to the large and intelligent villages I have just visited. You could visit Vermont and the north part of this State, and send books with less expense than you can to this city. I hope to make a market for $200 worth of your works the coming year.

You see the Western States are waking up to our views; and the travel by water, &c., to Albany and here would supply them with books cheaper and more conveniently, than from Philadelphia, and so more be sold.

I was kept awake last night by reflecting on your removal, &c., and feel as if the friends of truth have a kind of claim on your services in our midst. I pledge myself to efforts to sustain you, and hundreds would feel more pledged if you were nearer to them.

There is a great field from here to Albany; fare is cheap, and nothing has been done; but they read much more than in your State, out of Philadelphia.

Your dear Church would regret your removal—but while one might be grieved, a hundred would be cheered.

On the subject of the feelings of the Church with which we have been associated in Philadelphia, we received a communication, unasked, unlooked for, and wholly unexpected: represented to us as having been adopted *unanimously*. It is as follows:

TO ELDER GEORGE STORRS:

Dearly beloved in the Lord.—We, the undersigned, by the grace of God, your brethren in Jesus Christ, and in the patient waiting for his coming, desire to assure you that it is with sorrow of heart that we contemplate your removal from us.

Truly edifying has been your ministry among us. Very precious has been our fellowship in the faith and love of Jesus Christ, and in the blessed hope of his coming and kingdom.

Imperfect indeed have we been in the performance of our duties; yet we hope that, in some degree, we have appreciated your holy and disinterested labors of love for our spiritual and eternal welfare.

Truly, it has been your object to instruct us in the truth as it is in Jesus, that our faith may stand, not in the wisdom of men but in the power of God.

Sincerely and earnestly have you labored and prayed for us that we may not hold the truth in unrighteousness, but that, by a life influenced by love to God and love to man, we may prove that we have not received the grace of God in vain.

We doubt not, beloved brother, that your decision, in this important matter, has been influenced by

pure motives, and we unite our prayers with yours, that our loss may be gain to Jesus Christ, in your increased usefulness in winning souls to him, and in leading his disciples back to that 'simplicity' from which they have been corrupted by the pride and covetousness of selfish men, and to the practice of those commandments and ordinances which they have made void by their traditions. Oh, that it may so appear to our mutual joy and the divine glory in the day of the Lord.

Accompanying this imperfect expression of our christian respect and affection for one who will ever be dear to our hearts, is a small amount to aid you in cancelling the expenses of your expected removal. It is justly due to you. We hope that it may be acceptable as a small token of our grateful appreciation of your faithful services.

Commending you and yours to the love of God, and to the grace of our Lord Jesus Christ, we remain your affectionate brethren, in the blessed hope of re-union and of eternal life, at the glorious appearing of our dear Redeemer.

The Church from which this document was received is deeply on our heart; and our prayer is still, daily, to God for the members thereof, that they may be holy in heart and life, contending earnestly for the faith once delivered to the saints; which faith is, that of "Life through Jesus Christ." May they grow up more and more into our *life-giving* Lord.

It is now our intention, as health and circumstances permit, to visit the various places to which we have been, or may be invited, and proclaim "*Christ our Life.*" We do not expect to take the oversight of any one church, but hold ourself at liberty to act as the providence of God shall seem to demand of us. Sometimes it will be in traveling and preaching; at others it may be wholly with our pen. The Examiner will continue its course in search of Bible Truth; especially that for which it was originally commenced; yet holding ourself at full liberty to investigate other topics as we may have time and space.

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Be Particular.—Let all please address us simply "Geo. Storrs, *New York.*" By adding anything to this, or directing to the *care* of anybody, you subject us to *extra* expense, and often to delay in getting your letters. We call at the Post Office daily when at home, and employ some one to do so for us in our absence. *Let this direction be remembered.* Write our name *plain.* and you need have no fears but that we shall get the letter if it arrives in New York.

———o———

Double Numbers of the Examiner.—Some may possibly not feel pleased that we should fill two monthly numbers with one subject; yet we think the majority of our readers will be glad that we have done so. The works we thus republish are not within the reach of many of our patrons, besides costing more than a year's subscription to the Examiner. In the May and June Examiner we gave you "*The Generations Gathered and Gathering;* or the Scripture Doctrine concerning Man in Death, by J. Panton Ham," a Congregational Minister, England. We gave our own opinion of its value, and we here add that of Elder M. Batcheler, of Pownal, Vt. He ordered a dozen copies after having received his regular number, and says:

"I think this is the master-piece of all. God bless Br. Ham for writing, and you for publishing it. It was a real feast to my mind. I thought of the policy of keeping back the state of the dead and the advent of Christ, for fear it would prevent people from looking at the destruction of the wicked. This sweeps away, at one stroke, all such human policy."

Many others, we doubt not, feel as does Br. Batcheler; and we hope they will act as promptly in putting the work into circulation. Price, single copy, 20 cents; six copies for $1. For $5 fifty copies. *Cash always with the order.*

The other work, by Br. Ham, "*Life and Death;* or the Theology of the Bible in Relation to Human Immortality," will fill a double number of the Examiner; and be issued as the August and September numbers. To subscribers, by the year, nothing extra is charged, though we have been at *extra expense* in issuing these works. The price of this last work is the same as the other. It will be sent to our subscribers *immediately.* We shall not then issue another number of the Examiner till the regular month for it, viz: October, unless something special should demand an earlier issue.

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"Bible against Tradition," *by Aaron Ellis.*—We did intend to have given another portion of that work immediately; but the cares and weariness of removal, both of ourself and Br. Read, have prevented our getting it ready for the press. We shall resume the work soon; and probably publish it all at once. Of this, however, we can speak definitely in a short time.

———o———

Immortal-Soulism.—The following specimen of Pagan fables was handed us by some person—we have forgotten who—taken from a tomb-stone. One would think it was sufficient to read such traditions to convince a thinking mind, either that the sentiment is purely mongrel-pagan, or that the Bible is a dim light, as it nowhere reveals such sentiments as here exhibited:

"The vessel's wreck'd, the voyage is o'er,
But th' immortal cargo's sav'd;
'Tis gone aloft, where spirits oft
Have gone, who earth's storms have braved.
The shattered hulk is resting here,
'Neath Christ the captain's eye;
'Twill rise again, its freight obtain,
And anchor in the sky."

———o———

From Wm. Glen Moncrieff.

Edinburg, Scotland, March 16, 1852.

Dear Brother.—At the close of last year I made up my mind to leave Musselburgh, and resolved to seek

a better and larger field for developing the life, views, &c., which are so much needed in this dark era. I fixed on Edinburgh, and having engaged a hall, I began to preach here about 8 weeks ago. Our meetings are very encouraging, and I doubt not much good will result from this effort, made in dependence on the God of mercy and faithfulness. The small tract sent will give you an idea of the principles on which we are proceeding. Hitherto, the Lord has opened and guided our way, and I feel very sure our confidence in Him will not be put to shame. As a family, we came here at the commencement of February, and the Lord is good to us. His promises are sure—"yea and amen in Christ Jesus." My little works are selling slowly, and the truth is gaining ground here and in Scotland I know now many real friends of our movement,—I mean our *common* movement—who are waiting for the Lord's coming with much desire, and are not ashamed of their hope of seeing him and of being like him when he comes. God has blessed my testimony; and a light is kindled now, which no power will be able to extinguish. Witnesses, though not exactly in a public way, are rising up in Scotland, and I doubt not, the Lord will ere long send forth some public testifiers to his truth and name. Lord send them soon, the fields are white.

I have just finished a small work, the title of which is "SOUL, or the Hebrew word *nephesh*, and the Greek word *psuche*." The design of this work is to show in a plain and popular manner, the Bible idea of SOUL; very different, as you well know, from the theological one. As soon as I see my way for issuing it, the printer will get it. You will, of course, get a copy. I have another work, "THE TREE OF LIFE," a *poem*—ready almost—it will extend to about 1800 lines. It will, of course, be rather a large work, and it may do good. It has cost me months on months of labor so as to render it in some small degree worthy of the grand theme of immortality through the Son of God. When it may be printed, I cannot as yet say. We must work; this is not our rest. Happy they who will be found working and watching when the Lord comes. I long for his coming, much. This life of toil and care will then end; this weary, woe-worn world will then find relief. Come, Lord Jesus, come quickly.

I think you are aware that there has been a small church in this city for some time, where the Life views are generally received by the members. They number about forty members, I think. With some of the members I am well acquainted, and know them to be truly pious and devoted to Jesus. Here is thus, as it were, a kind of double testimony in this city, for which I praise God. Some prefer being with them, some with us; so that betweeu us, God, I trust, will be glorified in the enlightenment of saints and in the conversion of sinners. As I preach three times every Lord's day, I have no opportunity of being at any time with them; but I wish them every blessing.

Being so busy of late, I have got nothing sent you. I will try and send you a paper soon. The blessing of God rest on you and yours.

I am yours, in hope of immortality,

WM. G. MONCRIEFF.

P. S. The church in Musselburgh fully acquiesced in my movement; and we parted in love, and I got their blessing. They are still meeting as a church.

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NOTE BY THE EDITOR.—The foregoing interesting letter from Br. Moncrieff was sent us by private hands, and before it reached us, we had received the article, by mail, which appears on the first page of this number of the Examiner; and had also received the work on "Soul," &c., which we shall notice when we get time. We hope to see soon his "Poem" on "*The Tree of Life*," and hope it "may do" *much* "good."

The following is the "small tract" Br. M. speaks of, showing the "principles on which" they are acting in Edinburgh.

GOSPEL MISSION IN EDINBURGH.

"*Our Saviour, Jesus Christ, hath brought life and immortality (incorruptible life,) to light through the gospel.*"

It having been so often pressed, by christian friends, on the consideration of the Rev. W. G. Moncrieff, Musselburgh, that great good was most likely to be done in Edinburgh, were he to devote himself to the work of God there, he can no longer refrain from obeying what seems to him to be the call of duty.

A proper place, it is hoped, will very soon be got in Edinburgh, and then he will begin to preach; and, for a while at least, continue to do so three times every Lord's Day. Due public intimation will be given as to the place, and when the meetings are to commence.

There will be no door collections, and no seat rents.

A number of christian friends are taking an interest in this Life-Mission; and join with Mr. M. in his proposal, that the whole expense shall be defrayed only by the free out-comings of christian liberality. In no case can the world be rationally or scripturally asked to aid in upholding gospel institutions and efforts; on the pious alone such an easy yoke ought to rest, and to the friends of the Saviour this cause is hopefully intrusted. The disciples who join in the movement, and others anywhere who desire to assist it by donations are requested to forward them to the following persons: [Names omitted, ED. EX.]

Properly authorized persons will at times collect these donations; and be answerable for their expenditure in paying Hall rent, gas, advertisements,

tracts, in a word, all expense connected with the movement, excepting the support of the Preacher.

Mr. M. asks no hire, no stipend; but leaves the people of God who may wait on his preaching to act in the spirit of the passage "if we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things?" in so far as they may deem that verse applicable to one in his circumstances, and in so far as they may be inclined and enabled to act on it. He seeks not man's, but men: resting,—and he has nothing else to rest upon,—resting on the promise "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," humbly leaving a faithful God to determine how it shall be fulfilled to him and his.

The prayers of the godly are solicited on behalf of this effort for the spread of Bible-Christianity.

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Northwestern Tour.—We had hardly placed our family in a situation to "keep house," after our removal from Philadelphia to New York, when we set out on a visit to Auburn, over 300 miles from home; a distance, however, soon past by the power of steam. Our visit there was the first to that city. The appointment had been duly notified, and we commenced Thursday evening, May 13th, with a much larger audience than we expected, who gave deep attention to the word spoken. We enjoyed freedom and enlargement of thought while addressing them, and showing that "*God means what he says*, and *saith what he means*;" and has not left us to mistify his "*law and testimony*" by making something *more*, or entirely different, from its plain and obvious sense. Such mistifying the testimony of God is corrupting his word and handling it deceitfully; an awful responsibility rests upon those who have been guilty of this work. Many, charity leads us to think, in time past, have done this dreadful work *ignorantly*, but that plea cannot much longer be urged in their behalf. Our Lord said of some, "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin." *Unavoidable* ignorance may be an excuse; but *wilful* ignorance has none. Such is all that which arises from the rejection of truth because it is unpopular, or because it may affect our character, standing, influence, or temporal interests. What force in the inquiry, "How can ye believe who receive honor one of another?" while they "seek not the honor that cometh from God *only*."

After the close of our first lecture, one of the *Spirit Rappers* came up to us with a book in his hand, saying, "Here is something that will overthrow all you have said! What you have said *agrees with the Bible*, but this book will overthrow it." "*That is*," we replied, "if your book is true, the *Bible is a lie*." "*Yes*," he replied. That was so frank that we gave him credit for honesty, and remarked, "No doubt, if the devil prevails, God will be *overthrown*." Auburn is one of the strongholds of this Satanic development; and we are glad that the veil is off, and they no longer profess any regard for the Bible. A very natural result of immortal-soulism, or of the theory that man by his creation is endowed with a soul or spirit that does not and cannot die, but survives, in conscious existence, that which the Bible denominates *death*. It is this unscriptural theory that has laid the foundation for *Spirit Rappers* to delude themselves and others.

Our lectures continued in Auburn one week, during which time we spoke nine times; as we have reason to think, with good effect. A deep interest was manifested by many attentive hearers to the close. The usual cry of "*infidelity*" was raised by some claiming to be leaders in and teachers of the immortal-soul doctrine and endless misery theory. One of that class, a minister, we were informed, "went about" saying, "The devil helps Mr. Storrs to preach." None of these things moved us. We know in whom we have believed; and it was said of our Master, by those who had no better argument, "He casteth out devils by Beelzebub, the prince of devils:" so we rejoiced to be reproached with our Lord.

From Auburn we went to Rochester, seventy-five miles west. This place we have visited four times within the past two years. At this time we went to attend a Conference of brethren from various places. It was held four days, and was of a most agreeable and profitable character. There we became acquainted with numbers whom we had never before seen, several of whom were preachers of the Gospel of the Kingdom of God, and life only through Christ. We saw and heard men who are proclaiming this message, whom God has raised up of late, strong in the Lord and in his truth. The tidings of Eternal Life through the second Adam *alone*, and entrance thereby into the kingdom of God at the return *from* heaven of Messiah, are waking up attention more and more among candid and seriously disposed persons.

The time at the Rochester Conference was mostly spent in free and christian conversation on the glorious topics just mentioned. Five discourses were preached during the time we were together, to large and attentive congregations, and the communion of saints at the Lord's Supper also was enjoyed. The heavenly feeling and spirit which pervaded this Conference was comforting indeed, and its influence, we doubt not, will be felt for days and months to come.

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Eastern Tour.—After our return from Auburn and Rochester, we remained at home only a few days and set out for New England. At Worcester, Mass., we spent several days in Conference with brethren from various parts of the country. This Conference was of like character with that at Rochester, N. Y.

A sweet christian spirit, love, harmony and liberty, with plain talking and preaching, characterised the daily assemblies for three days; at the close of which we parted with the conviction that the truth and love of God had a strong hold of the minds of those who met in that delightful convocation.

From Worcester we went to Boston, where we met several who had not attended the Conference. From Boston we proceeded to New Bedford, some sixty miles south, and was cordially received at the house of Br. John F. Vinal. At that place we remained eight days, and preached twelve times. This was to us a new field; we had never been in that city before. We trust much good will be the result of our labors there. An excellent band of brethren are found there, to whom Br. B. S. Batcheler, son of Eld. Batcheler, of Pownal, Vt., is preaching most of the time. Though a young man, we trust God will make him a polished shaft in pushing the truth home, of Life only in Christ at the coming and kingdom. Our interview with him, Br. Vinal, and others of like faith, was of an interesting character. We left there June 14th, and arrived safe in New York the next morning: thanks to our kind Father in heaven for his care over us and ours in our absence.

Our friends abroad will see why their letters have not been attended to sooner.

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Visit to Philadelphia.—Since our return from New Bedford, we have visited our brethren in Philadelphia, and spent two Sabbaths with them. We had a good and pleasant interview with them, and trust we were mutually benefitted. In addition to this visit, we have issued the Examiner for July, August and September; having read proof and done the whole work of mailing with our own hands, as ever. Thus we have had no time to be idle.

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The Examiner for July, and the *double number* for *August* and *September*, are sent together to all our subscribers. Be *particular* in getting them at your several Post Offices. In the interval between this and the issue of the October Examiner, we expect to spend most of our time traveling and proclaiming "*Life and Immortality through Jesus Christ alone*;" yet we painfully feel that it is only a *few places* we can visit. May the Lord of the harvest send forth more *laborers*.

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Who will Help?—We wish to raise from $500 to $1000 as a fund to enable us to publish and keep on hand a larger amount of the works we are issuing. The calls for these works are constantly increasing, and might be increased to a much greater extent, but for the want of funds to publish larger editions. We are compelled to publish a few only at once, and cannot safely send these out either on commission or *credit*. We have already met with losses on the *credit* system: these losses *we* cannot bear; but if our friends will furnish the funds, so that we can pay our printers, and be enabled to keep an ample supply on hand, we will put the works so low, *for cash*, that any person will be able, and many will be *disposed* to buy, at *wholesale*, and scatter them through the land. But to do this we need and must have funds. Let those who are able and disposed, *give* to these funds: others can *loan* a given amount, which shall be *refunded*, if it is possible ever to do it. Will *you* help us in this matter?

We suggest, in the the meantime, that our friends unite in every place and raise funds to keep a *depot* of these works among them. Let them pay for all the works when they order them. If this idea was carried out, through the country, it would in a short time give us the funds we need; but in order to meet such a demand we need funds to start with. Let us hear from you.

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Bible Examiner Office.—We use a part of Br. R. T. Young's Book Store, 140 Fulton Street, up stairs, for an office, at present. Br. Young will sell any of our works to those who call; but all letters to us should be directed as we have stated in another column.

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Canandaigua, N. Y.—Br. Hahn, and others, may expect us there about the middle of July, to spend a week or ten days with them.

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Philadelphia Subscribers, who do not receive the Examiner otherwise, will call for it at Br. Armstrong's Stationery and Book Store, No. 209 Callowhill street, north side, two doors below Sixth.

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Postage on Tracts.—We are sorry to find the Postmaster General decides that *each* Tract, however small, is subject to postage *singly*. Hence, if forty Tracts are enclosed in one envelope, and all of them together do not weigh more than *once ounce*, they are charged as if they weighed forty ounces—that is, *each one* is charged *separately*. Our friends will see that if Tracts are ordered by mail, the postage to be pre-paid on them is more than we charge for the Tracts, on nearly all we publish. Under these circumstances, if Tracts are wanted, they had best to be ordered by the quantity, and sent by Express.

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"The *Bible Examiner* for May and June, being Nos. 5 and 6 together, has been received; and upon an examination of its contents, we can truly say that it manifests an increasing interest, and gives a vast amount of useful reading. The editor has removed to New York. The Examiner is published monthly at one dollar for twelve numbers. Payment always in advance. Address *Geo. Storrs*, New York."

The above we cut from the "*Plymouth Banner*," a weekly, secular paper, published at Plymouth, Mar-

hal county, Ind , by Corbaley & Gladden. We thank hem for their notice; especially, as notices from ecular or religious papers is a thing we do not often ave, unless it is to cast reproach upon us. We are lad to see that our friends Corbaley & Gladden are f a different spirit, and we hope their useful paper nay have a wide circulation and ample support.

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To Correspondents and others.—In our remo-al and immediate calls from home, communications nd orders have not had that attention we could de-ire; and possibly some may have been overlooked. f anything of this kind has occurred, we will rectify t when informed. Some communications are of ne-essity, laid over to a later period than desirable, on ccount of our *second double number*, viz: August and September, which will be found deeply interesting, we trust. We have on hand another interesting ar-icle from Br. Moncrieff, which will appear at the earliest period possible. Br. Butler and others shall not be overlooked. Our time is so completely occu-pied in traveling and preaching this summer, how-ever, that we can hardly find time to answer all as fully as desirable—they must bear with us. We have scarcely had a day at home since we removed to this city.

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Ignorance.—We have found persons, members of some of the churches, who seemed as totally ignorant of the Scriptures as the Pagans. They do not pre-tend to read the Old Testament, but regard it as something that does not at all concern them; and as to the New, they think it presumption to attempt to understand it—that is a matter to be left to their minister: their printed church creed is the standard of their appeal, and they have no faith in "*the resur-rection of the body*:" they regard it as folly to talk of any such thing. They imagine their *immortal souls* are to receive some kind of vehicle which will answer the purpose of a body, but no resurrection. This is the legitimate fruit of the immortal soul theory: it is making *infidels* of church members. Their priests may cry, of our preaching, "*infidelity*," as much as they please; the fact is, they are leading or driving the members of their churches directly into the blackest *infidelity;* and unless they change their preaching soon, they will find their flocks swept away with the rising stream of atheism and infidelity that now threatens to overwhelm Christendom. We sin-cerely pity the poor sheep who have so long been fed and starved on immortol-soulism and its legitimate offsprings—going to heaven at death, and no resur-rection.

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"The Mystery Solved; or, *A Bible Expose of the Spirit Rappers*, showing that they are not caused by the spirits of the dead, but by evil demons, or de-vils: By J. C. Bywater, a Minister of the Gospel."

Such is the title of a pamphlet of 120 pages, 12 mo., just issued, in which is given a history of these *manifestations*, and their true source and character exposed. It should be read by all. Price 20 cents. For sale by the author, Auburn, N. Y., and by J. Marsh, Rochester, N. Y. It is our intention also soon to have a supply of the work.

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"The Wheat and the Chaff. A Discourse by J. S. White, Pastor of the Second Advent Church, Worcester, Mass." This Discourse discusses various topics of popular theology, and shows briefly and *scripturally* wherein they come short of the truth. It is a valuable work of some 20 pages octavo, and can be had of the author for $4 per 100, in paper covers. Six cents single copy.

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Exchanges will please observe that the Bible Examiner is *removed* from Philadelphia to *New York*. Those who do not send accordingly, we shall conclude wish the exchange *discontinued*.

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"Children's Friend."—We take pleasure in calling the attention of our readers to this paper, published at Rochester, N. Y., by O. R. L. Crozier, for the instruction and improvement of children. We think Br. Crozier well calculated to make such a paper both useful and entertaining; and hope he may be fully sustained in the work. The "Friend" is a quarto sheet of eight pages, issued monthly, at the following low rates: Single copy, for one year, 38 cents; four copies to one address, $1; fifty copies, to one address, $10.

☞ Address (post-paid) *O. R. L. Crozier*, Rochester, N. Y.

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"The Advent Harbinger" is published weekly, by Joseph Marsh, at Rochester, N. Y. It is a large quarto sheet, of eight pages, ably and judiciously conducted, and well worthy the patronage of all serious inquirers, who prefer truth to the traditions of men. Terms, in advance, single copy, one year, $2. Six copies to one address, $9.

☞ Address, post-paid, *Joseph Marsh*, Rochester, N. Y.

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"The Second Advent Watchman" is published at Hartford, Conn. It is a weekly paper of eight pages octavo, at $2 per year. We are glad to see that it is improving in its character, and hope it may yet become still more excellent. Address Dr. D. Crary, Hartford, Conn., postage paid.

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"MACKNIGHT" AGAIN.

Bro. Storrs:—In examining the subject relative to the resurrection of the dead, I think it will be well to look at the creation of man, and what he lost by the fall, We find him placed in the garden a mortal be-

ing, susceptible of *death;* and to avert this death to which he was then liable, God placed a tree of life, that man might eat and not die; but man sinned and was driven out of the garden, lest he should eat of the tree of life and *live* in his sins. Now, what did man lose? I answer, the right to the tree of life; and, in consequence of the loss, death ensued; and we being in the loins of our father Adam, died with him: this is the first *death.* But the sentence was not executed immediately upon Adam; but he was permitted to bring forth his seed, by the justification of that seed to *life* through Jesus Christ, to which, I believe, the Apostle refers in Rom. 5: 18. Well, then, as through one offence, sentence came upon all men to condemnation, even so through one, righteousness, sentence came upon all men to justification of *life.* Now each individual is placed where Adam was. Christ is our tree of life. If a man refuse to eat of this tree and live, he perishes, or dies the second time; if you will have it, the second *death*, or loses life; but they that partake of this tree of life shall not be hurt of this death.

The world is under the condemnation of this death; and the ground of their condemnation is that they will not believe on the only begotten Son of God that they might have life. John 3: 18–19.

I understand, then, that Jesus Christ took upon himself the seed of Adam, which was corruptible, and became the subject of death. Not that he had sinned, but he took our nature upon himself, and that nature being corruptible, must perish, and cannot be sustained but by the Spirit of God, which Spirit it received when he became the *life*-giving Spirit with power by a resurrection of the *dead.*

Now, what says the Apostle? Adam the first man was animal; and as such gave that animal nature to his seed. But Christ, the second Adam, is spiritual, and gives this spiritual nature to his seed by a *resurrection from the dead.* "*Where, O death,* is thy sting? Where, *O grave,* is thy victory?" For, the sting of death is sin, (Jesus Christ having no sin, neither knew any sin, there was no sting in his death;) and the strength of sin is the law, (Jesus having no sin, though being made of our nature, the law had no dominion over him; hence he could not be holden of death.) Acts 2: 24. Now then, thanks be unto God who giveth us the victory through our Lord Jesus Christ. Victory over what? Answer, over the law, which is the strength of sin—which is the sting of death, which sin produced—which victory the wicked cannot sing, for they are hurt by this second death, and holden by the law, which hath dominion over them, and "the wrath of God abideth on them."

Now, if the *wicked* get loose from this law of death, and get the wrath of God removed from them, and get a resurrection from the dead, they can sing, "O death, where is thy sting? O grave, where is thy victory?" Will "Veritas" inform us to whom or what power this victory will be ascribed.

Yours, in hope of this resurrection,

MACKNIGHT.

FROM ELDER C. M. RICHMOND.

Gowanda, N. Y., May 17, 1852.

Bro. Storrs:—There are a few in this place who believe and rejoice in the truth of *Immortality only in Christ.* The various publications of your office are out on their mission in this community; and I believe are doing a good work. But we have some infallibles here, who will not investigate this subject. They take the position that *they cannot be wrong,* and those who differ from them *cannot be right,* and so *very logically* conclude it is of no use for them to investigate the matter! But some seed will fall into good ground—the truth will prevail, and we have abundant reason for encouragement to continue our efforts.

The orthodox ministers of this village have recently put forth their best efforts to sustain the doctrine of the soul's natural immortality. Their efforts, however, will, I verily believe, turn out for the furtherance of gospel truth, rather than the establishment of the Popish error that men are not dependent on Christ for eternal life. Their discourses abounded in bare assertions, such as "the soul is immortal," "a spirit cannot die," &c., but every thinking person, it seems to me, could not fail to see the sophistry and weakness of their efforts. I wish you could come this way and preach a few discourses to us; or some other brother who will draw out the people and set the truth clearly and forcibly before them. I think much good would be the result.

P. S. Since writing the above, Rev. Mr. Tuttle, of the Methodist Episcopal Church, has come out with one of his strongest efforts to sustain the doctrine of the conscious existence of the soul after death. He felt, he stated, that the error he opposed had become so strong that an effort to remove it was required. As his arguments were not new, and as they have been answered most triumphantly again and again, it is not necessary to review them. But some of his *assertions* were most astounding. One was, that "soul-sleepers" adduce but *one single* text from the New Testament to prove their doctrine! And this "remarkable fact" he regarded as significant of the weakness of their position! But what makes *this assertion* so "remarkable" is, Mr. T. is conversant with your writings, and quoted freely from your sermons, when he thought it would subserve his purpose. I shall improve the somewhat interested state of the public mind, in circulating more extensively your publications.

FROM A. N. SEYMOUR.

Bro. Storrs.—I have thought of communicating

to you often, but I have delayed till now. I have much I would like to say to you, which would gladden your heart as well as others of like precious faith. But I am not able to write out all I would wish, having for the past week suffered considerable from the fever and ague—the first I have had since I have been in Michigan. By a faithful application of cold and warm water, we succeeded in breaking this miserable disease. For three months past, and over, I have been holding meetings almost every Lord's day, in the town of Dearborn, some fifteen miles west of Detroit; and from the commencement, the interest has continued to increase. Opposition also commenced at the first meetings, and the battle has been a warm one, I will assure you. The Episcopal Methodist had a class here, and their members, class leaders, exhorters and preachers, have exhausted their strength in the battle, and have called to their aid the Presbyterians; so that one week ago, Sunday evening, Elder Knoll, Presbyterian Minister, preached on the Immortality of the Soul, having previously sent an appointment, and wished me to give it out in my meeting. This I did with pleasure, and earnestly requested my congregation to attend and prove all things. I told them that if Mr. Knoll proved the Immortality of the Soul, I should believe it, and confess it before the public. I was more particular in noticing his appointment, as the Methodists had labored hard to keep people away from my meeting, for fear they would be led astray. Mr. Knoll commenced his discourse, and I had the audacity to request him to give his quotations, so that I could note them down. This he would not do. He took for a text, 1 John 4: 1, "Beloved, believe not every spirit, &c." After classing us with the false Prophets and teachers, he told the people not to be carried about with every wind of doctrine, &c. Subsequently to this, he divided off his subject thus: 1. The time has come when the Divinity of Christ is denied. 2. The Atonement is denied. 3. Man's accountability is denied. 4. Immortality of the Soul is denied. 5. Future punishment and allotments are denied. 6. The new birth is denied. 7. Baptism alone saves people. That is his insinuation against us. His whole discourse was mixed up with misrepresentations. Either the man was most wofully ignorant, or dishonest; and I fear the latter is the case. When he come to the Immortality of the Soul, he assumed the position, and then said to the congregation, "*I hope you all believe it.*" I spoke out and said to him, "Sir, I want you should give us chapter and verse for that doctrine. He objected. Said I, we must have the testimony if you have it. Still he refused. Said I, I will give you $10,00 if you will give us one passage that teaches that doctrine. But *it* came not. "*Buy the truth.*" I was determined the peoples' eyes should be opened; and this discourse, from such a source, has done more to open the eyes of the people than any transaction that has taken place since the commencement. Amen. I expect we shall have to go the round with the sects. If we do, it will be a hard task; for where there are so many against us, we shall be obliged to talk a great deal. But by the grace of God, we do not intend to yield the ground one single inch to no sect in the land. We have got a strong foothold, and we shall try in the name of the Lord to keep it. The peoples' eyes are wide open to the *isms* of the day, and quite a number are settled in the faith already. A week ago last Sunday, four put on Christ by baptism; and there are a number more going forward soon. A tent meeting commences there, the 17th of June.

I wish to know whether you are intending to come west this summer or not? We should be exceedingly happy to see you here. Many want to hear from Brother Storrs. Much good would be the result, I fully believe. If you come (which I hope you will do,) let me know when, so that I can make arrangements for meetings. We want a tent meeting in Plymouth when you are here. Please inform me the earliest opportunity.

Yours in hope of life through Christ,

Plymouth, Wayne county, Mich., June 7th, 1852.

NOTE BY THE EDITOR.—It would give us great pleasure to visit Michigan, but fear we shall not be able to reach there at present. We will not, however, forget that interesting field, and if possible visit it.

WHAT IS DEATH?—The following is one of the omitted notes in Mr. Ham's work on Life and Death:—

"Cruden, in his Concordance, under the word *Death*, thus expounds its meaning, and the nature of the curse which Adam has transmitted to his posterity.

"Death," he says, "signifies *the separation of the soul from the body*,—this is TEMPORAL DEATH. *A separation of soul and body from God's favor in this life*, which is the state of all unregenerated and unrenewed persons, who are without the light of knowledge, and the quickening power of grace,—this is SPIRITUAL DEATH. *The perpetual separation of the whole man from God's heavenly presence and glory, to be tormented for ever* with the devil and his angels,—this is the second death, or ETERNAL DEATH. *To all these kinds of death Adam made himself and his posterity liable*, by transgressing the commandment of God in eating the forbidden fruit."

This preposterous definition of the scripture word death, is that which is endorsed by modern Christian teachers! Can such extravagancies fail to shock the understandings of an intelligent and truth-seeking age? Who can be surprised that such teaching should furnish a theme for the severest sarcasms of the sceptic, and enable him to point the

finger of scorn at the Christian profession? If the above be the definition of the scripture term death, then it must be applied, to be consistent, to other passages where this word occurs. "We see Jesus," says the author of the epistle to the Hebrews, "who was made a little lower than the angels for *the suffering of death*, crowned with glory and honor, that he by the grace of God *should taste death* for every man." Heb. ii. 9.

"According therefore to the orthodox definition, as given by Cruden, Christ must have suffered this threefold death. 1st. Temporal Death, or the separation of soul and body. 2ndly. Spiritual Death, or the separation of the whole nature from God's favor in this life. 3rdly. Eternal Death, or the perpetual separation of the whole man from God, to be tormented for ever with the devil and his angels! Can any one believe that Christ suffered this? Of course not; not even the orthodox believe this, though in consistency they are bound to do so. They invent a *commutation* theory to get out of their difficulty.

"In the following passage the word death occurs three times. 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that *through death* he might destroy him that had the *power of death*, that is, the devil; and deliver them who through *fear of death* were all their life-time subject to bondage.' Heb. ii. 14, 15.

"Now the common sense principle of interpretation requires us to understand that *the death* mankind *feared*, the *death* the devil had the *power of*, and the *death* which Christ died, *are all the same.* If, therefore, it is the *threefold* death which Satan has the power of, and mankind fear, Christ must have suffered this *threefold death.* But this would have made redemption impossible, because one element in this death is eternal torment in a state of perpetual banishment from God! Orthodoxy and scripture are as much at variance as orthodoxy and common sense. The passage just quoted, moreover, obliges the conclusion that *death* in the apostolic age, and prior to that period, had no such mystic sense as that which now has the accredited seal of popular orthodoxy, a separation of the conscious and immortal soul from the unconscious body; that, on the contrary, it was regarded as a complete and dreaded dominion over the entire conscious humanity, which blasted the hopes, froze the energies, and broke the spirits of the race so far as no clearly defined views of a future life by resurrection were possessed. Under such circumstances its melancholy anticipation sat like an incubus upon the life-loving heart of humanity—it was a "bondage" which clung with dismal and oppressive tenacity to them all their life-time, and from which they could only be effectually delivered by a sure and certain hope of resurrection from the dead, through the resurrection of Christ. Surely, it was the fear of this all-engulfing death, not of the threefold death of the modern church, which begat the "bondage" of which the text speaks."

"Some of our readers," writes the late learned Dr. J. Pye Smith, "may be surprised at our having translated *nephesh hhaya* by *living animal.* There are good interpreters and preachers who, confiding in the common translation, *living soul*, have maintained that here is intimated the distinctive pre-eminence of man above the inferior animals, as possessed of an immaterial and immortal spirit. . . . *we should be acting unfaithfully if we were to affirm its being contained or implied in this passage.*"—*Kitto's Cyclop. of Bib. Lit., Art. Adam.*

"FIRE," says Mr. Hinton, "is, in my view, a much fitter emblem of suffering than of extinction, since fire *destroys* nothing."—*Athanasia*, p. 369. Fire certainly does not annihilate *matter;* but it changes or *destroys* its *mode of existence;* and, therefore, since fire destroys that condition of existence which is called *life*, it is a proper emblem of *extinction.*"—*J. Panton Ham.*

It appears to me to be distinctly revealed in the Bible, that the universe shall be entirely purged of evil. How, except on this supposition, can the declaration that "God shall be all in all" be realized? If God shall be "*all in all*," none but the *sanctified* will exist; for, surely in no sense will God be *in the wicked.* Satan himself and all the apostate spirits will, at the time of the perdition of the ungodly, be punished and destroyed. "That through death He might *destroy him* that had the power of death, that is, *the devil.*" Heb. 2: 14; see also 2 Peter 3: 13.—*J. Panton Ham.*

DEFINITIONS.—It may be said that the terms *existence* and *non-existence* are not definitions of *life* and *death;* but it should be borne in mind, that we speak of these terms, not in the *abstract*, but in a special relation, i. e., to *man. Life*, according to scripture usage, and in this relation, signifies *the continuance of that existence which is proper to man*; and *death*, of course the opposite, or *the cessation of that existence which is proper to man.* The regenerate have *life*, inasmuch as their existence will *never have an end;* the unregenerate have *not* life, because their existence *will have an end.* In this sense I would understand the language of the apostle, "He that hath the Son hath *life;* and he that hath not the Son of God hath *not life.*" 1 John 5: 12.—*Ham.*

ERRATA *in the Bible Examiner for January*, 1852. P. 2, line 4 from bottom, right column, for *shorts* read *shoots.*

P. 3, line 10 from top, left column, for *age* read *aye.*

Read carefully and patiently the July, August and September numbers of the Examiner. You will be well paid.