

BIBLE EXAMINER.

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

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THE TRUE SOURCE OF IMMORTALITY.

BY THOMAS READ, NEW YORK.

(Continued from page 30.)

We now enter more fully upon the arguments deduced from the Resurrection, showing that IF THERE WERE NO RESURRECTION, THERE WOULD BE NO FUTURE LIFE.

That the second coming of Christ to raise the dead, was the hope of the primitive christians; was waited for, and longed for with intense solicitude; was the period when the saints expected first to see Christ in person, and to be rewarded; and the considerations by which the apostolic injunctions to duty were enforced, is sufficiently obvious.

UPON THE RESURRECTION OF THE BODY.

That the body will be raised again is a glorious truth; but as the phrase "the Resurrection of the Body," cannot be found in the scriptures, and has only been made necessary by the belief of the common theory, we pass on by simply condemning the use of the phrase.

We proceed now to discuss, so far as relates to the questions at issue, what in scripture is emphatically called—

"THE RESURRECTION OF THE DEAD."

In accordance with the too common belief, the Resurrection sinks into a small matter. For if all the saints entered into their happiness at death, what matters it whether in the body or out of the body? And if our souls are so much higher in the grade of being than our bodily organization, why clog our spiritual natures, with the grosser material form, impeding their motions, and diminishing their powers? And which will not, according to the prevalent belief, add to their glory or their happiness. If the common theory were true, it would not be a resurrection of the dead at all; but a reunion of the living soul; containing all the essential characteristics of the man; his moral powers, his knowledge, his emotions; which have never died! with the re-made body. Reunion would seem to be the more appropriate name. For if

man's higher nature never died; man, the whole man, could not be raised again from the dead. Who has not heard the phrase—"the soul and body shall be reunited," used instead of the scriptural phrase, that "the dead shall rise again"? But if immortality be only in Christ Jesus: and if Jesus Christ is the Resurrection and the Life; then is the Resurrection of the Dead the most important doctrine of the Bible, and it assumes that pre-eminence that Jesus Christ and Paul ascribe to it when they make our whole future existence to depend upon it. Without it, the very purpose for which God made the world, and introduced the mediatorial system, to purify unto himself a peculiar people, zealous of good works, and to establish an everlasting kingdom wherein dwelleth righteousness, where Christ should sit upon the throne of his father David, would be entirely frustrated; Christ would have died in vain; the devil would have triumphed; and Death would have gotten a complete victory; establishing a universal and everlasting dominion over the sons of men. But it is not so; Christ has burst the bars of death, risen triumphantly into heaven, and in Christ shall all be made alive, when Christ comes to raise the dead, and judge the world, and to assign to each individual his everlasting portion. Thanks be to God, who giveth us the victory over death, through our Lord Jesus Christ. Death is swallowed up in victory.

This is Paul's opinion, for making the resurrection of Christ a pledge of our resurrection, he says: 1 Cor. 15: 16, 18—"If the dead rise not then they also which are fallen asleep in Christ ARE PERISHED." Their faith was vain, the penalty of sin, which is death, the entire cessation of life and consciousness, has consigned them to everlasting nothingness; they are irremediably perished. Again he says, "If in this life only we have hope in Christ, we are of all men most miserable. Of what advantage are my sufferings and conflicts . . . if the dead rise not? let us eat and drink, for to-morrow we die."—v. 23.

Therefore . . . because there is a resurrection of the dead . . . be ye steadfast . . . forasmuch as ye know your labor is not in vain in the Lord.—v. 58.

Now, if we believe that Paul was inspired when he wrote this, then is there no intermediate state of consciousness, and the soul is *not naturally immortal*. There is no possibility of evading these conclusions, but by denying the inspiration of the scriptures. Again Paul says—

Rom. 8: 23.—"Waiting for the adoption, to wit, the redemption of our body . . . when we shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." Paul was already a child of God, by faith, but he had to submit to the bondage of corruption in the grave, not his body merely, but himself, therefore he waited for a fuller manifestation of the Sons of God, and the glory that shall there be revealed. When? At the redemption of his body, when Christ should

quicken, or enliven his mortal body; that is, at the resurrection of the dead.

THE SAINTS DID NOT EXPECT THEIR REWARD TILL THE RESURRECTION OF THE DEAD.

Rev. 11: 15, 18.—The seventh angel sounded, and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever . . .* And the nations were angry; and *thy wrath is come*, and the time of the dead, that they should be *judged*, and that thou should give REWARD unto thy servants the prophets, and to the saints, and them that fear thy name, small and great.

1 Pet. 1: 3, 4, 13.—Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, (or hope of life) by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, *reserved in heaven for you, . . . ready to be revealed in the last time*. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you *at the revelation of Jesus Christ*.

Peter then did not expect the reward till the resurrection of the dead.

Phil. 3: 8, 9, 11.—I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things . . . that I may win Christ, and be found in him, . . . having the righteousness which is through the faith of Christ . . . *if by any means I might attain unto the resurrection of the dead*.

Then Paul did not look for his reward until his mortal body should *put on* immortality.

2 Tim. 4: 8.—I have kept the faith: henceforth there is *laid up* for me a crown of righteousness, which the Lord the righteous judge, shall give me *at that day*: and not to me only but unto all them that love his *appearing*.

Titus, 2: 12, 13.—We should live soberly . . . *looking for that blessed hope, and the GLORIOUS APPEARING of the great God, and our Saviour Jesus Christ*.

These passages all prove that the reward was not to be expected till the Resurrection.

Christ says, "I am the resurrection and the life." Resurrection and life are co-existent, and inseparable. If no resurrection, no future life.

Luke 18: 30.—Those who had forsaken all for God's sake, should receive manifold more in this present time, and in the world to come, life everlasting.

1 Cor. 1: 7, 8.—Paul thanks God for the spiritual gifts of his Corinthian brethren, and says they are "*waiting for the coming of our Lord Jesus Christ*," who would confirm them unto "the end," that they might be blameless *in the day of our Lord Jesus Christ*.

Again; 1 Thess. 2: 19.—For what is our hope, or joy, or crown of rejoicing? Are not even ye in the *presence of our Lord Jesus Christ at his coming*?

If these Thessalonians would be in the presence of Christ *before his coming*, would Paul have waited till the *coming of Christ* before he began to rejoice? Verily, nay.

1 Thess. 3: 12, 13.—The Lord make you . . . to abound in love: . . . to the end he may establish your hearts unblameable in holiness before God,

even our Father, *at the coming of our Lord Jesus Christ*, with all his saints.

1 Thess. 5: 23.—"I pray God your whole *spirit, and soul, and body*, be preserved blameless UNTO THE COMING of our Lord Jesus Christ."

As at death we end our probationary state, if Paul believed they entered into the promised reward, or any part of it immediately after death, it would have been enough for Paul to have prayed for them to be preserved to that period, as that would have sealed their everlasting destiny.

But as Paul did not believe it, he very consistently prayed that they might be preserved blameless till the resurrection.

1 Thess. 4: 13, 17.—"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you *by the word of the Lord*, that we which are alive and remain unto the coming of the Lord shall NOT PREVENT (anticipate) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up *together with them* in the clouds, to MEET the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

Here Paul, in the most solemn manner, declares *by the word of the Lord*, by express revelation, that the living at the time of Christ's coming, should arise, should meet Jesus just after the saints who were asleep had awoken to consciousness, and all at one time to meet together and continue always with Christ, and then know for the first time, after finishing their course with joy, the eternal fiat securing their eternal inheritance.

"Wherefore comfort one another with these words?" By what words? That immediately upon death your souls will go to heaven? No, no. But comfort the friends of the dead with the assurance that "*the dead shall rise again*."

1 Pet. 3: 12, 14.—"Seeing then . . . that the elements shall melt with fervent heat . . . what manner of persons ought ye to be in all holy conversation and godliness, *looking for and hastening unto the coming of the day of God*, . . . be diligent that ye may be found of him in peace, without spot and blameless . . . *when the heavens shall be dissolved*." Can I make this plainer? I leave it in almost the very words of revelation, only leaving out the extraneous parts to show the connexion.

1 John, 2: 28.—And now, little children, abide in him that, *WHEN he shall appear*, we may have confidence, and *not be ashamed before him at his coming*.

1 John, 3: 2.—We know that *WHEN he shall appear*, we shall be like him; for we shall see him as he is.

In all these texts, the time of the rejoicing of the saints is expressly declared to be *at the coming of Christ to judge the world*. There is not the slightest allusion to an intermediate state of consciousness. All the expressions employed most clearly prove that the apostles believed in no such state of conscious enjoyment. That the apostles believed that the penalty of *death* had been *fully inflicted* upon all them that sleep in Jesus, is strikingly manifest, and that

"Many of them that sleep in the dust of the earth," . . . upon whom the fiat of Jehovah, of "dust thou art and unto dust shalt thou return," had been literally fulfilled, . . . "shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. 12: 2.

1 Cor. 16: 22.—If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha. Or, as some read it: let them be accursed at the coming of the Lord.

Our next argument will be founded upon the places from which the dead are summoned to judgment.

FROM WHENCE ARE THE NATIONS GATHERED TOGETHER AT THE RESURRECTION OF THE DEAD, AND AT THE JUDGMENT WHICH THEN TAKES PLACE?

Daniel says, many shall awake that sleep in the dust of the earth. But if he had been a believer in the conscious intermediate state, he would have said, many shall come from Paradise and from hell, or he would not have been consistent.

John 5: 28.—"Marvel not at this: for the hour is coming, in the which all that are in the graves, (not in heaven or hell,) shall hear his voice, and shall come forth; they that have done good unto the resurrection of life," &c.

Rev. 20: 13.—John says, "The sea gave up the dead which were in it; and death and hell, (or hades, the grave,) delivered up the dead which were in them; and they were judged every man according to his works."

Death is here personified, and is represented, as having reigned with undisputed sway over the whole of man, soul and body, but now he is made to deliver up his dominion to Christ; for the last Adam, Christ, is made a life-giving spirit: 1 Corth. 15: 45; and the last enemy, Death, shall be destroyed: v. 26. The same may be said of Hades.

According to the common theory, death never had dominion. According to the Bible, death did reign for a time, but was vanquished by the omnipotent voice of Christ, who hath purchased life and immortality by the sacrifice of himself for the sons of men. In this text we find the dead coming from Death, and Hell, or the grave, and the sea, but none from heaven, for the plain reason that none had yet ascended there, but Christ, the first fruits.

Acts 2: 34.—"For David is not yet ascended into the heavens."

Matt. 24: 31.—And he shall send his angels with a trumpet, and a great voice, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Ez. 37: 9. "Come from the four winds, O breath, and breathe upon these slain, that they may live. . . . And the breath came into them and they lived."

At the creation of man, his breath is represented as being breathed into him by God; at the resurrection his breath is summoned from the four winds. And as this breath is equivalent to the spirit of the breath of lives, the reanimating spirit of the re-livened dust was necessarily unconscious till it stimulated into activity the bodily functions of thought, motion, and feeling.

Ez. 37: 12. I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

THE JUDGMENT.

We now proceed to show that there is but one judgment spoken of in the scriptures, and that is the general judgment: which does not take place immediately at death, but after the resurrection. To suppose the contrary, is to suppose that the judgment of many has transpired, before the persons who are to constitute the judge, and the associate judges, have formed the court, or even had an existence.

John 5: 27. The Father hath given to the Son authority to execute judgment also because he is the Son of man.

Mat. 19: 28. And ye shall set upon twelve thrones judging the twelve tribes of Israel.

1 Cor. 6: 2. Do you not know that the saints shall judge the world?

2 Tim. 4: 1. Jesus Christ shall judge the quick and dead at his appearing and his kingdom.

These texts show most conclusively that no sentence has yet been passed. Man had forfeited his life by sin, and how could his life be justly restored till the purchase price (the sacrifice of Christ) was paid? Yet the common belief would place David and the patriarchs in heaven. But Peter says, Acts 2: 34, "David is not ascended into the heavens." And Paul, Heb., 11: 13, says, "These all died in faith, not having received the promises, but having seen them AFAR OFF."

The terms used to represent the judgment are in the singular: as that day—the day—the great day—the judgment—the coming of Christ, his second coming, and such like; which terms would lose all their force, if there were an isolated, individual judgment, anticipating that day.

The term, "general judgment" is not found in the scripture, but has been brought into requisition to sustain the common belief.

"The great day" is represented in the scripture as all important; but if there were an individual judgment taking place immediately after death, it would be the first realization of the final award, and would be the awful crisis deciding the eternal destiny of all. This would throw the second judgment into the shade; leaving for it nothing more than to confirm what had already been done; to publish to the universe what was already known, and to reward and punish the body as well as the soul.

According to the prevalent belief, the first judgment must be the most important; and Paul who knew the terrors of the Lord, would have used arguments drawn from this first judgment, as a persuasive to repentance and a motive to faithfulness; yet he has not done this, but has used "the judgment of the Great Day."

Again, the general judgment is represented as overtaking the wicked unawares, "as a thief in the night," and they seem astonished at the results. "When saw we thee sick, &c., and did not minister unto thee." "They will call upon the rocks and the mountains to fall on them to hide them from the judge." But if they had already been suffering, some for a thousand years, they must have been perfectly aware of the future result.

We are to show that there is but one judgment, and that judgment is after the resurrection of the dead.

Heb. 9: 11. "For it is appointed unto men once to die, and after that the judgment."

2 Tim. 4: 1. Jesus Christ shall judge the quick and the dead at his appearing and his kingdom.

2 Thess. 1: 6—8. It is a righteous thing with God

to recompense . . . to you who are troubled, rest with us, *when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints—in that day.*

2 Thess. 2: 2. I beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind.

Luke 14: 14. Invite the poor, "for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

2 Tim. 4: 8. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at THAT DAY; and not to me only, but unto all them also that love his APPEARING.

Mat. 19: 27, 28. Behold we have forsaken all, and followed thee; what shall we have therefore? Answer. Honor at the judgment. Mark the term "regeneration" in the answer, which implies, to make the subject of it over again, to renew—then the old man was destroyed, body and soul, and had an existence only in Christ, in the same manner as the Jews had an existence in the loins of Abraham, to be re-born by a resurrection from the dust. The terms used in these texts utterly preclude the possibility of a judgment passed on the soul prior to the great day.

We next show that the separation of the righteous and the wicked does not take place till the judgment.

Mat. 25: 32. "Before him shall be gathered all nations; and he (Christ) shall separate them one from another, as a shepherd divideth his sheep from the goats."

Mat. 15: 30. "Let the tares and the wheat grow together unto the harvest; in the time of harvest, I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

This like the former is fatal to the common belief. The prevalent belief supposes that the spirits of the saints who died before Christ, received the greater part of their reward, eternal life and joy in heaven, before the purchase was completed by the sufferings and death of Christ. And if God could have consistently rewarded these before the atonement was made, he might have dispensed with the atonement altogether: a conclusion which no judicious person will presume to draw. Besides, Christ was the first fruits; the common theory says, those who died before Christ rose, have arisen to heaven, and were there in their essential parts, and consequently, were the first fruits. Which will you believe, the common theory, or Paul?

1 Cor. 15: 22. "As in Adam all die, even so in Christ SHALL ALL BE made alive." *Shall all; future tense.*

The common theory represents these same persons as already judged by Christ, because he is the Son of Man, before he became the Son of Man; which is manifestly impossible.

The common theory maintains that the principal constituents of man's nature, nearly all that truly make him a man—his spirit, soul, mind, and emotions—producing consciousness, knowledge, love, and joy, or grief and pain, the chief culprits in sin

which caused death—have eluded the penalty of death, and rejoice in conscious life. This is reflecting severely upon the truth and justice of God.

A man has but one identity, consisting of that incomprehensible principle we call LIFE conjoined to a material organization. Identity consists in the union, death in the separation of these parts. That man is a unit, while the common theory supposes that he is two or more. And that these two, or more independent existences, conspiring together to violate the law of God, one only, the body, suffers the whole penalty, while, in the righteous, the other one, or more, escape.

The image of God is impressed on spirit, soul, and body: and though I believe this image is impressed on our moral and our intellectual nature, in knowledge, yet it is more fully impressed on our animal nature, the emotions; true holiness, which is perfect love, has its seat in the heart, the centre of the living blood. Therefore the scriptures, with philosophical accuracy, say, "The LOVE of God is shed abroad in the HEART by the Holy Ghost given unto us." Can we avoid the conclusion, that if that part of our nature, which more emphatically bears the impress of the image of God, suffers corruption, and becomes unconscious, that the less honoured part of our natures will become unconscious too?

From all the foregoing we conclude, that though we cannot comprehend the nature of spirit, but, as the word translated spirit, both in the Hebrew and in the Greek, means wind or breath, which are both material, that the word of God and sound philosophy, favor in man a material origin; that the term spirit, when applied to God; as, "God is a spirit;" to angels, as, "who maketh his angels spirits, and his ministers a flame of fire;" to man, as, "who knoweth the spirit of man that goeth upward;" to beasts, as, "who knoweth the spirit of the beast that goeth downward;" has a different meaning, which may hereafter be shown. And that the spirit of man, if it have an abstract, or separate existence, is not susceptible of the emotions of love, or hatred, pleasure or pain; because the material organization upon which these emotions are produced, is deranged. And it obviously has no consciousness.

As the fingers of a man's hand playing upon the keys of an organ produces music, and the music cannot be produced by the fingers without the organ; so the spirit, if it have a separate existence, has no separate conscious existence, and cannot produce ideas, action, or emotion, without the bodily organization on which these emotions depend. It is absurd to say that the spirit lives when separated from the living person. "The spirit of man that goeth upward;" and, "Into thy hands I commend my spirit;" seem to mean, that God will preserve it till the day of retribution. Their lives are hid with Christ in God. To assert that the soul has conscious being, while the body is dissolved in the grave, is directly contrary to that express declaration of the word of God, that says, "The soul that sinneth, IT shall die."

That our soul or life, or both, which the translators of our bible have used interchangeably, considering them as synonymous terms, or nearly so, and all that give character to the man, making him good or bad, and upon which our identity depend, exist in, and animate the blood; and we say, a good heart, a bad heart, because the heart is the fountain of the blood, "and the blood is the life." And that

these principles of our nature, life, soul, and emotions, suffer the extreme penalty of the law, which is death, the entire extinction of consciousness. But as our lives have been redeemed by Christ, there will be a resurrection of the dead, both of the just and the unjust, and every man will *then*, and not before, receive his reward according to his works.

From these numerous arguments we confidently draw the following conclusions:

1. That the doctrine of the natural immortality of the soul is a sublime absurdity, and is as repugnant to the scripture as to enlightened reason.

2. That the doctrine of the conscious happiness or misery of the separated soul, between death and the resurrection, or the poetical "spirit-land," with all its ethereal bodies of light and glory, is a cunningly devised fable, derived from pagan sources, and slightly modified by the Mother of Harlots, and too generally prevalent, because all nations have drank too deeply of the wine of the wrath of her fornication.

3. That immortality can only be obtained as a gift from God through Jesus Christ.

4. That the dead saints will not put on immortality till the Son of God comes in the clouds of heaven to raise the dead, and to change their corrupted bodies into incorruptible or spirit-bodies.

5. That the doctrines of the natural immortality of the soul, and of the intermediate state of consciousness has been fostered by a false and exploded system of philosophy; and encouraged by the pride of the human heart, which arrogates to itself independence of its Maker, immortality of existence, and power to elude the just sentence of the violated law; that they are calculated to rob God, "who only hath immortality," of part of his honor, and part of his truth, and part of his justice, and that the promulgation of them is subversive of the scriptures, and promotive of infidelity. And that as they could not stand the test of a thorough examination; but being smitten by the sword of the Spirit, which is the Word of God, and exposed to the light of the sun of truth, they must soon vanish away,

"And like the baseless fabric of a vision,
Leave not a wreck behind."

6. That the doctrine of life and immortality, only in Jesus Christ, by a resurrection from the dead, is firmly established, and must exist long as eternal ages roll, and ye cannot overthrow it, lest haply ye be found equal to fight against God.

However humiliating it may be to the pride of men to be shorn of their immortality; yet God called "their name," the name of the race "Adam," red earth, while in a state of innocence; but man soon earned for himself another name, "Enosh," a wretched mortal, which has continued to be the appropriate name of the race since. And now ye boasters of the inherent dignity of human nature, say not that you are degraded to beasts, and instead of condemning your earthly origin, let it be known to you that the most insignificant insect that flutters in the summer's sun, or the vilest reptile that crawls in the slime of the earth, better fulfils the design of God in its creation, and consequently holds a more dignified station in the scale of being, than that man, who, despising the plan of God for his true moral elevation, chooses to degrade himself by grovelling in the dust of sensuality and ignominy, and will not come unto Christ that he may live for ever. But to the better disposed we will say, that the true

dignity of man does not consist in the scope of his faculties, in the immateriality, or the inherent immortality of his soul and spirit, but in the *purity of his moral nature*, and that though he shall *surely die, body, soul, and spirit*, yet we are commanded to "comfort one another with these words," that though thousands of years may intervene, during which time he shall sleep in Jesus, be utterly unconscious, yet this period will appear but a moment, and his flesh may rest in hope that "*the dead shall rise again.*"

Therefore commit the keeping of your souls unto Him as a faithful Creator, who shall change these vile bodies, that they may be fashioned like unto his own glorious body.

Yet notwithstanding man's earthly origin, and that he is made for a little while, a little lower than the angels, when the righteous rise from the dead; they shall be crowned with glory, honor, and immortality, at God's right hand, and shall occupy the most exalted station of any creature in God's intelligent universe.

Therefore, my beloved fellow-mortals, be entreated to come unto Christ that you *may live for ever*, and "by patient continuance in well doing, *SEEK FOR glory, honor, and immortality;*" and "*WHEN Christ, who is our LIFE, shall appear, THEN shall ye also appear with him in glory.*"

"Objections" will next be considered.

LIFE IN CHRIST.

BY EDWARD WHITE, ENGLAND.

We have made several attempts to proceed with our extracts from this work, but have been defeated by the scantiness of our columns. In this number, however, we have resumed our effort, and hope not to be obliged to discontinue it. We shall give large extracts, but do not endorse every sentiment contained in them; and we judge Br. White will have occasion, hereafter, to think differently on some points. But the grand leading truth is most nobly and forcibly expressed and illustrated, *viz*: "*Immortality is the peculiar privilege of the Regenerate*"; or, "*Life in Christ,*" alone, for Adam's race. The following extract is a continuation of one terminating in the *Examiner*, page 84, Vol. V.

We now pass on to consider the TRIAL OF ADAM IN THE GARDEN OF EDEN.

Few persons are to be found in the present enlightened age, so uninstructed, as to suppose that the sin of Adam was the procuring cause of death to the animal population of the world. The most cursory and superficial glance at the constitution of nature suffices to convince the observant Christian; that this globe, so far at least as the inferior races are concerned, was originally created a mortal system. Grass was not "brought forth" to grow; nor flowers and trees to bloom in undying verdure through eternity; but the green herb was intended to wither, and the leaves to fade and "fall away." Thus, likewise, were insects made; some to flutter for a few hours in the breeze and sunshine; some to prolong their existence through the circle of a year; some to extend their lives through several seasons; but each and all at length, together

with every rank of creatures above them, to return unto the dust from whence they were taken. Besides, all nature constitutes one vast system of prey; birds, beasts, fishes, and insects, alike finding their appropriate food, to an incalculable extent, in subordinate races; and evincing, from their internal construction and organization, that this was the original intention of God. But a system of prey involves and implies a system of universal mortality; and, be it remembered, this system was framed before the creation of man.

Geology also confirms us in the belief, that such has been the character of this world's population through innumerable ages preceding the establishment of its present condition; the remains of countless animals, both terrestrial and marine, lying imbedded in the ancient rocks, in the "earliest part of the dust of the earth;" and even, in some instances, actually forming their substances through accumulation at the bottom of the former seas.

By these considerations, therefore, we are firmly convinced, that when Adam was placed upon the earth by his Creator, he was introduced into the midst of an already mortal and perishable system. "*The things seen were temporal.*" Vicissitude, succession, generation, and decay, were the grand laws of the world, notwithstanding its order and loveliness, when it emerged for the last time from the bosom of darkness, as the habitation of man. Death reigned, although without its terrors, over the whole sublunary creation. Since, then, Adam was formed from the dust of a mortal world, with an animal frame-work at least remarkably analogous in its structure to those of the animated orders around him, and with a mind not altogether devoid of resemblance to beings with "less understanding," which races themselves displayed a gradation of intelligence; if any presumption may be expressed before proceeding to examine the record, it certainly is not in favor of Man's essential immortality; for on that supposition, he would have been the only exception to the universal rule of mortality; himself, at the same time, not possessing a nature which obviously raised him at once beyond and above the suspicion of possibly sharing the destiny of the world whose air he breathed, however the distinguishing glory of reason and religion might prove and illustrate his supremacy over it.

But what says the record? "And the Lord God formed man of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And the Lord God took the man and put him into the garden of Eden to dress it, and to keep it. And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die."—Gen. ii.

The first observation suggested by the words of the sacred historian, is, that Adam was not formed within the precincts of Paradise; but was created in the territory without, where no tree of life was found; and that afterwards he was placed in the

garden of Eden, to dress it and to keep it. The circumstance of the formation of Adam in a region where nothing appeared to symbolize the possibility of rising above the level of the universal mortality, seems to point us to the frequently repeated conclusion, that he was not created in any part of his nature an indestructible being.

The tree of knowledge of good and evil, has exercised the curiosity of sacred critics in every age; but the most natural and obvious account of it appears to be, that it was a tree, by touching or refraining from which, our first parents might demonstrate whether they would lead a life of faith in God or not. It would seem to have been conveyed to them that the tasting of this tree would communicate to them, in some occult manner or mysterious sense, that knowledge of good and evil for themselves, which now they were required to receive upon the authority of God. Simple, therefore, as the elements of the temptation were, all of those great principles were involved in their probation, which have been illustrated in subsequent times in the most momentous trials of their descendants: the claims of Divine Law, the supremacy of the creative will, the obligation to universal obedience as the very essence of piety, and the rule of choice between the inducements of pride, passion or the allurements of falsehood, and the holy commandments of the Supreme.

The tree of life, in the midst of the garden, appears to have been accessible to Adam until the hour of his transgression; for we read that permission was granted to eat of every tree of the garden, with the single exception of the tree of knowledge. The effect of the tree of life seems to have been to repair perpetually the decays of nature, and to prevent the approach of death; so that, since we are given to understand the result of man's "putting forth his hand and taking of it," after his fall, would have been his "living for ever," we may undoubtedly conclude that Divine Goodness had destined for Adam, had he obeyed the Creator, the magnificent inheritance of IMMORTALITY.

It is scarcely necessary to discuss the disputed questions, wherefore the gift of eternal life was communicated through so extraordinary a medium as a tree in a mortal world; and whether, after a period of probation, the great ancestor of mankind would have been made "equal to the angels," and translated to heaven? It is of more importance to seize the leading ideas concerning the nature and the result of his moral probation.

We venture to suppose, then, that from the account furnished by Moses, a plain reader would naturally understand that Adam was not created under a definite sentence of death, as was the case with the remainder of the creation around him, since the boundless prospect of eternal life was open to him on condition of obedience during his trial. In other words, we should rest in the conviction, that the first man was not created absolutely immortal, but was placed on probation, in order to become so. Viewed as he was in himself, we behold a noble being,—the special "offspring" of the Divinity,—endowed with capacities for ruling over and subjugating the surrounding world, and for holding communion with God; but as to his origin, his "foundation was in the dust," and the image of the Creator was wonderfully impressed upon a nature but one remove above the "beasts which perish." His upright form and "human face divine,"

gave token of the presence of a spirit formed for intercourse with Heaven; yet his feet rested on the same vile earth which gave support to all the "creeping things" which it brought forth, and, like the inferior subjects of his dominion, "his breath was in his nostrils."

Thus was Adam placed in Paradise; midway between the angels and the animals, on trial for everlasting life; midway between mortality and immortality; midway between an existence which was as a shadow that declineth, a vapor that vanisheth away; and one, of which it should be beyond the powers even of angelic arithmetic to calculate or describe the duration. With what unutterable interest must the spectators in heaven have awaited the issue; but how far more important was it to ourselves! When we attempt to conceive of the heights and depths of blessedness which are necessarily associated with the very idea of a life prolonged to eternity in the image of God, of those "rivers of pleasure which are at his right hand for evermore," of that "far more exceeding and eternal weight of glory" which would have been the reward of obedience; and contrast all this with the sudden dishonors of death and corruption, in the "blackness of darkness for ever," with the awful alternative of everlasting destruction, like the brute or the worm, and the endless contempt of the intelligent universe at the remembrance of a name handed down for a "curse and a hissing," what mind can adequately comprehend the fearful and profound significance of the trial of Adam in the garden of Eden? But when, to such reflections on his individual destiny, we add the overwhelming consideration, that in his hand were placed, as it were, countless millions of similar immortalities, which he might gain or lose for his descendants, language shrinks from the endeavor to give utterance to that sense of INFINITE LOSS which is involved in the conception of his failure. To lose immortality for himself, was an event calamitous enough to bewilder the intelligent creation; but to lose it for a world, was an issue so tremendous as to move even the most Righteous Judge to the mysterious condescension of sacrificing his Son for its prevention.

These reflections, however, are founded upon the assumption of that which must be first more particularly investigated, the literal interpretation of the threatening held out to Adam on his admission into Paradise—"In the day thou eatest thereof, thou shalt surely die."

A person who had not previously formed any acquaintance with the commentaries of modern divines would, in all probability, be astonished to understand that the threatening of death was explained, by the New Testament revelation, to signify something different from a literal loss of life, something less than a dissolution and utter destruction of Adams nature as a man. It can scarcely be thought very likely that the terms of the menace would suggest, under all the circumstances, to an ordinary reader of those "common people" for whom the Bible was written, any other idea than that which has been assumed as the true one.—that the offender should endure the penalty of capital punishment, and forfeit the prospect of immortal life for his sin, *in the day* when he ate of the forbidden tree. There seems to be nothing in the language employed which could have conveyed to an ordinary reader, one would think, any other conception than that the punishment for the transgression was *imme-*

diately destruction. There is no intimation of a prolonged existence to be afterwards permitted, either in time or eternity; for the threatening is brief, direct, decisive; "In the day that thou eatest thereof, thou shalt surely die." Since Adam was not yet immortal, the signification could not be, as is sometimes supposed, that in the day of his sin he should "become mortal," (for that which is not yet immortal, incapable of death, must be mortal already,) and, therefore, nothing remains except to receive the terms in their grammatical sense, "In the day, the very day, of thy transgression, thou shalt be destroyed from the presence of the Lord."

It will probably be admitted, that the sense in which the first man would have understood the threatening of death was the true one; for it would be difficult to reconcile it either with the justice or the mercy of the Almighty, if He were imagined to deliver the sanctions and menaces of His holy law to a newly-created and most feeble being, in enigmas, which were beyond the grasp of his faculties, and whose real meaning surpassed in horror the apprehension of every intellect but the Omniscient. Now it would appear, so far as we are capable of forming a judgment in this case, that unless Adam were inspired with the knowledge of a different signification, he could affix no other interpretation to the word "death," than that to which he was accustomed, when he employed it in relation to the mortal system around him. Life and death must have been opposites to him, as to us; and surely, in the infancy of language, and the awful crisis of a world, we can scarcely imagine that words would be employed in a curious metaphorical sense, altogether opposed to their plain, primary signification. With whatever facility, therefore, the readers of modern times can dismiss the clear notion of death in the employment of the term, and substitute that of misery ever-during, to the exclusion of the idea of destruction, we cannot impute the same extraordinary process of thought to the protoplast, but must conclude that, beyond all reasonable contradiction, he would have understood the threatening to convey the terrific conception of a dissolution of his nature for ever.

And when we add to this, the reflection, that in all probability Adam had no distinct idea of his soul, as capable of a separate existence, apart from his body, but conceived of it as his life, using the same term to express the two different conceptions of *breath* and *spirit*, we shall find a still greater difficulty in supposing that he could have been metaphysical enough to conclude that death *signified death* for his body, and everlasting life in misery for that "understanding which was in his inward parts." But if Adam could not have understood the threatening thus, without some special revelation to enable him to do so, and if that revelation does not appear in the record, it assuredly follows that we have no right to make a gratuitous supposition of its existence, but must interpret the words so as to avoid the otherwise inevitable impeachment of the preventive justice of the Supreme. For if the Chinese government, in a land of but semi-civilization, considers itself obliged to read to the people, periodically, the criminal code, in order that they may know exactly what to expect as its punishments, it would ill become us to impute to the Highest Tribunal in the universe a concealment of the true meaning of that tremendous sanction of law, under which Adam in Paradise commenced his probation.

Yet, notwithstanding the existence of these arguments, and of abundant controversy in their favour, this threatening is metaphorically understood by the churches in modern times. It is alleged by eminent divines, whose names must ever be mentioned with the highest respect, that whether Adam understood the meaning or not, the menace of death conveyed the compound idea of literal dissolution for his body, called temporal death, and of everlasting existence in misery for his disembodied soul. This latter portion of the curse is denominated spiritual death, and is conceived to combine the triple notion of eternal life, moral degradation, and consequent misery in alienation from the Father of spirits. It was supposed to follow necessarily, as a consequence from the immortality of the soul, which was itself an appointment of God; and in respect to the term "death," by which it was denoted, it is further alleged, that it was "the most eligible to express such an idea in the whole extent of language." By these interpreters the expression, "In the day thou eatest thereof thou shalt surely die," is taken to signify, not death in the day of transgression, but only a liability to death of the body at some future time; so that the life of Adam being prolonged, and a race in his own image springing from him, that race is born "by nature children of wrath," which of course, on this theory, may be received as conveying the idea, that they are born liable not only to death of the body, but also to everlasting misery of the soul, or death "in all its senses."

(To be Continued.)

BIBLE EXAMINER.

PHILADELPHIA, MARCH, 1851.

BIBLE EXAMINER. "Second Edition," for February.—By special request, we published some thousands extra of the February Examiner. If any wish to scatter them, they can be had *without charge*; but we solicit donations, from any who are able, to help meet the expense. All communications for these must be made without expense to us.

"ALL SOUL."—What is "*all soul*?" S. B. Loomis, a correspondent of the True Wesleyan, of February 15th, in commending books published by that denomination says:—

"And there is Lee on the Soul. The book itself is *all soul*; a dead shot on the new, vamped infidelity of this age of new things."

There are a few things in this short sentence we will just notice, inasmuch as the Wesleyan says "HEAR BROTHER LOOMIS." We do "hear him:" and first, his character of the book—"It is *ALL SOUL*." Of course, in this case, the Wesleyan is good authority in defining "*soul*." Its definition of it is—"That it is a simple essence, immaterial, uncompounded, and indivisible." "Lee on the Soul," then, is first, "immaterial!" *not matter!* Very well, we will not quarrel about that; it may be so. What next? Why, it is "*uncompounded*:" not put together; it always existed just as it is! Well, that may be so. But then the book is improperly named,

for that which is uncompounded had no beginning—it is not a production of any being. No finite being can produce an uncompounded thing, whatever the Infinite might do. "Uncompounded!" that is, it is *nothing*. Very well, perhaps "Bro. Loomis" is right. But "the soul is indivisible:" that is—it cannot be separated into parts. We believe, however, that "Lee on the Soul" is divided into several parts, or chapters. If not, "Anthropos" has *dissected* it, and found it susceptible of being divided. If any doubt this, let them procure "The Unity of Man—A Reply to Luther Lee, by Anthropos," published at our office; price 15 cents. If that does not convince them that "Lee on the Soul" is not "*all soul*," it will at least satisfy them that Lee's definition of soul is not correct.

Second.—"The book is" not only "*all soul*," but, says "Bro. Loomis," it is "a dead shot on the new, vamped infidelity," &c. Now, as "the book" is an attempt to show that all men are immortal, without any regard to the fact of their being in Christ, in the opinion of "Bro. Loomis" to teach and preach Christ as our life, in whom alone we have immortality, and out of whom all will perish, is "*infidelity*." He must have strange notions of infidelity. He has probably mistaken the serpent's preaching for the gospel. We affirm, in contradiction to the "old serpent," and all his admirers, "the *soul* that sinneth, it shall die."

This truth forms the sum total of what "Bro. Loomis" is pleased to call "*new, vamped infidelity*." In other words—a dissent from the old serpent is infidelity, in his opinion. Well, "Lee on the Soul is a dead shot on" *such* "*infidelity*." It happens, however, that men differ in opinion, and not a few think the "dead shot" killed by *rebounding*. Be that as it may, we know that what "Bro. Loomis" is pleased to call "*new, vamped infidelity*" does not show any signs of being "*dead*," or dying; no, nor of ever having received a wound. So far from it, it never has been in a more lively and flourishing condition than at present; and is likely to live and grow while the truth of God remains, that the sinner "*shall surely die*."

QUESTION.—*Brother Storrs*—I see that you and Brother Marsh, as well as many others, quote Daniel 7th, 27, as though the "*people of the saints*, were the saints." Are the children of Silas Cook, Silas Cook? or, in other words—do they not include the same as Romans 4th chap, 4th and 5th verses?

SILAS COOK.

"The children of Silas Cook" are not "*Silas Cook*." Yet, the connection in Daniel seventh indicates, we think, that it is "*the saints*," themselves, to whom "*the kingdom*" is given. In verse 18, it is said—"The Saints of the Most High shall take the kingdom," &c. Verse 22 it is added—

"The time came that the saints possessed the kingdom." Then at the 27th verse, as it reads in the Septuagint, it is said—"And the kingdom, and the power, and the greatness of the kings that are under the whole heaven were given to the saints of the Most High," &c. This language corresponds with the 18th and 22nd verses, and seems to be the true sense of the passage. If Bro. Cook thinks otherwise he has a right to do so.

ASLEEP IN JESUS.—Just as our last paper went to press, we were called to the sad office of closing the eyes of one of our beloved brethren, in this city—Henry Reiter. His death was sudden; being in usual health till the last twenty-four hours prior to his decease. We knew nothing of his sickness till called to his house, about one hour before he breathed his last. We stood by and closed his eyes with a melancholy feeling, but in the lively recollection that Jesus has said—"I am the resurrection and the life." His sickness was short, and painful in the extreme; but he expressed himself resigned, and that he had been living for such an hour. He has left a deeply afflicted widow, and a babe. We, as a church, deeply feel his loss. Always in his place, and a leading singer, we cannot but observe his vacant seat. But we bow in submission to the will of God, and wait for that day when our "*brother shall rise again.*" He fell asleep in the full belief of the resurrection at the last day, and that till then he would sleep. Nor is there any other "gloom" in the idea of unconsciousness in death than what God has been pleased should hang about the penalty of the first transgression. Our Creator and Law-giver never designed that death should be pleasant; were it so, it would fail to be a *penalty*. But our gracious God has bid believers in Jesus to look beyond death to the resurrection: that is our hope, and to be realized only at the return of our Lord from heaven. "Wherefore comfort one another with *these words*;" not with the vain imagination that our friends have gone to heaven when they die. No; they "sleep in Jesus;" if no resurrection, no hope. But, blessed be God, "If we believe that Jesus *died and rose again*, even so, also, *them that sleep in Jesus will God bring with him*" from the dead; for, "the God of peace brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep;" and it is from thence he will bring, in the last day, all the members of Christ's body.

"A HISTORY OF THE SPIRIT RAPPINGS in Cincinnati and other places," etc.—We have received this pamphlet, on which we had to pay fifteen cents postage; just *fifteen cents* more than it is worth.

And then we had to tax ourself several hours reading to plod through it. The author of the work let out the secret of his superstition in few words, in his "introduction." He says:—

"In the statement that *mind, escaped from the body*, does communicate with mind yet in the body, there was nothing that conflicted with any *theological notions* I held, and whenever I witnessed 'manifestations' that I was satisfied were not produced by mortal agencies, *I was prepared* to believe that they might be 'spiritual manifestations.'"

His "theological notions *prepared*" him to believe that the Serpent's lies were God's truth; for God has plainly declared "there is *no knowledge* in she'ol"—the state of the dead: but the Serpent boldly affirms, "Ye shall not surely die"—the "mind escaped from the body;" has intelligence, and can "communicate with mind in the body!" We have only room now for two extracts from the work before us. In one communication, recorded page 79, we have the following:—

"The 'manifestations' that had been made, and those which were immediately to follow, with convincing power, were forerunners of that time prophesied in holy writ, as the second coming of Christ. *He would be manifested with his holy angels through those circles of spirits*, which shall cause the demonstrations spoken of."

Here is a professed respect for "holy writ," but a blasphemous assumption that Christ is to be manifested "through those circles of spirits" who are making these "demonstrations." That they are "forerunners of that time prophesied in holy writ as the second coming of Christ," we do not doubt; not, however, because they say so; but because "holy writ" prophecies of a character making "manifestations" with "all power and signs, and lying wonders; and with all deceivableness of unrighteousness *in them that perish*" * * * who "should believe a lie: that they all might be damned who believed not the truth," &c. When Christ actually comes he will destroy this man of sin, now working and making "manifestations;" and with him, all his devotees, for their rejection of the truth of God.

Compare the foregoing extract with the following, found on page 136 of this work. It is among questions to and answers from these spirits "*through*" whom "the second coming of Christ" is to take place:—

"Question. Do Spirits worship a superior being? Answer. They all reverence perfection in nature, and acknowledge a superior power, or the *great Positive*, but know nothing about a being that they must both fear and love, as taught by orthodox creeds of the day."

Here is a plain denial of the "being" of God. Truly "there is no *fear* of God before their eyes," nor "love" to God either. In the same catalogue of questions and answers is the following:—

"Q.—Is the spirit of a human being ever lost?"

A.—Never. All that once live, always live, and grow better and brighter in the spiritual state."

Here is the "Peace and Safety" cry. And Paul saith—"When they shall say peace and safety, then sudden destruction cometh upon them * * and they shall not escape."

We have not time to notice this pamphlet any further now; and the general subject we must let come into our articles on "Mysterious Rappings," which will be continued in the Examiner a while longer, or as long as in our judgment it is necessary to expose this last Satanic "demonstration," and guard our readers against being ensnared in this "mystery of iniquity." Yet we have no safety only by cleaving closely to "the Lord Jehovah, in whom is everlasting strength."

*
"HERALD OF THE KINGDOM AND AGE TO COME: A Periodical devoted to the Interpretation of the 'Law and Testimony,' and to the Defence of the 'Faith once Delivered to the Saints.' By JOHN THOMAS, M. D., Richmond, Va."—Such is the title-page of a Periodical commenced by Dr. Thomas, since he returned from his long absence to England. Terms, \$2 00 for twelve numbers, containing about the same amount of matter as the Examiner. We presume it will be conducted with ability, though we have not had time thoroughly to examine the first number since its reception.

"MYSTERIOUS RAPPINGS."

[Continued from page 10.]

We have long had suspicion that clairvoyance, especially that induced by Pathetism, was the result of connection with "evil spirits." We say *evil* spirits, because, it does pretend to make developments of spiritual things and of scenes in heaven and elsewhere, which, if real, can be no less than *revelation*; and as the volume which we, as christians, acknowledge is really a revelation from God winds up with the most awful denunciation on such as "add unto these things" (Rev. 22: 18,) we are satisfied none but "evil spirits" will attempt any such additions. But clairvoyants and the "knocking spirits" are professionally giving higher revelations and more full than the Bible does. Take the following example: it is found in "The Spirit Messenger," page 76; in speaking of "the spirit in its relations to the body," it says:

"When by any natural tendency, or the direct influence of a foreign person, the system of an individual is demagnetized and thrown into an unconscious state; when the subtle fluid which unites the spiritual with the material is so withdrawn that the senses are buried in entire oblivion, and no impression is conveyed through them to the organs of the brain, the soul then awakes to an innate con-

sciousness, acts independently of the bodily organization, and lives in a higher world of thought and feeling." * * * * "These evidences of the independent action of the soul, have been given to a greater or less extent in all ages; and were the manifestations of this truth in our day and generation, so carefully noted as were the dreams and visions of ancient prophecy, we should soon compile another volume replete with inspiration OF HIGHER IMPORTANCE than is found in pages now deemed so SACRED."

The emphasis on this extract is ours, that the eye of the reader may see at once the spirit of these new developments. It is not merely to supersede the "sacred" Bible, but to give something of "higher importance." That is its aim; and to "exalt itself above all that is called God, or that is worshiped." None but "evil spirits" can do this; and the expression "another volume" is very significant; and shows that Paul was truly inspired of God when he spoke of "another gospel;" and said, "If any man, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be ACCURSED."

Mr. Sunderland—in the Spiritual Philosopher, page 58, in his address "To my Spiritual Children," by which, as we have before said, he means those who have come under his influence by Pathetism, or magnetism—makes the acknowledgment and glories in it, that he was aided by invisible agents in the wonderful feats he performed by Pathetism and clairvoyance. After speaking of the benefit he had conferred by the relief or cure of various diseases, he adds:

"Nor is this all, nor, indeed, is it the best, the chief good, you have realized from Pathetism. You are conscious of having had your mind developed into superior degrees of goodness and truth. You are more happy, more contented, more grateful, more hopeful. And, O, how my spirit swelled with emotions of satisfaction, when I was told by a 'Host of Spirits,' with whom I conversed in Auburn, Aug. 9, 1850, that they had often been present at my lectures in Boston, Philadelphia, New York, Providence, and other places: attracted by the approach of those spirits whom I had pathetised into a state of TRANCE!" * * * "Those spirits also assured me that they had stood by me, and witnessed the surgical operations I had caused to be performed on my entranced children, in my public lectures on Pathetism! Yes" * * "they had" * * "been present, rejoicing in the assistance they were enabled to afford me, in rendering my patients insensible to pain," &c.

We give this extract to show, what we have long suspected, that some kind of invisible agents were concerned in this matter. Mr. Sunderland thinks these agents are good spirits; we have no doubt they are "evil spirits;" now more fearfully than ever transforming themselves "into angels of light" and as far as possible into angels of love—to deceive men, and thus more easily to captivate, and lead them to place implicit confidence in their revelations and "mandates." Thus far they have

gone, and "prevailed" with our old friend Mr. Sunderland. What they bid him do, he performs! What they prohibit, he avoids! Thus, for example, in the *Philosopher*, page 89, he says:

"The *Spiritual Philosopher* was originated in the Spirit World, and is conducted under the direct supervision and advice of 'Hosts of Friends in the first, second, third, fourth, fifth, sixth, and seventh spheres above.' It belongs to the *Spirit World*, and is the first paper ever published, expressly designed for giving 'Responses' from the 'Higher Spheres of Intelligence.'"

This language is strong—it speaks for itself. Mr. Sunderland is *only an agent!* The mandates of his employers are to be strictly obeyed; their "DIRECT SUPERVISION" is not an unmeaning thing! His consecration to what he calls "the good and the true" among them—and no others presume to approach him!—is *perfect and entire*. No Christian could be more entirely consecrated to "God and the Lamb." Henceforth, "in the love" of these spirits he "*lives and moves and has his being*." See his prayer, which we have recorded. It is true, for a time they may not allow him to think that they are doing anything more than to "*advise*" him; but that will only tend the more fatally to hide their evil character and designs. It must and it will ultimate—unless he is aroused to a sense of his danger—in his *unqualified* submission to their mandates. We say not these things in any other spirit than that of kindness and good will to him. We love him still, notwithstanding the awful precipice on the verge of which we see him stand. It is true, we *fear* he is too far gone for recovery; still we have a lingering *hope* that his eyes may yet be opened to see "the *TRUE Light*"—viz; Jesus Christ—which, it is most manifest, he has lost sight of, and beholds no more. O, that God, the Father of our Lord Jesus Christ, may, in infinite mercy interpose to call back our old friend, and once a beloved brother in Christ, from the pit to which he is hastening as a bird to a snare. But if he is not arrested, we have hope, and a certainty, that others, who might have been ensnared as he is, will be saved by our effort to unveil this embryotic development of the last and terrible "*Anti-Christ*"—the *REAL "Man of Sin."*

(To be continued.)

MR. SUNDERLAND'S BELIEF.—The True Wesleyan of Feb. 8th, contained the following item of information:—

"REV. GEORGE STORRS ON SPIRITUAL KNOCKINGS.—Our old friend, Bro. Storrs, in his *Bible Examiner*, is reviewing Mr. Sunderland's spiritual knockings. He has made some very just remarks, but in one matter of fact he appears to labor under a mistake. He says of Mr. Sunderland's conversion to the new spiritual theory,

"It will be seen that he was prepared for it by his belief in the natural immortality theory."

Mr. Sunderland was not a believer in the natural immortality of the soul, or in any other immortality of humanity at the time of his conversion. He did not believe that man possesses a soul. He told us, in our own office, that man has no spiritual element in his composition, and that what we call the mind, is only a function of the brain. When he got converted to a belief in the spiritual knockings he called at our office and told us the result of his visit to the room of the spirits, and we charged home upon him his former denial of the existence of spirits, upon which he confessed that his former declaration was an error, that he was now convinced by the spiritual knockings that man has a soul, which lives after the body is dead."

We give Br. Lee, of the Wesleyan, full credit for accuracy in his statement. We regret, however, that Mr. Sunderland is placed in such a position by it: for it certainly shows that he did not know what he believed. The following words of Mr. S., found in the *Examiner* for January, page 9, and quoted from Mr. Sunderland's own account of his conversion to "Spirit Knockings," place his views in a different light from his statement to Br. Lee. The words are these:

"My views of the *spirit-world*, since their death," [the death of his two sons, the last of whom died in 1841] "had taught me, indeed, how vastly they must have progressed in that sphere beyond what they could have reached had they remained here."

It was on this testimony, of Mr. S., that we said, in the language quoted from the *Examiner* by the Wesleyan,— "It will be seen that he [Mr. Sunderland] was prepared for it [conversion to spirit knockings] by his belief in the natural immortality theory."

Our readers can see that our statement was correct if Mr. S.'s *public* statement was to be depended on. Br. Lee says, his *private* statement to him was, that he was not a believer in the natural immortality of the soul, or in any other immortality of humanity at the time of his conversion to these "Spiritual Knockings." This certainly places Mr. Sunderland in an unenviable light. Perhaps he can explain. Deeply as he has fallen through the deception of the *lying* "spirits," we really desire that he may be cleared of the imputation of contradictory statements. We sincerely mourn over Mr. Sunderland's fall and apostacy; and earnestly pray, "if it be possible," that he may yet be brought to see that he is "crucifying the Son of God afresh," and bringing upon himself "swift destruction."

If Mr. S. did deny the immortality of the soul, as Br. Lee says, he did not do so because he learned it from the scriptures, as he should and might have done. Had he *thus* learned it, his "conversion to the new spiritual theory" would have been impossible from *spirit knockings*. When our faith stands in the wisdom and truth of God, it is not shaken by lying spirits who "go about seeking whom they may devour." Whatever Mr. S.'s belief was on

immortality, prior to his turning after these familiar spirits, it was not a faith founded on the Bible, but on Pathetism: hence he was so easy a victim.

"No immortality—no future life, except by the resurrection—and no endless life out of Christ"—and a firm persuasion of these truths as the teaching of the Bible—is a strong tower against all the assaults of Satan, with his legions of lying spirits, whether they speak, mutter, or knock.

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These Dialogues we republished some months since. They are Seven in number, making a Pamphlet of 60 pages, 12mo. Price 15 cents, with the usual discount to those who buy by the quantity. We know it is a work of great value, and ought to be placed in every house in the land.

The following is the Second in the Series.

Rufus.—Since I had the happiness of conversing with you, I have been searching the Scriptural proofs that man is immortal irrespective of character, but no explicit statements that such is the fact can be discovered by me. In the remarkable and correct language of Archbishop Whately of Dublin, "It is certain that the words 'life,' 'eternal life,' 'immortality,' &c., are always applied to the condition of those, and of those only, who shall, at the last day, be approved as good and faithful servants, who are to enter into the joy of their Lord." But do you not think that an argument in favor of man's unconditional immortality can be drawn from the fact that he is said to have been originally created in the image of God! Gen. i. 26. "And God said, Let us make man in our image, after our likeness."

Persis.—None, unless the Bible has explained the phrase "image of God" to mean immortality. 'Tis mere assumption that it designates man as an immortal being; for where, in all the volume, is it so interpreted? There can be no doubt that God is immortal—He "ALONE hath immortality"—and there can be as little that a creature, endowed with immortality, would so far have been made in his image; but what authority has any person to assert that this is the particular feature of resemblance between man and his Creator marked out by the language in question? Since God is a pure spirit—independent—self-existent—omnipotent—omniscient—infallible—irresponsible—unchangeable,—another person may select one or all of the other features in the divine nature, and maintain that man was produced with one or all of them, because he is declared to have been at first formed in the "image of God." Now, why select immortality in preference to any of the rest?

But, again, it is worthy of observation, that even if we were to admit "the image of God," in which man was created, to be immortality, a question arises, did he not lose this image through rebellion? does he not now need to be created afresh in the image of his Maker? Speaking of the Colossian Christians, Paul affirms they had "Put on the new man, which is renewed in knowledge after the image of Him that created him."—Col. iii. 10. If by man's creation in "the image of God" we are

to understand his being made immortal, from the text we learn that the Colossians had, through faith in Jesus, re-acquired immortality, which had been forfeited by our first parents in Eden; so that to explain the words "image of God!" to represent man as an immortal creature, is just to grant that immortality is conditional, not natural, to our race.

Rufus.—What do you think the most natural meaning of the phrase "image of God"?

Persis.—I would suggest that the proper answer is holiness; of course involving the creation and possession of the faculties necessary to a rational, accountable agent. Such, as far as I am able to determine, is the sense in which the Almighty used the words at first, "Let us make man in our image." Of course, it is not necessary to create faculties to men now, since they already are endowed with them—they only need to have them repaired and re-balanced; in other words, men need to be restored to holiness through the faith of the gospel. This is the image of God, according to Paul, in the verse quoted from his epistle to the Colossians, "Put on the new man which is renewed by knowledge after the image of him that created him;" to which we may add his words to the Ephesians, chap. iv. 24, "Put on the new man, which after God is created in righteousness and true holiness." To sum up the argument, 'tis plain that if the expression "image of God" originally intimated that man was immortal, the Holy Spirit, in the passage just quoted, assures us that immortality must be re-obtained by us, or else the phrase itself does not prove men to have been created immortal.

Rufus.—In reading the beginning of Genesis, when reflecting on the passage you have just explained, I had my attention called to another verse. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. ii. 7. May I ask you if any dependence could be placed on this declaration, in support of this popular doctrine of man's absolute immortality?

Persis.—No, Rufus, for the all-important word, "immortal," is not found in the verse. Had it read, "man became a living (immortal) soul," the question would not have admitted debate. Should any one lay down the principle that whatever anything becomes, it eternally remains so, I doubt not he might reason logically from this verse in favor of man's unconditional immortality; but I may leave you to judge if his reasoning would be solid and true.

Rufus.—Forbid that I should build my hope of immortality on such a foundation!

Persis.—While we are lingering a while at the commencement of the revelation, will you go with me and contemplate for a few moments longer the extraordinary arrangements and events of Eden?

Rufus.—With pleasure, I shall attend you in all your movements.

Persis.—Listen, then, to these words:—"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. ii. 16, 17. "And when the woman saw that the tree (of the knowledge of good and evil) was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with

her, and he did eat."—Gen. iii. 6. "And the Lord God said, behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and LIVE FOR EVER: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden, Cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life."—Gen. iii. 22, 23, 24.

A much longer examination than we can at present make of these verses, and of the whole record about the fall, would be necessary to clear up some points which are generally obscured; still a few observations of a plain character may not be altogether useless. And *first*, then, my Rufus will observe what man in Eden was a candidate for—It was IMMORTALITY; and I found this on the reason given by Jehovah, why man, after sinning, was debarred from the tree of life,—lest he should eat of it and LIVE FOR EVER. He was not immortal by creation, therefore. On no account would I assert that the living for ever of his soul was connected with the eating of the tree of life, though the fruit of it was likely intended to exert a greater preserving influence on his animal frame than is commonly supposed. "That man," says Archbishop Whately, "was originally created of an immortal nature, and that our first parents would have been exempt from death, but for a change introduced into their nature at the fall, is by some persons taken for granted very hastily. The Scripture account, in Genesis, rather implies the contrary: namely, that they were to be preserved from death, by the continual use of a certain medicine (as it may be called) appointed for that purpose,—the fruit of the tree of life: for we are told that man was driven out of Eden, 'lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'" But while it appears to have been designed to preserve his body, it seems also to have been a kind of pledge of that immortality which God held out to him as the splendid reward of continued holiness. To my mind, the following words of Richard Watson are, upon the whole, well based. "The tree of life was a kind of sacrament. As the promise of immortality was given to Adam, every time he ate of this tree by God's appointment, he expressed his faith in God's promise; and God, as often as he ate of it, sealed the promise of immortality to man. In this view, sin excluded man from the tree of life, as he lost his title to immortality." *Second*, you will also be led to understand the death threatened against disobedience; it was the opposite of living for ever, that is, ceasing for ever to exist, total extinction of being. This is the only natural meaning that the words "in the day thou eatest thereof, thou shalt surely die," will bear, and hence it receives from me an unhesitating reception. Unquestionably, the threatening of death was directed against the whole man, and not a part of him merely: as a being he was to die—to become extinct—just as he saw the inferior animals around him expire in death: and there is no reason to believe otherwise, than that all his ideas of dying were drawn from these spectacles occurring in the region where he was placed. "When Adam," says Jortin, "was told that if he offended he should die, he could not then understand by death a future punishment after death; but rather an annihilation of his soul, and a dissolu-

tion of his body, and a returning to the same insensibility from which he had been called into being." To interpret the words "thou shalt surely die," as equivalent to this, 'thy body shall return to the dust whence it was taken, and thy soul shall continue to live in endless agony,' appears to me, on mature reflection, exceedingly arbitrary and indefensible. 'Tis a question forced on my judgment, how could Adam understand continued and intensified existence to be signified by the word death, which expresses total cessation of existence? If death signifies life, then life may signify death; in a word, language might, on the same principle, mean anything, everything, or nothing, just as its user or expositor pleases. Tell me, does God speak in riddles to men? Does God choose language fitted only to mislead his creatures? What! do we not expect human laws and threatenings to be clearly expressed and easily understood; and how much more reasonable to expect, that those which issue from the throne of infinite intelligence and love, should possess these vital characteristics?

Rufus.—So that you would always interpret Scripture language literally, unless there is good reason to follow a different course?

Persis.—By all means. Assigning metaphorical and allegorical meanings to the plain terms of revelation has done immense damage to the souls of men and to the cause of God; it is high time such a pernicious system of interpretation were exploded for ever. Mr. Dobney gives the following canon of interpretation, and I believe it is valid and rational,—"That the literal sense is to be preferred in all cases in which it does not involve a contradiction of other parts of Scripture, or an absurdity, or any thing derogatory to the character of the Divine Being." Apply this rule to the words "thou shalt surely die," and the meaning will soon present itself to your mind. 'Thou shalt cease to be,' is obviously its simple and grammatical sense; and there can be no doubt that it was the merciful interposition of the mediatorial dispensation that shielded Adam from the execution of the sentence.

Rufus.—Truly, the idea of the complete extinction of his being is a melancholy thought; but it appears to me a much more natural meaning of the threatening than the one I have been accustomed to put upon it. Moreover, 'tis infinitely more like a Being whose name is "love," than to suppose, had mercy not prevented the infliction of the sentence, that he would have sent his erring child to interminable misery.

Persis.—The words of Theophilus of Antioch are striking, and, as they corroborate with the view involved, I shall read them—"But some one may say, Was not man created mortal? By no means! Immortal? Nor say we this. But my opinion is that he was neither mortal nor immortal by nature; for if he had been from the beginning immortal, he had made him a God. Again, on the other hand, if he had made him mortal, God would have seemed to be the author of his death. Therefore, he made him neither mortal nor immortal, as I said before, but capable of both, that he might advance to immortality, and by keeping the divine commandments receive immortality as a reward and become divine; but if, by disobedience to God, he should turn to the works of the flesh, he would become unto himself the author of his own death."—

Rufus.—The nature of man's soul, being spiritual,

could not militate against the idea of its literal destruction or death?

Persis.—By no means; for though we are entirely ignorant of the essence of spirit, as we are, in fact, also of the essence of matter, it would be far wrong to imagine that God could not put it out of being. Whatever exists in the wide universe, has no claim for continued existence on its Creator beyond his pleasure; and it is a dictate of sound reason, that he can destroy as easily as he can summon into being. If he cannot destroy a grain of sand or an archangel, he is able to create neither. Had it not pleased him, in adorable compassion, to provide a Saviour for man, the second best thing which God could have done, and he always acts according to the dictates of infinite love, guided by infinite wisdom, was to consign him to the non-existence from which he had sprung. "His tender mercies are over all his works;" and, I doubt not, that saying will be illustrated by his deeds of judgment, as well as by those actions which are of a more pleasing character.

Rufus.—At this moment it occurs to me there is a verse in the 15th chapter of 1st Corinthians, to which you will permit me to request your attention. It is verse 32.—"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for to-morrow we die."

Persis.—Had I not given this passage a careful examination before now, I should have preferred making it the subject of remark on some future occasion; but as I am not unprepared to deliver my mind regarding it, you will please to consider a few remarks: "What advantageth it me," or what reward can I expect for preaching the gospel and suffering in the cause of Jesus, "if the dead rise not?" as some of the Corinthian church were maintaining (verse 12); "let us eat and drink," let us indulge in any kind of pleasure we choose, "for to-morrow we die:" that is, as I humbly suggest the words mean—all is done with us, we cease to exist in the universe of God, we are as if we had never been. This appears to me the natural meaning of the terms. They bring before us in a vivid manner the idea, that in Paul's estimation, no resurrection implied not merely no immortality, but no future existence for any extent or duration. In this verse, the word "die" is parallel with the term "perish," in verse 18.—"They also which have fallen asleep in Christ are perished;" that is, are now totally extinct. Even Dr. M'Knight, who was a minister of the Scotch Established Church, makes the honest acknowledgment that this exposition is at least as probable as the one which supposes the writer to assert that they had gone down to quenchless misery. He says, in paraphrasing verse 18,—"Certainly, also they who have suffered death for believing the resurrection of Christ, are perished; they have lost their existence here for a known falsehood, and shall either have no existence, or a miserable existence hereafter.

Rufus.—Might not the apostle mean this:—Since no resurrection would necessarily prove that Jesus had not risen, and that therefore there was no hope of salvation for Paul, he might live in sin as he pleased, since his final ruin was thus inevitable? This view, permit me to say, deserves consideration.

Persis.—Perhaps the wisest method is to try the two theories—extinction of being, and endless life in suffering—and see which of them harmonizes best with the words of Paul, considering him merely

as a sincere, wise and upright man. On the supposition that he believed in the future literally everlasting misery of the unsaved, would he have used the expression thus—"Let us eat and drink (sin as we please), for to-morrow we die,"—earlier or later we must plunge into ceaseless woe. Considering the fact, with which he had every opportunity of being well acquainted, that there are degrees in the suffering, was it not of consequence for him to refrain from sin, so as, at least, to modify the coming judicial agony? His known sense and wisdom forbid the supposition that he could approve the maxim which he uttered. Was it consistent with the uprightness and benevolence of his heart, that he should, by uttering it, encourage others to become more guilty, and thereby to augment their own and his coming wretchedness? In his situation, even selfishness itself would have hindered him from following such a course of behaviour, as the one which he asserts it would be most natural to pursue were inevitable and eternal misery approaching. The second theory is, that Paul believed that if there was no resurrection, there would be no future state, and hence he said, "Let us eat and drink, for to-morrow we die,"—we shall in a little cease to exist. If he was certainly to become extinct, 'twas of no consequence how he lived; he knew the doom that was advancing, and in it his conduct could produce no change. This, to my mind, is the only theory which makes his language consistent; and therefore I understand him unequivocally to declare that, had there been no resurrection of the dead, his end, and the end of all human beings, was speedy, total, and everlasting cessation of being.

Rufus.—Then, assuredly, the apostle of the Gentiles did not believe in the natural or unconditional immortality of the human soul?

Persis.—He did not; and 'tis well, you will readily grant, for us to be of the same mind.

LETTERS.

"POPE GREGORY."—FROM DR. S. B. BARLOW.

New York, Jan. 1851.

GEO. STORRS:—Dear Sir,—I take great delight in comparing ancient and modern opinions, doctrines, and practices, and often find the ancients in possession of truths which the modern popular churches discard almost without exception. I will just refer you to one instance. The modern churches, almost, if not quite universally, discard the doctrine of man's loss of his natural immortality by the first apostacy; whereas the early Catholic church certainly held that doctrine undisputed. Quere. Does the Romish church still hold that doctrine? and if not, when was it dropped? The good Pope Gregory, in certain instructions, and in resolving of certain doubts respecting doctrinal matters, addressed to the pious St. Augustine, the first Christian Bishop of the British nation, as early as A. D. 597, expressly affirms the doctrine in question, and I believe I may venture to assert, without fear of contradiction, that very few, if any, more learned, pious, and orthodox men than Gregory have ever ascended to St. Peter's chair. It is not uncommon to hear very pious and learned protestant clergymen speak in very high terms of commendation of Pope Gregory, as a most learned, sound, pious and orthodox Bishop. I wonder what they would say if they knew he held such a heresy as that man, since the fall, had no natural

immortality? The following are some of his words: "For when our first parents sinned in Paradise, they forfeited the immortality which they had received, by the just judgment of God. Because, therefore, Almighty God would not, for their fault, wholly destroy the human race, he both deprived man of immortality for his sin, and, at the same time, of his great goodness, reserved to him the power of propagating his race after him." See Bede's Ecclesiastical History, Book I, chap. 27, A. D. 597.

Here the doctrine of man's loss of natural immortality is twice clearly affirmed, in only as many consecutive sentences, and I doubt not but some further search in other much neglected ancient works, may discover other plain assertions of the same doctrine. More perhaps, hereafter. In the meantime, wishing you all success in the setting forth of truth, I am your most obedient.

FROM C. M. RICHMOND.

Bro. Richmond is a Baptist Minister, as some of our readers will recollect, who, more than a year ago, embraced the glorious truth of Immortality and Endless Life only in Christ. He then lived in Western New York, but since removed to Indiana. His letter is cheering. Let the Lord be praised.

Peru, Ind., Jan. 24th, 1851.

BR. STORRS:—The impression is sometimes found to exist, that, to labor successfully for the conversion of men, it is essential to teach the doctrine of the *endless misery* of the finally impenitent. Against this error I wish to bear decided testimony. During a revival last winter, several men were converted to God, who entertained no such notion as *unending torment*. And one of them, at least, was driven from *universalism*, by the truth that man has no immortality out of Christ, and then he found himself prepared to lay hold on eternal life. None of them at the time of their conversion, entertained the doctrine of universal salvation. No immortality out of Christ is, indeed, the *sword of the spirit*, before which Universalism must fall.

I have had the privilege, recently, of laboring in a precious revival, in which more than *thirty* were hopefully converted to God. The principal labour devolved on myself and a brother, who, with me, believes the wicked will be "*burned up*." Of course we taught no *endless misery*. And the expressions—*immortal soul—deathless spirit—the soul that never dies, &c.*, were scarcely lisped by those who professed the common theory. And yet the work rolled on, and for three weeks, sinners were constantly inquiring what they should do to be saved. Twenty-five have been baptised. I wish to add, that *the difference* of my views, and those who hold to immortal soulism, was not made prominent, as under the circumstance, it would divert attention from the more important work.

THE WORK PROGRESSES.

The following is from a Baptist Minister, whose name we omit by his request, for the present:—

Jan. 4th, 1851.

DEAR BRO. STORRS.—I am grateful for the Examiner sent me gratis by some unknown friend. The information it gives, from Europe and our own land, on the life and death question, has interested me

much. Two years ago my attention was called to this subject, by your Six Sermons, and J. Foster's noted letter, and I have carefully examined it over since—have become convinced that the Bible and reason teaches the extinction of the wicked, after the judgment. I have not, as yet, decidedly preached my views, and am waiting till I can prepare a tract, giving the Bible on the subject, in a way I have not yet seen done. I take this course because I see no reason to change any other doctrine which I hold as a Baptist, and design to continue my standing in my denomination, or contend for it to the utmost. If labour is taken with me, it will elicit light, and I wish to be fully prepared to give it.

My plan for a tract is, to give the *number of times death, destruction, perish, &c.* are used in the Bible, in relation to the final doom of the impenitent—quote a few from both testaments to show their meaning, and also quote texts from the Old Testament, to show the meaning of the terms and figures used in the New Testament, which seem to indicate eternal wo to the lost—give the number of texts which thus indicate continuance in wo—the number of times *life*, instead *happiness* is used, with reference to the final state of the righteous.

For instance, Jer. 7: 20, and several other texts, show that "*fire not quenched*" proves just the reverse of what is generally drawn from this phrase in the New Testament—and shows the object must become extinct.

I find about 160 places where *perish, death, &c.*, refer to the final doom of sinners; and over 200 where *life* is used as above stated.

I shall have but little time to devote to the subject for a month to come, and only give you an outline of my plan, hoping you can aid me by some suggestions as to such a tract. I should not draw off *all* the texts in which these terms are used, but may quote to them.

I think also of trying to show the reasonableness and beauty of God's plan, in permitting sin in the universe, as seen in *annihilating* all finally wretched beings—compared with either the plan of *eternal wo and sin*, to a part, or the plan of *saving all fallen races*, or all our race.

Rom. 9: 22—4; Eph. 1: 18; 2: 7; and 3: 10, suggest the subject I speak of.

I cannot be convinced of the sleep of the soul, or materialism, and fear that holding this up so prominently, in connection with the second death question, will greatly retard, if not entirely prevent, the establishment of the latter doctrine. Blotting from the universe, *sin and wo*, is a subject, compared with which, all the other peculiar subjects discussed by Advent Brethren, dwindle to a speck. Pursue Moncrieff's plan, if we wish to gain ground fast in this doctrine, is my view. It appears to me Dobney only intimates the sleep of the soul, for the purpose of obtaining stronger proof of his great doctrine; and that proof enough exists without it. The sleep of the soul *will* appear a gloomy doctrine to the mass of Christians. I can now only thus refer to my views. I can see, as yet, no necessary connection between the two doctrines, but perhaps you and others do. I am open to conviction and divine light—am much rejoiced by the light I have obtained.

I wish White's work, on "*Life in Christ*," could be reprinted in this country. I find some private brethren of talents, in my own and other churches, who hold Annihilation.

If you should refer to this in your Examiner, please omit my name. I shall not want for moral courage to proclaim my views when the proper time arrives, and if I cannot be employed in a Baptist church, then I shall travel and lecture, to do away, as much as possible, the gloom spread over the christian world, and the slander offered to our God, by the doctrine of eternal torment.

FROM P. ALLING.

Norwalk, Ohio, Feb. 6, 1851.

BR. STORRS:—

I fully agree with you in the importance of the life and death question, especially at this time. It has truly come up at the right time, to save the little remnant of the elect from falling victims to the seducing spirits that are now rapidly spreading over the earth in their last great work of gathering or preparing the kings and inhabitants thereof, for the battle of the great day. It does look to me like God's own appointed means of safety; for let a person be fully established in the Bible truth, upon this subject, and he is at once armed and panoplied against their every attack: (that is, I mean so far as the rapping spirits are concerned.)

I have recently read the third and fourth chapters of Paul's Epistle to Timothy, with renewed interest, and from the light I now enjoy, am constrained to believe that amongst the multitudes (or heaps) of teachers that are "ever learning and never able to come to the knowledge of the truth;" may be included the popular ministry, who teach the immortal theory, and sustain the foundation of that fable, together with every grade of spiritualizers and spiritualism, down to the rapping spirits, all of whom withstand the truth relative to the speedy coming and return of our Lord and Saviour Jesus Christ, and the doctrines, as boldly as Jannes and Jambres (or the magicians) did Moses—"men of corrupt minds, reprobate concerning the faith." But thanks be to God, they will not be permitted to proceed much further; "for their folly shall be made manifest unto all men as theirs also was."—But O their end, their dreadful end! It makes me shudder to contemplate it. Their flocks of deceived ones, alas! alas! the deception will be discovered too late; their prayers will be unavailing after the master has risen up and shut the door. We must leave them in the hands of the Lord, who will do right, and make his righteous judgments manifest even in their destruction, to which my entire being responds, Amen!

I must dissent from your conclusions relative to the antichrist, or man of sin (2 Thess. 2.) being a personage, and yet to be developed. It is plain to my mind, that the mystery of iniquity began to work in St. Paul's day—continued to work during the existence of Imperial Rome, and was fully developed in Papal Rome, or when Papacy took her seat in the temple of God, &c.; and will remain there till destroyed by the brightness of Christ's personal coming.

FALLEN ASLEEP.

Portsmouth, Pa., January 29th, 1851.

Brother Storrs.—Our beloved brother, RUDOLPH FISLER, died on the 25th instant, of pleurisy, aged 57 years. He fell asleep in Jesus with the full assurance of soon being waked out of his sleep by the

descent of his long absent Lord, with a shout, and the voice of the arch-angel and trump of God. His faith was, that immortality was to be sought for by faithful continuance in well-doing, and to be put on at the last trump. He bore his affliction with great patience. He was like a lamb in meekness; spoke of his death with much composure; was quite rational to the last. I delivered a discourse at his burial from Job 14: 14.—"If a man die, shall he live again?" Yours,

N. BUCKINGHAM.

Books.—For a list of our Books, &c., see the Examiner for January and February. Especially we hope our friends will put forth a new effort to scatter the work of Dobney on Future Punishment. See notice of it in last Examiner. Some are doing well in orders for the *Abridged Edition*. Let it be scattered by thousands. Price only 25 cents.

The following is from an unknown person; but accompanied by substantial evidences of good will, viz: \$2 inside the letter, and a gold dollar under the seal so closely hidden that it was purely by accident we discovered it, and not for two weeks after the letter was received. Not the less acceptable on that account. The donor will accept our thanks.—EDITOR.

For the Bible Examiner.

BIBLE TRUTH.

Disburden'd of a theory false and vain—
Another atmosphere we seem to breath,
Nor is it fancy—but a joyful truth.
Immortal-soulism, with all its train,
Exchanged for Bible truth, hath passed away,
Like a vague dream, when reason is resumed.

Welcome—thrice welcome—cheering dawn of day,
Expelling darkness and the midnight gloom,
So long, so wide outspread o'er human hearts!
Thy rays unveil the sacred character
Of Him whose nature and whose name is Love!
Not a vindictive, but a gracious God.

Perfect in all his attributes, as seen
Held forth to view, in all his works and ways:
Infinite goodness, wisdom, power and love,
Lasting, Eternal and Unchangeable.

Alas! that vain philosophy should shroud
Divine arrangements in such mystery!
Expose to ridicule the sacred chart,
Left as our only guide to endless life!
Proclaim aloud, ye heralds of the truth,
Heaven's fixed purposes and firm decree
Is endless life, through Christ alone obtained;
And all the wicked must forever die.

Fearless, go on, wherever truth shall lead;
Expose the fables palm'd on men for truth;
Blind leaders of the blind, e'er long may feel,
Reflect, resolve, investigate, and see
Unbroken beauties in the sacred chain,
As link'd together by unerring hands,—
Renounce their dogmas, and defend the truth.
Your heart responds—so be it Lord.—AMEN.