

SPIRIT LIFE,

AND

ITS RELATIONS.

BY

REV. T. SPICER, D. D.

"THE FIRST MAN, ADAM, WAS MADE A LIVING SOUL."

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PREFACE.

This Book is an attempt to exhibit truth in a plain and simple manner. It treats on the Soul of Man, its Spirituality, Activities and Immortality; its relation to the body in this life and the life to come, its relation to the moral government of God now and forever—our probationary state and our state of retribution.

The writer does not pretend to have made any new discoveries, either in mental or moral philosophy, or in Christian Theology. He is greatly indebted to wiser men, although he does not always give them credit. If he has gathered ideas from others, he has generally used his own language in expressing them.

If the reader should not find anything here entirely new, he may, however, find many things

presented in a new light, and perhaps they may thereby be more easily understood. The style is adapted to the understanding of men of common sense.

There is one feature in this work that will particularly recommend it to serious inquirers after truth, which is, that the subjects on which it treats, are examined in the light of Divine Revelation. No opinion is urged upon the reader, unless it is supported by the inspired Scriptures.

Whatever Critics may say concerning this attempt of the writer, he believes there is a numerous class of readers who may be profited by giving it a careful perusal. To such he ventures to commend it, with prayer for the Divine blessing.

TROY, N. Y., 1859.

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PART FIRST.

EXISTENCE OF THE SOUL.

PART FIRST.

SECTION I.

EXISTENCE—INTRODUCTORY.

EXISTENCE in any form is a great mystery, whether the thing existing be an atom or a globe, whether it rests or rolls, is inanimate or animate, matter or spirit, an insect, beast or bird, a man or an angel.

But the greatest of all mysteries is the existence of God, the author of all existence. God is an INFINITE BEING, an assemblage of infinite perfections, an eternal self-existent, unoriginated, and self-subsisting Being. He is the fountain of life, the Creator and upholder of all things, the Being of beings, absolutely incomprehensible to all.

Once there was no other being in existence but God, "He inhabiteth Eternity." Immensity, or what may be called infinite space was his Eternal Throne. This Throne of God the scriptures

denominate "Heaven," the "Third Heaven," the "Heaven of Heavens."

God existed eternally, and until he created other beings, he must necessarily have existed alone. Until then infinite space was like an exhausted receiver, so far as created beings were concerned. He was eternally independent of all beings; infinitely glorious and happy. He could need nothing from any being or any source whatever, to enhance or increase his felicity, for he was the original source of all felicity. He could be infinitely happy in eternal solitude in the contemplation of his own perfections. He is a trinity in unity.

However it pleased God not to continue alone. But to manifest his infinite perfections, and that he might impart happiness, he was pleased to create other beings. For these purposes he created a universe of worlds and peopled them more or less with sentient and rational creatures. Creatures not only capable of manifesting his wisdom, power and goodness; but many of them capable of holding communion with their Maker, and of enjoying his society forever in the "Heaven of Heavens."

He brought the Universe into existence by "the word of his power." The sacred historian who "spake as he was moved by the Holy Ghost," tells us in the first chapter of Genesis,

that, "In the *beginning* God created the heaven and the earth," alluding no doubt to the sidereal or starry heaven, those material orbs which are spread out in infinite space.

Although the word "heaven" does sometimes mean the atmosphere, or air, which surrounds the earth, as in Exodus xxii, 11, and in some other places in scripture, yet here in Genesis i, 1, it is not to be restricted to this meaning. Dr. Clark in commenting on this word as it occurs in Gen. i, 1, says, "It does not appear that the atmosphere is intended here." The Hebrew word here rendered "heaven," he says is plural, and adds, "we may rest assured it means more than the atmosphere." Gesenius in his Hebrew Lexicon, says, "the Hebrew text here rendered 'the heaven and the earth' means the universe." I have no doubt this word "heaven" is designed to comprehend the entire *solar system*, and the whole sidereal heavens or stellar regions—the fixed stars which are doubtless so many suns and centres of systems. The word heaven as here used is designed to embrace these fixed stars and all the systems belonging to them throughout the entire universe.

The original substance of the material heavens and the earth, God brought into existence not out of something that previously existed; but out of *nothing*. The inspired apostle says, "the

worlds were framed by the word of God, so that things which are seen were not made of things that do appear." They were *created*.

By the term "created," as it is used by Moses in Gen. I, 1, we are to understand him to mean causing to exist, or bringing into existence what did not previously exist in any manner or form. Where there was *nothing* existing God caused *something* to exist; there he caused existence to begin; there he "created the heavens and the earth."

It is probable that it was in allusion to this stupendous work of Creation that the Patriarch Job declares, "He stretcheth out the north over the *empty place*, and hangeth the earth upon nothing." His infinite wisdom devised the plan of the universe, and his almighty power brought it into existence. Neither this terraqueous globe on which we live, nor any other globes rest on pillars for their support, but by the power of God they are poised in infinite space and are supported by nothing. The art of man is unable to support a single feather upon nothing; but God hangeth the earth, with its vast continents and oceans upon nothing. He hangeth all the heavenly bodies composing the entire universe, to use the language of the poet,

"On the thin air without a prop."

To use the language of inspiration, "He spake

and it was done, he commanded and it stood fast."

But WHEN did the creation of the heavens and the earth take place? It is said, it was in the BEGINNING." In the beginning of what? Surely it was not in the beginning of God's existence, nor in the beginning of Eternity, for neither of these had any beginning. Therefore the beginning here referred to by the inspired historian, must be the *beginning of Time*.

But *what is Time*, and *when* did time begin? Time consists of certain measured portions or periods of duration. Until *Time began* all duration belonged to Eternity. Duration was unbeginning Eternity. There could be no periods in Eternity. Until God made a Chronometer, or instrument to measure time, there could be no such thing as time. The existence of time was therefore coeval with that Chronometer.

When the material universe, the heavens and the earth were created and put in motion around their respective axes, and around each other, then *Time began*. Thus we see that time began when God created the heavens and the earth. The creation of the universe was the first work which God performed, of which we have any account. In connection with this work of creation of the heavens and the earth, it is probable he brought into being all the celestial intelli-

gences, angels and arch-angels, powers and principalities. He may, however, have created those spiritual beings before the material universe was brought into existence. This knowledge is "too high" for us, we can not attain unto it. We must pause and adore.

These heavenly bodies which compose the material universe as they roll through infinite space in their mighty grandeur, were designed, we are informed by the sacred historian, to "be for signs and seasons, and for days and years" to their inhabitants. They constitute the Chronometers or Time-keepers of the universe. Their revolutions as they wheel their ample rounds, measure off Time for the accommodation and comfort of the sentient and rational beings who inhabit them.

Thus it may be perceived, that Time has only a relative existence; it is only coeval with the heavens and the earth; and it will exist only while they endure, or while their revolutions shall continue. Should the revolutions of this earth ever cease, Time would cease in relation to all its inhabitants. Or should any of the systems which compose the universe ever cease to exist, or cease to revolve, then with those systems, and with all their inhabitants, Time shall be no longer. So when any individual who inhabits this planet, or any other planet, or

heavenly body, shall die, or in any way cease to inhabit any of these rolling spheres which measure time, then, with him, "Time shall be no longer." He will then enter Eternity where revolutions and periods are unknown.

I think it probable that innumerable centuries have rolled away since *Time* began. Its beginning may have been an untold distance in the past, followed by periods of sufficient duration for all the physical operations of nature in its geological departments, to bring about the results which we now behold, which are generally ascribed to second causes, or operations of the ordinary laws of nature. How long it may be till time shall be no longer in relation to this world or any other world, is altogether unknown to man. Nor is it at all important for us to know; respecting this matter, faith is better for us than fore knowledge.

What may have been the condition of this earth during the interim between the beginning of Time when it was first created, and the period alluded to by Moses when the six days' work began, we can not tell. The time when the six days' work took place is of quite a recent date, it is something less than six thousand years. At that time the earth was in a chaotic state. It may have been peopled before and its inhabitants destroyed; but of this we

know nothing. Moses describes the earth at that time to which he alludes, as being "without form and void." It did not possess its present beautiful form and condition; and it was utterly void of inhabitants of every kind. The "waters covered the earth, and darkness was upon the face of the deep." There was not a living creature on all the globe. At that time it was wholly unfit for life, either animal, or vegetable life, however it may have been before, for darkness covered it.

When innumerable years or periodic revolutions had passed after Time began, God commenced his six days' work. We are told in Exodus, xx, 11, that "in six days the Lord made the heaven, and the earth, and the sea, and all that in them is." In *six days* the Lord *made*, not *created*, but *made*, the heaven and the earth. The word heaven here means the atmosphere or firmament. This is not the *shamayim* mentioned Gen. i, 1. This is the aerial heaven that surrounds the earth. As he *made* the firmament, in the six days of which Moses speaks, so he *made* the earth—it had been created long before; but now he "made" or fitted it up to be a suitable residence for man and other living beings.

In this work of fitting up the earth, he first caused the light to shine upon it; he then gathered the waters together and caused the dry

land to appear. He made the grass, and herbs, and trees, and fruit to grow. He caused the waters to bring forth abundantly the moving creature that hath life ; and he made the fowl that fly above the earth, and the beasts, and creeping things.

When God had thus prepared the earth as a suitable habitation for rational beings, he said "let us make man in our own image, and after our own likeness, and let them have dominion over the fish and over the fowl of the air, and over the cattle, and over the earth, and over every creeping thing." And so God made man. The Lord God formed man of the ground and breathed into his nostrils the breath of life, and man became a LIVING SOUL, a being endowed with an endless existence.

Now all this account of *existence* is amazingly mysterious. But existence is a matter of fact. The existence of God and of man, of beasts and of birds, and of creeping things, is a matter of fact which needs no proof, it appeals to our reason, consciousness and common sense ; and therefore can not be denied.

What orders of beings there may be in other parts of the material universe or in the Heaven of Heavens, the more immediate presence of God, we know not. In the scriptures frequent allusions are made to the angels in Heaven, and

some intimations are given that there are various orders of angelic beings. Of these in our present state we can know but little. But of Man the race to which we belong, we know something. We know that MAN is God's noblest work on earth, and that he is designed to have an existence in a future state. To him therefore will the reader's attention now be turned. Our inquiries respect principally his rational and immortal part, his intellectual and moral exercises, and his future state.

SECTION II.

THE SOUL.

“Lord what is Man?”

“—A living soul.”

It is very natural for us to inquire “what is Man?” We desire to know more of him than appears at first sight. We look at a human being and behold a corporeal form before us, a form consisting of bones and sinews, of flesh and blood. We address words or make signs to him, and find we have arrested his attention and thereby produced certain emotions; for he replies by corresponding words or signs. By

this we know he hears, and sees, and thinks. If we contemplate him still farther, we perceive he reasons, and is capable of mental and moral improvement far beyond any other being on earth. In view of these facts it becomes interesting to inquire what it is that thinks and reasons, whether it is the body which we see, or whether it is something else pertaining to him; something we do not see.

It is very natural to inquire whether it is the materials of which the body of man is composed, or the peculiar organization or arrangement of those materials, or any part of them, that originate thought and reason. But upon the most careful and thorough investigation it is found to be an absolute fact that thought is not the result of man's material constitution, or physical organization; for there is no conceivable connection between *matter* and *thought*. There is no known property belonging to matter that can think, or that can by any arrangement or organization, produce a mental exercise or thought even in its most simple form. Whatever arrangements or combinations there may be, they can not impart the power or ability to think, either in man or beast.

What is it then that gives man power to think and reason, to love and hate, to hope and fear? Or rather, what is it in man that does all this?

Divine Revelation answers this question, and explains this wonderful enigma. It tells us as we have already seen, that when God had formed man's body from the dust of the ground, he breathed into him the breath of life, and he thereby became a *living soul*. It is this *living soul* that performs these wonderful acts.

Thus the history of man's origin brings out the fact that he possesses a spiritual subsistence or real being, possessing consciousness independent of the body; an existence that can live and act when the body shall become disorganized. God created man in "his own image and likeness," he must therefore possess a distinct, spiritual and personal nature, capable of thinking and reasoning.

By the act of breathing into the body of man, God created in him a living soul, a rational spirit possessed of an undying nature. Some may perhaps inquire how his *breath* could produce a *living spirit*? We may as well inquire how his *hand* could produce a material body. We readily dispose of the difficulty in these and the like questions by referring them to the almighty *power* of God. Its incomprehensibility is no adequate ground for its rejection. "There is a spirit in man, and the inspiration (the breath) of the Almighty giveth them understanding," that is, an ability to understand and to reason.

By the *breath of life* is meant the animal life of the body, and by the *living soul* is meant the *rational* immortal spirit. Man has an animal life in common with all other animals, and an immortal life unlike all other animals.

The soul of man may be defined as being the immaterial, immortal part of man. It is wholly unlike matter. It is spirit, a living, thinking, reasoning, immortal spirit. It has a real and positive existence, as much so as the body itself. It was originally created or brought into being out of nothing which had any previous existence. It was created by the same power which created the heavens and the earth.

That part of man by which he is distinguished from all other beings on earth, is called in Hebrew, *Nephesh*, in Greek, *Psuche*, and in English, SOUL. But it must, however, be admitted that these words were used by ancient writers not only to express the rational and immortal part of man, but they sometimes applied them to his animal nature also. Both Jewish and Heathen writers sometimes use these words to denote the animal life in any living creature whether man or beast. They supposed the animal spirit was also the intellectual principle which not only thinks but also reasons. On account of this erroneous view which many of them entertained, we find sometimes in their writings that not only

is the animal spirit called soul, but the whole animal, whether man or beast, is so called.

However, since "life and immortality are brought to light" more distinctly by the gospel revelation, this matter is more clearly understood. By the divine revelation it is now shown that men have something more belonging to their nature than what is common to beasts, something more than a mere animal spirit, and animal instincts—that there is in man a *living soul*.

The peculiar nature and future destination of the human soul, are matters for which we are wholly indebted to divine revelation. But respecting its nature and its future mode of existence, revelation does not gratify our curiosity to any great extent. It only tells us that it is spirit and possesses an undying nature. For the full understanding of many things in relation to the soul, we must wait until we enter into a future life. The existence of the soul is no greater mystery than the existence of the body. Existence in any form is a mystery. Life is mysterious and death is mysterious, and so is immortality.

But although revelation does not gratify our *curiosity* respecting the nature of the soul, it does nevertheless afford some light respecting it. It teaches us that the soul is not matter but spirit, something wholly distinct from matter.

It is just as distinct from matter in any organized form whatever, as my hand is distinct from the pen with which I am writing, or as the pilot is distinct from the ship which he guides, or the traveler from the carriage in which he travels, or the horse on which he rides. The soul exists wholly independent of the body which it inhabits, although there are certain actions it can not perform without using the body to which it belongs. It can neither see, hear, nor speak, without using the body.

And the soul is just as distinct from the *animal spirit* as it is from the body; and so far as its existence is concerned, it is just as independent of it; that is, the soul shall continue to exist when the body shall be dissolved, and when the animal spirit shall cease to exist. The animal life or spirit may become extinct, and the body may return to the dust, but the spirit which constitutes "the living soul" shall "return to God who gave it."

The great difficulty in defining the nature or essence of the soul, or even of forming a distinct idea of it, arises principally from its being so different from, or so wholly unlike every thing else in nature with which we are acquainted. And because we are wholly unable to comprehend that which is invisible to our

senses, or which has neither shape nor color, which our senses can perceive.

6. The same difficulty exists with regard to angels, their nature and their mode of existence. Angels are called in the scriptures, spirits; but what are they as to their nature or essence? What is their shape, or how do they appear in heaven? They have sometimes appeared to man on earth in human form, and sometimes it is probable, clothed to some extent in human garments. But these appearances, it seems most likely, were only assumed for the time being to accommodate the common apprehension of men with whom they came to converse. These may not be the forms in which they ordinarily appear in heaven.

It is natural to form an idea of the soul, as though it possesses the appearance of the body in shape and size. And perhaps this may be the case while it is in the body. But if it were separated from the body it might appear very differently. If animal life or the spirit which animates the body, is, as we may suppose it to be, the seat of the soul, and the connecting link between the soul and the body, then it may be said the soul fills every part of the body, and of course while in the body it has necessarily the same shape or form as the body. But when

the soul shall become "unclothed of the body," it may possess a very different shape, if indeed shape is in any way attributable to disembodied spirit. Of this we know nothing.

But whatever we may imagine respecting its present or future appearance, or its manner of existence, we receive no light respecting its nature or essence, and all attempts therefore to define the one or the other, will be in vain.

There is in the soul of man a wonderful power of originating thought, a power of inventing, planning, devising and executing wonderful schemes. God created the soul of man in his own image, endowing it with wonderful power, constituting it as it were a finite copy of himself. This spirit in man far transcends in nature, that spirit which beasts possess. It has a *personality* of being, and when it shall be separated from the material body by death, it "goeth upward," that is, it continues to exist. Death effects no change in its nature.

It is this rational undying spirit, which makes the mighty difference between man and all other beings on earth. In this respect he is vastly superior to all; and this superiority is one reason for God's special attention to him, and is the cause of so much interest being felt in his behalf among the angels in heaven. They are said to "rejoice over one sinner that repent-

eth;" and they are said to be "ministering spirits to them who shall be heirs of salvation."

Originally man was but "little lower than the angels." He was capable of knowing, loving, and enjoying God, and therefore God was mindful of him. And now although a fallen creature, his soul retains the spirituality of its nature, and its immortality, and God in infinite mercy is still "mindful of him and visiteth him."

SECTION III.

WHAT THE SOUL IS NOT.

It is much easier to determine what the soul is not, than to ascertain what it is. All we can know of its nature or essence, is, that it is *spirit* or a spiritual subsistence. Inquiries respecting the nature or essence of the soul, are very natural, but who can answer them? We know it is not matter because certain acts are ascribed to it which matter can not perform, and certain qualities are attributed to it which we know matter does not possess. We know it is spirit, and a rational spirit, possessing a personal existence, because so the scriptures teach us.

I. It is not what is called *Electricity*, as some have strangely imagined. However subtile this fluid may be, and however powerful its agency, it is not spirit. It may perhaps have some agency in forming a union between the soul and body of man. It may be the medium of connection between the animal spirit and the nervous system, or between the nervous system and the muscles, and flesh, and blood, and bones. However subtile it may be, or however powerful its influence on the body, it is too gross a substance to constitute the rational soul of man. Perhaps the soul may use electricity as it does other material substances belonging to the body, as an agent, medium, or instrument of action. But it is not the soul, nor is it necessary to the existence of the soul.

We are absolutely certain that electricity does not constitute the soul, nor even animal life ; for we may fill any material substance with electricity, but it will produce neither thought nor power to think. It may produce mechanical motion, but it can not produce mind. Or we may fill any living animal with the electric fluid, but it will not make that animal a philosopher, nor enable it to compose a poem, or solve a mathematical problem, which the soul is able to do.

II. Nor does the *power* to think and reason, or the *act* of thinking and reasoning, constitute what

we mean when we talk about the soul of man. Power to think is a property with which the soul is endowed, and not the soul itself. Thinking and reasoning are acts which the soul performs, and not the living principle which performs these acts.

III. It is not our *breath* as some suppose. If in the scriptures the word *breath* is sometimes used to signify *life*, it is so used because of its intimate connection with animal life; for it is necessary to the existence of animal life. Breath, therefore, is our life only in a figurative sense. It consists in the act of inhaling and exhaling the atmospheric air for the support of animal life. When the oxygen contained in the air is brought in contact with our blood, it furnishes it with the power of giving vitality to our bodies. When therefore we cease to breathe we cease to live, that is, our animal life ceases.

We might with as much propriety say that the *blood* is the soul, as to say that the breath is the soul, for the Bible says, "the life of the flesh is in the blood;" and also still more explicitly, "the blood is the life." The truth is that whatever may be the use of breath and blood in contributing to the being or well being of our *animal* economy, or however nearly related or necessary they may be to our animal spirit or animal instincts, neither one nor the other of them con-

stitutes the rational soul that thinks and reasons. The scriptures attribute to the soul properties which neither breath, nor blood, nor matter in any form, nor animal spirit, nor animal instincts, can be said to possess. And they attribute actions to the human soul which none of these can possibly perform.

IV. The soul is not a *part of God*. Some have supposed it to be an emanation from God, or a portion of his nature. Those who embrace this notion must entertain strange views of the Divine Being. They seem not to recollect that God is an uncreated spirit, and therefore infinitely more glorious in his nature, and infinitely unlike a created and finite spirit. What is a *finite* being in its nature and essence, compared with a Being whose nature and attributes are infinite?

1. If the soul be a part of God, it would necessarily follow that God is divided into parts, even as many parts as there are human beings; and also that he is liable to be divided still more as the number of human beings shall increase. This notion tends to Pantheism.

2. It destroys all idea of sin in relation to man, for if the soul be a part of God, it would be impossible for it to sin, for God can not be divided against himself, or transgress his own laws. This notion respecting the soul would set aside

every idea of the Divine Government as taught in the scriptures.

3. It destroys man's accountability to God, and all idea of future punishment, and tends directly to universalism. It had its origin in Pagan Philosophy, and was invented by those who considered the gods were like unto men. It has been adopted in modern times only by skeptics and universalists. It is in fact nothing else than downright Deism.

4. This notion respecting the soul, destroys all idea of the existence of human suffering in the world. God can not suffer, and if the soul be a part of God, it follows of course that the soul can not suffer. Then there is no such thing as suffering by any human being; there never has been, and there never will be. The conclusion to which this notion of the soul necessarily leads us, is absolutely contrary to what we know with certainty to be a matter of fact; it contradicts every man's experience and common sense.

5. If the soul be a part of God, it must have existed eternally, for God has existed eternally. If it existed eternally, it must have been conscious of its existence before it was placed in the body. If it were not *conscious*, then a part of the all-wise God must have been eternally *unconscious*. But if the soul were conscious of existence before it became united with the body,

why can not some one among the millions of the human race, remember something concerning himself previous to his entering the human body?

6. If the soul be a part of God, it necessarily follows, that it must possess *infinite perfections*; for as a drop of water partakes of the properties of the fountain from which it is taken, so a part of God must necessarily partake of the infinite perfections of God.

In view of the foregoing absurd conclusions which are inseparably connected with this supposition, we can not for a moment believe the soul to be a part of God. The inspired scriptures give no support to this opinion, and it is contrary to reason and common sense.

The scriptures do indeed tell us that God made man in *his own image*; but the image of a thing is not the thing itself, nor any part of it. The language here used, only teaches that there was a resemblance between the soul of man and its maker. The soul, like its maker, is a *spirit*, rational and immortal. It may be, however, that the image of God, to which the sacred historian here alludes, is his moral image consisting of "righteousness and true holiness."

V. As the soul of man is not a part of God, so neither is it the *breath* of God as some have supposed, claiming for the support of this opinion the authority of the Bible. This opinion is not

correct, the Bible affords no authority for it. The language used by Moses teaches no such sentiment, nor will it admit of any such construction; it only describes the manner in which God imparted the "spirit life" to Adam. He diffused through his body an *animal life* or *spirit*, and then connected with it a living soul. This work he performed, not with his hand, but by the breath of his mouth. His breath created an immortal life.

We may receive some light on this subject as to the language here used, by noticing what is said in John xx, 22, where we are told that "Jesus breathed on his disciples and said receive ye the Holy Ghost." Did any man ever suppose that this language teaches that the Holy Ghost is the breath of Jesus? It only teaches that breathing on his disciples was the means he used to impart the Holy Ghost to them. And so it may be said, that God's act of breathing into Adam's nostrils, was the mode by which he imparted life and created a rational and immortal soul.

The body of Adam, although perfectly organized when it came from the hand of its maker, could neither think nor move. He was not a complete man until endowed with life. When God endowed him with animal life and instinct, he could think as an animal, but when in con-

nection with this animal life he was endowed with a rational soul, he could not only think in common with animals, he could also reason somewhat like an angel. He was thereby "made a little lower than the angels."

SECTION IV.

OUR IGNORANCE OF THE NATURE AND ESSENCE OF THE SOUL, FORMS NO OBJECTION TO THE FACT OF ITS EXISTENCE.

It forms no real ground of objection to the fact of the soul's existence, that we know not what constitutes its nature and essence. The same objection would lie against the existence of the body, and matter in general. The essence of matter of which the body is composed, has hitherto defied all human investigation. But does any man possessing common sense deny the existence of matter for this reason?

The existence of matter is demonstrated by certain properties or qualities it possesses. These qualities are more or less perceptible to our senses. So the existence of spirit, a rational spirit possessed of intelligence and moral per-

ception, is also demonstrated by certain manifestations which we know can not emanate from matter in any of its modifications.

The existence of the soul is therefore as demonstrable, and as clearly ascertained, as the existence of the body, although the nature and essence of neither can be determined. Those who deny the existence of the soul because its nature or essence can not be ascertained, are compelled for the same reason to deny the existence of the body also. And they are also compelled to deny all other material existence, and thus contradict the testimony of all their outward senses, and the common sense of all mankind.

If it be said in reply, that we can determine the nature of matter, for we can see and feel, taste and smell it, which we can not do in relation to the soul, and therefore we have more satisfactory evidence of its existence than we have of the existence of the soul. I reply in the language of another, "that it is only certain properties of matter that we discover by means of our senses. What we see, and touch, taste, and smell, is not properly the essence of matter. Seeing, touching, &c., are only terms which we use to express the emotions that matter produces on our senses, or rather on our minds through our senses. These sensations do not reveal to

us what constitutes the essence of matter, but only certain qualities it possesses." So it may be said, the various developments of the soul do not explain what constitutes its nature, any farther than to corroborate the declaration of divine revelation that it is spirit and not matter.

As we are absolutely certain of the existence of matter by its developments, why may we not be equally certain of the existence of a rational soul by its various developments? Surely there is as much evidence of existence in the one case as in the other. The existence of such a constituent part of man as I have here described, is declared by the word of God; and the truth of this declaration is demonstrated by our own consciousness.

Matter is inert and can act only as acted upon, or to speak more properly, it can not act at all; spirit is the only principle in nature that can act. All motion originates in spirit. The spirit in man is the source of all his actions whether physical, intellectual, or moral.

From what has been said, it appears the proof, that we possess a soul in connection with our body, is as clear and satisfactory as it is that we possess a body. The very fact that we recognize the existence of a body, proves the existence of something besides a body; for what but spirit can recognize the existence of

matter of which the body is composed? The very men who tell us they doubt whether they have a soul, give good proof by this declaration that they have a rational soul; for none but a rational being can doubt. Doubting is an act of reasoning. The power to reason belongs only to a rational being.

There is no more difficulty about the nature and essence of the soul of man, or our inability to comprehend and explain this subject, than might be expected in connection with a subject of this nature. This subject is located, as it were, on the farthest confines of human knowledge, and extends far beyond its present sphere; it embraces the present and the future state of being. It would be very wonderful if in a subject of this nature there were no mysteries lying beyond our reach. If we carefully examine even common things which are familiar to us, we shall find every thing about us ends in mystery; we can trace it to a certain extent, and there we must leave it for the present. There is nothing in existence about which inquiries may not be made, to which it would be exceedingly difficult, if not utterly impossible, for even the wisest men on earth to give a satisfactory answer. In our present state "we know but in part."

SECTION V.

THE SOUL AND BODY UNITED.

“There is a spirit in Man—”

“Body, soul, and spirit.”

I have been under the necessity of anticipating in some measure this part of the subject, for it is impossible to speak of the soul to any great extent in its present state, only as it is developed in connection with the body.

The soul is united with a material body for the purpose of connecting it with the material world of which it is designed to be a temporary inhabitant. Such a connection with an organized body accommodates it to its present state, and fits it for the accomplishment of the purposes of its Maker. A material body possessed of various members, furnishes the soul with means and instrumentalities for doing good by imparting happiness to our fellow creature. By this arrangement we may “glorify God with our body and soul which are his,” and thereby secure a reward in heaven.

A material body is admirably calculated to furnish the soul with personal enjoyment, its various senses being so many inlets of pleasure

to the rational spirit of man. The union of body and soul seems necessary to constitute man a complete being, both in this life and in the life to come. In the life to come, "the spirits of the Just" will not be made perfect in all respects, until they shall be united again to their bodies in "the resurrection of the Just." The union of soul and body seems to be of great importance in the economy of God respecting man.

In what manner, or by what medium the soul is united to the body in this life, is very difficult to determine in consequence of our ignorance of the essence or constituent parts of matter and the nature of spirit. Where revelation is silent we must move cautiously in forming our opinions, and in indulging our speculations. Revelation sheds but little light respecting the nature of spirit or its mode of existence in connection with matter.

There seems, however, some propriety in supposing that what we call animal spirit, which is common to both man and beasts, is somehow united to the body by means of the *nervous system*. By the nervous system, I mean to include the brain, the medullar substance which composes the spinal cord and the nerves properly so called, which emanate from this medullar substance. The nervous system is diffused through every part of the body, and is the seat,

we may suppose, of the animal spirit of both man and beasts. It is the channel through which life flows through every part of the body. This animal spirit is endowed with intuitive instinct and permeates the entire body in every part by means of the nervous system, thereby imparting vitality, actuating and controlling all its parts. Some have suggested that electricity may have something to do as a connecting link between the animal spirit and the nervous system, or between the nervous system and the more solid materials of which our bodies are composed, as blood, flesh, and muscles.

As the nervous system is probably the seat of the animal spirit, so the animal spirit is the seat of the *rational soul*, and forms the connecting link that unites the soul with the nervous system and material body. Is not such a connection as is here suggested, alluded to by the apostle, Heb. iv, 12, where he speaks of "dividing asunder the soul and spirit, and the joints and marrow?" May not the soul here mean the *rational* and *immortal* part of man? By "the spirit" may he not mean the *animal spirit* of man; and may not the "marrow" signify the *nervous system*? If so, then by "the joints" we may understand the *spinal column*, where the medullar substance or continuation of the brain, the fountain of the nerves is situated? From the

joints of this spinal column, the nerves, properly so called, pass out and spread over the entire body.

The connection between the soul and body by means of the animal spirit and the nervous system, is certainly very intimate, giving the soul a complete control over the body. Yet the soul does not depend on the nervous system, nor on the animal spirit for its existence. While the soul is connected with the body, the senses and bodily organs are indeed the inlets of thought and the medium of actions connecting it with the material world. But the soul can exist, live and think, when it shall be separated from the animal spirit, joints and marrow; or in other words, when the physical organization of our bodies shall be destroyed.

I think the celebrated Dr. Ferrier has proved very satisfactorily that the different parts of the brain may be injured without destroying the power to think. He says that numerous facts have demonstrated this. "Such facts," as one observes, "must utterly destroy the modern theory of Materialism, which supposes the brain necessary to the existence of the soul."

In our present state there is an intimate connection between the brain and the power of thinking; but connection, however intimate, is not identity. It is not the brain that thinks,

any more than it is the eye that sees. While the soul is connected with the body, it may use the brain or nervous system as the medium of thought, as it uses the eye or the ear, or other parts of the body as the medium of sensations or the instruments of actions. Materialists quite mistake the connections existing between the body and the soul; it is not, as they seem to suppose, a connection of cause and effect, in which the body is the cause, and the soul and its acts are the effects. But the soul is the cause of its own acts and likewise of the acts of the body, the body being but the medium or instrument by which many of its acts are performed.

How these two natures, spirit and matter, which are so perfectly distinct and so entirely different from each other, can become so intimately united; and how one can be diffused through the other and have it under such complete control, is infinitely beyond our comprehension. This strange phenomenon, like thousands of others connected with our existence, can be accounted for only by ascribing it the infinite wisdom and power of that being with whom all things are possible. Two portions of matter can not occupy the same place at the same time; but not so with matter and spirit, one can pervade the other and occupy the same place.

The apostle denominates the body of man, "the outer man that perisheth," and the soul, "the inner man," thereby intimating that it requires a soul and a body to constitute a complete man. This outer man is subject to death, "because of sin;" but it shall be raised from the dead at the last day. It shall then be no longer a material body, it shall be changed to a spiritual body. The bodies of the righteous shall be glorious bodies, suitable for the habitation of a glorified immortal spirit, and perfectly adapted to a spiritual and immortal state. Although perfectly and inseparably united, the body will not be the soul, nor will the soul be the same as the body. Both will be immaterial. The immortal spirit will be eternally clothed with an immortal spiritual body.

SECTION VI.

DERIVATION OF THE SOUL.

The soul of man was originally created ; the souls of Adam's posterity are derived by traduction.

According to the view given in the foregoing remarks, we see that man consists of a rational *soul*, an animal *spirit*, and a material *body*. And

we have seen by the light of divine revelation, that God is the author of every part of his existence. He formed the *first man's* body out of the dust of the ground, breathed into him the breath of life, and he thereby became a living soul.

But the *first woman's* origin was somewhat different. God took a rib from the side of the first man, and of this he made the first woman. This woman he gave to Adam to be his wife. Nothing is said of God's breathing into her the breath of life, nor of his creating in her a living soul. It is evident, therefore, that her animal life, and rational soul, as well as her body, were derived from Adam. When the Lord brought her to Adam, after he had made her, he said, "this is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man." I suppose he might also have said with equal propriety, she is likewise spirit of my spirit, and soul of my soul. Adam declared "she was taken out of man." *She*, that is, her *whole self*, not merely her body, but her animal spirit, and her rational soul. She was in every respect originally a part of Adam.

It appears therefore that according to the scriptures, the body and the soul of the first man were brought into being not by means of certain laws of nature which God had previously established for this purpose, but by a direct and

special effort of his power. And it also appears that the first woman was made of materials which were found in the first man. But in what way do their posterity come by their existence? This question I think is answered by what God said to our first parents about multiplying and replenishing the earth.

The command of God to our first parents to which I here allude, shows clearly that all other human beings were to descend from them by natural generation according to certain laws of nature established by infinite wisdom. None will deny that this is the way which God has provided for human *bodies* to be multiplied on earth. They were to be derived from our first parents, and from their descendants through all future generations.

But how are the *souls* of Adam's posterity to be brought into being, and by what means do they become united to human bodies? Did God in the beginning make all the souls he designed should ever exist, and keep them somewhere in store until there should be occasion for them as bodies shall be formed, with a design to infuse them into those bodies? Or does he create a soul, as some suppose, whenever a body is begotten, and infuse it into that body either before its birth or afterward? Or may we suppose our souls are brought into being by the same means

as are our bodies, viz: by *traduction*? By *traduction* I mean transmission from one of the same kind; or in other words, being propagated by natural generation.

It does seem that we are shut up to one or the other of the foregoing theories, for what else can we imagine? But the first theory has no support from the scriptures, and does not agree with reason and common sense.

1. According to this theory there would seem to be a fatal necessity as to the number of bodies that must be begotten in order to supply the number of souls that are in existence. What reckless lasciviousness and unbridled infidelity and uncleanness, is such a notion calculated to inspire. No true theory can produce such abominable results as would naturally flow from this.

2. According to this theory, it would be very difficult to conceive how moral depravity could naturally inhere in human beings, a fact, however, which can not be denied. All souls must have been pure and free from all inclination to evil, when they came from the hands of their Creator. And they must have remained pure during the interim between their creation and their union with human bodies. And they must have remained pure after they were united to the body, for it is difficult to perceive how a mere

lump of organized matter can impart any evil inclination, or moral impurity to a pure spirit.*

3. If all human souls were created from the beginning of the world and kept in store until in due time they were infused into bodies, they could hold no relation whatever to an impure and degenerate ancestry, for they did not descend from Adam, but directly from God. Under such circumstances they could not be involved in any evil consequences that might be the result of Adam's conduct. Therefore not only human depravity or natural tendency to evil, can not be accounted for, but the sufferings of the innocent as in the case of little children, can not be accounted for, nor reconciled with the principles of Justice, or with God's infinite goodness. This theory can not be admitted.

As it respects the second theory alluded to, there are at least two strong objections.

1. Rev. Mr. Fletcher makes the following remark in allusion to it. "If God directly exerts his power and creates a soul whenever a body is generated, adulterers can whenever they please set God upon creating new souls to animate the spurious offspring of their crimes." Surely such a theory would require a special revelation from God, to be entitled to our belief. But no such revelation exists.

* See this matter of human degeneracy, discussed in part ii, sec. 1.

2. We have no proof in the scriptures that God has ever breathed the breath of life into any other human being than Adam, or that he has *created* properly speaking, any other soul than his. As there is nothing said about breathing the breath of life into the first woman, or the creation of her soul, so also there is nothing said of this in respect to any of her posterity. No doubt, as I have already remarked, Eve received her soul as well as her body from Adam; and all who have descended from Adam and Eve, have received their souls as they received their bodies, viz, by Transmission.

The doctrine of Transmission is supported both by reason and divine revelation, as will appear by the following remarks:

1. All other animals propagate their own species after their own likeness. They generate a *body* which resembles its parents in its external appearance, and also an *animal spirit* which possesses all the instinctive and peculiar properties of its parents. If this be a fact with respect to the animal spirit and natural instincts of beasts, why may it not be so with regard to the animal spirit and rational soul of man?

2. If the Creator can in his infinite wisdom establish certain physical laws, as we know he has, by which material organizations, possessed of animal spirit and animal instincts, can be

propagated, are we to suppose that in this arrangement he has extended his power to its utmost reach? Can not his infinite wisdom and almighty power devise and establish certain laws by which a rational being can in connection with its material body, propagate its likeness also, viz, a rational spirit? Who will set limits to the power of the Almighty? It is well known that the laws of nature which he has established, are the medium through which he ordinarily works. The laws of nature are the laws of God.

3. When God created the first human pair, he commanded them to "multiply and replenish the earth." And in accordance with this command, we are told that "Adam begat a son in his own likeness." Was this command addressed to his body only, was it not addressed to him as a rational being? Could his body alone execute this command? Matter can not act without the influence of spirit. If the soul has nothing to do with natural generation, why should the soul of an adulterer be held accountable for the sin of adultery?

4. The soul of a child generally resembles the soul of its father in disposition, modes of thinking, and manner of reasoning. Adam's son whom he begat would not have been "in the likeness" of his father, if he had not possessed a soul as well as a body. If his father had a living soul,

his son must have had a living soul also. It is not said that Adam begat a son to whom God gave a living soul after his body was formed, and in this way made him like his father. He was begotten both body and soul, as are all other children.

5. There is generally as much resemblance between parents and their children in respect to their minds as there is in respect to their bodies. Mr. Fletcher, to whom I have already referred, remarks, that "the children of the Hottentots are commonly as stupid, and the children of the Europeans are usually as active, as their parents. A shrewd witty son seldom, if ever, proceeds from half-witted and silly parents."

6. I have one more reason to offer in favor of this doctrine of transmission. It is this. All critics and commentators, as far as I have observed, agree that what is rendered "the breath of life" in Gen. ii, 7, is in the original Hebrew in the plural form, the "breath of lives;" implying that God not only gave Adam his own personal life, but he gave him also as it were, a plurality or fountain of lives, from which his future companion, which he intended to give him, and all his posterity might be supplied with life, both animal, rational, and immortal life.

From the foregoing considerations very briefly sketched, I think it clearly appears, that the in-

finitely wise God has so arranged and established certain laws in the operations of nature, that animated matter can produce its likeness, including its animal spirit, and all its instincts; and the rational soul can in connection with these laws produce its likeness also. The manner in which these laws operate is perfectly beyond our reach, and can be understood only by infinite wisdom. Is there any thing in this view of the subject contrary to reason or revelation. I must say, it appears to me a common sense view of this subject, and in perfect accordance with the teachings of the scriptures. We know God accomplishes many of his designs by means of instrumentalities or second causes.

SECTION VII.

OBJECTIONS CONSIDERED.

1. "It is incomprehensible; how can spirit beget spirit?"

Answer. The derivation of the body by natural generation is as incomprehensible as the derivation of the soul. How can one body produce another body like itself? It is no more difficult to understand how mind can beget mind, than it

is to understand how matter can beget matter. If the latter is a fact, the former may be a fact also.

Does the objector pretend to understand every other phenomenon in nature except the one here suggested? If in many instances he is obliged to admit what he can not comprehend, why should he stumble at this theory which is in perfect accordance with revelation and common sense. We admit many things of which the *modus operandi* is wholly inexplicable. The event here contemplated may be brought about by a special arrangement of infinite wisdom in a manner to us wholly unknown and inexplicable.

2. "The scriptures represent God as the author, creator and maker of the souls of men; how then can it be said they are propagated?"

Answer. It may be replied to this objection, that the scriptures also represent God as the author and maker of men's bodies, and he is the maker of all animals and all vegetables. But how does he make our bodies? Is it not by instrumentalities, or the operations of certain laws of nature? God is the author and giver of all good gifts that we enjoy. They are said to "come down from above." But how does he give them, and in what way do they come down? Job said of his flocks and herds, his sons and his daughters, "The Lord gave them." But, he

gave them by means of the operation of second causes. He did not create them in heaven and send them down to earth through the intervening air. The operations of nature's laws are but the operations of God in effecting his purposes by instrumentalities.

3. "If the soul is derived by *traduction*, then pious parents would produce pious children."

Answer. This would not necessarily follow any more than that learned parents would produce learned children. The children of learned parents might be more likely to become learned than others, because they would probably enjoy greater advantages. And so it might be with children of pious parents. But both piety and learning are of such a nature that they can not be transmitted, they must be acquired by personal effort. God has so ordained these matters, and has arranged the laws of nature and the constitution of things accordingly. Pious parents have corruptible bodies and degenerate souls, and they can no more transmit to posterity a pure, unfallen soul, than they can transmit an incorruptible and spiritual body. There is a judicial arrangement of this matter which forbids it. This arrangement can not be overcome. But there is a special arrangement made to secure the transmission of the rational soul and the material body.

4. "If the soul be propagated by natural generation, as here suggested, it must perish with the body."

Answer. 1. It is enough to say in reply to this, that the soul is *naturally* immortal. When God created the soul of Adam he constituted it a *living soul*; he endowed it with the principles of an endless life, therefore no law existing in nature can possibly change this original constitution of the soul. God has in the laws of its nature secured its immortality; these laws can not be changed by any being but God. The soul in its transmission brings with it all its natural and essential attributes which constituted its original nature in Adam.

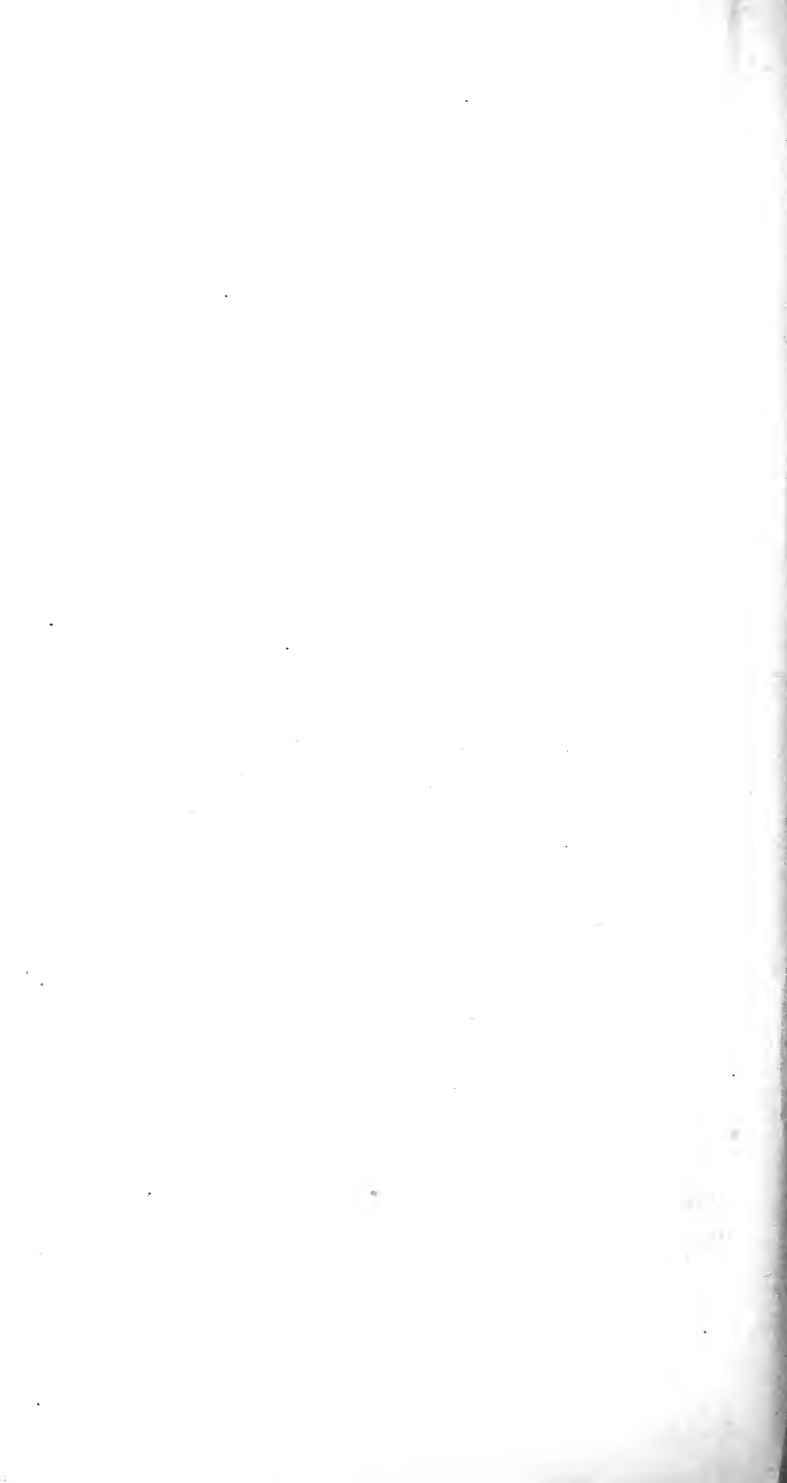
2. The mortality or dissolution of the body, is not the result of natural generation. The body would probably have remained incorruptible and never tasted death, if man had not sinned. There was a tree of life provided of which he would have been permitted to partake, which would have preserved his life and vigor until his probationary state would have been ended, when, it is probable, he would have been taken to a higher state, a heavenly home. The body of Adam, and the bodies of all his posterity whom he represented, were consigned to death "because of sin," but even the body of man does not utterly perish or cease to exist. Although it

shall return to the dust as it was, its identity is not destroyed ; the dead body shall rise again.

I trust the foregoing remarks have answered the above objections to the satisfaction of my readers, and that they are prepared to harmonize with the views here suggested, respecting the derivation of the soul. The derivation of the soul by transmission, as here explained, and its immortality, are both taught in the scriptures and are therefore perfectly compatible with each other. They are both the result of an especial arrangement in the divine economy, and they wonderfully display the infinite wisdom and power of God. "His ways are past finding out," only a part of them can be known to his creatures. Who among the sons of men, or even the angels of light can comprehend them.

PART SECOND.

MENTAL ACTIVITIES.



PART SECOND.

SECTION I.

INTELLECTUAL AND MORAL DEGENERACY.

“God created man in his own image.”

“How is the most fine gold changed.”

“Having the understanding darkened, being alienated from the life of God.”

All created beings are related to the Divine Government; each according to its nature, and the sphere in which it is designed to move. The laws by which all creatures are governed, are adapted to their respective natures, capacities, and the circumstances in which they are placed by their Creator. Sin consists in the transgression of the divine law. None, however, but rational beings who act freely and of choice are capable of transgressing any law. Such only are subjects of moral government.

Man, God's noblest work on earth, is such a being. He was endowed with a living soul, as we have seen in the foregoing pages, and was placed in a state of probation in order to glorify God on earth, and thereby secure a higher and happier state in a life to come. His soul, when first created, bore the image of its Creator, both the intellectual and moral; and God pronounced it, as well as every thing else he had made, "very good." He possessed great intellectual capacity, a readiness of apprehension, a love of truth, a quick perception of duty, and a natural love of holiness. His understanding was clear, his conscience and his affections were pure. The soul in its primeval state naturally revered and perfectly loved its Creator.

This was the state of our first parents when they came from the hand of their Maker. But there was no law in their nature, nor in the constitution of the divine government, that necessitated them to remain so. They were placed in a probationary state to be dealt with afterward according to their conduct. They had power to act freely or they would not have been accountable for their actions. Why God placed angels and men in a state of probation we are not able to explain. We can only exclaim, "great and marvelous are thy works, and in wisdom hast thou founded them all."

Originally our first parents were intelligent, innocent and happy, and for a while they acted according to the proper dignity and purity of their nature. They perfectly loved and obeyed their Maker. But the tempter interposed and they were diverted from their allegiance to their rightful sovereign, for even a pure being while in a state of probation, has power to sin. Probation implies this power.

Our first parents transgressed God's law by taking the prohibited fruit. They sinned not necessarily, but voluntarily, of their own free choice. They violated a divine prohibition which was designed as a test of their loyalty. By this act they forfeited the divine favor, and as a consequence, their physical, intellectual, and moral nature, became greatly impaired. The body became subject to disease and death, the activities of the soul became in a measure paralyzed. The understanding became so darkened that it could not see truth and duty as clearly as before. The affections became entirely alienated and the heart naturally inclined to evil. Our first parents became totally helpless and hopeless.

But although the human soul suffered great damage and loss by reason of sin both intellectually and morally, yet none of its essential properties were destroyed. The spirituality of its nature and its immortality remain unchanged,

so that it is capable of being restored from its ruins to its original dignity and happiness. This restoration is by the grace and mercy of God, through faith in the redemption of Christ. This restoration is begun on earth, and will be completed when the soul and body shall be united, and shall enter heaven.

Immediately after our first parents sinned they manifested their depravity. Their mental and moral degeneracy appeared in their foolish attempt to hide themselves from their maker, and their wicked caviling about their sin, endeavoring to shift the blame elsewhere than on themselves. The sin of our first parents produced an indelible stain on their intellectual and moral nature, which no human agency can ever eradicate. Although it is probable they obtained forgiveness and were restored to divine favor and finally saved, they nevertheless remained fallen creatures so long as they lived on earth, and they transmitted a fallen nature to all their posterity, which will remain throughout all future generations.

The proof of our mental degeneracy and moral depravity, is manifest in the young and in the aged, in the pious and in the wicked. Although Christians may have experienced the "renewing of the Holy Ghost" and become new creatures, "created anew in Christ Jesus," they still

remain fallen creatures. It is only in heaven that the "spirits of just men are made perfect." We shall not fully recover what was lost in Adam until we inherit eternal life, and our souls and bodies are again united in the resurrection.

The scriptures account for this universal degeneracy of human nature, by declaring it to be inherited from our first parents and caused by their sin. They tell us that Adam begat a son in *his own likeness*. This likeness consisted not merely in his having a body and soul like unto his father; but also in his having mental activities like his father's. This declaration is designed also to teach us that his son's body was like his own, subject to death "because of sin," and that his soul like his father's was depraved, his "understanding being darkened," and his heart "alienated from the life of God." He had no communion with God, did not naturally love him, but like his fallen father, his heart was inclined to evil. This is the natural state of all Adam's sons and daughters.

It is a matter of fact which can not be denied, that in all ages, and in all parts of the world, human nature is more inclined to evil than to good. Every man's experience confirms the truth of human degeneracy, and moral depravity. Every man is conscious of a vicious tendency of

his moral nature, a natural inclination to evil. There is not a man living who has not been more or less troubled with evil propensities. And we are all conscious that these evil propensities can be traced to our earliest recollection. They were exhibited more or less in our early childhood, by self-will, anger, pride, deceit, revenge, &c., independent of any example, or any anterior habits. This tendency inheres in our very nature, we were born with it.

This degeneracy of our nature was induced by sin, by the sin of our first parents. It was entailed upon the human race in consequence of our natural relation to the first sinners. In consequence of Adam's sin, the apostle tells us, "Judgment came upon all men to condemnation." By "judgment" is here meant the judicial sentence which was passed by the Lawgiver on all the human race. Adam and all his posterity were condemned to physical and mental degradation, and moral depravity, because he had sinned.

This truth has been embraced by all orthodox Christians in all ages. It is necessarily implied in the doctrine of the *atonement*, and also in the doctrine of the *new birth*. If God had not "concluded all under sin," there would have been no need of an atonement, if all were not

depraved, there would be no necessity of being born again. "The whole need not a physician, but they that are sick."

It is in the foregoing sense we are to understand the apostle, "By one man's disobedience many were made sinners." The meaning is, by the disobedience of Adam, his posterity have all inherited a fallen nature, a nature inclined to sin. By his personal sin he became a personal sinner, and all his posterity were thereby made subjects of sufferings as sinners. They fell under the curse of a violated law and therefore were to be treated as sinners.

We are not to understand by this, that Adam's posterity were considered as being actually guilty of Adam's sin, but that they are necessarily involved to a great extent, in its natural consequences. It is certain that they as well as Adam were excluded from the earthly paradise. Their minds as well as his, became greatly impaired, and their bodies like his became subject to disease and death. They like him, were placed under the sentence of death, "because of sin."

Although the whole human race became depraved in consequence of their relation to the first sinners, we are not charged with being guilty of their sin, nor are we doomed to perdition on this account. Our natural depravity,

by which I mean our natural proneness to sin, so far as it is derived from Adam, is our *misfortune*, not our *fault*. In this respect our case is somewhat like the case of the posterity of Gehazi the servant of the prophet Elisha. A judicial sentence was passed on the posterity of Gehazi for a sin which he committed while they were yet unborn. They were made subjects of the loathsome disease of leprosy, which subjected them to many disabilities, and much bodily suffering, although they were in no way whatever personally blamable for their father's sin. This was not inflicted on them as a penalty or personal punishment for any crimes they had committed, but as an exhibition of the divine displeasure against sin. Their leprosy would be a natural result of their father's being a leper, and it was also in accordance with a divine arrangement.

Children are often brought into suffering as a natural consequence of their father's conduct, perhaps idiocy, or bodily deformity, or perhaps disease. A failure in business may involve a man's posterity, and as a natural and necessary result they may be involved in inabilities and liabilities, which they may never in this life overcome, unless by some special provision of the government. However by such a special provision such may be so favorably circum-

stanced and cared for, as to be able to secure as great prosperity as though no such misfortune had ever happened.

By the remedial scheme of redemption through the atonement of Christ, such provision has been made for the human race. All the descendants of Adam have been placed within the reach of salvation. All who die in infancy are saved. Not that they are born into the world pure, or in a regenerate state; but they are justified through the atonement, and if they die in infancy, are sanctified by the Holy spirit and saved in Heaven. Whoever of the human race may finally perish, will perish on account of their own personal sin, not because Adam sinned, nor because human nature is inclined to evil. Our *natural* depravity we inherited from Adam, a misfortune not in our power to avoid. But our *accumulated* depravity, caused by our following our evil inclinations, and not availing ourselves of the remedy offered in the gospel, is our own fault for which we are accountable. "The spirit helpeth our infirmities," if we reject that help, we are verily guilty in the sight of God; "the wrath of God abideth upon us." We destroy ourselves, according to the language of the prophet, "O Israel, thou hast destroyed thyself."

This view of human degeneracy and moral depravity will serve to explain the fact of the

weakness and imperfection of our intellectual and moral activities in our present state of being, and it will entirely relieve this subject from the appearance of injustice in the divine government in respect to fallen man. Although he is depraved, he is so endowed with help from above as to be accountable to God for his conduct, and without excuse before him. If he will avail himself of the advantages put within his reach, he may be saved.

SECTION II.

ACTS OF THE SOUL, INTELLECTUAL AND MORAL.

In treating of the Existence and Nature of the soul of man, I have defined it as being the immaterial and immortal part of man—that part which thinks and reasons—a spirit which possesses intellectual and moral power to act, and to act freely. A part of man which has a “real and personal existence.”

The acts of the soul in its present state of being, may be divided into two classes, *Intellectual* and *Moral*. These acts I shall now more particularly notice.

We are conscious of an intelligent nature in us by its various intellectual exercises, operations or acts which it performs. By these manifestations the existence of the soul is demonstrated, for such effects necessarily imply an adequate cause. We are conscious of certain mental exercises which must originate in a spiritual nature. These mental exercises are so evident that we can distinguish them, not only from the acts of the body, but also from each other. We can form a distinct notion of each, and give to each an appropriate name.

This circumstance is a great convenience, for in any science distinct names are of great importance, they greatly assist us in the search of truth. It is important that in our mental exercises every act should have an appropriate name in order that each may be distinguished from the other, that each may be classified and satisfactorily considered. Intellectual as well as moral science has sometimes suffered for want of suitable care in this direction. On this account it seems necessary in pursuing the present inquiry, that we carefully distinguish the thoughts, acts, or exercises of the soul, whether intellectual or moral, by the most appropriate names.

It is not always easy to determine to which class an act of the soul belongs, for the intellect, or power to reason, has always more or less to

do with all our acts of mind. Our moral exercises are but certain modifications of our intellectual acts.

In using words to express mental exercises, we must be careful not to use them in such a manner as to convey the idea that the acts to which we allude are certain *faculties* which constitute the various parts of the soul, as though certain parts of the soul performed certain actions, or as though the soul like the body was made up of *parts*. Being composed of parts is a circumstance which belongs exclusively to matter. The soul is an indivisible unit and can not be divided into parts.

In noticing the exercises or acts of the soul, we speak of Perception, Reason, Will, Conscience, Imagination, Memory, Faith, Hope, Love, &c. When we simply think, we call this act of the mind, Perception or Consciousness. By this act of perception we apprehend facts, and by it these facts are presented to our judgment or power to reason. When we compare things with each other and deduce inferences and conclusions from such comparison and facts, we call this exercise of the mind, *reasoning*, or to use a word that has come into common use to express this act of mind we call it REASON.

When we *choose* or *refuse* any thing that is presented to the mind, or *determine* to do any

thing, we perform an act of mind which may be called *willing*, or as we generally call it, the **WILL**. When we judge of the moral character of our thoughts, affections, or our outward conduct, we call this act of judging, the **CONSCIENCE**. When we recollect the past, we call this act of the mind, the **MEMORY**. When we contemplate the future, or give wings to our fancy, we call this act, the **IMAGINATION**; and so of all other exercises or acts of the soul.

Now these and the like exercises of which we are perfectly conscious, prove that we are intellectual and moral beings; and they are always accompanied with a conscious certainty of the identity and unity of our mental nature or rational soul. We know with absolute certainty that the soul is one and the same spirit or nature that exercises itself in all these diversified and various acts.

What are here called acts of the soul, many writers have called *faculties*; but I think not with strict philosophical propriety; for, if the soul is a simple uncompounded spirit, a unity in its nature incapable of division, it is not proper to call its acts by the name of *faculties*, because this word seems to express or at least imply, *parts*. It carries the idea that the soul is an aggregate of various faculties and powers which are separate and distinct from each other, and are

lodged in the soul side by side, each known and distinguished by its own appropriate name and nature, and each acting its own appropriate part.

This mode of speaking of the acts of the soul, has obtained with many persons in consequence of not having trained themselves to carefully analyze thought in discoursing on mental science. It has originated in certain habits of thinking and speaking on other subjects. But it is not proper to speak of mind as we speak of matter, or to speak of the spirit of a man, as we speak of his body. The laws which pertain to matter are different from the laws that pertain to mind. In analyzing the human mind we have no occasion whatever for the apparatus of a surgical operator as though we were dissecting a human body.

Such terms as will, conscience, memory, &c., may be used with propriety in colloquial parlance, or ordinary conversation, for the same reason as we allow ourselves to speak of astronomical phenomena, not as they are in fact, but as they seem to be. We say the sun rises, and the sun sets, whereas properly speaking it does neither. All this is proper enough in ordinary conversation because we understand each other. But when we come to discuss subjects scientifically, we should endeavor to express ourselves in accordance with strict propriety, or correct

principles of philosophy. This is as important in relation to mind, as it is in relation to matter.

If, however, we do not by the expression "*faculties* of the soul," design to express any of its constituent parts, but only its power or ability to act; that is if nothing more be meant by the use of this word, only that the soul has power to do thus and so, there would be no great impropriety in its use. But even then the *plural* form of the word would not be most proper, for it would be calculated to mislead. We should rather say, the soul has the *ability* to do thus and so.

But it would seem that most writers who use the word *faculties*, do really mean thereby more than simply that the soul has ability. They seem to mean something besides the act of the soul in this or that direction. They speak as though the soul has certain distinct and separate faculties or attributes which put forth their separate actions; and that these faculties constitute parts and parcels of its very nature, and act as do the various parts of the body, say the hands or the feet. If they do not mean this, they certainly express themselves very improperly in using the plural form in the manner they do. Especially when they talk of such and such faculties doing this and doing that, as when they say the *will* determines to do thus and so.

Some persons talk on this subject as though they thought that certain faculties had an existence separate and independent of the soul, as if the faculties were one thing and the soul another, and as though the faculties control the soul in spite of all its efforts.

Why should these mental exercises, to which I allude, be denominated *faculties*, any more than that action of the soul called *sin* should be called a faculty? Sin originates in the mind, it is an act of the mind; it would, however, sound very strange if we should talk about the *faculty of sin*. But why not call *sin* a faculty as well as to call reason, will or conscience by this name?

It seems very desirable that the vocabulary of mental and moral philosophy, should in these respects be somewhat modified, so that in speaking of the human soul, its nature, acts, and moral character, we should not use such terms as will throw the subject into confusion. It is certainly desirable that we use such terms as will distinguish the *nature* of the soul from its *actions*, and place the responsibility where it probably belongs. Responsibility does not rest on certain faculties we possess, but on ourselves as rational, free, moral beings.

We should not speak of the human soul as being controlled, and even overpowered by certain of its faculties, passions or affections. Let the

soul be contemplated as a living, thinking, rational being, as it really is, and let its thoughts, determinations and affections, be regarded as its acts, its voluntary acts, for which it is accountable.

What are the acts of the soul, are the acts of the whole soul, and not of any one of its faculties. It is the soul that reasons, chooses, sins, &c. It would be very improper to say, that Reason reasons, the Will chooses, and Sin sins. It is the soul that reasons, chooses and sins, and does whatever else is done.

All acts which have a moral character must originate in the soul ; they must be its own acts, voluntary and free. If any are otherwise they are not properly ours, and for such we are not accountable ; they are the acts of some other being, the being that controls us. We can not be morally accountable for any acts which are not properly our own, unnecessitated and free.

SECTION III.

REASON AND INSTINCT.

REASON belongs to Man; but Instinct is common to man and beasts. By Reason I mean rational sagacity, or the act of reasoning. It may be defined as the act of a rational mind, perceiving things and comparing them with each other, and judging of their relation to each other, and of their fitness to secure certain results. In reasoning, the mind infers truth from facts, or from one truth it infers another truth. In reasoning the mind by rational sagacity intentionally adopts such measures as it judges to be suitable to secure the proposed results; it chooses such means because it believes they will secure the ends contemplated.

By the exercise of reason or rational sagacity, the mind discovers certain truths which are not intuitive, but discoverable only by comparison, investigation or argumentation. Reason always implies the power or ability of perceiving, comparing and judging. A great part of our knowledge is made up of facts, principles and deductions.

The power of perception may exist without

the power of comparison. Idiots may be able to perceive many things, but they are unable to compare them with each other so as to come to any rational conclusion. The greatest stretch of their mind amounts to no more than mere animal instinct.

By INSTINCT I mean a certain capacity, power or disposition with which God has endowed the animal nature of both man and beasts, and also every creeping thing, which has the breath of life, by which they are enabled and inclined to do independently of any instruction or any previous experience, whatever is necessary for their preservation.

Instinct belongs not only to animals, but a certain kind of instinct belongs also to plants, a kind suited to their nature. We may therefore regard the numerous plants in the vegetable kingdom, as so many living or moving mechanisms. Their natural instincts with which they are endowed are means and instruments in the hands of a superior Intelligence, by which he accomplishes various providential purposes. All living things are endowed with vegetable or animal life, and with instincts or life in action, not for the purpose of displaying their own wisdom and power, but the wisdom and power of their Maker. By this instinct all animals are made capable of enjoying more or less happiness

sued to their respective natures, and are thereby more or less fitted for the service of man.

Animals need instinct, because they are unable to reason. Instinct answers to them all the purposes of reason and conscience. Reason enables men to perceive the relation of things to each other, and conscience teaches to some extent what is right and wrong in moral conduct. Instinct in animals inclines them to take such a course as will tend to secure their subsistence, preserve their lives, perpetuate their species, and answer the design of their existence. Such is the discriminating power of animal instinct, that no animal would naturally rush into a burning flame to seek its food, its instinct would forbid such a course. Animals generally, with an amazing sagacity, adopt means to ends without any knowledge, as it would seem, that they will produce the ends desired. Whatever sagacity they may manifest, it is instinctive or automatic and not the result of deliberation and design. Animal instinct is a wonderful exhibition of the wisdom and goodness of God, in providing for all his creatures according to their respective natures.

The natural instincts of man, even those of the most exalted minds, are but little if any above that of an idiot, and they are much inferior to those of many animals. Man having a

rational soul, a soul capable of reasoning, has less occasion for animal instinct.

It must be distinctly observed that animal instinct inheres in animal spirit, and like animal spirit it has no personal or independent existence. Its existence is only relative, of course it perishes with the animal in which it inheres.

Man and beasts generally have the five senses in common with each other, although perhaps in different degrees. Perception, observation, and memory, are more or less the result of these senses. With these senses the Creator has connected in man rational sagacity, and in beasts what is called instinct. The soul of man while connected with the body receives a large share, perhaps all its natural impressions, by means of the five senses. These bodily senses are the mediums by which the soul is connected with the outward or material world. Supernatural impressions may be made independent of these senses. We are not certain that there are any natural innate ideas in the soul. Probably there are not.

As man was designed by the Creator for a nobler purpose than beasts, so he has endowed him with a nobler nature. He possesses a rational soul, they only an animal spirit; he has Reason, they have Instinct; he is immortal, they are destined to perish.

Reason in man acts by slow process, but instinct in animals acts intuitively. Instinct accommodates animals to their present state of existence, the only state for which they are designed. But reason is adapted to man, not only in this life, but also in that which is to come. It enables him to contemplate God's wisdom, power and goodness in all his works in nature, and in all his ways of providence and grace.

Thus Reason answers all the purposes of man's existence, and Instinct all the purposes of animals. Instinct in man shows us our physical wants, but does not teach us how to supply them, but reason in this respect supplies the lack of instinct. Reason, though slower in its process, reaches much farther in its results, and therefore answers a much higher purpose.

Many animals are endowed with much greater physical strength, and much more rapid locomotion than man, yet the latter by that exercise of mind which deduces inferences from facts and propositions, far outreaches the most sagacious animals. By his superior intellect he controls the most powerful animals and makes their strength subservient to his purposes. In this way God has given man "dominion over the fish of the sea, and the fowl of the air, and over every living thing that moveth upon the earth." Accordingly St. James says, "Every kind of beasts

and of birds, and of serpents, and of things in the sea, hath been tamed of mankind ;” or more properly rendered, “hath been conquered of mankind.” The soul of man is endowed with capacity to be lord over the lower creation.

Not only does reason give man dominion over every living thing upon the earth, but it gives him power to a great extent over the elements of nature. By this power of intellect he lays hold of these elements and brings them under his control and makes them subserve his purposes. Fire and water and winds, and even the lightnings of heaven are made in a measure to submit to his will. These elements of nature are forced to propel the mechanisms his ingenuity has contrived. Gravitation, expansibility, compressibility, electricity, chemical affinities, and chemical repulsions, are the mighty agents which the intellect of man seizes like a mighty giant and harnesses to his triumphal car. They are made to contribute to his comfort.

He makes the mysterious magnetic power guide him and his treasures to distant shores, and he so tames the electric fluid as to make it convey his wishes and his commands around the globe; even the Atlantic ocean will form no effectual barrier to its course. Already the Telegraph has been extended from its eastern to its western shore, and bids fair to interlace

every continent and every island where human beings dwell.

The intellectual energy of the human soul controls for certain purposes the atmosphere which surrounds the earth, and also the light of the sun. The former it so separates and modifies by a chemical process as to make it light up our dwellings by night, and warm our rooms by day. The latter it causes to transmit to posterity on solid substances, an exact and permanent portrait of our form and features, in the beautiful *Ambrotype*.

If our Creator has denied man the wings of the eagle to enable him to mount the air and pursue his course above the earth, he has nevertheless given him intellectual power to produce an agent which can propel him along the surface of the earth, or on the bosom of the deep, from sea to sea, and from shore to shore, around the globe, with a rapidity nearly equal to the eagle. He rides on the wings of the wind, wings that never tire. Fire and water, elements totally different in their natures, are so combined by the skill of man as to produce these wonderful results.

If the eye of man can not take into view the starry heavens because of their *remoteness*, or all the varieties of the earth because of their *minuteness*, his intellect can invent the *Telescope*,

and the *Microscope*, instruments by which he is enabled to examine the most remote, and the most minute. He can calculate the motions of all the heavenly bodies belonging to the solar system with absolute certainty for centuries to come. If the physical strength of man is small compared with that of the ox or the elephant, his intellect can contrive mechanical power surpassing the power of a thousand oxen or elephants. If human hands are feeble and human fingers are but few, the human mind can nevertheless invent machinery which can perform the work better and with greater rapidity than a thousand hands, or ten thousand fingers, machinery made to operate with unparalleled rapidity, and unerring certainty in every motion however complicated, as though they were all creatures of life, and moved by a supernatural influence.

The power to reason and thereby arrive at rational deductions; to trace effects to their legitimate causes; to apprehend and lay hold of truth by means of first principles, or by argumentation; is indeed the crowning glory of man. This places him above every other being upon the earth; it ranks him in the scale of being very nearly allied to angels.

Although the mental and moral nature of man is greatly degenerated by sin, he may be restored

to his original dignity. Ample provision for this purpose has been made, and revealed to us in the Gospel. Of this provision he may avail himself by the aid of Divine grace. Human beings may be prepared to associate with angels in Heaven.

There can be no rational doubt, that a being originally endowed with such a noble nature, such astonishing capabilities, and such peculiar privileges, is accountable for his actions, and is destined to a future state of existence. If he is indeed so far above the beasts, in his nature and intellectual capabilities, he is not destined, like them to perish at death, but to live forever. What Reason thus naturally suggests, Revelation has made certain.

SECTION IV.

WILL.

“Ye will not come unto me.”

I remarked in a former section of this work, that our mental exercises or activities of the mind, may be divided into two classes, intellectual and moral. Those which we call Will,

Conscience, and Affections, we regard as belonging to the latter class. They are denominated *moral* because they have a special relation to moral conduct, that conduct which constitutes our *moral character* in relation to the divine law. All mental exercises which constitute or regulate our moral character, must be voluntary, else we are in no way responsible for them. This must be the case with that act of mind which we call the *Will*.

It is always very important whenever we use any term in connection with Theology to have if possible a distinct and definite idea of its meaning. Especially should this be the case when we use a term so intimately connected with human conduct as the one now under consideration, viz, the *Will*.

The will is spoken of by many as if it were a component part and parcel of the soul. They speak of it as they do of the members of the body, as of the hands, or of the tongue, or as though it were a distinct organ. Some call the will "the ruling faculty of the soul," over which the soul has no control whatever. They represent it as having such a dominion over us, that without its consent we can do nothing, and against its determinations and purposes we can not effectually oppose any barrier. Nay, some speak of the will as though it were a kind of

demi-god ; a real being having a personal existence and as being capable of performing certain acts perfectly independent of the soul.

It is no uncommon thing to hear men talk of what the will does, and what it refuses to do, the determinations of the will, the stubbornness of the will, and its mighty opposition to every thing that is good. They speak of it as though it were such a stubborn thing by nature, that nothing but the power of God can conquer and subdue it. In consequence of taking such a view of the will, many excuse themselves and their fellow creatures from obeying God ; they exonerate themselves from all blame in neglecting to seek salvation. They imagine they must wait until it shall please God to *bow their stubborn will*.

Such views concerning the will, I regard as unscriptural, exceedingly erroneous, and very mischievous in their tendency. The truth is, the *will* so far from having a controlling influence over the soul, the soul has in fact the entire control over the will, as much so as it has over any other act which it performs. The will is neither a *part* of the soul, nor a *faculty* of the soul, properly speaking, but an act ; and we are as accountable for what are called the acts of the will, as we are for any other acts of the soul.

The *Will* is an act of the soul. It is as really

an act or exercise of the soul as desire, hope, love, hatred or faith are acts of the soul. It is not Hope that hopes, nor Love that loves; it is not Hatred that hates, nor Faith that believes. So neither is it *Will* that wills, any more than it is Sin that sins. It is the soul that believes, loves, hates, wills and sins. The *Will* has no personal existence, any more than faith, hope and love. Neither of them exists in the abstract; they have only a *relative* existence. They are certain acts of the mind for which we are accountable. And the same may be said of *Will*.

The Will does not constitute any part of our physical or mental nature any more than *talking* or *walking* or *believing* or *sinning*, or any other acts we perform. Nor does the *Will* consist in the *power* or ability to choose or determine any more than talking consists in the power to talk, or walking consists in the power to walk. But it is a certain act of the mind which constitutes a part of our moral character. It is the act of choosing or determining what we will do, or what we will not do. This act we perform voluntarily as we think proper, or as we please. If in this we act otherwise than freely, we are not at all accountable for the act.

It is not the *Will* that performs the act, but the *soul*, the whole soul; and in this we are just as free as we are in performing any other act.

Whoever will carefully observe the operations of his own mind, will perceive this to be a true statement of facts in the case. What need have we to resort to books and theories to obtain light on this subject, when we have sufficient light connected with our own personal experience? Facts and common sense in such matters, are generally the safest guides. We should not close our eyes to them, nor stop our ears. They always speak the truth.

Such an act as I have here described, implies power or ability to perform it; but this ability and the performance, are two things very different from each other. A man may have ability to do a thing and yet never do it. If a choice is made between any two things, or a determination is formed respecting any matter, it is not the ability to choose that has made the choice, nor is it the will that has determined to do the act; but it is the soul, the man himself. And the man himself, not his will, is accountable for the act. This voluntary exercise of the soul must accompany all actions in order to give them a truly moral character. God will never punish a man for doing an act involuntarily, or for doing what he could not possibly avoid.

Taking the foregoing view of this subject respecting the *Will*, it would seem to be wholly unnecessary to inquire whether our will is free

in the act of determining, choosing or refusing ; because choosing and refusing are not acts which the will performs. Why then should we talk of the acts of the will, or inquire respecting its freedom ? The will does not act, as an acting being it has no existence. The word *will* can not be used with any propriety, only by way of accommodation ; only as it furnishes a shorter way of expressing the acts of the soul in determining, choosing and refusing. All this is understood by the word *will*.

It has pleased God to endow the soul of man with an intrinsic energy by which it is enabled to put forth voluntary action. He has constituted it an active and accountable being, capable of determining respecting actions, by its own volitive energy. The soul is the cause of all the acts for which it is accountable.

Our consciousness testifies that our thoughts, affections, purposes, and all other acts of the mind for which we are really accountable, are not produced by any other power acting upon us, but they are the product of our minds. Let it be distinctly remembered, that all acts for which a man is accountable, either rewardable or punishable, must originate in himself. In order to responsibility, there must be avoidability ; where there is no avoidability, there is necessity and no choice.

Whatever influence motives may exert upon the human mind, about which so much is said, they are not to be regarded as *irresistible*, or the necessary cause of action. The cause of our volitions is not in the motives, or external incitements, but in the soul itself. A man has as much power to reject the motives which prevail, as he has to reject those which do not prevail. If this be not so, where would be our blame in choosing evil? If the external incitements be *irresistible*, the choice must be necessary. If external motives, over which we have no control, determine our choice and conduct, then we choose and act from necessity. In such a case how are we blameable, or how could we do otherwise?

According to the theory which I oppose, the Will, is an undefinable something that controls us; certain motives or inducements to action govern the will, circumstances govern the motives; and *God*, or *Fate* brings us into being and orders all circumstances connected with our being. According to this view, we are placed under an absolute necessity to choose and act precisely as we do; and according to the opinion of many, precisely as it was eternally decreed we should do.

But the truth is, as every man who observes the operations of his own mind, knows and must

admit, that we are under no necessity of choosing to commit sin when we do it. In all cases we know we could have chosen, determined and done differently. In every sin a man commits, he plainly perceives he does it freely, and might have done otherwise. This fact is demonstrated by the sense of guilt which men so generally feel when they know they have done wrong. How can a man feel guilty for doing what is unavoidable ?

I have said, and it can not be too often repeated, that what we call *Will*, has only a *relative* existence, consisting in a certain exercise of the mind. We can very readily form an idea of an immaterial spirit determining its own actions, comparing one thing with another, choosing, refusing, &c. But who can form an idea of such a thing as the *Will* in the abstract, or of the *will* performing an action ?

If the actor be blameable for an act, and the will be the real actor, then the *will* must be *blameable* and *punishable* ; and if so, it alone will be *punished*. Or if the actor be rewardable, the *will* alone will be rewarded. What has the man to do in the matter in either case ? Surely there would be no justice in either rewarding or punishing the man for what his will does. If the *will* be the ruling power of the soul, a power over which the soul has no control ; if external

motives rule the *will*, and if unavoidable circumstances which God unchangeably decreed should exist, controls the motives, we can not see how a man can in any way be blameable. If such is the condition of man, he could be no more accountable for what he does than he would be for what his neighbor does.

The view I have given concerning what is called *Will*, is calculated to establish and explain human responsibility. It accounts on rational principles for the fact that a man feels guilty when he does wrong ; it is because *he* is the sinner, and not his *will*. According to this view a man can not say, "my *will* led me astray;" he can not talk of "preponderating motives" that turned the scale beam in favor of vice. Men can lay the blame on no one else but themselves.

This view shows the justice of God's displeasure against sinners, and justifies his goodness in the future punishment of all finally impenitent transgressors. The righteous Judge can say to them, "Ye would not come to me that ye might have life." "I would have gathered you, but ye would not."

SECTION V.

MAN'S RELATION TO THE DIVINE ECONOMY.

“As every man hath received the gift, even so minister one to another, as good stewards of the manifold grace of God.”

When the Creators of the Heavens and the Earth, said, “Let us make Man in our own image and after our likeness,” he contemplated a great and glorious work worthy of his infinite wisdom and power. He contemplated a being a little lower than the angels of light, consisting of a rational soul and a material body. A soul capable of holding communion and intercourse with his Maker; and a body by which the soul is put in connection and correspondence with the material world which God had prepared for his residence during a state of probation.

Man was made in the image and likeness of God. This image and likeness did not relate to his material body, for God is not limited by a body and parts, and therefore can have no corporeal image. This image and likeness of God related to his immaterial soul, and to his moral nature; and likewise, it is probable, to his *regal* dominion over the creatures on the earth.

Like his Maker, his soul was spirit, or a spiritual essence. Although it was not a part of God, or of the same essence, yet in some respects it resembled God in its spirituality; but only, however, so far as finite can resemble infinite. There must always be an infinite difference between the uncreated essence of God and all created beings, whether men or angels. In respect to the essence of their natures, they are but finite copies of the uncreated Deity.

The soul of Man was also made in the image and likeness of God in respect to his *moral* nature. He bore his *moral image* which consisted in *righteousness and true holiness*. Eph. iv, 24. Adam was pure and holy when he first came from the hands of his Maker, and in this respect there was a striking resemblance. There was communion and direct intercourse between God and man, so long as man remained innocent and pure. And there was some resemblance likewise between man and his Maker in respect to *knowledge*. Man was a rational, intelligent being, endowed with knowledge, but his knowledge was not infinite. It was, however, sufficient for all the purposes for which he was designed in his relation to his Creator and the beings with whom he was to be associated. His capacity for improvement in knowledge and wisdom was very great.

And yet, in another respect, man resembled

his Maker ; he bore his *regal* image and likeness. God is the rightful sovereign of the entire universe, and the governor of our world ; but he has given to man, the *dominion* over the fish of the sea, and the fowl of the air, and over every living thing that moveth upon the earth ;” and he has abundantly qualified him to fill the position assigned him as lord and governor of all. By virtue of the relation he holds to the Supreme Governor of the universe, and as his appointed agent on earth over all inferior creatures, every kind of beasts and of serpents, and of things in the sea have been tamed (or conquered), of mankind. Although man has fallen, this dominion has not been entirely taken from him. As he has rebelled against God, so they to some extent have rebelled against him ; and he has a greater struggle to maintain his dominion. If he had maintained his allegiance to his Maker, he would have retained an undisputed dominion over every living thing that moveth upon the earth ; all would probably have been at peace with him, submitted to his will, and subservient to his purposes and comfort.

Man’s relation is two fold. He holds a relation to his Maker and to his fellow men. His Maker is the supreme Lord and Lawgiver, the original proprietor of all things and all men ;

and all men are to be regarded as his stewards and accountable for their stewardship.

The relation of man to the divine economy is illustrated in the government of Nations. God makes use of men to govern their fellow men. He as the Supreme Lawgiver has issued his laws for the government of our race, and ordained that there shall be men whose business it is to administer them. He has not particularly specified all the duties which naturally grow out of the diverse relations that may exist in society. But he has established certain principles of moral conduct between man and man, which in effect embrace all those duties. The *Golden rule*, so called, contains a whole volume in this direction.

Civil governments among the nations of the earth, are according to the divine economy. "The powers that be are ordained of God." They are ordained for the purpose of administering the moral code which God has enacted for the promotion of order, and for the peace and happiness of mankind. The officers of civil governments are clothed with divine authority to execute the laws, so far as the laws they enjoin are in correspondence with the principles of the divine law, which God has revealed.

The officers of civil government are recognized by Paul, as "ministers of God to execute

wrath upon him that doeth evil." And he says, "Ye must needs be subject not only for wrath," or on account of wrath, "but for conscience sake." He says, Rom. XIII, "Let every soul be subject unto the higher powers ; for the powers that be are ordained of God. Whosoever therefore, resisteth the power, resisteth the ordinance of God."

As men are recognized as workers together with God in the administration of civil government among men, therefore the apostle says, "for this cause pay up the tribute, for they are God's ministers, attending continually on this very thing." The Savior by his example has taught us the duty of supporting civil government.

We see the relation of man to the divine economy in the fact that God usually promotes the happiness of mankind in general, by means of man. Instead of communicating his will to our race by the ministry of angels he did it by inspiring holy men of old to speak "as they were moved by the Holy Ghost." Moses under this inspiration gives us the history of the creation of the Heavens and the Earth, and of the origin of the human race. He tells us of the order which God pursued in preserving the descendants of Abraham his chosen people, for many ages, in view of the coming Messiah. He was

the medium of communicating the law of God to the people.

Humanity was the medium through which the atonement was made for the human race. When the Son of God is represented as saying, "Lo I come to do thy will O God;" he also says, "A body hast thou prepared for me." And it is expressly declared, "We are sanctified through the offering of the body of Jesus." He took upon him the form of a servant and was found in fashion as a man, and humbled himself unto death, even the "death of the cross. "We were reconciled unto God by the death of his son."

When the gospel of the son of God was to be published to the world, among all the nations, God did not send angels to perform this work; but he sent forth men of like passions with ourselves. Through the instrumentality of men, God has ordained that men shall be brought to the knowledge of the truth, and the enjoyment of salvation. In accordance with this divine economy, Cornelius the centurion was directed to send for Peter who should tell him what he ought to do. Philip must teach the Eunuch, and Annanias must answer the question of Saul of Tarsus, when he said, "Lord what wilt thou have me to do? And in accordance with the economy which God has ordained, all Ministers and Christians must imitate these examples if they would be found in the order of God.

“As ye would that men should do unto you, so do ye likewise unto them,” is the rule of human conduct in regard to our fellow creatures. The human race is one great brotherhood and God is our Heavenly Father, and careth for all, and therefore men should care for one another. The Saviour has summed up the whole duty of man, in this epitome. “Thou shalt love the Lord thy God, with all thy heart and with all thy soul, and with all thy mind and strength, and thy neighbor as thyself.”

There is a wonderful harmony in the divine economy in respect to the dispensations of providence and grace. God makes use of human agency in dispensing the ordinary blessings and comforts of life. Our food and raiment and all good things come from his beneficent hand. But in order to procure and enjoy them, we are obliged to make use of appropriate means. In this way God provides for man, through man's own instrumentality. Divine beneficence is the source from whence all our comforts originate, but human agency is the medium by which they are attained. The sunshine and the showers, cause the seed of the sower to vegetate, and the plant to grow to maturity. By certain laws in nature which God has established, the fruits of the earth are brought to perfection. But if the husbandman does not sow his seed and

gather his harvest in due time, he receives no benefit from his fruitful soil. If the earth were to bring forth spontaneously, we should be under the necessity of gathering its fruits in order to enjoy them. The manna that came down from heaven, had to be gathered by the Israelites in order to be of any use to them. The hungry man receives no benefit from food, unless he partakes of it. Nor will the sick man receive the least benefit from the prescription of the most skillful physician, unless he makes use of it in a proper manner.

God's dealings with men in all ages have been in view of their personal responsibility to act in preserving their lives and procuring their comforts. They have been in accordance with the uniform connection of divine and human agency. We see this illustrated in the requirements of the ceremonial law given by Moses. Here by divine direction, legal defilements and disabilities, were to be removed by the use of certain prescribed means or ceremonies, although they had no physical relations to each other. In the case of the leprosy, among the Jews, a disease regarded by them as incurable by any medical skill, only to be relieved by divine agency, yet there were certain things required on the part of the leper in order to his obtaining a cure.

In the case of Naaman the Syrian who was a

leper, although a compliance with the law of Moses would not have resulted in his cure, yet he was obliged to comply with the directions of the prophet to go and dip himself seven times in the waters of Jordan. Not because there was any medical virtue in these waters, or any merit in this performance; but this requirement was designed to illustrate an important and unchangeable principle in the divine economy, that man is a worker together with God in securing his own happiness. We see this illustrated also in the lifting up the serpent in the wilderness. It would have availed the bitten Israelites nothing, unless they had complied with the divine requirement.

We see this connection also illustrated in many of the miracles of Jesus. In Cana of Gallilee, before he will supply their lack of wine, the servants must do whatsoever he bids them. They must fill the water pots before they can draw out the wine. It was while obeying the command of Christ to go and show themselves to the priests, that the ten lepers were cleansed. The man who was born blind must go to the pool of Siloam and wash, before he could return seeing. The man who had a withered hand must stretch it out in obedience to Christ before it was made whole as the other. And the disciples must let down the net upon the right side

of the ship before they could draw it to land full of fishes.

Now in all these cases we can conceive that Christ could have cured these diseases and supplied men's wants by his own almighty power without any human agency, but he had otherwise ordained. In the divine economy he had connected man's happiness with his obedience.

SECTION VI.

DIVINE INFLUENCE AND HUMAN AGENCY IN RELATION TO MAN'S SALVATION.

“Ye are saved by grace through faith—”

“Thou gavest thy good Spirit to instruct them.”

“He shall reprove the world of sin, and of righteousness, and of judgment,”

“The Spirit helpeth our infirmities.”

“Work out your own salvation with fear and trembling.”

All holy beings may expect divine protection and the rich benedictions of Heaven; they have a claim on divine benevolence arising out of the relation they sustain to their Creator. But this is not so with the guilty who have

rebelled against his government. There is something in the nature of law that clothes it with awful majesty. Law is absolutely necessary to the order and happiness of both the material and intellectual universe. An infraction of law always introduces more or less confusion. Law must be obeyed or ruin follows.

While beings who are accountable, are in a probationary state, it is in their power to transgress God's law; probation implies this power. The history of angels and men, as given in the scriptures, demonstrates the truth of this remark. Among the angels there were some who kept not their first estate, and God "cast them down to hell, and he reserves them in everlasting chains unto the judgment of the great day. They had no claims on the divine benevolence. But when man sinned, although he had no more claim than they, yet "God so loved the world that he gave his only begotten Son that whoso believeth on him should not perish, but have everlasting life."

The salvation of man is by grace. The infinite goodness of God designed the plan of salvation, his wisdom and power executed it. The infinite goodness of the Father is the *original* cause of man's salvation. "God so loved the world that he gave his only begotten Son." The atonement of Christ is the *meritorious* cause. "We are reconciled to God by the death of his Son." The

Holy Ghost is the *efficient* cause. "The Spirit helpeth our infirmities." He worketh in us both to will and to do." The preaching of the gospel is, in general, the *instrumental* cause." "The Gospel is the power of God unto salvation to every one that believeth." Repentance and faith constitute the *conditional* cause. Conditional, because salvation is given to men who have actually sinned, only on their compliance with certain conditions, which are repentance and faith. Thus divine influence and human agency are connected in man's present and future salvation. Accordingly he has "commanded all men everywhere to repent," and urges this command by the awful consideration that "he hath appointed a day in which he will judge the world." In view of this universal requirement, the prophet says, "Break of your sins by righteousness and turn to God."—"Let the wicked forsake his ways and the unrighteous man his thoughts, and let him return unto the Lord who will have mercy upon him, and unto our God, who will abundantly pardon."

To show men their need of salvation and enable them to seek it, he has given his "good Spirit to instruct them." He "reproves the world of sin." He "enlightens the understanding to see the claims of the divine law; he excites a moral perception in the soul, making the sin-

ner feel a sense of his guilt and danger. This divine influence excites desires in the heart and enables the sinner to choose the right way and resolve to walk in it. In a word, it is by this divine influence the sinner is enabled to repent and believe in Christ, and obtain pardon and salvation.

When the apostle exhorts men to "work out their own salvation with fear and trembling," he adds as a reason why they should do so: "for it is God that worketh in you both to *will* and to *do* of his good pleasure." He was well aware of the depravity of human nature and how impossible it is for man, unless assisted by the Holy Spirit, to do any thing in a right direction. He was aware how men would excuse themselves from obeying God or seeking salvation, on account of their depravity; he has therefore very distinctly stated this fact respecting the divine influence which helpeth us. "God worketh in you."

God is represented here as not only working in a sinner by his Holy Spirit to enable him to *will*, that is, to choose the path of duty, but also to walk in it; to *do* his duty, by repenting of his sins, believing in Christ with a heart unto righteousness; to take up his cross and follow Christ; both to *will* and to *do*.

The *influence* of the Spirit of which I speak, is

as necessary in accomplishing a sinner's salvation as is the *atonement of Christ*. The atonement has made the *provision*, and divine *influence* enables us to avail ourselves of the benefit. There never was since the fall of man a good desire in the human heart, that was not produced by the Holy Spirit. And there never was a sinner saved who did not follow the dictates of this influence, and comply with the divine requirements according to the dispensation under which he was placed. "It helpeth our infirmities."

Whatever may be the *means* by which a sinner is awakened to a sense of his sin and danger, whether by the preaching of the word, or by some special providence of God, the Holy Spirit is the *agent*. This truth is illustrated in the case of Lydia. It is said, "The Lord opened her heart, that she attended unto the things that were spoken by Paul." This divine influence in a greater or less degree, "lighteth every man that cometh into the world."

The first awakening of a sinner is not the result of his seeking after God, but it is the result of God's mercy in seeking after him. The prodigal son came to himself and realized his wretchedness under a divine influence, and under the same influence he *resolved* to return to his father, and by the same influence he was enabled *to do* what he resolved. It is the Holy Spirit that

begins the work of salvation in our heart ; but this work will never be completed unless there be a concurrence of human agency. Divine influence and human agency must harmonize. Divine influence imparts light, and produces religious *emotion* by quickening into action the moral sensibilities of a sinner. If he yield to this influence he will become a penitent seeker ; he will endeavor to forsake his sin. He will seek after God, find mercy, and be saved.

There is a great difference between feeling the necessity of salvation under the awakening influence of the Spirit and being converted. Awakening and conversion are both the work of the spirit, but they never take place at the same moment. Conviction, repentance and believing, are very different from each other. Conviction for sin is an involuntary perception produced in the soul by a gracious influence from above. This always precedes repentance and faith. Repentance and faith are exercises of the convicted sinner, or more properly speaking of the *penitent seeker*, for such he is when he truly repents. Repentance and faith must precede pardon and regeneration, or what the apostle calls "the renewing of the Holy Ghost." A sinner is more or less awakened to a sense of his guilt and danger without praying for it, and even without his consent ; but he

is not pardoned without prayer and the exercise of faith.

There is a great difference between being awakened and being a *penitent seeker*. Many are awakened who remain impenitent. They resist conviction, close their eyes against the light, stop their ears against the truth. They often, like Pharaoh of old, harden their hearts and stiffen their necks. They will not forsake their sins and seek after God. A large portion of mankind belong to this class, and may with propriety be denominated *awakened, impenitent sinners*. This was the case with Felix, the governor, who trembled while Paul "reasoned of righteousness, temperance and judgment to come." Although powerfully awakened to see himself a sinner and in great danger of ruin, we have no evidence that he was ever converted or even became a *penitent seeker*. So Agrippa, the king, while listening to Paul, was awakened to see the truth and feel its claims upon him, and even almost persuaded him to be a Christian, but probably he remained an *impenitent sinner*. Both these men, like thousands beside, preferred their worldly honors, wealth and pleasures, to the salvation of their souls. Divine influence and human agency did not harmonize. They rejected truth, and would not have Christ to reign over them, and were therefore ruined.

By the foregoing instances put upon record for our instruction and admonition, we see that Divine influence is not *irresistible*. The language of St. Stephen to the Jews teaches this. "Ye do always resist the Holy Ghost, as your fathers did so do ye." There is not a soul in perdition who has not resisted the Holy Spirit. "This is their condemnation that light has come into the world, and they loved darkness rather than light." Multitudes render wholly ineffectual all God has done for them, by resisting the Spirit; and therefore the apostle admonishes men in this strong language: "Quench not the Spirit." Many are awakened who will never be saved. Christ will say to them in the last day, "I would have gathered you, but ye would not;" "ye would not come unto me, that ye might have life." "I have called and ye have refused."

The conversion of Saul of Tarsus illustrates the connection between divine influence and human agency in man's salvation. Saul like every other sinner was a fallen and depraved man. He was dead in trespasses and in sin. He was under the condemnation of God's law, and exposed to ruin. He is said to have been exceedingly mad against Christ and his disciples, breathing out threatenings and slaughter against them. But on his way to Damascus he had "a heavenly vision." He saw Jesus and heard him

speak. By this vision, which was accompanied by a divine influence on his heart, he was convinced that Jesus was risen from the dead. He could no longer doubt that he was the promised Messiah, the Son of God. He was convinced of his divinity and the truth of Christianity. His moral sensibilities were aroused, and he felt the claims of the Gospel upon him. He saw himself a sinner, exposed to ruin. He was not only an awakened sinner, but a *penitent seeker* of salvation. He resolved upon turning from his sins and seeking after God. Under a sense of his wretchedness he cried out, "Lord what wilt thou have me to do? In answer to his inquiry, Jesus told him to arise and go to Damascus, and it should be told him what he should do.

To this heavenly vision he "was not disobedient." He arose and went, and for three days he neither ate nor drank. During this time, the Lord said to Annanias concerning him, "Behold he prayeth." In this state of mind he continued praying for mercy, until through the ministration of Annanias, he was told what the Lord required of him. He was accordingly baptized calling on the name of the Lord, "And immediately there fell from his eyes, as it had been scales." He received his sight and was "filled with the Holy Ghost." "Being justified by faith he had peace with God."

By the foregoing illustration in the case of Saul, we see the efficient agency of the Holy Ghost, and how divine influence and human agency are united in men's conversion and salvation. If Saul had been disobedient to the heavenly vision and resisted the gracious influence that accompanied it, we may suppose it would have been with him as with other sinners who resist the Holy Ghost; the Gospel would not have been to him "the power of God to salvation," but "a savor of death unto death."

From the foregoing remarks, it will appear what is meant by man's having ability to comply with the requirements of the Gospel. It is not meant that they have a *natural ability* to do this, for strictly speaking, since the fall, men have no natural ability to do any thing toward promoting their salvation. Moral actions acceptable in the sight of God, can not be performed by a fallen creature's natural ability. The ability to obey God which fallen men possess, which some call natural ability, and others moral ability, I think may with more propriety be denominated a *gracious ability*, for we are not saved of ourselves, but by grace. A gracious influence gives us this ability. The Spirit helpeth our infirmities, it worketh in us to *will* and to *do*.

One thing I wish the reader to particularly observe, viz, that the connection between divine

influence and human agency, for which I here contend, is not only in perfect accordance with what we see in the dispensations of Providence, as before noticed, but with every Christian's personal experience in all ages. No man can be found on earth who was converted without repentance and prayer. He sought before he found, he knocked before the door was opened to him. We are very safe in concluding that whatever sentiment perfectly harmonizes with the holy scriptures, facts in Providence and universal experience, must be right.

SECTION VII.

FAITH AND ITS RELATION TO MAN'S ACTIONS,
HAPPINESS AND SALVATION.

“Through faith we understand the worlds were framed by the word of God,”

“By grace are ye saved through faith.”

“We have access by faith into this grace, wherein we stand and rejoice in the hope of the glory of God.”

FAITH in its most general import, is the assent of the mind to the truth of what is declared by another, resting on his authority and veracity

without any other evidence. It is through the medium of faith we receive most of our information. whether it relates to the events of the past, the present, or the future; or whether it relates to the material or spiritual world; to God, or angels, men or things, heaven or hell, time or eternity.

There are two kinds of faith recognized in the scriptures; one may be denominated historical faith, or the faith of credence; the other may be called *Evangelical*. Through the medium of faith, the largest part of our knowledge and comfort in this life is derived. Without faith we can not transact our wordly business, with our fellow men, and without it is impossible to please God.

St. Paul taking a view of faith as taught in the Bible, says, "Faith is the substance of things hoped for, and the evidence of things not seen." Dr. Clark says, "The Greek word here rendered *substance*, signifies *subsistence*, that which becomes a foundation for another thing to stand on." By this word it would seem, the apostle meant to be understood, that faith in this general sense is not a mere chimera or an imaginary notion; but a rational exercise of the human soul; an act of the mind that has a foundation in truth, and is itself a foundation on which the human mind may build its actions.

Any information, the truth of which we have sufficient evidence, we receive with perfect assurance, and rely upon it with as much confidence as we do upon that which we *know* with absolute certainty. It is upon this principle of *credence* that men act in a thousand instances. They are obliged to do so, for there is no other foundation on which they can proceed in the ordinary business of life. It is on the principle of faith that we act in respect to God. We believe there is a God although we have never seen him nor heard his voice. His works present indubitable evidence of his existence, wisdom, power and goodness. He has revealed himself in the dispensations of his providence, in the care he exercises over all his works throughout his material and intellectual universe. He has also revealed himself by the communications of his Holy Spirit. He has made use of men to reveal himself to man. "Holy men of old, spake as they were moved by the Holy Ghost." Moses, who was thus inspired, describes the origin of the heavens and the earth, the formation of man and beast, and every creeping thing. By receiving the testimony of this inspired teacher, we learn man's relation and obligations to his Maker, the origin of his depravity, and the promise of a Deliverer.

These things we do not learn by actual observation, which is one source of our knowledge.

We were not present to see these events transacted, to see the heavens and the earth roll forth from the hand of the Almighty Creator—to see “earth rise from chaos, and man from earth.” We were not eye witnesses of the transactions which took place in the garden of Eden. We were not present to hear the conversation between God and our first parents. All these things we learn “through faith;” there is no other way we can learn them. We receive the information by means of witnesses to whom God revealed them.

In the same manner we came by the information respecting other matters of former days; events that occurred before we had our being. We receive it from competent witnesses, some of whom were eye and ear witnesses; they testify to what they saw and heard, and in many instances we have abundant collateral evidence that what they have testified is true.

To many facts recorded in the Bible, we have corresponding testimony in profane history, the history of other nations beside the Jews. And in many instances we have abundant testimony in the appearances of nature. Of the Noachian flood the mountains and the valleys speak. And to the truth of a thousand things recorded in the scripture, all nature speaks with ten thousand tongues.

“There is a voice in every gale,
A tongue in every flower,”

As it is, respecting the events of the past in the history of the world, which we believe because of the evidence by which their history is sustained ; so it is respecting many things that now exist in the world, and events that are now taking place. We believe what we hear concerning them, because of the evidence of its truth, although they are “things not seen” by us. We know nothing of them except by the testimony of others. We constantly give implicit credit to many things of which we have no knowledge, and can have none, except by faith. We are in a thousand instances obliged to receive the testimony of others, and act upon the evidence of faith.

And what we are obliged to do in reference to the visible world in which we live, we must do in respect to the invisible or spiritual world. We believe in the existence of a future invisible state, generally called the *invisible* world, to distinguish it from the *visible*. We have never entered that world, yet we believe such a world exists. We have seen no man who has been there and returned to give us information ; but God, who knoweth all things has inspired “holy men of old” to give us information, and we receive it by faith. In addition to this *external* evidence

of a future state, he has given *internal* evidence. He has stamped on man an indelible proof of his immortality in the original dignity of the human soul. And he has impressed the proof of our immortality in a future state of being, by giving us a natural desire for continued existence. A desire which every virtuous man earnestly feels.

It is by faith that we learn how sin was first introduced into the world, and death by sin;" and by which means our race became universally degenerate in their intellect, and depraved in their moral nature, insomuch that all are naturally inclined to evil. By "the evidence of things not seen," we learn how offensive sin is to God, and how ruinous to man. That it offers an insult to all the divine perfections. It questions his authority as our law-giver, abuses his goodness, despises his holiness, insults his justice and defies his power. And by faith we learn that sin unfits men for heaven and fits them for hell. We see by faith how God has manifested his displeasure against sin in all ages and among all nations. The briars and thorns and noxious plants that grow up in our pathway; the constant toil which is allotted to man in order to procure his daily bread; the innumerable accidents to which he is exposed, and the diseases

and death to which he is doomed; all declare the divine displeasure against sin.

By faith we learn that though all men had gone out of the way and had become rebels to the divine government, God so loved the world that he gave his Son to die in our stead to atone for our sin, and reconcile us to himself. When "the fulness of time was come," a person made his appearance declaring himself the Messiah that was to come to be man's great deliverer. He fully established his claims by the *time* and *manner* of his coming, his holy life, the purity of his doctrine and wonderful miracles which he wrought especially by his *resurrection* from the dead. By faith we understand that after his resurrection he was taken up to heaven and has become our advocate with the Father, sitting at the right hand of the Majesty on high, he maketh intercession for us.

Now all these things we understand by faith. As believers in the Christian scriptures, we have received "the evidence of things not seen," and cordially assent to all their fundamental truths. On this faith we build our hopes of heaven. What more do we need, what more must we do. May we not rest contented and hope for heaven? No, for all this is nothing more than historical faith, the faith of *credence*,

a mere exercise of the intellect which yields to testimony. There is no moral virtue in a mere intellectual act, in giving a mere consent to the truth of a proposition when supported by sufficient evidence. It is this kind of faith probably, that is ascribed to satan, when it is said he "believes and trembles." Trembling is doing more than some men do who believe these truths; they are not moved by them in the least degree.

I said there are two kinds of faith, recognized in the scriptures, *Historical* and *Evangelical*. The latter is an exercise of the heart as well as of the intellect. It is the act of mind by which the soul of man draws nigh to God, the medium through which God draws nigh to the soul of man, and communicates a sense of pardon, and the witness of adoption. Through this faith we are justified and saved. "By grace are ye saved *through faith*." It is by this faith "we have access into this grace," and are enabled to "stand and rejoice in hope of the glory of God."

The faith of credence of which I have been speaking, that receives "the testimony of God, which he has given of his son," prepares the way for evangelical faith. An understanding to some extent of the fundamental facts and principles of the Gospel is necessary as a basis of evangelical faith. "Faith cometh by hearing,

and hearing by the word of God." Under some circumstances, however, very little understanding of the plan of salvation may suffice. Saving faith may be exercised by a child or even a savage, with but very little notion of divine truth. However some knowledge of this system is necessary in order to exercise any degree of faith.

The faith that unites us to Christ, that is the medium through which we receive pardon and peace, is not merely an intellectual assent to truth; it is the yielding of the heart to truth. "With the *heart* man believeth unto righteousness." This submission of the heart is brought about by an overwhelming *sense of sin*, a sense of its "exceeding sinfulness." As men cease their opposition to the awakening influence of the spirit, this moral sensibility, this "*Godly sorrow* which worketh repentance to salvation, will increase more and more.

In coming to Christ *through faith*, the atonement of Christ must appear as the sinner's only remedy. He must regard Christ as his only surety, his only hope. The language of his heart must be

"Other refuge have I none,
Hangs my helpless soul on thee."

Here is the giving up of the heart, the giving up of all our sins, our self-righteousness, all our

friends, our soul and body to Christ. This is the surrender, this is the sacrifice which must be unconditionally made. This is the moment when faith lays hold on Christ and says,

“ Here Lord I give myself away,
’Tis all that I can do.”

And this is the moment when the heart *trusts* in Christ, and in him alone, and receives a sense of pardon, the “love of God is shed abroad in his heart.” He can sing with the poet,

“ My God is reconciled ;
His pardoning voice I hear,
He owns me for his child,
I can no longer fear ;
With confidence I now draw nigh,
And Father Abba Father cry.”

The question may arise whether our pardon rests on what we have done in drawing nigh to God by faith, or on what *Christ has done*. Some say we must give up all to Christ and then believe the work of pardon and adoption is accomplished ; that when we have laid all on the altar, we must believe the sacrifice is accepted, because the altar sanctifies the gift.

This seems quite plausible at first view ; but there is a difficulty which must not be overlooked. How are we to know that we have met the condition by laying all on the altar, until, to pursue the figure, the fire descends from heaven

to consume the sacrifice. Before a man can believe his sins are forgiven, he must have some evidence of the fact beside a simple consciousness that he has tried to comply with the conditions.

If I am bound to believe that God has pardoned my sins and adopted me as a child, because I think I have wholly consecrated myself to him by making an entire surrender of my heart, my faith would be built on the judgment I form of my own doings and on their account—I have done what God requires, therefore God has done what he promised to do. There may be fallacy in this, the inference may be unwarrantable. The human heart “is above all things deceitful.” We may not perfectly understand how our mental exercises accord with God’s claims in this matter. Our faith must not be based on any thing we have done, that is, we must not take it for granted, that we have made an entire surrender and therefore *infer* that we are accepted. We can not with safety believe that we are pardoned, until we have a filial consciousness wrought by the Spirit, which taketh the things of God, and showeth them to us.

Believing that God does now bless us, must be based upon the evidence of the *fact*, how then can we believe he blesses us until we have some evidence of it? When we believe that God is

able and willing to bless us, to bless us now—immediately without further delay—this moment, then our faith is complete. This faith which is the condition of our justification does not imply a belief that he *has blessed us*; but that he is able and willing, and ready to do it, to do it *now*. This is drawing nigh to God by faith; and when this is done, God will draw nigh to us, to pardon and to bless. “Being justified by faith we have peace with God, through our Lord Jesus Christ.”

In this work of conversion, there is embraced pardon of sin, justification or acceptance with God, regeneration, or what the apostle denominates “the renewing of the Holy Ghost,” and adoption. Conversion embraces more than mere justification; this “renewing of the Holy Ghost,” which always accompanies justification, is nothing less than *sanctification*, that is, sanctification begun. All who are thus renewed in righteousness, are *sanctified in part*. *Entire* sanctification differs nothing from sanctification in its incipient state in its *nature*, but only in *degree*; it is more of the same thing. The former is sanctification begun, the latter is sanctification completed.

Although faith is the act by which the soul draws nigh to God, and the medium by which a sense of the divine favor is received, yet the work of justification and adoption is the work of

God. When this work takes place, God reveals himself to the penitent, *believing* seeker, by the Holy Spirit. The apostle says, Rom. viii, 16, "The Spirit itself beareth witness with our spirit that we are the children of God." There is a peculiarity in this language which should be carefully observed: "The Spirit itself"—not the Spirit through the written word, but the Spirit *itself*, by its own direct and special influence on the heart, communicates and records the fact of our adoption. If it were not for this witness of the Spirit we should not know for certainty what relation we held to God. We might be conscious of joyous emotions, but how otherwise could we ascertain our relation to God than by the Holy Spirit revealing it to us? Who can know the mind of God, except the Spirit of God and he to whom he reveals it? All who are truly born again, have this revealing Spirit crying in their hearts, "Abba Father." They have this witness of the Spirit in a greater or less degree, according to the strength or weakness of their faith.

But faith has not completed all its work, when it has been the means of uniting the penitent seeker to Christ. It must still be the medium of intercourse between God and the heart of the Christian. Our prayers must be offered in faith, and faith must be the channel through which the

influences and graces of the Spirit must flow. God says to the Christian, "according to thy faith be it unto thee." True faith will prompt us to holy obedience, "It works by love." It enables us to see him who is invisible, and like Enoch, to "walk with God." By the exercise of faith he patiently endures suffering for Christ's sake, knowing that he has a reward in heaven. The good man in view of the crown of life laid up for him, stands and rejoices in hope of the glory of God. "The just shall live by faith," and his faith shall sustain and comfort him in death, even until

"Faith is lost in sight,
And hope in full fruition dies."

"This is the victory that overcometh the world, even our faith."

SECTION VIII.

CONSCIENCE.

"Thoughts accusing or else excusing."

The ability to perform moral exercises with which the soul of man is endowed, is given for the purpose of directing and regulating his conduct in this life. Our moral exercises, which we denominate *Will* and *Conscience*, are found on

examination to be constituted by a certain modification of Reason. And it is found also that our affections are intimately connected with reason and instinct, will and conscience.

It is somewhat difficult to define Conscience, as it is to define some other exercises of the mind, because there is no single word that will express its full import. It has an intimate relation to Reason, and somewhat resembles our natural instinct. Instinct in both man and beasts is an inner sense added to their five outer senses, and may be called the *sixth sense*.

But to man it has pleased the Creator to impart an inner spiritual sense, more powerful than animal instinct, which by way of distinction may be called the *moral sense*, or perhaps to speak more properly, a *moral sensibility*. It is a perception of right and wrong, originating in a certain capacity with which God originally endowed the human mind—a capacity to perceive the eternal principles of right and wrong, when revealed. The exercise of this capacity, power or ability, is what we mean by Conscience. It may be said to be a moral perception, existing only in rational beings who can reason.

This moral perception in man was originally in perfect harmony with the divine law. It dictated to our first parents the path of duty while they remained innocent and pure. And if they

had followed the dictates of this moral instinct of their nature, they would have remained obedient, innocent and happy. The prohibition respecting the tree of knowledge, of good and evil, was addressed to them in view of this internal sense.

What we now call Conscience, is nothing more or less than the original perception of God's moral law. What we designate the feelings of approval and disapproval, are the effects of this moral sensibility, pronouncing judgment on our conduct according as it agrees or disagrees with the eternal principles of right and wrong, so far as these principles are understood by us. But in consequence of our degeneracy "because of sin," this moral sensibility is greatly weakened in its influence. This, like all the activities of the soul which originally enobled human nature, has been in a measure subjugated to our passions and affections. Our understanding being darkened by sin, and our heart alienated from God, our moral perception is not so clear as originally, nor as effectual in its influence.

The foregoing remarks show that the office of Conscience is to judge concerning the moral character of human actions in relation to the claims of God, or in other words to impress our feelings respecting what is right and wrong in our conduct toward God and our fellow creatures.

Natural instinct in animals enables them to regulate their conduct in relation to preserving their lives, and propagating their species; and it fits them for the service of man, for whose special use and benefit they were made. *Moral instinct*, or Conscience, enables rational beings, by means of divine revelation, to judge what is right and wrong in their conduct in relation to God in securing his favor and their own salvation. Justice, truth and righteousness are the dictates of this moral sense. Every man feels, more or less, that he ought to practice these virtues.

We always use the word conscience in reference to some moral principle or moral action with which human beings are connected. The word is derived from one which signifies knowledge, a kind and degree of knowledge which belongs only to a rational being.

What act does a rational mind perform which may be denominated Conscience? It is the decision it makes respecting the moral character of our conduct, in view of our relation to God and our fellow creatures. The mind judges of the character, merit or demerit of our actions, feelings and affections. It judges according to the light it possesses.

There is something peculiarly remarkable in conscience, viz, that in the act of judging the

mind forms a kind of intuitive and instinctive judgment of what is right and wrong. We may call it *intuitive* because its decisions and conclusions are instantaneous. And yet in this act I suppose the mind reasons more or less, but it is with such rapidity that the process is scarcely perceptible. The decisions of the mind in the act called Conscience, are according to the light or evidence which it possesses in relation to the subject.

Although conscience may be said to be an exercise of the mind, it is not exactly like some other mental exercises. It is not precisely like the ordinary act of reasoning, or like memory, a voluntary effort, but it is a kind of spontaneous act of mind rather than a voluntary deliberation. There is somehow a kind of involuntary impression made producing a decision which the mind can scarcely avoid. In this respect our conscience somewhat resembles our natural instincts. We are impressed with a moral sensibility whether we wish to be, or not. But whether we shall be influenced to do right by this impression, will depend on the act of will, or determination of the mind.

Conscience therefore may be said to be a moral perception designed to regulate the conduct of accountable beings. It is intuitive reasoning applied to morals. It is not the law-

giver. It does not originate the law by which we are to be governed, nor does it originate moral obligation. God alone is our rightful sovereign and law-giver. Conscience administers the law, or rather it reminds us of God's claims, our duty to him and to our fellow man. It is God's vice-gerent in the soul of man, to remind, admonish, approve, and censure.

Every human being so long as he possesses ability to reason, unless he is wholly blinded by bigotry or passion, has more or less perception of right and wrong, "thoughts that accuse or else excuse." Although his nature is depraved, and his heart inclined to evil, his sober judgment approves of moral rectitude and virtue. His mind never approves of vice as such, however his passions may be inclined to practice it.

"He sees the right, and approves it too,

Condemns the wrong, and yet the wrong pursues."

If a man approves of what is wrong, it is because he does not at the time perceive its true character. The case of Saul of Tarsus will somewhat illustrate this remark. Before his conversion he was "exceedingly mad" against Christ and his followers. So great was his prejudice and his ignorance of the truth respecting Christ and his religion, that "he verily thought he ought to do many things contrary to the name of Jesus, which things he did, "haling

men and women, committing them to prison." And such was the darkness of his understanding, and his excessive bigotry, that in persecuting Christians, he verily thought he was doing God service. This thought was not dictated by a good conscience toward God; but by the evil passions of his wicked heart, being hardened in unbelief through the deceitfulness of sin. If conscience had any thing to do with this conduct of Saul, it was an evil conscience defiled by sin and blinded by bigotry.

But his ignorance of the truth did not exonerate him from blame; it was some excuse, so he thought, for he tells us afterward, that he "obtained mercy, because he did it ignorantly." This language implies that though he did it ignorantly, he committed sin in the sight of God, or he would not have needed *mercy*. Sinners are more or less guilty for their ignorance of truth and duty, when knowledge is within their reach. Every sinner is guilty for having an evil conscience when it is the result of his shutting his eyes to the light. "This is the condemnation that light hath come into the world, and men love darkness rather than light."

Conscience will derive a powerful influence from our knowledge and belief of the Holy Scriptures, and the omniscience of God. Such

as live under the light of divine revelation, and are capable of receiving instruction from the Bible, have the means of obtaining correct knowledge of God's will, and are highly blamable for their ignorance. They are without excuse before God if ignorant of duty.

From the foregoing remarks respecting Conscience, several things will appear which it may be well for the reader to particularly observe.

1. It will be readily perceived that we are not to regard *Conscience* as a part of the soul; but like the *will* and reason, an act of a rational being, the act of judging respecting the moral character of our conduct in its relation to the laws of God, the principles of justice and equity, truth and duty. Like other activities of the soul, it has a relative rather than a personal existence.

2. Conscience implies two things, viz., *knowledge* and *feeling*. The one enables us to judge of our conduct, and the other is the impression which that knowledge makes on the mind. If our mind possesses correct views of the claims of God, and the principles of justice and equity, and correct views of the conduct in question, our conscience will make a correct decision in the case, it will approve or condemn.

3. If our conscience approves of our conduct, an agreeable emotion is produced in the soul;

but if it disapproves, the emotion is more or less painful. In the one case it "*excuses*," in the other it "*accuses*." It produces self-approbation, or self-reproach.

Under the influence of an approving conscience, men are happy in affliction, in suffering and in death. There is nothing more delightful in sorrow and suffering than the approval of a good conscience and a sense of divine favor. "If our heart condemn us not, then have we confidence towards God." A good conscience is a conscience regulated by God's law.

The reproaches of conscience are more to be dreaded than the bitterest reproaches of a fellow-being. They are always attended with a sense of God's displeasure. The apostle says, "If our heart condemn us, God is greater than our heart, and he will condemn us also." A guilty conscience produces the most painful emotion that a human being can possibly suffer. Go where he may he must carry his tormentor in his bosom. He must carry a fire that is unquenchable.

4. The fact that a guilty conscience is the worst tormentor, furnishes a proof that sin is exceedingly offensive to God, and tends to ruin. We can scarcely conceive a stronger proof that sin naturally and necessarily tends to make men miserable in the life to come, than that God has so constituted our moral nature that we can

never be perfectly reconciled to ourselves as sinners, but must necessarily abhor ourselves when we know we have committed sin.

Self-abhorrence is the bitterest feeling of an awakened conscience, it is a source of the greatest torment that we are capable of suffering in this life. It is the "wormwood and the gall" which makes a penitent sinner cry out "O wretched man that I am," and it will make the finally impenitent cry out in hell, "I am tormented in these flames." This worm of *self-reproach* will never die, and this fire of *self-abhorrence* will never be quenched.

PART THIRD.

FUTURE STATE

OF

THE SOUL.



PART THIRD.

SECTION I.

IMMORTALITY.

Hitherto we have contemplated the soul of Man as a spiritual, rational and accountable being, we are now about to contemplate it in its future and immortal state. Its existence and accountabilty extend to a life to come, they are connected with a future state of retribution that never ends. The body of man only is subject to dissolution, the soul is *Immortal*; having a spiritual nature, it has no tendency to dissolution. In its original creation, it was constituted a *living* soul, and such it must continue to be, unless he who created it shall himself destroy it by annihilation.

The whole Christian system has an intimate connection with the doctrine of man's immortality; therefore the scriptures abound with allusions to it.

Arguments in favor of the soul's immortality may be drawn from its spirituality, its natural desires and aspirations; and from its intellectual and moral capabilities. But the only absolutely certain proof of the fact, is found in the divinely inspired scriptures. "Life and immortality are brought to light by the Gospel."

The sacred scriptures abound with proofs of this important truth. All the promises, and prophecies respecting the Messiah, all the types and shadows which prefigured his coming, and the glory of the gospel dispensation that should follow, have this cardinal doctrine in view. If man were not immortal, there would be no necessity, or even propriety, in all these wonderful provisions of the Gospel.

It is with this doctrine as with many others; it is more clearly and explicitly taught in the scriptures of the New Testament than in the Old. It has pleased God to increase the light on this subject, as on many others, in various degrees and in various ways, as time progressed in the history of the world.

Most of the Heathens, even the more enlightened Greeks and Romans, and many of the Jews, entertained very obscure and erroneous notions concerning the nature, the immortality, and future state of the soul. This appears from the manner in which they conversed and wrote on

these subjects. Their wisest writers sometimes use the Greek word *Psuche*, and the Hebrew word *Nephesh*, which we render *Soul* in English, not only to express the rational part of man, but they use these terms also to describe his body, his whole nature as a man. And they sometimes apply these terms even to the animal spirit of beasts. This improper use of these terms arose from the fact that they were to a great extent ignorant of divine Revelation, and therefore had not clear ideas of the human soul as the superior and intelligent part of man. They supposed it was the animal spirit that thought and reasoned, and therefore they applied these terms *Psuche* and *Nephesh* to the spirit of beasts as well as the spirit of man. With them all were alike in nature, they differed only in the degree of intelligence. But since the Gospel has thrown clearer light on this subject, men have formed more correct and definite views respecting the soul. It is in the light of Revelation we see its distinction from mere animal life, and learn with absolute certainty its *personality and immortality*.

Among the numerous passages of holy scripture which teach this fundamental doctrine, I will call the reader's attention to the following as the most clear and specific.

1. Ecclesiastes III. Here we are told that the

“spirit of man goeth upward;” and here this spirit which is the soul of man, is put in contrast with the spirit of the beast, which it is said, “goeth downward to the earth.” In this passage, the animal spirit possessed by the beast, is represented as perishing with the body; but the soul, as continuing to live when the body is destroyed.

2. Ecclesiastes XII. “The spirit shall return to God who gave it.” In this passage there is a very marked difference between the body of man and his soul. His body is represented as “returning to the earth as it was,” as seeking its primitive element from which it was originally taken. But the spirit being a living soul, when it shall put off the body, it shall return to its Creator to give an account for the deeds done in the body. Having finished its probationary state on earth, it enters a state of retribution.

3. Matthew VIII, 2. In this passage the Savior tells us not to fear them that can kill the body, but can not kill the soul. He tells us to fear him that can destroy both soul and body in hell.

Although *pshuche* sometimes means the animal life, as I remarked above, and although this is doubtless its meaning in the 39th verse of this chapter, it can not be its meaning in the verse under consideration, because, he that kills the body does thereby necessarily kill the animal

life. But the Savior says, "they that kill the body can not kill the soul;" therefore the animal life or spirit, and the soul are not the same. The one perishes with the body, the other being immortal, continues to live. Men may destroy the body, but they can not destroy the *living soul*. Whatever therefore the Greek word *pshuche* may mean in other passages, it must here mean the undying soul which they can not kill, because it is immortal

It will only be caviling to say with some, that the Savior meant to be understood that men can not kill the soul so that it will not live again at the resurrection; for, in this sense men can not kill the body, for that will live again at the Resurrection.

4. Luke xvi, 22. The case of Lazarus and the Rich Man certainly teaches man's immortality in a future state, and that he will be happy or miserable, according as his conduct shall have been during the present life.

5. Luke xx, 38. "He is not the God of the dead but of the living." In this passage allusion is made to the Patriarchs, Abraham, Isaac and Jacob. They had long since departed this life, and yet the Savior said they were living; they were living out of their bodies, and God was their God. "He is not," said the Savior, "the God of the dead," and yet, "he is the God of

Abraham, Isaac and Jacob ;” therefore they were not dead, but were living. The thinking, rational part of these men, and also of all others who have departed this life, are still living, and will continue to live forever.

Luke xxiii, 42, 43. “ This day shalt thou be with me in Paradise.” This promise was made by Christ to the thief on the cross on the day of his death. It did not relate to his body, for his body remained on the cross during the day of his death, and was then taken down and disposed of, it is probable by burial, as were other dead bodies of criminals. If, therefore, he was with Jesus in Paradise on that day, it must have been his soul, not his body. Therefore his soul did not perish with his body ; it was immortal. Men killed his body and his animal spirit by crucifixion ; but after that they had no power over him. His soul was indestructible ; it was a spirit they could not destroy. So likewise are the souls of all men.

7. 2d Cor. v, 8. Here the apostle speaks of being “ absent from the body, and present with the Lord ;” that is, dead with respect to his mortal part, but in respect to his immortal part, he shall live “ with the Lord.”

8. Phil. i, 23. “ To depart and be with Christ.” This passage, like the foregoing, shows that the apostle expected to live after he had departed

this life ; he expected to live with Christ in immortality. And in view of this expectation, he elsewhere said, " to die is gain." It could be no gain to exchange a life of usefulness to his fellow creatures, a life of fellowship with Christians, and of communion with God, for a state of non-existence.

9. 2d Pet. I, 4. " Shortly I must put off my tabernacle." Here the soul, that part of the human being which thinks and reasons, and is immortal, that part which properly constitutes the man, is represented as having a tabernacle or tent, a temporary house in which it lives a while upon the earth, and which it shall shortly put off. This language certainly teaches the existence of an immortal part which is very distinct from the mortal. A part which shall live when the body is dissolved, and when of course animal life exists no longer.

10. Rev. vi, 9. " I saw under the altar the souls of them that were slain for the word of God—and they cried with a loud voice." These souls once inhabited fleshly tabernacles ; but had by death put them off. Their enemies had killed them, but they could do no more. They could not kill their souls, for they were immortal spirits, and God had taken them up to paradise to be with Christ. They had entered into the intermediate state. They had been separated from

their bodies ; they were in a state of consciousness, for John heard them speak. "They cried with a loud voice."

Many more passages might be mentioned, which clearly teach the doctrine of man's immortality. Of this character is every promise to the righteous, every threatening against the wicked that has a reference to a future state ; these all teach the immortality of the soul. No man who receives the Bible as a Divine Revelation, can consistently deny the *immortality of the soul*.

SECTION II.

INTERMEDIATE STATE.

"Man dieth and wasteth away, yea, man giveth up the ghost, and where is he?"

"The dust shall return unto the dust, as it was, and the spirit shall return unto God who gave it."

Although man is immortal, he is doomed to pass through death in order to enter the immortal state. His body must return to the earth, its native element from which it was originally taken, but the rational soul survives. It will retain its original spirituality, capabilities, and

activities which are essential. It only changes its *mode* and *place* of existence. At death we enter a *separate state*, a state described by the apostle, as absent from the body. In this state the soul exists independent of the body. In this state the soul will remain during the interim between Death and the Resurrection. This separate state during this interim, is what is here meant by the INTERMEDIATE STATE.

The subject upon which we now enter is a very interesting one; it relates to the future state of the soul. *Where* will it be during the interim between death and the resurrection, and what will be its condition during this intervening time? The answer to these inquiries lies beyond the reach of reason. As they allude to an invisible and future state, the answer must be sought in a revelation from above. Such revelation is contained only in the inspired scriptures. On this mysterious subject no light can be obtained from any other source.

But the scriptures are not as full and explicit on this subject as might be desired, or as they are on some other matters. They teach us only so far as to reveal the fact of a future intermediate state of happiness or wo, and to admonish us to be prepared to enter upon it at death. It is no part of their design to gratify mere curiosity on this or any other subject.

If for want of more light we are unable to tell *where* or in what part of the universe the soul may be during the intermediate state, we have nevertheless abundant proof that it is a state of personal *consciousness*. This fact we should readily infer from the natural constitution of the soul, it is a spirit and can live and think independent of the body. But we learn this fact with certainty from the holy scriptures.

One thing is very certain respecting this intermediate state, viz., that it is not a state of *probation*. The world in which we now live, is the only *place*, and this life is the only *time* to become prepared for heaven.

It is but of late, and a long time after the days of the inspired apostles, that the groundless notion has found its way into the Christian church, or at least into a certain sect bearing the Christian name, that the intermediate state is a state of suffering called *purgatory*; a state or place designed for the purification of such as are nominal Christians, but whom the church does not canonize as *saints*, such as are not fully prepared for heaven.

This doctrine of purgatory is unscriptural and was first invented by a corrupt priesthood in the dark ages of ignorance and superstition. It was originally designed to be a source of financial revenue for the purpose of promoting their

selfish purposes, and is well calculated to deceive and ruin the souls of men. There is not the least proof in the Bible in favor of this view of the intermediate state.

The abettors of this doctrine tell us that the souls detained in Purgatory may be greatly relieved and even entirely delivered, by the offering of masses and prayers of the priests. With them it is a matter of great financial speculation.

If suffering in purgatory is designed to purify and prepare the soul for heaven, and if, as its abettors say, it is well calculated to accomplish this design, why should they interfere? Do they wish to defeat the divine purposes by delivering them from suffering, before they are fully purified and prepared for heaven?

If the Bible is to decide this matter, we are certain that nothing can take place in the intermediate state which can effect or change our future condition. The decree of Heaven respecting our state after death, is that "He that is filthy let him be filthy still, and he that is holy let him be holy still."

Nor is the intermediate state what the *Spiritualists*, so called, talk about—a state of the dead with which they pretend to hold a correspondence by means of certain persons who act as "mediums." The character of the communica-

tions, and the manner in which it is pretended they are made, very clearly prove that all these pretended communications are deceptions carried on by the cunning craftiness of men who are more or less under the influence of Satan.

If it were designed that the dead should hold converse with men, it can scarcely be believed that the conversation should be carried on by tipping of tables, alphabetical rapping, or the scrawling of hieroglyphics; or that the "mediums" must operate only in charmed circles, in which reason and common sense are not permitted to enter.

It certainly is not to be believed in the absence of proof, that the departed spirits in the invisible state are under the control of those who live on earth, especially of such as are in no way remarkable for either wisdom or piety; even professed Necromancers. Or that the spirits of the ancient prophets and apostles, and other holy men, will come to earth at the call of every idle inquirer, for the purpose of gratifying vain curiosity.

Nor can we believe if any of the prophets or apostles should come and hold converse with men, it would be on such trifling subjects as these pretended communications usually treat. Much less that they would teach doctrines wholly incompatible with what they taught while living

on the earth, and "spake as they were moved by the Holy Ghost." Then they "spoke words of truth and soberness," but now by means of these pretended "mediums," they are made to speak falsehood and nonsense.

The scriptures teach us that "he who goeth down to the grave shall return no more to his house, neither shall his place know him any more. His sons shall come to honor and he knoweth it not, and they are brought low and he perceiveth it not." Departed spirits, though in a conscious state, have nothing more to do with the affairs of this life, except it may be in some very extraordinary case under God's special direction. We may rely upon it that the felicity of the righteous in Paradise will not be interrupted, nor will the misery of the wicked in *Gehenna* be suspended for the purpose of making trifling visits to earth. See Appendix, note A.

It might indeed be a very pleasant thought for us to entertain, that the spirits of our departed friends are associated with us in the common walks of life, and that they still retain an affection and sympathy for us, that they are ministering spirits to their friends who remain in the body; but there is no proof of this in the scriptures.

We are told "angels are sent forth as ministering spirits to them who shall be heirs of

salvation." But nothing to this effect is said concerning human spirits. When the Rich Man desired a favor of this kind in behalf of his brethren on earth, he was refused, and one reason assigned for the refusal was, that such an intercourse would be useless, "if one went from the dead, they would not repent; and another reason given, was, that they had sufficient revelation already. "They have Moses and the prophets, let them hear them."

This state of the dead concerning which we now inquire, is expressed in the Hebrew of the Old Testament, by the word *Sheol*, and in the Greek in the New Testament, by the word *Hades*. These words are said to signify, hidden, covered up, or out of sight. They are used to describe in general, the invisible state of the dead, both as it respects the body and the soul; the body as being in the grave or returned to dust, and the soul as being in the spirit world. Both body and soul are hidden out of sight.

Mr. Stuart an eminent scholar and Divine, observes in his Essay on Future Punishment, that "while the Old Testament employs the word *sheol* in most cases to designate the grave, the region of the dead, the place of departed spirits, it employs it also in some cases, to designate along with this idea, the adjunct one of the place of misery, place of punishment, region of woe."

To this class of passages no doubt belong the following, with many others, "Pains of *sheol*," "the lowest *sheol*," "the depths of *sheol*," "deliver his *soul* from *sheol*," &c.

The Greek word *hades* which occurs eleven times in the New Testament, expresses the state of the dead, out of sight. This word Dr. Campbell says, "should never be translated *hell* in the sense that Christians use the term *hell*, viz., as denoting the place of punishment. This word like *sheol* expresses literally that which is obscure, covered up, invisible. The Greek word *gehenna*, is the proper word to express the place of punishment. The word *gehenna* occurs twelve times in the New Testament, and in at least ten of the places where it occurs, there can be no doubt that it means the place of punishment."

When we depart this life, we enter *sheol*, otherwise called *hades*; the righteous go up to Paradise, the wicked go to *gehenna*. In Paradise the righteous enter upon a state of heavenly felicity. They are admitted into the presence of Christ and behold his glory. They are associated with "an innumerable company of angels and the spirits of the just." This state of the righteous may be called heaven, if by heaven we mean a state of happiness; for Paradise is a state of unspeakable happiness, although it may

not be what in the scriptures is called "the Heaven of Heavens," or that "fulness of joy" which awaits the righteous after the Resurrection.

But when the wicked depart this life, they go to *gehenna* or *hell*, the place of punishment. Thus are the righteous and the wicked disposed of at death; and in this condition of happiness or misery, both will remain until the General Judgment.

This view of the state and condition of mankind, finds both *proof* and *illustration* in the case of Lazarus and the Rich Man. These two men possessed very different characters in this life; they both died and entered *hades*. But as their characters were different in this life, so their condition was necessarily different after death. The soul of Lazarus was carried by angels into *Abraham's bosom*, which according to the Jewish idea of heaven in a future state, is only another word for *Paradise*.

But the Rich Man had lived and died a wicked impenitent man, and of course unfit to be with Christ in glory. When therefore he died and entered *hades* he was banished from the presence of God, he no doubt went to *gehenna* his own place, for it is said "he lifted up his eyes being in torment;" and a great and impassible gulf was fixed between him and Heaven. From this

passage we learn that the term *Paradise* or heaven may be applied to the state and condition of the righteous, and *gehenna* or hell, to the state and condition of the wicked, both before and after the Resurrection.

The ancient Jews were divinely taught this doctrine of the separate and intermediate state of consciousness, and they generally believed it. This is evident from the law which God gave them, forbidding them to consult the spirits of the dead which were called "*familiar spirits*," perhaps because they may have been familiar with them in this life. If the spirits were not *living* somewhere, God would not have prohibited an attempt to consult them. But although the spirits of the dead were living, men on earth could hold no intercourse with them; hence God prohibited the attempt, because it would tend to promote superstition, idolatry and infidelity. By this divine prohibition, modern spiritualism is reproved and its impiety is condemned.

That the ancient Jews believed in the conscious existence of the souls of men after death, is also evident from the fact that Saul attempted to consult the soul of Samuel after his death by means of the witch of Endor.

And not only did the Jews believe this doctrine of a conscious existence in a separate and intermediate state of the souls of men, but

Christians in all ages have believed it. St. John had a demonstration of its truth in the isle of Patmos. Here by a special arrangement of God, and for a special purpose, there conversed with him one who declared himself to be "a fellow servant and one of the prophets." He was sent on a special message from God to reveal to the apostle John events of great importance, which were shortly to come to pass.

And not only did Christians in ancient times believe that the souls of the dead after their departure from this life, were susceptible of enjoyment or suffering, but the Greeks and Romans entertained the same opinion. They generally believed in a state of retribution—that men would be rewarded or punished in a life to come, according to their character, their merit or demerit. In accordance with these views they had their *Elyseum* and their *Tartarus*. In this respect their notions of the state and condition of the dead were somewhat in accordance with the Jewish scriptures, to which no doubt they were greatly indebted.

The Jews found the Greek word *hades*, which expressed the state of the dead, tolerably well adapted to describe what they had been accustomed to express by the word *sheol*, therefore they adopted it. It answered very well to cover the whole ground, the grave in which the body

is hidden, the invisible state of the soul after death—Paradise, Tartarus and *Gehenna*. Even the inspired writers of the New Testament found it convenient to adopt the word *hades*. They have used it in one form or another at least ten times to express the state of the dead, without any reference to their happiness or misery.

Gehenna or Hell, the place to which the disembodied spirits of wicked men go at death, was originally prepared for the Devil, "the angels who kept not their first estate." We are told that "God spared them not, but cast them down to hell, to be reserved unto the judgment of the great day." See the epistles of St. Peter, and St. Jude. This place of torment, in which these fallen angels are reserved in chains of darkness, is in *hades* or the invisible world, the world of spirits.

Into this invisible state of the dead the antedeluvians were sent who were destroyed by the flood. St. Peter speaks of them as he does of the fallen angels, as being "spirits in prison." Like the fallen angels they had rebelled against God. They had sinned in a state of probation, and had refused to repent. He tells us "Christ went and preached to them in the days of Noah while the ark was preparing." But because they repented not they were destroyed by the flood. They entered *hades* or spirit world, and

were doomed to *gehenna*, the place of torment, to associate with fallen angels. There they still remain, and will remain until the Judgment day, then to be judged and driven away in their wickedness to everlasting punishment. See note B, Appendix.

It appears from the xvith Psalm, as quoted by St. Peter on the day of Pentecost, that Christ at his death descended into *sheol* otherwise called *hades*, or state of the dead. His body descended to the grave, and his soul entered the spirit world. But he did not go to *gehenna*, the prison of wicked spirits. At his death he went to Paradise or place of heavenly felicity. He associated with the disembodied spirits of the pious dead. To this place he was accompanied by the soul of the converted thief, according to his promise, "To-day thou shalt be with me in Paradise."

But Christ did not remain in this disembodied state like other men who die. He arose from the dead and ascended to his Father's right hand, "far above all heavens." His presence fills the universe, Paradise, and the "Heaven of heavens." Appendix, Note C.

We receive some light respecting the state of the dead from what Christ said to Mary after he had risen. "I am not yet ascended to my Father," said he." Although he had been in Paradise among the happy spirits of the righteous, in

a state of heavenly felicity, where no doubt his Father is more gloriously revealed than he is on earth. He had not however yet ascended to his Father and taken his seat at his right hand where he now sitteth making intercession for us. He had not been glorified.

It is indeed a wise and merciful provision that the dead, both their bodies and souls are out of our sight. Decaying bodies of human beings would soon become disgusting to behold. Or if they were left undecayed and unburied, retaining their usual forms as when they lived, scattered along our highways, or in our fields and gardens, they would present sights exceedingly undesirable and loathsome.

And how terrible would be the sight of our fellow creatures in the prison of hell. Their misery would awaken sympathy which we should in our present state be wholly unable to bear. Or if we beheld the righteous in Paradise, the sight would wholly unfit us to live on earth. It would destroy all our relish for earthly comforts and wholly unfit us for worldly business, and thus frustrate the design of Providence in placing us in this world. It is well, therefore, that the mysterious state of the dead is covered or hidden from our view.

Being guided by divine revelation we see how the dead are disposed of between death and the

resurrection. The righteous have much to hope and the wicked much to fear. Their happiness or misery commences immediately after death. The happiness into which the righteous enter at death is called Paradise, because this word signifies a garden, a place enclosed, designed for pleasure or delight. It is used in reference to the garden of Eden where our first parents originally dwelt. The story of this earthly Paradise from which our first parents were expelled, would of course be handed down from one generation to another, and it would be very natural for men to desire and hope to enter this happy place again when they should enter *sheol* or the future state of the dead.

Perhaps in view of such a hope, the inspired writers have used the word Paradise in order to describe the happiness of heaven that awaits the righteous after death. They do not teach that they shall again enter the earthly Paradise from which Adam was expelled; but the heavenly Paradise of which that was typical. As in the earthly Paradise our first parents were innocent and happy, and as they were in the presence of God and held converse and communion with him, so shall it be with the souls of the righteous when they shall enter the heavenly Paradise, where they shall be in the presence of God in the society of the holy angels.

No doubt Christians will know their former friends and brethren in their disembodied state in Paradise, as well as in their resurrection bodies. How they may recognize each other we know not. The peculiarities of our spirits may be as great as the peculiarities of our bodies. By these, recognition is possible when spirits meet. They may not need these sensible marks which are necessary to distinguish bodies. The knowledge of disembodied spirits may be to some extent intuitive.

As to the inquiries *where is Paradise*, where is the place to which the converted thief accompanied Jesus on the day he was crucified, and where Paul heard unspeakable things? We may answer, that it is somewhere in the universe of God—that is all we can say. And the same inquiries may be made respecting *gehenna*, which was prepared for the devil and his angels, and where the spirits of wicked men are reserved unto the great day. We can only say we know not where. They may, for aught we know, occupy some of those material orbs, which like the solar system, hang out in infinite space, millions of which probably exist beyond the reach of mortal eyes. Our ignorance of their location is no argument against the fact of their existence, it only corroborates the truth that they are in *hadēs*, or are, as this word imports, invisible,

hidden or covered up from mortal sight. God has sufficient wisdom and power to create and prepare suitable receptacles for the spirits of the dead during the intermediate state, and there is sufficient room for this purpose in the boundless extent of Immensity.

Wherever *Paradise* or *gehenna* may be, or whatever may be the degree of happiness of the righteous, or the misery of the wicked during the intermediate state, it is very probable that after the Resurrection, when the soul and body shall be again united, their happiness and misery will be greatly increased. Until then they will not be in a capacity to be fully rewarded or punished, for until then their manhood will not be complete, nor the consequences resulting from their conduct be ready for final adjudication.

SECTION III.

GENERAL RESURRECTION.

“There shall be a resurrection of the dead, both of the just and of the unjust,”

“Why should it be thought a thing incredible that God should raise the dead?”

In the foregoing pages we have contemplated man as made up of two distinct natures, viz : spirit and matter, Soul and Body. The remarks that have been made have chiefly regarded the soul, the rational and immortal part. We have contemplated man as an accountable being in a state of probation. We have contemplated his soul in its intellectual and moral aspects, the spirituality of its nature, and the abundant proofs of its immortality. We have seen it laying aside its robes of mortality, its tenement of flesh and blood. And by the light of divine revelation we have seen it enter *hades*, the invisible state of the dead, the world of spirits ; either to be with Christ to behold his glory, or to be shut up in the prison of hell.

It is now time to turn our attention more particularly to the other part of our nature, the *Body*. I have attempted to show in a former part of this work, why the soul was united to a

material body. See Part I, Sec. V. But this material body with which the soul is associated, is doomed to die, "because of sin." "Sin entered the world, and death by sin, and so death has passed upon all men." If man had not sinned, he would probably have had access to the "Tree of life," which would have preserved his health, vigor and beauty; and after having spent his term of probation on earth and accomplished all God's designs respecting him in his present state, he would probably have been translated to a higher and happier state in heaven without tasting death.

But "sin entered the world and death by sin." Death did not follow the eating the prohibited fruit as a *natural consequence*, but as a *penalty*. There was no poisonous quality contained in the fruit of the tree of knowledge that would naturally destroy or decompose the body. The historian tells us that the tree was good for food.' If so, then death which followed, must be regarded as a *penalty* inflicted on account of disobedience. It was threatened as a penalty, and inflicted as a penalty.

But it must not be supposed that God inflicts this penalty as an act of *vindictive wrath*; but rather as a manifestation of his holy displeasure against sin. DEATH may be regarded as a MONUMENT which God has erected in sight of all

his intelligent universe to show his hatred to *sin*. This dark and gloomy monument will remain through all generations of men. It shall be seen and known of all, for "all must die."

This sentence says the apostle, has been passed "even on those who have not sinned, after the similitude of Adam's transgression;" meaning, I suppose, those who have not like Adam committed sin *personally*; that is, little children. Even these as well as adults although innocent of actual sin, are nevertheless subject to death, because they are the descendants of Adam. In Adam says the apostle "all die." Our common father like an insolvent debtor has involved all his family in bankruptcy so far as death is concerned; notwithstanding we were unborn when the insolvency occurred. This awful sentence "Thou shalt die" has fallen on all the human race.

There is something in this sentence which seems peculiarly disastrous and awful. I refer especially to that part which says, "unto dust thou shalt return," or as it is expressed by an inspired writer in commenting on this sentence, "Then shall the dust return to the earth as it was." The materials or particles of which the body is composed, must return to the earth as they were; they are doomed to return to their original unorganized state. If the sentence had only

doomed the body to cease to live; if it were permitted to retain its *form* of organization; if it might be petrified and thus laid away in the earth and be preserved until it shall be again called into life, the degradation would not be so great, nor the subject be involved in such difficulties.

But instead of our bodies merely ceasing to live, they must be decomposed; their particles must mingle with the earth from whence they originated. Our bodies must become food for cruel cannibals, or ravenous beasts, or for birds, or fishes, or for worms. Their particles must become nourishment for garden vegetables, or trees of the forest, the sport of winds and waves, of fire and storm. To what a wretched state of degradation are our poor bodies subjected! What a striking illustration of God's displeasure against sin.

But this same Revelation which shows us the divine displeasure against sin, shows us also his great love for sinners. He "so loved the world that he gave his only begotten Son that whoso believeth in him should not perish, but have everlasting life." "It shall be well with the righteous," "though he die he shall live again." His body shall live again, a glorious body. His soul and body shall be reunited and live with Christ in glory. The same Revelation which sheds light

upon the future state of the soul, sheds light on the future state and condition of the body. It declares the body shall rise again. "There shall be a resurrection both of the just and of the unjust." "All that are in their graves shall hear his voice and come forth." Then shall be brought to pass that saying, "O death where is thy sting? O grave where is thy victory?"

This doctrine of the Resurrection is one of the distinguishing articles of the Christian Faith. All Christians believe that "Jesus died and rose again," and "that the dead shall be raised incorruptible." They believe that "the dead in Christ shall rise first," that God shall "change our vile bodies and fashion them like unto Christ's glorious body."

But it is very natural to inquire how the dead shall be raised, and with what bodies will they come in the Resurrection? Will it be the body in which we were born, or will it be the body in which we lived at any particular period of our life? Or will it be the body which is laid in the grave at death? To these inquiries, I answer, that so far as it respects the *identity* of the body, it will be the same that we had at our birth, also the body in which we dwelt through life, and also the body that was laid in the grave at death. But the resurrection body will be neither of these

so far as the *particles* of which they were composed are concerned.

What constitutes the *identity* or the *essential individuality* of the body in all the changes of particles which it undergoes, we can not tell. I know that I now have the same body and all its different members as head, hands, feet, &c., which I had when first born; and I have the same which will be laid in the grave when I am dead. But I have not one particle of the flesh and blood, the bones and sinews, which I brought into the world, or that I had a few years ago. The particles which have composed my body through life, have changed several times since I was born, and may be changed again before I die.

We are all the time mysteriously throwing off particles, and accumulating new particles of matter. An entire change is supposed to take place in the particles which compose our bodies, every six or eight years. Yet we know that our *identity* of person remains unchanged. I know that it is the same hand with which I am writing, that I wrote with fifty years ago, when I was learning to write at school. What constitutes the identity of the body under all the various changes through which it passes, is one of the mysteries of our existence, which "doth not yet appear." This is known only to Him who

the reader in his inquiries after truth. They are not designed merely to gratify his curiosity.

By the resurrection of the dead, God will be glorified; his wisdom and power, his goodness and justice, will be illustrated. By the resurrection of the dead, this life will be connected with the life to come, our bodies with our souls, probation with retribution, deeds done in the body, with the general Judgment, piety with rewards, Sin with punishment, and Time with Eternity. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

"Arrayed in glorious grace
Shall these vile bodies shine,
And every limb and every face
Be heavenly and divine."

SECTION V.

GENERAL JUDGMENT.

“We must all appear before the Judgment seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

According to the inspired scriptures, the general Resurrection of the dead, and the general Judgment are intimately connected. God “hath appointed a day in the which he will judge the world in righteousness, by that man Christ Jesus, whom he hath ordained.” In that day the “Son of man shall sit upon the throne of his glory, and before him shall be gathered all nations.” “We shall all stand before the judgment seat of Christ,” and every one of us shall give account of himself to God.” This will take place at the time of the general Resurrection of the dead. Then will the human race be judged and sentenced according to the things done in the body.

God is under no obligation to assign reasons for his conduct or manner of proceeding in the government of his creatures. All governments have their reasons of state which they may perfectly understand, although their subjects may not. The reasons for God’s conduct in his gov-

ernment and final disposal of this world, are all founded in infinite wisdom, goodness and justice, they may have an intimate connection with other parts of the intelligent universe.

In this matter of the general Judgment, we can conceive several things which illustrate the infinite perfections of the Divine Being, and shed light on the dispensations of his Providence.

1. The general Judgment will furnish the whole intelligent universe an ocular demonstration of his infinite wisdom, justice, equity, goodness, and power, in the dispensations of Nature, Providence and Grace. These perfections can not fully appear to men or angels, until the history of the world shall be completed, and all nations of all ages, shall stand before his judgment seat, and all their actions, words and thoughts or purposes of their hearts, be brought to light. When all these things are revealed, and all the circumstances are clearly understood, and when in view of them, all men shall receive their just reward, then God's equity in the government of the universe will be known and universally acknowledged.

2. Men are not only to be judged and rewarded or punished according to their works and the intentions and purposes of their hearts, but also for the *consequences* which shall result from their conduct. But it is evident the resulting conse-

quences will not all exist until the end of the world, therefore judgment in the case can not be rendered until the last act and its necessary results shall have occurred.

3. Although at death the souls of the righteous and of the wicked will pass into a state of happiness or misery, this state or condition will be more properly the natural and necessary consequences of their holiness, or unholiness, than a state of *rewards* and *punishments* awarded to them by any judicial tribunal. The Paradise, or gehenna, the heaven, or the hell, which the souls of men shall enter at death, are inferior to what shall be awarded to them at the day of Judgment, and which they shall enjoy or suffer eternally.

I think the foregoing view will appear evident from the following passages of scripture :

1. St. Paul, 2 Tim. iv, 8, speaks of a crown of righteousness which is to be given to the saints; but this is not to be given until "the day of Christ's appearing."

2. St. Peter speaks of "an inheritance" *reserved in heaven* ; but he speaks of it as though it is not to be *revealed* until "the last day." He says, "When the chief shepherd shall appear, ye shall receive a crown of glory. See 1 Peter i, 4, and also v, 4.

And on the other hand, as it respects the future

state and condition of the wicked, St. Paul, in Rom. II, 5, speaks of wrath being "treasured up for the wicked against the day of wrath, and the revelation of the righteous *Judgment* of God." And St. Jude tells us that the devils are "*reserved* in everlasting chains under darkness, unto the *Judgment of the Great Day.*" See Jude I, 6.

From these and like passages of scripture, it appears very clearly, that neither the happiness of the righteous, nor the misery of the wicked will be complete, nor their final doom awarded, until the General Judgment, when a public trial shall take place in the presence of the intelligent universe, and a public award be announced by Christ "the Judge of all the earth."

When therefore every man's actions, and the intents of his heart shall be brought to view, when all the circumstances in which men have been placed during their state of probation shall be perfectly understood by all intelligent beings, who shall compose this great assembly; then matters will be prepared for a final adjudication. When all consequences which shall have resulted from our actions shall be made to appear; then to all intelligent beings will clearly appear the infinite wisdom, justice and goodness of God. And when all the results of men's actions shall be completed so far as their probationary state may be concerned, then the rewards of the right-

eous, and the punishment of the wicked may with perfect propriety be awarded by the righteous Judge.

In the present state of being, the ways of Providence many times seem very strange, "Clouds and darkness are round about his throne." "His ways are in the deep and past finding out," by his short sighted creatures. But when God shall bring all men before "his Judgment seat" and "Judge the world in righteousness," when the books are opened, and all men are judged according to their works, whether good or bad, as "written in those books," then will be seen the righteousness of God's ways with angels and with men. The whole universe will see and acknowledge that the Judge of all the earth has done right. All will exclaim, "Just and righteous art thou Lord God Almighty, thou king of saints, and all thy ways are perfect." From his decision there can be no appeal. It is a righteous decision which the entire universe will approve, and to which all must submit.

"That awful day will surely come,
The appointed hour makes haste ;
When I must stand before the Judge,
And pass the solemn test."

SECTION VI.

ETERNAL STATE OF THE RIGHTEOUS.

“It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him.”

We have seen in the foregoing pages that man, according to the teachings of the scriptures, is destined to immortality, that the soul enters upon a separate state at death, and at the General Resurrection the body shall be delivered from the power of death and shall also become immortal. We have seen that when the soul and body shall be again united “death shall be swallowed up in victory,” as it respects the righteous. The apostle tells us “the dead in Christ shall rise first,” that they, and those who shall be alive on the earth at his coming, shall be caught up together to meet the Lord in the air, and so shall be even with the Lord.”

In the present life, owing to the degeneracy of our nature, and the circumstances in which we are situated, our capacity is so limited, and our conceptions are so gross, it is impossible for us to conceive or form any adequate notions of the glory that shall be revealed to the righteous, to them who love God. No language in

which heavenly things may be literally described, would be intelligible to us in our present state.

St. Paul tells us he was caught up to heaven, that is, he knew a man who was thus caught up, and no doubt that man was himself; but instead of describing what he heard and saw in heaven, he only informs us that he heard unspeakable words, which it is not lawful for men to utter;” meaning probably, that there is no language known to man into which the words he heard can be translated. “It is not lawful,” that is, it is not *possible*, because inconsistent with the laws of our nature, while in the present state, to describe by words, or conceive in our thoughts adequate ideas concerning the things God hath prepared for saints in heaven.

The body which the righteous have in this life, is the common body of humanity; and the best that can be said respecting it since the fall, is, that it is “the house of this tabernacle in which we groan.” It is flesh and blood, subject to sickness, pain and death. It became thus subject as we have seen, “because of sin.” A thorough change is therefore necessary to prepare it for heaven, for “flesh and blood shall not inherit the kingdom of heaven, neither can corruption inherit incorruption.” And such a change of body is promised to the righteous, and will be effected at the resurrection, as we have seen.

In view of this change the apostle tells us, Phil. III, 21, that "Christ shall change our vile body, that it may be fashioned like unto his glorious body." Also in the xvth chapter of his epistle to the Corinthians, he says "It is sown in corruption; it is raised in corruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." From this we learn, that the resurrection bodies of the righteous, shall be spiritual, powerful, glorious and incorruptible. Our bodies are now weak, but they shall then be powerful; they will then have great strength and vigor. In every conceivable respect they shall be suitable habitations for our souls in their future glorified state. Our bodies will then resemble Christ's glorified body. They will resemble him as he appeared to Saul on his way to Damascus, or as he appeared to St. John in the isle of Patmos. The apostle says, "We shall be like him."—We shall be like him as he appears in glory. The apostle calls the resurrection bodies of the righteous, "celestial bodies," to indicate how much they will differ from our bodies in the present life.

When this corruption shall put on incorruption, and this mortal shall put on immortality, our bodies shall be free from the weakness of infancy, and the infirmities of age; free from

sickness, pain and death They will be clothed with beauty, equal if not surpassing that of our first parents when first created. The inhabitants of heaven shall no more say, "I am sick."

"Sickness and sorrow, pain and death,
Are felt and feared no more."

In our present state our bodies are perfectly adapted to our condition. They are endowed with senses suitable to the condition of our souls in a probationary state. They are well adapted to the wants, pleasures and duties of the soul, and to the relations we hold to the beings around us; and they are adapted to the relation we hold to our Creator. We have organs, senses, propensities, and instincts, adapted to all the purposes of life; to procure, appropriate, and enjoy the good things bestowed upon us, by our Heavenly Father, to administer to the wants of our fellow creatures, to preserve our own life and propagate our species.

As in this life our natural or material bodies connect us with the material world, so our spiritual bodies will connect us with the spiritual world in the life to come; they will be perfectly suited to the state of the souls which will inhabit them forever. Some of our physical organs, and perhaps some of our senses, may be no longer needed in our new mode of existence,

and the new circumstances in which we shall be placed. Or if needed, they will be modified in such a manner as to be perfectly adapted to spiritual bodies.

When our bodies shall be raised they shall be purely spiritual. They will be perfectly free from all the dregs of matter which now weigh them down. When it is said by the apostle that our bodies "shall be like Christ's glorious body," it is not to be understood that they shall be like Christ's body when first raised from the dead, for his body was not then his glorious body, in the sense in which the apostle uses the word "glorious." When it was first raised from the dead, and seen by Mary and by the disciples on several occasions, it did not appear glorious. It was not a spiritual but a material body, and appeared in all respects as it did when first laid in the tomb, for "it had not seen corruption." According to his own declaration, his body when seen by the disciples, was composed of flesh and bones; "a spirit," saith he, "hath not flesh and bones as ye see me have." His body was capable of receiving food and probably of digesting it, and this may have been the case during the forty days he continued on earth after his resurrection. St. Luke says, "They gave him a piece of broiled fish and an honey comb, and he took it and did eat before them." This may, however,

have been the only instance of his eating food, for he could no doubt have sustained his body forty days without food, after his resurrection, as he had done when he fasted forty days.

His body therefore when he arose from the dead was not a spiritual body, such as it is now, and such as ours shall be in heaven, but it was a material body, as really so as was the body of Lazarus, or of the young man from the city of Nain whom he raised from the dead. But the body of Jesus afterwards became a spiritual body. The matter of which it was composed became spiritualized, refined, sublimated, etherialized, or whatever we may call this wonderful change by which it was rendered spiritual. By this change it was fitted for its heavenly state, as the bodies of the righteous shall be at the resurrection. "He shall change these vile bodies" from material to spiritual substance, like unto his own glorious body.

When the intellectual capacity of the soul shall be greatly enlarged by knowledge, and our moral nature perfectly purified; when the soul is entirely fitted for its glorified state, and when it becomes united with a glorious, powerful, spiritual body, the capacity for happiness will be amazingly increased. Then our intellectual sight shall be no longer as while on earth,

"Weighed down with sin,
And dim with error's night."

knoweth all things, "secret things belong to God, but things that are revealed, belong to us and to our children."

This doctrine of the Resurrection, like that of the Immortality of the soul, is a doctrine of revelation. Both are taught in the scriptures and therefore both are to be believed, inasmuch as we have abundant evidence that the scriptures are given by the inspiration of the Holy Ghost. Before this light dawned upon the tomb, men used to be at great cost and pains to preserve the bodies of their deceased friends. The art of embalming was practiced to a great extent among some of the ancient nations, especially the Egyptians. But after the doctrine of the Resurrection was revealed, this art fell into general disuse, and at length it has become entirely lost.

The doctrine of the Resurrection is taught both in the Old and New Testament, but in neither is there sufficient said to gratify our curiosity, or to answer all the questions which might arise to an inquiring mind; but sufficient, however, to answer all the purposes of practical piety.

Among the passages found in the Old Testament are the following, which the reader will do well to particularly examine. Job XIX, 25, 26; Dan. XII, 13; Isa. XXV, 8; Hosea VI, 2.

But this doctrine, like many others, is more clearly taught in the New Testament, in such passages as the following: Matthew xxii, 23; John v, 28, 29; Acts xxiii, 6, 8; Acts xxiv, 15; 1 Cor. xv, 12, 14, 20, 21, 22, 52, 53; 1 Thes. iv, 16; Phil. iii, 10, 11, 21; Heb. xi, 35; Rev. xx, 12, 13.

The resurrection of the body is denied by infidels, and is regarded as the most objectionable point of the Christian system. Sceptics talk of God, who in the beginning created the heavens and the earth, who originally formed the body out of the dust of the ground; just as though he can not make that incorruptible which had become corruptible. But we may say to such as the Savior said to the unbelieving Jews, "Ye do err not knowing the scriptures nor the power of God." The scriptures teach this, and the power of God will most assuredly accomplish it.

Restoring to life a body deprived of life, or reorganizing a body which had lost its organization, is no more beyond the reach of God's power, than was the first organization of the human body, and its inspiration with animal and rational life; God has certainly performed the one, and he has power sufficient to perform the other. "He shall raise the dead, both small and great."

Dr. Gregory, in a discourse on the Resurrec-

tion, has given numerous illustrations of the resurrection of the human body in the works of Nature. "We see it illustrated in the peculiar transformations through which the various kinds of insects are known to pass. Here in many cases there is a long continued insensibility, a state equally mysterious as the state of death; and yet life ensues, and in many instances they appear in forms far more beautiful than in their previous state. Such is the state of the chrysalis of butterflies and silk-worms. Who that sees the winding sheet or narrow coffin of one of these insects in its larva state, would naturally suppose that it would ever awake to life in such a beauteous form? Who that has witnessed this wonderful change in these inferior insects, will doubt the doctrine of the resurrection of the human body?" Is not man more valuable than many insects? Surely God who causes the caterpillar, who all his life crawls upon the earth, after the long winter of death, to awake again into life and mount the air on beautiful wings, can cause man after his long night of death, to awake from the dead and appear like an angel of light, clothed with a body like unto Christ's glorious body.

St. Paul illustrates the resurrection of the body, by the process of vegetation. "That which thou sowest is not quickened except it die."

The seed loses its external configuration, and it becomes disorganized. But there is in it a mysterious germ of future life which is nourished by the corrupted part and at length expands into a beautiful plant producing flowers, and a body like unto its former self.

These events, to which allusion is here made, which are constantly occurring in the animal and vegetable kingdoms, greatly confirm our faith in the truth of the scriptures, and the power of God in relation to the resurrection of our bodies.

No valid objection can be fairly drawn from either the accumulation, or the dispersion of particles of matter connected with our bodies during our life-time, or from the dispersion of those particles after our death; because we do not know what it is which constitutes the identity of the human body, or the germ of future life. This identity may consist of something wholly independent of the particles which at any time constitute the human body.

Nor can any objection be drawn from the fact, that the particles which compose our bodies may after death become united with other bodies either animal or vegetable, or even with other human bodies. For, admitting all that is declared respecting such union, perhaps those identical particles of which that body was composed,

either during life or after death, may not be necessary to its identity. Or if they are necessary, divine omniscience can doubtless trace them in all their numerous connections and relations to other bodies, and can distinguish that which constitutes the identity of the human body. To deny this is to deny the wisdom and power of God.

There are certain facts in Chemistry which may throw some light on this subject; Dr. Gregory has alluded to one. "It is well known that Chemists can intermix several liquors of essentially different kinds, in such a manner that every particle of the resulting compound, will partake of all the constituent fluids; and then by an analysis, they can separate this compound substance into all the original liquids of which it was originally composed, so as to distinguish perfectly to which each belonged."

Now if all this can be done by human art, is it beyond the wisdom and power of God to collect the scattered portions of the human body, or to separate them from their unions and relations with which they have become united however complicated? And can he not from these particles; or from any part of them, bring forth a spiritual body which, in its *identity* or *essential* individuality, will be the same body in which the soul formerly lived? If God has preserved the

identity of our bodies during the whole of our mortal life, independent of the particles of matter which adhere to them during life, and all the changes they underwent from infancy to old age; can not he preserve that identity, independent of the dispersions of their particles, or their adherence to other bodies and their absorption of them? Is his knowledge so circumscribed that he can not know what becomes of every particle of every body he has made; or is his power so limited that he can not accomplish whatever he wills? If we resolve this mystery into the wisdom and power of God, all difficulties will vanish. We are obliged to dispose of many mysteries in this way, which belong to our existence.

Inasmuch then, as this doctrine of the general Resurrection is expressly taught in the inspired scriptures, and as there is nothing in it beyond the reach of the *wisdom* and *power* of God to accomplish; therefore whatever seeming difficulties or mysteries are connected with it, or whatever objections our feeble understandings may discover; we are bound to adopt it as an article of our Faith. We are bound to do so for the same reasons that we are bound to adopt other doctrines of Christianity, viz., because they are taught in the Bible. It is enough that we can say, "Thus saith the Lord," or "Thus

saith his inspired prophets or apostles." If divine inspiration has declared "there shall be a resurrection of the dead, both of the just and of the unjust," however wonderful or incomprehensible it may appear to us, God can and will most certainly bring it to pass.

SECTION IV.

WHY OUR BODIES SHALL BE RAISED.

God is under no obligations to assign reasons for his conduct in any department of his government. In all he does, he necessarily acts from reasons that are infinitely just and wise. For what purpose God shall raise the dead "both the just and the unjust," he has not been pleased to fully explain; but no doubt the design is worthy of his infinite wisdom.

Some suppose that our bodies will be raised that they may be rewarded or punished for their actions while they were connected with the soul on earth. But I think it quite doubtful whether the body is at all accountable for its actions. The body is wholly incapable of acting any farther than it is acted upon by the soul; and it is

incapable of resisting any action of the soul upon it. It is entirely passive and wholly under the control of the soul. Its acts are not its own, but the acts of the soul, which impels it. If its acts are not its own, it is neither rewardable nor punishable.

And furthermore, it is difficult to conceive how the body can be susceptible of rewards or punishment. All susceptibility both in man and beast, is in the spirit, not in the body. I know that in our ordinary conversation, we talk about pain of body. but properly speaking the pain is in the mind. The mind is made sensible of pain on account of some wound on the body, or disarrangement of some bodily organ.

It would seem therefore, that the body will be raised from the dead for some other purpose than to be either rewarded or punished. Perhaps the following suggestions may shed some light on this subject, and assist some of my readers to form clear and consistent views of this matter.

1. As it requires both a soul and a body to constitute a man a perfect being of his kind while in this life, in order to accommodate him to his *present* state of existence, and to enable him to answer the design for which he was made; so it may require both a soul and a body to constitute him a complete man, and adapted

to his *future* state of existence. Therefore the body which died must be raised again; and as the life to come will be in a spiritual state, or world of spirits, therefore the body must be adapted to that state. It must be a spiritual body, and must be immortal. Until his body be raised to life and be again united to the soul, he will not be a complete man, or a perfect being of his kind. But the reunion of the soul with a spiritual body, uniting it with the spiritual world, will make his manhood complete.

2. As death was inflicted on man as a penalty "because of sin," and is therefore to be regarded as a *monument* of the divine displeasure, we may conclude that when death shall have accomplished its design so far as the human race is concerned, God will destroy it by raising to life all who are under its power. He will demolish this monument, not because he is no longer displeased with sin, but to manifest his power over the last enemy of men, which is death, and "deliver them, who through fear of death were all their life-time subject to bondage." When all the generations of men shall have finished their course on earth, this monument of God's displeasure shall no longer be seen. It shall be completely demolished by the resurrection from the dead.

3. When the purposes which God had in view

in inflicting death on the human race, shall be fully answered, he will again clothe each soul with its own body, in which it had formerly lived on earth, and it shall live in it eternally. That body had been sown a natural body, but it shall be raised a spiritual body not subject to decay. It was sown in corruption, it shall be raised incorruptible, it will be as immortal as the soul.

As death was a temporary monument on earth, of God's displeasure against sin, so the resurrection of the righteous shall be an everlasting monument in heaven of God's mercy and grace, and of his power and victory over sin and death. The Resurrection shall be a glorious monument of God's infinite goodness, spread out before all the intelligent universe.

4. The body may be raised from the dead and united to the soul in order that it may answer a similar purpose to that for which it was first made and connected with the soul. It was originally made, as I have elsewhere shown, for the purpose of furnishing the soul with a suitable medium of sensation and activity; or in other words, to put the soul in connection and sympathy with the material world in which man was designed to live while in his probationary state. His body was also designed to furnish the soul with the means or instruments of action in rela-

tion to God and his fellow beings in this life; in view of rewards and punishments in the life to come.

Such probably will be the use of the spiritual body in our future state. It will put us into connection with spiritual beings with whom we are destined to associate. It will supply us with spiritual senses through which the soul may receive pleasure as it does in the present life. Seeing and hearing may be inlets of unspeakable pleasure to the soul. And perhaps there may be important use for the other senses, they too may be mediums through which the soul may receive heavenly delights.

5. Again, our bodies may be raised from the dead, for the purpose of being instruments or means of imparting pleasure to other beings with whom we shall be associated in heaven. They may be used as "instruments of righteousness" to "glorify God" in heaven. Such are the uses of our bodies here in this life, and such may be their use in the life to come, for we must not imagine we are to be idle in heaven.

The apostle speaks of good men "yielding their members," that is their bodies, "as *instruments of righteousness* unto holiness," and also of wicked men "yielding their members as *instruments of unrighteousness* unto sin." It would therefore seem very natural and proper, that the

bodies of men which had been during the present life, the mediums through which the soul had received much pleasure or pain, and which had been the instruments under the influence of the soul, in doing good or evil, should be again restored to life and immortality, that they may be the instruments of actions and the mediums of happiness or misery in the life to come. The senses of our spiritual bodies may be spiritual senses through which the soul may see and hear, and perhaps taste, and smell, and feel.

These spiritual senses may be the mediums of eternal delights to the righteous and of eternal misery to the wicked. As wicked men have yielded their bodies and all their senses and passions, during their life-time "as instruments of unrighteousness to sin," it seems quite just that these senses and members of their bodies, should be as so many instruments and inlets or mediums of misery.

No doubt that several parts and organs of our bodies are only adapted to the present life; they will be of no use in our future state. Such we may presume will not pertain to our resurrection bodies, but only such as are adapted to our spiritual state in the future life.

The foregoing suggestions respecting the resurrection of the bodies of men, and the reasons why they shall be raised, may somewhat assist

Then we shall no longer see “as through a glass darkly,” but with open face “we shall see him as he is, and we shall be like him.”

The future state of the righteous shall be inconceivably glorious, not only on account of the enlarged capacity of their souls and their perfect fitness for their heavenly state, and the beauty and vigor and perfect adaptation of the bodies with which they shall be clothed, and fitted perfectly to their heavenly home; but likewise on account of the exalted *society* with which they shall be associated, and the delightful employment in which they shall be engaged forever.

They shall be associated with their pious friends with whom they have been acquainted and associated on earth, and with whom they have rejoiced, and labored and suffered; and with whom they have had sweet communion and fellowship below—lived in the same families perhaps, and walked with each other to the house of God. There can be no doubt that friends will recognize each other in heaven. “We shall know as we are known.”

They shall associate not only with their friends whom they have known on earth, but also with the pious and holy of all ages and from all climes beneath the sun, and perhaps from other worlds belonging to the material universe. These, like

themselves, will be free from all infirmities and from all sin, "having washed their robes and made them white in the blood of the Lamb." With this innumerable multitude,

"Pure friendship and love,
Shall eternally reign."

They shall unite in the same song of praise "unto him that loved us and gave himself for us, and washed us in his own blood and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen."

The righteous shall also enjoy the society of angels, those glorious beings who dwell before the Throne, that "excel in strength," that "do his commandments;" those "first born sons of light," who kept their first estate and never were defiled by sin. Beings who through countless ages have dwelt in the immediate presence of God, beholding his glory, and always obedient to his will. Among these wise, pure and glorious beings, the righteous shall shine as the stars in the firmament for ever. With these happy beings, it is probable they shall associate familiarly as with kindred spirits, and perhaps be workers together with them as ministering spirits, promoting the divine purposes throughout the material and spiritual universe.

Nor is this all the reward which awaits the

righteous in heaven, which shall be revealed to them in glory. Christ has promised, "where I am there shall my servants be also." And he said in his prayer for his followers, "I will that they whom thou hast given me, be *with me where I am*, that they may behold my glory." "When the righteous depart this life, their souls enter the presence of Christ in Paradise, and they shall after the resurrection sit down at his right hand in heaven, "where there is fullness of joy, and pleasures forevermore." They shall eternally behold his glory. O what unspeakable glory will that be! What unutterable happiness has God laid up for the Righteous. How inconceivably glorious will be the saints and how unspeakably happy, when they shall be with Christ beholding his glory!

When our Savior was about leaving his disciples, he said, "I go to prepare a place for you, that where I am ye may be also." From this we learn that *Heaven* is a place, a local place, as really so as *earth* or hell. We know where earth is located, because we are inhabitants of it; but we know not where either Paradise, Heaven or Hell is situated. We know where the sun and moon and stars are situated, because these material heavens are visible to our sight. But the "Heaven of heavens," the "Great White Throne" of God, the everlasting home of the

righteous, we can not see, nor is the place of its location very distinctly revealed.

Although the place called the "Heaven of heavens," is not clearly revealed, there is nevertheless some light given us on this subject by St. Paul, Ephes. iv, 10. Here we are told that Christ after his resurrection, "ascended up far above all heavens." It will be recollected that God is represented as dwelling in the "Third Heaven," the "Heaven of heavens." This is said to be his "holy habitation," and Jesus is represented as sitting at his Father's right hand.

According to the notion of the ancients, to which allusion is here made, there are *three* heavens. The first is the atmosphere which surrounds the earth, alluded to by Moses when he speaks of the fowl of *heaven* and of the firmament of *heaven*. The second embraces the heavenly bodies which compose the material universe, the astronomical heavens, or stellar region. These material heavens, however widely extended in infinite space, must necessarily have their limits on every side, because there can be but one being whose extent is absolutely infinite, or who fills *immensity*, and that being can be none other than the Infinite God. What then lies beyond the limits of Creation or outward boundaries of the material universe?

"Beyond these far extended bounds,
Where stars revolve their little rounds."

We can answer the above inquiry only by supposing that outside or beyond that portion of space which is occupied by the heavenly bodies, lies an unbounded Immensity; this Immensity constitutes the "Third Heaven," the "Heaven of heavens." This Heaven we may suppose is what in the scriptures is denominated the "Throne of God," where in refulgent, uncreated glory, dwells the

"Eternal Power, whose high abode,
Becomes the grandeur of a God."

We are divinely authorized to believe that when Jesus rose from the dead he ascended to this Heaven. Here in boundless immensity where once God existed alone, so far as it relates to created beings, angels and archangels now exist in his glorious presence; and here shall the spirits of the just dwell when made perfect by being united to their glorious resurrection bodies. The presence of God extends, and is felt throughout the material universe, but we may suppose his glory is more especially seen in the "Third Heavens." To these unbounded realms of light and ineffable glory, Christ has ascended to prepare a place for the righteous, and here he "maketh intercession for us." As he has sat down on his Father's Throne, so shall the righteous ascend and sit down with him and behold his glory forever.

With this view of the location of Heaven, agrees the language of inspiration and the common sense notion of mankind. It is quite remarkable that Heaven is always thought of as being *above* us, the mind instinctly looks up when we think of God and the place of his residence. But *up* and *down* are words which express only relative ideas. On whatever part of the earth's surface we may be, it is always *down* toward its *center*. When we look off from its center, or from its surface, we are in looking *up*. It is just so with regard to the material universe. In whatever part of the universe we may imagine ourselves, whether on the earth or any other planet belonging to the solar system, or any other system, which way soever we may look, we are looking *out* or *off* from it. Even when we are looking towards its opposite side through the space which lies beyond. Even then, we are in fact looking *up* towards that boundless immensity which lies beyond the boundaries of the material universe, by which it is surrounded on all sides. Yes, look which way we will, we are always looking up toward Heaven, the place where God dwelleth in uncreated glory; we are always looking toward the final home of the Righteous—where in rapturous awe,

“The whole triumphant host,
Give thanks to God on high;
‘Hail Father, Son and Holy Ghost,’
They never cease to cry.”

This Heaven of heavens will be the future abode of all who truly love the Savior. Here they will rest from all their labors; and here will enter all that is glorious in the universe, and they will rest eternally. This is the “rest that remaineth for the people of God.” Until we reach this heavenly rest, the pious Christian may sing with the poet,

“I languish and sigh to be there,
Where Jesus has fixed his abode,
O when shall we meet in the air,
And fly to the Palace of God.”

SECTION VII.

ETERNAL STATE OF THE WICKED.

“These shall go away into Everlasting Punishment.”

“Who shall be punished with Everlasting destruction,
from the presence of the Lord.”

God’s displeasure against sin was manifested early in the history of our race. For the sin of our first parents our race was doomed to die,

Sentence of death was passed on all men. A horrid monument composed of human bodies, the victims of death, has been erected over all the earth, to be continued through all generations. When this monument shall be demolished by the resurrection of the dead, an everlasting monument shall be reared in the realms of woe. A monument which shall consist of the souls and bodies of the finally impenitent. This is "the second death," where "the worm dieth not and the fire is not quenched."

Notwithstanding the scriptures teach the doctrine of future and everlasting punishment, many believe that all the punishment to which sin exposes men, will be inflicted in the present life, that at death all men will immediately enter heaven. Others admit that punishment will be inflicted in a future state, but will be of limited duration. Both believe that all men will be ultimately saved.

But men who have come to this conclusion, have not fully considered the nature of sin, nor do they clearly understand the character of God, the holiness of his law, or the purity of heaven. They seem not to be aware that sin offers an insult to all God's perfections, and they misapprehend the import of his threatenings. Such persons have not made themselves well acquainted with that plan of salvation which God has re-

vealed in the scriptures, which requires “repentance towards God and faith in the Lord Jesus Christ;” and declares that “except a man be born again, he can not see the kingdom of God.”

There are some who imagine that future punishment consists in *annihilation*, either at death or at the general Judgment; some of these resort to the scriptures for proof of this doctrine. They allege such passages as the following: “The wicked shall be utterly cut off”—“They shall utterly perish”—“The transgressor shall be destroyed”—“All the wicked will he destroy”—“The soul that sinneth shall die.” Especially do they rely on Malachi iv, 1. “The day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.”

Those who dispose of the question respecting the future state of the wicked by embracing the doctrine of *annihilation*, assume that the language used in these and the like passages of scriptures, is to be taken in its most literal sense. But as one writer remarks, this principle of interpretation they do not carry out on other subjects.

The scriptures often use metaphorical language borrowed from the scenes of life around us. Sensible objects are often brought out to

illustrate spiritual things. In strictness of speech, we can not express some things which relate to the spiritual part of man, and his future state, without borrowing terms and illustrations from the scenery of the present life. When, therefore, such expressions as "destruction," "perish," and the like, are used in relation to future punishment, they do not mean *annihilation* or ceasing to exist.

In order to make this fact evident, let us carefully observe what is said in relation to the sin of our first parents. God said to Adam, "In the day thou eatest thereof thou shalt surely die."

Adam did eat thereof, and as an eminent writer remarks, "God's veracity was pledged that he should die, and die on the very day on which he ate. Of course on that day he did die, he died in the sense indicated in the language here used. But in what consisted his death, was it annihilation? Certainly not, for he continued to exist, both body and soul. By this sentence, however, his body became subject to death, and in due time died literally; and his soul experienced a spiritual death, that is, a separation from God. His physical, intellectual and moral nature, became degenerated and depraved. He immediately became dead in law. The sentence of death was passed upon him and all his posterity. In this sense he died on the day he sinned."

Respecting Malachi iv, 1, to which allusion has been made, I am persuaded that whoever will carefully examine this passage in its connection, will at once perceive that it is a prophecy, couched in very strong figurative language, respecting the destruction of Jerusalem and the Jewish nation by the Romans. This destruction is compared to "a burning oven." The Roman army surrounded Jerusalem like the wall of an oven, and the two political parties within, were like the raging flame of an oven. More than one million perished during the siege, and nearly one hundred thousand were carried away captive. These were scattered among the nations around, and they and their posterity have been "trodden down like ashes under the feet" of the Gentiles. As a nation they were then consumed "root and branch," They have had no political existence ever since. This passage therefore has no allusion whatever to the future state or punishment of the wicked. It affords no proof of the doctrine of *annihilation*.

In regard to the future state of the wicked, there are many passages of scripture which relate directly and specifically to their future punishment, which by their very terms preclude all idea of their being *annihilated*, or of their being taken to heaven. It is said, "They shall rise to everlasting shame and contempt"—"They shall

be driven away in their wickedness"—“They shall go away into everlasting punishment”—“The smoke of their torment ascendeth up forever and ever.” These passages and many others, necessarily imply not only continued existence, but unceasing punishment.

Into this state of misery, this place of punishment, called *gehenna* or *Hell*, the souls of the wicked go immediately after they depart this life and enter *hades* or the invisible state of the dead, as has been made to appear in a foregoing article. In this place of torment the disembodied spirits remain during the interim between death and the Resurrection. At the Resurrection their bodies shall be raised from the dead, the soul and body shall be united and stand before the Judgment seat of Christ. Here they shall be judged and sentenced to depart into *everlasting* punishment. See Mat. xxv, 46.

In the passage to which I here allude, in the original Greek, the same word is used to express the duration of the punishment of the wicked, as is used to express the duration of the happiness of the righteous. In both places the word is *aionion*. It is *aionion* punishment, and *aionion* life. Although our translators have rendered this word in one case *everlasting*, and in the other *eternal*, the word in both cases is precisely the same, and is to be understood in its proper gram-

matical sense, viz., *continued* or *unending*—everlasting punishment, *continued*, *unending* punishment. Everlasting life—*continued*, *unending* or *eternal* happiness.

Thus we see by carefully examining the scriptures, that the punishment of the wicked, and the happiness of the righteous are perfectly parallel in duration. The punishment of the wicked will not cease until the happiness of the righteous ceases, for the same word in the original describes the duration of both.

There is an intimate and necessary connection between sin and suffering, therefore so long as we sin, we must necessarily suffer. The only question then which needs to be decided, in order to determine whether the suffering of the wicked will ever cease, is to ascertain whether wicked men will cease sinning when in hell they shall “lift up their eyes, being in torment.” Reform in the case of the damned is utterly impossible. An unreformed sinner is a continued sinner.

Future punishment is not designed to reform the wicked, but to illustrate the perfections of God, maintain the divine government, and preserve order in the universe. If the design of future punishment were to reform, or if to be in a state of enmity to God as all are in hell, were calculated to soften and purify the heart,

or promote reformation, and induce holiness, we might hope the worst of sinners may yet be reformed and become truly penitent and holy. If it could be made to appear likely that to be associated with the "devil and his angels," and tormented day and night, would have a natural tendency to produce repentance, faith and holiness, we might hope for the final salvation of all men.

But can we expect that punishment can purify the heart and effect what the gospel with all its threatenings and promises, and the Holy Spirit with all his gracious influences, have failed to do? If this be the only ground of hope for a lost sinner, it is truly a forlorn hope.

But there is no hope in the case of a lost sinner on this or any other ground. If the rebel against God deserves punishment for his rebellion, and if he continues in his rebellion after he is "driven away in his wickedness," then will his punishment be continued. If his punishment was not designed to reform, nor has any tendency to reform, then his punishment will be *eternal*.

The scriptures are so clear and explicit in teaching the doctrine of endless punishment, that some writers have been much puzzled in attempting to deny it. They try to explain the terms used in the scriptures so as to do away their force, but the attempt is a hopeless task, a

pitiful evasion. We may notice Archbishop Tillotson as a remarkable instance. He admits that God has really threatened to punish sinners eternally; but he thinks God does not really intend to carry his terrible threat into execution. He supposes this terrible threatening of endless punishment was only designed for a terror to evil doers, for the purpose of promoting good order in the world. He thinks after God has subserved this purpose thereby, he will graciously remit a part of the threatened penalty and restore all his sinning creatures to his favor and everlasting happiness.

In reply to this strange doctrine, which impeaches the veracity of God, Mr. Bledsoe in his "Theodicy," very shrewdly remarks; "We shall only say, that if the Almighty really undertook to deceive the world for its own good, it is a pity he did not take precaution to prevent the archbishop from detecting the cheat. It is a pity we say, that he did not deceive the archbishop as well as the rest of men, and not suffer his secret to get into the possession of one who has indiscreetly published it to the whole world."

If we were not sure that future punishment will be eternal, if we had any reason to hope that at some future period however remote, all suffering for sin would cease, there would in this hope be but a very poor excuse for continu-

ing to live a sinful life. Who that has a realizing sense of punishment in hell, though but for a limited time, would choose to expose himself to it by indulging in the pleasures of sin, which at best are unsatisfactory, and can be enjoyed but a short season? Men would not be likely to break the laws of their country by dishonesty and fraud, if they knew with absolute certainty they would be detected and punished by years of hard labor in state prison. In the Divine Government final impenitence will certainly be followed by eternal punishment. The mouth of the Lord hath spoken it.

The doctrine of eternal punishment is the most awful truth which can be presented to the human mind. But as an eminent writer has very justly remarked, "It is nevertheless found in the most benevolent system of religion the world ever saw, and the author of this system was the most benign teacher that ever lived. He has himself taught this doctrine the most distinctly in one form or another, and has repeated it oftener than all the inspired teachers in the Bible." It was this benign teacher who said, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." If there be no such state or condition as eternal damnation, and if there never will be, surely none can be in danger of it, not

even the most wicked blasphemer. To deny this doctrine, therefore, is to charge Christ with trifling. This is a fearful doctrine to contemplate, especially by such as have great reason to fear they will realize its truth in their own experience. It is no wonder that such men naturally incline to disbelieve it.

No argument against this doctrine can be drawn from the infinite benevolence of God. It is unsafe and presumptuous to reason against revelation, or to draw inferences which are contrary to facts. Human reasoning is often very fallacious. Even the reasoning of an angel may not be perfect.

If before sin and suffering were at all known in the universe, it had been revealed to the holy and happy beings who dwell before the Throne, that the infinite and wise Creator designed to add another world to his dominions which should be distinguished by the name of earth; and that he designed to people it with millions of intelligent beings; what idea would they probably have formed respecting the condition in which these intelligent beings would be placed?

Judging from the character of God, his wisdom, goodness and power, and from what they knew of his works, and of the creatures he had already formed, they would most likely *infer* and conclude that the world to be made, would

be very beautiful, and the beings to be formed for its inhabitants, would be very intelligent and happy. They would never have imagined that a wicked race of beings, such as is the human race, would ever inhabit this new world. They could not have believed that this new world could ever be the scene of sorrow and suffering, of tempests and wars, of bloodshed and murder, a bedlam and horrid slaughter house. They could not have believed that such a state of things would exist and continue generation after generation for many thousand years.

In the view of such holy and happy beings, nothing could appear more unlikely than the existence of such a world; to them nothing could be more incredible. Yet nothing is more certain than the fact that just such a world does exist, and that this wise and holy God is the author of it. Sufferings, however, are the effects of sin.

However men may speculate and talk about the goodness and benevolence of God, and imagine it altogether inconsistent with his perfections to punish wicked men eternally, nothing is more certain than that he will. Nothing is more fallacious than our reasoning from the benevolence of God, when we lose sight of his holy law, and the sinfulness of sin.

With the Bible in our hands, and the facts before our eyes, we must not be told that God is

too good to behold any of his creatures eternally miserable when it is in his power to relieve them and make them eternally happy. He beholds every day, and has for several thousand years, a great amount of misery in this world, caused by sin, from which he does not deliver men, although he has sufficient power to do it. If it is not inconsistent with his infinite benevolence to behold men in a state of suffering here, even though some of the sufferers are good and pious men whom he loves, we may venture to believe it will not be inconsistent for him to behold wicked men in a state of suffering hereafter, even eternally.

It should be distinctly remembered that none but wicked men of the human race will suffer eternally. They are only such as are his inveterate enemies, and are such voluntarily and of choice. They are such only as "knew their Lord's will and did it not," and therefore deserve to "be beaten with many stripes."

When a sinner departs this life and enters *hades*, the invisible state of the dead, his soul is destroyed in hell; but when his body shall be raised again a spiritual body, and again united to the soul, then "*both soul and body*" shall be cast into hell and destroyed forever; not annihilated but *punished*.

In this manner will wicked men be punished

for deeds done in the body, according to the circumstances in which they were placed, the privileges which they have enjoyed, and the results or consequences attending their crimes. In passing sentence on the wicked and in executing it, the Judge of all the earth will do right. The wicked themselves will forever acknowledge the justice of their doom; and all the intelligent universe will exclaim, "Thou art righteous O Lord, because thou hast thus judged"—"Just and true are all thy ways, thou King of saints."

If the contemplation of this punishment be so awful, how infinitely more so must be a personal realization! What a terrible event will it be to have the good and glorious God cast us off, or drive us away from his presence and abandon us forever.

"O wretched state of deep despair,
To see my God remove,
And fix my doleful station where
I must not taste his love."

READER, if thou hast no treasure laid up in Heaven, be persuaded to consider thy ways before the gates of mercy shall be forever closed against thee. There is now hope in thy case. Flee to the Savior by earnest prayer. "Seek the Lord while he may be found, and call upon him while he is near." "What shall it profit a man if he shall gain the whole world and lose his own soul?"

APPENDIX.

NOTE A.

There have been a few instances of departed spirits returning to converse with the living. These were extraordinary cases, and they were sent for extraordinary purposes. Moses and Elias appeared on Mt. Tabor, and talked with Jesus in the presence of Peter, James and John, "about the decease he should accomplish at Jerusalem."

Another instance was that of the prophet Samuel, who appeared to king Saul, through the medium of the witch of Endor. And another was that of Daniel, as is supposed, who appeared to St. John in the isle of Patmos. These spirits assumed human forms and conversed in ordinary language concerning things of general interest to the world. They did not "*mutter*," nor "*peep*," nor *write*, nor *rap*. They showed themselves and

spoke with man's voice in an intelligible manner. Their visits to the living were for special and important purposes, and were exceptions to the general rule.

NOTE B.

The preaching to the spirits in prison, to which St. Peter alludes, 1 Pet. III, 19, did not occur while they were in prison, but before they were sent to prison, while they were living on the earth, in the days of Noah while the Ark was preparing." Nor did Christ preach to them *personally*, but by the Patriarch Noah, whom he inspired by his Holy Spirit. He *went and preached* to these antedeluvians in the days of Noah, in a similar manner as he *came and preached* to the Gentiles after he had ascended to Heaven. He did this, not by coming *personally*, but by inspiring his apostles to do it. See Eph. II, 17.

In both the above cases a figure of speech is used, called *prosopopeia*, by which an absent person is represented as speaking, or a deceased person as alive and present. In this way Christ is represented as preaching to the antedeluvians before his incarnation, by inspiring Noah to preach to them; and also, as preaching to the Gentiles after his resurrection and ascension to Heaven, by inspiring his apostles to preach to them. He preached to both by instrumentalities. In this way Christ is now preaching to the world.

NOTE C.

It has been a subject of inquiry whether the "Third Heaven" and Paradise, as mentioned in the Bible, are to be regarded in every sense as the same. Dr. A. Clark in remarking on the "Third Heaven and Paradise," says, "Whether the Third Heaven and Paradise be the same place, we can not absolutely say, they probably are not." He thinks St. Paul had two of these raptures, or visions. In one he entered Paradise and in the other he was taken up to Heaven." It must be acknowledged that St. Paul speaks of *visions*, as though he had more than one. This explains why he used the words Paradise and also Heaven. See 2 Cor. XIII.

A FRAGMENT.

A GOOD CONSCIENCE VOID OF OFFENCE TOWARD GOD AND
TOWARD MEN.

REMARKS ON ACTS XXII, 1, AND XXIV, 16.

The language of St. Paul to which I here allude, is as follows: "Men and brethren, I have lived in all good conscience before God until this day."—"And herein do I exercise myself, to have always a conscience void of offence toward God and toward men." The question very naturally arises, did St. Paul in this language allude to the entire course of his life, or only to his course of conduct which he had pursued since he had embraced Christianity? As this is a question of considerable importance, inasmuch as a correct answer will have quite a practical bearing on men's conduct, it may be well to give it a careful examination. Perhaps the following remarks may throw some light upon the subject.

1. It must be observed that when Paul uttered this language, he was making his defence before the council for having become a disciple of Christ, and for preaching the doctrines of Christianity. He was not indicted for any thing he had done, before he embraced Christ. Previous to this he was a zealous Pharisee, and so far as

the law of Moses was concerned, he was blameless. It is not at all probable that in making his defence before the council, he would enter a plea to any thing not contained in the charge against him. It was for preaching Christ and the Resurrection he was called to give account; and to this charge only, he would respond.

In replying to this charge he assured his judges that he had embraced Christianity from a full conviction of its truth, having seen Christ in a vision after he had risen from the dead. That he had entered upon the work of the ministry from a sense of duty, and from a sense of duty he had continued in it. "I continue," said he "unto this day, witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come." He says he had preached at "Damascus and at Jerusalem and throughout all the coasts of Judea, and then to the Gentiles, that they should turn to God."—"For these causes, the Jews caught me in the temple and went about to kill me."

Now the amount of this declaration respecting his conscience, is, that ever since he had embraced Christianity and entered the work of the ministry, he had "exercised himself herein to have a conscience void of offence toward God

and toward men; and that he had lived in all good conscience before God.

2. All that is expressed in these words of St. Paul, was no doubt, strictly true, when applied to him in respect to his course of conduct after his conversion. But such language applied to his conduct before his conversion could not have been true. While "exceedingly mad" against Christ and persecuting his disciples, "breathing out threatenings and slaughter against them, and haling men and women, and committing them to prison, and causing them to blaspheme," he was not living "in all *good conscience* before God."

If at that time his conscience or moral perception of right and wrong, were even a faithful monitor, and reprov'd him for his bigotry and wickedness, he did not live according to its dictates. He was a total stranger at that time to a good conscience. A good conscience is as tender as the apple of the eye; it feels the slightest touch of sin.

In 1 Tim. i, 5, a good conscience is associated with "charity, a pure heart, and faith unfeigned," thus teaching us that where either of these exists, there the others exist also. Saul of Tarsus, while persecuting the disciples of Christ, had neither of these; but Paul the apostle, that is, the same

man after he was converted, had them all. He had, as he elsewhere declared, the testimony of a good conscience, and he lived before God according to the dictates of such a conscience, an enlightened and pure conscience. To live in all good conscience, is to imitate the Savior; it is to have the mind that was in Christ, and to walk as he walked, blameless before God.

3. The view here taken of the meaning of St. Paul, when he says he "lived in all good conscience before God," and that he had maintained "a conscience void of offence toward God and toward men," will prevent the misuse some people make of these words. They are sometimes referred to in order to prove that the dictates of conscience are not to be listened to, because, say they, a good conscience will allow a man to sin without reproving him, it allowed Paul to persecute Christians; he could do this and yet be living in all good conscience before God. It is true, "he verily thought he ought to do many things contrary to the name of Jesus:" and that in doing so, "he thought he was doing God service." But it was not a good conscience that dictated such thoughts. It was his wicked heart of unbelief. His conscience at that time was "an evil conscience," if not even "seared as with a hot iron." A good conscience

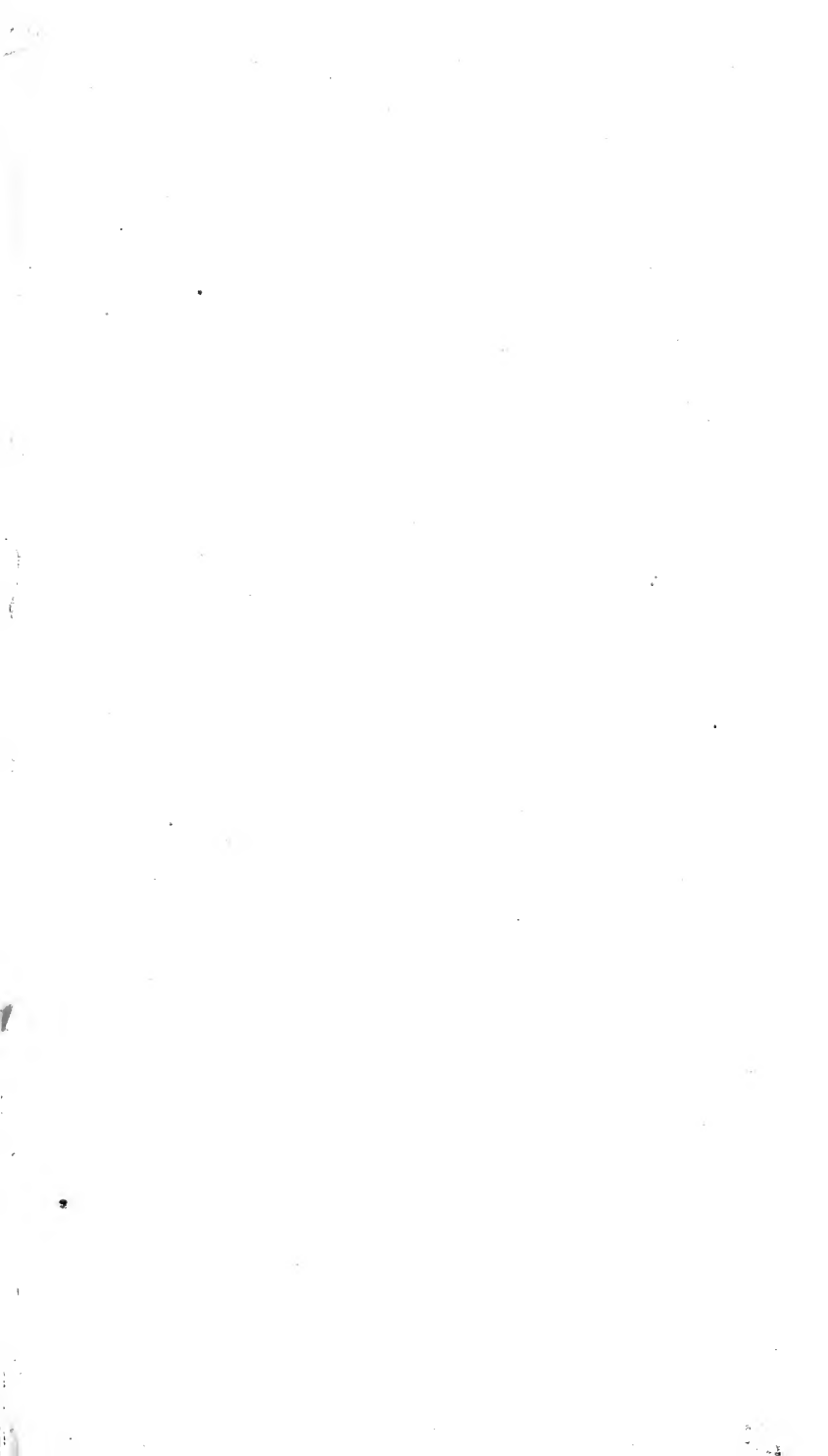
always harmonizes with the claims of the divine law. It is the *golden rule* written on the soul of man.

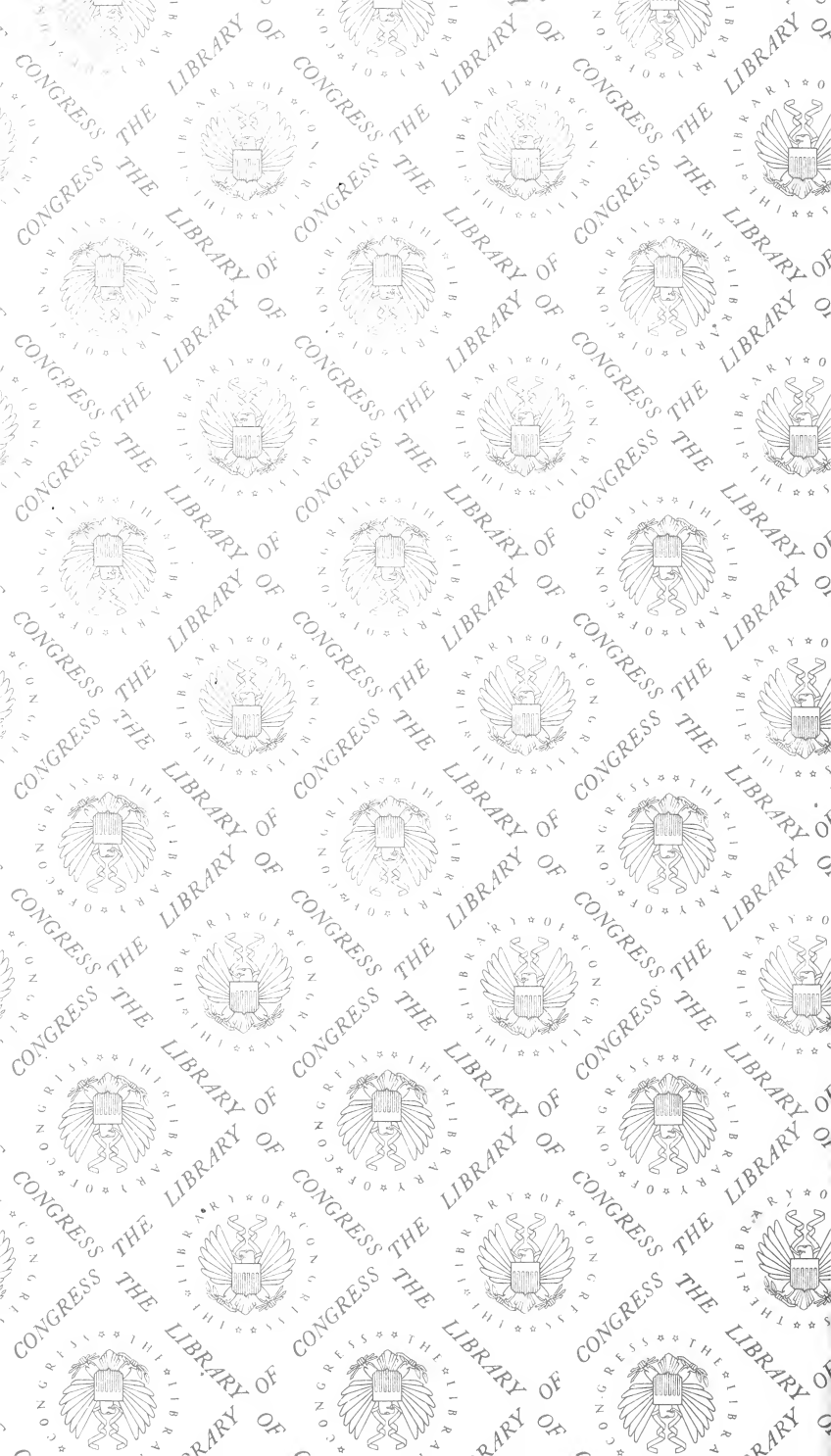
“What Conscience bids,
God bids by his commands.”

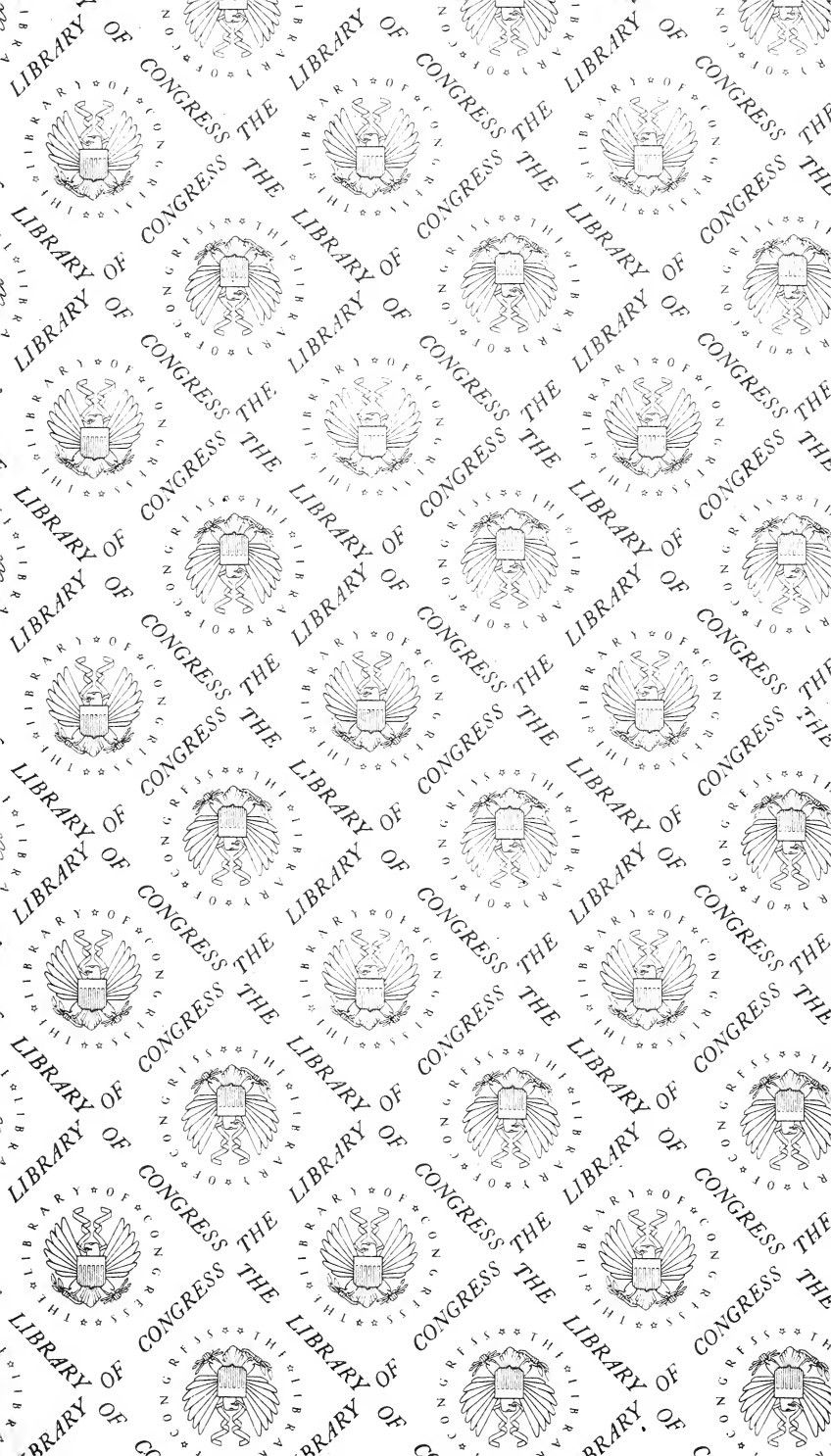


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