

“THE THINGS OF THE SPIRIT OF GOD;”

An Essay

ILLUSTRATIVE OF THE UNSCRIPTURAL CHARACTER,

AND

HEATHEN ORIGIN,

OF THE

POPULAR TRADITIONS OF THE AGE,

CONCERNING

IMMORTALITY, HEAVEN, AND HELL:

AND SETTING FORTH THE TRUTH RESPECTING THESE THINGS.

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“Avoid profane vain babblings, and oppositions of science falsely so called; * * * for they will increase unto more ungodliness. And their word will eat as doth a canker; of whom are Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.”—*Paul to Timothy.*

“How say some among you that there is no resurrection of the dead?”—*Paul to the Cor.*

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”—*Paul to the Colossians.*

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"THE THINGS OF THE SPIRIT OF GOD"

SECTION I.

A GOOD RULE—BECAUSE ADOPTED BY THE FEW NO ARGUMENT AGAINST IT—THE "GREAT WISE, AND GOOD" OF NO AUTHORITY IN SPIRITUAL THINGS—"THE VOICE OF THE PEOPLE" NOT THE "VOICE OF GOD"—THE THINGS OF THE SPIRIT NOT REVEALED IN THE WORDS OF MAN'S WISDOM—SOME OF THESE SPECIFIED—WORDS OF THE SPIRIT DEFINED BY THE SPIRIT—PAUL'S DOCTRINE THE ANTIPODES OF THE ATHENIAN PHILOSOPHY.

It is a principle very generally adopted by a certain class of interpreters, that if a word or phrase be not used in Scripture the idea or thing of which it is the representative, forms no part of the divine revelation. Thus, they contend, that because the terms & phrases 'Trinity,' 'Triune God,' 'Eternal Son,' 'infant baptism,' 'infant regeneration,' 'Elect Infants,' etc, etc, are no where used in the writings of the Prophets and Apostles, the things implied by them are untaught by the Spirit of God. Elect, regeneration, baptism, Son, God, and Eternal occur in numerous places; this is admitted: but 'Triune' and 'Trinity' are never used in construction with the word 'God,' nor indeed are they to be found separate or conjoined, with any other words in the Holy Oracles; therefore, say they, the Spirit of God does not teach the dogmas conveyed in these phrases, and which are so strenuously contended for by the 'great and good men' of the several *Christian* Sects, as a part of that orthodoxy, or system of right opinions, without which a man cannot be saved.

This class of interpreters consists of few persons; yet, though almost infinitely outnumbered by those that differ from them, they claim that they alone

are right, and that their principle of interpretation is faultless. This is certainly high ground, yet it is consistent. Did we not believe in it, we would certainly not object to the correctness of the principle, because of the paucity of its adherents. We differ from them, however, not because the principle is unsound, but because of their partial application of it. If the principle be a good one, then it is good to apply it in all cases. But judging from their practice, they consider the universal application of the principle as *impolitic*. It is deemed inexpedient because, as it would seem, the application of it to some of their own theories would prove them fallacious. But, 'honesty is the best policy,' & it is expedient to apply a good principle of interpretation to the resolution of all words and phrases wherever they may occur in God's Book, although such an application uproot every theory implanted in our minds by the sectarian guardians and tutors of our early years. It is true, we are but few who dissent from the partial, disingenuous, and timid policy of these interpreters; but, few though we be, let them not consider that our position is untenable on that account: Let them not look upon their own things, but upon the things of others, for if we be few as compared with

them, they should remember, that our relative minority is not so great as their's when regarded in reference to the multitude of their opponents—for

'Numbers are no mark,
That you will right be found;
A few were saved in the Ark,
For many millions drown'd:'

'the Law and the Testimony,' and not numbers, and the authority of names reputed 'great and good,' are the marks by which alone it can be determined under the ascendancy of 'the Man of Sin,' whether the light of truth illuminate our understandings, or they be darkened by the thick clouds, which are suspended portentously over 'the Great City,' by the wine of whose spiritual abominations, the inhabitants of the earth have become inebriated.

If we ought not to be contemned by these interpreters because we are few, neither ought they to treat us contumeliously because we dissent from the theories of persons whom they may regard as wise, great, and good. A man may be wise and of understanding in the wisdom of the princes, or chief men, of this and past ages of the world; but this is wisdom and understanding which is under sentence of destruction and annihilation, for it is written, "I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent."

It is also written,

'He taketh the wise in their own craftiness;

And again,

'The Lord knoweth the thoughts of the wise, that they are vain.'

And again,

'Great men are not always wise.'

and 'good' as they may be, they are nevertheless fallible; for even an apostle saith

"In many things we all offend."

It behoves us therefore, not to 'glory in man;' for to those who are in Christ, and who walk not after the flesh but after the Spirit, it is written, 'all are yours; whether Paul, Apollos, or Cephas, or the world, or life, or death,

or things present or things to come; all are yours; and ye are Christ's, and Christ is God's'—1. Cor. iii. 21.

From these premises, we confess we can discover no reason why we should receive more readily the interpretations of the 'great, and good' of this generation, than those of the same class in the Apostolic Age. They are equally frail, equally liable to err, and the multitude which confers upon its leaders the attributes of wisdom, greatness, and goodness is as little competent to judge of true wisdom, greatness, and virtue as were the 'blind' of former ages, who were led by 'the wise and prudent' just as they happened to be led. The popular voice proclaims them 'great, wise, and good,' who minister most successfully to their prejudices and passions, which are in harmony with that 'strong delusion' which God has sent upon them 'that they should believe a lie;' 'because they received not the love of the truth, that they might be saved'—2. Thess. ii. 11. Some 'great men' think that 'the voice of the people is the voice of God; then, of course it is the voice of God which declares them wise, good, and great! This is doubtless very flattering to their vanity; but we cannot admit such an assumption. The 'voice of the people' declared Herod's voice to be the voice of a God; but the Angel of the Lord smote him; Herod accepted the flattery, but he soon became convinced that God spoke not through the inconstant multitude. No, my readers, the voice of the people is the enunciation of that fell delusion, which beclouds their minds, and which as covering is cast over them, and will continue to obscure and pervert their vision until the Lord of Hosts shall come and take it away, as it is written,

"He will destroy in this mountain (Zion) the face of the covering cast over all people. And the veil that is spread over all nations."

Were we sceptical, we would by no means object to the principle of interpretation in question, because it was at variance with the decisions of the great, wise, and good, of the popular party, nor would we condemn the few

interpreters who maintain it on that account. We remember that "great men are not always wise," and that though few, they may be right. Now all that we ask is, that they will treat us with equal candor. We admit their principle and contend for its application in all cases. This universality of application is objected to practically by men, whom it is their pleasure to style 'great, good, and wise;' but must we yield to this objection, because the ground we take is repudiated by them? Can these few interpreters consistently repudiate us as 'heretical and factious' because we try conclusions with their 'great, good, and wise men.' By the same justification with which they justify themselves against the condemnation of their 'great, good, and wise,' opponents do we claim exemption from their proscription. We hope then, that they will bear with us, and mete out to us such measure, not indeed such as they have received, but as they contend they have a right to expect from their 'great, and good,' opponents. And we would urge them the more to do this, as we agree with them in the principle, and do but invite them to apply it to practice in all cases. We invite them to practice what they teach; for if their principles be true, the universal application of them will do no harm to the truth.

Now, without controversy, we believe that 'the things of the Spirit of God,' are brought to light, or revealed, in such words and phrases only as in his wisdom he judges to be best adapted to convey them, and that he deliberately selects his words, and resolves them into such phrases and sentences as harmonize with the eternal and universal principles or laws of his dominion over things physical and moral. This constitutes the grand characteristic of spiritual language as contradistinguished from the words, phrases, and sentences, constructed by 'the Wisdom of Man,' in harmony with the hypotheses of his 'foolishness,' and ignorance of "the things of God." Hence the theological dialect of the Oriental and Occidental schools is a

compound of foolish words and phrases, which make a foolish language, the product of confusion, mythology, and perversion of the truth. Such were the words of 'the wisdom of the (archontes) leaders of the age' contemporary with the Apostles, in which the Rabbis of Israel and the Philosophers of the Gentiles expressed their theological conjectures. Their speech, or phraseology, was fit only to express the conceptions of the carnal mind in relation to spiritual things, and for illustration by fictitious comparison, such as fables, parables, or similitudes. It was necessary to reconstruct 'the words which man's wisdom teaches' and to cast them into the mould of the Holy Spirit's wisdom before they could give a faithful representation of 'the things of God.'

'The things of the Spirit of God,' before they were made known in the first century of the Christian Era, are styled *sophian Theou en musteereo teen apokekrummcneen* i. e. the wisdom of God concealed in secret. Concerning this hidden wisdom, Paul says, *oudeis toon achontoon tou aionos toutou egnooken* i. e. none of the chief men of this age had knowledge of. These were 'the secret things which belonged to God;' but since they have been made known by the Spirit to the Apostles, they have become 'the things revealed, which belong to us and our children for ever, that we may do all the things of his law'—Deut. xxix. 29. Now let the reader mark this well, that the Rabbis of Israel and the Philosophers of the Gentiles, who were the Archons, or princes, chief men, or leaders, of the time co-existent with the Law of Moses and the Apostles,—were entirely ignorant of 'the things of the Spirit of God,' as it is written by Isaiah, and quoted by Paul in a modified form,

'Since the beginning of the world men have not heard, nor perceived by the ear neither hath eye seen, O God, beside thee, the things which He hath prepared for him that waiteth for him.' Is. LXIV. 4.

'but' adds the Apostle, 'He hath revealed them unto us by his Spirit; hence

they are styled 'the things of the Spirit of God.' And here we would enquire, *what are the things which Jehovah hath prepared for him that waiteth for him?* Paul refers to them when he says, 'Do ye not know that the saints shall judge the world? Know ye not ye shall judge Angels?' 'We are temperate in all things that we may obtain an incorruptible crown.' The dead body is sown in corruption, it is raised in *incorruption*, it is sown in dishonor, and raised in *glory*, it is sown in weakness, and raised in *power*, it is sown a natural body, it is raised a *Spiritual body*.' As we have borne the image of the earthly, we shall also bear the image of the 'Heavenly Adam.' 'The dead (in Christ) shall be raised incorruptible and we (the living who remain at Messiah's Advent) shall be changed.' This Mortal (Body) must **PUT ON IMMORTALITY**.' 'That you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints.' 'We look for the Savior from Heaven, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like to his glorious body.' 'Giving thanks to the Father who has made us meet to be partakers of the inheritance of the saints in the light.' 'Jesus Christ hath abolished death, and hath brought life and [apharsian] Incorruptibility to light through the Gospel.' 'God will render to every man according to his deeds: Eternal Life, to them who by patient continuance in well doing, seek for glory, and honor; and (apharsian) incorruptibility.' These are some of the things of the Spirit—things relating to the Destiny of the righteous; to incorruptibility, life, glory, honor, power, a spiritual body, the Immortality of the mortal body, the glorious dwelling place of the saints, etc: things of which the chief men of this age, had no conception. They had, indeed, speculated abundantly, wisely, and learnedly on Heaven, Hades, Souls, gods, immortality, ghosts, and demons, but their 'wisdom was foolishness with God,' who *by his revelation* made foolish the wisdom of this world,' and thus made a show of it

openly that 'the thoughts of the wise are vain.'

As we have said, God did not make these things known in the foolish phrases of the wisdom of the wise men of the age. No, we find no such phrases in his revelation as the Immortality of the Soul, the Intermediate state of the Dead, the Transmigration of Souls, Particle of divine essence, disembodied spirits, going to heaven or angel's wings at death, etc, etc: and the reason is, because these phrases of human invention do not express the truth concerning the living and the dead. Hence, the Apostle says of the things of the Spirit, 'which things we speak, not in the words which man's wisdom teacheth, but' in words 'which the Holy Spirit teacheth (sugkrinontes) interpreting spiritual (things) by spiritual (words).'—1. Cor.iii. 13

The rule, then, is a good one, that *if the theological phrases of the schools be not used by the Spirit in teaching the truth, the things which men design to express by them, constitute no part of the revealed wisdom of God.*

Among the scholastic phrases we recited are 'the immortality of the soul,' and 'the Immortal Soul.' As we have said, these phrases are such as 'man's wisdom teacheth,' and although of great currency in that age, even as they are in this, and highly esteemed, yet they were repudiated by the Holy Spirit as inexpressive of the truth; and a different collocation of words adopted by which to make known the new doctrine of 'Life and Incorruptibility.' We do not deny that the Spirit speaks of 'souls;' but we say that he uses not the word 'soul,' in the pagan, papal, or protestant sense of 'immortal soul,' for if he did he would certainly have adopted the phrase. This is obvious from the use of the word in James v. 20.—'He that converteth a sinner from the error of his way, shall save a soul from death;'—does this mean, save an immortal soul from death; can a deathless soul die? Again in Ezek. xviii. 4.—'The soul that sinneth it shall die;' is it an immortal soul that shall die? And again, of Messiah it

is said in Isaiah liii. 10—'Thou shalt make his soul an offering for sin,' and in verse 12—'he hath poured out his soul unto death:—Was it an immortal soul poured out unto death, or was it not Messiah's blood, in which was the life of his flesh, that became a sin offering? From these few passages it is clear, that the word 'soul' is not used by the Spirit in the sense of an 'immortal soul,' as the chief men of the age suppose.

The truth is, that the word 'soul' is used in the scriptures in a great variety of senses, in other words, we cannot say that *soul* means blood or life, and that it is to be thus interpreted wherever it occurs. *Its textual signification depends on the context.* This will give the true, or spiritual sense; not of *soul* only but of all other words taught by the wisdom of the Holy Spirit, for the Spirit interprets his own terms.

'But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him.' He styles them 'untaught questions and speculation,' because they are at variance with the wisdom of the leaders of the age, in the jargon of which, as delivered from the theological chairs of schools and colleges, he has been indoctrinated. They are indeed 'untaught' in his 'vain philosophy,' and unfortunately, 'he cannot have a knowledge of them, because they are, spiritually discerned,' that is, these things of the Spirit can only be examined by the light thrown upon them, not by the fleshly wise, but by the Spirit in the prophetic and apostolic writings. This light the natural man excludes from his understanding by a perverse adhesion to the traditions of 'the disputers of this world,' who have elaborated speculations on soul and spirit and heaven without regard to, and subversive of the teaching of the Spirit. Having hewn out to themselves broken cisterns which will hold no water of life;—having invented many crude theories, they labor to conform to the doctrine of Jesus to their ideal flights; but the truth will not harmonize with

fiction; hence they denounce it as 'foolishness,' and its advocates as 'pestilent' and 'mad.' The natural man loves darkness rather than light. For this reason the philosophers of Athens mocked the Apostle of Jesus Christ. He made known to them a 'new doctrine' of 'Life and Incorruptibility.' They taught that all men had immortality; but he declared, that 'God only hath immortality:—they, that the divine soul in man was immortal; he that the dead body should put on *immortality*:—they declared, that death dissolved the union between the immortal soul and the mortal body never to be restored, and at that crisis the soul sped its way to the region of everlasting light; he announced, that the dead should be raised to life eternal at the appearing of the Judge of the living and the dead. 'And when they heard of the resurrection of the dead, they mocked him.' If their theory were true, the resurrection of the dead was an absurdity; for if when the immortal soul 'bursts the cerements of its prison house' it is translated to the region of everlasting light, the resurrection of the dead body to life would be of one making two persons; one in heaven, the other upon earth; besides if the immortal soul be the man, upon their hypothesis, he went to God at death, which was all that could be desired. Assuming that their's was the true wisdom, they rejected 'the things of the Spirit of God,' with contempt; and 'professing to be wise men they became fools,' and by their folly missed the prize of life and incorruptibility by a resurrection from the dead.

Unless they will condescend to receive the wisdom which is from above, this will be the unhappy lot of the chief men of this generation. They have imbibed from their nurses and tutors before they could discern between truth and error, the crude speculations of the natural man of the pre-apostolic age. These theories have become a part of themselves, and as adorable as immortal self. Being thus thoroughly imbued with 'the wisdom of the wise and the understanding of the prudent,' when they read the word

of life, they can discern nothing in the words 'soul,' 'spirit,' 'heaven,' 'immortality,' etc, but the things which 'man's wisdom teacheth.' But God's thoughts are not as their's; neither is he bound by their decrees. 'His doctrine drops as the rain, and his speech distils as the dew;' they are peculiar to himself. wise, consistent, and true, and reveals things of which all antiquity is previously silent. Pained at the absurdities palmed upon the world for truth, we aim to disentangle 'the things of the Spirit of God' from

the meshes of the vain philosophy of the Schools; and though we cannot flatter ourselves that multitudes will be emancipated from the thrall of learned ignorance and folly, yet we do hope that we may be able to open the eyes of some, that they may see out of obscurity and spiritually discern wondrous things out of God's law. But should success not attend our well meant endeavors, we shall yet have the satisfaction to be derived from the conscientious discharge of our obligations to God, our neighbors, and the truth.

SECTION 2.

DOGMAS OF THE "WISE MEN," "SCRIBES," AND "DEPUTERS," OF THE APOSTOLIC AGE.

1. The Oriental, or Gentile Philosophers of Asia, taught that the earth, originally dark, was constituted, and populated with men and the lower animals, by one DEMIURGUS; a deity of a subordinate nature and rank to the Supreme Being, whom they styled BUTHOS, and who inhabits the AIGON PLEROMA, or Everlasting Region of Light.
 2. They taught, that after he had formed men, Demiurgus communicated to them 'particles of the Divine Essence,' which particles are the immortal souls of a kindred nature to the Deity, and without which, though living men, they would have remained destitute of reason and uninstructed, except in what relates to mere animal life.
 3. They maintained, that while he continued in this world, man was compounded of two principles acting in direct opposition to each other: the one, an earthly, corrupt, and vitiated body; and the other, a Divine Soul, derived from the region of purity and light.
 4. That this pure, intelligent ethereal and immortal soul, being through its connexion with the corrupt and vitiated body, confined as it were within a prison of matter, was constantly exposed to the danger of being invol-
- ed in ignorance, and acquiring every sort of evil propensity, from the impulse and contagion of the vitiated mass by which it was enveloped.
5. That to extricate these immortal souls from the evil matter in which they were confined, BUTHOS, the Supreme God, sent inspired teachers into the world, much to the displeasure of DEMIURGUS and his associate genii, who had rebelled against Him. Those divine particles of the Deity, which listened to the calls of BUTHOS by his messengers, they supposed, to be directly borne away on the dissolution of their bodies, pure, ethereal, and disengaged from every thing gross or material, to the immediate residence of God himself.
- "Borne on Angels' wings to heaven
Glad the summons to obey!"
6. That those ethereal and immortal particles of the Deity, which would not listen to the admonitions of their Kindred Essence, were denied the hope of exaltation to the skies, and could only expect at death, to migrate into new bodies, either of reptiles, beasts, or men as might be best suited to their base, sluggish, and degraded condition.

7. That when the work of setting free all those souls should be accomplished, so that none of them should be lost but all restored to the divine Essence, from which they originally emanated, BUTHOS, they supposed would dissolve the fabric of this lower world.

Such was the creed of the magicians, astrologers, sorcerers and chaldeans of the ancient oriental world. It was a part of the wisdom of the princes of that age, which God has proved to be vain and foolish. It was the parent symbol of western lore; in other words, it gave birth to 'Jewish Fables,' and Grecian Philosophy. The 'science' of the Chaldeans & Egyptians, falsely so called, was transferred to the Isles of the Gentiles by the Greeks. On the north, south, east and west of Israel's Land, the people dwell in the land of the shadow of death, and walked in darkness.' Their teachers, notwithstanding their 'wisdom and understanding,' their science and philosophy were 'blind leaders of the blind.' They knew nothing as they ought. Their notions about God, souls, immortality, religion were consummate foolishness as the word of God declares. Paul refers to them when he says, 'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ'—Col. ii. 8.

This caution which the Apostle gave the Disciples at Colosse was very important; but it was a caution which they did not regard. It was this same 'philosophy and vain deceit,' which had subverted the truth among the Israelites in the ages before the birth of Messiah. 'To them were committed the Oracles of God;' but these were made of none effect by the traditions which they received from the Chaldeans, Persians, Greeks, and Romans under whose sovereignty they successively passed. The darkness overpowered them; as it is written,

"There is none that understandeth

They are all gone out of the way,"

They embraced the traditions of their rulers, who spoiled them with mythological 'philosophy and vain deceit after the traditions of men.' So long as they continued satisfied with the Law and the Prophets, their spiritual language remained pure, and uncorrupted by the phrases which 'man's wisdom teacheth.' 'They spoke not of immortal souls in heaven or in hell,' as is plainly testified by a certain writer, who says, that 'before the Captivity and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the deceased as to their happiness or misery. They spoke of it simply as a place of silence, darkness, and inactivity.' Appendix to New Version page 55.

This remark is true, as is manifest from the Holy Oracles. In these the style is, '*the Dead know not anything*, neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished, neither have they any more a portion for ever in any thing that is done under the sun:' 'there is no work, nor device, nor knowledge, nor wisdom in the grave [besheol] whither thou goest'—Eccles. ix. 5, 6, 10.—In Ps. cxi. iii, it is written concerning Messiah, 'the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.'—Also in Ps. lxxxviii concerning the resurrection, it is written, 'Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be shown in the grave? Or thy faithfulness in destruction? Shall thy wonders be known in the dark? And thy righteousness in the land of forgetfulness?' And in Ps. vi. it is written, 'in death there is no remembrance of thee, O Lord: in the grave [besheol] who shall give thee thanks?' And to Abraham the Lord God spoke, saying, 'thou shalt go to thy fathers in peace: thou shalt be bu-

ried in a good old age. Abraham did certainly not go to his own 'bosom,' but 'to his fathers' of whom Terah was an idolator! Was Terah in heaven?

Where Terah was, there was his son Abraham, sleeping in the dust till the Lord his God should raise him from the dead.

SECTION 2.

DOGMAS OF THE WISE MEN OF ISRAEL.

The principle sects of philosophy among the Jews were the Essenes, the Sadducees, and the Pharisees, which arose among the people after the restoration of the State under Ezra and Nehemiah.

1. Of the **ESSENS**, Josephus says that 'their doctrine is this, that bodies are corruptible, and that the matter they are made of is not permanent; but that the souls are immortal, and continue for ever: and that they come out of the most subtle air, & are united to their bodies as to prisons, into which they are drawn by a certain natural enticement; but that when they are set free from the bonds of the flesh, they then, as released from a long bondage, rejoice and mount upward: while they allot to bad souls a dark and tempestuous den, full of never ceasing punishment—which is built on this first *supposition*, that souls are immortal.' Book ii. c. viii. 11.

2. Of the **SADDUCEES**, he says, 'the doctrine of the Sadducees is this, that souls die with their bodies' Antiq. B. xviii. c. 1. 4. 'They also take away the belief of the punishments and rewards in Hades.' Added to this Luke says, the Sadducees deny that there is any resurrection.—c. xx. 27; also in Acts xiii. 8 he remarks in addition, 'and they say, there is neither Angel nor Spirit.' 'And this doctrine,' says Josephus, 'is received but by few, and they of the greatest dignity.'

3. Of the **PHARISEES**, he saith, 'they believe that souls have an immortal vigor in them; and that under the earth there will be rewards or pun- Jew. War. B. 2. c. viii. 14.

ishments, according as they have lived virtuously or viciously in this life: and the vicious are to be detained in an everlasting prison, but that the virtuous shall have power to revive and live again.'—Antiq. B. xviii. c. 1. 3.

In another place, he says, 'they say that all the souls are incorruptible, but that the souls of good men only are removed into other bodies, but that the souls of bad men are subject to eternal punishment.'—Jewish War B. ii. c. viii. v. 14.

From the testimony of this historian, it would seem, that three distinct opinions prevailed among the Jews concerning 'souls.' The first, that it was immortal or deathless: the second, that it was incorruptible, or had an imperishable vigor in it; and the third, that it was neither immortal nor incorruptible, but perished with the body. The Essens who taught the immortality of the soul, concluded that it reascended to the celestial regions of light and purity immediately on the dissolution of the body; and hence the idea of a resurrection did not enter into their system; for resurrection has reference only to body. This is obvious, seeing that resurrection signifies to rise again. It is therefore, affirmed of that which primarily arose from the dust at creation and returned to the dust at death, and shall come forth from the dust a second time, a new creation; this as we all know, is a substantial man who was fashioned from the dust by the Spirit of God.

As they believed in rewards and punishments after dissolution, these

punishments were necessarily unceasing & eternally felt, 'on the supposition,' as Josephus says, 'that souls are immortal.' If this supposition be admitted as true; if it be received as an axiom, then it will be easy to prove that the destiny of bad souls is life and incorruptibility in fire and brimstone, though it will not be so easy to comprehend how, being incorruptible, they can suffer pain. Incorruptibility is the attribute of angels & of the Divine Nature, and admits of no sensations of torment; if it did, it would hardly be promised to the righteous as an inestimable benefit; for it is a part of their reward.

The writings of Moses do not speak in *uncited language* of the resurrection. It is not surprising, therefore, that the Sadducees should deny it; for the Mosaic doctrine of a resurrection to eternal life requires a spiritual investigation to discern it. The written law, they contended, was to be interpreted without regard to figures or types and it was this law only they admitted as authority. The prophets and the psalms were of no consideration with them. Being men of carnal minds, and rejecting the light of these testimonies, they could not discover where Moses taught the doctrine, therefore they boldly avowed the dogmas of the Stoics and Epicureans, which are summarily expressed in the apothegm, 'let us eat and drink for to-morrow we die.'

Two sects of philosophy, then, in Israel rejected from their systems, the resurrection of the mortal body to immortality, the one, inferentially, the other, avowedly. The Essens taught dogmas which subverted the faith of their followers in a resurrection; while the Sadducees denied immortality of soul, resurrection, future state, angels or spirits at one sweep as untaught in the Mosaic Law. The opinions of the Pharisees, however, were opposed to these conclusions.

From the history of Josephus, we do not learn what the Pharisees considered the essence of the soul of man to be. The Essens regarded it as an

emanation from the most subtile air; but we have no reason to believe that this was the Pharisaic notion. The nearest we can come to their view is, that they regarded it as *the germ of the body*. That in this germ, there was an imperishable vigor, which did not, albeit, amount to life itself in active manifestation. The imperishable substratum of life remained under ground, where we are left to conjecture, whether it remained in the ashes of the deceased in dreamy somnolency, or assumed an ideal shape. I am inclined to think that the former was their supposition; for they supposed, that virtuous souls 'shall have power to revive and live again,' which certainly implies, till they shall have the power, they are not living; yet they speak of rewards 'under the earth,' which indicates a degree of life capable of enjoying them. The theory however is a lame one, and well befitting the wisdom of the blind leaders of Israel.

They do not appear to have believed in the transmigration of souls; though at first sight it would seem they did. They believed, says Josephus, that 'the souls of good men *only* are removed into *other* bodies.' But, by this he means, that their souls only were removed from the old body into a new body at the resurrection who were good men; and not into the bodies of other persons. Transmigration of souls whether good or bad, is a notion which belongs only to that system of 'vain philosophy' and 'science falsely so called,' which teaches the pre-existence of souls in the essence of deity, and their consequent immortality. The Pharisees did not, as far as we can discover, believe in this absurdity, though sufficiently absurd upon other points.

The diverse dogmas of the Sadducees and Pharisees may be illustrated by Paul's metaphor of a grain of corn. The unplanted naked grain consists of a body, and a seed-bud or germ. If set in the earth, and it remain there without vegetating, the seed body and its germ would both be destroyed. This illustrates the opinion of the Sadducees. But, if there be 'vigor' in the

germ, though the seed-body die, the bud will put forth, or germinate, and acquire a new body; and thus the seed revives, and lives again. This seems to have been the idea of the Pharisees in relation to the revival of the souls of virtuous men.

But the question naturally presents itself, in what did they consider the germ or soul, of the body to consist. As we have said, Josephus throws no light up on the subject in his history of their opinions. Whatever their conclusion may have been, it is obvious, that they supposed, that a *conscious vitality* resided in the germ, *which it was beyond the power of man to destroy*; and that the conscious particle, atom, or principle continued under the earth from dissolution until power should be conferred upon it to revive and live. The absurdity of their theory consists in this, *that this vigor of the germ, or soul, should be enjoying rewards under the earth, and yet not live*; for it cannot be living if it is to receive power to revive and live, as they pretended:—to revive and live, if there be any definite meaning in language, signifies vigor and life are acquired in the act only of coming again to life, and that previous to this action, the subject has been absolutely dead.

From the phraseology of the sentence passed upon Adam, it is clear, that the germ of the body is its earthy particles; all the rest of it is gaseous or aeriform; which in the process of corruption, is mingled with the air and soil, and by its action on the radicles and leaves of vegetables, contributes to their growth and sustentation, *'Out of the ground wast thou taken, for dust thou art, and unto dust thou shalt return'*—Gen. iii. 19. Thus spake the Lord God to our earthy progenitor. He declared him to be dust, and that he should become dust again; that he should return to his original earthiness. The answer to the question, *what is the germ of the mortal body?*—is found in this historical fact; the dust of the ground, or earth out of which man was originally formed; as it is written, *'the Lord God formed man, the dust of the ground.'* It was

from this the animal man first arose to life; it is from this also, the identical particles of earthy matter into which he is resolved by corruption, that he is to arise again to a second & unending life.

'But some will say; How are the dead raised up?'—How can the dust of the dead become living men? The answer to this question is contained in Rom. viii. 11, where it is written, *'if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also make alive your mortal bodies by his Spirit that dwelleth in you.'* All things are possible with God. If God could of the stones raise up children to Abraham; or of five loaves and two fishes feed five thousand persons, he can doubtless by his Spirit reanimate the dust of the dead in all their personal identity. The animal man has been compared to the naked grain when planted in the earth; but the analogy is defective in this, that while the grain contains a living germ, the living principle of the mortal body is not within itself, but imparted to it by the Spirit of God at the instant of its resurrection to life. The Pharisees erred in supposing that an incorruptible semi-conscious principle of life was innate to the flesh. The life of the germ of the mortal body resides not in the particles thereof, but in Jesus who is the resurrection and the life. The incorruptible and vital principle is with him. Men can 'kill the body;' they can deprive it of life; but the life itself they cannot destroy. That life is beyond their reach. They may reduce the body to dust and ashes, and scatter it to the winds, but the life which shall reanimate that dust is infinitely above their control. It is hid; it is hid in God, not in the germ or dust, but with Christ, as it is written, *'our life is hid with Christ in God.'* When Christ who is our life shall appear, then shall we also appear with him in glory—Col. iii. 4. But this the wise men of Israel did not believe.

From these hints the reader will be prepared to interpret with all consistency and ease the passages in Matt. x. 28. Fear not them which kill the body, but

are not able to kill the soul (*psuchee*); but rather fear him who is able to destroy both soul and body in gehenna'. The word 'soul' here is the same word in the Greek as in ch. xvi. 25, 26 where it occurs four times, being twice translated *life & as often soul*; thus it reads, 'whosoever will save his life [*psuchee*], shall lose it; and whosoever will lose his life or soul (*psuchee*) for my sake, shall find it: [for what is a man profited, if he shall gain the whole world and lose his own soul or life [*psuchee*]? Or what shall a man give in exchange for his soul or life (*psuchee*)? There is no good reason why in both these places *psuchee* should not be rendered *life* throughout. Hence the former passage will read: 'Fear not them who kill the body, but can not finally extinguish the life, but rather fear him who is able to abolish both life and body in gehenna.' This is obviously the correct interpretation as it appears from the parallel passage in Luke xii. 4 which reads, 'I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him who after he hath killed hath power to cast into gehenna.' Cast what into gehenna? The body unquestionably; first kill and then finally destroy. *Psuchee*, life or soul is as applicable to the lower animals as to man; if therefore, it be contended, it signifies 'immortal soul,' it must be conceded, that the souls of beasts are immortal as well as those of men which none but metempsychosians, we presume, will contend.

The Pharisees did not believe in the resurrection of the whole human family. They taught that the children of Abraham *alone* should be raised from the dead and enter into future happiness:—C. Bapt. p. 57—and even this, it would seem, they understood only in a limited sense, as of those children of Abraham who imitated his example. This appears from Josephus, who says, that they believed that 'the souls of good men *only* are removed into other bodies,' and 'the vicious are to be *detained* in an everlasting prison,' and would therefore not

have power to revive and live again; for they supposed that the virtuous as a part of their reward would have power to return to life.

1. First, then in relation to resurrection, they believed that the Heathen would not rise.

2. That the righteous sons, or children, of Abraham would rise from the dead.

3. That his unrighteous descendants would not rise, but be detained in the prison house of the dead for ever.

From these testimonies of Josephus, then it would seem, that they did not believe in a resurrection of the unjust. Paul, however, affirms in his defence before Felix, they allowed that 'there shall be a resurrection of the dead, both of the just and the unjust.' There is an apparent contradiction here, which may be explained on the supposition, that some of the Pharisees believed only in a resurrection of good men as Josephus intimates, while others of them, of whom was Paul, believed that both the just and unjust of Abraham's descendants would arise from the dust of death. There, was, doubtless as much diversity of sentiment among them concerning the subject of the resurrection, as among us at this time; some affirming one thing and some another.

Unlike the Sadducees their rivals, the Pharisees received the Propheets and the Psalms as parts of divine revelation as well as the Books of Moses. It was from these they learned, the non-resurrection of the Heathens, and the resurrection of the just and unjust. Isaiah had written in ch. xxvi. 13.—'other lords besides thee have had dominion over us: they are dead, THEY SHALL NOT LIVE; they are deceased, they SHALL NOT RISE: therefore hast thou visited and destroyed them,' also in ch. xlvi. 17, the same prophet teaches the non-resurrection of the Chaldean oppressors of Israel, saying, 'thus saith the Lord, your Redeemer, the Holy One of Israel: for your sake I have sent to Babylon, and have brought down all their nobles, and the Chal-

deans, whose cry is in the ships. *They shall lie down together, THEY SHALL NOT RISE, they are extinct, they are quenched as tow.* And in Psalm cxl. 9. 10. Messiah in prayer to Jehovah saith. 'As for the head (or rulers) of those that compass me about, let the mischief of their own lips cover them. Let burning coals fall upon them: let them be cast into the fire, into deep pits, *that they RISE NOT UP AGAIN.*' And in Dan. xii. 2 'and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' These passages sufficiently establish the belief of the Pharisees on the points in question.

Thus far, then, we have presented to you opinions of the Asiatic Philosophers, both Jew and Gentile, in relation

to Immortality, Immortal Soul Resurrection, and the destiny of the virtuous and unrighteous, extant the world during the ages and generations preceding, and contemporaneous with that of Christ and his Apostle. In all this, our object is to show you the seeds of those things, which are now believed, and contended for by religious leaders, as gospel truths: thin which have long been taken for granted as truth, but which, it is manifestly minded men, and no part of the things of the Spirit of God.' In connection with this branch of our subject we have only to add the opinions of those who gave direction to public sentiment in the classic regions of Greece and Rome.

SECTION 3.

DOGMAS OF THE ANCIENT GREEKS AND ROMANS.

1. Pythagoras was the first man who styled himself a *philosopher*, which signifies a *lover of wisdom*. He flourished about 550 years before Christ. He spent about 25 years in Egypt, which in that age was renowned for its 'science falsely so called.' From this source he learned that the souls of all mankind lived in some pre-existent state, and that for the sins committed there, some souls were sent into human bodies, and others into brutes to be punished, and purified from sin. As to the essence of these souls, he taught that they were an emanation from the substance of God who was the mover and soul of the world.

2. Socrates lived 400 years before Christ. He taught that *souls were immortal because immaterial*.

3. Plato flourished 348 years before Christ. He affirmed that there were a certain invincible malignity and cor-

ruption in matter insuperable by the power of God. That man's soul is a particle of the Divine Essence; and therefore immortal; and that evil men necessarily exist from the union of matter and soul in the same person. *Demons* he said, were an order of beings inferior to the Deity, but superior to men, and that they governed the world. Some of them he viewed as mediators, carrying men's prayers to God and answers to men.

4. Opposed to these opinions were those of Epicurus, who taught that the soul is mortal; and of Zeno, the Stoic, who supposed, that the existence of the soul was limited to a certain period of time.

5. The Academics despaired of finding the truth in such a variety of opinions, and therefore, came to the conclusion, that it was uncertain whether gods existed or not; and whether

oul was mortal or immortal. This illustrates the saying of the Apostle, that he world by wisdom knew not God; 'heir wisdom and understanding' could not elaborate the truth concerning the Divine Nature and Constitution of Man. Not knowing the Scriptures, or catching only indistinct reports of what they contained, they could form no definite conceptions of these matters, which are too high for the finite & grovelling faculties of animal man. The revelation of God can alone remove the veil; and this being so incompatible with the things which 'man's wisdom teacheth,' they rejected it, as 'foolishness,' or corrupted it in endeavoring to harmonize it with their own hypotheses.

But as absurd as we may esteem the 'garbies of the 'vain philosophy' and 'science' of the ancients, the theologi-

cal opinions of our contemporaries, being, in truth the offspring of the 'wisdom of the wise and understanding of the prudent' men of Persia, Egypt, Syria, Chaldea, Greece and Rome—the light of Paganism, and Hebraistic Heresy, which shone with a faintness that only made conspicuous a darkness which might be felt,—the opinions, I say, of the moderns, being only a transmutation of ancient pagan dogmas in the crucibles of the schools, are not less objectionable when tried by reason, scripture, and common sense.

That your memories may be refreshed, and that by comparison you may be enabled to prove the truth of this remark, we present you with a summary of the opinions of our wise and 'prudent' doctors on the important topics of soul, immortality, heaven, hell, etc.

SECTION 4.

DOGMAS OF THE "WISE" AND "PRUDENT" OF THE 19th CENTURY.

1. Theologians teach that Man is a trinity of principles, or three beings in one man, a body, a living soul, and a living spirit. That the body is corruptible, because material; and that in his body is contained the soul and the spirit, the one being the *animal soul*, and the other the *rational soul*. This is the original dogma of the *two principles*.

2. They teach, that man was created immortal, and that his immortality consists in the possession of the rational soul, which they say is a particle that emanated from the Divine Essence, immaterial, and of a kindred nature to the Deity, and therefore, immortal. This also was the opinion of the pagans.

3. That, as the Deity is unembodied or immaterial, and as the soul existed in him before it transmigrated in-

to man, so it can retransmigrate from man to God, or into other men; and thus exist, either as a disembodied spirit, or a demon in the evil bodies of the wicked. These were the notions of Pythagoras and the Egyptian priests.

4. They teach, that death dissolves the union between the immortal soul and the mortal body. That the souls of all mankind being immortal, their existence is continued. Hence they inculcate, that at dissolution good souls go to heaven, and bad souls to a place of torment, which they call Hell.

5. Some theologians teach, that immortal souls do not enter into mansions of the highest bliss, or extreme woe at dissolution; but that, the good souls are borne away to paradise, which they say is not in heaven, but in a something they call Hades; and that the bad souls go, not to Hell, but to a sort

of vestibule, or place of woe in Hades, intermediate between woe on earth, & the perfection of woe in Hell, which they style Tartarus. Some denominate these mansions of dead-alive souls 'purgatory,' because they are there purged by fire and penance from sin; others style it the Intermediate State, or Hades in which they suppose souls are rewarded and punished to a degree. Some appear to have embraced this hypothesis to save them from the imputation of altogether rendering of none effect the resurrection by their tradition. Hence, they teach a reunion of the immortal soul with the dust at the end of all things. This they pretend is a 'resurrection to life.' We need hardly add, that the substance of all this is pure mythology.

6. 'Divines' teach, that after the soul has tenanted for thousands of years, the 'mansions in the skies,' bathing itself 'in seas of heavenly rest,' it will return to the dust of the earth, and enter into a new body with which it will arise to happiness and then go back to God from whence it came!

7. They teach, that those immortal particles of the Divine Essence which have for ages been suffering the torments of Hell, are in effect, to have respite from their pains; seeing, as they say, that they also are to return to the dust of the earth, and to take on new bodies, in which they are to be hurled back into 'the lowest hell,' there to burn throughout the endless duration of ages!

8. Some teach, that certain of the wicked particles of the Divine Essence, which they style 'departed spirits' of wicked men, after death take possession of the bodies of living bad men, whom they torment with madness, and

other demoniacal afflictions!!

9. Others, such as Mr. Bush, professor of Hebrew in the New York City University, deny the resurrection of the Body, considering it absurd upon the hypothesis of orthodox divines.

Such, we believe is a fair statement of the wisdom of the schools; which has become so respectable from age that it has come to be regarded as sacred, and even of a divine origin. To call it in question is to invoke clamor and denunciation which few have the courage to confront. The motives, the character, and the living itself of the man will be assailed, who shall venture to dispute the truth of these long cherished items of sectarian orthodoxy. This has been our fate but we esteem truth as more to be desired than popular applause; and the honor of maintaining it, though single handed against the world, more estimable than the preferments of colleges or of the state. The clamor and prescription of the advocate of 'man's wisdom' we regard as little as did Paul the mockery of the foolish wise men of Greece and Rome; in the interval of their tumults the 'still small voice' of truth will whisper in men's ears, the admonition "*this is the way walk ye in it.*"

These old protestantized mythological traditions, we contend, are unscriptural, subversive of the faith and hope of the Gospel, and bewildering to the minds of men. We repeat it, that the single supposition, that the soul of man is immortal, reduces the truth of God to an ingenious fiction. This is a serious charge against the dogmas of the schools; we therefore, proceed to prove it.

SECTION 5.

THE DOGMA OF "IMMORTAL SOULS" SUBVERSIVE OF THE TRUTH.

1. It contravenes the Mosaic account of the Fall.

Moses says, that God made Man "a Living Soul;" but Orthodoxy says,

that God made man an 'immortal soul.'

God said "in the day *thou* eatest of the Tree of Knowledge dying *thou* shalt die;" but the dogmatist says, 'in the day thou eatest thereof thou shalt die figuratively, and thy body shall die literally;' and thus thy immortal soul shall become liable to the pains of hell forever.'

God said, 'dust thou art, & unto dust thou shalt return;' the dogmatical theologians say, 'dust is thy body and of the Divine Essence thy soul, and unto dust shall thy mortal body return, and thy soul to me, or else to hell.'

'And the Lord God said, Behold, the man has become like 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 forever; therefore, the Lord God sent him forth from the Garden of Eden;'—the Dogmatists alter this to suit their systems in teaching that the pronoun 'he' has reference to his body. With this emendation it should read 'lest he put forth his hand and eat, and his *body* live forever.'

But, it is easier said than proved, that a 'Living Soul' and 'an Immortal Soul' are identical. They are not the same; but as diverse as blood and spirit.

It is obvious, that the subject of the penalty is the violator of the law.

The eater of the fruit was to die, and the sentence was consummated in the 930th year of his age; but the record says nothing of liability to the pains of hell forever.

The expulsion of an immortal from Eden that he might not live forever is nonsense. The truth is, Man is a living soul; that is, a living creature. He was created with a susceptibility of death or Life-Eternal, predicated upon his own choice; which was a quality that distinguished and exalted him above all other animals. In Eden he held a position relatively to the Tree of Knowledge and the Tree of Life. Death and Life Eternal were before him; the one the wages of sin; the other, the reward of obedience, as has been revealed. If he had been creat-

ed subject to death, death would certainly not have been assigned as a punishment for eating the forbidden fruit; and had he been formed immortal from the dust, or immortality been breathed into his nostrils, Eternal Life would not have been connected with any thing exterior to him. The truth is, that his destiny was predicated upon his actions. He disobeyed, and, in transgressing, he came under the sentence of the Law, which said "to dust thou shalt return." This was a process of many centuries: a process which might have been interrupted. To avert this calamity, the Lord God expelled him from the Garden; for had he eaten of the Tree of Life he would have lived forever, an immortal sinner, and subject to all the ills of flesh eternally:—therefore, because he had come to know evil, the Lord God drove out the man, that he might not "live forever."

2. *The dogma of the immortality of the soul reduces the Mosaic account to an absurdity.*

When God breathed into man's nostrils the breath of lives, say they, he imparted to him a particle of his own Essence, immaterial, and of course, of a nature kindred to himself, and this they style the immortal soul. If this be true, what was it that sinned against God? A particle of God sinned against himself! What became liable to the pains of hell forever? The immortal soul! Then a particle of God became liable to the pains of hell forever! Does the immortal soul in rebelling against the law of God show that it is of a kindred nature to the Deity? What is subjected to glowing torments in hell forever? The immortal soul, say divines! Then God consigns a part of himself to eternal misery for disobeying his own appointments! If this be wisdom, it is certainly that wisdom, which the scripture describes as "earthly, sensual, and devilish."

3. *The dogma of the immortality of the soul necessitates a change of the words of the Spirit from their proper to a figurative signification.*

It is well known, that death, destruction, corruption, perdition, etc. are all

predicated of man in the scripture; and are often spoken of in connexion with the events of a period subsequent to the present life. The literal and proper signification of these words is *extinction of being*. But, if a part of man, which is of a kindred nature to the Deity, and therefore indestructible and undying, is to be the subject of death, destruction, corruption, and perdition, it is manifest, that the meaning of these words must be changed from their proper signification to some other, so as to suit the theory; for, an undying soul cannot die, therefore when it is said "the soul that sinneth it shall die" must be understood to mean 'shall live in torment.' Again, an indestructible soul cannot be destroyed; hence, when it is written of wicked souls, "whose end is destruction" it must be understood to mean "whose end is to be always destroying, but never destroyed." Again, an incorruptible soul can never be corrupt; when therefore, it says, "he that soweth to the flesh shall of the flesh reap corruption," it follows, seeing that all souls are incorruptible, that they shall never corrupt; no, not even be tainted with corruption, for then the soul would prove to be mortal.

If then, death mean *life in misery*, and destruction, *eternal life in torment*, by the same legerdemain, life means *life in happiness*, and immortality, life. For, if life and incorruptibility be predicated of an everliving soul, it is clear, that life must have some accessory idea to make the scripture harmonize with the opinions of men. Hence according to the theory of the dogmatists, the *res anastasin zoes* which occurs in John 11, 29, must not be rendered "to resurrection of life" but "resurrection to *joy* life;" because, according to their theory, the soul is living before resurrection, so that resurrection with them is, not in order that a man may live, but that, being alive his soul may be united with the dust; so that being clothed it may enjoy life.

But, if man have no constitutional, or magnetic, qualities; but such as are common to him with all animals, which the scripture plainly teaches, then

death, destruction, corruption, etc; life, incorruptibility, etc, when spoken in reference to his destiny, all have their literal and proper signification. We do not mean to say, that these words are never used figuratively; they are frequently so used. When a living man is said to be "dead in trespasses and sins," or when it is said, "let the dead bury the dead," it needs no uncommon sagacity to perceive, that there is a metaphorical as well as a literal sense to the word "dead," etc; but whether literally or figuratively used their relative connexion must determine.

4. *The dogma of an immortal soul is subversive of the resurrection and the judgement.*

On the supposition of an immortal soul in man, it becomes necessary to provide for a receptacle for it at death. Being, as is supposed, celestial and ethereal, it is judged incompatible with the fitness of things, that it should have sepulture in common with the corruptible body. Hence, it became necessary to translate it to some more congenial system than this material world. Elysium or Paradise in Hades by the Jews and Greeks; and Heaven or the Aion Pleroma by the Orientals and Latins, were accordingly selected for the happy abode of such souls as were released from corporeal bondage in favor with the priests. From the bed of death to the everlasting region of light, where dwells Jehovah, "whom no man hath seen or can see," thither, it is alleged, it wends its rapid flight. Glorifying are the descriptions of the beatitude of this Ideal Form, which adorn the fancy sketches of "eloquent divines." *It is judged at death.* The fact of its translation to heaven proves its acquittal of trespasses and sins. Death is to it "the path of life;" "fulness of joy" is its portion; and "pleasures for evermore" its present and inestimable reward!

But, though in essence of a nature kindred to the Deity; there are some immortal, immaterial, ethereal souls, which have become contaminated,—contracted ineffaceable defilement in this world! These are vicious; irrever-

diably infected with evil—corrupted incorruptible souls! Such cannot inherit incorruption; another receptacle must therefore be provided for them, suited to the invincible malignity they have acquired. By some, this receptacle of wicked immortal souls is styled Tartarus, Hell, etc. which are also supposed to be in Hades, where the Devil holds his court, encircled by demons, “ghosts, and goblins damned.” Some suppose it to be surrounded by a brazen wall, and its entrance continually hidden from view by a cloud of darkness, which is said to be three times more gloomy than the obscurest night. Virgil says, and he is good authority, though a pagan, on this side of the question,—that it is surrounded by three impenetrable walls, and the impetuous and burning streams of the river Phlegethon. The entrance is by a large and lofty tower, whose gates are supported by columns of adamant, which no power, human or divine, can open. This is described as heaving within with molten surges of glowing lava, whose flaming and sulphurous fires, roar with terrific blast! To this place of torment, we are told, vicious immortal souls are consigned for ever and ever. I will not undertake to detail the horrors of this “endless hell.” The lovers of the terrific can be satiated with such details upon all common and special occasions elsewhere. We have said thus much concerning the place of vicious disembodied souls, that you may judge if torment can surpass this. Eternal life in burning sulphur, superadded to anguish & remorse is the hell of the dogmatists, into which these souls, or spirits, are plunged at dissolution.

Now, on the supposition that all this is true, I should like to know, what purpose would be answered by the resurrection of the mortal body to life? One says, the happiness and misery of souls is not perfected until united to the body; hence the necessity of the resurrection. This is the only hypothesis they can take refuge in; and manifestly it is of a flimsy texture. We object to this; that there is no such doctrine taught in scripture, as the parti-

al, or incomplete, happiness or misery of virtuous and vicious immortal souls in heaven and hell, immediately consequent upon dissolution. If such a dogma be taught let us have direct testimony from the prophetic and apostolic writings. If souls go to God and to the Devil at death, there is then no use in resurrection; for resurrection is life—it is the ‘path of life;’ how then, can an immortal soul be said to arise to life, when it shall have been living in heaven for thousands of years; or a vicious soul to arise to punishment, when it has been agonizing in flames for ages?

This dogma of immediate flight to heaven or hell at dissolution necessarily flows from the supposition of an immortal soul in man. As we have seen, it is a part of Oriental Science, “falsely so called,” and was mixed up with Christianity by men “in whom the God of this world had blinded the minds of them which believed not,” (the truth in its purity); “understanding neither what they say, nor whereof they affirm.” “Their profane vain babblings” have eaten as doth a cancre; of whom were Hymeneus and Philetus, who concerning the truth” of the One Hope “erred, saying that the resurrection is past already; and overthrow the faith of some.”

Hymeneus and Philetus appear to have been conspicuous opponents of the Apostle’s doctrine. He alludes to them in 1. Tim. vi. 20. 21. and names them in his second epistle. They appear to have been professors of Oriental Science, which Paul justly avers is “falsely so called.” What this science is, we have already seen; I would here only remind you, that the dogma of a translation to heaven or hell at death is one item of that profane science, by which they overthrew the faith of some in the resurrection. Their reasonings concerning the tradition of souls, he terms “profane vain babblings; and opposition of science falsely so called.” This “profane,” or Gentile hypothesis rendered nugatory the doctrine of the resurrection; for, if souls go to heaven etc. when the breath departs from the nostrils, what use is there in resurrec-

tion? Manifestly none! They saw this clearly, and therefore they concluded, that all the resurrection there would be had "passed already." If Hymeneus and Philetus were correct in their views of immortal souls, and their direct translation to heaven at death, they were right in affirming that "there is no resurrection of the dead;" but if "*the truth*" averred the resurrection of the dead, their hypotheses were "profane vain babblings" indeed, and "oppositions" to the truth, "of science falsely so called;" for, the annunciation of a resurrection of the dead to life, plainly teaches a *previous interruption of man's existence for a time and a subsequent renewal thereof*.

Illustrative of this view of the case of these errorists, I adduce the following fact. Justin Martyr, who was contemporary with the Apostle John, testifies that in the primitive Church, **THEY HOLD THOSE NOT TO BE CHRISTIANS, WHO MAINTAINED THAT SOULS ARE RECEIVED INTO HEAVEN IMMEDIATELY AFTER DEATH.** Irenæus ranks these professors as among the heretical; and the testimony of the church is uniform on this point down into popish times. *Brooks on Prophecy*, p. 52.

From this we learn, that what is orthodox now concerning souls going to heaven, was regarded by the contemporaries of the Apostle as sufficiently pestilential to consign the men that held it to eternal reprobation; for, if they were not to be considered as christians, it was tantamount to excluding them from the pale of salvation.

It appears, that there were persons of this class among the Corinthian Christians. "How say some among you," Paul inquires of them, "that there is no resurrection of the dead?" By what "profane vain babblings and oppositions of science falsely so called" do you arrive at so fatal a conclusion? Have Hymeneus and Philetus been tampering with your faith? instilling into your minds their profane legends about immortal souls, and their translation to heaven at dissolution, and thus 'overthrowing' your faith in the truth, which I declared to you, concerning the resurrection of the dead? Do you

not remember how ye were "baptized for the dead," have you renounced the hope? Were ye baptized for translation of souls to heaven; or in hope of the resurrection of the dead? Now pause, as if he had continued, and reflect upon the fatal consequences of adopting these vain suppositions by which the truth of the resurrection is subverted. You did believe what I declared to you concerning the resurrection of Jesus, who was the "first fruits," or earnest of that great harvest of the dead, which is yet to come. But if there be no future harvest, then there are no fruits: for the 'first fruits' argues a harvest in the field waiting to be reaped. Now, if souls are immortal, and go to heaven at death, there remains in the soil only perished seed, which will never yield an increase; there is no waiting harvest—no resurrection of the dead. And, if there be no harvest of the dead, there can be no first fruits, and therefore, Jesus did not rise, but must either have perished, or gone to the everlasting region of light, according to the science and vain philosophy of the Gentiles.

This, however, is Orientalism, or Jewish Fables, unworthy of their regard, in whom is "the knowledge of God." If you believe it, you virtually deny the resurrection of Jesus; you render inefficacious his blood for remission; if you reduce our gospel to a nullity, you are yet dead in trespasses and in sins; your faith is a vain faith; the brethren who are already dead are perished as the beasts; and you throw upon us the imputation of being false witnesses from God, because we have declared, hat he raised him from the dead; which testimony, however, is not true, if so be the dead go to heaven at death, which is a dogma subversive of their resurrection from the dust. Adopt which conclusion you please: if you say, souls are translated by demons to heaven when their union with the body is dissolved by death, you deny the resurrection; but if you believe, that the dead are raised, then you reject the Orientalism of Hymeneus and Philetus; for you cannot confess both without stultifying yourself and me.

But, continues Paul, as we suppose in this paraphrase, I tell you, that Christ is raised from the dead; that he did not enter heaven before his resurrection; for, if he had, being in heaven, he would not have been raised. God made him to know 'the path of life' in the resurrection of His mortal body, from which time he lives to die no more. He thus became the anti-typical 'first fruits'—the true wave-sheaf of the harvest, which the Lord shall gather in and not men. For since the sowing of our mortal bodies in the earth came through man, so also their reproduction from the soil shall come to pass by man. For as all that are sanctified died in Adam, even so shall all they who are in Christ be made alive. But every man of these will be immortalized in his own order: first Christ, the wave-sheaf; afterwards the rest of the sheaves, which belong to the Lord, which 'in due season' shall be gathered into his garner under his personal superintendance.

The Apostle concentrated all his hopes upon the resurrection of the dead by the Spirit of Jehovah through Jesus. 'If after the custom of men,' says he, 'I have fought with beasts at Ephesus, *what does it advantage me if the dead rise not?*' He regarded it as 'the mark for the prize of the high calling of God in Christ Jesus;' and that he might apprehend it, he says, 'I have suffered the loss of all things, and do count them but dross that I may win Christ, and be found (at the ingathering of the fruit) in him; * * * that I may know the power of his resurrection; * * * *if by any means I may attain to the resurrection of the dead.*'—Phil. iii. 9.

On the supposition of the 'science' of Hymeneus and Philetus being true, Paul's immortal soul would have been transported to heaven on angel's wings the instant he breathed his last under the gaping jaws of the Ephesian wild beasts. His happy spirit being disembodied of 'this mortal coil,' would have become 'absent from the body present with the Lord;' this certainly would have been a great advantage to him.

But the truth is, that the pseudo-scientific hypothesis of these men is vain; the apostle had no such expectation: he well knew that he would reap no reward until the resurrection; and that if this should never happen, he would have no more existence after death than the beasts with which he had grappled in mortal fray. He would have derived no advantage from his labors or his fights, if the conclusion, which Hymeneus and Philetus had deduced from their science were indeed true, that 'the resurrection was past already,' and consequently none to be expected. If the dead rise not 'they which are fallen asleep in Christ are perished.' This is a conclusive argument against the dogma of an immortal soul in man, whether good or bad. An immortal soul cannot perish, neither would the immortality of the faithful be dependent on the resurrection, but on the divine nature of their souls, which are supposed to be imperishable and undying; but seeing that the apostle argues against the immortality of the believers consequent upon their non-resurrection, it follows to a demonstration, that their imperishability and entrance into glory results solely from their resuscitation from the dust.

These dogmas of Oriental Science in like manner render of none effect the apostolic and christian doctrine of the judgement. If wicked immortal souls go to the Devil, or to Hell, on the instant of their demise, they are already judged. What more can be done with them? Would you bring them back from hell to judge them? Suppose you do, what sentence would you pass upon them more severe than they have been suffering for thousands of years? It would be a superfluous operation first to send them to hell, then to bring them back again, and lastly, to remand them to the eternal flame. God is reasonable, and does nothing which is wanton, useless, or superfluous, and such a proceeding as this is all these. The dogma of Hymeneus and Philetus render a resurrection to judgement unnecessary, and as absurd as needless; there is no al-

ternative but to abandon immortal soulism with all its consequents, or the doctrine, that they which have done evil shall come out of their graves to a resurrection of judgement.—Jno. v. 2. 2.

There is a saying of the Apostle, which would seem to put this question beyond all dispute. In 2 Cor. v. 10, he says, 'for we must all appear before the judgement seat of Christ; that every one may receive the things in body, according to that he hath done, whether good or bad.' In the King's version it reads, 'that every one may receive the things *done in his body.*' The words 'done' and 'his' are not in the original; but are inserted to make what the translators supposed was the sense of the passage. Men are to be recompensed according to what they have done, but they are not to receive the things done by them in this life. 'The things' they are to receive, are the things revealed by the Spirit of God, and they are to receive them 'in the body,' not 'out of the body,' as disembodied souls. This truth renders a resurrection, both of the just and unjust, a necessary thing; for unless they are raised, they cannot receive 'in the body'—*dia tou soomatos*—the things set forth in the doctrine of Christ.

So this harmonizes the declaration of Jesus, saying 'the Father hath committed all judgement to the Son; * * * and hath given him authority to execute judgement, because he is the Son of Man.' * * * The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good—*cis anastasin zoccs*—to a resurrection of life; and they that have done evil—*cis anastasin kriseocs* to a resurrection of judgement.—But some object, that this does not refer to the literally dead, but to the living generation; who listened to the words of Jesus! They argue, that they could not be the literally dead because they were 'to hear,' and all know, that the dead cannot hear! But, that Jesus is speaking of the literally dead is manifest from the context; in which he is speaking on the subject of unending life and present resurrection. The

hour is coming, *and now is*, when the dead shall hear the voice of the Son of God: and they that hear shall live—as in the cases of Lazarus and the widow's son. We presume they heard though dead, the voice of the Son of Man commanding them to arise.

But, the dogmas of Hymeneus and Philetus, possibly two collegiate professors of Oriental Theology (!) subvert the doctrine of judgement being executed on resurrected bodies. Their science teaches the reception of things in the immortal soul which are alien to the book of God. They disembodied the spirit and plunge it in the abyss of hell, or despatch it to the body of some wicked man, to torment him with demoniacal possessions, and thus give him two souls instead of one. Their theory is unjust; for, by sending wicked immortal souls to judgement as they die, instead of reserving them to some common crisis, they consign sinners of equal demerit to unequal punishment; seeing that, upon their hypothesis, Cain has been in Hell about 5000 years longer than Fieschi! Well might Paul style their traditions, 'profane vain babbling and oppositions of science falsely so called;' they have increased unto great ungodliness, and their word has eaten as a canker, as is manifest among those, who persecute their brethren that uphold them.

We have a remarkable and living illustration of the truth of the position we have taken in affirming, that it was the opinion of the immortal soul and its immediate translation to heaven which led Professors Hymeneus and Philetus to reject the resurrection of the dead:—I refer to the case of Professor Bush as the one in point.

As we have said before, this gentleman is professor of Hebrew in the New York City University; and from what we have read of his lucubration should judge, that he knows more of Hebrew than of the Oracles of God. He has recently issued a work, which he styles 'Anastasin' or the doctrine of the Resurrection of the Body, rationally and scripturally considered. His grand assumption is, that the re

urrection of the body is not a doctrine of revelation!—which is tantamount to saying, with Hymeneus and Philetus, that ‘there is no resurrection of the dead.’ He endeavors to prove, that the resurrection of the same body is unreasonable and impossible. There is a something, which constitutes a ‘part of our present being,’ as he infers from reason, ‘to which the essential life of man pertains.’ He says, ‘it constitutes the inner essential vitality of our present bodies, and it lives again in another state because it *never dies*. It is immortal in its own nature, and it is called a body—a spiritual body—because of the poverty of human language, &c.’ This never dying something, he styles ‘the Resurrection Body’ ‘which,’ he says, ‘has nothing to do with the gross material particles which enter into the composition of our present earthly tenements.’

He concludes his ratiocinations by saying, that the judgement of reason is, ‘that a spiritual body is developed at death.’ By spiritual, he means, ‘refined, subtle, ethereal, sublimated;’ and this sublimated something, called body—this invisible *tertium quid*—intermediate between a cogitative faculty and the gross body—*is disengaged from the mortal flesh at its demise.*

From philosophy ‘falsely so called,’ he proceeds to examine the Old Testament, which, he says, does not teach the resurrection of the body! From the Old he goes on to the New, from which he professes to learn, that Christ did not rise in the body in which he died. He says truly, that the subject of 1 Cor. xv. is not the resurrection of all human beings, but of the ‘righteous only—*it pertains exclusively to the righteous;*’ yet he would have us suppose, that the resurrection even if these, was not of their bodies, but disengagement of their souls at death from their bodies.

The judgement, he supposes, is a process concurrent with a man’s death. For what purpose, he asks, ‘are the souls of the righteous and the wicked, after subsisting for ages in heaven and hell to be reclaimed from their mansions of bliss or woe, and sum-

moned together before the dread tribunal of Jehovah, there to receive a sentence which assigns them, respectively, to the same lot in effect with that upon which they had entered in the day when, God took away their breath.’ This is the secret of the whole matter. Assuming what has never yet been proved, namely, that immortality is an inherent and hereditary principle of human nature; that this principle is separated from the body at death; and that, from that epoch, its disembodied existence is continued in heaven or hell for ever;—he has tortured the holy oracles so as to make them confess the truth of this ‘sublimated’ nonsense. But they will not testify to it, save that it is ‘foolishness.’ They testify to the resurrection of the mortal body and its investment with immortality; and in so doing, proclaim ‘the wisdom’ of the professors of Hebrew and Orientalism, whether in Ancient Corinth, or the Neopolis of the Empire State, to be vapid and profane. Dr. George Bush is not the only collegiate person, nor is New York the only Republic, that reckons among its ‘divines,’ professors of the Hymenean ‘Gnosis:’ they abound on every side from Maine to Florida, and from the Atlantic to the deep-delled hills of La Belle Reviere. The difficulty is, not to point out where they are, but where they are not, to be found, whose minds have been spoiled by this deceitful ‘philosophy and vain deceit, after the tradition of men.’ Eyes have they, but they see not; ears, but they do not understand. How can they believe, while they receive and seek honor one of another, unmindful of the wisdom of God! May their eyes be opened, that they may discern the egregious folly and absurdity of their pseudo-scientific antitheses; and may they condescend from their ‘high estates’ to the humility of infantile discipleship, and imbibe the ‘unadulterated milk of the word,’ that they may grow in the ‘knowledge of God,’ and learn what the Scripture means in the apothegm ‘the Lord knoweth the thoughts of the wise, that they are vain.’

5. *The pagan tradition of the soul's immortality, not only renders null and void the resurrections to life and judgement, but is equally subversive of the personal appearance of Messiah on earth again.*

The immortality of souls makes a present heaven and hell necessary for their reception at demise; this arrangement renders resurrection superfluous, and therefore useless; and the setting this aside abrogates the Second Advent of Jesus. This will be obvious, when you consider for what purpose he is to reappear. 'I will come again,' said he to his Apostles, 'and receive you to myself.'—'We look for the Lord Jesus Christ from heaven, who shall change our vile body that it may be fashioned like unto the body of his glory according to the energy by which he is able even to subdue all things to himself.'—Phil. iii. 21.—'This same Jesus, who is taken up into heaven shall so come in like manner as ye have seen him go into heaven.'—Acts I. 11. 'Whoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the Holy Angels.'—Luke ix. 27;—'thou shalt be recompensed at the resurrection of the just.'—Luke xiv. 14. 'The Lord himself shall descend from heaven with a shout, with the voice of the Archangel (Michael,) and with the trumpet of God: and the dead in Christ shall rise, &c.'—1 Thes. iv. 15.

From these Scriptures the things following are apparent; first, that Jesus is to come again to the place of his departure, which was Mount Olivet; second, that his appearing will be as personal, and therefore visible, as his ascension to heaven; third, he comes to earth to receive his Apostles, &c., fashioned like to the body of his glory; and to raise the dead who sleep in him, when he will recompense them, according to his promise.

But, if the 'science' of Hymeneus and Philetus be true, the re-appearance of Jesus is unnecessary; for his Apostles, upon their hypothesis, have been in heaven with the Lord for near-

ly 1800 years; they are already their 'sublimated' bodies around I throne: so are the dead; these go their reward at death—they go to Jesus, and wait not for him to come them! ! Jesus ought to have said, go to prepare a place for you. And I do this, when you die you shall come to me; that where I am, ye may also!' He should also have said, 'whoever shall be ashamed of me, of whom will I be ashamed when his immortal soul comes to me at death?'—He should have said likewise, 'thou shalt be recompensed at the translation of thy immortal soul to the everlasting region of light.' Those are the readings which would better suit the Demagogues and Mysticians of our age; while like their brethren of the Oriental School, teach a sublimated resurrection and appearance of Messiah; in the brilliant, and sun-surpassing glory of celestial light, visible to the astonished eyes of a terror-stricken world; but in all the splendor of visible moonshine, evinced in the union of the Sectarian Kingdom, the establishment of their ecclesiastical organizations, and the perfection of their collegiate schemes! ! It is the Hymenean and Philetan 'babbling' which have led men to reject the personal advent of Jesus to our world again, except, perhaps, to consume it with fire at a 'general judgement.' They do not want him; his appearance among men would 'confound the politics and frustrate their knavish tricks; their regal and sacerdotal dignities would be wrested from the their presidencies, professorships, perversariates, and ministries would all be abolished; their darling traditions would be subverted; the oppressed disenthralled; and their 'logic,' 'griticism,' 'philosophy' and 'wisdom,' prohibited to assembled myriads as irrational, false, vain, and foolish. (We wonder, that these dreamers should convert the resurrection into a figure and the advent of Jesus into a sublimated invisibility or 'providential coming!' And this they have done; if souls are adjudged to heaven and hell when the 'mortal flesh' expire

future resurrection, judgement; and advent of Messiah are superfluous and uncalled for; and all those scriptures which relate to them, must be construed after some recondite principles of interpretation, which, if applied to any other book, would write down the author a long eared blockhead or a fool.

6. *The Hymenean Gnosis of immortal soulism, and etherial translation at death, abnegates the reign of Messiah on David's throne for a season and a time.*

'Gnosis' is the word used by Paul in I Tim. vi. 20. and translated 'science' in the common version. It is *scientia* in latin, *knowledge* in english; and properly signifies *knowledge reduced to a system*. This, the Apostle styles *pseudonimos gnosis*, or falsely named knowledge; because the things which constituted it were not true. Those who, like Hymeneus and Philetus, 'professed this *gnosis*, were afterwards styled Gnostikoi, or *Gnostics*, i. e. **KNOWING ONES**. They professed to enjoy a higher degree of knowledge; and regarded all those who held to a literal interpretation of the Scriptures, as simple and *Agnostic* or ignorant. A certain writer says of them that they were 'ancient heretics, famous from the first rise of Christianity, principally in the east. Many persons were infected with the Gnostic heresy in the first century 'contemporary with the Apostles.' They formed for themselves a peculiar system of theology, agreeable to the philosophy of Pythagoras and Plato; to which they accommodated all their interpretations of Scripture. They corrupted the doctrine of the Gospel by a profane mixture of the tenets of the Oriental Philosophy concerning the origin of evil, the creation of the world, 'and he might have added, immortal souls, translation to heaven, &c., 'with its divine truths.' Clemens Alexandrinus says, they imagined themselves '*wiser than the Apostles*.'

Such were the Gnostics, or knowing Ones in the apostolic age. They caused great trouble to Paul and his laborers, whose doctrine was corrupted and finally subverted by their

profanities. In proportion as their traditions advanced in popular favor, so the personal coming and reign of Jesus upon earth fell into disrepute, until at length, it was repudiated as heresy, and its advocates as deluded or insane. Indeed, upon the Gnostic hypothesis of the translation of souls to heaven at death, such a doctrine is a violation of the decorum, or fitness of things; and it is a remarkable fact, that Milleannarians reject the gnosis of Hymeneus and Philetus concerning souls and heaven, as incompatible with their views, while our Modern Knowing Ones equally reject the personal advent and reign as incompatible with their 'profane vain babblings and oppositions of science falsely so called.' The Gnostic Heaven is in the Aion Pleroma, which is somewhere, but in what part of 'the skies' exactly they cannot tell. Into this heaven, their sublimated souls exhale at death: they look for no Messiah to come from heaven to give them life. He sends angels to escort them on their wings to happiness of 365,000 years continuance! This is their millennium resolved into its literal years. The idea of his reign on earth, graced with his personal presence, is too gross for their refined, etherial, spiritualities. They have done with earth when they are sublimed; and cursed be the day that should bring them or Jesus to it again! These 'babblings' are very harmonious with the principles of gnosis; but they are utterly at variance and subversive of the truth. The Apostles taught no such millennial state as that; but on the contrary, the coming of Messiah to raise the righteous dead, and to change the expectant believers, that they may be thus invested with life and incorruptibility, and thenceforth reign with him on earth over the obedient nations of the world, until the end shall come. This will be heaven enough for one thousand years at least; when that shall have passed away, God has yet something more glorious in reserve for the aggregate redeemed of the family of man.

SECTION 6.

MAN AS A LIVING SOUL.

We propose now to present a synopsis, as it were, of the truth in relation to Man as a physical being, as we find it displayed in the Holy Scripture and confirmed by experiment, and observation of the natural laws, in contradistinction to the Plato Hymenean hypotheses of ancient and modern days.

1. In the beginning, the Elohim gave the Word, and by the Spirit created all things which constitute this terrestrial system for and on account of Jesus Christ—*di' autou kai eis auton*.

2. In this Word was Life, Spirit, or Energy, which moulded the substance of Man into the image, after the likeness, or form, of the Elohim or 'Holy Gods'—Dan. iv. 8, 9, 17.

3. The Highest of the Elohim, styled the Lord God, organized the dust of the ground, and fashioned it into the Human Form; and breathed into the nostrils the Breath of Lives, and it became a LIVING CREATURE of the species "*Man*."

4. The Living Creature in the words of Moses is styled *nephesh chayiah*. NEPHESH signifies creature also life, soul or breathing frame from the verb to breathe; CHAYIAH is living,—the participle of the verb to live. *Nephesh chayiah* is the genus which includes all species of living creatures, namely, *adam* man, *beme* beast of the field, *chitu* wild beast, *remesh* reptile, and *ouph* fowl; etc. In the common version of the scriptures, it is rendered LIVING SOUL; and under this form of expression the scriptures speak of all flesh which breathe in air, earth, and sea.

5. This Living Soul, or Breathing Frame, styled Man, was placed in a garden, where his Creator set before him *Death* and *Unending Life*, as expressed in the attributes of the Tree of Knowledge and the Tree of the Lives, that is of himself and wife. As the fruit of the Tree of Knowledge was poisonous, death would be the result

of eating thereof; therefore he was forbidden to touch it; & as the fruit of the Tree of the Lives was curative, and impartative of endless life, he was placed beyond its reach, lest he should inflict upon himself and his posterity immortality in a state of sin.

6. We have in effect said, that the Natural Man—*nephesh chayiah adam*—has no abstract essence within which gives him pre-eminence over the living creature of the air, earth, and sea for Moses terms them all living soul breathing the breath of lives. Thus Gen. i. 20. the reading is literally "and the Elohim said, the waters shall produce abundantly the *reptile living soul*, (or creature—*sberetz chayia nephesh*.)"—And in verse 21, "ever living soul, or creature, creeping—*kal nephesh chayiah erameshat*." in verse 24, "let the earth bring forth the living soul or creature—*nephesh chayiah*—after its kind, cattle, a creeping thing, and beast of the earth &c;" and in verse 30, "and to every thing creeping upon the earth, which (has) in it living breath or soul—*ul kel rumesh ol aretz asher bu nephesh chayiah*." In the common version *nephesh chayiah* is rendered "life." Also in Gen. ii. 19, the animals are brought to Adam, "and whatsoever he named the living soul, or creature,—*nephesh chayiah* that was the name of it."

From these passages, it is clear that in the Mosaic sense of "living soul," all flesh, whether of men or quadrupeds, are upon an equality as far as relates to every thing deducible from that phrase: all living creature are souls, and he that denies it, in the face of these testimonies is beyond the reach of evidence.

7. Quadrupeds and men are not only "Living Souls," but their "souls," are vivified by the same breath and spirit. In proof of this, we remark that the Breath of Lives,—*neskemet chayiah* is said to be in animals as well as in

man. Thus in Gen. VI. 17, God says, "I bring a flood of waters upon the earth to destroy *all flesh* wherein is *ruach chayim* SPIRIT OF LIVES."—Also in chapt. VII, 15, "they went in to Noah into the Ark, two and two of *all flesh* in which is *spirit of lives*;" and in verse 21, "and all flesh died that moved upon the earth, both of fowl and of *cattle*, and of *beast*, and of every creeping thing, and every man; all in whose nostrils was *neshemet ruach chayim* BREATH OF SPIRIT OF LIVES."

It was the *neshemet chayim* with which God is said to have inflated the nostrils of Adam; if therefore, this be the "Divine Essence," or Immortal Soul, which was breathed into man, then all other animals have immortal souls likewise; for they all received "Breath of Spirit of Lives" in common with man.

9. From these premises, it is obvious, that the argument for the inherent immortality of *sinful flesh*, or, an immortal soul in man derived hereditarily from the first sinner, predicated on the inspiration of his nostrils with the "Breath of Lives" by the Lord God, and the consequent application to him of the phrase "Living Soul," if admitted, proves too much, and therefore nothing to the purpose; for if man is proved to be immortal upon such grounds as these, then all quadrupeds are immortal, which none but disciples of the Brahminical Theology would be disposed to admit.

10. All quadrupeds and man were created "very good." They all emerged from their common mother Earth; they were all animated by the same Spirit; and were all formed, that they might be living breathing frames, creatures, or souls, though of different species; and in God, live and move, and have their continued being.

11. By a figure, in which the container is put for the contained, *nephesh* "breathing frame," is put for *neshemet ruach chayim*, which, when in action, the frame respire. Hence *nephesh* signifies "life," also 'breath,' and 'soul,'—*Life*, or that combination of principles in man and quadrupeds caus-

ing motion of and in their frames. One of these principles is that which in Gen. 1, 2, is styled *Ruach Elohim*, or the Spirit of Him "who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see"—and which, in obedience to the Word of the "Holy Gods," first caused a motion upon the waters, and afterwards disengaged the light, evolved the expanse, aggregated the waters, produced vegetation, manifested the celestial universe, vitalized the breathing frames of the dry land, expanse, and seas, and created man in *their* image and likeness. This *Ruach* or Spirit, is neither the Uncreated One, who dwells in light, the Lord God in particular, nor the Elohim, his co-workers, who co-operated in the elaboration of the Natural World: it was the *instrumental principle* by which they executed the commission of THE GLORIOUS INCREATE to erect this Earthly House, and furnished it with the living souls of quadrupeds and men.

12. In Dan. IV. 8, this *Ruach* is styled "the Spirit of the Holy Gods," who in verse 17, are called "the Holy Ones," or the Elohim.—"All Flesh" is used by Moses for all living creatures including men. It is this "*Ruach*" or *spirit*, together with the "*Neshemet*" or *breath*, which keeps them all from perishing, or returning to the dust. Thus in Job xxxiv 14, it reads without the pointing, *amishim aliu le bu ruhu uneshemetu aliu iaseph &c.*, which is "if he set his heart against him, He will withdraw to himself his Spirit and his Breath; all flesh [shall perish together, and man shall turn again] to dust." In Job xxxvii. 10, "by the Breath of God—*neshemet El*—*fröst* is given."—Speaking of reptiles and beasts David saith in Psalms civ. 29, "thou withdrawest their breath *ruhem*—they die; and to their dust they return. Thou sendest forth thy spirit *ruheck*,—they are created;" and in Ps. cxxxix. 7, "whither shall I fly from thy spirit—*meruheck*?"

13. From these texts we learn that the *Ruach* or Spirit, is all pervad-

ing. It is in heaven, in Sheol, or the dust of the deepest hollow, in the uttermost parts of the sea, in the darkness, in the light, and in all things animate and without life,—it is an universal principle, in the broadest, or rather in an illimitable sense. It is the substratum of all motion, whether manifested in the diurnal and ellipsoidal revolutions of the planets, in the flux and reflux of the sea, in the storms and tempests of the expanse, or in the organism of reptiles, cattle, beasts, fish, fowls, vegetables, or men. The atmospheric expanse is charged with it; but it is not the air: plants and animals, bipedal and quadruped, breathe it, but it is not their breath; yet without it, though filled with air, they would die.

14. We also learn, that the Nesheme, or breath of God, contains the Ruach, or Spirit, but the Ruach does not contain the Neshemeh. Hence the reason why it is written, that the Jehovah Elohim "breathed into man's nostrils the *Neshemet Chayim*" instead of the *Ruach Chayim*. To have vivified Man with pure Ruach Chayim or *Spirit of Lives* would have made him incorruptible and immortal, had the Human Nature as such been suited to its action, which, however, it was not. This is apparent from the provision of the Tree of the Lives being made for the purpose of changing, if occasion should require, the sanguineous constitution of the two living souls whom Jehovah Elohim had created, to one more adapted to the action of the Spirit. Pure *ruach chayim*, instead of causing man and quadrupeds to become living creatures merely, would have constituted them Ever-living Souls, or if intensified in its action, would have destroyed them in the twinkling of an eye. But the Nesheme of the Expanse, or Breath of Heaven, was caused to expand the breathing frames of all animals; they were inflated with it; and because it contains the Spirit of Lives, it is styled in Gen. vii. 21, *neshemet ruach chayim*—breath of Spirit of Lives.

15. From the premises before us,

we perceive that the Spirit and the Breath, which, in combination, all living creatures and vegetables require are styled God's breath and spirit. This wonderful compound, was combined in its due and relative proportions, on the first and second days of creation. The uncombined *Ruach Elohim* or "Spirit of God," it was which caused the motion of the waters before the light appeared—Gen. 1, 2; but by the end of the second day it had commingled with the Expanse by which the air, or *Nesheme* was vitalized, or became life-imparting and life-sustaining. This *Neshemeh* in its mechanical atmospheric combination forms no integral part of animal and vegetable structures, though without it they die, and return to the dust. It is lent to them for the defined period of their living existence. It is though lent to them, still God's breath and the *Ruach* still his Spirit; nevertheless to distinguish them from the expanse of air and spirit in the aggregate, they are sometimes styled "the spirit of man" and "the spirit of the beast," and "their breath." Thus in Eccles. iii. 19, it reads, "they have all one *Ruach* or spirit; so that a man hath no pre-eminence over a beast, for all is a vapour. All go to one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of the sons of Adam, *ruach beni haadam*, which exalts itself to the highest, and the spirit of a beast which inclines to the earth?"—And it is in this sense, namely, that of supplying to every living creature, or soul, "spirit" and "breath," that Jehovah Elohim is styled "God of the *spirits* of all flesh."—Numb. xxvii. 15.

16. Thus accurately is the narration of Moses in harmony with the most recent discoveries of our day. Modern Science, which is the knowledge of truth and fact reduced to a system, has unfolded to us the constituents of the Neshemeh, and most interesting and important facts connected with the Ruach. As we have said the Ruach does not contain the Neshemeh, but the Neshemeh contains it. The Neshemeh is the atmosphere, ex-

panded between earth and the pure magnetic ether which fills all space. It is a compound body, consisting, when pure, of Nitrogen and Oxygen, in the proportion of 79 of the former to 21 of the latter in 100 parts. These are considered as simple bodies, because they have not yet been decomposed; though it is probable, they have a substratum or base, which may be the Ruach.

17. The Ruach, or spirit, may exist "free," or combined with the elementary principle of the Neshemeh.

Uncombined, it is that wonderful fluid, whose explosions are heard in the thunder, whose fiery bolts overthrow the loftiest towers, rive the sturdy monarch of the woods, and gives polarity to light, the needle, and the brain. These three combined, the Oxygen, Nitrogen, and Electricity, constitute the breath and spirit of the lives of all God's living souls. In the next section, we shall speak of life as the result of the decomposition of the Neshemeh, and of the combination of the oxygen and Ruach with the carbon, hydrogen and iron of the blood.

SECTION 7.

NEW THEORY OF ANIMAL LIFE.

1. To these external agents there are certain principles within all living creatures, which sustain a fixed and appropriate relationship. The light to the eye, and the eye to the light; so also the breath and spirit of God to the constituents of blood, and the blood to them. These acting and re-acting upon each other in the lungs of all breathing frames according to certain laws, cause that motion throughout their structure which we term "life." A few passages of Scripture will throw some light upon this part of our subject.

2. "Flesh with the life thereof *benepheshu*, which is the blood thereof shall ye not eat." This teaches us, that blood is the *nephesh*, or life, of the flesh; hence it continues, "and surely your blood for your lives, *lak-nepheshitikam* will I require."—Gen. ix. 11. We often find life put for blood, and blood for life, as elsewhere in the context. "Be sure that thou eat not the blood, for the blood is the life, *nephesh*; and thou mayest not eat the life, *nephesh*, with the flesh."—Deut. xii. 23.—But, an objector might say, that if the blood be the life, then so long as it is in the body it ought to live; on the contrary it dies with the

blood in it. True. Moses, however, does not teach the dogma of an *abstract vital principle*; but life, resultant and consequent upon the combination of certain elements. The blood abstractly considered is not life; but relatively it is the "life of the flesh." The following text, however, will show the sense, in which the phrase "the blood is the life" is used, "I will set my face against that soul that eateth blood. For the life of the flesh is in the blood itself. I have given it to you upon the altar to make an atonement for your lives, *nepheshetikem*: for it is the blood that atones for the soul, *benephesh*. Whosoever catcheth any fowl that may be eaten, he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof. Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof."—Lev. xvii. 11, 14.

3. Physiologists have erred in assuming, that life in man is an *abstract principle*. All the phenomena of life are common to men and quadrupeds; hence the cause producing them is identical in all species. Life is either animal, vegetable, or incorruptible. I

say incorruptible as indicative of that life, which spiritual bodies will be endowed with. It might with equal propriety be styled, spiritual; but in this place, we use not the word spiritual, because it might then be confounded with that moral life a man possesses, when he passes from the sentence of death under the sentence of justification unto life eternal. At present we have to do with Animal or Natural Life, which is all the life the fleshly sons of the first Adam can boast of. It is a result, the existence of which is determined by motion. If it be doubtful whether a man be living or dead, we cause a strong light to fall upon the retina, if the iris contract, we say he is alive, because it moves; or, if in holding a mirror before the mouth, it becomes dimmed by moisture, it is said to be living, for the condensed breath indicates respiration, which is motion: if only one beat of an artery can be discerned, life is said to be in him, for there is arterial action which is motion: but if none of these signs be present, we say he is dead, for he has ceased to move. The cause of motion in animal bodies is the *nepsheth* or life of the flesh. Blood is composed of many ingredients, but none of them separately from the rest is the life or *motive power* of the flesh: nor indeed are they in the aggregate when access is denied to the Ruach and Neshemeh, or '*breath of the spirit of lives*,' which constitute the circumambient air.

4. As we have given the composition of "the breath of lives," it may not be out of place to present the reader with the analysis of the blood as exhibited by Lecanu in the An. de Che. et de Ph. xviii. 308. He will then be able to see how impossible for one, more, or even all the constituents thereof when insulated to be the cause of motion in animal bodies. But to the analysis. In 1000 parts of blood there are of

| | |
|---|-----------|
| Water which is compounded of Oxygen and Hydrogen, | 780. 145. |
| Fibrin | 2. 100 |
| Coloring Matter | 133. 000 |
| Albumen | 65. 090 |
| Crystalline Fatty Matter | 2. 430 |

| | | |
|---|--------|------------------|
| Oily Matter | 1. 310 | |
| Extractive Matter soluble in water and alcohol | 1. 790 | |
| Albumen combined with Soda | 1. 265 | |
| Chloride of Sodium (common salt) | } | 8. 370 |
| Chloride of Potassium | | |
| Carbonates, Phosphates, Sulphates of Potassa and Soda | } | 2. 100 |
| Carbonates of Lime and Phosphates of Lime, | | |
| Magnesia and Iron Sesquioxide of iron | | |
| Loss in the analysis | | 2. 400 |
| | | <u>1000. 000</u> |

These are the materials to be acted upon by the Neshemeh and Ruach, "breath" and "spirit of God." How they combine to produce life or organic movements in animal bodies will appear in subsequent paragraphs.

5. It has been said by physiologists, that the blood is the storehouse of organized bodies. It is doubtless from the fact, that because all the organs of the living creature derive their appropriate excretions from the blood as the raw material common to them all, that its analysis exhibits such a number and variety of ingredients. These organic products, such as the bile, gastric and pancreatic juices, saliva, tears, mucous, perspiration, etc, being fluid point out the necessity of a superabundant proportion of water over that which is necessary to its own fluidity as one of its components. Hence a reason why nearly 800 parts of 1000 consist of water, which is still further electrolyzable into Oxygen & Hydrogen gases. Bones, muscles, integuments, membranes, and tissues of all varieties are likewise deposited in the renewal of the continued waste to which the flesh is subject. Hence the fibrin, its albumen, its fatty and oily matter, earths, and earthy salts.

6. But, the blood must not only contain the supplies for the use and nourishment of the body, it must ebb and flow throughout the system. That

which causes it to circulate is *the life in the blood*; while this circulation continues the man lives; when it ceases, he dies. Draw the blood from a man's vessels, and, although it is still perfect blood, it soon loses its fluidity; it becomes solid and therefore useless. It coagulates when in repose. What is it, then, by which its motion and consequent fluidity is maintained in the vascular system of all animals, both bipeds and quadrupeds? Let us see.

7. The lungs, which are common to all breathing frames, are the internal organs of respiration. They consist of tubes, which are divided and subdivided to great minuteness; and these minute tubes terminate in little vesicles, or air cells. Upon these cells are distributed the capillary, or hair like extremities of the pulmonary arteries, which bring the blood, loaded with chyle and carbon from the heart; for the thoracic duct pours into the left subclavian vein, the milky fluid precipitated by the action of the bile upon the chymous mass in the duodenum, from whence it is absorbed by millions of lacteal apertures. At the termination of these capillary arteries on the air-cells, equally attenuated tubes are seen by which the vitalized blood is reconveyed from the cells to the heart. These increase and diminish in number until they are lost in the four pulmonary veins. Thus we behold the mechanism by which provision is made for the contiguity of the blood within, and "the breath of the spirit of lives," or the air from without the bodies of all breathing frames. Let us now examine what takes place there.

8. The membrane which forms the air cells has two surfaces; the one *mucous*, and the other *serous*. Exteriously it is serous, on the inner side, mucous; hence it is a muco-serous membrane. The surfaces of these cells are excretory of different kinds of matter, from which *two forces* of divers kinds are continually elaborated. The arrangement of surfaces answers to that of the different metallic surfaces of a galvanic battery; which also maintain *two forces* of a like nature with the membranous. These two forces are supplied from the blood,

from which the mucus and serum are excreted by the papillary glands. The serum is more or less acid, and therefore styled *negative matter*; while the mucus is more or less alkaline, and therefore termed, *positive matter*. From the negative matter or serum, issues a force of an opposite denomination, namely the *positive*; while from the positive matter, or mucus, a *negative* force is given off. This is true of all the muco-serous membranes of the body.

9. Every air cell, then, is a muco-serous bladder, capable of elaborating a *positive force*. The wall of each cell is a *negative electrode* within, and a *positive one* without; the papillary glands of whose surfaces are united by nervous filaments. It is in these cells the *excitation* ensues by which the machinery of the body is set in motion.

10. The positive force is evolved in the metallic battery by chemical decomposition, which is effected by the relative innate forces peculiar to the matter to act and be acted upon; all bodies having inherent positive and negative qualities, and being positive or negative in relation to each other. The positive force is also generated from the air cells upon the same principle. In this process, oxygen disappears. It unites with the hydrogen of the water and the carbon of the blood, and carbonic acid and vapor are given off. This part of the process changes the color of the blood from a dark purple to a florid red the former being venous and the latter being arterial. The purple color depends on the excess of carbon, but whether of free carbon, or in what combination, chemists are not agreed. The water of the blood is decomposed or electrolyzed. The hydrogen is given off at the negative, or mucous electrode, and unites electrically with a portion of oxygen of the air in the vesicle, and forms water, which is respired as the moisture of the breath. The oxygen of the electrolyte unites with the iron of the blood and forms with the Ruch or magnetic principle an electro-magnetic sesquioxide,* while the car-

* "The blood is magnetized, and a florid color imparted to it, by the forces evolved in the decomposition of the air in the lungs,

both, which is probably united in some way with the iron in venous blood, unites with another portion of the oxygen of the air, forming carbonic acid, which, in conjunction with nitrogen, are also respired with the vapor of the breath. These decompositions result from the attraction of bodies in opposite electrical states for each other; their primitive relations are disturbed, and new ones formed; by which a vibrating force is generated which is transmitted from the pulmonary vessels to the several organs by the nerves. These organs are rendered magnetic upon the same principle that steel is magnetized by a current of voltaic electricity when inserted in the axis of a helix formed by the conducting wire. See Turner's Chemistry, page 114, fig. 26. The matter of which these organs are composed differs in its constitution and disposition of parts, as is very apparent from the slightest glance; brain, heart, liver, lungs, and kidney being as different as things the most unlike. The brain is highly phosphoric, containing, in persons of sound intellect, from two to two and a-half per cent of phosphorus.* Besides this, much iron is always circulating through its vessels which has itself acquired electro-magnetic properties at the vesicles of the lungs. Thus the brain in common with the rest of the organs becomes magnetic by induction; but capable of a higher lucidity than they, because of its phosphoric constitution. Now it is the property of magnetized discs, &c. to assume polarity, positive and negative; hence the brain, heart, &c. &c. have their negative and positive poles. The brain has five principal ones, the heart five, &c. The poles are magnetic centres formed by the action of the two magnetic forces, and these by their vibrations endue every molecule of our bodies with sensation and motion, which we term LIFE.

and the same florid color is imparted to dark blood drawn from the arm, by conducting into a stream of these forces."—Sherwood.

* In the brain of idiots the phosphorus is about one to one and a half per cent, and in maniacs it amounts to three, four and four and a half per cent.

11. *Sduhã*, which is magnetic vibration caused by percussion of the air; and *solar light*, which is also magnetic vibration, but excited by the electrical forces of the sun's phosphorescent atmosphere, are two of the external excitants of sensation in the great central pole of the brain; these sensations generate impulses to the convolutions, which are reflected to the centre, and from thence find expression in word and deed. Vibration, sensation, impulse, action, are related to each other as cause and effect. But without the nerves which originate from the cerebrum, medulla oblongata and spinal column, these impulses would be fruitless. They are like the button wires of an electro-magnetic vibrating machine, the threads of communication between the cerebral armature and the organs to be set in motion, such as the tongue, the eyes, the mouth, the limbs, &c. They vibrate from the brain's centre to the extremest points, as those of the senses do from the circumference to the centre and reflexively by the radiant striæ to every pole of the phrenal convolutions.

12. Paradoxical as it may seem, we do not see with our eyes, but with the magnetic poles of the anterior lobes of the brain. The eye is the camera on the walls of which the solar light delineates the objects of the world without. That we can see without our eyes is proved by the fact, that we see distinctly in our dreams, and in the clairvoyant state.

13. This internal sight is attributable to the inherent phosphorescence of the brain luminously excited by the vibration of the magnetic ether.

14. As we have said, solar light is magnetic and vibratory. It falls upon the retina, which are expansions of the optic nerves. By these its vibrations are transmitted to the thalami, from whence the brain perceives the landscape on the retina, not inverted, but as it really is.

15. If these external magnetic vibrations of the ether can be communicated to the brain through any other channel, it can perceive without the

eyes; but as these are not, and cannot be imparted *under ordinary circumstances*, the eyes are indispensable appendages to the body.

16. Thus, by the electro-magnetic action elaborated in the vesicles of the lungs, a relation is established between the positive force within us, and that magnetic sea without us, namely, "the spirit of the atmosphere," in Scripture

styled the Spirit of God, in which "we live, and move, and have our being." From these premises, then, our conclusion is, that *Life is the result of electro-magnetic vibration in organized bodies*. This is animal life, bipedal and quadrupedal; and all the life, that any one can boast of in the present state of good and evil.

SECTION 8.

NATURAL DEATH AND CORRUPTION—PENALTY OF THE TRANSGRESSION OF THE FIRST MANDATE

1. Magnetic vibration, originated by electro-chemical action in the pulmonary vesicles; being the cause of all vital phenomena in organized bodies, the cessation of that action causing the vibration to stop, puts an end to all motion, even to that of the ultimate molecules of the body, and the subject is said to be dead. DEATH, then, is the cessation of *electro-magnetic vibration*. This is consequent upon the interruption of the wonted communication between the blood and Neshemeh and Ruach of the atmosphere. The animal machinery becomes impaired; its molecular organization fails to evolve the electrical forces; the pulsation of the heart becomes feeble, and consequently the circulation flows sluggishly. Hence the lungs become congestive, and the breathing difficult. The pulse beats slower, and the respiration is shorter and quicker than in the full vigor of life. These circumstances combined diminish the quantity of air, impede the chemical action, and decrease the intensity and quantity of the electro-magnetism of the blood; thus decay is superinduced, and this terminates in the cessation of all action in the vesicles, even as the interruption of chemical decomposition in the galvanic trough, puts an end to all vibration in the armatures of the machine.

2. The electro-positive and the electro-negative forces of animal bodies are

conservative of them; that is, so long as they continue to be elaborated they are prevented from returning to their ultimate constituents: but, when electro-chemical action in the air and blood in the pulmonary vesicles is stopped, corruption takes place, and the body is resolved into gasses, and its original earth. This is a practical illustration of the text, "if he withdraw, or gather to himself his Ruach, *spirit*, and his Neshemeh, or breath, all flesh shall perish together, and man shall turn again to dust." Job xxxiv. 14. Hence, the necessity of maintaining a reciprocal action between the "breath of lives" and the Blood for the continuance of life in all organized bodies. The duration of this reciprocity is fixed in man to three score years and ten; in other animals, to different periods. It was to this the Lord God had reference, when he said, concerning the Antediluvians, "My spirit shall not always strive with man, for that he is also flesh; yet his days shall be an hundred and twenty years"—Gen. vi. 3. It is a strife with the flesh which leads naturally to decomposition, and which is counteracted only by the life-perpetuating energy of the Spirit in the air we breathe.

3. When the electro-magnetic vibration ceases, because chemical action no longer occurs in the vesicles of the lungs, the latent forces, which are in-

herent qualities of the acid and alkaline matter of organized animal bodies, seek, under the influence of air, moisture, and a moderate temperature, to be eliminated. The action of a warm, moist air upon the bodies of the dead is established primarily upon the cuticle, which feels clammy, of a clayey coldness, and by a little friction separates from the rete mucosum and true skin beneath. It assumes a greenish appearance; and in process of time, the hydrogen, carbon, sulphur, and phosphorus of the soft parts combine with the oxygen and nitrogen of the air, and form water, ammonia, carbonic acid, and sulphuretted, phosphuretted, and carburetted hydrogen gasses. These are the principal products into which animal matter is resolved after death; and this process, by which the original texture disappears, which is purely chemical, is, in scripture, termed *corruption*.

4. "He that soweth to his flesh," saith the Apostle, "shall of the flesh reap corruption." But the righteous and the wicked all reap corruption after death. True, and therefore, Paul must allude to a reaping corruption in an especial sense, that is, when the wicked shall alone be subjected to it. The Scripture saith, that under the sounding of the seventh trumpet the righteous shall be separated from the wicked dead, and that a thousand years after, these shall arise to judgment. Then is the time to reap according to that which we have sown. This is the time to which Paul alludes when he saith, "in due season we shall reap"—life everlasting when Messial comes, if the righteous sown not; *corruption of the flesh* to those who sow to the lusts thereof when "the end" shall come.

5. Thus saith the Apostle, *corruption of the flesh shall be to those who sow to the flesh, when the time to reap shall come.* But, unless the wicked are raised corruptible they cannot reap corruption of the flesh; for incorruptible flesh is incapable of resolution into the products of putrefaction. If the wicked are to be raised immortal, as is generally supposed, they must rise with incorruptible bodies, for none but incorruptible bodies can be deathless

or immortal; and then they could neither feel pain, nor reap corruption.

6. In section 6, paragraph 6, we have said, that God set before Adam death, and life eternal. Of life incorruptible we shall speak hereafter; a present we confine ourselves to Death and Corruption. In our philosophical analysis, have we set forth a definition of these things which is according to Scripture? Let us see.

7. Death is mentioned for the first time in the Bible in Gen. ii. 17. It is here threatened as a penalty for the transgression of the law of God.—"Thou shalt surely die." For what offence? "If thou shalt eat of the Tree of the Knowledge of Good and Evil which I forbid thee to do." But what did the Lord God mean in threatening Adam with Death? Did Adam know what Death was? How could he know seeing that the animal and vegetable worlds hitherto had not experienced it? Observation afforded him no light upon the subject; hence he was obliged to await the definition of the phrase until the Lord God should interpret it *in pronouncing the sentence of the law upon the guilty*.

8. But is the penalty annexed to the law, translated according to the full import of the original text? All Hebraists are agreed that it is not. The words penned by Moses, without the Masoretic pointing, are *ki bium akalek memenu muth temuth*—the English of which is, *for AFTER the day of thy eating from it DYING, THOU SHALT DIE.*—We have rendered *bium*, "after the day." For the information of the mere English reader, we remark, that *bium* is formed from the particle *b*, which is here a preposition as well as a prefix; and *ium* which signifies *day*, definite, or otherwise according to the context. *Bayt* or *b* has many countersigns in our language, among which are *in, against, to, after, &c.* We have selected from these the last. *B* or *Bayt* is used in this sense in Numb. xxviii. 26, where it is prefixed to the word *sebothikam*, which is rendered "after your weeks;" that is, your weeks having expired, or from the expiration of your weeks, "ye shall have a holy convocation:"

so in the case before us, 'after the day of thy eating,' or the day of thy eating having passed; or, 'from the day of thy eating dying thou shalt die.'—As to the phrase, "dying thou shalt die," no criticism is needed; for it is admitted as the correct rendering on every side.

9. From this reading, then, it appears, *first*, that the penalty contemplated, not a summary and instantaneous deprivation of life, but A PROCESS; *secondly*, not an eternal process, but one that should come to an end; and *thirdly*, that this terminating process should commence from the day of transgression. The decaying process is expressed by *muth*, part. ben. kal, DYING; the end of the process by *temuth*, 2 pers. masc. sing. fut. kal, THOU SHALT DIE; and the commencement thereof is marked by the phrase "the day of thy eating."

10. This view is fully sustained by the paraphrase found in Gen. iii. 18, 19: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life," or of thy dying. "In the sweat of thy face shalt thou eat bread TILL thou return, *al*, into the ground; for out of it wast thou taken; for dust thou art, and unto dust thou shalt return." Adam had been summoned by the voice of the Lord God to judgment. His ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~roar~~ ^{roar} ~~of~~ ^{of} ~~flim~~ ^{flim}: "Hast thou," said he, "eaten of the tree of which I commanded thee that thou shouldest not eat?" Adam confessed his guilt, which was sufficiently manifest before, as indicated by his ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~roar~~ ^{roar} ~~of~~ ^{of} ~~flim~~ ^{flim} and shame. The offence being proved, the Judge then proceeded to pass sentence upon the transgressors. This he did in the order of transgression: first upon the serpent, then upon the woman, and lastly upon the man, in the words of the text. In the decree which it contains, he curses the ground; and sentences the man to a life of sorrowful labor, and a resolution into his original and parent dust. The terms in which the last item of his sentence is expressed, are explanatory of the penalty annexed to the law. "Thou shalt return into the ground," "unto dust thou shalt return," are equivalent to

"dying thou shalt die;" "after the day of thy eating thou shalt surely return into the dust of the ground whence thou wast taken," is the divine interpretation of the phrase "in the day thou eatest thereof thou shalt surely die." Thus, "dying" is, to be the subject of a sorrowful, painful and laborious existence, which contributes to the wearing out of bodies; and "die," the end of that existence, is marked by an actual return into the dust of the ground. This existence is properly a dying existence and a dead existence; that is, man animated, and man inanimate and corrupting; for what we term being is existence in life or death; and the end of that being is the end of that process by which we are resolved into dust—we cease to be. Adam arrived at this consummation 930 years after the Lord God had formed him from the dust of the ground; and thus practically were illustrated the penalty of the law, and the sentence of the Judge; for, from the day of his transgression he began his journey to the grave, at which he surely arrived, and with its earth, commingled all that was known as Adam, the chief father of mankind.

11. Thus we are instructed by the Scripture, that to die is to return to the dust, which harmonizes with our philosophical conclusion. We hold to this, because it is sustained by the word of God, and not to the word, because it is confirmed by the physical laws: truth is ours wherever found, in the works or word of the living God. Reason, science, and the Word all harmonize in the conclusions before us. Adam was subjected to death and corruption, in the sense we have explained; but whether for a limited or unlimited period, is a question which cannot be resolved by any considerations annexed to the Eden Law: a resurrection to life or judgment must be argued from other premises than these.

12. "If a man die shall he live again?" This is a very interesting question, and one that can only be illuminated by the light of revelation. We have seen what the scripture saith, that "a man hath no pre-eminence over a beast;" his life, his breath, his

spirit, are all the same with those of God's inferior creatures, which he hath made. He pronounced them "very good" as well as man; but, whether man shall come to life again after ceasing to be, unassisted reason cannot discover. There is no essence in man more than in any other creature upon which can be predicated a future life; but every thing to lead us to the opposite conclusion. The Animal Man has attempted to answer the question, and hath proclaimed that "Death is an Eternal Sleep." This is all he can make of man's destiny, as predicated upon his physical constitution. Death

would have indeed been eternal sleep if when Adam fell, God had abandoned his race to the Eden Law of Death; or had the second Adam not risen from the dead, death would have been an undisturbed sleep until a sinner could be found, who, by a resurrection from the dead, should become a *living sacrifice* for sin. But what could an enlightened reason elaborate of this? These belong to the "deep things of God," which the Spirit of God alone was acquainted with, and could, therefore, alone reveal. Then to inspiration we appeal.

SECTION 9.

THE TREE OF LIFE.

1. The first hint of eternal life in relation to man is contained in this passage:—"and now lest he put forth his hand, and take also of the Tree of the Lives—*ots echoyim*—and eat, and LIVE FOR EVER; therefore the Lord God sent him forth from the Garden of Eden to till the ground," according to his sentence. From this we learn, that the Fruit of this Tree had the quality of endlessly perpetuating the living existence of the eater. To have eaten of this would have changed Adam from a living into an ever-living soul; it would have cured him physically, and constituted him an incorruptible sinner, the ever-abiding subject of the present state of good and evil. This would have been a fearful consummation; an immortal sinner in a corruptible estate, so that the earth would have become the abode of immortal giants in crime, without any hope of restoration. But this was not according to the Divine plan: *Immortal saints in a state of unmix'd good is the faculty of creation, providence, and redemption.* The sinner was first to be sanctified, then tried, and afterwards to be immortalized, if approved: therefore, lest Adam should invert this or-

der, and become immortal of body before he should be purified from sin and accounted worthy of acceptance, the Lord God expelled him from the dangerous vicinity of the Tree of Lives. He drove him forth that he should not then become incorruptible and deathless.

2. The expulsion from Eden forcibly separated Adam and Eve from the means of present immortality; and whether they should attain to incorruptibility and life depended solely upon the will and philanthropy of God. But the Lord did not content himself with their simple expulsion. Wayward as they had proved themselves, they would doubtless have conspired to regain Paradise, that they might pluck from the Tree of Lives its immortalizing fruit, and so deliver themselves from the sentence of death to which they were consigned. They were expelled, indeed; but to what will not the inconsiderate recklessness of man impel him! Apprehending some new act of presumption, the Lord God placed a destroying flame to keep, or defend the tree against their intrusion. Here, as in the Most Holy under the Law of Moses, he placed the emblems of his majesty,

styled Cherubim, whose consuming fires infolded "the faces—*peni*—of the Lord. The Tree was hid by these symbols of the divine presence, and the incorruptibility it was originally provided to impart and shadow forth, became to them a thing of hope and of present desire.

3. Seeing that they could not eat of the Tree of Lives in the midst of Eden, how could they attain to that incorruptible life which it adumbrated? In what "*way*" should they walk; or in what "*path*" should they tread that would lead them to it? The answer is, in the words of Moses, Gen. iii. 24, in "THE WAY OF THE TREE OF LIFE."—In chapter vi. 12, this way is styled "*God's Way*," from which all the Antediluvians, save Noah and his family, had apostatized by corrupting it; as it is written, "*all flesh had corrupted His Way upon the earth.*" But there was no Bible, nor any priests in those days, from whom the exiles from Eden could learn "*the Way leading unto life*;" there were none to say unto them, "*this is the Way, walk ye in it.*" They knew the Tree of Life was situated in the midst of the Garden, and they knew the path which led to it; but the destroying flame which swept around it on every side, dared them to approach within its precincts. The Tree of Life was in "*the East*." They could look towards it wistfully; but the decree had gone forth, and they could never eat of that tree, nor even touch it and live. With the way to the Tree in Eden, then, they were acquainted, but of the way of God to the Tree of Life adumbrated by that Tree in the East of the Garden, they had no knowledge. They knew not where the New Tree of Life was planted, how could they therefore know the way? It remained, then, for the Lord God to enlighten them, for he alone could reveal it. They were consequently "*taught of God*." He instructed them what to do in order that they might approach his Cherubim, and bow down before his "*faces*," without fear of the devouring flame, all the days of their lives.—These instructions revealed to them the

Way of Acceptance with Him, which then, as also through all subsequent ages, consisted in *doing his commandments that they might have right to eat the Tree of Life, which is in the midst of the Paradise of God.* Rev. ii. 7; xxii. 14.

4. "The Way of the Lord God" is synonymous with what is termed "*Religion*;" which may be defined *the way of acceptance with God.* Adam and his wife supposed they could appear before God acceptably by devising a way of their own by which to conceal their nakedness from his sight. But he refused to sanction their invention, and stripped them of the foliage they had wrapped around them. The way of the Lord teaches, that *no man can cover his own sin*; it must be covered for him, and *none can appoint the investment but the Lord.* Hence, it is written, "*the Lord God appointed coats of skin and clothed them.*"

5. The appointment plainly indicates the sacrifice of the animals with whose skins they were clothed. Blood was shed in their investiture; and their sin was covered by the skins of the sin-offerings in conformity with the principle, that "*without the shedding of blood there is no remission.*" But, without faith it is impossible to please God." The mere sacrifice of animals, or offering of the fruits of the ground, will not gain man acceptance with God; for *it is not possible that the blood of bulls or of goats should take away sins.*" Hence the association of something to be believed with the sacrifice of "*the firstling of the flock and the fat thereof*," or, in other words, of "*the Lamb slain from the foundation of the world.*" As the subject matter of this faith, then, the Way of God directed the minds of Adam and Eve to the Seed, or descendant, of the woman, whose heel should be bruised on account of the sin of the world, and who should grow up as a tender plant out of a dry ground, and become the Tree of Life in the Paradise of God, in whom should be deposited the Incorruptible Life of the race of Man.—Eve's son was to be the true Tree of

Life, of which if a man shall eat he shall live for ever! a son, who, as the saviour of his people from their sins, must die for sin; for without the shedding of his blood he could not be a purification-sacrifice, and such an one was necessary, for the blood of animals was inefficient.

6. But, if the sacrifice without the faith was insufficient, so the faith that the Woman's Seed should be a propitiation, unaccompanied by the appointed sacrifices, would leave the worshipper unaccepted; or if there were both faith in the promise and an oblation, yet, if the offering were not of divine appointment, the subject was regarded as an evil doer; for, "to obey is better than sacrifice, and to hearken than the fat of rams." This is obvious from the testimony that "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained testimony that he was righteous, God testifying of his gifts;" for, "the Lord had respect unto Abel and unto his offering." From this we learn that Cain was faithless, and therefore unrighteous. He had no faith in *typical* sacrifice; he did not believe, that without the shedding of blood there was no remission; or, that a purification-sacrifice typified by the "firstling of the flock," would suffer for sin, and become a Tree of Life of the Lord's planting. Hence he "brought (only) of the fruit of the ground an offering to the Lord;" while his brother, in addition to this, presented of the lambs of his flock. But God had no respect unto Cain's offering; for Cain evinced a wilful disposition—a waywardness, which corrupted the Way of the Lord.

7. When he perceived that his unbloody and faithless oblation was not accepted, "enmity" was kindled within him; his aspect became lowering and dark with destructive feelings; and he ceased to behold the Faces of the Cherubim with an upright countenance. While in the presence of these the Lord demanded of him why he was angry, and why he looked so downcast? Abel had done nothing to offend him; Abel had "done well," because

he had kept the way appointed, and therefore his sacrifice was consumed. Had he done likewise, his offering would have been accepted too; as it is written, "if thou doest well shalt thou not be accepted, and if thou doest no well, sin lieth at the door;" by all which we are instructed, that the *obedience of faith* was the condition upon which the family of Adam might obtain a right to that Eternal Life which should be procured for them by the Woman's Seed.

8. The Lord's Way of righteousness and life, styled "the Way of the Tree of Life," consisted in Faith and Obedience. This faith, the Apostle tells us, was "the substance of things hoped for, the evidence of things unseen." By the belief of these things Abel, Enoch, and Noah pleased God and "became heirs of the righteousness," on account of which, Life and Incorruptibility are bestowed upon man. They hoped for the Woman's Seed, who they believed, on the testimony of God, should bruise the serpent's head. Their faith was a living faith, and therefore they kept the Way of the Lord, in offering "the firstlings of their flocks and the fat thereof," "the fruit of the ground," and in "walking with God" by being "just and perfect in their generations."—Such was the religion of the righteous among the Antediluvians. They were faithful and obedient; and, as the earnest of what awaited them in the fullness of time, "Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God." Thus they were taught, that the corruptible body should put on incorruption, and this mortal shall put on immortality," and so "death should be swallowed up in victory."

9. Almost coeval with the institution of Religion, as we have seen, it was corrupted by Cain. He rejected from his system the principle of remission by sacrifice, hence he repudiated the promise, and constituted himself an evil doer. Unbelief and disobedience

ence became the characteristics of Cain and his associates, who dwelt eastward of "the presence of the Lord." These were termed "*Men*," while those who "walked with God" were styled "the Sons of God." In the sentence pronounced upon Eve and her posterity, the former are indicated as the Seed of the Serpent; and the latter, the Seed of the Woman, of whom one was to arise that should destroy him. Between these two classes of Antediluvians there was "enmity" such as was evinced in the fratricidal Cain. But the corruption first introduced by this Arch-Apostate undermined the principles, and overthrew the allegiance of "the Sons of God," for seeing that "the daughters of men" were fair, they intermarried with them; and the earth was replenished with a progeny fit only for capture and destruction. Their wickedness was great, and every imagination of the thoughts of their hearts only evil continually. The Antediluvian Apostacy was complete; "for all flesh had corrupted the Way of the Lord upon the earth," which was "filled with violence through them." The Lord by his Spirit in Noah labored patiently to reclaim them from their "*disobedience*;" but they disregarded his expostulations, "eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark,

when the flood came and took them all away." But "Noah found favor in the eyes of the Lord," "being warned by God of things not seen as yet, and moved with fear, he prepared an ark to the saving of his house; by the which he condemned the (faithless) world, and became heir of the righteousness which is by faith."

10. - Eternal Life has been the Hope of all those who have walked with God in all past ages and generations; since the fall. In walking with God they have trod the same path, and journeyed along the same road, which is the only "way that leadeth unto eternal life." The entrance upon this Way is strait, and its passage narrow, and, though it leads to glory, honor, incorruptibility and life, there are few that find it. — *Belief* in the testimony of God, and *obedience* to his commandments are the grand characteristics of "His Way" in its successive manifestations in all time. Dispensations have varied; but these leading principles have always remained the same. "These are written that ye may *believe*," and "blessed are they that *do* his commandments, that they may have right to the Tree of Life which is in the midst of the Paradise of God." "I," says Jesus, "am the Way, the Truth, and the Life" — "I am the resurrection" — "I am the door, and no man entereth but by me."

SECTION 10.

WHAT WE MUST DO TO OBTAIN ETERNAL LIFE.

1. The Scripture not only teaches what the Animal Man is as a physical and a moral being, but what he may become. It shows, that he has "no good thing in him;" that he has no pre-eminence over other animals more than the perfection of his organization confers upon him; and that therefore, he is destitute of inherent holiness, righteousness, immortality, honor and glo-

ry. He is a humbled creature, made subject to vanity, and at enmity against God and his laws.

2. These things being abundantly demonstrated both in the works and word of God, the future destiny of Man as *predicable upon the constitution of his nature*, is that of an eternal cessation of his existence from the time he shall have mingled with his parent dust.

This is the conclusion to which Revelation and Science will conduct every disciple of truth, who is independent of prejudice and party, and who has the courage to confess her in the face of ignorance, bigotry, and persecution.

3. An insane outcry has been raised by party leaders, who, (in the words of Quintilian) "condemn what they do not understand," against what they style "Materialism." In the language of Mr. George Combe, we would say, that "this question of materialism is one of the most vain, trivial and uninteresting that ever engaged the human intellect; and nothing can be more unphilosophical, and more truly detrimental to the interests of morality and religion, than the unfounded clamor, or cant shall I call it, which has been poured forth from the periodical journals about the danger attending it. A manly intellect, instead of bowing before prejudice, would dissipate it, by showing that the question is altogether an illusion, and that, adopt what opinion we will concerning the substance of the mind, every attribute belonging to it must remain unaltered and unimpaired."

4. After speculating upon what may be discovered concerning the essence of "the soul" by observation and reflection on consciousness, the same author remarks: "observation, therefore, reveals as little in regard to the substance of the mind, as does reflexion on consciousness; and as no other modes of arriving at certain knowledge are open to man, the solution of the question appears to be placed completely beyond his reach. In short, to use an observation of Dr. Spurzheim, "Nature has given man faculties fitted to observe phenomena as they at present exist, and the relations subsisting between them; but has denied to him powers fitted to discover, as a master of direct perception, either the beginning, or the end, or the essence of any thing under the sun; we may amuse our imagination with conjectures, but will never arrive at truth, when we stray into these interdicted regions."

"The solution," continues Mr. Combe "is, therefore, not only unimportant but it is impossible; and this leads us to observe, that no idea can be more erroneous than that which supposes the dignity and future destiny of man as an immortal being, to depend, of necessity, on the substance of which he is made. Syst. Phren. pp. 595, 597. We have here the candid confession that by the unaided efforts of the human intellect it is impossible to find out whether the soul be of an immortal nature. But for what we have seen in this essay, we can with certainty affirm, that man has no immortal principle in his nature.—Modern philosophers are aware of this but they fear to confess the truth, lest they should be branded with the name of Materialist; and furthermore, if they avow the convictions of their minds, they know not what answer to give to the inquiry, "if man have no pre-eminence over a beast, does he die as the beasts which perish?" Abstract materialism leads to this conclusion and they are at a loss how to grapple with the difficulty. But not so the scribe who is instructed for the kingdom of heaven. He can answer it with ease.

5. The grand truth of God's word is, that *glory, honor, incorruptibility and life are the reward of a character formed in harmony with the commandments delivered to man in the several dispensations of time under which they live. THEY ARE THE REWARD OF A GOOD CHARACTER; a character, which shall be pronounced by the Judge "without spot, or wrinkle, or any such thing; but that shall be holy, and without blemish."* If glory, honor, and eternal life be worth the sacrifice of every thing on earth to obtain, then the inducement to a holy, righteous, and unblemished life in Jesus Christ is found in these, transcendently powerful. Carnal and blind are they who say, that this doctrine is demoralizing. We know no language strong enough to express the sense we entertain of the ignorance and perverseness of such cavillers. What stronger inducement to goodness and virtue could the phi-

lanthropy of God propose, than an unending, pleasurable and dignified existence in the eternal heavens? If such a consideration will not lead men to "repentance unto life," we are at a loss to conceive what will. "Fear," says one of these terrorists, "will do it!" But "cowards" have no fraternity with the heroes of the faith; the scripture condemns them to the "*Second Death*." Fear never made a genuine christian yet; no, nor ever will. The Sons of God are freemen whom the truth has freed from all slavish fear.—They love God with a "perfect love," because they believe that he first loved them.

6. During the times between the Ascension and Future Advent of Jesus, the terms upon which immortality, &c., are offered to men, are contained in the gospel, and in that only. When born into the existing world, we come under the curse and a sentence of death; or, as the Apostle saith, we are "*made subject to VANITY (mataiotes, all that pertains to the state of good and evil and which ends in dissolution,) not willingly.*" It is in this sense, that the world of mankind is said to be "*condemned already*"—"he that believeth not," whether the faithlessness be predicated on physical or circumstantial disability matters not, all unbelievers are "*condemned already.*" John iii.

18. Because of this congenital condemnation it is that we suffer evil from our birth, die and return to the ground from which we originally came; but, well would it be for multitudes, if the condemnation which rests upon them did not transcend this. The sentence under which we are involuntarily born has no reference to the *SECOND DEATH*; it subjects mortals only to present evil and to a return to the dust, which is final and eternal, to those who die in "times of ignorance." Were there no other sentence than this pronounced upon mankind there would be no *Second Death*, which is the penalty, not of the Eden Law, but for the transgression of subsequent ones. And here I would make one remark for the reflection of our Universalist friends, name-

ly, *had there been no other sentence promulged than that in Eden, and had the word of Christ been simply and solely "all shall be saved," then the dogma, that to the extent in which all men die in Adam to the same extent shall all men be made alive in Christ, would have been true; BUT, on the assumption, that "he that believeth," means "all," there is still a sentence of condemnation pronounced against unbelieving mortals, which restricts the "all" to a portion of mankind, and condemns the rest. "HE THAT BELIEVETH NOT (the Gospel) SHALL BE CONDEMNED."*

7. Here then, are two sentences of condemnation, to which, if a man become obnoxious, he may be said to be *doubly 'damned*. He is condemned to the *First Death* because he is "*born of the flesh;*" and he is condemned to the *Second Death* if he believe not "the Gospel; but, let the reader bear in mind that *no mortal son of Adam is obnoxious to the Second Death because he is born of the flesh;* but, being born of the flesh involuntarily, he becomes liable to it by rejecting the Gospel of Jesus Christ. And this is the ground of the second condemnation, "*that light is come into the world, and men love darkness rather than light, because their deeds are evil.*" John iii. 19.

8. What then do men need to be saved from? *First*, from ignorance of God's way; *secondly*, from moral perversion; *thirdly*, from the evils of the the present life, in body and estate; and *fourthly*, from the dissolution of the grave. The "*Light*" which God has revealed in the scriptures will save them from ignorance and its sequents, which are superstition, fear, bigotry, unbelief, &c; "*repentance and remission of sins in the name of Jesus*" will rectify their consciences; and a "*resurrection unto life,*" or a transformation, will deliver them from "*all the ills that flesh is heir to,*" and restore them to a being which shall end no more.

9. "*The wages of Sin is Death*"—Wages are paid only to those who labor: those who in their toil "*sow to the flesh*" will be paid for the labor

they perform; and the pay for this kind of labor is "corruption," or "death unto death"—death ending in corruption, as the Apostle saith, "shall of the flesh reap corruption," and of such he says, in another place, "whose end is corruption:" so that "death," "corruption," and "destruction" are "the wages of sin," which every one is fairly entitled to "who loves darkness rather than light," and refuses to accept the Gospel of Jesus Christ. We need to be delivered from our sins, and from a resurrection unto a second death and corruption, which shall be consummated in a fiery destruction, constituting the destiny of unbelievers, cowards, abominable characters, and whosoever loves and invents a lie.

10. *What must we do to be saved from all these things?* The answer is contained in the saying of the King of Israel to his Ambassador to the Nations: "HE THAT BELIEVETH THE GOSPEL, AND IS BAPTIZED SHALL BE SAVED;" and "observe ALL things WHATSOEVER I have commanded you to teach them." What is the Gospel to be believed? "Repentance, remission of sins, and eternal life through the name of Jesus Christ." These are the glad tidings; but upon what premises are they predicated? Upon the testimony of Moses and the Prophets, that in the fulness of time a purification sacrifice should be manifested, styled the Messiah, "who should be cut off, but not for himself;" who should be a man of sorrows and acquainted with grief;" who should be "despised;" one "upon whom the iniquity of all should be laid;" who should be stricken for the transgression of Israel; who should make his grave with the wicked and the rich man in his death; whose dead body should not be permitted to see corruption; who should ascend to the right hand of the Majesty in the Heavens, and who should sit there until his enemies should be subjected, and until the time of the restoration of the Jewish state and throne of David should arrive.

11. These glad tidings are also predicated upon the demonstration, that Jesus of Nazareth is the personage; in other words, that *Jesus is the Anointed*

One, the Son of the living God. This is the "foundation" of the Gospel, but not the Gospel itself, when taken abstractly from the testimony of the Prophets. Having laid this foundation Paul preached, that Jesus died for our sins, was buried, and rose again from the dead, as had been foretold concerning him in the ancient oracles of God; where, as Jesus himself said, it is also written, that "repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem." Does the reader, then believe on the testimony of the Prophets and Apostles that Jesus of Nazareth is the anointed prophet, priest, king and Son of the living God; that he was crucified for sin; that his blood cleanse from all sin; that he was buried; that he rose from the dead on the third day that he ascended to heaven, and that he will in like manner come again to raise the dead and rule the world in righteousness—does he believe these things? Then he believes, that repentance, remission of sins, and eternal life are through the name of Jesus—he believes the Gospel.

12. But, if thou art a believer on the Gospel, O reader, be mindful of the words of him, who will judge you in the last day by the words of his own mouth; he does not say simply and alone, "He that believeth the Gospel shall be saved;" no, let heaven and earth be witness, he says, "he that believeth AND IS BAPTIZED shall be saved," and at your peril, detract from the letter or spirit of the word. After reading this, if thou believest, askest thou what thou must do to obtain "repentance and remission of sins through the name of Jesus?" For what purpose thinkest thou, the Apostles commanded men to "be baptized into the name of the Father, Son, and Holy Spirit," if it were not, that they might obtain forgiveness of sins "through the name of Jesus?" *Your heart is purified by faith; your state is changed by baptism.* Hear the words, then of the Apostle, and understand—"REPENT AND BE BAPTIZED IN THE NAME OF JESUS CHRIST FOR THE REMISSION OF SINS."

13. On the supposition, that you

have believed the Gospel and been baptized in the name of Jesus for remission of sins, do you now inquire, what you must do to obtain the "glory, honor, incorruptibility, and life" of the Future Age? The inquiry is appropriate and well timed; for, rest assured, that you may have believed the gospel, and have most scripturally obeyed it, but unless you hold fast your begun confidence unshaken to the end; unless you persevere in well doing, you had better never have known the truth.— "Save yourselves," says Jesus, "by your perseverance;" to which Paul, by whose gospel you will be judged, adds, "God will render to every man according to his deeds: to them who *by patient continuance in well doing, SEEK FOR glory, and honor, and incorruptibility; ETERNAL LIFE.*" Can you *continue* in well doing unless you *begin* to do well? Can you "*seek for*" a thing, which you pretend to know you already possess? No. "GOD ONLY HATH IMMORTALITY"—with him is "*the Fountain of Life;*" and all the intelligences of his boundless dominion, who may have this as a quality of their being, have *derived* it from him *as a recompense* for their faithful obedience in a previous state. Are you not ambitious of the glory, honor, and tranquil dignity of these celestials? Would you not be ravished with delight in the possession of an angelic nature, an undefiled and incorruptible inheritance, and an eternal relation to all worlds? Strive then, that you may be "accounted worthy to attain to that Age" through "a resurrection from among the dead," when

you shall "die no more," and "be equal to the angels of God." *Luke xx. 36.*

In conclusion; "*THE WISE shall inherit glory,* but shame shall be the promotion of fools." Reader, be wise; for "wisdom is the principal thing, therefore, get wisdom," seeing that he is happy who findeth it. Dost thou inquire, what there is extant through which you may become wise? Hear the Apostle, what saith he? "*THE HOLY SCRIPTURES are able to make thee wise unto salvation* through faith which is in Christ Jesus;" and these writings teach, that "the fear of the Lord is the beginning of wisdom." Dost thou fear him with that religious veneration which knows no torment? Dost thou fear, or venerate him, because thou lovest him for his abounding goodness to the children of men? Then you possess the element of that wisdom, which, though foolishness with men, is "more precious than rubies" in the sight of God; and incomparably more valuable than all the things you can possibly desire. "Length of days is in her right hand, and on her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a *TREE OF LIFE* to them that lay hold upon her; and happy is every one that *retaineth* her." Be wise, then, I repeat, if you would "shine as the brightness of the firmament" in the Future Age; apply your heart unto wisdom, for, in this, "the time of the End," "the wise shall understand" "*THE THINGS OF THE SPIRIT OF GOD.*"