



DESTINY OF MAN



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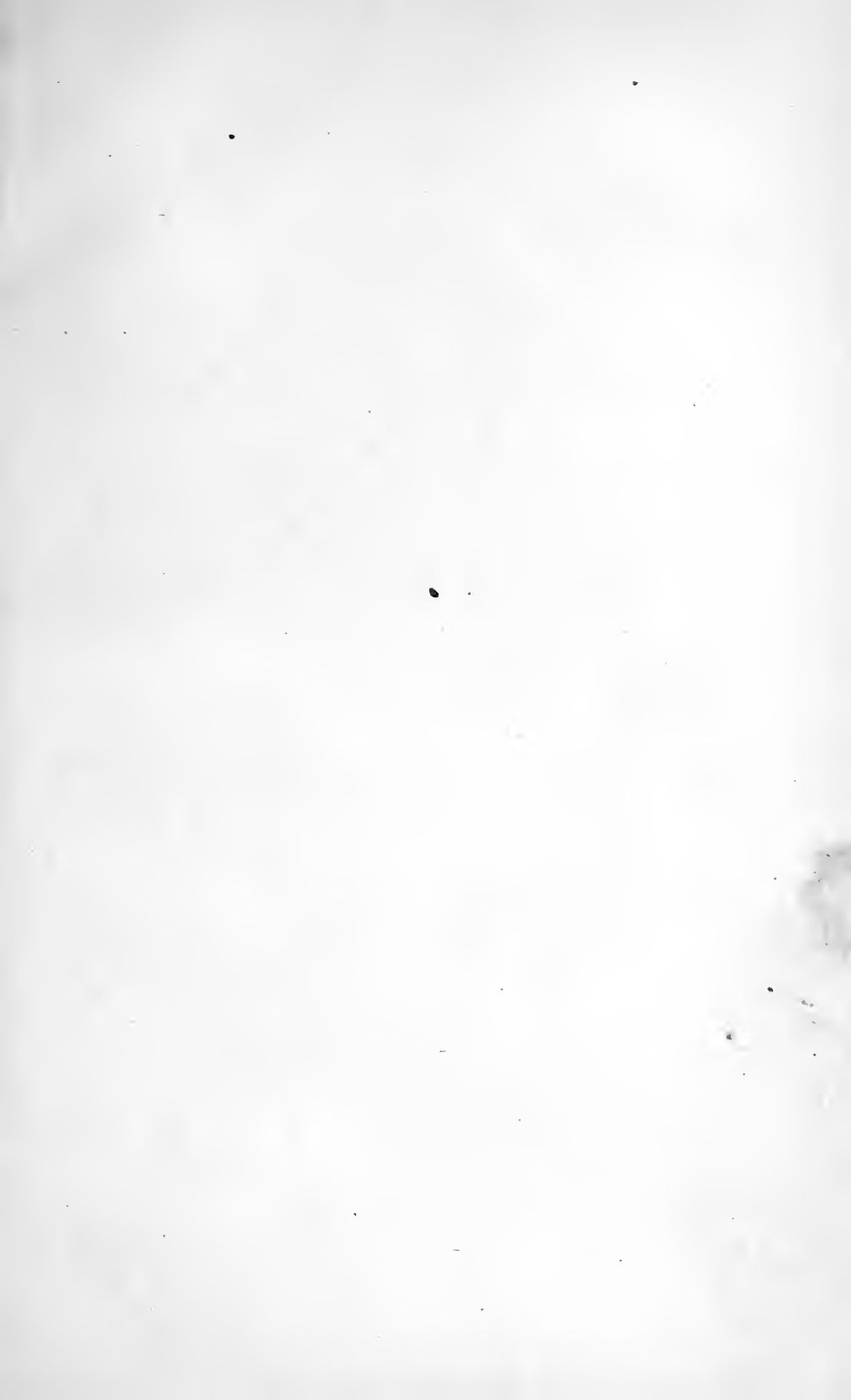
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# DESTINY OF MAN

WILLIAM SHAKESPEARE

THE UNIVERSITY OF CHICAGO PRESS

THE

# DESTINY OF MAN.

BY

WILLIAM ERWIN.

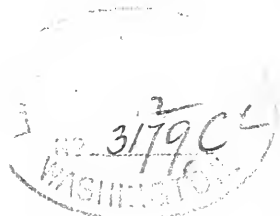


NEW-YORK:

PRINTED BY S. W. GREEN, 16 AND 18 JACOB STREET.

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1872.

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## P R E F A C E .

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THIS work on the destiny of man would probably never have been written had there been a possibility of discussing the question of man's immortality through the religious press. Every attempt at this by the author has been denied. Several articles have been prepared, and their publication has been refused. The integrity of his belief not being able to shield him from the imputation of heterodoxy, and finding no opportunity to justify his theory, and ever laboring under the disadvantage of distrust, from the idea of not being entirely orthodox—hence has arisen the necessity for this publication.

It should be expressly understood by all that the honor of God, the good of man, and the welfare of the church of Christ, have induced the author to elaborate this idea of non-immortality in sin.

That man is a candidate for immortality, that he is not and can not be immortal until the resurrection, and then can only be immortal in Christ, the author is satisfied every reader, who is dispossessed of prejudice, will believe, after he has carefully and thoroughly perused this treatise.

I ask no man's credence for this theory, only as he shall find it plainly and positively set forth in God's

word. Stupid, and positively cruel and injurious, must that person be to himself, who will not yield his personal conceits, prejudices, and ignorances for the eternal truth and wisdom of God.

Every reader will see and be satisfied that the author does not seek to establish his theory by assumptions or illegitimate deductions: on the contrary, the superficial as well as the closest critical reader will be convinced that the sentiment of man's present non-immortality and the eternal non-immortality of the ungodly is as definitely, positively, and abundantly set forth in the revelation of God to man, as the immortality of the righteous is assured through the sacrifice and mediation of Christ. God's word alone can evolve man's destiny, and by it alone I wish to abide. Truth is eternal; error and delusion may not be apprehended until it may be too late to avoid the sequence. Then let the careful perusal and diligent study of the Scriptures with a pure integrity form our opinions as to man's futurity.

## THE DESTINY OF MAN.



OF all questions ever broached to or contemplated by the mind of man, the most important and all-absorbing is, What is the destiny of man? It can have only a semblance of rivalry in its twin companion, What his origin? Both alike must necessarily elude all possible philosophic research, or mere human cogitation or human solution. As the thing formed can not be expected to be cognizant of its formation, equally so its destiny can not be understood or positively known without the wisdom of the author. However elaborate and profound may be the thought and research of men, however plausible or probable the theories conjectured, man's destiny can only be evolved and made known by the wisdom of God who created him for his own glory. Yet men presumptuous in their manifest weakness, when all their surroundings not only manifest but afford positive proof of mutation and passing away, when the revelation and word of God emphatically declare that life and immortality are brought to light by the Gospel, will trust to their own reasonings, amuse themselves in their own imaginings, and be-

wilder themselves by the multiplicity of their theories. That science and philosophy are incapable of solving this sublime question of man's destiny with any degree of certainty, may be seen by the various theories advanced and supported by the learned in different parts and ages of the world. If we refer to the oldest hypotheses of the east, to the Vedas of the Brahmins, and the Zendavesta of the Parsees, to those venerable but fanciful repositories of learning, from which the Greek schools drew their first draughts of metaphysical science, we discover the idea of the immortality of the soul ; but upon the mystical idea of emanation or immanation as a part of the great soul of universe ; issuing from it at birth, and being reabsorbed into it at the death of the body ; being regarded incapable of an individual essence in a separate state of existence. " If we turn from Persia, Egypt, and Hindostan to Arabia, to the fragrant groves and learned shades of Dedan and Teman, from which it is certain that Persia, and highly probable that Hindostan derived its first polite literature, we shall find the whole subject left in as blank and barren silence as the deserts by which they are surrounded ; or if touched upon, only touched upon to betray doubt and sometimes disbelief. The tradition indeed of a future state of retributive justice seems to have reached the schools of this part of the world, and to have been generally, though not perhaps universally, accredited ; but the future existence it alludes to is that of the resurrection of the body, and not the survival of the soul after the body's dissolution. The Greek schools deriving their earliest metaphysics from



India, for the most part contended for the immortal and incorruptible nature of the soul, thus ignoring and reprobating the doctrine of the resurrection of the body ; on this account St. Paul, in the great square of Athens, introduced in his usual style and eloquence the doctrine of the resurrection of the dead, who was taken by the philosophers who listened to him to the Areopagus, to inquire of him of the new doctrine which he had been presenting to the people.

“ This Indian idea of emanation and final absorption of the human soul into the great soul of the universe, was the peculiar tenet of the Stoics. The ultimate tendency of the Pythagorean creed was the same, though previous to its final absorption it was supposed to have various transmigrations into different bodies. But in its final absorption into the divine essence, it lost completely all personal or individual identity.

“ The Platonic theory imbibed precisely the same doctrine. Lorenzo de' Medici is well known to have been warmly attached to this sublime mysticism ; yet he has made it a foundation for some of the sweetest and most elevated devotional poetry that the world possesses. His magnificent address to the Supreme Being has seldom been equaled :

‘ Father Supreme ! oh ! let me climb  
That sacred seat, and mark sublime  
The essential fount of life and love,  
Fount, whence each good, each pleasure flows.  
Oh ! to my view thyself disclose,  
The radiant heaven thy presence throws ;  
Oh ! lose me in the light of love !

‘Flee, flee, ye mists ! let earth depart !  
Raise me and show me what thou art,  
Great sum and centre of the soul !  
To thee each thought in silence tends ;  
To thee the saint in prayer ascends ;  
Thou art the source, the guide, the goal,  
The whole is thine and thine the whole.’

“ While such, however, was the philosophical tradition, the popular tradition appears to have been of a different kind, and as much more ancient as it was extensive. It taught that the disembodied spirit became a ghost as soon as it is separated from the corporeal frame ; a thin, misty, aerial form, somewhat larger than life, with a feeble voice, shadowy limbs, knowledge superior to what was possessed while in the flesh ; capable under particular circumstances of rendering itself visible, and retaining so much of its former features as to be recognized upon its apparition ; in a few instances wandering about for a certain period of time after death, but for the most part conveyed to a common receptacle, situated in the interior of the earth, and denominated Sheol, Hades, Hell, or the world of shades. Some locating this receptacle of spirits in the heart of the earth, some in a remote corner of the earth on its surface, and some in the clouds.

“ Putting by all traditionary information, however, there were many philosophers in Greece who attempted to reason on the subject, and seemed desirous of abiding by the result of their own argument. Of these, the principal are Socrates, Plato, and Epicurus. The first is by far the most entitled to our attention, for the simplicity and clearness of his

conception and strength of belief. Unfortunately, we have no satisfactory relic of the great chain of induction by which he was led to so correct and happy a conclusion ; for we must not confound his ideas with those of Plato, who has too frequently intermixed his own with them. From the lucid and invaluable *Memorabilia* of his disciple Xenophon, however, we have historical evidence for affirming that, whatever may have been the train of his reasoning, it led him to a general assurance that the human soul is allied to the Divine Being, yet not by a participation of essence, but by a similarity of nature, and hence that the existence of good men will be continued after death, in a state in which they will be rewarded for their virtue. Upon the future condition of the wicked, Socrates appears to have said but little ; he chiefly speaks of it as less happy than that of the virtuous, and it has hence been conceived that, as he thought the sole hope of immortality to the good man was founded upon his becoming assimilated to the divine nature, he may have imagined that the unassimilated soul of the wicked would perish with the body ; and the more so as he allowed the same common principles or faculty of reason, though in a subordinate degree, to all animals as to man ; and hence again gave sufficient proof that he did not regard this principle as necessarily incorruptible."

"The soul of the Platonic system is a much more scholastic compound than that of the Socratic—it is a motley triad, produced by an emanation from the Deity or Eternal intelligence, uniting itself with

some portion of the soul of the world and some portion of matter. In his celebrated *Phædo*, Plato distinctly teaches and endeavors to prove that this compound structure had a preëxistent being, and is immortal in its own nature, and as it did exist antecedently to its union with the body, it probably will continue to exist in the same manner after death."

"In the writings of Aristotle there is nothing which decisively determines whether he thought the human soul mortal or immortal; the former is most probable, from the notion he entertained concerning its nature and origin, but there is no proof that he supposed it would continue after the death of the body."

"The great opponent of the soul's immortality, however, among the Greeks, was Epicurus. He considered it to be a fine, elastic, sublimated, spiritualized gas or aura, composed of the most subtle parts of the atmosphere, as caloric, pure air, and vapor, introduced into the system in the act of respiration. The soul thus produced, Epicurus affirmed, must be material, because we can trace it issuing from a material source; because it exists, and exists alone, in a material system, is nourished by material food, grows with the growth of the body, becomes matured with its maturity, declines with its decay; and hence, whether belonging to man or brute, must die with its death."

"The philosophers of Rome present us with nothing new, for they merely followed the dogmas of those of Greece. Cicero, though he has given us much of the opinions of other writers upon the

nature and duration of the soul, has left us almost as little of his own as Aristotle has done. Upon the whole, he seems to have chiefly favored the system of Plato. Seneca and Epictetus were avowed and zealous adherents to the principles of the Stoics ; and Lucretius to those of Epicurus."

" Upon the whole, philosophy seems to have made but an awkward handle of the important question before us. A loose and glimmering twilight appears to have been common to most nations ; but the more men attempted to reason upon it, at least with a single exception or two, the more they doubted, and because involved in difficulties, they believed and disbelieved, they hoped and they feared ; and life passed away in a state of perpetual anxiety and agitation."

" In effect, the whole of the actual knowledge possessed at any time appears to have been traditional ; for we may well doubt whether, without such a basis to have built upon, philosophy would ever have started any well-grounded opinion in favor of a future state."

I have been thus free to make this voluminous quotation from Good's *Book of Nature*, because it seems to be as faithful and true an embodiment of the views of ancient philosophers on this subject as could be given. And from this view of the theories of men in all ages of the world, we come with a good degree of certainty to this result, that the wisdom of men, unaided by the divine, could never come to any satisfactory conclusion about their own destiny. We can not fail to appreciate the statement of God's word, that "life and immortality are brought to light by the Gospel." Then, as the welfare of our race, and the honor of God to justify his ways to man, is involved in the true solution of this question, (for I deem it no more vital to the hopes of man than to the justice of the Deity,) let us approach the source of wisdom, and with all the intensity of desire look into the word of life, to realize the fondness of our hopes. Nothing is more evident than that man knows nothing of his origin or his destiny, but as he derives it from the Scriptures. As creatures acting an important part in the drama of life, a theatre amid vast extremes, a boundless past and an illimitable future, independent of creeds and imbibed prejudices, let us stand forth humbly yet boldly before the mirror of truth, and have reflected back upon us our true origin and destiny.

After God, by his almighty fiat, said, "Let there be light, and there was light," and had manifested his in-

finite power, wisdom, and goodness in the production of a world in all the beauty and sublimity of its arrangements and productions, he said, "Let us make man," the crowning glory of this revolving scene, "in our own image." Now listen—in silence hear, understand, appreciate, and believe. God speaks. Let not his truth be dimmed by finite views. The author of language uses his own phraseology. Let not man attempt correction. God's word has no ambiguity or variations. It is one in its entirety, it is the same in its parts. It is symmetrical; an infinite unit, coinciding with its Author. Listen to God's announcement of man's formation, Genesis 2 : 17, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Before we pass further, let us consider this announcement. "The Lord God formed man out of the dust of the ground." It is universally conceded that this simply means that God formed the physical nature of man, complete in all its parts, out of the dust of the ground. Man at this stage, stands forth entire, in all his physical arrangement; though still inanimate, yet a fitted subject for animation. Then God "breathes into his nostrils the breath of life;" and man becomes what? "A living soul." What becomes a living soul? The man perfectly formed before, though at that time inanimate, now, through the influence of inspiration, becomes a living soul; or, in other words, a living animal, as the same term is used and translated in other passages in the Bible. Does a living soul mean an immortal soul? If so, who can affirm that a living dog or a

living horse is not an immortal dog or an immortal horse? If, then, a living soul does not mean an immortal soul, who can affirm that man when God breathed into his nostrils the breath of life, became or was constituted an immortal soul, when God expressly affirms that he became or was constituted simply a living soul? Think you infinite Wisdom did not at that time fully understand the import of his expression, as the wisdom of man can understand it now? If at the time of man's formation he was constituted an immortal being, would not the veracity of God have impelled him to announce man an immortal being, instead of a living being, who is less than an immortal? How could the veracity of God allow him to announce man in his formation a living being, if he had constituted him an immortal soul? Would the principle of veracity justify a man in saying he had made a pop-gun, when he had in fact forged a cannon? When God announces a fact, why will men seek to controvert it? If, then, God in the beginning did not make man immortal, has he anywhere in his word declared that he has made him so since? I doubt whether any one dare affirm it. If there is, let him show the evidence. I think, in the absence of any further revelation on the subject of man's destiny, it could not be inferred that man was immortal; but his non-immortality would be assured.

Let us proceed in the narration, and see if the all-wise Being does not most positively affirm his creature man is not immortal. Our heavenly Father proceeds to give us a further account of our great progenitor. He says his care and love were such for his



creatures, Adam and Eve, " that he planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food ; the tree of life in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God took the man, and put him into the garden of Eden, to dress it and keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it ; for in the day that thou eatest thereof, thou shalt surely die ;" or, as the Hebrew and marginal reading is, " Dying, thou shalt surely die." That is, unquestionably, If you eat of the interdicted tree, your disobedience will plant in your system the principle of decay, corruption, and will eventuate in death, the loss of the life or animation you have received. Did man disobey, eat of the forbidden fruit, and incur the promised penalty ? Each member of the human family can attest he did. Its baleful influence is felt by all ; and to his Creator's inquiry, " Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat ?" the answer was, " The woman thou gavest to be with me, she gave me of the tree and I did eat." Terrible wound ! all nature felt the shock. All concede that by this act of disobedience man became a rebel, impure, unholy, unfit for heaven or happiness, and had indisputably forfeited all claim to life, and was under the sentence of death. What did the Author of his being do under these circumstances ? Listen ; and

let not prejudice or preconceived opinions prevent the reception of the truth of God. God speaks ; let no man reply against his word. "Behold, the man is become as one of us, to know good and evil. And now, lest he put forth his hand, and take of the tree of life, and eat, and live forever ; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man : and he placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life."

Thus we see the great progenitor of the human family, and in him all his posterity, eating the forbidden fruit, becoming unholy, losing the image of his Maker, under the sentence of death, driven from the tree of life and barred against its approach. And what for ? That he, having become a sinner, a rebel against the government of God, should not put forth his hand and take of the tree of life, and live forever in his sin and rebellion. The language is, "Lest he stretch forth his hand, and take of the tree of life, and live forever ;" that is as much as to say he shall not take of the tree of life and live forever in his sin ; or man, a sinner, shall not be immortal. I ask my brethren, and all who have thought man was immortal, is not this the true statement and exegesis of this revelation ? Does not God say that he drove man from Eden, where the tree of life grew, that man should not eat of the tree of life as a sinner, and so live forever as a rebel ? Can any intelligent, honest man infer the immortality of man from this

revelation of man's origin and destiny? As true as man has fallen, and God is his maker, and has given this account of his formation, condition, and destiny, man is not immortal.

Should any, from preconceived notions, hesitate to receive this, let me propound this question: Had God, after man had transgressed, not driven Adam from Eden, and not barred him from the tree of life, and he had eaten of the tree, would he have been any more or less than immortal in his sin? It could not have restored the lost image of his Maker; it could not have absolved him from his sin; for God expressly affirms that "without the shedding of blood there is no remission of sin." The virtue in the tree of life was to prevent decay or corruption, and give an endless perpetuity of being. If it had not this, and had no power for the purgation of sin, why should man have been debarred its approach? The tree of life was the ordained means for the assurance of an everlasting life. Without it man can not be immortal, and God says he drove him from it lest he should be immortal in sin.

Will any one reply, Man did live nearly a thousand years without having access to the tree of life? In reply, I would first say he was permitted to have another probation through the influence of the promise of an atonement, "The seed of the woman shall bruise the serpent's head." In the second place, notwithstanding the pledge of an atonement, man, not having access to the tree of life, at last has to yield to the influence of the virus imbibed through disobedience, and die. "Thou shalt surely die."

“Dust thou art, and unto dust shalt thou return,” is the pledge for disobedience. This is the consequence of sin, and the loss of the influence of the tree of life.

Does not this truth force itself upon every reader's mind, that God drove and barred man, after his disobedience, from the tree of life, which afforded virtue for a perpetual life, that he should not eat thereof and live forever as a sinner? If so, does it not appear that man, by this act of impiety toward his God, lost the very means for a perpetual animation or conscious being, which his Creator had provided for him while innocent? Then if God in the infinitude of his mercy and love devises a plan by which man is redeemed, by giving his Son to die and have a resurrection, that man might have a resurrection to a new life; if man forfeits this new, purchased life by sin, how can he, if this forfeiture continues, avoid the second death? If disobedience to God caused the loss of life, or death of Adam and all his posterity, will not the forfeiture of the new or resurrected life, by sin, cause the death of the resurrected life, which is denominated the second death? Then if this purchased, resurrected life, being forfeited, fall under the power of the second death, and there is no redemption from the same, will it not be an eternal death? Most assuredly. I ask every student of the Bible if it is not true that there is no promise of a restorer from this death. A revivification or a resurrection from the second death is impossible, as Christ only died to restore what mankind had lost in Adam's sin, and provide for the conciliation of other

forfeitures of this new life by complying with certain special conditions, which are repentance and faith in the Lord Jesus Christ.

Hence it is evident, from this account of man's formation and destiny, that he is not immortal by nature, and, having become a sinner, can not be immortal, only through the atonement. Thus we see Christ becomes the tree of life; the Scriptures affirming "that as the Father hath life in himself, so hath he given to the Son to have life in himself." Therefore we hear Christ saying to the Jews, who were under the sentence of death, "Ye will not come unto me that ye might have life." "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

As we are contemplating the revelation which our Creator has given us of our origin, condition, and destiny, let us not become wearied with a full consideration of its import. We here view man ushered into being by an omnipotent power: first inanimate, then animated—that is, possessed of life. The condition of his being is, Be obedient and live, or disobedient and die; that is, lose your life, which had just been received at the hand of his Creator. As to the nature of life, no one as yet has been able to define it. It has eluded the wisdom of the most learned and philosophic of every age. No one can grasp it, no one can analyze it, no one can describe it. The most that any one can say of it is, it is a consciousness of being. The possessor lives and is conscious; the opposite of life is death; to die is to lose this life or consciousness of being. I am to be understood as speaking

of animal life. I am aware there is a vegetable life which, so far as man knows, is not conscious of existence. This, too, is undefinable. The life we are to have in view, in this investigation, is the animal life, or that life that pertains to the human species.

Through the subtlety and deceptive falsehood of an enemy, man yields his integrity and becomes disobedient ; consequently, according to the veracity of his Maker, he must and will die. This death will be eternal, provided there shall be no redemption therefrom. Through the love, compassion, and wisdom of God, a worthy substitute is promised and provided ; not to free man from dying, as that was pledged ; but to prevent this forfeiture of life, and its penalty, which is death, from being eternal. In the fullness of time God sends "his Son, in the likeness of sinful flesh, that he might condemn sin in the flesh." With the wonders of the birth and life of this personage, together with the appalling grandeur of his death and the transcendent glory of his resurrection, all are conversant. Jesus dies. What for ? To prevent the death incurred by Adam's sin from being eternal ; to cancel the guilt of the original sin, and give a new life, which is a new probation for immortality, and to manifest this new or purchased life in the resurrection at the last day. If in the resurrection this new, purchased life is not found forfeited, it will not be hurt by the second death. If, in the solemn scenes of the final judgment, this new life, purchased by the death and resurrection of the Son of God, shall be found forfeited by sin, in every such case it must fall under the power of the second death ; and, as the

Bible says there is no more sacrifice for sin, there can be no resurrection from this second death, it must of necessity be eternal.

To all such as have no doubt but that this second death is a complete and eternal loss of conscious being, the question is settled that the finally impenitent are not immortal.

Why should there be a doubt in any mind that is conversant with God's word? Man had just been formed and received the principle of life from his Creator; together with his consciousness he was assured by God that he was a living creature; if he was obedient to the law of his being, he should live. Can any one fail to understand that, if this life does not cease, through the influence of death, it will live forever? It will be eternal. If Adam should be disobedient, the pledge was, "Thou shalt surely die." What can this mean but the loss of his conscious being, or life that he had just received? Can any man think, or is there the least possible reason for him to think, that Adam did not regard it in this light? Adam could not have had the slightest conception of the want of happiness or unhappiness; all was peace, harmony, and love. It is not unreasonable to suppose that he could have some idea what the loss of being was, he having so recently received his. There is no possibility of misunderstanding the judge who sentences a culprit to die at a given time. Was there any reason why Adam should not have understood the pledge of his Maker, if he should be disobedient he should die? They mean the same in both cases: loss of conscious being. There should not be

a creature in the universe so lost to all sense of propriety as to deny it but the devil, who said, "Thou shalt not surely die." That is, thou shalt be immortal. With this view of this divine revelation on this important subject, how just, how wise, how merciful, how loving appear the ways of God to his creature man! The entire resources of the divine Being brought into requisition for man's formation, welfare, and happiness. In his physical, mental, and moral powers complete, and endowed with a freedom of will or volition that constitutes him the sole arbiter of his destiny, the very law or condition of his being would seem to settle, without a doubt, his immortality or non-immortality. Possessed of complete volition—free to be obedient or disobedient—consequently free to live or die, how can it be conceived that man is immortal, in view of the contingency of sin? If man makes a forfeiture of life by disobedience, by what idea of consistency can he lose less or more than the life of his whole being? If, then, it is possible for man to lose his life or his entire being, he is not immortal.

At this point we are met with a specious assumption, "The soul of man is indestructible." Whence came this idea? Certainly not from the word of God; if not, it is as powerless as the one who offers it. Christ says, "Fear not man, who is able to destroy the body, and after that has no more that he can do; but rather fear him" (God) "who is able to destroy soul and body in hell." How a man that has read and believes this declaration of our Saviour could be induced to make this assumption or declaration—that the soul of man is indestructible,



I can not understand. It is a positive denial of our Saviour's word ; for he says, " God is able to destroy soul and body in hell." Those who so wantonly contradict our Saviour are not content to say the soul of man is indestructible, but they add to it another untenable assumption to make good their position. They say the soul is immaterial, therefore indestructible, and therefore immortal. However men may labor to prove the immateriality of the soul, they never will, as they never have. No proof could be adduced to this effect. Mr. Drew's sophistry on this subject is the most attenuated I have ever seen ; and it comes infinitely short of its object, and to a clear thinker can not fail to appear positively absurd. When a deduction is dependent upon two points or positions, they must both be proven beyond a question, or the deduction is worthless. The immateriality of the soul being untenable, then the indestructibility of the soul does not follow of course. The indestructibility of the soul can not be true, for Christ affirms God can destroy it. So both of the former premises being untrue, the conclusion that is deduced from them—the immortality of the soul—manifestly is not true. The argument might be reversed as well as to stand as it does, and say, the soul being immortal is indestructible, therefore immaterial. It is astonishing that men will be so reckless on a question of so much importance. Their point seems to be the aim of some men, regardless of the responsibility. There is no fact more evident than that the body can be destroyed for a time, and why not for eternity ? If it is not unphilosophical or unscriptural to suppose

that the body may meet with such a catastrophe, why is it not possible for the soul? Both having the same origin and Author, why not the same destiny? and *especially* when Christ affirms both alike can be destroyed by God.

Let us again look at this question in the light of this revelation. God pledges his veracity to Adam that if he eats of the tree of the knowledge of good and evil, he shall die. There is no possible contingency for the avoidance of this death in case of sin. He must die. Now, without the promise of a Redeemer, could Adam, from aught that appears in the Scriptures, have had the least ground for the hope of a future revivification? Certainly not. Then if he falls under the power of the second death, how can he hope to have a resurrection from it without a Saviour? He can have none. Again, if Adam had received from his Maker the same account of his formation, responsibility, and destiny, as Moses received and has handed down to us as a divine revelation, could he have conceived or in any wise anticipated if he sinned, and having no promise of a Restorer, that he could or would be subjected to a state of everlasting burning in a lake of fire and brimstone? Impossible! If this had been the case, and Adam had received such a fearful responsibility and relation to the divine law without his consent, would not the Author of his being, and its conditions and responsibilities, and who reveals himself possessed of infinite benevolence and love; who counts the hairs of our head, and will not allow a sparrow to fall to the ground without his notice; who placed his bow in

the heavens as a token of his love, and to allay any fears as to a recurring deluge ; I say, would such a Being of love leave his creature man—the image of his glory—thus exposed, unapprised and unwarned of such a dreadful doom, in the event of his disobedience? Never! Reason forbids such an idea. Justice forbids it. Love ignores the hideous thought. It is a libel on the Eternal, forged in Eden by the arch principle of evil, “Thou shalt not surely die;” thou art immortal. May God forgive the prejudice that harbors it! The Author of our being says expressly, “Thou shalt surely die.” What can be more wonderful, or really astounding, than when such expressions are found in the Scriptures, “Thou shalt surely die,” “The soul that sinneth, it shall die,” and these, too, conceded to have come from the mouth of God, that men who profess to revere this word should proclaim the immortality of the sinner, and adopt the language of the father of lies, “Thou shalt not surely die”? What does the expression, “Thou shalt not surely die,” mean, if it does not mean thou art immortal? Or what does the expression, “Thou shalt surely die,” mean, if it does not, Thou art not immortal? Which should be received as truth by the Christian? The affirmation of his heavenly Father, or the declaration of the devil? Here they are directly opposed to each other—each using terms of the same import, or rather, the same terms. I ask, with all candor and solemnity, the advocate for the immortality of the sinner, which did speak the truth? If God spake the truth, are you not in error? If the devil spake

the truth, do you not advocate the same truth—the immortality of the sinner? God says, “He that is not with me is against me; and he that gathereth not with me scattereth abroad.”

Please allow a partial repetition or further consideration of this same idea. Had Adam suffered the penalty of his infraction of the divine law, by dying before he received the promise of a Saviour, could the righteousness of the law have been so vindicated that he would be entitled to, or could have received, a newness to life, without an atonement for his guilt? Clearly not; else the gift of God, in the person and sacrifice of his Son, had been superfluous and in vain. Is it not evident that man could not make an atonement for the violation of the law, by suffering the punishment due for its infraction? Suffering the penalty annexed can not atone for the guilt, or justify the wrong committed. Man, according to the peremptory pledge of death, in case of disobedience must of necessity suffer it; and if no promise of redemption follow the infliction of the penalty, this death must necessarily prove eternal. But glory be to God in the highest, for the love and wisdom manifested in the conception of the plan of redemption. God, seeing his plan partially frustrated by the want of integrity in his creature man, through deception practiced by his grand arch-foe the devil, had pity on the ruined, as his dereliction was the result of malicious fraud. Through the infinitude of his mercy, he offers his Son a sacrifice, that he, being just, might continue to be just, and at the same time justify the ungodly, through repentance and faith in the Mediator.

Hence man dead in his sin, justified in the atonement, is revived, or has a resurrection from his death, through the resurrection of the Restorer. Well might the apostle exclaim, "Great is the mystery of godliness."

Methinks I may hear the advocate for natural immortality say, this argument proves immortality and universalism too. Amen, I say amen, to the true understanding of the Scriptures. It does not prove that any will be immortal until the resurrection. It certainly proves that each and every member of the human family was redeemed from the guilt and responsibility of original sin, and it proves that all infants, and all others who die before they come to the stage of accountability, not having forfeited the purchased life by sin, and also all others who accept of the provision for salvation, and die in the faith of the Gospel, will be immortal in the resurrection. But though it does prove that all mankind were redeemed from the guilt of Adam's sin, yet it does not prove, neither can it be proven from the Bible, that all will be finally saved, or that any of the human family are immortal before the resurrection.

Adam could not have been immortal at the time of his creation, not from the fact that he was only constituted a living being, but from the circumstance of his being. The law of his being was, be obedient and live, or be disobedient and die. On this contingency depended his living or dying. To consider an individual thus circumstanced as immortal is simply an absurdity. How any thoughtful mind can come to any other conclusion seems not only mysterious,

but impossible. The only possibility for any different views on this subject with rational and candid minds, so far as it is contained in this narration by Moses, must come from a different use or conception of terms. I know of no terms that could be justly considered ambiguous or used by different persons in different senses. In order to even broach the idea of the immortality of the sinner, the clear, unequivocal terms life and death must be lacerated and sacrificed. Why there should be any doubt as to the meaning Moses attached to them, I can not discover. These and every other term used should have their plain and ordinary signification, unless there are urgent and positive reasons for a contrary use. This does not appear in the present instance. These are freely used in this account of the origin of the world and the beings upon it. As a proof that the same meaning should be attached to these terms each time they are used, I will make a quotation of them as they occur. Gen. 1 : 20, "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth." Gen. 1 : 24, "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth." Gen. 1 : 29, 30, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth wherein there is life, I

have given every green herb for meat : and it was so." Gen. 2 : 16, 17, " And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat : but of the tree of the knowledge of good and evil, thou shalt not eat of it ; for in the day thou eatest thereof thou shalt surely die." Gen. 3 : 2-4, " And the woman said to the serpent, We may eat of the fruit of the trees of the garden ; but of the fruit of the tree in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die." These are the only times the terms life and death are used in the Bible until after man's fall. I would inquire with the deepest interest, Can any person use these terms in one place with a different signification from that he would give them in another? If not, how can we come to different conclusions as to man's destiny? The terms are used with the same meaning, whether they refer to man or any living thing on earth. The principle is the same in the one as in the other, though it be of a different order and have a different destiny. There has not been a philosopher on earth that has been able to define the principle of life, though it is possessed by every animated being. Whatever life is, death is the opposite. The suspension or extinction of the principle of life is what is universally denominated death. No being that is liable to this loss of life, or death, can be considered immortal. Hence if there was no further reference to the destiny of man in the Scriptures, the question would be completely and

satisfactorily settled that man was not by nature immortal. This truth, standing prominently and clearly defined in this Bible account of man's origin, condition, and destiny, is proof positive that the opposite theory, or the immortality of the sinner, can not be found elsewhere in the divine word. It is not a supposable case that infinite wisdom and truth will contradict themselves and give diametrically opposite theories as true in the same revelation. "A house divided against itself can not stand."

Notwithstanding the confidence that the candid and impartial review of the Scriptures, thus far, demonstrates the fallacy of the prevailing idea that man is immortal, yet I will not shrink from a full and impartial investigation of the entire Scriptures to show and establish the truth that the sinner is not immortal. No one need fear that the Bible is not a unit on this subject. The word of God has been too often scandalized with the declaration that it can be made to teach any and every thing. It has no contradictions only as it is misunderstood and misconstrued. The Bible is a revelation from the divine mind, and is one harmonious and glorious whole. In my opinion, this fallacy, the immortality of the soul, has contributed more than any or all other errors combined to produce supposed contradictions, clashing views, unreconcilable differences, and thus invalidate the Scriptures, and render their precepts and revelations unreliable and nugatory.

Since the Scriptures positively affirm, in 1 Timothy 6 : 16, that God "only hath immortality, dwelling in the light which no man can approach



unto ; whom no man hath seen, nor can see : to whom be honor and power everlasting," I am amazed that students of the Bible could be made to believe and aver that every human being, of whatever age or grade of intellect, and of whatever condition or character, is immortal. And wherever you go, in this or foreign lands, in public or in private, on the stage or in the pulpit, in prayer or in holy song—everywhere and continually you hear the expressions, immortal man, the immortal or undying soul, the soul that never dies ; and nowhere can one of them be found in the Bible but once, and that made by the devil to Eve, "Thou shalt not surely die." Oh ! how unscriptural ! Yet, from the frequency they salute our ears, the uninformed might conclude they were on every leaf in the sacred volume. If the humble, devout Christian could realize the odium they cast upon the divine attributes ; the inconsistency and maliciousness they attach to God's character ; the inveterate hatred and everlasting malice with which they charge the high and holy Sovereign of the universe, by the use of these terms and phrases, methinks they would tremble and mourn, and cry, " Oh ! that my head were waters, that I might weep day and night for the injustice I have unwittingly done my heavenly Father." Yet every time these expressions are used or fall from their lips, they tacitly charge their Maker with having created myriads of human beings, to commence their existence in the most helpless and destitute condition, to grow up in ignorance, to be educated in vice ; possessed with the lowest, most sordid, and

groveling appetites and dispositions ; without any knowledge of the true God, and never having heard of a Saviour ; to live in continual fear, anxiety, pain, and sorrow, and die in despair, to awake in one eternal, excruciating agony, which eternity must fail to abate. What a creed ! May an injured and insulted Deity pity and forgive his church the charge. Is any one horrified with this view ? So am I. And for this I stem a world of ignorance and prejudice. Methinks I may hear the exclamation, Horrid, horrid ! from some more sanctimonious than devout. But I would ask those so superficially horror-stricken, instead of this picture being overwrought, is it not infinitely short of the reality, if God has created the soul of the sinner indestructible and immortal ? The term immortal is used but a few times in the entire Bible, and is invariably used with reference to the divine Being ; as in 1 Timothy 1 : 17 : “ Now to the King eternal, immortal, invisible, the only wise God, be honor and glory forever. Amen.” Immortality is a term but seldom used in the Scriptures, and is represented as something to be sought, and which may be received ; as in Romans 2 : 6-7 : “ Who will render to every man according to his deeds : to them who, by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life.” If man is naturally immortal, as my opponents say, why is he commanded to seek for it ? Would it not be the merest nonsense imaginable to command an intelligent being to seek for something he had, and of which he could not dispossess himself ? Will men continue to

charge the all-wise God with folly? Does it not appear here that every individual of the human family, who comes to the years of reflection and responsibility, and has forfeited the purchased life by sin, is instructed to seek for immortality that he may have an eternal life? Is it not evident that men have not immortality, since they are commanded to seek for it? If the advocates for an everlasting life for the sinner had one expression in God's word like this to favor their theory, they would hang to it as with a tenacity for life. They would write volumes upon it. But if the reader will have patience and read, he will find a multitude more, commanding and irrefutable, to prove that man is only a probationer for immortality.

I Corinthians 15 : 53, 54: "For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, 'Death is swallowed up in victory.'" Is it not here positively stated that man does not put on immortality, that he does not become immortal until after the resurrection? And is it not further stated that none but the righteous put on incorruption and immortality? Why do they put on incorruption? Evidently because, through the blood of the Lamb, they are freed from the corrupting influence, which is sin. Is it not clear that the sinner, as a sinner, can not put on incorruption, consequently can not be immortal, since sin makes men corruptible? Thus immortality can be had by man only

when freed from sin, and freedom from sin can only be had through the atonement by our Lord and Saviour Jesus Christ.

It can not be said that the apostle was addressing any but Christians, as may be seen from the first verse of the first chapter of this epistle: "Paul called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." Then all will not be made immortal at the resurrection, but those only who have been absolved from sin by faith in the atonement. If the wicked unregenerated are to be immortal, it must be revealed to us hereafter. This will appear in a more intensified light when we read Romans 1:23: "And changed the glory of the incorruptible God into an image like unto corruptible man." God is thus represented as not subject to corruption, decay, or death, therefore immortal; but man, being subject to corruption, to decay, is not immortal, but corruptible, dying. How clear, how forcible and significant all this appears in the light of that truth revealed in Genesis, that man, being corrupted by sin, had of necessity to die; and the guilt of Adam's sin being canceled in the death of the Son of God, a new life is purchased; and if man, when he suffers the penalty of original sin, dies with this purchased life not forfeited, he will be resurrected, and not be exposed to the second death; consequently will enjoy a perpetual or eternal life. And those who do forfeit the resurrected life by sin, and not avail themselves

of the atonement, will die the second death, and have no resurrection therefrom.

I am aware the advocates for immortality for the sinner seek this subterfuge, and aver that the body will be immortal at the resurrection ; but the soul, being indestructible, can not die, and therefore is immortal. But where, I ask, in all God's word have we the assurance of the immortality of the soul above that we have of the body ? Does not He who created soul and body say that man shall die ? Does not this include the body ? Nay, does he not say, " The soul that sinneth, it shall die " ? Again, does not God say the body shall return to dust as it was, and the spirit to God who gave it ? Will any man tell me where the spirit of man existed antecedent to its being breathed into his inanimate nature ? If it then had not an individual conscious existence, who can prove that it has one after it returns to God ? Let us not be wise beyond what is written. Does not the Author of our being expressly declare, " The soul that sinneth, it shall surely die " ? Will any one aver the preëxistence of the soul, to be consistent and believe it immortal ? If the soul had not an individual, conscious preëxistence to its being given by God, can not it pass into the same state when it returns ? Can God give and not be able to take back ? How does any one arrive at such positiveness as to man's indestructibility ? Does not Christ say God is able to destroy both soul and body in hell ? From the bold and audacious manner in which this most fallacious dogma is flaunted forth, it would seem that it, in the clearest and most indubitable manner, was revealed in the holy Scrip-

tures. Where, I ask, is it to be found? Tell me, ye who are wise beyond measure, ye who, like the dog in the manger, will not believe yourselves, nor suffer others to believe; ye who can hold a faithful, sincere student of God's word as a heretic because he will not, in defiance of the clearest truth of revelation, adopt the most infamous, calumnious, and God-dishonoring fallacy ever invented by the adversary of God and man—tell me where, oh! where, on what page, can be found a statement clear or probable of the immortality of the unholy and incorrigible? I wait an answer. Hear, O ye heavens! and give ear, O earth! Jehovah speaketh: "As I live, saith the Lord, I have no pleasure in him that dieth, but rather he would turn from his wickedness and live." "Turn ye, turn ye, for why will you die, O house of Israel!"

Will the advocate for the immortality of the sinner, for the safety of his theory, say the death here spoken of, from which man is most earnestly and pathetically exhorted to flee, means temporal death, or the death which man had inevitably to meet according to the eternal veracity of God, Saviour or no Saviour? What a strait? Suppose any or all had taken the warning, had fallen in with the entreaty, would they, in the opinion of such theorists, have avoided natural death, to which all must be subjected?

If not, how can such theorists say the death referred to was natural death? Would not the entreaty, under such circumstances, be entirely inappropriate and of no consequence, since man could not avoid it? If it refers to the second death, which occurs after the resurrection and final judgment, how can any

man sustain the doctrine of the immortality of the finally impenitent, when such would not heed the exhortation, turn from their wicked ways, and live secure from the power of the second death? Answer this, ye advocates of the doctrine, "Ye shall not surely die." This is not the only difficulty to clear up, to have your fallacy hereafter to bear universal sway over the deluded minds of men. God in the depths of his loving being entreats men to turn to him, to avoid this death from which there will be no awakening.

That we may have the true import of the words life, death, and destroy, as they were used by Moses, allow a quotation of a few verses in which all are used; and what signification they bear in these verses you may rely upon should be the meaning in every place they are used elsewhere in the Bible. Gen. 7: 21-24: "And all flesh died that moved on the face of the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed, which was upon the face of the ground, both of man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark." What difference of opinion can arise from this statement? There appears no ambiguity—all is plain. Why? Because we attach to each term or word its appropriate meaning. Suppose a metaphysician begins to subtilize upon the words life, death, and de-

stroy ; saying that life here means an immaterial something, and can not be destroyed or extinguished, and that the word die does not mean loss of animation, it simply means the loss of some affection, appetite, food, or freedom, and as for the word destroy, it does not mean to lose being or identity, for it is a principle in nature that not a particle of matter was ever or can be destroyed ; would you not say such a person was strange indeed, or that much learning had made him mad or a fool ? He ignores all rules and perverts the first principle of language. There can be no clear conveyance of ideas to or from such an individual. Would not such inferences be just ? Could such a person by any process of reason making such perversions convince you that every living animal, of man, beast, fowls, and creeping things, on the earth at the time of the deluge, was not all destroyed, except Noah and they that were with him in the ark ? By no means, you say. The statement is too clear and palpable. Yet this is the very way that is taken to prove the immortality of the wicked, the immortality of the soul. It is by wresting from the words used their true, ordinary, legitimate meaning, and making them, when used in the Bible, convey a different meaning from what they do when used in any other book.

The same term life is used in common with reference to man, beast, fowl, and reptiles, " in which is the breath of life." And all died in common, by the same catastrophe ; being drowned in the same deluge, all lost the same principle, designated life. Now would it not be strange should the all-wise Being designate



the principle of conscious being in man, animals, birds, and reptiles, by the same common term, life, if this principle or life was not the same in all? Let no one be alarmed if this is the manifest teaching of God's word. Though all animated creatures may have a similar life or conscious existence, they need not of necessity have the same grade, glory, or destiny. St. Paul says, Corinthians 15 : 39, "All flesh is not the same flesh ; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." So may we not say, though all life may be the same principle, yet there is one life of men, another of beasts, another of birds, another of reptiles, and the glory of the one is not the glory of the other? I know of no place in the Scriptures where it is said to the lower animals, Behold, I set before you life and death ; choose you life, that you may live ; but this I find to be the Scripture teaching to man. Thus man may choose life and have it perpetuated eternally, or he may choose death and lose his life forever.

From this we may deduce another singular fact, which may serve to dissipate the prevailing error that man is immortal, by disproving one of the strong arguments in its favor. It is said that the soul of man is immortal from the circumstance that it is immaterial. I would ask again, Where is the proof that the soul of man is immaterial? I know it has been attempted to be proven ; but I am confident that but few, if any, believe it, or consider any proof adduced as satisfactory. But let us look at this subject in a more tangible light. It is not easier to

prove the soul or life of man to be immaterial, than it is to prove the life or soul of animals immaterial. For aught that man can prove, the principle in the one is the same as the principle in the other. It certainly appears so in the scripture by Moses. Both have souls or consciousness of being. They have a principle in common, which thinks, loves, hates, rejoices, respire, lives, and gives up the ghost. If the soul of man is immortal because it is immaterial, have we not the same proof that the soul of the brute is immortal? Will not every argument in favor of the immateriality of man apply with equal force for the immateriality of the soul of inferior animals?

It would not answer to say the soul of man is immortal because it is immaterial. If it proved any thing it would prove too much, for it would prove the inferior animals also immortal. Laying aside all ideas of a revelation from God, I can not understand how it would be much more difficult to establish the immortality of the inferior animals than it would be to establish the immortality of man. Each have their being under very similar, if not under the same circumstances. Both have a conscious being, both live by respiration, both have the circulation of the blood, which the Mosaic account says is the life of both. Indeed, both live under the same physical law of being, and both expire under the same physical law. Job says, "Who knoweth the spirit of man, that goeth upward; and who knoweth the spirit of the beast, that goeth downward?" The immateriality of the life of the inferior animals is as evident as the immateriality of the life of man. Hence if

men reason that an immaterial principle is indestructible, and because indestructible is therefore immortal, we have the logical inference that the inferior animals are immortal. If this is the basis upon which men chiefly rely for the assurance of their own immortality, they must be gravely in doubt ; their assurance can not be very satisfactory. Frail indeed must be the tenure of immortality if it is not stronger and more certain than that we concede to the brute. To such a strait are those driven who leave the word of life, to accept of the teachings of the adversary or the sophistries of men. Is it not passing strange that men will ignore the clear teachings of revelation, and adopt a system of logic which as clearly proves the immortality of the brute as that of man ? When God plainly declares "that life and immortality are brought to light in the Gospel," why will men, from principles they little understand and can not define, and can not prove true or false, deduce for themselves a destiny which the word of God ignores and positively denies ? The one teaches an immortality to be accepted and sought in Him who says, "I am the way, the truth, and the life ;" who says to the Jews, "Ye will not come to me that ye might have life ;" the other, that man has a natural principle of immortality of which he can not dispossess himself through any means. And this is done with a full consciousness that God has declared, "The soul that sinneth, it shall die ;" "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." I ask

my brethren, to whom shall we go for information on this subject ; to God our Maker or to the devil, our deceiver and destroyer? The one teaches an immortality through his Son Jesus Christ our Lord ; the other an intuitive natural immortality, " Thou shalt not surely die." I would say to each reader of this volume, as Joshua said to the Israelites, " Whom will you serve? If the Lord be God, serve him ; if Baal, serve him." If the Lord is to be believed, believe him ; if the adversary is to be believed, believe him. As for me and my house, we will believe the Lord. God saith, " The soul that sinneth, it shall surely die." The devil says, " Thou shalt not surely die." Who will have the effrontery to say that die, in these two declarations, does not mean the same thing? If they do mean the same, does not God say the sinner is not immortal, and does not the devil say he is immortal? Then, my brethren, are you not advocating the adversary's theory or doctrine?

After this statement of man's origin, condition, and destiny, in Genesis, there is not another clear and definite allusion to this subject until we find it in Job 4 : 17 : " Shall mortal man be more just than God ? Shall a man be more pure than his Maker ? " If the Bible, nowhere on any of its pages, speaks of or addresses man as immortal, but invariably as mortal, how dare men, under all circumstances, in conversation, addresses, in sermons and in prayers, speak of him as immortal ? Do not the Scriptures expressly declare " that God only hath immortality ? " Will men imagine a diversity of meanings to the term immortality, as they do of the words life, and death, and destroy ? Immortal means not mortal, or not liable to death. It is a term that can not justly be used with reference to man in his present state. I wonder that scientific men will consent to use a term so inappropriately. It is a term appropriate to nothing earthly. It is simply absurd to connect it with any thing liable to die. If this term can be thus misused and misappropriated with justification, what term in the Bible may not be twisted and turned to meet emergencies ? Why should we wonder at differences, schisms, and heresies ? Infinite Wisdom has used appropriate terms to convey his revelations, and no one is justified in using them but in their just and legitimate meanings. The license to mutilate and change seems unbridled. If the word immortality, in its legitimate

signification, conveys the idea of no liability to die, why should learned and honest men consent to such a perversion of its use as to connect it with any thing terrestrial? Its very formation allies it to another clime than where mutation characterizes every object. It should never be used in connection with humanity this side of the resurrection. This cant about immortal man, immortal soul, the undying soul, and the death that never dies, is exceedingly grating to me. There is nothing more unscriptural. The Bible addresses and considers man as mortal, and so should every man consider and address his fellow-man. He is obligated to do so, for it is a revealed truth.

What gave rise to this expression of Eliphaz, Job was passing through an unparalleled scene of suffering and trial. His friend came to console, to sympathize, and to moralize upon his afflictions so as to turn it to his spiritual account; and when he heard Job avow his integrity, he stood horrified, and considered it but little if any thing less than blasphemy. What! could or should he think his Maker, infinitely just and loving, would allow such afflictions to fall upon a creature who had not grievously sinned and richly deserved his correction? All attempt in Job to justify himself appeared to Eliphaz as sacrilegious, as charging God with cruelty and unmercifulness. This was a representative scene; God for wise purposes allowed it to show to all who should take a part in the drama of life, what integrity or faithfulness he would require in every possible circumstance of trial. Eliphaz was horror-stricken with the idea

that Job would dare to justify himself, when God had permitted such afflictions as a reproof or correction. He considered it nothing less than casting reflections upon the character of his Maker. In his opinion God was too loving, too merciful, and too just to even permit so sore a trouble, if Job had not been guilty of great impiety. If Eliphaz was so indignant at Job's imputation on the character of God, by justifying his conduct when God was so afflicting or allowing such affliction upon him, what righteous indignation should every intelligent Christian have on an imputation that God would exert his almighty power to keep in being the rebellious and incorrigible, to torment them in a lake of fire eternally? What views of justice, love, and compassion can such persons have? What holy horror should every true Christian of this nineteenth century of the Christian era indulge toward a doctrine which charges the Sovereign Ruler of the universe with ushering into being untold millions of intelligent creatures without their consent, under circumstances the most unfavorable for any just conception of the true God, or having any intelligence of a Saviour; with perverted, low, groveling appetites and inclinations; surrounded with the most impure examples, and taught in the most extensive school of vice; to live to grope their way through this mode of existence in want, destitution, afflictions, and pain, in disappointments, treacheries, in doubt, fear, forebodings, and die in intensest anxiety and despair, to awake in a misery, torment, and anguish inconceivable and unending in a lake of fire. I ask, with what holy horror should every de-

vout Christian view a doctrine which casts such odium upon the divine character, when God so repeatedly announces the benignant revelation, "The goodness and mercy of God endureth forever"? My very soul sickens with the thought that the children of God will entertain such views of their loving, heavenly Father. My brethren, I am persuaded that you do it unwittingly, having been early taught and indoctrinated in the fallacy; and it has grown with your growth, and become second nature with you; but I beseech you, by the love of God, by all the reverence and filial emotions you indulge toward the High and Holy One, reconsider this doctrine and see whether it is really biblical or diabolical. Remember, you are not at liberty to choose your belief in this matter. You are bound by the most solemn considerations to acquiesce in the teachings of the divine word. What it inculcates, fear not to adopt. In so doing, you will honor his wisdom, and he will take care of his own reputation. Do you not recollect that the Jews, so bigoted in their early-taught views, were held responsible for their adherence to them, which caused the rejection of the then living Messiah? Do you imagine yourselves more honest in your zeal than they? If they were ruined for time and eternity by their early education, is it not possible for you to be thus ruined? Think you the simple-hearted and zealous Roman Catholic, or the Mohammedan devotee, less honest than yourselves? Just as sure as the doctors of the Jewish law, or the priests of the Roman Church, and the Koran of the Moslem, have led their devotees astray, so sure have



your early education and a learned priesthood led you into a specious error with regard to this important revelation from God. I ask you not to believe me; believe the word I refer you to. You are responsible, my brethren, for your beliefs. No early education, sophistry, or teachings of the doctrines of men for the doctrines of God, will shield you from responsibility. As you would exhort the honest Roman Catholic to follow the teachings of the Bible rather than the flummery of his priest, so I, with all the interest we have in an anticipated immortality, beseech you, do as the noble Bereans, read, and believe for yourselves. If you find, on full investigation, the word of God teaching the immortality of the sinner, believe it; but if you do not find it in the Bible, I beseech you by all the interest you have in the illimitable future, though all men believe it, do you discard the doctrine. Rather float alone with Noah in the ark of your integrity than be engulfed with a world in a flood of errors, or, as the three worthy Hebrews, walk triumphantly through the fires of persecution in your rectitude with the form of the fourth by your side, than bow in obsequious servility to the prevailing idolatry of the age. Be morally fearless and independent. Believe the truth and sell it not.

I would ask the deluded divines, who live in the very vestibule of millennial glory, Shall the less favored patriarchal age rise up from its sepulchred past and paint the blush of shame upon your cheeks in the contemplation of the justice, love, and compassion of the Father and his anointed Son? Is not

the Lord's parable of the talents reversed? Does it not now appear that he who had received the one talent for the glory of God had improved it to the divine acceptance, while the more favored, who had received ten talents, had buried them to his own confusion and the dishonor of the giver? Shame on the unjustified thoughtlessness and the criminal prejudice of this age! I repeat Eliphaz's interrogation, "Shall mortal man be more just than God? shall a man be more pure than his Maker?" If it is true, as you say, that God has constituted the sinner immortal, to hold him in unending tortures as you represent, is there of the unworthy sons of men a tyrant so base, so cruel, so unjust? The latter, for some flagrant crime, administers to his guilty subject the most terrible retribution in his power, which soon ends in unconsciousness; but the former, for, in the great majority of cases in heathendom, I say for the sin of ignorance—yes, nearly, for the sin of necessity, arising from the circumstances surrounding—will hold such unfortunates in agonies inconceivable and eternal. You sons of men, you shame the devil! In his diabolical hate, he falls infinitely short of this. His hellish rebellion never culminated to such a height. Were all the liquid lava of the bottomless abyss used up as ink to describe the blasphemies of the lost, it would fail to transcribe a calumny so unjust and odious to God. I am overwhelmed with amazement. May God, in the infinitude of his forbearance and compassion, pity and forgive his deluded children!

At this point, with all the feelings of love, I would address a word to my Arminian brethren. You men

of sympathy, who could be indignant and almost gnash your teeth at what you term the cruel, unjust, and God-dishonoring decrees of Calvin, will you court the same anathemas? Examine. Are your views less objectionable than his? If not, why will you receive his decrees with such holy horror, and at the same time be so complaisant with your own? Does it not bear the same Satanic image? Think you the all-seeing eye of God will make any discrimination? Will you proclaim Calvin's decrees heretical, and your theory orthodox? Is not the one destiny from decrees with no contingencies, and the other from a necessitated immortality in sin? I ask in all sober honesty, Is there any difference? I would, my brethren, have you "pluck the beam out of your own eye, and then may you see clearly to pull the mote out of your brother's eye." The cry of every lover of God should be, Awake to righteousness and sin not! Mortal man is not more just than his Maker; nor does the infinite justice of God comport with immortal misery, else man would be more just. Terrible sequence! Will men argue its legitimacy?

Job 8: 11-13: "Can the rush grow up without mire? Can the flag grow without water? While it is yet in its greenness, and not cut down, it withereth before any other herb. So are the paths of all that forget God; and the hypocrite's hope shall perish: whose hope shall be cut off." What a striking proof is this that those who forget God shall pass away forever; shall perish. As the rush and flag without their natural aliment wither, die, and

come to naught, so do all those who forget God. It would seem that if this referred to the dissolution of man at the end of his temporal life, it could have no particular significance, as that is the common lot of all men. It seems to refer itself to the final scenes of the judgment. The same idea is conveyed in Job 11 : 20, "But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up the ghost." Need any man a clearer statement that the ungodly are not immortal? Their eyes shall fail, and their hope shall be as the giving up of the ghost. The expression would indicate a complete total loss ; of which there is expressed not the slightest intimation of a recovery.

Job 14 : 7, 10 : "There is hope of a tree, if it be cut down, that it will sprout again. But man dieth, and wasteth away ; yea, man giveth up the ghost, and where is he?" How expressive! Frail indeed is the hope for a tree when it is cut down ; it may spring again from its roots. But there is no hope for a man to be conscious "till the heavens be no more." "If a man die, shall he live again? all the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee ; for thou wilt have a desire to the work of thy hands." This manifests his confidence in a future state of felicity ; but proves nothing as to the destiny of the sinner. I am anxious to quote every allusion to the destiny of man. I will transcribe the other remarks of the friends of Job without comment.

Job 18 : 5-21 : "Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

The light shall be dark in his tabernacle, and his candle shall be put out with him. The steps of his strength shall be straitened, and his own counsel shall cast him down. For he is cast into a net by his own feet, and he walketh upon a snare. The gin shall take him by the heels, and the robber shall prevail against him. The snare is laid for him in the ground, and a trap for him in the way. Terrors shall make him afraid on every side, and shall drive him to his feet. His strength shall be hunger-bitten, and destruction shall be ready at his side. It shall devour the strength of his skin: even the first-born of death shall devour his strength. His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors. It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation. His roots shall be dried up beneath, and above shall his branch be cut off. His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness, and chased out of the world."

Job 20 : 5-7 : "The triumphing of the wicked is short, and the joy of the hypocrite is but for a moment. Though his excellency mount up to the heavens, and his head reach unto the clouds; yet he shall perish forever like his own dung: they which have seen him shall say, Where is he? He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night."

Job 21 : 18, 20 : "They are as stubble before the wind, and as chaff that the wind carrieth away.

His eyes shall see his destruction, and he shall drink of the wrath of the Almighty." I think it would be doing great injustice to this scripture to refer it simply to the scenes of this temporal life. There is no special significance to it with such a construction, for the righteous as well as the wicked come to this ordeal. It evidently refers to the final scenes in the judgment. What expression could more certainly convey the utter ruin or extinction of the impure, "They are as stubble before the wind, and as chaff that the wind carrieth away"? And as if to make it still more emphatic, he says his eyes shall see his destruction—it will certainly come, he will see it; that is, in the sense he shall experience it, "and he shall drink of the wrath of the Almighty." This wrath of the Almighty will not be poured upon the wicked till after the judgment. This terrific expression conveys nothing short of the idea of complete and utter destruction. It does not intimate that they should drink it eternally. "God is a consuming fire;" the wrath of such a Being would speedily consummate the destruction of the sinner.

Verse 30: "The wicked are reserved to the day of destruction; they shall be brought forth to the day of wrath." The Scriptures in another place say, "The heavens and the earth that are now, are reserved unto the fires of the last day and the perdition of ungodly men." How perfectly they agree! There will be a particular, special day; that is, unquestionably, the day of judgment, the day unto which this world and the ungodly are reserved for destruction. Can any one doubt these announcements given by

the inspiration of God? The whole teaching of the word of God is to this effect, that the ungodly will be destroyed, will perish in the fires of the last day. "They shall be brought forth to the day of wrath."

Job 27 : 19 : "The rich man shall lie down, and shall not be gathered ; he openeth his eyes, and he is not." This is a very remarkable passage. "The rich man shall lie down," evidently in death, "and shall not be gathered," evidently into the kingdom, in the resurrection. But "he shall open his eyes," to see his condemnation, "and he is not," that is, has become extinct. Could any expression be more positive and clear? Please observe the phraseology. He shall lie down in death and shall not be gathered ; but he shall open his eyes, evidently not before the resurrection. He shall open his eyes, and then he is not ; he falls into nonentity. Just as the whole Bible teaches that he shall perish, shall be consumed.

Job 31 : 2 : "For what portion of God is there from above? and what inheritance of the Almighty from on high? Is not destruction to the wicked? and a strange punishment to the workers of iniquity?" If God hath ordained destruction to the wicked, shall mortal man rebel against it? This is a remarkable passage for clearness and positiveness to show the complete loss of being to the unholy. What portion of God is there from above for the wicked? Clearly none. Or what inheritance for the wicked from on high? Evidently none. Why? Job says, "Is not destruction to the wicked?" Is not this their portion? "A strange punishment to the workers of iniquity." What is strange? The destruction.

The very thing at which men cavil, and say extinction would be no punishment. Job says, though it may appear strange to some, yet it is destruction. It seems exceedingly strange that the idea of the destruction of the wicked should not be readily embraced when it is manifested in such a variety of ways. There is no truth more evident than that the wicked are not immortal. If God has ordained destruction to the wicked, shall mortal man rebel against it? If justice demanded their extinction, shall the pious, those imbued with love, that are Christ-like, clamor for eternal conscious misery? Oh! how ill do such manifest the spirit of their Saviour! How little are they in sympathy with the attributes of the Deity, "whose goodness and mercy endureth forever." When God says, "Destruction is for the wicked," will men insist on eternal hatred and implacability on the part of God? I charge men to beware how they pervert God's word, when such perversion drags in its train such horrid blasphemy. Does not this quotation expressly declare there is no inheritance for the wicked? not even in eternal conscious misery? Job says, "Is not destruction to the wicked?" Thus we see the book of Job, if it makes any allusion to the destiny of the sinner, it shows positively his destruction.



Psalm 1: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law does he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." This, in the main, does not refer to this probationary state; for the Scriptures represent the wicked in this world as "flourishing and spreading their branches like a green bay-tree." It is here men form characters. In the judgment, the righteous will be blessed; but it will not be so with the wicked. They shall not stand in the judgment; they shall wither, die, perish. "The way of the ungodly shall perish." I think, by this time, those who have stood for the immortality of the wicked will begin to reconsider their views on this subject, when they find Moses, Job, and the Psalmist all concurring in their writings, and teaching invariably that the finally impenitent will be destroyed, will die, perish, and become extinct.

Psalm 9: "The wicked shall be turned into hell,

and all the nations that forget God." Some may think this Scripture gives no definite assurance of the final destiny of the wicked. But when we associate it with Rev. 20 : 14, and find that this hell is the lake of fire, into which death and hell will be cast, it becomes very definite and significant. "This is the second death." Then if we remember that no one would have had a revivification or resurrection from the first death, without the revivifying influence of the atonement, and that this atonement has no power to raise any one from this second death, and that there is no more sacrifice for sin, we see that nothing short of death of being, or extinction, is the doctrine of this text.

Psalm 11 : 6 : "Upon the wicked he shall rain snares, fire, and brimstone, and a horrible tempest ; this shall be the portion of their cup." This Scripture would be all-sufficient to any one who was not willing to believe in an absurdity or an impossibility to favor a favorite theory. The idea that frail human nature could endure, throughout eternity, God's tempestuous rain of fire and brimstone, is simply an absurdity. That God would do such a thing, if it were possible, is most horribly blasphemous. The most incredible of all is, that this cruel and inhuman theory is not only believed, but is most vehemently and assiduously labored for by those who confess that love should be the mainspring of all their actions, beliefs, and desires, and who profess to believe that love is the prevailing element of the universe, except in this disordered planet. That the enemies to God might possibly be expected to advocate such a theory

might not be unreasonable ; but that the children of God should advocate this defaming tenet is most unaccountable. Methinks I can almost hear the blessed Saviour exclaim, If it had been an enemy, I could have borne it ; but it is from my professed friends—those for whom I shed my blood, and who fondly imagine they drink of my spirit. Oh ! that they would understand and appreciate the declaration of my Father, “ God so loved the world that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life.” The expression is not, that God so loved the world that he gave his Son to die, that whosoever believeth in him should not live eternally in the lake of fire and brimstone ; but that whosoever believeth in his Son might not perish—be consumed, be destroyed in the lake of fire—but might have everlasting life or immortality. Is not this, without dispute, the teaching of our heavenly Father ? Then, if the non-immortality of the sinner is so clearly manifested in the word of God, how dare any man teach another doctrine, and say the enemies of God are immortal ?

Psalm 21 : 8, 9 : “ Thy hand shall find all thine enemies ; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger : the Lord shall swallow them up in his wrath, and the fire shall devour them.” I ask every candid person, every lover of truth, what expression could more clearly and positively declare the loss of conscious being to the wicked than the one here used by the Psalmist ? His right hand, all-powerful, shall find all those who hate God.

God shall make them, his enemies, as a fiery oven, in the time of his anger, unmixed with mercy: the Lord shall devour them—all his adversaries—shall swallow them up in his wrath. Can mortal man express the idea of an utter loss of being for the enemies of God in more terrible, certain, positive language? When any substance is devoured by fire, perishes in the flames, does it not manifest an utter loss of identity? Will any learned or unlearned individual be so lost to honesty and consistency as to deny this? If not, will you not at once admit that the wicked are not, and, in the judgment, can not be immortal? Will any man still think he honors God by adhering to a fallacy invented by the devil to dishonor his Creator? "If thy right eye offend thee, pluck it out; for it is better for thee to enter into life maimed, rather than having two eyes to be cast into hell fire." These are the Saviour's words.

Psalm 28 : 5 : "Because they regard not the works of the Lord, nor the operations of his hands, he shall destroy them, and not build them up." The declaration is, God will destroy his enemies, and not remake, rebuild, or build them up, after their destruction. Can any one, with common intelligence, fail to understand that this is a pledge of the sinner's complete extinction?

Psalm 37 : 9, 10 : "For evil-doers shall be cut off: but those who wait upon the Lord shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth." Were this the only evidence in the Bible,

that the enemies of God were not immortal, it should be all-sufficient to place the doctrine beyond a question. Could those who teach the immortality of God's enemies produce one passage from the Bible, as clear for this theory, and the entire word of God coincided with it, I would no sooner deny the theory, than I would sign my own death-warrant. This passage can not refer to the present scene. If it did, it would have no particular significance; for all are aware that the righteous and the evil-doers are alike cut off by natural death. Again, if the promise of the meek's inheriting the earth was made to refer to this present probationary scene, its truthfulness would be gravely in doubt, for it is manifest that here the lovers of this world flourish and bear rule. The divine promise is, "The meek shall inherit the earth." Thus far in the history of the world they have not, and they have no prospect of doing so until the resurrection, when all competition from the covetous and those of unbounded and unscrupulous ambition has passed away. Then, and not till then, when the earth is purified by fire from sin, and the contamination of sin, when all the works of the devil are burned up, and the earth is fitted up by God in more than its pristine beauty, as an inheritance for those who have come out of great tribulations, and have washed their robes and made them white in the blood of the Lamb. This is what the great apostle denominates the restitution of all things to their original harmony, grandeur, and purity. As long as the evil-doers are not cut off, the meek need not expect to inherit the earth. The inheritance of the earth by

the meek must follow the other. It is expressly declared that when the meek do inherit the earth, the wicked shall not be. Nor does it say they shall not be on the earth. It says the wicked, without limitation, all, without an exception, "the wicked shall not be," that is, they shall not be anywhere; shall be extinct. "Yea, thou shalt diligently consider his place," the place where he might be expected to be, or would be, if anywhere in existence, and "it shall not be." How forcible the declaration! First it says the wicked shall not be; then it says his place shall not be. "You may diligently consider his place," that is, search for it, and "shall not be able to find it: for it shall not be;" for it is not in existence. The complete artfulness and entire wisdom of man using all the force of human language, can not couch the idea of the non-existence and extinction of all the enemies of God in the judgment-day, in a more evident and positive manner than it is done in this declaration of the psalmist.

Then, as if the arch deceiver, with a fiendish presumption, might still apply his attenuated sophistry to evade or discolor the truth, the psalmist adds in the twentieth verse, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume: into smoke shall they consume away." In this case can there be the least need of explanation? Are words necessary to guard this positive statement of the wicked's non-immortality from perversion? Is any one so stolid or uninformed as to need proof that the fat of lambs can be consumed by fire, that they can consume and pass away

into smoke by heat? Is not the declaration positive, that "the wicked shall perish and pass away into smoke"? Who is possessed of such sacrilegious impudence as to deny that this will take place in the judgment? Is the falsehood of the devil in Eden so precious, so essential to the success of Christianity and to restrain the vicious from sin, that this divine truth must be mutilated and sacrificed, and disparage the declaration, "Thou shalt surely die"? Will men, to change the truth of God into a lie, and the falsehood of the devil into truth, insist that to die does not mean the loss of life; that perish does not mean destruction; that destruction does not mean loss of identity; that consume does not mean to waste away, consumption; that not to be, does not mean extinction, non-entity; to be drowned in God's wrath, does not mean suffocation; that to burn up does not mean to waste away, to disintegrate, to decompose by heat or fire, and "to be as though they had not been," does not mean non-existence? If all this is permitted to be done by the Christian, to render the declaration of God, "Thou shalt surely die," a falsehood, and to make truthful the declaration of the devil, "Thou shalt not surely die," I ask, What changes and perversions may not the infidel make to establish his infidelity? Men of learning, men of piety, men of the church, will you not restrain your unbridled license? Do you not see that you dishonor God and exalt the adversary; that you sacrifice truth and give existence to every shade of error; that you murder language and nullify the precepts and revelations of God; that you create a hell to dishonor

your Maker, and not to destroy the sinner ; and that, instead of increasing Christianity, you manufacture infidelity ? I am alarmed at your doings. You will not believe the true teachings of God's word, nor will suffer others to believe. As you love the church of God and would delight in her prosperity, I beseech you, I warn you to receive and believe the word of God, as he in his wisdom has caused it to be written. Believe his word as it is written, and God will take care of his honor and his church, and truth shall be made to triumph over falsehood. God says, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs ; they shall consume ; into smoke shall they consume away." Verse 22 : "For such as be blessed of him shall inherit the earth ; and they that be cursed of him shall be cut off." This can not refer to the present scene, but to that after the judgment. Verse 35 to 38 : "I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not : yea, I sought him but he could not be found. But the transgressors shall be destroyed together. The end of the wicked shall be cut off."

Psalm 49 : 7-9 : "None of them can by any means redeem his brother, nor give a ransom for him, that he should still live forever, and not see corruption : for the redemption of their soul is precious, and it ceaseth forever." If the former part of this refers to this life, it shows that there was a necessity for man to die, to fulfill the pledge, "Thou shalt surely die," that there was no way to evade it. Still it is



very possible that it refers to the scene beyond the resurrection. The latter part, it would seem, could only refer to the final scene after the judgment. The redemption of the soul is precious, having cost the life of the Son of God to redeem it from Adam's sin; but when the purchased, resurrected life is forfeited by sin, it ceases forever, for there remains no other sacrifice to be made for sin. If this only refers to the final scene, how clear and positive!

Verse 12: "Nevertheless man being in honor abideth not: he is like the beasts that perish." The meaning would seem to be that no worldly honor can save from physical death; and if he has nothing more, he is like the beasts that perish—have no immortality. "But," says the psalmist, verse 15, "God will redeem my soul from the grave."

Psalm 145: 20: "The Lord preserveth all them that love him; but all the wicked will he destroy." In my great desire to avoid the imputation of passing over any allusion to man's destiny, it may be that I have made some quotations which some critics may consider not referring to the final scene. I have endeavored to give a fair, true construction.

Proverbs 1 : 24-33 : " Because I have, called and ye refused ; I have stretched out my hand, and no man regarded ; but ye have set at naught all my counsel, and would none of my reproof : I also will laugh at your calamity ; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me : for that they hated knowledge, and did not choose the fear of the Lord : they would none of my counsel : they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." The clause, " Then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me," settles the question that this quotation refers to the scenes of the final judgment, or it will be made to contradict the whole tenor of the Scriptures, which continually hold forth the invitation, " Call upon me, and I will answer ; seek me, and ye shall find me." It exactly accords with the repeated denunciations in the Bible, that their destruction shall be complete and certain—that it cometh as a whirlwind, fearful and devastating. What figure could be more appropriately used

to convey their utter destruction than this? What precedes an approaching tornado but fear and forebodings? what follows but devastation and destruction? What approaches more suddenly, swiftly, and terribly? Though it has its beneficial services, it moves in its whirl on a terrific wing. If the natural tempest moves with such terrible grandeur, what language can convey a just idea of the awful sublimity of the tempest of the Almighty's wrath? If every man trembles at the approach of the one, what melting of heart will there be in the visitation of the other! Think you frail human nature could endure it to all eternity? It would be a miracle more wonderful than any recorded for our credence. No one should be called upon to believe it without abundant proof; yet millions credit it without the semblance of confirmation. The sinner's final destruction will come with a fearfulness, suddenness, and certainty.

Proverbs 2 : 18, 19 : "For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life." This death does not refer to natural death; for the house of the virtuous tends to that. If it has any special significance, it refers to the second death. Her paths are identical with the "broad, frequented road that leads to death, and many there be that go in thereat." Not to the spiritually dead, for there she had already arrived. Her paths tended to the dead, who had no hope of resuscitation—those who would never lay hold of the paths of life; for after the condemnation in the final day, there is

no path of life to those who pass on to the second death.

Verses 21, 22 : " For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." This Scripture has not and probably can not have a fulfillment until time shall be no more ; for the word of God positively states, " that the wicked shall wax worse and worse, deceiving and being deceived to the end." If it was to apply to this probationary state, it should have been realized ever since this declaration was written. But during these twenty-eight hundred years, it has not the semblance of a fulfillment. Consequently, it does not refer to the present scene. " The perfect shall remain in the earth." Many hold that Christian perfection can not be had on earth. If this sentiment were true, (which I discredit,) there would be an impossibility that this passage refers to this present scene ; for there would be none to remain. It means what it declares—that the perfect will remain in the renovated, new earth, in which dwelleth righteousness ; but the wicked will be rooted out of it—which would, in a very good degree, constitute its renovation. When the righteous remain in the purified earth, and the wicked are cut off from and rooted out of the same, it devolves upon the advocates for their immortality to show where they will exist. Can you show that they will have a locality somewhere else ? If you fail to show another location, let me quote what the Apostle Paul teaches. He says, " The heavens and earth that are now, are

reserved for the fires of the last day and the perdition of ungodly men." St. John says, after the wicked were raised, "they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city ; and fire came down out of heaven, and devoured them." Christ says in the end of the world his angels shall gather the tares—the children of the wicked one—in bundles to burn them. The Saviour and the Psalmist say there shall no place be found for them. Thus should end all controversy on this subject.

Proverbs 8 : 35, 36 : " For whoso findeth me findeth life, and shall find favor of the Lord. But he that sinneth against me wrongeth his own soul : and they that hate me love death." The declaration is not whoso findeth me findeth happiness, but findeth life, conscious existence, perpetual and eternal. It is perfectly absurd to say that God will give eternal life not attended with happiness. Eternal life is expressly declared to be the gift of God. Will any thoughtful man say God will give eternal misery, when he expressly declares that the wages of sin is death—the opposite of life? If these Scriptures teach the immortality of the enemies of God, I must be stupid indeed ; for I confess to each reader, before my heavenly Father, that I honestly believe there is not a passage in God's word that teaches there is an everlasting life for the finally impenitent. Nor does it mean that whoso findeth me findeth temporal life ; for this he had before. It means, whoso findeth wisdom findeth a life that will be per-

petual or eternal, upon which the second death shall have no power.

Proverbs 9 : 18 : " But he knoweth not that the dead are there, and that her guests are in the depths of hell." That is, dead while they live. How? They have forfeited by their licentiousness the purchased life ; and if not reclaimed, the resurrected life will sink into the second death.

Proverbs 10 : 25 : " As the whirlwind passeth, so is the wicked no more : but the righteous is an everlasting foundation." Though the whirlwind is terrible in its action, when it is spent, there is nothing left of it. It subsides into its original element and composure. The atmosphere still remains, it is true ; but the agitation, the whirl or whirlwind, is gone forever. As the agitation of the wind passes, so the wicked are no more. Is there not a singular significance in this expression ? Is it not a powerful, emphatic representation of non-immortality, non-existence ? How could the thought be more beautifully set forth ? " As the whirlwind passeth, so the wicked are no more." Verse 30 : " The righteous shall never be removed : but the wicked shall not inhabit the earth." It certainly does not mean they shall not be removed by natural death ; if it did, it would not be true. There is no avoiding this truth ; they shall not be removed from the new earth, and the wicked shall not inherit it. Why ? Because they are not ; having been " consumed by fire from God out of heaven." How forcible and significant is truth when understood ! " As the whirlwind passeth, so the wicked are no more."

Proverbs 11 : 3-8 : "The integrity of the upright shall guide them : but the perverseness of transgressors shall destroy them. Riches profit nothing in the day of wrath : but righteousness delivereth from death. The righteousness of the perfect shall direct his way : but the wicked shall fall into his own wickedness. When a wicked man dieth, his expectation shall perish, and the hope of the unjust man perisheth." The only death that the righteousness of men can deliver them from is the second death. The first or natural death must be submitted to, whether righteous or wicked. Then the wickedness of the wicked does not make him liable to natural death, for this he incurred in the sin of Adam. The wicked shall fall into his wickedness or the second death. The perverseness of the transgressors shall destroy them, not in the natural, but in the second death.

Proverbs 11 : 19 : "As righteousness tendeth to life, so he that pursueth evil, pursueth it to his own death." The pursuit of evil, no more than the pursuit of righteousness, tendeth to natural death. Both alike make good the pledge of death for Adam's sin, "Thou shalt surely die." Then the true construction of this passage is, that the pursuit of evil tendeth to the second death, as righteousness tendeth to life everlasting.

30, 31 : "The fruit of the righteous is a tree of life ; and he that winneth souls is wise. Behold, the righteous shall be recompensed in the earth : much more the wicked and the sinner."

If the righteous receive their recompense in the earth, it must be after the world is purified from all

the defilement of sin. If the sinner is much more to receive his recompense in the earth, it certainly is not in this life, nor is it after the world is purified : then it must be at the time of its purification, which will involve the destruction of the sinner as well as his sins. Or else man is purged from his sins by the fires of the last day, and not by the blood of the Lamb. But if he can not be purged from his sins by these fires, nor in the judgment by the blood of the Lamb, he must be burned up. This, then, accords with all the teachings of the Bible, which says the wicked are to be consumed at that time.

Now, if this fire at the last day is expressly intended to burn up the works of the devil as well as the devil himself, and to be a real purifier of the earth, I ask, If the sinner is not burned up or destroyed, is he not purified? He evidently is plunged into this fire for some purpose, either to be purified from his sins or destroyed. If he is purged from his sins, will he not inherit the new earth? If destroyed, can he be immortal? Which of these will you accept? Recollect that both the righteous and the sinner are to have their recompense on the earth, either in it purified or in it being purified. Again, if in the fire of the last day the sinner is to receive his recompense or due, how can any one say the sinner will writhe eternally in this fire, when it will last only long enough to purify the earth, and will subside and give way to the new heaven and the new earth? God's revelation is true, and good logic is safe.

Proverbs 12:7: "The wicked are overthrown and are not: but the house of the righteous shall stand." However much men may labor to refer this declara-



tion to the present scene, they can not succeed only as they succeed in discrediting the Bible ; for all know that the wicked, as a class, are not overthrown in this world, nor have they ceased to be. To apply this statement to this life is simply to discredit the Bible, make it a jargon or book of contradictions. Justly interpreted, it harmonizes with the entire Scriptures. The wicked are not overthrown nor will they cease to be until the resurrection, "and fire comes down out of heaven from God and devours them." Then, and not till then, can it be truthfully said, "The wicked are not."

Proverbs 13 : 13 : "Whoso despiseth the word shall be destroyed ; but he that feareth the commandment shall be rewarded." What truth could be in this declaration, if it meant that whoso has not a veneration for the Scriptures shall meet with a violent death, or that their worldly circumstances should be destroyed? Yet men will argue this with energy, though it militates directly against the truth of the statement and serves to undermine the validity of the Scriptures. Its easy and legitimate construction is, those who despise the word of God shall finally meet with irrevocable destruction, and if so, they are not immortal.

Verse 20 : "He that walketh with wise men shall be wise ; but a companion of fools shall be destroyed." These proverbs are either true or false. If true, and to be construed as any other language, what can this quotation mean other than that those who are so foolish as to forego all the benefits of the atonement in the end shall be destroyed? There is no good reason why the language of the Bible should

not be used and construed as the language of any other book. It is doubtful whether patience toward those who do otherwise is a virtue.

Proverbs 15:10: "Correction is grievous to him that forsaketh the way; and he that hateth reproof shall die."

Proverbs 19:9: "A false witness shall not be unpunished, and he that speaketh lies shall perish." This can only be true as it is associated with the sentiment of Rev. 21:8: "And all liars shall have their part in the lake that burneth with fire and brimstone: which is the second death."

Proverbs 24:20: "For there shall be no reward to the evil man; the candle of the wicked shall be put out." Is it not remarkable that such a variety of expressions should be used by the sacred writers, and all indicating the entire destruction of the ungodly, if it were not a fact? If putting out the candle of the wicked does not indicate their extinction, I do not know what terms could be used to convey it.

Proverbs 29:1: "He that being often reprov'd hardeneth his neck, shall be suddenly destroyed, and that without remedy." Although we may witness occasionally marked and signal judgments against flagrant sinners, yet the providence is by no means general. To apply this passage to any other event than the sudden, terrible, and final destruction of the finally impenitent, would subject the truthfulness of this scripture to very severe criticism. We are never permitted or justified in placing such a construction upon Scripture as will jeopardize its veracity or make it contradict the true spirit or general tenor of the whole.

Isaiah 3:10, 11: "Say to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." This perfectly accords with the teachings of St. Paul, who gives us to understand what their reward shall be. He says, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Isaiah 5:24: "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Consider the nature of fire, its devouring, disintegrating, dissipating influence; understand also the combustible nature of stubble, and especially of chaff; realize also that fire here is used to faintly represent the indignation of God, and the stubble and chaff to represent the enemies of God. When this almighty indignation or fire is brought to bear on the represented combustible nature of man, what sequence must follow? Let candor, reason, and the power of judging, with which your Creator has invested you and will hold you responsible for, have their freedom, and say whether, from the declaration of the prophet, you infer the complete loss of being to the wicked, or an immortality in misery? As a fellow-mortal, standing in the full cognizance of Omniscience, I ask the advocates of the immortality of the impure, If you, after solemn, careful consideration of this passage, still adhere to

your theory, do you not distrust and discredit the prophet, deny and reject his message, and throw contempt upon the High and Holy One who sent him? Does not inspiration here say the stubble, chaff, or wicked, will be finally submitted to the flames, because they cast away the law and despised the word of God? If my opponents still publish an immortality in sin, do they not despise the word of the prophet of God and cast away his law so clearly announced? Will you, for the falsehood of the spirit of evil, "Thou shalt not surely die," expose yourselves to the consuming indignation of the Almighty? Think you it a trifling thing to set at naught in any respect the counsel of God? Do you not remember the reply of the Son of God to Satan, when tempted to distrust Providence and turn stones into bread? He replied, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Do you not know that Adam cursed not only himself, but the entire human family, by distrusting the word of God? Think you, you can do it with impunity? It is the fallacy of the devil. I beseech you by all the interest a man can have in an immortal life, believe the word of God. Be sure it means what it says. God is his own interpreter. If he had meant otherwise, he would have caused his prophet to write otherwise. The sinner, as a sinner, can not be immortal; and every individual who says he is sins against his God, and each one may estimate the consequence.

Isaiah 11 : 4: "And he shall smite the earth with the rod of his mouth, and with the breath of

his lips shall he slay the wicked." In this scripture there can be no doubt or ambiguity. Allow that it teaches that the word of God will convince the sinner of his sin, and slay the enmity of his soul if he comes to the cleansing fountain; does it not teach that the sinner who has sinned against his purchased life, and does not avail himself of the atonement, he will slay? Does he not declare that he will slay the wicked? If he is not allowed to slay their wickedness, will he not fulfill his pledge and slay the wicked? If God slays the wicked in the judgment, can they have eternal life? Does not the word slay mean to kill, to take away life? If God takes away life after the resurrection, who will give it again? Does not Christ say, "I am the way, the truth, and the life"? If frail, fallen human nature becomes impatient with your rejection of these multiplied evidences on this all-absorbing question, think you an infinitely pure and holy God will not be indignant? You may laugh at the author's simplicity, earnestness, and solicitude, and pervert the word of God he quotes and believes; but as sure as there is righteousness in the Sovereign Ruler of the universe, for these things he will bring you into judgment. You are at liberty to despise a humble, honest effort, but you are not at liberty to despise, disbelieve, and set at naught the word of God. Do you think the smiting of the earth with the rod of his mouth, which evidently is his judgment—that will cause the elements to melt with fervent heat and burn up the works of the devil—more easily to be understood than his promise to slay the wicked? Shall mortal men stand amazed

and in dread of the one and be complacent in their contemplation of the other? May God help us to realize that the whole question of life is involved. God "will slay the wicked with the breath of his lips."

Isaiah 10 : 16-19 : "Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness : and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame, and it shall burn and devour his thorns and his briars in one day ; and shall consume the glory of his forest, and of his fruitful field, both soul and body ; and they shall be as when a standard-bearer fainteth." This prophecy could not have had a complete fulfillment in Israel's return from Babylon : it evidently carries the mind to that one last terrible day when the enemies of God will be swept from the face of the earth and from existence.

Isaiah 11 : 4 : "But with righteousness shall he judge the poor, and reprove with equity the meek of the earth ; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Having commented on a similar passage, I will pass without further remark. I wish to adhere to my original design to quote every reference to this subject. The reader will be better satisfied to know that all that God has revealed about the destiny of man is laid before him.

Isaiah 31 : 33 : "For Tophet is ordained of old ; yea, for the king it is prepared ; he hath made it deep and large ; the pile thereof is fire and much wood ; the breath of the Lord, like a stream of brimstone,

doth kindle it." If this has not a direct, it certainly has a typical reference to the final scene.

Isaiah 41 : 10-13 : "Fear thou not, for I am with thee ; be not dismayed, for I am thy God ; I will strengthen thee, yea, I will help thee ; yea, I will uphold thee with the right hand of thy righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded ; they shall be as nothing ; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them ; even them that contend with thee, they that war against thee shall be as nothing, and as a thing of naught. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not ; I will help thee." This unquestionably is a prophecy to the church, and making an evident allusion to the coming Messiah. Its glorious announcement will certainly be realized. His enemies shall come to naught, and shall not be.

Isaiah 50 : 9 : "Behold, the Lord God will help me ; who is he that shall condemn me ? lo, they all shall wax old as a garment ; the moth shall eat them up." This may allude to Isaiah, but it more probably has reference to the Messiah. If so, it is in harmony with all the Scriptures, that his enemies shall be as by a moth, eaten up or consumed.

Isaiah 65 : 11-19 : "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter : because when I called, ye did not answer ; when I spake, ye did not hear ; but did evil before mine

eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry : behold, my servants shall drink, but ye shall be thirsty ; behold my servants shall rejoice, but ye shall be ashamed : behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall give your name for a curse unto my chosen : for the Lord God shall slay thee, and call his servants by another name : that he who blesseth himself in the earth shall bless himself in the God of truth ; and he that sweareth in the earth shall swear by the God of truth ; because the former troubles are forgotten, and because they are hid from mine eyes. For, behold, I create new heavens and a new earth : and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create : for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people : and the voice of weeping shall be no more heard in her, nor the voice of crying.” This scene has never been witnessed on earth, and never can be until after the judgment. I will quote an analogous passage which, I think, will satisfy every reader that the above quotation has reference only to the final scene. Rev. 21 : 1-8 : “ And I (John) saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of



heaven, saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away. And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write : for these things are true and faithful. And he said unto me, It is done ; I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death." I ask the advocate for an immortality to the sinner, can you, after you read these quotations in connection, affirm the second death, here mentioned, means simply the death of happiness ? When God says to the resurrected wicked, " I will number you to the sword, and ye shall all bow down to the slaughter, because I called and you refused," etc.—"and the Lord God shall slay thee," that is, the resurrected, ungodly man ; " slay them ;" take away their resurrected life, which was purchased by Christ and forfeited by sin, I ask you again—you who teach the Satanic doctrine, " Thou shalt not surely die"—will you not cease to calumniate your Maker ? Will you still charge the righteous God with injus-

tice, malevolence, and implacability? When he said, if disobedient, "thou shalt surely die," will you still audaciously and impiously declare, It is false; thou art immortal? I charge you, by all that is sacred, refrain from your sacrilegious avowals. I wonder not that the omniscient Judge should exclaim, by the prophet Isaiah, 42: 18, 19: "Hear, ye deaf; and look, ye blind, that ye may see. Who is blind but my servant, or deaf, as my messenger that I have sent? who is blind as he that is perfect, and blind as the Lord's servant?" Will any say that one of these quotations refers to the scenes of the final judgment, and the other does not? Do they not both represent the same event? Does not the slaughter in the one case mean the same as the second death in the other? Is not the prophecy of the freedom from sickness, pain, and death the same in both? Then, if Isaiah here portrayed the final scene of this world's tragedy, as St. John has in the Apocalypse, will any presume to say that the second death is not the slaughter of the resurrected life? If this is admitted, who will prove there will be a resurrection from this death? If this fails, is not the immortality of the sinner an absurdity? The declaration of man's natural immortality was the falsehood that deceived our first parents, and brought death and all our woes into the world, and has since been a prolific source of human errors. Should this numble treatise, in the providence of God, serve, in any degree, to dry up this universal flood of error, I shall be immeasurably gratified. May God be glorified by the justification of his ways to his creature man!

Isaiah 66 : 15-17 : " For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh : and the slain of the Lord shall be many. They that sanctify themselves in the gardens, behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." If this is considered as referring to the destruction of Jerusalem, I have no doubt but that it is a type of the final scene. I insert it to avoid the charge of intentionally omitting any allusion to this subject. There are some references on which some may have reasonable doubts whether they manifest temporal judgments or those of the final judgment. I hope no difference in this respect will be made the basis of grave debate ; let all close in with such as can admit of no doubt in our construction. I am aware that the unscrupulous make the loudest debate on mere non-essentials when the logician might be the least guarded. Yet I would give it as my opinion that this last quotation refers especially to the general judgment, when " God will plead with all flesh."

Jeremiah 10 : 10 : " But the Lord is the true God and an eternal King ; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." This is just the light in which we should regard his wrath and indignation. It is nothing less than absurd to imagine that a nation, people, or man could endure it eternally. The word of God means all it says. Well might even the prophet pray, as in 24th verse, " O Lord, correct me, but with judgment ; not in thine anger, lest thou bring me to nothing." If the power and wisdom of God could create man, his wrath can destroy him if rebellious.

Ezekiel 3 : 18-21 : " When I say unto the wicked, Thou shalt surely die ; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity ; but his blood will I require at thy hand. Yet, if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity ; but thou hast delivered thy soul. Again, when a righteous man turneth from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die ; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered ; but his blood will I require at thy hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live ; because he is warned, also, thou hast delivered thy soul." If there was not another text in the Bible to prove the non-immortality of the wicked, this would be abundantly sufficient. There is not the slightest obscurity in this passage, nor should there be any misapplication. The life and death here spoken of can not refer to our natural life or death. Where has God, in his word, said that if a man does not sin he shall not see temporal death ? or where does he teach men since their fall, if they sin, they shall suffer natural or physical death ? Here is where men do not discriminate. Is not the fiat, that man shall die, in

consequence of original sin? Does God propose to save us from temporal death by the atonement of our Lord and Saviour? Most manifestly not. He died not to save us from a natural death, but that this death should not be eternal; that man, after he had fulfilled, by dying, the pledge that, if disobedient, he should surely die, might have a resuscitation or a resurrection from this death, and enjoy a new life. Men having come to the age of accountability, if they sin, forfeit this new life. This deplorably appears to be the lot of all who come to the age of responsibility; as the prophet says, "We all like sheep have gone astray: we have turned every one to his own way." In this condition, God addresses men, "When I say to the wicked, Thou shalt surely die"—that is, the second death; "If he turn not from his wicked way, he shall surely die;" that is, after he has been resurrected, the resurrected life shall die, which is called in Scripture the second death. These men addressed are not called wicked because Adam sinned, but because they have sinned and forfeited the new life which had been purchased by Christ; and if they do not turn to Christ by repentance and faith in his death and merits, this forfeiture of life will continue, and must of necessity sink into the second death at the final judgment. There being no antidote for this second death, it inevitably must be eternal.

Again, God says, "When I say to the righteous." How came they righteous? Evidently through repentance and faith in the atonement. "Thou shalt surely live." Why? Because the forfeiture by sin

of the new, purchased life had been canceled in the blood of the Lamb. "If he turn from his righteousness, and commit iniquity"—that is, sin against the purchased life and thus forfeit it—"he shall die." The resurrected life, forfeited by sin, shall die, the same as the natural life dies the natural death for Adam's sin. Can any with common comprehension fail to see the truth of God, as stated in the above reference? The first or natural death produces a cessation of vitality or loss of life; the second can be expected to accomplish no less. The one was for a time; the other for eternity. Then away with the miserable fallacy that the wicked shall have an everlasting life in misery!

Ezekiel 18 : 4 : "Behold, all souls are mine; as the soul of the father, so also the soul of the son: the soul that sinneth, it shall die." I would not like to share the responsibility of those who would presume to pervert the language or obscure the truth of this scripture. God affirms all souls are his; and the soul that sinneth, it shall die. He does not say the body, the spirit, the purity, or the happiness shall die, as men often argue; but he expressly says the soul that sinneth, it shall die. Dare any say the soul shall not die? Could Eve, from the silence of the sepulchre, speak to this generation or to the church, she would exclaim with terrific horror. This is the beguiling deception of the devil. I heard it in Eden. I heard it from a beast I had considered speechless but for the virtue of the forbidden fruit. I was led to believe he was advanced in the scale of being, and with his assurance that God did not mean what he said, or that I

put a wrong construction on the prohibition, he said, and I believed it, "Thou shalt not surely die, but be as God." Is it not remarkable that the same identical lie that drove man from Paradise the church of God now teaches, even when it must appear to every disinterested mind that it is now multiplying at a fearful rate every species of skepticism, from rank atheism to the mildest form of moral indifference? I say, could the mother of mankind open her eyes upon this scene she would urge with unbounded interest that this base lie, "Thou shalt not surely die," is the same as the polished and prevailing doctrine, Thou, man, art immortal. Receive it not; it comes from the abyss of falsehood. It is the soul of envenomed hate; it is the shaft that lances life; it is the envenomed dart that has transfixed every member of my numerous progeny. And O amazing wonder of wonders! those most favored and highly gifted have assumed the task, the inglorious task, of heralding the damning theme, both dishonoring to God and ruinous to man. Oh! the climax of wonders is, that those who profess supreme love to God, and equal love to their brother man, will chime in with the devil to deceive themselves and their kind, and most impiously hurl back the charge of falsehood into the very face of infinite veracity. It seems incredible. Shame on the stolidity of man! Shame to the servility of the human intellect for the inception of such unscriptural, unphilosophic ideas! It would seem that the human mind, perverted, sponge-like would drink in any liquid, however poisonous the decoction. It seems as though it had become a mania



in man to change the truth of God into a lie, to mutilate the Scriptures in changing the use and meaning of terms, such as life, death, hell, lake of fire, perish, consume, destroy, quench, blot out, devour, root out, burn up, etc. ; all such terms, which the most limited intelligences can not fail to understand, are ruthlessly handed over to Satan's scalpel, to be dissected, cut, torn, and murdered with fiendish recklessness, to discredit God and exalt the devil.

Ezekiel 18 : 19, 20 : "When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die." The declaration is, "He that hath kept all my statutes shall surely live;" that is, shall not surely die. The very same expression Satan used to Eve, if she would only sin. The one is to assure the righteous of immortality; the other to assure the wicked of immortality. The one is of God to the righteous; the other is of Satan to the sinner. Which is true? The devil's must be false, for God says, "The soul that sinneth, it shall die." Let it at this place be understood that the question is, whether the soul will live or die; whether it is immortal or not immortal. God says the soul of the sinner shall die, shall not be immortal; the devil says it shall not die, it is immortal. The issue is just here, and every individual who comes to the age of accountability must decide for himself or herself. I for one decide that God is true and the devil a liar. If this is a true decision, the wicked are not immortal.

Verse 21 of the same chapter : "But if the wicked

will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live ; he shall not die." No one who has the least regard for truth will refer the words live and die in this passage to the life of this probationary state, or to the natural dissolution of the body. "Shall not die" means shall not lose vitality, life, conscious being ; but shall live, retain consciousness. Must it not be manifest to every candid, reflecting mind that to make this scripture teach the immortality of the sinner, the terms life and die must be so changed as to convey an entirely opposite meaning to that they always convey, except in this infernal attempt to prove God false and the devil truthful? This passage applies only to those who do turn from their sins and do the will of God ; if they do not, they shall surely die. But the doctrine of the immortality of the sinner is, that they will be immortal whether they keep the statutes of God or not. The question is, then, is such a change admissible? If it is, the Bible ceases to be the rule of right. If a mutilation for such a nefarious purpose is permitted, what base design can not claim the right? Will God with impunity allow such fiendish surgery? allow the unholy fangs of error to lacerate his eternal truth?

Verse 23: "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?" To die or to live are the respective conditions or destinies. No one can deny that this passage refers to the destiny of man ; and it is here stated to be life or death, immortality or no immortality. Does not this interrogation

amount to a positive affirmation that God has no pleasure in the death of the sinner? Will any ask, Why then does he allow it? I answer, from the constitution he has given man he can not prevent it. Man is a creature possessing untrammelled volition. He chooses to sin. Then I ask our opponents if, to die, which God says he has no pleasure in, means an eternal experience of misery, why will God permit that? Clearly not because the volition of the sinner prevents him. It can not be that the sinner, after he has been in the lake of fire, tormented a year, will choose to be tormented eternally. Then why will he permit or cause this assumed eternal conscious misery? Not because he is compelled to, nor because he is willing or is pleased with it. The reason, then, must be, if he allows or causes the eternal, conscious misery of the sinner, he does it in express opposition to his nature; which would be an absurdity. Then let this declaration of the divine Being have its true and legitimate meaning—that he is not pleased with the death, the loss of life or of consciousness, of the sinner, which must be eternal; for there will be no resurrection from this death; but that he would rather the sinner would turn from his wicked way and live; live on and live eternally—a life on which the second death will have no power. God needs no correction. His language is pure English, chaste and true to its import. Much better had these reconstructionists reconstruct the constitution of the American government, with the full investment of unqualified human bondage, than undertake the reconstruction of God's

word, and involve him in the authorship of the eternal, conscious misery of his enemies.

Verses 26, 27 : " When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for the iniquity he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." How clear and past dispute is this statement ! If a man, having forfeited the new life purchased by the death of Jesus, by sin, shall have this forfeiture canceled through repentance and faith in the atonement, and thus be denominated righteous ; if he sin again and make another forfeiture of life, and die in this sin and forfeiture, for this renewed forfeiture he shall die again. Could this condition of life or destiny be manifested more clearly by any chosen servant of God ? It would seem that Omniscience had resolved to barricade the truth, on this subject, with more than an adamantine bulwark, that those least anticipating evil might be put on their guard, and not be folded in this insidious fold of deception.

" Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." Is any man free from responsibility who reads this truth and ignores it ? Though this truth can not be made plainer, please allow a paraphrase : God says the wicked man is not wicked for original sin, but wicked for the sins he has committed against the life purchased by the Saviour ; if he turns from his wickedness, and, through the grace of God in his Son,

shall do that which is right, he shall save his soul alive. Mark the expression: "save his soul alive"! From what? Evidently from a death that would not admit of his soul being alive. Could all ideas of the destiny of the wicked be expunged from the minds of all men, and the present revelation of God be produced in this enlightened age, in my opinion not one out of a million would have the shadow of a doubt on this subject; the universal concession would be, the enemies of God, in the final judgment, would be burned up—should become, as the prophet declares, "as though they had not been."

Verse 32: "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live." It must be, beyond a question to all, that the death here mentioned means the second death, and the life mentioned means the resurrected life. It is simply absurd to say that God is unwilling that men should pass through temporal or natural death when his veracity is pledged for it. Nor did he exhort men to turn from any course of life to avoid the fulfilment of his pledge that man should die; but to turn from their sins, which were committed against the purchased life, that the forfeiture of this life might be canceled, and they enjoy the resurrected life illimitably. It would be disparaging to the character of God, to say he had a disregard for his faithfulness, which would be the case if he should be understood to say he was unwilling that man should undergo natural death. But it is perfectly reasonable that God should be willing to destroy his enemies, who would not be saved, but were resolved to

continue their rebellion, though he would prefer them to turn and live.

The same sentiment, for emphasis, is repeated in 33 : 11 ; and he here confirms it with an oath : “ As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live. Turn ye ! turn ye from your evil ways, and live ; for why will ye die, O house of Israel ? ” Here it is under the most solemn oath of the Almighty, that the wicked are not immortal. When he could swear by no greater, he swears by himself : “ As I live, saith the Lord, I have no pleasure in the death ” (the second death) “ of him that dieth ; ” but that the wicked turn from his wicked way, and live eternally. When God condescends to confirm his truth by a solemn oath, feeble man should fear to contradict it.

33 : 13 : “ When I say to the righteous that he shall surely live : if he trusts to his own righteousness, and commits iniquity, all his righteousness shall not be remembered ; but for iniquity that he hath committed, he shall die for it. ” Now, it is God’s truth that men do not die a natural death in consequence of individual sins ; nor do men die the second death, which occurs after the resurrection, on account of original sin. Natural death is the consequence of Adam’s sin ; the second death is the consequence of men’s individual sins. Each death would prove eternal without an antidote. From the first man has a resurrection, through the death and resurrection of Jesus ; from the second there is no resurrection, because there is no sacrifice

promised for it. The one death becomes temporal, or for a time, through the mediation ; the other remains eternal in the absence of an antidote. How easy is it to comprehend man's probation for immortality ! If he complies with God's terms, he will be immortal in the resurrection ; if he does not, he will die in the judgment-day, and not be immortal. There is no use of quibbling : this death is the loss of life—an eternal loss of life or conscious being. If this life is not conscious being, no man can prove from God's word that even the righteous have immortality or eternal life. It would be exceedingly strange, if the term life here did not mean the same as life elsewhere. If it means conscious existence in one place, it does in another. Then it is certain from God's word that the sinner finally will lose all conscious being forever, and so is not immortal.

That the arch-fiend of perdition first preached the immortality of the sinner in Eden can not be truthfully denied. That it was this falsehood which swept innocence from this fair heritage of man, and produced a universal harvest of woe for the human race, and that now so obscures the way of life that millions of the strongest-minded men on earth to-day are induced to walk in the way to death, there can not be a question. God's designs are so obscured, his word perverted, his truth falsified, his ways rendered so inharmonious with himself, and so unjustified, too, in the sight of man, by this Satanic, God-defaming doctrine, that reflecting men become bewildered, and are made content to wander in the mazes of error, and, as they say, trust for the sequel

in the love and mercy of God whom they can not understand. O ye, who thus pervert the truth, and hedge up the way to life ; who will not go into the kingdom yourselves, nor suffer others who are entering to go in, I lift a warning voice that you cease to invite the wrath of God. Let God's word convey its own manifest meaning, and his blessed truth have its legitimate effect ! Allow the all-wise Being to be truthful, and the devil to be what he is—the father of lies.

Verses 14, 15 : “ Again, when I say to the wicked, Thou shalt surely die : if he turn from his sin, and do that which is lawful and right : if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity, he shall surely live : he shall not die.” Think you God intended to say that he would avoid natural death, which he had positively said he would undergo if he sinned ? God does not contradict himself. “ His ways are equal.” He meant he should live eternally—that the second death should have no power over his life ; it should be perpetual. “ He shall not die ;” he shall not lose his life, his consciousness of being in death—the second death—the death that would be eternal. If this is God's word, let no man treat it irreverently or with contempt. It is God's word ; and it teaches no less the eternal loss of conscious being to the sinner than it does the eternal life of the righteous. That it teaches both in the most unequivocal manner there can not be a doubt. The only mysterious thing in the premises is, that good men should be so deluded by the adversary as to think it teaches any thing else.



Malachi 4 : 1 : " For, behold, the day cometh that shall burn as an oven : and all the proud, yea, all that do wickedly, shall be stubble ; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." The only means the advocates for an immortality of the wicked have to evade this Scripture is, to refer it to the destruction of Jerusalem. Nothing can be more preposterous. There is not the slightest evidence to justify such a course, nor is there the least reason for so doing but to sustain an adopted and fallacious creed. As well might it be said to refer to the destruction of the antediluvians ! There is not the slightest reason indicated in the context for such a reference. Yet that must be determined upon to save the Satanic sentiment, the wicked are immortal : " Thou shalt not surely die." The event here mentioned has not and can not possibly take place before " the fires of the last day, and the perdition of ungodly men ;" else men will be twice consumed or burned up as the punishment for the sins of a single life. " Behold ! the day cometh"—a special, particular day, " that shall burn as an oven"—the day shall burn as an oven. What day like this did Jerusalem ever see ? She did indeed see a time when her streets were consumed and destroyed by fire ; but were all the proud, yea, all the wicked there, to share her demolition ? Did the proud Roman pass away with her flames ?

Were the antediluvians there, and the untold millions who preceded and succeeded her there, to smoulder in the fires that swept away that renowned city? How absurd. Is it less absurd to say this Scripture refers to Jerusalem? Not all that were in the city were destroyed, let alone the destroyers. Multitudes were reserved as captives to grace the conqueror's triumph. Yet that day shall burn as an oven on this spacious earth; and all the proud, yea, all that do wickedly, shall be stubble. Sinners of every kind and grade, of every clime, of every age, and under every circumstance, shall be stubble; and that day that cometh shall burn them up, saith the Lord of hosts; notwithstanding the declaration of the devil and the learned deluded, who say, "Thou shalt not surely die;" Thou art immortal—"shall burn them up, that it shall leave them neither root nor branch," neither in this earth, nor in hell, nor in the new earth: not a vestige left of the wicked, in heaven, earth, or hell; for that day shall burn them up, saith the Lord of hosts. I ask my opponents, and every reader, if God wished to reveal to mankind that in the final judgment he would destroy all those who were in opposition to his government, what language could be used more appropriate and positive than that used by Malachi in this announcement? Yet men will audaciously attempt to change the truth of God into a lie. I really tremble in view of such wanton, uncalled-for sacrilege. The wise man says, Proverbs 14 : 12 : "There is a way which seemeth right unto a man, but the end thereof are the ways of death." I Cor. 10 : 12 : "Wherefore,

let him that thinketh he standeth take heed lest he fall."

It is no small thing to charge God with bringing into being untold millions of human creatures with a sinful nature, and under very unfavorable circumstances for the acceptance of salvation through Christ, and then, for the sins of this mortal life, hold them in eternal, conscious writhings in a lake of fire and brimstone! A cruelty no language can express; an injustice of which no lawgiver could be guilty; a suffering no crime or crimes in the universe could justify; an ordeal beyond the possibility of endurance; a lie only becoming the devil; a sacrilege meriting nothing less than extinction, and that eternal!

Should a man stand up for the honor of a friend? Should not the creature stand up for the honor of his Maker? What son, worthy of the name, ever listened to the defamation of an affectionate and considerate parent with complacency? Shall a child of God listen to, and that without rebuke, the charge that his heavenly Father, the God of wisdom, justice, love, and mercy, will hold the greater part of his intelligent human creatures in eternal sufferings, which neither language nor the eternity which he inhabits can even faintly describe? I have no language to express my horror and indignation of such a creed. It is the soul of defamation, and that, too, of infinite purity and love. It would seem that the very fumes of hell were too pure to vibrate a sound, a sentiment so foul, so fallacious, so sacrilegious. Yet men professing godliness smile complacently on the theme, and glory in their fond anticipations of the eternal,

indescribable sufferings of their fellows and their friends in the eternal abyss of woe! Who is more fit for this terrible doom than the thoughtful, deliberate advocate of this uncalled-for libel? Of all the wonders in the entire universe of God, there is not one which will equal this, that the intelligence of earth should be so moulded, fashioned, and systematized, by the arch foe of God and man, to malign the Most High! To charge God, who "so loved the world that he gave his only-begotten Son to die, that whosoever believeth on him might not perish"—might not become extinct—"but have everlasting life;" I say, to charge God with forgetting the love which prompted such a sacrifice to save man from extinction, and then to imbibe such an eternal implacability and revenge as to hold these same creatures in eternal conscious misery, is too horrible to contemplate, let alone to fold in our credence. It is the very essence of falsehood, the embodiment of error and purest extract of impiety. Love is the Christian's life—sympathy for human suffering is the twin sister of Christian love. They are inseparable. Doubtful, indeed, if not positively wrong, is any disposition, sentiment, or belief, which has the least tendency to undermine the one or destroy the other. Satan's cruel designs are quite far advanced when he succeeds in drawing across the smiling face of love the faintest trace of suspicion or want of sympathy. But when this suspicion of the love, goodness, and mercy of God, which his word says endureth forever, advances to charges of cruelty, malice, and revenge in the divine character, and renders the sympathies of a god-like nature imper-

vious to human woes, supposed to be indescribable and unending, his fiendish designs would seem quite nearly accomplished. The pure Christian spirit will readily appreciate this sentiment, while a professed Christian life, tinctured with pride and not fully imbued with love, might treat it very indifferently; yet the truth remains unimpaired—nothing impure or unholy shall ever enter into the kingdom of God. The advice of wisdom is, consider cautiously, but never embrace, that which has a tendency to diminish our confidence in God, our love for his attributes or our sympathies for his creatures. An eternal scene of misery ever witnessed by the pure would have a singular tendency to familiarize ourselves with suffering, impair our affection, and diminish our sympathetic nature. Thus we would ever approximate the principle of evil, and somewhere in the annals of futurity we would find ourselves in affinity with the destroyer. This would be the natural tendency and inevitable consequence of an association with the idea that the wicked were immortal in their sin and misery.

No one is justified in cherishing such a belief, unless it should be set forth in the clearest and most indubitable manner, on the pages of divine revelation. This is not only not done, but there is not the least semblance of it. On the contrary, the destruction of the enemies of God is set forth in the strongest and most positive manner, again and again, that language can possibly convey it. No truth, in the whole scope of revelation, is more fully and manifestly revealed than the final destruction of the finally impenitent.

If it were possible to make this Scripture refer to the destruction of Jerusalem, I would despair of having any power of preventing the infidel from expunging from the word of God all evidence of any future for the human family. We should be careful how we treat the word of life, lest we find our feet stepping in the paths of error and in the walks of death. To turn such passages as this over to temporal devastations and judgments, it would not be difficult to prove that, from the account of the origin of the world to Christ, we had no revelation of a future existence for our race. The infidel taunt, that the Old Testament Scriptures were silent on the destiny of man, would be verified. Thus we can understand to what straits a fallacious theory will drive men. I would say to all skeptics, and my deluded brethren, God has not been wanting in giving us a clear and sufficient revelation of man's future destiny. The evidence of the immortality of the righteous, in the resurrection, and the destruction or non-immortality of the wicked, is abundant in the Old and New Testaments. No one need fear or doubt.

Malachi 4: 2, 3: "But unto you who fear my name shall the Sun of Righteousness arise, with healing in her wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts." When has this pledge been realized by those who feared the Lord? It has not and can not until the day arrives mentioned in the former verse, which shall burn as an oven, and which shall

burn up the wicked, so that there shall not be left of them root or branch. The promise is, that at that time, when the wicked are burned up, they will be reduced to ashes ; and it will be a necessary consequence, if the righteous inhabit the new earth, that they will walk upon their ashes. This prophecy will be realized when the righteous are immortal and the Saviour's promise is fulfilled, "The meek shall inherit the earth."

While the Scriptures are so uniform and clear that the enemies of God are not immortal, why will men seek to evade it and embrace the doctrine of eternal, conscious misery?—a doctrine so replete with direful consequences, so opposite to reason, philosophy, and revelation ; so insulting to the divine attributes, and so repugnant to the finer sensibilities of our nature ; so abhorrent to all ideas of justice, mercy, and love.

Having passed through the Old Testament, in our review, and noticed each allusion to the destiny of the wicked, we will now commence a review of the New, and carefully bring before the reader every passage contained in it which relates to the destiny of man, and I have no fears that the different dispensations will not harmonize with each other on this subject, as they do on every other. It would be a strange anomaly should a product of infinite wisdom want harmony in its entirety, let alone in its parts. Whatever idea can be judiciously gleaned from the Old Testament Scriptures, on the question of man's futurity, must necessarily be had from the New, provided both are revelations from God. We will first notice what John the Baptist taught on this subject. His first allusion may be found in Matthew's gospel, 3 : 11, 12 : " I indeed baptize you with water unto repentance ; but he that cometh after me is mightier than I, whose shoes I am not worthy to loose ; he shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner ; but he will burn up the chaff with unquenchable fire." The import of this statement is not doubtful or ambiguous. It is true it is a figurative expression, but from this circumstance it is none the less certain and definite. It is an unequivocal, positive revelation of a grand and most important fact. By the figure of a husbandman, his thrashing-floor, his garner, and the



unquenchable fire, the wheat and the chaff, is represented the Creator, heaven, hell, man, and his destinies. No one need be at a loss in getting the true, intended lesson from this representation. Indeed, it would seem as though there could be no different views from the application of any part of this figure. The Redeemer God is the husbandman, the floor is the world, the garner is heaven or the future abode of the righteous, and the unquenchable fire is the receptacle of the wicked, the final place of retribution. The wheat is the righteous, and the chaff is the wicked, or finally impenitent. Some time in the administration of his affairs, which, unquestionably, is the final judgment, he, as it is represented, will gather the righteous into heaven ; but there being no place as an abode for the wicked, he will burn up the chaff, or the wicked, with unquenchable fire. How can any honest, reflecting mind, infer from this plain representation of truth, the immortality of the wicked ? There is a remarkable feature in this representation ; there is no receptacle for the sinner but a devouring fire ! and the expression is emphatic : He will burn up the chaff, or the wicked. Of any substance that is burned up, what is left but ashes ? Its identity is entirely lost. So it is with the wicked. The lesson here taught is, that one part of the human family, in the judgment, will be received into a place of eternal security ; the other will be burned up—become extinct. How can it then be said, with the least semblance of truth, that the wicked will have an endless, conscious being ? Who shall be believed, John the Baptist—the greatest of the prophets, sent and in-

spired by God—or those who boastingly and unblushingly proclaim the first teachings of the chief spirit of evil, “Thou shalt not surely die”? Is it not passing strange that the identical lie which introduced into our world such a universal deluge of human woe is still propagated, almost universally, by the most learned and, professedly, the most devoted to God? Christendom has not another wonder to equal it!

That there is no receptacle, or future state, for the finally impenitent, is set forth by the Baptist, as it is recorded by Luke 3 : 17—which contains the same statement, though in somewhat different phraseology—“Whose fan is in his hands, and he will thoroughly purge his floor, and will gather the wheat into his garner, (heaven,) but the chaff he will burn with fire unquenchable.” There is not the slightest intimation that the wicked are to abide forever. The statement is, the chaff, which represents the wicked, shall be burned. The statement that the fire is unquenchable, is the most positive assurance that the wicked will be consumed. It matters not whether this fire is eternal or not; the chaff, or the wicked, are burned up.

Again, there is nothing in the phrase, “unquenchable fire,” which indicates that the fire will burn eternally. It simply means that it can not be extinguished until the object upon which it preys is consumed or destroyed. Nor is it philosophical to suppose a substance to burn without being consumed. In all the realm of nature, there is not an article which can burn without being corroded or wasted away. Every fire, however produced, is only kept in being by the

decay or consumption of the fuel supplied. To burn, simply means to eat up, consume by heat or caloric. Then if it is expressly stated, in God's word, that the wicked will finally burn up, how dare any one, having any reverence for these Scriptures, contradict it, and affirm that the same wicked persons live forever—are immortal?

Lest the captious might not readily accept the above statement or argument, I will venture to give an illustration. Suppose a house to be enveloped in flames, and it is considered beyond the power of man to extinguish the fire and save the building; and the owner cries out, Save my furniture and valuables, for the fire can not be extinguished; it is unquenchable. Would any one be at a loss to understand him? Think you any one who heard the announcement would consider him to have said his house would burn eternally? If no such construction would be given to such an expression, under such circumstances, why should any Bible reader suppose the wicked will live eternally in a lake of fire, because it is said they shall be burned in a fire unquenchable? Yet there are multitudes who are so dull or reckless as to quote this very declaration of the Baptist as proof of the immortality of the unholy. How absurd! how preposterous! Its absurdity is only equaled by the confident avowal of a belief in this doctrine, when no stronger proof can be deduced from God's word to sustain it.

St. John, in his gospel, first chapter, 29th verse, records another declaration of the Baptist, which most manifestly represents the wicked not immortal: "The

next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!" This is a grand, sublime truth; but, oh! how few there are who apprehend and realize the same. There is no limitation to this announcement: "He taketh away the sin"—the entire sin of the entire world—by his mercy or by his judgment. 1 John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Also Daniel 9:24: "Seventy weeks are determined upon thy people and upon thy holy city to finish the transgression," (evidently original sin,) "and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Thus we see, by Daniel, Jesus took away our guilt for Adam's sin—"made an end" of it—and will "make an end of" all human transgressions. This is the prophecy. St. John says Jesus "is faithful and just to forgive us our sins, if we confess them." Then how can this Scripture be fulfilled, if sins are not confessed, unless they are destroyed in the judgment—in the fires of the last day? for it expressly says Jesus will make an end of sins. Clearly, all sins. Then if there is to be an end of all sins, will not the sinner—who will not confess and repent of his sins, if he is not destroyed with them—be absolved from them, and be admitted into heaven? Which of these will the advocate for the immortality of the wicked take? If the sinner is immortal, as the word of God is true, he will be eternally happy. If he is not immortal, the Scriptures will be verified, and

he destroyed with his sins in the fires of the last day. There is no possibility of evading this question. I say, which will you continue to believe and proclaim, "Thou shalt surely die," if disobedient, or "Thou shalt not surely die," if you transgress? thou shalt surely be immortal. If you affirm the finally impenitent are immortal, do you not confess yourself a Universalist, a restorationist? Nay, more; do you not charge God with inconsistency, by saying that he will permit man to sin in his volition, and save him without his volition? Do you not understand that, if man can be saved without his consent, which the sinner is, if immortal, he could have been prevented from sinning, notwithstanding his power of choice?

If you still adhere to the doctrine of the immortality of the sinner, do you not virtually, yes, positively, aver that the announcement of the Baptist is untrue when he exclaims, "Behold the Lamb of God which taketh away the sin of the world"? If he announced the truth, will not Jesus take away the sin of the entire world? If he does, will not all sinners be absolved from their transgressions, if immortal? If absolved, will they not be pure, happy saints? If your theory is true, is not the declaration of the Baptist false? How are you to reconcile this difficulty? If your theory is true, Universalism is true, and God saves the sinner contrary to his wishes, notwithstanding his declaration, "Ye will not come unto me that you may have life;" and thus contradicts himself. If the Baptist proclaims the truth, then the wicked are not immortal; or if immortal, the doctrine of Universalism is true. But allowing the fallacy of the

doctrine of Universalism, and also the immortality of the wicked, according to the announcement of the Baptist, the destruction of the wicked, or their entire loss of being, is necessary, is inevitable.

Thus we see that in all the recorded teachings of John the Baptist there is not the least intimation of an immortality for the wicked, but, on the contrary, he taught in the most positive and clearest manner their extinction; that they would be burned up, that "Jesus would take away the sin of the world," and is found in perfect harmony with the writers of the old Scriptures on this subject.

Next we will examine the teachings of our Saviour as to this point. The first allusion he makes to the destiny of the wicked is in Matthew 5:13: "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Men here are addressed under the figure of salt; all understand the saving influence of salt, and its value when possessed of this virtue. But when this desirable property is gone or lost, all are equally aware of its inutility, its utter worthlessness, but to be trodden under foot of men. How perfectly consonant is this idea with "They shall be burned up;" "They shall be ashes under the soles of the righteous' feet." What a perfect agreement this in the teachings of the prophet of the Old Testament and of the prophet of the New, with the teachings of the Saviour himself. Is it not the height of blasphemy even to imagine that they have leagued together to deceive? And how can you avoid this inference if, after their clearness and agreement in teaching, it should be a fact that the wicked were immortal? Is it not the clear teachings of the Saviour in this first lesson on this subject that the finally impenitent are entirely worthless; will be cast out to be trodden under foot of men? Can any honest inquirer for truth infer from this expression any idea of immortality for those who are represent-

ed so entirely worthless? Is not the positive teaching entire extinction?

The next reference to this subject of our Saviour will be found in this same memorable Sermon on the Mount, Matthew 7: 13, 14: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." This figurative manner of teaching by our Saviour is quite general; and there seems to be a necessity for it. It is not only difficult, but, sometimes at least, impossible to convey definite ideas of things that are not, but by the representation of things that are. Hence this metaphor is introduced to convey a just idea of man's condition, candidature, and destiny—a journey. By this we are taught that there are two general thoroughfares for the human family through this probationary life. The entrance to one thoroughfare is said to be strait, difficult of entrance, from many unnecessary incumbrances; and for these, but few are said to travel in the narrow way. The other is represented as a broad way, having a wide entrance, admitting any without any preparation; and from its easy entrance and its independent thoroughfare many, the multitude, walk therein. Every member of the human family, arriving at the age of accountability, chooses one or the other of these ways. And here let it be especially observed, that the one ends in life, or protracted existence; the other in death, or loss of being. Antecedent to man's dereliction, the way to immortality



was by the way of obedience. There were no obstructions in the way to prevent his free approach to the true life, which alone had virtue to give a perpetuity of being, while obedient. Having made a forfeiture of life, man was driven from Eden, where grew the life-bearing tree, and every avenue of approach to the tree of life was barred. In this condition man must have lost forever his being, had it not been for the promise of a Mediator, who in the future was to be the only source of life. Man's access to the present source of life is not exactly on the same conditions that his approach formerly was to the tree of life in Eden. Before his fall, his free approach to the tree of life presupposed simply such confidence in his Creator as prompted obedience; since his banishment from Paradise man's every approach to the fountain of life presupposes a filial fear coupled with confidence, which prompts a full confession of and a genuine sorrow for every act of disobedience to God. These are the terms of salvation from sin and death through the mediation of Our Lord and Saviour, Jesus Christ. Those who do not comply with these terms, the Saviour says, walk in the broad, frequented way, which he says leads to and ends in death or destruction. Who can be considered so competent to teach the truth as the Saviour? Who better understood the use of terms than he? His statement is, that many walk in the broad way, and that way ends in destruction. There is not the smallest indication that this destruction means any thing else but entire destruction or loss of being. Is it not wicked to give it any other construction? Then is

it not positive that Christ taught the utter loss of being, the non-immortality of the wicked? It is a wanton assumption, an absolute perversion of language, and the positive turning of the truth into a lie, to say this word destruction means simply loss of happiness. The infidel has just as good a right to affirm that it should be rendered the loss of misery. With such licenses what may not the word of God be made to teach? The true exegesis of this passage is, that this broad road ended in the entire destruction or extinction of those who walked therein. With this declaration of our Lord and Saviour, how can any man of thought or honesty believe the wicked will live eternally, are immortal?

The next mention of this subject is in Matthew 7:15-20: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits; do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire." Can any one fail to understand what truth is intended to be conveyed by this scripture? It was evidently intended to guard the people against false teachers. As a tree is known by its fruit, so men are known by their influence; as a tree bearing bad fruit is cut down and cast into the fire, so are men of evil influence. It would be doing great injustice to the figure to apply this cutting down and

casting into the fire to the death of this mortal life. For the good and the bad come alike to this. In this respect there is no distinction. In this figure only the corrupt trees are cut down and thrown into the fire. The good are permitted to live; are not cut down at all. This figure, then, conveys us to a scene where its application is natural. At the judgment these two classes of men meet. The good live perpetually; the corrupt are cut down and cast into the lake of fire to be consumed, which is the second death. How natural, how consistent, how significant this application and construction! As such, how forcible the teaching that the wicked have not an eternal life?

Our Saviour again alludes to this question, in the same discourse—Matthew 7 : 24–28: “Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it.” How can any one with common sense and common honesty mistake the lesson here taught. The two classes of the human family are here represented: the considerate, the inconsiderate, the wise and the foolish, the righteous and the ungodly. The one class build upon a rock, which is

Christ; the other class build upon the sand. The wise are eternally secure, being on a foundation that is abiding; and the foolish are swept away in the Almighty's deluge of wrath, having no foundation for being. What mind can be so lost to the force of language and the beauty and application of metaphors as to derive, from this passage, the intimation for an immortality to the wicked? This is a scene in the judgment, and the wicked are swept away in a deluge of wrath. Does our Saviour indicate any restoration or continuation of being, to the wicked, while he so clearly assures the eternal security of the good?

The next reference to this subject, by our Saviour, is in Matthew 10: 28: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." This saying of our Lord appears to me to be a complete refutation of the argument, chiefly relied upon by some, to prove the immortality of the soul, from its being "immaterial, therefore indestructible—therefore immortal." Such theorists, or logicians, are necessitated to prove the truthfulness of the first two propositions, beyond a rational doubt, before they are logically permitted to infer the third. Either one of these, shown to be untrue, vitiates the entire argument. No one can deny these premises. Does not our Saviour say, in the plainest terms, that the second proposition is not true—which is, the soul is indestructible? Does he not say that God is able to destroy soul and body in hell? Then, if the soul can be destroyed, it evidently is not indestructible; therefore not necessarily immortal. So the soul is

not proven to be immortal, and Mr. Drew's attenuated sophistry vanishes with a touch. As no one can doubt our Lord's declaration, that man can kill the body, so no man can rationally doubt that God can kill body and soul in hell. And I do not see how any true believer in God's word can believe that he will not destroy all the souls of the finally impenitent after the judgment. Irreverent, indeed, must be that individual who will affirm that the Saviour will appeal to man's fears, when there is no foundation for them. He meant all he said when he warned the people to fear God, who is able to destroy soul and body in hell. This declaration of our blessed Redeemer should forever settle this question, and be sufficient proof that the soul of the wicked is not immortal.

The next mention of this subject is in Matthew 10: 39: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." The true import of this passage is positively fatal to the idea of man's immortality. Though paradoxical, it is not obscure, nor is it ambiguous. This truth was given by Christ to his disciples, when both he and they were liable to become martyrs; and what truth could have been more seasonable and encouraging at that juncture? The true exegesis is, "He that findeth his life," that is, avoids natural death by swerving from or betraying the truth, "shall lose it." Lose what? Not his natural or probationary life, for that he saves by his unfaithfulness or treachery. Then what does he lose by his cowardice? Evidently his resurrected life. Then is it not evident from this course he saves or retains this present, conscious life,

but loses his future, resurrected, conscious life? If he loses his resurrected life, what is it but the second death? From the first or natural death, he had a resurrection, through the sacrifice of the Son of God; but from the second there is no resurrection; "for there is no more sacrifice for sin." Hence it is absolutely certain that the wicked are not immortal. "And he that loseth his life for my sake"—that is, loses his natural or probationary life, through his integrity, or, "for the sake of Christ—shall find it." When? Evidently not in this world, but in the resurrection; and the Christian's resurrected life is not exposed to the second death, therefore it will be eternal, or an immortality. How plain, how sublimely beautiful, is this truth! He that saves his natural life, through treachery and impiety, shall lose forever his purchased, resurrected life; but he that loses his natural life through his integrity, for Christ's sake, shall find his purchased, resurrected life, and enjoy it forever. This is the declaration of our Lord and Saviour Jesus Christ, that the righteous, in the resurrection, shall be immortal; but the finally impenitent, having forfeited the resurrected life, shall lose it eternally—become extinct. With this Scripture before the mind of the Christian, how dare he contradict his Saviour, and declare that the wicked are immortal?

In Matthew 13 : 30, our Saviour alludes again to the destiny of man: "Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." If there could be any thing

obscure in this Scripture, it is perfectly explained by the Saviour in verses 36 to 43 of the same chapter. Said the disciples, "Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of Man shall send forth his angels; and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." It is impossible to reveal the immortality of the righteous and the everlasting extinction of the unholy in a clearer manner than it is done in this parable. The two classes of the human family—the righteous and the unrighteous—are represented by the wheat and the tares growing together in the husbandman's field. Both classes are permitted to grow together until the judgment. Then they are separated; the righteous receive eternal life, or immortality; the wicked fall into eternal death, or extinction. This is the testimony of Jesus. The declaration of the adversary is, "Thou shalt not surely die." The wicked are immortal. With this clear, positive revelation from the blessed lips of our Redeemer, does it not seem discrediting to a Christian to ask

him which he will accept and believe? As discreditable as this may appear, the great mass of Christians of this day accept, believe, and publish the declaration of the chief spirit of evil as true, and ignore the revelation of the Most High. And for this humble exposition of the Bible theory of man's destiny we anticipate being misrepresented, maligned, and anathematized by those whose creed would be prevalent and everlasting love, mercy, and justice. If the credulous Roman Catholic for his bowing down adoringly before the image of Christ, his cross, and his mother, is likely to miss of heaven, what hope can there be for him who will charge his Maker and Redeemer as possessed of eternal hate, malice, and injustice? Ye men of learning, thought, and of the nineteenth century of Christendom, I ask, Is not God's glory tarnished—yea, blasphemed—by your credence and avowal that the righteous God will hold the majority of his intelligent creatures, of the human family, in torments unending and indescribable, in a lake of fire and brimstone? I am content to leave you with your conscience and your Judge. The Judge of all the earth will do right. Christ says the wicked, in the judgment, will be burned up.

The next mention of this subject will be found in Matthew 13: 47-51: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. Which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be in the end of the world; the angels shall come forth and sever the wicked from among the just; and shall



cast them into a furnace of fire ; there shall be wailing and gnashing of teeth." Let me ask the candid, what idea should be drawn from this expression, " in the end of the world " God will cast the wicked away ? Is it immortality in sin or extinction of being ? Would it not be decided by every one uneducated on this subject that it was loss of being ? But the explanation given by the Saviour of this parable settles the question. For in the end of the world the wicked shall be cast into a furnace of fire, and there shall be wailing and gnashing of teeth. The favorer of immortality for the wicked says this does not favor extinction. Now, is that true or untrue ? There is no intimation that they are ever taken out of this furnace. The very fact that they wail and gnash their teeth is positive evidence that the fire takes effect upon them, and they are being consumed. If they were not being consumed, or wasting away, they would not be in misery. If they waste away, however slowly, in time they will come to naught. How perfectly in harmony is this with the announcement in Psalm 37 : 20 : " But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs ; they shall consume ; into smoke shall they consume away." Any one conversant with the Jewish sacrifices could well understand how the wicked could come to naught when they are compared to the fat of lambs. This is Bible, whether men now receive it or not. After Jesus had declared these truths to the multitude, he asks them, " Have you understood all these things ? " The reply was, they had. Think you they had inferred from his

teaching that the wicked would be forever consuming, and be never consumed? Folly in the extreme. No they could have inferred nothing of the kind for the wicked but consumption, destruction, extinction.

Again, in Matthew 15 : 13, our Saviour said, "Every plant which my heavenly Father hath not planted shall be rooted up." Can there be any doubt as to the truth here revealed? Should intelligent and honest minds differ as to the import of this scripture? In the entire universe God has not planted or cultivated a principle either inimical to his government or dishonoring to himself. An enemy has sown broadcast the principle of evil, with all its multifarious sins; and what is the pledge of our Lord and Saviour? "Every plant which my heavenly Father has not planted shall be rooted up." Glorious, blessed promise—shall be rooted up. Where? In God's entire domain. How simple, how unjust to limit it, if God has not, to this terrestrial globe, should noxious plants in other spheres be planted. Every plant here or elsewhere, which grows to the dishonor of the universal Sovereign, shall be rooted up; not simply pulled, but rooted up. Not a fibre shall be left which might reproduce itself. "Rooted up," never to be planted. Does not this convey an unavoidable idea of death, destruction, loss of vitality—when the plant derives its very life from the soil, and it is entirely extracted? When every allusion of God's word to the destiny of man so positively ignores the immortality of the wicked, how dare any man proclaim it?

The Saviour again resorts to this subject in

Matthew 16 : 25, 26 : "Whosoever will save his life shall lose it ; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul ? Or what shall a man give in exchange for his soul ?" The former part of this scripture has been quoted and commented upon heretofore ; upon the latter part we would make a remark. This is a significant question, "For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ?" To lose is to be dispossessed of any thing. The value of the soul can be estimated by the value or price paid for it, which was nothing short of the incarnation and death of the Son of God. In comparison with this, all other considerations dwindle into insignificance. The value of this mundane system is nothing. The price of the human soul's redemption is, beyond computation. But redemption from what ? From death, a death from which man had no promise of an antidote ; the loss of life, from which we have not the least evidence of a resuscitation ; a total extinction of being. The expression is clear and definite ; there is no price to recover the loss. It is extinction forever. The loss is of the soul ; the very thing of which we are inquiring, whether it be immortal or not immortal. And our Saviour says, in this scripture, it may be lost. Is he not competent to decide this question ? Will any confront him and affirm it can not be lost ? If it can be lost, it is not immortal ; and when it is lost, to say it is immortal, is simply absurd.

Matthew 18 : 11 : "For the Son of man is come

to save that which was lost." Lost by the sin of Adam. What was this loss? Evidently the loss of life. If this is true, the argument is at an end. Man is not immortal; for no being can be immortal that is liable to the loss of life. Should men affirm, as they do, that this loss by Adam's sin was simply the loss of purity and happiness, I ask, if this were true, would it not render the death of Jesus superfluous? Do not the Scriptures teach that Jesus died that man might live? The death of Jesus, was it the loss of happiness or the loss of life? Evidently the loss of life. Why? To save man from the loss of life or death which he had incurred by Adam's sin, by a resurrection therefrom. If Christ sacrificed his life that man might have a revivification or resurrection from his natural death, then the death to which man was amenable for Adam's disobedience was the loss of life, and not simply the loss of purity or happiness. If the loss of life in natural death would have been eternal without the death and resurrection of Jesus, how can the loss of life, in the second death, fail to be eternal, when there will be no death of the Son of God to give another life? Is not the death of the natural life the same as the death of the resurrected life? The one denominated the first, the other the second death; the one having an antidote in the Saviour, the other having no antidote.

Will any ask, did not St. Paul say, Ephesians 2 : 1, "And you hath he quickened, who were dead in trespasses and sins"? That is, dead while you were living. Yes, this is the apostle's language. Now, I would ask, Is this what is called spiritual death? If

so, we may understand what it means. The expression, "You hath he quickened, who were dead in trespasses and sins," can mean nothing more than that you, who had forfeited the purchased life by sin, and who were dead or exposed to the second death, hath he quickened, or made alive again, or reinvested with the purchased life by regeneration, or by pardon of sins has given a new justification to life. Then a spiritual death can mean no more and nothing less than a forfeiture of the purchased life while yet in a state of probation. This very much simplifies and makes intelligible what we mean by spiritual death. It means simply living in a state of condemnation to the second death, or living a life exposed to the second death, from which Jesus came to save us through repentance and faith, as well as from the power of natural death caused by the sin of Adam. A spiritual life then means the purchased life which is not forfeited, nor is in condemnation to the second death. This will prevent much confusion if embraced.

The parable of a king making a marriage feast for his son, is given to teach the destiny of the wicked. Matthew 22 : 12, 13 : "Then the king said to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth." My opponents may say this does not teach loss of being, or extinction. Let us see. The advocate for immortality will not confess himself a Universalist, and say that God will bring him out of this place. This man represents the wicked. Then, if they are immortal,

they will continue weeping and gnashing their teeth eternally. Does not the word of God positively deny this? Rev. 21 : 4, 5 : " And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write ; for those words are true and faithful." Then, is it not evident, that if the finally impenitent are not taken out of the lake of fire, where there will be weeping and gnashing of teeth, they are burned up, become extinct? if at this time, which is after the judgment, and after the purification of the earth by fire, " there shall be no more tears, nor sorrow, nor crying, nor pain." Is not this a positive affirmation that their weeping, sorrow, and pain cease forever? Then, if they are immortal, are they not happy? If they are not happy, according to God's word, are they not extinct?

## CHAPTER XXV.

### *The parable of the ten virgins, etc.*

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them :

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out.

9 But the wise answered, saying, Not so ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily, I say unto you, I know you not.

13 Watch therefore ; for ye know neither the day nor the hour wherein the Son of man cometh.

14 For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one ; to every man according to his several ability ; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.



28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee ?

40 And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels

42 For I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink

43 I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment : but the righteous into life eternal.

Matthew 25 : 41 : “ Then shall he say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” There is not the slightest intimation in this passage that the wicked will last forever ; even though the fire should be without end. But it is certain this fire will not last eternally ; for the Scriptures teach that “ the heavens and earth that now are, are reserved

unto the fires of the last day, and the perdition of ungodly men." What for? For purification; "to burn up the works of the devil." When this is done, we are promised "new heavens and a new earth in which dwelleth righteousness." It can not be expected that the new heavens and earth will be enveloped in these flames eternally. The new heavens and earth are the old heavens and earth purified by fire; hence these fires will cease forever when the works of the devil are burned up. Everlasting here means the same as it does when used with reference to the hills, which are said to be everlasting. It will last sufficiently long to burn up all the dross. This passage can not be made to teach unending misery. If it could be proven that the word everlasting here meant unending, it would only prove the wicked would be burned up in it.

We now come to the Scripture upon which our opponents chiefly rely for proof that the wicked are immortal in their sin and misery. But when it is carefully and candidly considered, I am confident it will be seen to teach no such doctrine; but, on the contrary, it will be found to teach, in the clearest manner, that the wicked will be finally destroyed. I confess it is somewhat singular that honest minds should imbibe entirely opposite views from a plain, unequivocal statement. This may be the result of education or prejudice. The controverted passage may be found in Matthew 26 : 46 : "And these shall go away into everlasting punishment, but the righteous into life eternal." We both agree that the word "these" represents the wicked, and that the words

everlasting and eternal, in this passage, mean the same thing—unending duration ; both being translated from the same word in the Greek. Thus far there is no disagreement between us. Some may be ready to say, then there can be no different construction. But there can be and is ; though, I admit, there should not be any. My opponents say it teaches most clearly the immortality of the wicked ; and I say it teaches most positively the wicked are not immortal. Laying aside all prejudice, let us consider this revelation with candor. “These,” the wicked, “shall go away into everlasting punishment.” In this sentence, what word does the adjective everlasting qualify ? Evidently the word punishment. Then it is the punishment that is said to be everlasting, and not these, or the wicked. Then if the punishment of the wicked is said to be everlasting, we have only to ascertain the Bible meaning of the word punishment as it is used with reference to the wicked, to understand their destiny ; whether it be everlasting life in misery, or whether it be everlasting destruction, death, or loss of life. Now, if the Bible will define the meaning of the word punishment, which is said to be everlasting, we shall have this question settled, and understand the true destiny of the finally impenitent. 2 Thess. 1 : 6-9 : “Seeing it is a righteous thing with God to recompense tribulation to them that trouble you ; and to you that are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and be admired in all them that believe." "Who shall be punished." What with? Hear the definition of punishment: "with everlasting destruction." Then it is clear that the punishment of the wicked, which is here defined to be destruction, is everlasting, and not the wicked themselves. Now, is it not evident from these Scriptures that the destiny of the wicked is everlasting destruction, and not everlasting life? The destruction of the wicked is of the same duration as the life of the righteous, which is everlasting. The one everlasting nonentity, the other everlasting life or immortality.

But it is asserted that there is no punishment where there is no consciousness. This evidently is not true. If God asserts that the extinction, unconsciousness, or destruction of the wicked, is punishment, it should be deemed sufficient, though the wisdom of the supposed wise aver to the contrary. So I leave it to the candor and common sense of every reader, if this acknowledged strongest proof in the Bible for the immortality of the wicked does not turn itself against this libel on the Creator, and give the most irrefragable testimony that God has not brought into being untold millions of rational creatures, to punish them with the most inconceivable tortures during his entire sovereignty over the universe.

Mark records a declaration of our Saviour with reference to this subject, which is not mentioned in Matthew's gospel. It is found in chapter 9, verse 44: "Where their worm dieth not, and the fire is not quenched." This expression, without doubt, was designed to be a clear revelation of the destiny of the wicked; and it is another passage on which the favorers of the immortality of the unholy principally rely for the proof of their theory. But when examined carefully with an eye to the truth and the circumstances attending its utterance, I am confident it will manifest an entirely different idea or doctrine. Prejudice or sophistry should have no part in forming a belief in God's word. Let us look at this declaration as we shall wish we had, when all sophistry and error shall be seen as such. Christ is teaching in his usual way, using familiar metaphors to convey grand and important truths, thus not only making them impressive, but bringing them to the comprehension of very inferior intellects. If our Saviour wished to convey the grand, sublime idea of an eternal conscious being, think you that he would have chosen two of the frailest things in nature to represent this truth? Of all the things with which we are acquainted, what is more frail or short-lived than the worm or fire? The gentlest touch will crush the one, and the smallest quantity of water will quench the other. These metaphors could not be made to convey the sublime idea of immortality, of eternal

being. Nor can Christ be understood as doing this, without the greatest injustice to truth and murderous violence to language. In his word, we find he takes, from every department of nature, animate and inanimate, objects to convey and illustrate his views. Here, to define and manifest in the clearest possible manner the destiny of the wicked, so transient and sure to pass away, he uses these ephemeral objects. To understand and appreciate our Saviour's beautiful illustration of the sinner's futurity, the thoughtful, observing individual needs only to walk through his nursery or orchard. Amid the thriftiness and verdure of the scene, he will likely discover one or more of his trees giving symptoms of decay; the foliage becoming shriveled and prematurely seared. He inquires for the cause; the soil and surroundings seem as favorable for this as for its fellows. But on closer examination, he discovers traces of the destroyer. Near the ground, the borer has commenced his depredations upon the body of the tree. Silently, slowly, but surely, the worm is eating his way to the heart. If the worm is not extracted or destroyed, what will be the result? The tree will surely die. If the worm is not suffered to live, but is destroyed, what will be the result? The tree will live. Do you not see the beauty, the applicability of the figure, the certainty and the force of the lesson? That as surely as the tree will die, if the worm lives, so surely will the sinner perish, die, be destroyed; for he goes where God says the worm dies not. Do you not see in the certainty of the worm's living is the certainty of the tree's dy-

ing? From this illustration, do you not understand that Christ taught the positive certainty of the destruction of the finally impenitent? in that he said they should go where their destroyer should not die till they were destroyed? Nothing can be more beautiful, expressive, definite, and positive. But how is it as to the other symbol, fire? The same idea is manifested with equal clearness and impressiveness. "And the fire is not quenched." Suppose a house on fire; the neighbors rush to the rescue, with pails and water, and commence vigorously the attempt to extinguish the flames. The occupant, understanding its arrangement and structure, is confident the flames can not be arrested, and desirous of saving his furniture, cries out, "The fire can not be extinguished; it is unquenchable; carry forth whatever is movable!" What idea, think you, do the neighbors get from this earnest statement? Would any common-sense man understand him to say the fire would burn eternally? What folly to suppose it! They would, without mistake, take his true meaning. The house must burn up, without the possibility of saving it. I ask every candid reader, Does the Saviour speak with any less distinctness? Does he any more than assure the utter consumption of the wicked by the expression, "The fire will not be quenched," will not be extinguished until the object shall be attained, the burning up of all the work of the devil? Is it not passing strange that learned men will so mutilate this beautiful and expressive declaration of our Lord, so as to make it convey the horrible doctrine of an everlasting life in sin, rebel-



lion, and misery? Thus charging the Sovereign Ruler of the universe with such a course of conduct toward his intelligent creatures as would shame even the prince of the power of the air. I would inquire whether every intelligent, candid reader of this passage should not give it the easy, consistent, legitimate, and philosophical construction we attach to it? Does it not teach in the most positive manner the utter extinction of the ungodly? Nothing appears more astounding than that men will imbibe and teach the immortality of the sinner, as though it came from the Scriptures, when not an intimation of it can be found within the folds of the Bible. May God pity the obtuseness, obscurity, and blindness of such minds!

St. Luke in 9 : 25, records a saying of our Lord in somewhat different language from that used by St. Matthew, which greatly intensifies the view we took of it there. The phraseology is this : "For what is a man advantaged if he gain the whole world, and lose himself, or be a castaway?" This declaration of our Saviour, it would seem, would be sufficient, without any other, to put this question at rest. The advocate for immortality says the sinner only loses his happiness, his purity, his heaven. Christ says he loses all these, and much more. He loses himself. Man receives from his Creator his body, his life, his soul ; and it takes all these to constitute him a man, a living soul, or himself. Then, to lose himself, does he not lose his life, soul, and body ? How can he be said to be immortal, "and be a castaway" ? What is worthy to be called "a castaway" ? Common sense says any thing that is considered, and is, in fact, worthless. In this case, worthless to whom ? Not to the reader, nor to myself, nor to any other man ; but worthless to God, his Creator. It would not be strange if we, in our limited view of things, should retain in possession many things that were worthless, thinking they might be some time in the future of service. But when the all-wise God views a thing worthless, and casts it away, it will have no consideration from God or the good, and it can be expected to have no part of Omnipotent power to keep it in being. To be a castaway from God, and by God,

is an evident proof of extinction. If it is not, I ask, in the name of Him who said the wicked man "should lose himself and be a castaway," what language could convey the thought? The time of such ignorance God may wink at ; but now he commandeth all men to believe.

We find another allusion to this important subject in Luke 13 : 2-6, which is not recorded by Matthew or Mark : "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered these things? I tell you nay ; but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men who dwelt in Jerusalem? I tell you nay ; but except ye repent, ye shall all likewise perish." This evidently does not mean that all who would not repent should die violent deaths ; for they did not all thus die. Nor does it mean that they all should die natural deaths ; for that they would die, even did they repent. The righteous and the wicked alike pass this ordeal. The term perish refers to another event ; a scene beyond the present ; that after they have misimproved this probationary state, and not having availed themselves of the benefit of the atonement, they should fall into the second death, from which they shall have no resurrection. With a fair construction, this passage also teaches the wicked will finally be lost, will perish, be destroyed, and are not immortal. Having lost their virtue, having become hardened and incorrigible, worthless for any good, they are cast forth by their Creator, and fulfill the prophecy, " They shall be ashes un-

der the righteous' feet." Fearful doom ; yet it manifests wisdom, mercy, and justice.

We now come to the account of the rich man and Lazarus. It matters not whether we consider this as a parable or not. Its import is the same. It can not be considered as teaching the ultimate destiny of our race, for the whole scene was acted eighteen hundred years ago. It is evidently designed to teach, first, the Sadducees, that there was to be a future retribution. Second, that this present life was a probationary life, and that in it our character was formed which moulded our destiny. Third, that this destiny does not depend upon our being the descendants of Abraham ; nor did it depend upon affluence or influence ; but it did depend upon the moral conduct and character. Fourth, that after death there was no change of character ; "That as a tree falls so it would lie ;" "That there was no wisdom or device in the grave whither we were going." Fifth, that there would be in the judgment a final and eternal separation of the righteous from the wicked. The expression, "And in hell he lifted up his eyes, being in torment," does not represent the final doom of the sinner ; or, if it does, it can only be by the way of anticipation ; for this was while his brethren were living in this world, and the Bible expressly declares that the wicked do not enter upon their final doom until after the resurrection and judgment. Nor could this hell represent the fires of the last day unto which this present heaven and earth are reserved for purification ; and which will bring about the perdition of the ungodly ; for in this will the rich man, together with all the

enemies of God, have to receive their perdition or utter destruction. Hence we must conclude that this account of the rich man and Lazarus was not intended to teach the final destiny of man. And I would not have noticed it, had it not been for the fact that it had been so freely quoted for that purpose. This, I think, the candid reader will consider the true exegesis of the scripture.

Luke records another parable of our Lord which touches upon this subject, 19 : 11-28. It is so lengthy I will transcribe only so much of it as is necessary. "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow : wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury ? And he said unto them that stood by, Take from him the pound, and give to him that hath ten pounds. (And they say unto him, Lord, he hath ten pounds.) For I say unto you, that unto every one which hath shall be given ; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." This teaches us plain as any parable can teach that the impenitent and rebellious after the judgment lose their lives, their conscious being. What term can be used to express loss of life if this does not ?—"And slay them before me." When such a declaration comes directly from the mouth of our Saviour, what man can, without the greatest effrontery, declare that after

the judgment the wicked will not die? they are immortal? Did the devil say more to Eve? Nay, did he not say the same thing, "Thou shalt not surely die"—thou shalt be immortal? How dare men teach, for the doctrine of God, the doctrine of the devil? Every one will find in the judgment they had no excuse for doing so; that there was not a passage in God's word that justified it. This lesson had better be learned in time than at the judgment.

Again, listen to the world which fell from the lips of our Saviour, as recorded Luke 20 : 17, 18 : "What is this, then, that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder." What expression can be more beautifully sublime and yet so awfully terrible? Christ is represented as a rock—a stone—a durable foundation for man's anxious hopes and anticipations. The man who leans or falls prostrate upon this rock is broken, feels his guilt, is melted into contrition, believes in the security of the foundation, is saved. Beauty and sublimity complete! But oh! the terrific catastrophe which will befall incorrigible humanity. It will grind him to powder! What expression could convey the idea of extinction of life more clearly and positively? Would it not be the strangest thing in the world, if the doctrine of the immortality of the sinner was true, that every time our Saviour alluded to the destiny of the wicked, the phraseology in each allusion, with a fair and legitimate construction, should be so fatal to the doctrine? "Be not de-

ceived : God is not mocked." The Saviour understood language as well as the learned of this day. He says, "Heaven and earth shall pass away ; but my word shall not pass away." "They shall be ground to powder." These are Christ's words, and will remain true "when the heavens shall be rolled together as a scroll, and the earth shall melt with fervent heat."

Our Saviour's answer to the Sadducees, found in Luke 20 : 35-39, is very remarkable : "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more ; for they are equal unto the angels, and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob : for he is not the God of the dead, but of the living ; for all live unto him." "But they which shall be accounted worthy to obtain that world." All who are resurrected shall not obtain that world ; but only they who are worthy. What world ? For there seems from this, there is but one world for man to go to. "This" (the present) "world is not worthy" of you Christians, says the Saviour. Why ? Because it is a sinful world, cursed by God, the home of the sinner. The world to which Christ here alludes is the world to come, or this world after it is renovated or purified by the fires of the last day and the perdition of ungodly men, or in which ungodly men will find perdition or destruction. Then ap-

pear "the new heavens and the new earth, in which dwelleth righteousness." Fit home for those who shall be accounted worthy, having been washed from their sins in the blood of the Lamb! "They which shall be accounted worthy to obtain that world, and the resurrection." Not a resurrection, but "the" (the first) "resurrection—neither marry nor are given in marriage, neither can they die any more." Why can not they die? Because they are cleansed from sin, which alone could make them corruptible. "They are equal" (that is, like) "unto the angels, and are the children of God, being the children of the" (first) "resurrection." "For he is not the God of the dead," (who have gone into the second death, from which there is no awakening,) "but of the living," (those who enjoy the resurrected life not forfeited;) "for all live unto him." At this time there are none but those who live unto God. The universe is cleansed from sin and the sinner. The wicked are destroyed; the righteous saved. The wicked are dead, in the second death; the righteous live in the resurrected life. "All" (who are alive) "live unto God." What a glorious truth! Thank God! "the meek shall" now "inherit the earth." Then where are the wicked? Nowhere. "They are burned up." "They are" (says the prophet) "as though they had not been." 2 Peter 3:7: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto the fire against the day of judgment, and perdition of ungodly men." Malachi 4:1: "For, behold, the day cometh that shall burn as an oven: and all the



proud, yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." How is it possible for language to convey the utter loss of life and being to the wicked in plainer terms ?

I believe we have now quoted every passage in which our Saviour alludes to the destiny of the wicked, as they are recorded in the gospels of Matthew, Mark, and Luke. In my humble opinion, in every reference, the language clearly, positively, and unequivocally represents the wicked not immortal. We will now refer to each allusion of our Saviour to this subject in the gospel of St. John.

John 3 : 36 : “ He that believeth on the Son hath everlasting life : he that believeth not on the Son shall not see life ; but the wrath of God abideth on him.” It does not say, He that believeth on the Son hath the natural or the probationary life ; for this he must have in order to believe, and would have whether he believed or disbelieved ; but he that believeth on the Son hath a justified life, which, if he retains through probation, he will receive the resurrected life which is justified by Christ, and not being forfeited, will be illimitable and eternal : but he that believeth not, shall not see life—that is, not see or have a justified, resurrected life ; but it having been forfeited by unbelief and sin, will sink into the second death ; and as there is no more sacrifice for sin, it must inevitably be eternal. Hence, we see “ the wrath of God abideth on him”—that is, eternally ; for there is no more favor from God that will bring about another resurrection. With this construction how forcible, how consistent, how philosophical is this scripture ! Men may evade such clear teachings of the all-wise Being, but they will not be able to escape his denunciation and his wrath. Permit me to refer the advocate for the immortality of the finally impenitent to Rev. 22 : 18, 19 : “ For I testify to every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book ; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of

the book of life, and out of the holy city, and from the things which are written in this book."

Again, John 5: 28, 29: "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation," or condemnation. To understand what this damnation is, we need to read but one quotation. Rev. 20: 12-14: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged, every man according to their works; and death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." With these scriptures before us, who can believe in the immortality of the sinner? By disobedience the first death was incurred, which would have been eternal had it not have been for the death of Christ; so sin causes the forfeiture of the purchased or resurrected life, which will sink into the second death, and which will prove eternal, because there is no redemption therefrom. If this is not truth, I confess I can not tell where truth can be found. If this is not truth, much, if not the whole of the Bible, becomes a jargon.

Again, John 6 : 53 : "Then Jesus said unto them, Verily, verily, I say unto you, except you eat of the flesh of the Son of God, and drink his blood, ye have no life in you"—Christ was speaking to those then living and who had advanced into the years of accountability. They had been guilty of individual sins, and had thus forfeited the purchased and resurrected life ; consequently, they could have no hope of an eternal life except they eat the flesh and drank the blood of the Son of God, and thus have the forfeiture of their resurrected life canceled, or, in other words, be reinstated in the purchased life through faith in the atonement. Our Saviour did not mean they had no animation, or natural, or probationary life in them. He simply meant they, having sinned against the purchased life, and not having repented and trusted in the atonement, were not entitled to a perpetual or eternal life. They did not have it, nor could they have it, except through the sacrifice of the Son of God. Thus you see this, another positive statement that the wicked are not immortal.

The same thing is reiterated for emphasis in 54th verse, "Whoso eateth my flesh and drinketh my blood hath eternal life. Except you eat the flesh of the Son of Man, and drink his blood, ye have no life in you." That is, Whoso eateth my flesh and drinketh my blood, after the forfeiture of the purchased life, shall be restored to it ; but, after the forfeiture of the resurrected life, it can not be regained but by eating the flesh of the Son of Man and drinking his blood. If this is the true exegesis, and it can be explained in no other way, the wicked can not be immortal.

John 6 : 57, 58, "As the living Father hath sent me, and I live by the Father : so he that eateth me shall live by me. This is that bread which came down from heaven ; not as your fathers did eat manna, and are dead ; he that eateth of this bread shall live forever." "Shall live forever," not in the natural or this probationary state, but in the resurrected life. So, on the other hand, he that eateth not this bread shall not live forever in the resurrected life, but will sink into the second death. Here is another expression which deserves attention : Christ says, "As the living Father," or the Father possessed of a conscious being, "hath sent me, so I live," or have a conscious being, "by" (or with) "my Father," "so he that eateth me shall live," or have a conscious being "by me." Hence, God, Christ, and the redeemed have a similar life or conscious being, which those who will not eat of the bread which cometh down from heaven have not, and can not have. In other words, they will have no conscious being after the fires of the judgment. Can any one fail to see that the Saviour's teachings on this subject are uniform ? "Thou shalt surely die." Thou art not immortal.

John 8 : 24, "I said therefore unto you, that ye shall die in your sins ; for if ye believe not that I am he, ye shall die in your sins." Is not the teaching here clear and explicit ?—that if they die a natural death, in consequence of a disobedience while they were yet in the loins of Adam, and from which the atonement could not deliver them ; if they then die in sins committed by themselves willfully and delib-

erately, without the benefit of the atonement, they must die the second death, and lose forever the benefit of a resurrection which Christ purchased for them? If the first death would have been eternal without the atonement, will not the second death also be eternal, when there is no atonement? Then how can the finally impenitent be considered immortal?

John 8 : 34, 35 : "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever, but the son abideth ever." It is equally evident from this text that the wicked are not immortal, whether we consider the house here spoken of as the body, the house of the soul, or the world as the habitation of man. The latter, I suppose, is intended. Hence the sinner, who is the servant of sin, will abide here no longer than while the prince of evil reigns. But when this ceases, by the destruction of the prince and his works, and righteousness prevails in the earth, under the reign of its rightful sovereign, the Son, "the meek shall abide in or inherit the earth" forever. If the wicked abide not on the earth forever, where will they abide? Nowhere. The Bible everywhere teaches that after the resurrection and judgment, there is no receptacle for them but the lake of fire, which is to purify the earth by burning up the works of the devil, which are transgressors. The declaration is, The servant of sin shall not abide forever, but the Son, or the righteous, will abide forever. Our Saviour is uniform in his teachings.

Again, John 8 : 51 : "Verily, verily I say unto you,

If a man keep my saying, he shall never see death." Our Saviour does not, in this passage, teach that, if a man keep his sayings, he shall not pass through the ordeal of temporal death; for God said to Adam, in the event of disobedience, "Thou shalt surely die;" "dust thou art, and unto dust shalt thou return." What he said to Adam he said to his posterity. Then how shall we understand him? Surely in the way that will not involve the Author of veracity in contradiction. As if he had said, Man has forfeited his life by sin, which forfeiture he must pay; but I have purchased him a resurrected life, by giving my own for it. "Verily I say unto you," that a man thus redeemed, "if he keep my sayings," does not sin against or forfeit the purchased, resurrected life, "shall not see death"—the death of the resurrected life, the second death. But, in the event of a forfeiture of this purchased life, any one that confesses is truly penitent for the sin or sins which produced this forfeiture, and believes and trusts in me as a sufficient Saviour, shall be absolved from such forfeiture, and shall enjoy the resurrected life forever. This is the true construction of this declaration of our Lord. How simple! how beautiful! how consolatory! Oh! how does man's fondest hope burst from the deepest gloom, when the Sun of glory rises from the tomb! Thus we see the immortality of the righteous and the loss of being to the finally impenitent equally assured.

John 15 : 6: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." Does the Saviour mean what he says?

Dare any one say, he says what he does not mean? When a branch is withered and cast into the fire and is burned, what do we understand is the result? Do we not understand it to be burned up—consumed? Does not Christ say, “If a man abide not in me,” he is cast off, is withered, is burned? burned up—consumed? Can any one infer, from this statement of our Lord, that the man who does not abide in him is immortal? How absurd! Absurd as it is, there is not an allusion in the Scriptures to the destiny of the wicked which does not make it equally preposterous. Can language convey the extinction of the enemies of God in a clearer or a more positive manner?

We have now produced the entire teachings of our Saviour on the destiny of the finally impenitent, as they are recorded in the gospels; and I am confident, in my opinion, that it is impossible, with a fair construction of the language, to make any one or all of these allusions to this subject convey the doctrine of the immortality of the unregenerate. On the contrary, I am sure that every candid reader of these references will concede that the testimony of our Saviour is uniform, and that it teaches us, plainly as language can do it, the destruction or extinction of the incorrigible. The Bible teaching is, that man is not naturally immortal; can not be until after the judgment; and then can only be through the merits of Christ. The doctrine of the immortality of the sinner was never gleaned from God’s word. It is a relic of heathenism. The heathen have ever had a traditionary idea of immortality; but a just understanding of this grand sentiment has been lost with them, the same as a just



idea of the Deity has been. They not being able to discriminate between the righteous and the unrighteous, have associated the sentiment with every member of the human family. So, having a traditionary idea of God, and having lost all just ideas of his being and character, they have multiplied the number to suit their superstitions.

Having reviewed the gospels, and noted each allusion to the destiny of the sinner, we will proceed to the perusal of the Acts of the Apostles, and notice their teachings on this subject.

The first allusion, in the Acts of the Apostles, to this subject, may be found in Acts 3 : 22, 23 : "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people." The Prophet can not be understood to mean that each one of the Jews, who should refuse to hear the coming Prophet, should be destroyed from among the Jews in time. If so, it was perfectly obsolete ; for they rather sought to slay those who did believe in him. It can have no other construction than this, that it referred to the final scene, or judgment. At this time whoever was not found in Christ, or did not confide in him, should be destroyed from among the people of God. In other words, there should be a complete separation between those who loved God and those who do not. The one should be accepted of God, and the other should be destroyed by God. Thus we see the non-immortality of those who should reject the Prophet whom God should raise up from among the Israelitish people, was published in the first announcements of a coming Saviour.

The second allusion to this question is found in Acts 8 : 20 : " But Peter said, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." That an inanimate substance may perish, in the sense of utter destruction, there can be no question. Is not Peter's denunciation against Simon, as well as his money ? Is it not equally against both ? Was this denunciation prompted by inspiration ? If so, would not the unavoidable inference be that Simon could perish for his blasphemy ? Then how could he be considered immortal ? It matters nothing to say Simon repented, and did not receive the punishment. The denunciation was against the sacrilege, and if he avoided the punishment by repentance and forgiveness, it is no proof he would not have perished if he had not repented. The denunciation was conditional ; so was his life. Which, think you, the greater sin—to think he could purchase this power for a consideration, or to think the all-wise and just God would keep millions of his intelligent creatures in endless torture ? Which calls for the greater sorrow and genuine repentance ? I would as much dread to be guilty of the one as the other.

The next and, I think, the only other allusion to the destiny of the ungodly in Acts, is found in 13 : 46 : " Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you ; but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo ! we turn to the Gentiles." The apostle does not say, nor in the remotest degree intimate, that these Jews

judged themselves unworthy of an everlasting life in happiness, or an everlasting life in misery ; but “unworthy of everlasting life,” or conscious being illimitable in duration. If they were adjudged unworthy of everlasting life, were they not adjudged worthy of a life not everlasting, and that would terminate? If so, does not the Apostle Paul affirm that these Jews considered themselves not immortal? I ask my opponents, you being judges, How can you still consistently aver the wicked are immortal? When you say this, do you not affirm that Paul and He by whom he was inspired are untruthful? Terrible thought! I tremble even to write what you continually affirm. What good can accrue in a persistency to publish such a theory, so dishonorable to your Maker, so encouraging to the rebellious to blaspheme, so lauding to the devil in his falsehood? Desist, I beseech you ; for God is jealous of his honor. If the prostration of the honest Roman Catholic before the crucifix and the image of the Virgin Mary brands him as an idolater, I ask you, my opponents, in the name of Him who says he will not hold him guiltless who takes his name in vain, of what name are you worthy, who affirm and glory in teaching that the Almighty Sovereign of the universe will, for the sins of this mortal life, hold a majority of the human family in tortures indescribable and inconceivable in a lake of fire eternally? Have you the slightest conception of the torment? Have you the slightest conception of its duration? Eternally! Man has not been on the earth six thousand years. When six thousand years more have elapsed after the judgment, and six thou-

sand millions of ages more have passed, and millions of millions of millions of ages more have rolled their ceaseless round, eternity has scarce commenced its ceaseless flow. The sinner has scarcely commenced his misery ; and when his horrid shrieks and hideous groans for myriads and myriads of ages more make hell hideous with their reverberations through the abyss of woe, think you the lost after this experience could look up to the throne and shriek out in despair, Holy art thou, and righteous in all thy ways, Lord God Almighty! In mercy thou doest all. O ye who thus charge the high and holy One! blush for shame. Thank God for your stupidity that you may not be responsible. Else say to his Satanic majesty, Stand back! Give place to one more chivalric in crime. You said to Eve, "Thou shalt not surely die;" but I say to the great majority of her sons and daughters, thou shalt be immortal in misery! I have reached the goal. The darkest jet of evil sparkles in my crown. I grasp the chief sceptre of rebellion. Stand back, and yield obedience to my superior claims! Words can not convey my indignation for such a theme. It is the very climax of blasphemy. It is the monster mother of all sin and error. It is the chief deception from the prince of evil. It is the great moral simoom which desolates this fair heritage of man.

We will now turn our attention to the review of Paul's letter to the Romans. I think his teaching on this subject will not be found doubtful or ambiguous. It can not be that he will proclaim a different destiny for the enemies of God than was revealed by Moses, the great law-giver, and Jesus, the great Saviour. His first mention of this subject is found Rom. 1 : 28-32 : " And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient ; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers, back-biters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful : who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." It can not be understood that the apostle meant in this description of a degenerate world that they all were worthy of temporal death according to the Roman code. He, in general, was not speaking of traits, characters, and actions which were even amenable to the Roman law. His meaning was that these abominable traits of disposition and character made them worthy, not of the first, but of the second death. Men were amenable to the first or temporal death, by virtue of Adam's

sin ; and according to the pledge of his Maker, man could not avoid this death, even by the introduction of a mediator. The fiat was, "In the day thou sinnest, dying, thou shalt surely die." That is, thou shalt become corruptible, and this corruption or decay shall eventuate in the death of your entire being. Without an antidote, this death, according to the veracity of God, must inevitably have been eternal. The incarnation and death of Christ then was not to save man from the death promised, but that this death should not be eternal. Hence man has, by virtue of the death and resurrection of the Son of God, a resurrection from the promised death to a life which will be eternal, if not again forfeited by sin. If man in his purchased probation for immortality forfeits the purchased resurrected life by individual sin, and this forfeiture is not canceled through repentance and faith in the atonement, this resurrected life must die ; and "there being no more sacrifice for sin," this death must be eternal. Then I, in all humility and earnestness, ask, Is not this doctrine of the devil, "Thou shalt not surely die," thou art immortal, certainly and absolutely false ? If man's first probationary life in obedience for immortality was forfeited and lost through disobedience, shall not the second or purchased probationary life be forfeited and lost by sin ? Certainly. If the first forfeiture and death or loss of conscious being was the result of disobedience, will there not be death or loss of conscious being by the forfeiture of the resurrected life by sin ? Most assuredly. Then what ground can there be for the doctrine of an everlasting life for the sinner ? None.

Romans 2 : 4, 5 : " Or despiseth thou the riches of his goodness, and forbearance, and long-suffering ; not knowing the goodness of God leadeth thee to repentance ? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." What a terrible thought ! " Treasurest up the wrath of God for the day of wrath, when the judgment of God"—which is death, as was seen in the former reference—shall be revealed. Yet those who advocate the immortality of the sinner, sneer at this and call it no punishment ; and regard it as a scene most pleasurable and desirable to the impenitent. Who that reveres the attributes of God can thus trifle with his awful judgments ? Think of it, ye flippant ones, so bereft of sympathy, so intent upon an eternal howl of misery for the erring ; who are not content with the wrath of an Almighty God which would bring complete extinction, but would have the hapless sinner in torture receive these thunderbolts throughout eternity. Contemplate the ire, the accumulated wrath of an indignant, incensed God, transfixing a human soul, to hurl it out of being, dashing it forever from all the glories of the universe. Are you so insensible to fear, so lost to all appreciation of the terribleness of divine judgments, that you must regard them as eternal, in order that you may exercise a reverential awe ? Are you not humbled with the thought that it is necessary to pervert God's word, impugn his veracity, ignore his justice, annihilate his mercy, and turn his everlasting love into a mixture of hate, in order to sustain his



Satanic majesty's creed, and indulge your insatiate appetite for eternal suffering and delectable fondness for revenge and woe. Shame on such a perversity of nature. If God's omnipotent power could bring a universe from naught, his accumulated wrath can destroy a corruptible creature. He says, "The soul that sinneth, it shall die." If God's justice is satisfied, his law honored, his government sustained by the extinction of his enemies, why should learned and intelligent men insist upon another destiny which no part of the Scriptures teaches, and which God repeatedly and in the most positive manner disavows?

Sixth to ninth verses of the same chapter: "Who will render to every man according to his deeds. To them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life: but unto them who are contentious and do not obey the truth, but obey unrighteousness, indignation, wrath, tribulation, and anguish upon every soul of man that doeth evil." What can be plainer? "God will give eternal life," a life unending, illimitable in duration—(to whom?)—"To them who, by patient continuance in well-doing, seek for glory and honor and immortality." The counterpart then is true—God will not give eternal life to those who will not seek for glory, honor, and immortality; but to every one who doeth evil he will give anguish, wrath, and indignation.

Again, what can be more absurd than to suppose God would command us to seek for immortality if we were naturally immortal, and could not be dispossessed of it by any power, human or divine. If

man is, as such theorists affirm and labor hard to prove, immaterial, therefore indestructible, and therefore immortal, why should he be required to seek for immortality? Would not this announcement of the apostle, that God would give everlasting life to those who seek it, be supremely ridiculous, if God gave it to every man, whether he sought it or not. But from the audacity of ignorance or prejudice, we hear men say it is a happy immortality we are to seek, that we may avoid a miserable immortality. On what authority, I ask, is this declaration made? I most confidently affirm that God has not given such authority. It can not be found in his word. The phrase happy immortality, or happy everlasting life, is not to be found in the Bible. It is derogatory to the divine Being to suppose that he will give eternal conscious being to any creature without its being happy. What! God create sin? create unhappiness? Who dare affirm it? Do not you, who say the wicked live eternally in misery, sin, and blasphemy after probation ceases? Is there not a necessity for the sinner to sin after probation ceases, when all wholesome restraint is withheld, and there remains no possibility to reform? Do not the Scriptures teach, "The carnal mind is at enmity to God, is not subject to his law, neither indeed can be." If this is the case when the enmity may be overcome by the blood of the Lamb, is it not emphatically true when there is no more sacrifice for sin? If the sinner's conscious being is indefinitely protracted after probation ceases, and this protracted existence is upheld each successive moment by God's continued acts of omnipotence,

does not God, by the exercise of his omnipotence, create the misery, malice, blasphemy, and sin which necessarily results from man's necessary being, upheld by almighty power? Certainly. Then will men continue their efforts to make God the author of misery and sin? Which truth can not be evaded, if the wicked have a continued conscious being when there remains no possibility of obtaining a happier or more virtuous existence, and this wicked, miserable, blasphemous being is rendered necessary by an almighty fiat.

Why should God protract the being of the wicked after probation ceases? Will it contribute to his glory? From it can there be any salutary influence upon the righteous? Would they not fall into non-entity, were it not for God's continued acts of omnipotence? If God is displeased with sin and can not look upon it but with abhorrence, why should he protract it? Is it to be believed that he will act contrary to his nature? Absurd! The all-wise God will not exert his almighty power to perpetuate an evil which he abominates. He will not act so inconsistent with himself. According to his own words, "A house divided against itself can not stand." If there is truth in this declaration of the prophet, "The wicked shall be as though they had not been," is there not an absolute necessity for the divine Being not to protract the conscious existence of the wicked beyond probation. Can any one, having common sense and common honesty, believe and declare that God will exert his unlimited power forever to perpetuate an evil, to rid the world of which he gave his Son to

die? Preposterous blasphemy! I have no patience with the theory. From whatever stand-point you view it, its absurdity and its fallacy are apparent.

Permit me to refer the reader again to man's origin. When man was constituted a living being, and God had pledged to him the death of this living being in case he eat of the forbidden fruit, if man became disobedient, was there not an absolute necessity and certainty for man not to be immortal, provided there should be no Saviour offered or given? If man, sinning, could not be immortal without a Saviour given, can he now be immortal without a Saviour accepted? Again, if man in his formation was constituted only a living being, and not an immortal being while innocent, is it consistent to believe that God afterward constituted him immortal in his sin and rebellion? Preposterous! How the good, the devotional, the loving, could have been led to adopt and believe the theory, "Thou shalt not surely die," is mysterious. Yet it is not more mysterious than that almost the entire world should lose a just conception of the true God. If there was an enemy lurking in the arbors of Paradise, we should suspect legions in this estranged world.

Verses 12 and 16; they should be read in connection: "For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law, in that day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel." How the popular theory of the wicked's immortality could be shown to be false more clearly is not easy to be im-

agined. "As many as have sinned without law, shall perish without law; and as many as have sinned in the law, shall be judged by the law." What would that judgment be? Death. When? At the judgment by Jesus Christ. If this perishing and death occurs after the judgment, where is the revelation that there will be a recovery from them? Does not the revelator say that after the judgment, death, and hell, and all whose names were not written in the book of life, were cast into the lake of fire, which is the second death? Will not every one of my opponents acknowledge that there is not the least mention of these, their condition, or their destiny, after this in God's word? This is after the judgment, and is the last that is revealed about the lost. Thus it appears that all sinners of every grade, with or without law, will be judged in the last day, and in that same day will perish. No unsophisticated mind will fail to apprehend this, nor will such a mind fail to understand the true import of the term perish. When an individual dies for want of food, we say he perishes from hunger. When a man is drowned, we say he perishes in the water. When a man falls into the fire and burns up, we say he perished in the flames. Here we have a plain, just, and common meaning of the word perish. Why should we give it another meaning in this scripture? We should not; and certainly will not, unless it be to sustain a favorite theory. Here is where men delude themselves. They too often make the sentiment bend to the theory, and not the theory to the sentiment. With a just conception and honest use of the word perish

in this quotation, we inevitably arrive at the positive fallacy of the doctrine of the immortality of the finally impenitent.

I think I can truthfully say I have no favorite theory for which I would be willing, or could be induced, to wrest the word of God from its legitimate meaning to sustain. If there is one thing I pride myself upon beyond any other, it is, that I do not fear to take what I clearly find in God's word as true. In doing so, I find the Scriptures consistent. I find them a unit. If I were a slave to my earlier and less informed views, if I felt myself so wise that God could not teach me out of his precious word, I should to-day find myself a devotee to some baleful errors from which, thank God, I am now free; and I would, in my closer, more critical, and more devotional reading, find the blessed Bible a labyrinth—yes, a jargon. But submitting myself to the teachings of God's word and spirit, I find myself enlightened. I can now look up and view my Maker, a righteous sovereign; appreciate his mercy, that endureth forever; yield to a wisdom infinite and unerring; and be imbued with that love which is illimitable. Finding these attributes all harmonizing, and in harmony with every other divine attribute, I find a beautiful and sublime symmetry in the word of life, and a pleasing agreement of the divine word with its Author. I am no longer afflicted and troubled with this irreconcilable inconsistency—infinite love and mercy being complacent with unending and indescribable misery.

Romans 4 : 17 : "If any man defile the temple of God, him shall God destroy; for the temple of God

is holy, which temple ye are." Should men allow the natural, legitimate use of terms in the Scriptures as in other writings, there could be no difference of opinion on this subject. If St. Paul wished (as he did) to convey the idea that man was not immortal, that the wicked in the end would lose their entire being, how could he express it in terms more clear and positive than in the passage above quoted? I know there are some who as much as affirm the apostle did not mean what he said; that he meant to say God would destroy their happiness. But this is no less blasphemous than it is untrue. The idea that the great apostle to the Gentiles, and, at the same time, inspired of God, did not know how to express his sentiments, but must be by prejudiced men corrected! With such unbridled license, what may not the Scriptures be made to teach? Notwithstanding the opinion of the would-be wise, the apostle says, He that defileth the temple of God, whose temple ye are, God will destroy. It is the person, the being who commits this sacrilegious act that will be destroyed. What is more reasonable, if God condescends to allow his spirit to dwell in mortal bodies, than that they should be kept pure. If made impure, and thus rendered unfit for the purpose for which they were created, what is more rational and befitting than that God should destroy them? Why should it be thought incumbent that they should be preserved when, by their own desecration, they rendered themselves useless—yes, obnoxious? This would accord with the wisdom of men; why not much more so with the superior wisdom of God?

With the uniform representation of man's mortality, nothing appears more astonishing than that this entire mass of evidence could be so distorted, twisted, and perverted as to convey, in any manner, the opposite idea. It must be at least conjectured the arch foe has had an active hand in it. When the apostle declares if a man defile the temple of God, which is the human body, God will destroy, how can any reasonable, conscientious man affirm Paul meant God would destroy man's happiness? Which, if Paul had said, or intended to say, he could easily have been proven a false teacher. - If it is referred to this world, it could not be true; for the unscrupulous seem to secure a surplus of worldly enjoyment. If you refer it to the future world, it is equally untrue, and much more blasphemous. Where in all God's revelation is it taught that God destroys human happiness? unless it be to suspend a smaller for a greater good. The whole tendency and design of the divine government is to promote and secure the greatest happiness to all his intelligent creatures. It is the basest libel on the character of the Supreme Being, to say that he will destroy the happiness of the finally impenitent. The sinner destroys his own happiness. God says, "O Israel! thou hast destroyed thyself." In the hearing of God's reiterated avowal, "The goodness and mercy of God endureth forever," how unbecoming, how false, how sacrilegious to charge God with destroying man's happiness forever! I tremble when I listen to expressions from the most learned, and professedly the most pious, so inimical to the justice, mercy, and love of our heavenly Father. I wish I



might never hear them again from mortal, let alone from pious lips, that God intends to destroy forever the happiness of man. It is false. God affirms, by his servant Paul, that he will destroy the man who defiles his body, which was to be the temple of the Holy Ghost. Is it not one thing to destroy a man, and another thing to destroy simply his happiness? Can not the latter be destroyed without the former? Is not Paul sufficiently emphatic and unequivocal? O men! why will ye strive so hard "to turn the truth of God into a lie." I think, or at least hope, that when every allusion in the Scriptures to the destiny of men shall have been brought before the reader, separate from the many other subjects of revelation, each candid inquirer for truth will entertain the same opinion with myself on this important subject—that the wicked are not immortal.

Again, the loss of happiness is not the penalty God affixes to transgression; though that may be and is a consequence. If the loss of happiness is the only penalty for sin, God has not annexed any penalty to transgression; for man being the sole author of his misery, and unhappiness being the penalty, man affixes his own penalty for transgression. This is contrary to Scripture; for God expressly declares, "In the day thou eatest thereof, thou shalt surely die." Thus we see the declaration of men, that God will destroy the happiness of the sinner in the judgment, and not destroy the sinner, is utterly false. Paul meant what he said when he declared that God would destroy the man that would defile his body. Hence the doctrine that the wicked are immortal can

not be true. If it were true the loss of happiness was the penalty for sin, then sin inevitably produces its own antidote; and man suffering the loss of happiness, which is the penalty, cancels the guilt of transgression. Thus the sinner becomes his own saviour from sin. This is the logical conclusion of the false assumption of the man who, to sustain the Satanic creed, the wicked are immortal, says Paul meant God would destroy man's happiness instead of destroying the man who should defile his body, the temple of God.

No; man brings upon himself the loss of happiness by disobedience; but God affixes the penalty, which is death, the death of the resurrected life, the second death, or utter loss of being. It is not difficult to see whence comes the idea of universal salvation, or the final salvation of all men. If this was the only error flowing from this heresy, which has the misnomer orthodoxy, it would not be as bad as it is; for it would not be difficult to show that every shade of error, from atheism down, has the same origin.

Romans 5 : 12, 18, which should be read together : "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned; therefore as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." This passage is noted, not because it has a special if any reference to the destiny of the wicked, since we have an antidote for original sin. It may be considered to have exclusive reference to the sin of Adam,

its consequence and its antidote. Antecedent to the first act of disobedience, which brought death into our world, Adam was holy, and, having no progeny at the time of his sin, incurred the penalty of death for himself and all his race. Without the promise of a sacrifice for sin, this death, unquestionably, would have been summarily meted out to the sinning pair; and for aught of any thing we find in Scripture, there would have been no resurrection from it. For Adam had just received his life from God, and, by disobedience, had forfeited it—not for a time, but forever. As Adam had no life, or animation, or conscious being before he was constituted a living being, the death pledged for disobedience must necessarily involve the loss of this living or conscious being. It is manifestly absurd to entertain any other idea or construction. If this death pledged for man's original sin must necessarily involve all the life, or conscious being, which Adam received from his Maker at his formation, and this pledge of death gave not the slightest intimation of a resurrection, how could God, consistently with his veracity, give Adam eternal life in sin, when he had pledged him death in the contingency of disobedience? The impossibility of man's immortality without a sacrifice for sin, must be apparent. In the forfeiture of life by this first act of disobedience, the entire human family was involved, as all were in the loins of their great progenitor. Had Adam then died, the whole human family would have perished in his death, and that forever, without a Saviour. Nor could Adam have entertained a hope of a revivification any more than the human race yet

unborn. So death passed upon all men, for that all have sinned in their progenitor Adam. Thus we see Adam, and, consequently, his posterity, could not have had a conscious existence after disobedience, without a worthy sacrifice for his, Adam's, guilt. Life had been forfeited, and life must be regained by the shedding of blood, or the sacrifice of a redeeming life. So God mercifully interposes the death of his only-begotten Son between dying men and eternal death. And in the triumph of this substituted, sacrificed, and redeeming life over death in a glorious resurrection, man has the purchase and prestige of a future resurrected life. Thus we see, as in Adam's sin the entire human family die, in Christ's sacrifice the entire human family live—are restored from a death which, but for this sacrifice, must have been eternal; restored only so far as to prevent it from being eternal. This death, which, but for the interposition of a Saviour, had been eternal, now becomes a death for a time, until the resurrection. Man, thus redeemed to a resurrected life, must still pay the penalty to transgression, which is death—now made temporal through the atonement. Therefore it is manifestly evident that Adam and his posterity, being absolved from the guilt of original sin, after they shall have endured the modified penalty to said sin, will, through the resurrection of Christ, be resurrected to a new life, which will be immortal, provided it shall not be again forfeited by further transgression, as it was first forfeited by Adam. Thus we see infants and others, who do not arrive at responsibility, and do not sin against the purchased life, have eternal life.

Again, if any of the human family come to the age of individual responsibility, and again forfeit the purchased or resurrected life, through actual disobedience, and are not absolved from such forfeiture through the blood of atonement, such forfeiture of life must, of necessity, be eternal, for there is no other sacrifice for sin. But all those who come to the period of individual accountability, and do make a forfeiture of their resurrected life by individual sin, and by repentance and faith in the atonement again retrieve the forfeited life through the blood of the covenant, will enjoy the resurrected life eternally ; will not be subjected to the power of the second death. As we see in the 16th verse : "For the judgment was by one to condemnation ; but the free gift is of many offenses unto justification." "For if by one man's offense death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ."

How can this theory, that the righteous are immortal at the resurrection through Christ, and the wicked are not immortal, having rejected the atonement, be set forth in a clearer and more satisfactory light than it is in the 21st verse of this same chapter ? "That as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, through Jesus Christ our Lord." It is to be kept in mind, that the death here spoken of does not mean the death which was the penalty of Adam's sin, but the second death, which is the death of the resurrected life, from which we have no promise of a revivification. While "grace," which saves from

this death, "reigns through righteousness," obtained through the blood of atonement "unto everlasting life, by Jesus Christ our Lord."

With this view of this subject, how significant are the words of the fourth verse of the sixth chapter: "Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life," forever. That is, in the resurrected life. But there is no walking in life forever for the wicked after the resurrection. The last account we have of them is, they go into the lake of fire, which is the second death.

Romans 6 : 16 : "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness"? What language can convey more positively that the wicked are not immortal? "Sin unto death." The sins of the human family since the promise of a Saviour are not the cause of the first or temporal death. The majority of our race, who never had personally sinned, submit to this, on account of Adam's disobedience; but it is the death of the resurrected life from which there is no promise of a deliverance. Having such voluminous and positive testimony of the wicked's final and utter destruction, can an individual be guiltless and still believe and proclaim that God will hold intelligent human beings in conscious misery through all eternity?—thus trusting in the devil's assertion and their own perverted tastes, and false education, and fallible judgments, rather than confide in the

teachings and revelations of infinite wisdom and love. May God stir up your pure minds by way of reverence, and filial love, and obedience! You may make the author a target for your envenomed darts; you may hurl your anathemas against him for this biblical production of God's truth; you may heap a pyramid of ridicule upon its humble pages, and pervert the divine revelations which it quotes; but as sure as there is a God in the universe and he has revealed his will to man in his sacred book, the omniscient God will hold you accountable for your temerity, and speak to you at last in more terrific tones than he did to the friends of his servant Job. I beseech you, review the canon of Scripture, analyze its verbiage, study its spirit and sentiment, weigh its arguments on this subject, and see if they do not teach the final immortality of the righteous and the positive destruction of the wicked.

6 : 21 : "What fruit had ye, then, in those things whereof ye are now ashamed; for the end of these things is death." This language was addressed to converts from Judaism and heathenism; who had left the ways of error and sin, and accepted the teachings of Paul and his Saviour. They were now walking in the light, and were ashamed of their former lives of idolatry and sin, the end of which was death. If my opponents regard the death here mentioned as temporal death, they make the declaration of the apostle meaningless; for he expected his converts to pass through this ordeal as certainly as though they had remained idolaters. If they pervert this language and say it means the death of happiness, they again strip

it of significance ; for men have not real happiness in disobedience. It can not refer to any thing but the death of the resurrected life ; if so, it is a positive averment that those who die unregenerated are not immortal, but will certainly die that death which has no awakening. The fallacy of his Satanic majesty's creed is here, as everywhere, manifest. Verse 22, here we have the counterpart to the previous quotation : "But now being made free from sin," which produces death, "we become servants to God, ye have your fruit unto holiness, and the end everlasting life." What can be more to the point ? A life of sin will "end in death," everlasting ; and a life of holiness will "end in everlasting life." The destiny of each class will be the same as to duration. The one death, or no life, the other life—each of which will be eternal.

That there might not be any failure in understanding the apostle's meaning and declaration, he adds in verse 23 : "For the wages of sin is death ; but the gift of God is eternal life, through Jesus Christ our Lord." The original word here translated wages was a term used by generals to express the pay and food which they meted to their soldiers as a consideration for their services. The apostle uses it here to express the pay or consideration the sinner would have for his services to the adversary. The consideration had for a life of sin "is death," an extinction of life. Temporal death ? No. This he would have had, had he been righteous. It can not be the death of happiness, for this we have found to be manifestly absurd. Then it must be the death of the resur-



rected life, and of necessity must be eternal. "But the gift of God is eternal life." There is no qualifying phrase added, such as happy or unhappy. It is simply life—conscious existence. It would be absurd, wicked, blasphemous to suppose God would give an eternal existence without its being happy. The counterpart is death—death of being, loss of life. The one, life, is the free gift of God. The other God does not give; it is the wages, the consideration, for a life of sin. What a terrible thought—men will not receive the gift of life eternal, but will labor for eternal death, eternal loss of being, an extinction which God, so to speak, is obligated by eternal justice to bestow. Terrible doom, beyond imagining! This proves the biblical theory of the destruction of the finally impenitent without a possibility of doubt; and I should have long ceased adducing scripture as proof of the non-immortality of the sinner, were it not for the original design of producing every allusion in the scriptures to the destiny of man; that the advocates for the immortality of the wicked, when they are driven from this point and from that point, and are compelled to acknowledge that this and the other scripture seems to favor the destruction of the wicked, they may not turn away very wisely with the untrue assertion that other parts of the scripture teach differently. If there is any way of circumventing this diabolical fallacy and deception, it should be done. It should be met, whether we find it in Eden or in the patriarchal dispensation, Jewish or Christian.

We are obliged to make some repetitions, from the

fact that the allusions to this subject are numerous, and are couched in similar language, if not in the same terms. We will, however, endeavor to avoid monotony or tediousness. I am thankful the revelation on this subject is so clear, explicit, and abundant. When all shall have been compiled in as compact a form as is practicable, no one need to be in doubt of the true destiny of the wicked. No one sentiment in the Bible is more clearly defined and revealed.

In Romans 8 : 6, the apostle again alludes to this doctrine. He says, "For to be carnally-minded is death ; but to be spiritually-minded is life and peace." That is, the man who cherishes and indulges in the grosser passions and appetites of his nature is carnally-minded ; and such indulgences and characters will end in death. In what death ? Not the first or temporal death, for the spiritually-minded alike pass through this, but the low, the groveling, and the vile come to the death of the purchased life, to which the righteous do not come. "But to be spiritually-minded"—those that are pure in thought and life will, after they have paid the penalty of Adam's sin in its modified form, enjoy the resurrected life, not forfeited, eternally. It is not difficult to understand this teaching. A wicked life leads to and ends in death eternal, and a holy life leads to and ends in life everlasting.

Romans 8 : 13 : "For if ye live after the flesh, ye shall die ; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." What announcement can be more lucid ? If ye live after or

indulge in the corruptions of an unsanctified nature, ye shall die. This can have no other reference than to the second death, and is proof positive that the wicked are not immortal. For the statement is, the purchased or resurrected life shall die. Why? Because it was forfeited by an unholy life. But if ye, by the grace of God, do mortify or overcome the fallen appetites of your nature, "ye shall live" eternally. Why? Because ye did not live and die in the forfeiture of the purchased or resurrected life. There is no doctrine in the Bible more clearly enunciated than this—that the wicked will be destroyed.

We have produced the entire teachings of St. Paul, in his letter to the Romans, on the subject of the destiny of the wicked; and it is for each reader to form his own opinion as to which doctrine the apostle taught—whether God would hold the finally impenitent in indescribable torments in the lake of fire forever, or, as Malachi says, the wicked shall be burned up root and branch. In other words, are the finally impenitent immortal or are they not immortal? I am sure each candid reader, without an exception, will conclude, without hesitation, that he does not in the slightest manner intimate the doctrine of eternal conscious misery.

We will next turn our attention to the reading of the same apostle's letter to the Corinthians, and carefully note each allusion to this same subject. His first mention of this subject may be found in the 18th verse of the first chapter: "For the preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." Christ crucified is the theme; or, the preaching of the cross. Christ crucified to save men from eternal death. In what sense can it be said to be foolishness to them that perish? They treat the announcement of the death of Christ as a matter of no interest to them; and they thus reject the only means to avoid eternal death. Hence, they will die, will perish—will be consumed in the fires of the last day; because they have forfeited the resurrected life purchased by the Saviour whom they reject. To the one it is foolishness, because they will not avail themselves of the benefits of the announcement; to the other it is the power of God to save from death and sin. This text is in perfect harmony with his other teachings, and also with the teachings of the Saviour and Moses: that the wicked will finally perish—be destroyed.

1 Cor. 3 : 17 : "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Here it appears the entire person, soul and body, constituted the temple of God, and should be destroyed. When shall this

destruction take place? Certainly not at the hour of mortal dissolution, at the end of this probationary life. Why? Because the word of God is true and reliable; and if this destruction was at that time, the declaration would conflict with universal experience; for very few of those who defile their bodies meet with violent deaths, as special judgments from God. Again, if this destruction meant temporal death, it would be no special judgment at all; for those who keep themselves pure meet with the same dissolution; and the declaration would have no significance. It can mean nothing else than that it will take place after the general and final judgment. If it takes place after the resurrection, as the word of God is true, it is the destruction of the resurrected body and life. If, according to God's word, the resurrected body and life are destroyed, as it is here declared, I ask, Where is the revelation that such will be resuscitated to live forever? My opponents must admit there is none. Then do they not acknowledge that such as defile the temple of God are not immortal? As you love the righteousness of your Maker and the eternal welfare of your fellow-man, I pray you adhere to this confession and avowal. Then, I would ask, where will this destruction take place? I am sure there is not the least intimation in the Scriptures that it will take place anywhere beyond this planet. The inference then would be, nothing to the contrary appearing in revelation, that it would be upon this planet—in this world. Do not the Scriptures warrant us in this belief? Allow me here to produce a few quotations on this point, which, I think, will settle this important

fact, that the hell in which the wicked will meet their doom or retribution will be on this earth, and nowhere else. Malachi 4 : 1 : "For behold, the day cometh that shall burn as an oven ; and all the proud, yea, all that do wickedly, shall be stubble ; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." This day and scene is evidently the judgment, and this scripture reveals, in the clearest terms, the destiny of the finally impenitent. They shall be burned up—totally ; nothing left of them having vitality, not even root or branch. Where shall this be experienced ? 2 Peter 3 : 7 : "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto the fire against the day of judgment, and perdition of ungodly men." Here we are informed that the fire, which Malachi says will burn as an oven, and will burn up all that do wickedly, is the same fire unto which the Apostle Peter says this world is reserved, which will produce the perdition or destruction of wicked men. To say these fires were not the same, would be to say that God would burn up the wicked twice, at different times and in different places ; which the word does not warrant. But to give us the greater assurance that the tragic scene which Malachi mentions, as well as the time or day, are the same as those which Peter announces, the apostle continues to say in verse 11, "But the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein, shall be

burned up." The day and place of Malachi are the same day and place of St. Peter's statement. As proof of the fact that this tragic scene, described by Malachi and the Apostle Peter, is the same place of retribution for all the ungodly, the hell into which the heathen, and all the nations that forget God, are cast in the day of final doom, I would make one more quotation. Rev. 20: 11-15: "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Here are three several announcements of the judgment-day by three distinguished servants of God, each describing the awful grandeur of this most terrific and tragic scene, defining the place, when, where, and nature of the final doom of all the enemies of God.

Who, of all those who appreciate a revelation from the great Author of the universe, and believe the same, will dare to say and attempt to prove that there is another lake of fire, hell, or doom for the enemies of God? Who will undertake to prove that this lake

of fire will burn eternally? After such an attempt, who will affirm, and give a shadow of proof, that the enemies of God will have an everlasting life in sin, rebellion, and misery? Should he succeed to his own, or to the satisfaction of others, he will only do what the devil has done before him; that is, to turn the truth of God into a lie. God said to Adam, in the case of disobedience, "Thou shalt surely die." The devil said, "Thou shalt not surely die." God said the sinner is not immortal; the devil said he is immortal. I ask any honest critic, if I do not advocate the divine creed, and if orthodoxy does not descend to advocate the devil's doctrine? Malachi, St. John, and St. Peter, in their several announcements, coincide and teach, in the most unequivocal terms, that the unholy, in the day of doom, are destroyed—burned up. Neither does the Saviour, or Moses, or either of the prophets or apostles, teach any other destiny for the finally impenitent but destruction, consumption, death, and extinction.

Since this is the unvarying testimony of each of those who have had a part in giving us a revelation from God, as dictated by himself, I would ask those who teach the immortality of the sinner, Why will this earth, after the final judgment, be immersed in a fiery deluge? Why shall the elements melt with fervent heat? Is it not to destroy the works of the devil, as well as the devil himself? Will you dare to deny this? If not, then if this fire will accomplish that for which it was prepared and kindled, why will you not acknowledge that the wicked will not live forever? that they will be as the prophet says—"They



shall be as though they had not been ;” “ The soul that sinneth, it shall die ;” or, as our blessed Saviour says, “ They shall be burned ” ? If for the safety of your creed, you deny that these fires of the last day will accomplish that for which they were kindled, and thus burn up the wicked, what will you do with such scriptures as these : Matthew 25 : 41 : “ Then shall he say unto them on his left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.” Heb. 2 : 14 : “ Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil.” 1 John 3 : 8 : “ For this purpose the Son of God was manifested, that he might destroy the works of the devil.” Now these scriptures positively declare that the fire of the last day was especially prepared for the devil and his angels ; and that they will be destroyed. Now, who are the angels, servants, and children of the devil, if wicked men are not ? I ask, if the Bible does not teach the destruction, the death, the extinction of all the enemies of God, does it teach the salvation and immortality of the righteous ? Is not the one as positively taught and assured as the other ? Then why will you, my brethren, stop your ears, as the Ephesians, and cry, Truthful and honorable is the saying of the devil, “ The sinner is immortal ” ?

If, then, the fire unto which this world is reserved against the day of judgment and perdition of ungodly men, is the hell into which the heathen and all the nations that forget God are to be cast, how can any

one believe the wicked will suffer in it eternally? That there is no other lake of fire or hell for the enemies of God, is God's truth; but to say this fire will burn eternally, is untrue, if the Scriptures are true. This fire unquestionably will burn up the works of the devil. If the works of the devil are the fuel which will feed this fire, is it not reasonable to suppose the fire will go out when the works are consumed? To suppose otherwise, would be to entertain the absurdity that because God was displeased with sin he would destroy works with which he was pleased. Do not the Scriptures warrant us in believing that this earth will be purified by this fire, and then become the new earth, "in which dwelleth righteousness"? Does not Peter say, 3 : 12, 13, "Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness"? What promise? Isaiah 65 : 16, 17 : "That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former things are forgotten, and because they are hid from mine eyes. For behold, I create new heavens and a new earth; and the former shall not be remembered or come into mind." Thus our present heaven and earth, when purified by the fires of the last day, will be the promised new heaven and new earth. If it were not so, how could that precious promise of our Saviour be verified, "The

meek shall inherit the earth"? Is not this truth clearly set forth in Revelation 6 : 9, 10, "And they sung a new song, saying, Thou art worthy to take the book, and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto God kings and priests; and we shall reign on earth"? Thus we see this earth, when purified, will be the new earth in which the righteous after the resurrection will reign as kings and priests forever. Hence it is evident that the fire of the last day, into which the heathen, and all that forget God, and all that do wickedly are to be cast, and which is to purify the earth, will go out—will pass away with the works of the devil forever. Sin, the sinner, and the devil, and all that offends, gone forever with the fire unto which this world is reserved for purification. Glorious thought! Happy era, when purity, peace, and uninterrupted felicity reign throughout the realm of God. Yes; God says the former things shall not be remembered nor come into his mind. With these clear revelations in view, is it not the height of blasphemy for a finite creature to say that God, who has repeatedly said, "My goodness and mercy endureth forever," evidently to all his creatures, will perpetuate the life and misery of the hapless sinner to all eternity, in a lake of fire which God plainly teaches will last only sufficiently long to purify the earth by burning up the works of the devil? I wonder not at the exclamation of the Psalmist, "O ye sons of men, how long will ye turn my glory into shame?" I ask, with the intensest

solemnity, those who preach the immortality of the wicked, how long will you teach the doctrine of the devil for the truth of God? Oh! teach not your direful creed in church; publish it not in the world, lest the apostate sons of heaven smile their fiendish grins at your temerity. Shame to a love so desecrated! God's spirit never justified such a libel on his character. "Be not deceived; God is not mocked."

I Corinthians 6 : 9, St Paul alludes to the destiny of the wicked: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." At first view, the cursory reader might think the wicked would only be separated from the righteous, and would have another location for existence. But on deeper thought this is not admissible. We are not to suppose that the devil and his children will have a kingdom after the judgment; though the poetic effusion of Milton would make the devil say, "I had rather reign in hell than serve in heaven." It is but a limited view we take of the kingdom of God if we limit it to this mundane system. God's kingdom extends over the universe. "When all shall be subdued unto the Son, the Son will give up the kingdom to the Father, that God may be all in all." At this point in eternity, we have no reason to believe that there will be an opposing influence in the entire realm of the universe. I say we have not the slightest intimation in the Scriptures that at that

time any opposition to the government of God will exist. If this shall be the case, and no one has just ground for a contrary opinion, would it not appear that none of these vile characters enumerated have any inheritance in the kingdom or universe of God? They would be extinct; and the words of the prophet would be verified, "The wicked shall be as though they had not been;" or, as another says, "The wicked shall be as ashes under the righteous' feet." If it were true the wicked were immortal, would it not be the strangest thing imaginable that every allusion to this subject directly militated against the view? No; it is not true. The wicked are not immortal. It is a device of the devil, a falsehood of the evil one.

I Corinthians 15: 17, 18, St. Paul again says, "And if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." This shows clearly what meaning the apostle attached to the word perish. Christ is the only hope for us to have a resurrection. If Christ is not raised from the dead, he is still dead; and we can not hope for a resurrection if he is not resurrected and alive. Then those who have died in the faith that Jesus was raised, and through whose resurrection they hoped to be resurrected—they, having a false hope, are perished, as those will perish who will not accept of the benefit of the atonement. He uses the word perish in the sense of loss of life or conscious being. Man has no power to save himself from natural death or the effect of natural death; much more, then, is he powerless to raise himself from the second death, which is the death of the pur-

chased or resurrected life. In his utter powerlessness to raise himself from the first or natural death, he found in Jesus the power he needed to live again ; but in his utter helplessness in the second death, he has no promise of a Saviour. As the first would have been an eternal death without a Saviour, so the death of the resurrected life will be eternal, for it will have no antidote. If man would perish or have no life if Christ was not raised, is it not certain the sinner, in the second death, will perish or lose his conscious being when he has no Christ ? Can there be any thing more certain than this : that without Christ is no life in his creatures ? Does he not say, " I am the way, the truth, and the life " ? also, " Ye will not come to me that ye might have life " ? I ask not the reader to believe what I believe ; I ask him to believe what God and his inspired servants say. Does not the apostle, without the possibility of a doubt, say that those who had died, and those who lived, had perished, or would perish, if they had not the prestige or efficacy of an atonement by Christ ? Then why will men talk about the everlasting life of a sinner, when he rejects Christ and deliberately denies himself the benefit of the atonement ? From no stand-point can the doctrine of the immortality of the sinner be viewed without its appearing utterly fallacious.

Again, verses 21, 22 of the same chapter : " For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." From what ? Evidently from natural death, the consequence of

Adam's sin. Thus it appears the benefit of Christ's death and resurrection was, to give man a new or resurrected life ; and now man enjoys a new probation. What for ? To see if he, through Christ, proves worthy to have this purchased or resurrected life protracted illimitably, or forfeiting it by sin, he should lose it forever in the second death. Now mankind enjoy a probation to have the resurrected life to be protracted forever, the same as Adam at first had a probation, that his natural life might last forever. As Adam forfeited and lost his natural life by disobedience, so the finally impenitent forfeit and lose the resurrected life by individual sins. If the forfeiture of the natural life brought a death that would have been eternal, without an atonement, so will a forfeiture of the resurrected life produce a death which will be eternal, without a Saviour. How can men evade this truth, this revelation, and say the wicked are immortal ?

I Corinthians 15 : 24-26 : " Then cometh the end, when he shall have delivered up the kingdom to God, even the Father : when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that is destroyed is death." It is out of the power of language to convey the idea of the positive destruction of the enemies of God clearer than it is in this scripture. Then cometh the end of this human, probationary life—the whole drama of a sinning world. This world is now in a state of rebellion against the righteous government of God. God is the rightful sovereign ; but his authority is

disputed by his adversaries. This moral conflict is now raging. Christ is endeavoring to reconcile men to their rightful sovereign. Those who can not be induced to become reconciled, Christ says, Matt. 21 : 41, " he will miserably destroy ;" which will certainly be done to all who will not accept of the mediation of Christ. It is said Christ will deliver up the kingdom to the Father, when he shall have put down all rule, authority, and powers, by his cross or by his judgments. Now, this will be accomplished before the surrender of the kingdom to the Father. But does not every Bible student know that there is a moral impossibility to accomplish this without utterly destroying the incorrigible? Does not God teach, by the Apostle Paul, Romans 8 : 7, " The carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be," either in time or eternity? Is it not positively taught here that the carnal mind, as long as it remains carnal, can not be subject to the law or government of God? Is it not evident from this, that the sinner must be converted to a humble, docile, devotional obedience to the government of God, or be destroyed—become extinct? The apostle says Christ will put down all opposing influences, and then he will deliver up the kingdom to the Father. He also says the disposition of the enemies of God is such that it can not submit to the law of God as long as it remains carnal. Then is it not absolutely certain that if all opposition to the divine government is done away, these rebels must become extinct. " The last enemy that is destroyed is death." The devil and all his asso-



ciates, and his power, which was death, are destroyed before Christ delivers up the kingdom to the Father. The last enemy—which was death, and which had slain millions of God's intelligent creatures—will be destroyed. If the last enemy destroyed is death, is it not certain the wicked were destroyed before? If death is destroyed, how can the wicked have an eternal conscious being in the second death? What a glorious scene! A universe in harmony; in tranquillity all; love and harmony pervading the whole. Why should men labor so hard and so determinedly to mar and interrupt this eternal scene of felicity and glory by the yells, the groans, the tortures, and the blasphemies of those writhing in eternal agonies?

Then the apostle, as if to bar every approach of error, misconstruction, or misconception, adds in verse 28, "And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all." This would seem to be a refutation of an idea that might be advanced by the favorers of the doctrine of the immortality of the wicked, that this subjugation might be a forcible constraint of their enemies. It says, when all things are subdued; this includes the interior motions of the mind as well as the external actions of the body. When the disposition, will, and ambition are subdued, every power and impulse that would be consonant with the subjection of the Son to the Father, then, and not till then, will the government be delivered up to the

Father. Then, and not till then, will God be all in all. How can he be in the sinner to all eternity, when he will not and can not be in time? Does he not say, "Whosoever defileth his body, him will God destroy"? I am astonished that honest men can leap over such barriers to error, and revel in the chief of crimes. What can be worse than to charge God with malevolence, vindictiveness, and most horrid cruelty?

Again, verse 42: "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption." This has reference to the righteous exclusively. What made those persons corruptible, who were raised incorruptible? Was it not sin? What is it to be corruptible? Is it not to be subject to decay, consumption, dissolution, destruction? Then, is it not certain that if the sinner is not absolved from his sin, before or in the judgment, he can not become like the righteous, incorruptible or immortal? Is it not singular that every allusion to the destiny of the sinner, in the Scriptures, should show so manifestly that he was not immortal? and yet men, almost in general, believe and teach that he is. I doubt that any common-sense mind, reading the Bible without being previously biased by education, would imbibe the doctrine that the ungodly were immortal. But some may ask, What proof is there that this scripture had exclusive reference to the righteous? I would answer, This letter was written to the church at Corinth. Please notice I: 1-4: "Paul, called to be an apostle of Jesus Christ

through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: . Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ."

I Corinthians 15 : 53 : " For this corruptible must put on incorruption, and this mortal must put on immortality." This does not take place until after the resurrection. Then, how can the advocates for immortality affirm that even the righteous are immortal before that time? The apostle affirms that their mortality then puts on immortality, and not before. Who should know if St. Paul, inspired by God, did not? Every human being, while in this mortal life, is a probationer for an immortal life. 54 : "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Man can not, in any truthful sense, be said to be immortal while there is a possibility of dying. I should think any one would consider it self-evident that a probationer for life could not be immortal while probation lasts. Then is it not simply absurd to say men in this life are immortal? If the wicked could have life or conscious being in any kind of death after the resurrection, then it could not be said that death was swallowed up in victory, while it had power over any living. Nor can the word corruptible in this passage

assume the meaning of impurity. It conveys the idea of wasting, consumption, and is the counterpart to incorruptibility or impossibility of decay. Hence, men corruptible, subject to decay, can not be said to be incorruptible and immortal.

Having produced every allusion to the destiny of the ungodly by St. Paul, in his first epistle to the Corinthians, I am confident the candid reader will be satisfied that there is not the least intimation of the doctrine of the immortality of the sinner. We will now pass on to the review of the second epistle to the same church. The first mention of this subject may be found in 2 : 15, 16 : "For we are unto God a sweet savor of Christ, in them that are saved and in them that perish. To the one we are the savor of death unto death ; and to the other, we are a savor of life unto life." What can be more explicit ? It is as if he had said, The gospel we preach is acceptable to God, though in the case of rejection, it will produce hardness, insensibility, and afterward the second death ; and in the case of its acceptance, it will bring peace, absolution from sin, and salvation from the second death. To the one we become an influence for the confirmation in a life of sin by the rejection of our message ; to the other we become an influence to produce a holy life by the acceptance of our gospel. The one influence tends to salvation from sin and eternal death ; the other influence, through indifference, tends to death in those who perish or will be destroyed.

The next and only other allusion to this question in this second epistle will be found in 5 : 4, and may be considered a negative allusion : "For we that are in the tabernacle do groan, being burdened ;

not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." There seems to be in this passage more than an intimation that the great apostle to the Gentiles did not consider himself then immortal; but he looked forward with a joyful and confident anticipation of having his mortality swallowed up in immortality. If the Apostle Paul did not consider himself immortal in this present probationary life, I think it absurd to say that every specimen of humanity is immortal. How can my opponents say the wicked are immortal? In our examination thus far of St. Paul's writings, which embrace his epistle to the Romans and his two epistles to the Corinthians, we find him uniform on this subject, teaching in the clearest and most positive manner that the wicked are not immortal, but will be completely destroyed in the judgment.

In Paul's letter to the Galatians there is but a single allusion to this subject, which will be found in 5 : 19-22 : " Now the works of the flesh are manifest, which are these : adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditious heresies, envyings, murders, drunkenness, revilings, and such like ; of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God ;" which quotation I will leave with the reader, having commented upon it somewhat before. If they shall not inherit any part of the kingdom of God, they must become extinct.

In the same apostle's letter to the Ephesians, there is but one allusion to the destiny of the ungodly, which, being in nearly the same language as that quoted in Galatians, I will quote without comment. I intend to quote every mention of this subject in the Bible. Eph. 5 : 5 : "For this you know, that no whoremonger, nor unclean person, covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."

Philippians 1 : 28 : " And nothing terrified by your adversaries, which is to them an evident token of perdition ; but to you of salvation, and that from God." That is, the fortitude of Christians, in the most threatening and imminent dangers ; their cheerful endurance of afflictions and persecutions ; their confidence in their rectitude and in the justice and faithfulness of God, would prove to the sinner a token of their demerit and the justice of their perdition and destruction.

Philippians 4 : 18, 19 : " For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ ; whose end is destruction, whose god is their belly, and whose glory is their shame, and who mind earthly things." This text may not be considered as having direct testimony on the subject of the wicked's destiny, yet it most manifestly teaches that they had forfeited the purchased life, and, if it were not regained through repentance and faith in the atonement, their resurrected life would perish in the second death.

Philippians 2 : 10 : " That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth." This includes the entire multitude of the enemies of God. If this is true, and also the declaration, " The carnal heart is enmity to God ; is not subject to his law, and indeed can not be," is it not certain the wicked will be de-



stroyed—become extinct—have no existence? There could be but little bowing of the knee in reverence by those who should be compelled to writhe in the lake of fire and brimstone eternally, and at the same time belching out their horrid blasphemies against the eternal instrument of their torture. Can you suppose it possible for God to inspire his servants to teach such palpable absurdities, if the wicked are immortal?

Thessalonians 5 : 2, 3 : "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child ; and they shall not escape." That the apostle here refers to the final doom of the sinner, at the second appearing of the Lord, there can be no doubt. This will unquestionably be their confidence, when, led by the devil, they shall compass the camp of the saints of the Most High, thinking, by their countless multitude and their united force, to bring about a compromise with the Eternal. But John says, Rev. 20 : 9, "And fire came down out of heaven and devoured them." Oh ! how sudden the destruction, and how complete—for "not one shall escape." This, even my opponents must concede, is the last account we have of the enemies of God. My brethren, I pray you break from your delusion ; receive God's record ; ignore the devil's creed ; teach men their true destiny ; rejoice in the honor of God, and justify his ways to men.

2 Thessalonians 1 : 9 : "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." While this expression is received as the word of God, how can any one, without sinning, deny the extinction of all the enemies of God at the judgment ? " Punished with ever-

lasting destruction." Who? "Those who know not God, and obey not the gospel of our Lord Jesus Christ;" not their happiness; not only their bodies, not only their minds, their spirits, their life, their souls; *but those!*—not only all of them, but all that there is of them—their entire beings—"shall be punished." What with? With everlasting destruction. Can there be any doubt about the meaning of the word destruction? Would any mistake my meaning, if I should say, My house was destroyed by fire, by water, by wind, or by earthquake? Has not the word destruction, as used by the apostle, the same meaning? Then, if the wicked shall be destroyed in the lake of fire, at the day of judgment, destroyed forever, without the hope or the possibility of a reformation, who will have the effrontery to charge Paul and his Maker with falsehood, by saying the enemies of God will live forever, eternally, in the abyss of woe? are immortal? You men, who teach this Satanic heresy, that the wicked will live eternally—are immortal; by all the sacredness of the relation you sustain to the sovereign Ruler of the universe, I charge you, reconsider your theory, and cease to charge your Creator with atrocity. It is not in accordance with the nature and being of the Author of this universe to be complaisant with the misery of his sentient creatures to all eternity.

That there might not be any misapprehension of the doom of the ungodly, the apostle not only says their punishment will be everlasting destruction, but it will be so complete as to put them out of the presence of God and the glory of his power. Does not

this assure extinction? Can a finite being conceive a place where the presence of God is not? The Psalmist says, 139: 7-13: "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike unto thee." Yet the expression is, "From the presence of the Lord." To make this truthful, is it not necessary the enemies of God become extinct? Will any one in his extremity say it means God's favorable presence? How do you know? St. Paul does not say so. Nor is it revealed elsewhere. But to emphasize it still more, and destroy the last lingering, flitting hope for the immortality of the sinner, the apostle adds, "and from the glory of his power." Think of it—from the glory of his power! How does any thing or being exist but by the power of the Almighty? and this is withheld. If the almighty power of God is withdrawn from the sinner, will he not fall into nonentity? Can he exist independent of the Deity? Christian, if ever folly run mad, do you not evidence it? If ever there was an infatuation, are you not under it? Can you present a wonder equal to yourself? A Christian, so called because of his love and likeness to Christ, bearing the image of his God, believing that the infinite love, justice, and

mercy of the Creator will consign his hapless creatures to an unending torture for the sin of ignorance, the sin of doubt, the sin of an act considered virtuous in his obscurity and depravity! I do not say that there are not millions who sin deliberately in the light, but these do not include all who will be condemned. I pray God to save my erring brethren from an unwitting sin that may hazard their fond hopes of heaven!

Again, - suppose this baseless assertion, that it means from the favorable presence of God, were admitted, it would avail the maker of it nothing. The destruction then takes place in the unfavorable presence of God. The destruction will certainly come, as there it truth in God's word, whether it be in the favorable or unfavorable presence. It is inevitable and sure. A destruction, too, that will place the enemies of God out of his favorable or unfavorable presence.

2 Thessalonians 2 : 8, 9, 10: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved." As to whom this man of sin is, I have no doubt; but whoever he may be, he shall be consumed by the brightness of Christ's coming. Consumed! What does this convey? If a block of wood is consumed by fire, what is the result? You say naught but ashes remain. Then why not anticipate the same

sequence for the man of sin at the coming of Christ? especially when it fulfills the prophecy, "The wicked shall be ashes under the soles of the righteous' feet," and harmonizes with the rest of God's word.

Not only the man of sin is destroyed at the appearing of our Lord and Saviour Jesus Christ, but also those who embrace his doctrine and follow his usages. For it is said they perish. "In them that perish." Now, if the man of sin will be destroyed and those who embrace his errors shall perish, will a man risk his reputation for intelligence and integrity by saying they are immortal? How can they have a conscious existence after destruction and after they perish? But why are they destroyed or do they perish? Because they receive not the truth that they might be saved. Saved from this destruction or perishing. My brethren, count me not an enemy because I present you with the truth. If I am an enemy for this production, you may count on Moses with all the prophets, and Jesus Christ with all his apostles, and God with all his truth as being your enemies. As to this great and important question, I am clearly in harmony with all these, and we all are opposed to your fallacy of fallacies; and hope through our united efforts to expunge this error from the church and the world. I think all the good at least should vociferate, Amen and amen.

I Timothy 6 : 9 : " But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Some things are so evident that any attempt at elucidation might seem as a cloud upon the development. So it is with this statement of the Apostle Paul. Had he concentrated all the powers of human language to enunciate a truth, he could not express or round out the idea of the final extinction of the enemies of God better than he has done it in this scripture. The beauty and sublimity of the announcement is complete. It seems as a deluge of influences to bear the victimized on its flood to an ocean of destruction, shoreless and fathomless. Contemplate this faultless imagery, " They fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Reader, allow me to pass on in silence, and leave this crystallized truth for silent, solemn contemplation. It seems as if an eternal verity direct from the thoughts of Omniscience was vibrating on the ear. The great majority of the human family, drunk with assignations of the devil, suffocated, drowned in destruction and perdition ! If St. Paul has not here announced the loss of conscious being for the incorrigible, language need not attempt another effort.

Verse 12 : " Fight the good fight of faith ; lay hold on eternal life, whereunto thou art called." The idea

here advanced is, if we have an eternal life we must struggle for it ; fight against the powers that exist, and oppose, and grasp as one drowning ; lay hold of eternal life. Consider, it is eternal life we are to seize or lay hold of. How absurd it is then to believe we have eternal life naturally or intuitively ! If we ever shall have immortality, we shall have to seek for it, fight for it, struggle for it !

Verse 16: " Who only hath immortality, dwelling in light which no man can approach unto ; whom no man hath seen, nor can see ; to whom be honor and power everlasting. Amen." With such an announcement from the acknowledged word of God, how can men have the effrontery to say the vilest and most sordid of our race are immortal ! Does not the apostle here declare that God alone is immortal ? One thing is certain—either Paul was not orthodox on this subject, or those who declare the wicked are immortal are not orthodox. One affirms that God alone hath immortality ; the other, that every vile human being is immortal. Shall we ask which is right ?

Verse 19 : " Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." I should regard it as impious, to think God would give an eternal life that would not be happy, unless it might be an eternal probation, which is an absurdity. The Scriptures evidently justify the assertion that none but the righteous will lay hold on everlasting life, or conscious being.



Hebrews 2 : 14 : " Forasmuch as the children are made partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, the devil." I make not this quotation to prove that men are not immortal, but to prove the devil is not immortal. Here is a clear statement that the devil, who had the power of death, would be destroyed. Certainly there is no danger that any will resort to the same quibble in this case as they do in the case of man's destiny. They can not, in either case, consistently say the apostle means destroy happiness, for no one will be willing to believe he has much to destroy. At first view it would seem quite remarkable that Christ should assume a human body to destroy the devil. Yet it seems clearly implied, and will, on investigation, appear a fact. If, in the divine government, there was any thing that would render it inexpedient for Christ to destroy the devil before his incarnation, since his incarnation I think it can be justly inferred from Scripture that it is incumbent on him to destroy the fiend. I think it can be shown from the law of God, that there is an absolute necessity for the devil to be killed, and an absolute certainty that he will lose his conscious being in the judgment. Genesis 9 : 6 : " Whoso sheddeth man's blood, by man shall his blood be shed ; for in the image of God made he man." Shedding of blood is another expres-

sion for the taking of life, as will be seen by Leviticus 24 : 21 : "And he that killeth a man shall surely be put to death." Then a just paraphrase of the passage from Genesis would be : Whoso killeth a man, by man shall he be killed. Thus it appears that the law of God requires that whoever kills a man, by man shall he be killed. The devil is called, by the Saviour, a murderer. Why? Because he killed the entire human family. Then, according to the requirements of the law, he must be killed by a man. It could not be expected that the destroyed should kill the destroyer ; nor was it possible for a mere man to kill the devil ; yet the law requires the devil—a murderer—to be killed by a man. Here would appear a reason for Christ's incarnation : "Forasmuch as the children are made partakers of flesh and blood, he also himself took part of the same." What for? "That, through death, he might destroy him that had the power of death, that is, the devil." Thus Christ, by taking upon himself the human body, became the God-man, or a man ; and being a man, and the only man who could fulfill the requirement of the law, he assumes the responsibility of doing it. The only question that remains is, Will he do it? We should have no reason to distrust, even had he not given any assurance. Read Matthew 5 : 17, 18 : "Think not I am come to destroy the law or the prophets : I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Thus we see the law of God required that the murderer should lose his life by the hand of man.

The devil, being a murderer, must die, if the requirement of the law is complied with. There is but one human being in the universe that can fulfill this law, and that is the God-man. And he assures us, "he came not to destroy the law, but to fulfill." I ask every student of the Bible, if there is not here a positive revelation, and assurance from Christ that the devil—the destroyer of our race—shall die, be destroyed, become extinct? If the evidence is so clear and positive in the Scriptures that the devil, the father of rebellion, is to be destroyed, think you it would be singular to find, in the same Scriptures, abundant evidence that his fellow-rebels—his followers, his children—should die eternally? The Bible is a unit on this question. Its whole tenor and revelation is one grand assurance that the enemies of God will finally be destroyed in the second death—become extinct. How beautifully, how gloriously, does this view of Scripture justify the ways of God to his creatures! Can any intelligence give a just reason why God should retain in his presence forever a scene upon which he says he can not look but with abhorrence? Dare any one intimate that he has any disposition of hate, malice, or revenge to gratify? Will it be, for example, to deter the holy from sin? Is not their chief motive love? Is the peace and the felicity of the universe to be secured by the strong ligation of fear, dread? My brother, have you not lost the first rudiment of your profession? Brush away this dark spot from the horizon of your faith. Love is the pervading element of the universe, save in this rebellious clime. "God," in yonder future, which you

so fondly anticipate, "shall wipe away all tears from your eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." "No more pain" of body or mind; no distracting cares or fears; all is love and confidence. "The former things are passed away." Do you not see a glorious significance in this? What things? Certainly not any thing desirable, glorious; but every thing undesirable. All impurity, all sin; every thing that opposes, defiles, or harms. "Passed away." Whither? To some loathsome sphere, to be an eternal spectacle—monument of disgust? No, there is not the least intimation of this in the revelation of God. Shall pass away. This is not man speaking, who has his locality, from which it would take but a small remove to pass away from him, from his circumscribed place and view; but the omniscient and omnipresent God says the former things are passed away; from him—from all his loving creation. Whither? Is there truth in Jehovah's declaration, "Are passed away"? Then it can only be into oblivion—into complete extinction—nonentity. Why should man have ever thought the sinner immortal? I challenge the world to produce a sentence from God's holy book that asserts it, save that foul, deceptive falsehood of the chief foe of God and man, "Thou shalt not surely die."

I can not forbear making a single remark on this law of life for life. The construction we give to, and the unavoidable inference we draw from, this statement, "Whoso sheddeth man's blood, by man shall his blood be shed," gives additional weight, beauty,

and importance to the declaration of the Deity, "Without the shedding of blood there is no remission of sin." How beautifully and forcibly is presented to every contemplative mind, and especially to every devotional soul, this law of life for life! The law of life for life, in the sin of taking life; and the law of life for life, in the unspeakable gift of giving life. Well might the apostle exclaim, "Great is the mystery of godliness; God, manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

It is to be hoped no one will take exception to the construction we give the phrase, "Whoso sheddeth man's blood, by man shall his blood be shed," and say that it does not mean to take life or to kill. Allow a quotation or two. Gen. 9: 3, 4: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh, with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of every man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." From this it is evident that Moses considered the blood of an animal, whether of beast or man, was the life thereof. Consequently, the shedding the blood of man was the taking the life of man, or killing the man. Then the devil was a murderer, for he had taken the lives of men. See how exactly this accords

with the Saviour's teaching, Matthew 8 : 44 : "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there was no truth in him." Thus we see the devil has shed the blood of men, and is a murderer, and shall be destroyed.

Again, no one need object and say this law was given by God through Moses for the Jews alone, or for any other nationality or dispensation. It is true that if a nation enacts a law, its binding force will be within the limits of that nationality. It could not be expected to make laws for another nationality independent of it. So the law of God should be expected to be in force in his entire government, or at least to the limit he shall prescribe. Here we find a law in force at the time of Adam and of the flood, and republished by Moses centuries after to the entire human family—"Whoso sheddeth man's blood, by man shall his blood be shed." I mention this last section because the objection has already come to my hearing.

The idea of the destruction of the devil is not peculiar to the above quotation alone. The same doctrine is conveyed in 1 John 3 : 15 : "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." That is, hates his brother in the widest sense. Like Cain, having a disposition, whether the opportunity occurs or not. The fact stands prominent in God's word, "No murderer hath eternal life abiding in him." If he has none, we have no revelation from God that he

ever will have ; but we have abundant evidence that he will die, and is not immortal. Then he will die, lose his conscious being forever. "Jesus was manifested in the flesh that he might destroy the works of the devil." His work is not only manifested in making men disobedient and vile, but his first work was to make himself an adversary both to God and man. Then, if Jesus destroys the works of the devil, which included the work of making himself a devil, and does not destroy the devil himself, is it not evident that he will be an angel again, purified, and absolved from his Satanic character? Much more evidence could be adduced on this topic, but I forbear. This is all-sufficient to show the devil not immortal ; and I am satisfied every candid, unprejudiced reader will be of the same mind.

Permit me, however, to produce one more quotation on this point. It will be found in Rev. 20 : 7, 8, 9 : "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle : the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down out of heaven and devoured them." Devour means to eat up, to consume. In a former quotation we were taught that the wicked perished in the fires of the last day ; and in this we find the same wicked persons, with the devil, are devoured by fire coming down out of heaven. This, too, is after the resurrec-

tion and the judgment. From this, is it not clear that the same identical fire devours ungodly men and the devil at the same time? Men may twist and pervert as much as they please, they can not evade the truth that wicked men and devils are not immortal. Beyond this consumption we have no evidence of conscious being for wicked men or devils.

Hebrews 10 : 16, 19 : " For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation which shall devour the adversaries." This scripture is as clear and emphatic that wicked men and devils will be destroyed, as the passages recently brought forward. The sin here mentioned evidently is the sin of deliberate and continued apostasy ; the sin of him who ignores the redeeming sacrifice. Whatever the nature of this sin is, it is certain there is no sacrifice provided for its absolution, but a fearful looking for of judgment and fiery indignation which shall devour the adversaries. What a fearful anticipation of judgment and burning indignation which shall devour the adversaries ! Such characters, dispossessed of all hope, seem to have something of a foretaste of their fearful doom : to be devoured according to the judgment of an incensed God, in his burning indignation. Does not this fearful language indicate—yes, positively assure, a wasting away which, if not arrested, will eventuate in complete consumption, or non-existence? If this is not the just and legitimate deduction, I confess I am incapable of understanding language.



Hebrews 12 : 29 : " For God is a consuming fire." If there were not another revelation from God that involved the destruction of his enemies, I should think this presumptive evidence would be sufficient to show they were not immortal. "God is a consuming fire." To consume what? That which he approves and loves? Certainly not. Why should he destroy that with which he is complaisant? No. He is a consuming fire to burn up all that is offensive to him; all who oppose his government. He will not destroy any of his works which accomplish the end for which they were formed; but it is reasonable and sure he will consume all that is in opposition to him. This truth should be inferred from the history of the three Hebrew children. Daniel 3 : 21-23 : " Then these three men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace was exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace." Thus at the last God will save all that are in affinity with him and destroy all that oppose him.

James 4 : 12 : "There is one lawgiver who is able to save and destroy." How wonderfully is this expression freighted with meaning! The author of all —of all individualities, all substances, of all orders and obligations; the author of relationship and responsibility; the author of all law, natural, physical, mental and moral, justificatory and penal; a lawgiver so endowed with wisdom as to give a code complete, meeting all exigencies; so adjusted and arranged, if faithfully obeyed, as to produce and assure the greatest possible good and felicity to each, to all, in all their various orders and multiplied conditions and circumstances. In the event of disobedience to such a law, from such a lawgiver, what consequence could be anticipated but destruction? An infraction of such a code, how the vibrations of discord and confusion would be felt amid the whole! Who can estimate the want of harmony and concord? Collisions, rivalry, infringement, and wrong would be experienced throughout. What a change! Universal peace disrupted; confidence displaced by fear; love, wounded, sinks in feebleness to hate, and security yields to infringement. Direful changes! Amid this chaos Omniscience associates justice and love in fond, active embrace; and mercy, with smiling, pitying, reconciling features, spreads her wings over this wide-spread scene of antagonisms. A mediation is effected: grace offers pardon. The herald cries, Want of confidence has brought her countless multitude of ills to all. An

antidote is found on the easy, honorable terms of sorrow for the wanting confidence, and a full return to faith and love. Here comes the power to save and to destroy. A compliance with the terms assures complete salvation; and will any demur to the complete destruction in case of aggravated disobedience? How can a complete harmony and universal peace be restored, but by the complete destruction of those incorrigible? They freely fell and they must freely accept of the terms of salvation, or yield to the power of the Lawgiver to destroy. Will he do it? Eternal veracity is pledged for it. As sure as universal peace and harmony can not be effected without it, and God's veracity preserved, the enemies of God will certainly be destroyed. Who, imbued with love, would rather eternal discord would reign, and fill eternity with the groans of the damned? Perverted disposition! shame on this professed orthodoxy of the age! I pray God it may speedily fall into that abyss of darkness which it deserves!

James 5 : 19: "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." "Shall save a soul from death." Can any one be so stupid as to think the apostle intended to teach that, if an individual who was instrumental in the conversion of another, he would save such a one from physical or temporal death? Show me such a man, and I will show you one who is just competent to believe the wicked immortal. Every intelligent person knows the apostle did not refer to

physical death ; he meant he should save a soul from the forfeiture of the purchased or resurrected life—from the death of this life—from a death that will know no awakening. Can any other construction be justly given ? Then why will any continue to falsify the truth and pervert the word of God, by saying the finally impenitent will live forever, eternally ?

1 Peter 4 : 18 : “ And if the righteous are scarcely saved, where will the sinner and the ungodly appear ? ” The answer is, they will appear in that state from which the righteous are saved. The inquiry then is, from what are they saved ? Not from temporal death, but from the death of the purchased life. How plain ! Who can be so dull as not to perceive the truth, as infinite wisdom reveals it ?

In 2 Peter 2 : 12, the apostle again alludes to this subject : “ But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not ; and shall utterly perish in their own corruption.” What language can possibly convey the doctrine of a complete loss of being to the wicked more plainly than the language here used ? The principle of decay or corruptibility being introduced into the human system, will inevitably produce in time death, or complete dissolution—destruction. The declaration is, they shall perish, be utterly destroyed, in this their own corruption. What can be more reasonable and philosophical than that such persons—so abandoned, so sordid, so vile, so lost to all reformation, as described in a former quotation—should perish in their own decay—corruption ? How can men, to evade the truth, so pervert the word of God as to say these vile characters will not perish in their corruption, but will live forever ? Is not this a revelation from God, on the most important subject ever presented for the contemplation of man ? If such

men as Dick, Drew, Lee, and Mattison had labored as diligently and ingeniously to show men that they had already forfeited the purchased and resurrected life, and that there was no sacrifice for the second death, in my opinion there would millions of souls live an eternal life which now will die the second death, and thus lose forever all conscious being. Eternity alone will reveal the terrible consequences of this widespread delusion. I doubt not but that there are millions of the strongest minds and deepest thinkers on earth to-day who are induced to hazard their eternal interest in consequence of the doubt this doctrine casts over their destiny, and the inconsistencies it fabricates through the entire revelation of God. If I can be made the humble instrument of lessening, in any degree, this universal flood of ruin, I shall be abundantly repaid for all the obloquy that may be heaped upon me for this unassuming publication.

Again, verse 19: "These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever." The apostle appears to tax the very powers of language to convey the idea of utter ruin or extinction. What idea should be drawn from the metaphor, "a well without water," but utter worthlessness?—not answering at all the purpose for which it was dug; or from clouds driven by a tempest, but a resistless vagueness of destiny? What idea from the expression "to whom the mist of darkness is reserved forever"? Does not this convey the idea of extinction, loss of being, nonentity? Worthless in probation, doomed to destruction in the judgment? If the idea of immortality can be

derived from such expressions, I confess myself incapable of understanding the force of language.

2 Peter 3 : 5-7 : " For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water : whereby the world that then was, being overflowed with water, perished : but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." For what did God send the flood in the time of Noah ? Was it not to destroy all the living on account of their wickedness ? Was not the earth purified by their perishing or being destroyed by the deluge ? Does not the apostle say that the present earth and heavens are reserved, kept in store, for the fires of the last day—that is, the day of judgment, the day of doom—to be purified by burning up the wicked, to be purified by fire, as it was formerly by water ? Does he not say the ungodly perish in this fire ? If they do not perish, or be consumed, do they not still live ? Was this fire to burn up the wicked, or their wickedness simply ? If the latter, is not the world cleansed from the wickedness, but the sinner, having his sins burned up, and not himself, would he not be a saint, saved by fire, and not by the blood of Jesus ? O men ! why will you thus pervert the word of God and involve yourselves in such intricacies ? Will you make the fires of hell people heaven with greater numbers than the blood of the Lamb ? Will you raise a rival note or song in glory worthy the fires of hell, which have brought us, apostates, from the abyss of woe to the celestial

glories of the Eternal? Is not this the necessary sequence of your creed, that the wicked live forever? I am amazed at the stolidity and recklessness of good men. Why not rather believe God, "Thou shalt surely die"? What can be a greater sacrilege than to so twist, turn, change, pervert, and murder language, to belie the whole truth of God to substantiate this one miserable falsehood of the devil as true—"Thou shalt not surely die"? Of all the wonders that earth can produce, this is the culmination, that God by his servants should have used all the powers of language and metaphors of earth to reveal the destiny of the wicked as entire destruction, complete extinction, and this entire announcement should be so turned, by the adroitness of the adversary and the learned ingenuity of men, as to teach the wicked are immortal! No, "let God be true and every man a liar" who contradicts him. "The enemies of God shall be as the fat of lambs; into smoke shall they consume away." So says the prophet of God.

2 Peter 3 : 9, 10 : "The Lord is not slack concerning his promises, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will so come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." God is not willing that men should perish, or he would not have given his Son to die for them. Jesus gave his life that man's life should not sink in death forever, should not perish



eternally. If men will not repent, is it not clearly implied that they will perish? More; is it not positively stated here, and in many other places in the Bible, that they shall be burned up? Does not the Saviour positively affirm it with his own mouth? Is all this evidence to be set aside to make the devil truthful in his world-destroying falsehood, "Thou shalt not surely die"? When the apostle affirms that God is not willing that any men should perish, does he not immediately add, "But the day cometh as a thief in the night"—suddenly—"when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein, shall be burned up"? Is not the statement plain, The earth and all the works therein? Is not the wickedness of the wicked the work of the devil and of men? are not the wicked themselves the work of the devil? Certainly; for they are not the work of God. Holy men are the work of God. Will any, then, ask, Will not the righteous, who are the work of God, share the same fate? I answer, No; for, in the first place, they are not the work of the devil; in the second place, it is not certain they will be on the earth at the time. 1 Thesalonians 4:17: "Then we that are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Why was the incident of the three Hebrew children, who walked through the furnace unhurt, having the form of the fourth like to the Son of God accompanying them, put on record, but for our comfort and consolation? Do not the Scrip-

tures say, God is a consuming fire? To whom? To those who are not like him; but those who are like him will remain unhurt, though in his presence. The apostle's declaration will be verified; the earth and all the works that are therein, including the wicked, who are the work of the devil, shall be burned up. When? When the earth shall be on fire; on the last day—the day of doom.

I ask those who still affirm that the wicked are immortal, Have you any evidence that the wicked will not be on the earth at the time of this fire? Does not the apostle say this earth is reserved into the fires of the last day and the perdition of ungodly men? Does not Christ say, in the end of the world his angels shall gather the tares to burn them? Does not the revelator say, in the judgment, All whose names are not written in the book of life shall be cast into the lake of fire, which is the second death? Is it not said elsewhere, that this is the fire in which the ungodly shall perish? With these scriptures fresh in your mind, will you say the wicked are immortal? Are not every one of these individuals persons who have been resurrected? Is it not their resurrected life that is burned up? Will any be so blasphemous as to deny all this and say, The sinner was not burned up, but his sins? Will you still study to introduce another saviour than Jesus? Have you turned infidel, because your theory demands it? Will you still continue to advocate Universalism, "Thou shalt not surely die"? Will you not begin to think yourselves deluded, and believe that at least the shadow of that mist of darkness,

which shall at last enshroud the wicked has fallen upon you? I would call upon you in thunder tones, Awake to righteousness, and sin not by defaming the Sovereign Ruler of the universe. He says, "Thou shalt surely die;" "The soul that sinneth, it shall die."

I John 1 : 8 : "He that committeth sin is of the devil ; for the devil sinneth from the beginning." For this purpose was the Son of God manifested, that he might destroy the "works of the devil." Is not this a positive statement that the sinner is the work of the devil? "For this purpose Jesus was manifested in the flesh ;" that is, incarnated. Why was he manifested in the flesh? "To destroy the works of the devil." Will he accomplish his mission? Assuredly he will. Then will he not certainly destroy wicked men, since they are the principal part of the work of the devil? Certainly, if there is truth in this word. If any affirm that God will not destroy the sinner, but his sins, does not such a one confess himself a Universalist? Certainly ; for if he says, Jesus was incarnated to destroy the work of the devil, and that work was men's sins, and not men themselves, is he not a restorationist? Certainly. I ask my opponents, which horn of the dilemma will you take—to side with the apostle, and say the wicked will be destroyed and are not immortal, or side with Universalism, and say, all sinners are restored, they are immortal? "Thou shalt not surely die." May it not be positively affirmed that they who say the wicked are immortal are Universalists? The apostle declares that Jesus was manifested in the flesh to destroy the works of the devil. My opponents will not dare to deny this ; neither will they dare to deny that the work of the devil is all manner

of uncleanness, sin, and every thing that disqualifies men for heaven. Now, if Jesus, by his being manifested in the flesh, will destroy all this work of the devil, will he not destroy all men's unfitness for heaven? Then, are they not restored to their original purity and fitness for happiness? The men who believe this, that Jesus will, through his mission to earth, destroy all the sins of men, and not destroy the sinner at the same time, are they not Universalists? The conclusion is inevitable. But the apostle affirms that Jesus will destroy the work of the devil—that is, all the work of the devil—and as this includes the sinner as his work, he will also be destroyed. If destroyed in the last day, he will lose all conscious being, he is not immortal. I hope my opponents will see that it is better to abandon an error than to imbibed a thousand others to cover up the one.

1 John 2 : 16, 17: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." How could an expression be more full and complete, to convey an utter demolition of all that is offensive to God? The whole demoralization of man, the lust of the body and all the unholy ambitions and pride of his soul, all of him that is fallen, unholy, and impure, shall pass away. Where? Can you find in the whole universe a place more fit than this planet, cursed of God for man's sake, and where man disrupted the ties that bound him to his Creator? Where rebellion against the just government of a

merciful God for six thousand years has been rampant? What object could there be to desecrate another locality of God's universal empire for the existence of such a sordid, vicious, and corrupt mass of existences? This earth is probably the only scene of rebellion in existence. If sinning man is to live eternally, why purify this planet for the righteous? Why not leave the ingrates in this fallen sphere? These are proper thoughts for those who think the wicked immortal. They might serve to win them to a true understanding and appreciation of God's revelation to man.

1 John 3 : 15 : "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." If he has not eternal life abiding in him, when will he have? I suppose this passage means that he that has broken the commandment, "Thou shalt not kill," has forfeited his purchased life; and as long as he remains a murderer unpardoned, he sustains this relation as having forfeited the resurrected life, and if it remains forfeited, it must die; consequently he has not a life that will not end, nor has he a claim to one.

5 : 11, 12 : "And this is the record, that God hath given eternal life, and this life is in his Son. He that hath the Son hath life; he that hath not the Son hath not life." How? The race had forfeited their claim to life through the sin of Adam, and it would have been an eternal forfeiture, had it not been for the gift of the Son of God. Jesus was manifested in the flesh to give his life, that this death, incurred by Adam, should not be an everlasting death; but that

there should be a resurrection from it. Now, this is the record or revelation, that God hath in this manner given eternal life, and this life is in his Son. A life that will be enjoyed eternally, if not forfeited again by sin. A life as free from death as was Adam's life before he transgressed. This life is had, and can be retained, only through the death of the Son; but if lost again by disobedience, then it is only to be retrieved and enjoyed eternally by faith and trust in the atonement. "He that hath the Son"—that is, hath the benefit of his death and resurrection—"hath life;" hath the purchased life, which he will enjoy forever in the resurrected life, if it is not again forfeited by sin. But in case of a forfeiture again of this purchased life, he has no claim for its perpetuation; and not having any interest by faith and trust in the atonement, this resurrected life remaining forfeited, must die the second death, and is thus extinguished forever. Thus "he that hath the Son hath life, and he that hath not the Son hath not life." This is particularly to be noticed, that in this exposition of the apostle there is not the slightest allusion to a happy or a miserable life. It is simply life or conscious being; existence or no existence. With this fair and only truthful exegesis of this scripture, what foundation can there be for the doctrine of an eternal conscious being for the wicked? Does not the clear, positive revelation of God show that the idea of the immortality of the incorrigible is fallacious? Why will men, and learned men too, publish for the doctrine of God the manifest teaching of the devil?

Verse 16: "There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death." There is a sin unto death: this can have no reference to temporal death. It is unquestionably the sin against the Holy Ghost, which has no forgiveness in this world, or in the world to come. If it is a complete and eternal forfeiture of the resurrected life, how can he have a resurrection from its death? For there remains no more sacrifice for sin. I can not understand how men could be led to ignore all these evidences of the final destruction of the rebellious to believe in the one statement of the adversary, "Thou shalt not surely die."



Jude 10-12: "But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perish in the gainsaying of Core. These are spots in your feast of charity, when they feast with you, finding themselves without fear: clouds they are without water, carried about with winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom are reserved the mist of darkness forever." If this effort of the apostle does not convey the final destruction or extinction of the enemies of God, he, if he were now alive, need not make another attempt. He represents these characters as wandering stars, having left their orbits and let loose from all wholesome attraction, for whom is reserved the mist of darkness forever; the loss of all light, heat, or genial influence. If this does not convey the idea of extinction, oblivion, it would be impossible to find a metaphor that would do it. Again, the wicked are represented by a tree whose leaves and fruit were withered, without fruit; twice dead—dead in the natural death, and dead in the second death, or death of the resurrected life, and, that there should remain no hope of another life, he adds, and plucked up by the roots. Is there any hope for such

a tree, for such a character? Is not this the uniform teaching of the entire Scriptures? Will any one of my opponents affirm that he justly infers from this declaration of the apostle the least evidence for the doctrine of the immortality of the impure, of the transgressor? Nay more, will my opponents say that such an idea can be drawn from any expression of our blessed Saviour, his prophets or apostles? If he can, let it be produced. If not, confess your error, and hereafter proclaim this truth as it is found in God's word, "The wicked shall be punished with everlasting destruction." I thank God "his mercy endureth forever." I rejoice that the forbearance of God is not as circumscribed as the forbearance of man. But few men submit patiently to such traduction. My prayer is, that "the long-suffering, forbearance, and goodness of God" may lead those that have traduced him to repentance. Having reviewed the Gospels, Acts of the Apostles, and all the Epistles to the various churches, and having quoted every allusion in them to this subject, the destiny of the wicked, and having candidly given our views of each in its rotation, I cheerfully leave the whole with the candid judgment of every reader, hoping and believing that each will come to the same conclusion as myself. As for myself, I honestly confess that I am unable to discover the least evidence that the enemies of God are to live forever. Neither am I able to understand any one text to lean that way, but by perversion or evident misconstruction.

We will now give our attention to the review of the book of Revelation. The first intimation of this all-absorbing question will be found in 3 : 5 : "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and his angels." This plainly implies that the names of those who do not overcome will be blotted out of the book of life. If this does not convey the idea of loss of conscious being, I do not know how it could be expressed. Mark the expression, I will blot out; implying that they had been entitled to, and in the enjoyment of, a life which, if it should not be forfeited, would be perpetuated eternally.

When the name is blotted out of the book of life, is there any indication that it will be registered elsewhere? Men may canvass the fact whether there is a real book of record or not. It matters not whether it is believed or disbelieved, this simile is used with a significance. If there is no real book of record, it would indicate a reference to God's remembrance. If the names of the wicked are dropped from God's remembrance, I would be sure of their extinction, if from no other proof. If they are blotted from the book of life, as a record of life, I am equally assured they fall into death, lose life or conscious being, and so can never be immortal. It is the easiest thing in the world to cavil with a state-

ment, when it might be very difficult to propound a more reasonable and philosophical theory. If any man can prove that the wicked are immortal from this scripture, I ask it in full. I wish every person, whether learned or unlearned, when they presume to think or say that the language of the Lord Jesus Christ or of his inspired servants does not mean what it imports, would calmly consider that God is omniscient and understood language, at the time these declarations were written, quite as well as they do now, with all their acumen, learning, and sophistry. If men were possessed of a little more humility and real honesty, I think the word of life would not be so marred and mutilated—its parts would be more consistent with the whole; its supposed antagonisms would melt into simplicity, harmony, and symmetrical beauty and significance. The Bible would be one stupendous whole of ethics, harmonizing with itself, and coinciding with its Author; a transcript of the Deity. Whence come these multifarious creeds? Come they from a unit? No; they come from a mutilated, murdered, disintegrated whole. How? By assuming that the interpreter knows more about the force, propriety, and law of language than its author, though he be the omniscient God. Shame on such audacity! I wish men would read oftener and with a greater solemnity this paragraph of St. John the revelator, 22 : 18, 19 : “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the

book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." If all would read this awfully solemn declaration and ponder its wonderful significance, there would be less flippancy of remark and a more studied adherence to its spirit and development. The Bible, the inspired word of God, means what it says.

Revelation 5 : 13 : " And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and power, and glory be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." This appears to be a scene after the time of the restitution of all things. Is it not truthful? Does not the apostle declare he heard all the creatures in heaven and earth and under the earth ascribing honor and glory to the Lamb forever and ever? If all the creatures then in existence were praising God, think you the devil and his children were among them? If they had not become extinct, John in his vision must have seen them, and they must have been adoring and worshiping God, and would continue to do so forever. Ye advocates for the immortality of the wicked, which will you have—the devil and his followers purified by the fires of the last day and introduced into the new Jerusalem, or have them, as the Bible declares, " consumed by fire from God," " burnt up in the fires of the last day"? Will any be so perverse as to say the devil and his followers were in hell, and not in heaven or earth? Will such, from the word of God, tell me

where the fires of hell are located? Can such inform me of any other hell than the fires of the last day, in which the Bible says the wicked will perish, be destroyed, burned up, be utterly consumed? any other hell than the fire which came down from God out of heaven, and which God says devoured the devil and all his coadjutors? If you in your audacious wisdom know more than the spirit that inspired the apostles, and succeed in informing an anxious world of another hell, I ask you, Will it not be devoid of any occupants? For Jesus says all the wicked in the judgment will be burned up. The apostles say the same thing; the prophets say the same thing; St. John says that fire will come down out of heaven, in the judgment, and consume all the enemies of God. Why do you wish to find or locate another hell when there are no devils or wicked men to burn? Ye over-wise, when will you learn wisdom? When will you learn that you really know less than the omniscient God? Uninformed men would, from your flippancy, think you dictated the truths of revelation, and taught the Almighty wisdom. I would counsel for you modesty; for God will certainly hold your bombastic wisdom in derision. I rejoice that the Saviour of mankind is not possessed with such a spirit as many of his professed, pompous followers; who would act the part of the dog in the manger—though they make loud pretensions to piety, manifest but little, if any, of the true spirit of Christianity; but would rather ostracize a true lover of his Redeemer, because he loves and is a student of the Bible, and dares to believe the truths of reve-

lation. Allow me again to remind you God says, "Thou shalt surely die," and the devil says, "Thou shalt not surely die." You may proclaim the creed of the devil; I will as faithfully declare the doctrine of God.

Rev. 14 : 9-11 : "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they shall have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." This is one of the few passages relied upon to prove the immortality of the wicked. I confess, if there is a passage in the Bible which would seem to favor this idea, it would be this. If, on investigation, this should be found to teach this doctrine, it would stand isolated and alone, antagonistic to the repeated and clear avowals of God, of his Son, his patriarchs, prophets, and apostles. In our critical notice let us be candid and unprejudiced, lest, by formerly entertained views, we compel this scripture to teach what God did not design to teach, and has never taught. First, these characters, which are represented as errorists, it is said, "shall drink of the wine of God's wrath." Did you ever contemplate this expression? The wine, not the grape; but the pure pulp or juice—the virtue,

the strength of the vine. The wine of God's wrath ; his wrath not in the least abated with lenity ; not mixed with the slightest tincture of love, mercy, or compassion ; the wrath, the ire, the vengeance of an Almighty God, poured into his cup of incensed indignation, and poured out without mixture and without measure upon a frail worm of this world, whose life, whose vital spark, the merest mote that floats in the sunbeam can destroy or quench : to drink—yes, live forever to drink. Absurdity unparalleled ! You advocates of the immortality of the wicked ! you shame the devil and utter falsehoods he could scarce invent, and attain a degree in crime to which he could not aspire. Blush in the presence of the prince of darkness, whose steps you have far outsped ! Is not God's wrath equal to his power ? And yet you affirm that frail, feeble man, whose breath is in his nostrils, shall endure the vengeance and wrath of an Almighty God, who, in a moment, could speak a universe into being. I am sure you know not what you affirm ; that you have not realized the extent of your delusion. It is true God says the wicked shall drink of this cup ; and is not this sufficient for your perverted tastes ? When God's wrath is endured, and man sinks into utter ruin, and God's justice is satisfied, and his law honored, will you step beyond God's claim, and impiously tarnish his justice, truth, and mercy ? Ye who speak in tones of horror, beyond what the chief spirit of evil ever enunciated, tell me what feature of infinite justice requires such a draught of eternal misery ? Tell me how it is compatible with God's oft-repeated declaration, " The goodness and mercy of God endureth



forever"? Tell me how the love of God, so pure, so measureless, so infinite, could permit it? How does this accord with God's eternal truth, "The soul that sinneth, it shall die"? Make not one attribute of God destroy the rest. The attributes of the Almighty will exist unabridged and entire, notwithstanding the learned sophistry and false logic of men, or machinations of the adversary. God does not say these wicked men will be drinking this cup of wrath eternally; he merely says they shall drink it; shall be tormented with fire and brimstone in the presence of angels and the Lamb. In many parts of the Scriptures they are said to be burned up in this fire, and how can they be consumed with fire without torment? Can any be so sordid and groveling in their views as to suppose that holy, happy angels, and the Lamb, and justified men, could be eternally happy, when such a scene of indescribable misery of untold millions of rational beings was acted in their presence every moment of their eternal existence? Would it comport with the holiness and love of God to hang such a picture in the galleries of heaven, let alone the abyss of torments it represents? Tell it not in the regions of the prince of the power of the air, lest the archfiend be humbled with the orthodoxy of men!

In the second place, there is not the slightest intimation, in the whole paragraph, of the immortality of the wicked; but the opposite idea is apparent. This phrase, "And the smoke of their torment ascendeth up forever," can not be wrung into the support of this doctrine, however the over-anxious may wish to do it. It is contrary to all philosophy and expe-

rience, that the smoke of any substance can arise without the wasting of that substance. The very fact that it is said the smoke of the wicked does arise, is proof positive that they are consuming, and will soon cease to burn, though the consequences may be eternal. It would not be entirely unphilosophical to conceive that the smoke of their torments might ascend forever, even when their miseries might very soon be understood to cease. But we are not driven to such an extremity to avoid the conclusion, the torments of the damned will last eternally. What is the true meaning of the term, forever? It seldom means eternal duration. It never means more than this: the longest period given to any particular event. For instance, I wish to convey the title to a piece of property to another; I say in the instrument I warrant and defend forever. I do not mean eternally. To defend it for twenty years would be sufficient, in ordinary circumstances, to acquire title by possession. Again, under the Jewish theocracy, a man could sell his services to another until the jubilee; and if at that time he chose not to take his freedom, he could sell his services and the services of his family forever. But when the grand jubilee came, he and his family went free, whether he wished to or not. Thus we see the forever here means only down to the grand jubilee; and, in the scripture we are considering, it can mean no more than this, that the smoke of the torments of the lost would arise just so long as they were being consumed. Of course they would be tormented during this time.

Allow me to quote one more passage to show that

we have given the true construction of the term forever and ever, as it is a stumbling-block to many. I will refer you to one fire that occurred over two thousand years ago, and was extinguished that many years since. Isaiah 34 : 7-11 : " And their land shall be soaked with blood, and their dust be made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall be burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall be waste; none shall pass through it forever." No one will pretend that the prophet Isaiah told a falsehood, though the land of Idumea was burned centuries since, and the fires went out centuries ago: when they had consumed all that was combustible in the land. So it will be in the fires of the last day, which will produce the torments and extinction of the wicked, and consume all that offends. Then this earth will be purified, and we shall have, as prophesied by the revelator, a new heaven and earth, in which will dwell righteousness.

Thus we see this scripture which the advocates for the immortality of the ungodly quote so boastingly to substantiate their doctrine, does not bear the semblance of proof in that direction. I only wonder that any would ever have thought of twisting it to such a purpose. Before leaving this text entirely, I would like to refer the reader to a few scriptures to show that forever means merely a set or definite or

limited duration : Deuteronomy 4 : 40 ; 12 : 28 ; 13 : 16 ; 15 : 17 ; 23 : 3-6 ; 29 : 29 ; Joshua 14 : 9 ; 1 Samuel 2 : 30 ; 20 : 23, 42 ; 27 : 12 ; 28 : 2 ; 2 Samuel 7 : 16 ; 1 Kings 1 : 31 ; 2 : 33, 45. In none of these does the word forever mean unending duration. Very many other texts could be presented.

Revelation 20 : 4-10 : " And I saw thrones, and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or on their hands ; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle : the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down out of heaven, and devoured them." I quote this entire, because it is important, it being the last scene of this probationary world. We see the righteous dead resurrected to live with Christ during the millennium or the thousand years of rest. This is called the first resurrection. And over such as participate in

it the second death hath no power; that is, they shall die no more. At the end of the thousand years the rest of the dead, the wicked, are raised, and their number being so multitudinous, comprising the entire opposition to the government of God, the devil goes forth to deceive them still, making them believe they were able to capture the camp of the saints, which they compass with undiminished hate, and the spirit of inspiration informs us that "Fire came down from God out of heaven, and devoured them." Understand, in this assemblage are congregated all the enemies of God, men and devil. In this last effort of this concentrated opposition to take the camp of the saints of God and the beloved city, the entire rebel host are consumed by fire from God out of heaven. This is the *finale* of the wicked. This is the last account we have of them; and what could we have more? The whole revelation that God has been pleased to give of them converges in the solemn, awful, and positive fact that they are completely consumed, destroyed. What discourse would be desirable or profitable on non-existence, oblivion, nonentity? That this destiny is clearly set forth through the entire Scriptures, these quotations will attest. One prophet says they "shall be ashes under the soles of righteous' feet;" another says, "They," the wicked, being represented under the figure of stubble, "shall be burned up, so that it" (the fire) "shall leave them neither root nor branch." Again, another says, "They shall be consumed by fire coming down from God out of heaven;" another represents them "as drowned in a flood of wrath," as being

“swept away by a tempest of God’s indignation and fury.” The Saviour says they shall “in the end of the world be burned up,” “destroyed,” “swept away by a flood,” shall die. Each apostle says, “they shall be destroyed,” “burned up,” “shall perish.” Other prophets say, “They shall be as a thing of naught;” “They shall be as though they had not been;” that “They shall consume away;” that “They shall be as the fat of lambs, they consume away, into smoke shall they consume away.” These various statements are repeated again and again. Figures, similes, parables, nature in all its forms, animate and inanimate, are freely used by God and his servants to convey the destiny of the godless as being destruction, extinction, nonentity; and, as if by emphasis to make it more positively assured, every term found in human language to convey decomposition, destruction, and death, is used by God and his servants to convey the certain destiny of the wicked as not immortal. And yet, notwithstanding all this, men of learning, clergymen, doctors of divinity, choose to ignore all these teachings and labor most arduously to pervert the language used by inspiration, and to turn the simple, clear, and positive declarations of the Saviour and his apostles from their evident and legitimate meaning, to make truthful the deceptive falsehood of the devil, the foe of God and man, “Thou shalt not surely die.” Should we not wonder at the patience of God? The more I contemplate this theme, the more I am astounded at the views learned and good men have on this important subject. It appears they attach to the divine character traits more discreditable

than any we ascribe to the devil. They ascribe to the devil the sin of destroying the happiness of man in this life ; and they charge God with destroying the happiness of the sinner through all eternity ; and they charge God, in addition to this loss of happiness, with inflicting a misery which is indescribable and illimitable, as a punishment. According to this, who is the greatest tormentor of man ? The one gives man the loss of happiness for disobedience, the other inflicts for the same disobedience eternal misery and torture. No one thinks of charging the devil with a worse intent than to destroy man's allegiance to his Maker, to turn his obedience into disobedience, his love into hate. This the devil accomplishes in man.

What intention do our opponents ascribe to the righteous God ? Listen with astonishment. With the intention of inflicting eternal agonies in a lake of fire. Who inflicts the greater misery ? I tremble to write such thoughts ; yet you, my opponents, believe and teach these terrible thoughts all the while. Why will you charge your Maker with that you would not charge the prince of evil ? However deserving the penalty annexed to a law, the lawgiver in reality gives the punishment. If there was no lawgiver, there would be no penalty. Where there is no law, there is no infraction. The law and its penalty must come from the law-maker. Disobedience comes from another source. Indirectly or directly, the disobedience to the divine law comes from the adversary, the devil ; the penalty, or the consequence, comes from God. It is useless to affirm the law-maker is not the author of the penalty, as well as the law.

The penalty is either just or it is unjust. If a penalty is unjust, cruel, vindictive, do we not justly charge the law-maker who annexes the penalty with the excess, the injustice? Why not also with the penalty that is just? Both have the same author. Then, is not God the author of all penalty annexed to his laws? Then, if it is true, directly or remotely, that the devil is the author of man's disobedience, want of love to God, and his hatred to the divine law, and possibly no more, will any man deliberately charge his Maker with being the author of all the excruciating miseries of untold millions of intelligences in the lake of fire and brimstone eternally? Will man charge God with that he would not, and can not, charge the adversary? Will man make his Maker more vindictive and cruel than he would make the devil? Will you ask in what respect? You charge the devil with making men disobedient and hateful, and charge God with inflicting a misery which no finite mind can conceive or language portray. To say nothing about the justice or injustice of this, you nevertheless charge your Maker with it. Now, let us look a little to the character of the act you charge upon your Maker, and judge from it whether the charge is true or false. A debtor should not be obligated for more than his just debts; the usurper, for more than reparation for the wrong; a criminal, for more than his crime. Apply this principle to the question now under consideration. The sinner has made an infraction of the divine law, which God says is a sin against his own life. Now, according to every principle of justice, human or divine, can he or



should he forfeit more than his life? This is the annexed penalty by God. Less or more, would it not be unjust? Will any console himself by saying his doctrine makes the requirement of God less than taking life, when he gives a life of eternal torments? Will any seek a shelter under such a delusion? Suppose a man having a constitution which reasonably promises the enjoyment of forty years of life, but for crime was sentenced to death within a month. Would the law of God or man justify the execution of the law in keeping such a man the forty years his constitution would give him, in exquisite tortures? If he should do it, would not every sane individual say the executive was worse than a brute? Certainly; and justly. Will any man then charge his Creator as being infinitely worse than a brute? Does not the advocate for the immortality of the sinner declare this, every time he publishes his doctrine that God has constituted the sinner immortal in his sin—when God says the soul that sinneth, it shall die?

It is said in Romans 14 : 11, "As I live, saith the Lord, every knee shall bow to me, and confess to God." Confess the righteousness of God. Think you the sinner, after he had weltered, if such a thing was possible, in the lake of fire ten thousand years, would look up and say, Righteous art thou, O God; for thou hast given me this protracted life in misery, when you promised death! I thank thee, O Sovereign of the universe, for this commutation of my punishment. Preposterous! My brethren, do you not see the absurdity of your position, the fallacy and wickedness of your doctrine? The truth

is, man received from his Maker life, and as a moral being he had a test of obedience. This test, or condition of being, was, if obedient he should live, that is, illimitably, and if disobedient he should die, that is, lose his life; how long? Evidently forever, without a redemption. The circumstances of man's dereliction were such, being accomplished through deception and fraud, that his Maker palliated the offense so far as to substitute the death of another life, which, though dying, had inherent almighty power to sunder the fetters of death and rise triumphant from this temporary imprisonment. Thus through this substituted death, and this triumphant resurrection from the same, man has a new, purchased, resurrected life, which will be everlasting, provided it shall not be forfeited by further disobedience, as the natural life was forfeited and lost by the sin of Adam. Should this new, purchased, and resurrected life be forfeited by individual sin, and not regained through the blood of the everlasting covenant, this forfeiture must of necessity be eternal, as we have no promise of another sacrifice for sin. Then, how can a sinner, resurrected as such, have a resurrection from this second death when Jesus has left the mediatorial throne and left him in the power of this death? If his natural death had been eternal, but for the death and resurrection of the Son of God, how much more shall the second death be eternal, since there is no more sacrifice for sin? If man in the judgment comes under the power of the second death, and thus loses his life forever, what reason has the learned or unlearned to say, that such a man will live

eternally, or is immortal? The fallacy is so apparent it would seem, that an individual of common sagacity would be inexcusable for entertaining it.

If the penalty for Adam's disobedience was the loss of happiness, I ask, Why did Adam die a natural death? And if Adam's natural death was not the penalty for his first disobedience, I ask, why did Christ die? Was it not needless? Do you not see the wickedness and absurdity of saying that man's penalty for sin is simply the loss of happiness? No, the loss of life or conscious being was the promised penalty, "Thou shalt surely die;" and that this death should not be surely meted out, and that it might not be eternal, God pledges his Son to die that man might live. If then man loses his conscious being in the natural death through the disobedience of Adam, how can he fail to lose all conscious being in the second death which is to be the penalty of individual sins? As those falling under the power of the second death have no promise of a Saviour, by what means will they be resuscitated? Until these questions can be satisfactorily answered from the word of God, it is nothing short of blasphemy to say that the sinner is immortal.

Rev. 20 : 12-15: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every

man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." This is a fuller description of the scenes of the final judgment than the former. The apostle appears desirous to abide by the rule of evidence God had laid down, "that in the mouth of two or three witnesses every word shall be established." This seems to be the uniform practice in the Scriptures. Each truth is enunciated the second or more times. How could it be expressed in clearer terms, that every being in the general judgment, who should be found opposed to the government of God, should be cast into the lake of fire, which is the second death? This is the same fire "unto which the present heavens and earth are reserved," which shall produce the perdition or utter destruction of ungodly men. What fact or truth is more clearly stated in the Scriptures, than that these fires are the same and identical, and that this is the only fire into which the ungodly and impure will be sent? That it is expressly prepared for the devil and his angels and the perdition of ungodly men; that it will burn up all that is offensive to God, the sin and the sinner, whether men or devils; and that, when the works of the devil are burned up, for which "Jesus was manifested," and when this grand result is attained, from this fire we are to look for "new heavens and a new earth," in which "there should be no more sorrow, pain, sickness, tears, or death," in which should dwell righteousness. Who, after such revelations from God, is justified in believing and in

teaching that wicked men and the devil will dwell in conscious torments in these fires eternally? Who is justified in declaring that this fire will burn eternally around this globe, when we are expressly taught that this earth and this heaven will come out of it purified of all the works of the devil? Who is justified and free from unprovoked blasphemy, that will say God will, by his omnific power, perpetuate these flames, after all the works of the devil are burned up? Does not the Bible teach they will be burned up? If these men and devil will burn forever—I mean eternally—the object of these fires will never be attained; for they were prepared expressly to burn up the work of the devil. Do not the works of the devil embody all opposition to God, including himself and wicked men? Will men ask how the devil could make himself? I will ask, How could a being of infinite wisdom, justice, and love, create a devil? The merest common sense would teach a man he could not. God made him holy, but, through an unholy ambition, or some other principle, he fell from his allegiance to his Maker. He made himself a devil; he was the author of his own rebellion. He changed the glory of God into an adversary; and God says that he and all his works shall be burned up; and it will be consummated. When this great, just, and benevolent object is attained, what reason has any sane man to affirm that these same fires will be kept burning eternally? Will any say God acts without reason? No; these fires are prepared for, and, at the proper time, will purify this world from sin, and every impure thing; and the earth, when purified, will be a new earth, in which

will dwell righteousness. As further proof that this present earth is to be purified and become the new earth, John says he noticed this peculiarity in the change—the new earth had no sea!

Is this the true revelation of the destiny of the earth, wicked men and devils? Then will men still declare that God will not accomplish what he says in his word, but will perpetuate this scene of rebellion, impurity, and blasphemy to all eternity? I ask, in all sober earnestness, For what? To promote his glory; because the scene is pleasing to him; because it will inure to the pleasure, happiness, or good of the saved or the damned? In the absence of any reason or of any revelation from God to this effect, let not men dare to presume it, to the disparagement of the character of God! I charge you, beware how you traduce your Maker, pervert his word, deny his truth, to promulgate the false statement of the devil, "Thou shalt not surely die." God is as jealous of his honor as any learned man of the present age, though he is not at all tinctured with an unholy ambition, cowardice, or fawning obsequiousness.

Rev. 21 : 3-5 : "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Through the entire Scriptures men are spoken of as a race, including the good and evil. In the above quotation, there is no exception made for the unregenerate. "Behold, the tabernacle of God is with men," etc. If the wicked were then in being, would not veracity and all rules of language have re-

quired the apostle to have changed his phraseology, and have said, Behold, the tabernacle of God is with the righteous, who would only have been a part of the then existing race? Certainly; his very expression implies that the wicked were not: and they having been consumed in the fires into which they were cast, makes the expression of the revelator just and proper. There is not the slightest intimation that the ungodly were then in existence, which there would have been had they not been consumed, as he said they were, by the "fire coming down from God out of heaven." Men, if they are damned, do not cease to be men if they still exist. So we should infer that those who here are styled wicked are no longer enemies to God, if they were in being at this time referred to by the apostle, and were with God. Surely my opponents will not assume the name of Universalists, though their creed enjoins it upon them; yet, to be consistent, they should class themselves with restorationists, or with the word of God, which clearly teaches the wicked are not immortal, but, in the judgment, lose their being in the second death. There is no alternative, if the Scriptures are credible, but to be a Universalist or a non-believer in the immortality of the enemies of God.

Rev. 21 : 4 : "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away." God shall wipe away all tears from their eyes. From whose eyes? From men's eyes. What men? From all men then living and who are immortal; for there

are no exceptions in the revelation, and no man has a right to correct God's word. Infinite Wisdom understands what he wishes to communicate, and needs not the learning and the prejudices of this world to prompt him. The blessed assurance is, God will wipe away all tears from all human faces. "And there shall be no more death." When? After the devil and wicked men descend into the second death. How can any man, who has any reverence for his Maker, or any credence in his word, continue to say that the wicked will continue to exist, in the second death, eternally? Death is the extinguishment of life. The one is the opposite of the other. They can not co-exist, more than fire and water. God says expressly, and without any reserve or modification, "There shall be no more death." Who, in the presence of his God, will dare to say there will be—yes, will be, to all eternity! I can not account for such presumption, unless it be on account of fear for one another. The same as a congregation of sinners may be melted to tears on account of their sins and unlikeness to God; but not one will manifest a resolution to reform, for fear of the rest. Should one half of those affected act as their feelings and judgments would prompt them, the rest would be glad to do the same. But no one dares to think what most do not call orthodox. "They say there must have been a good reason for their belief in the immortality of the sinner, and I will coincide with them. It can't be far from the truth, or learned men would have found it out." Now, this kind of belief and reason will not shelter from responsibility and condemnation in the day of judgment. All will



there be judged by the word of God. What this one believed or that one believed, will produce no palliation. It will be, What did you believe? The promise is, There shall be no more death, whether you call it temporal, natural, physical, spiritual, the first or the second death. None in existence, or to be in existence; for, says the revelator, death and hell were cast into the lake of fire; this is the second death. "There shall be no more death, neither sorrow, nor crying; neither shall there be any more pain." The expression is universal. There shall be no more sorrow nor pain. Anywhere in the entire universe; at any rate, not on this earth. Can men and devils exist in the lake of fire and brimstone without sorrow and pain? If they can, it would be no punishment; if they can not, there is no conscious existence; they have become extinct, "and are as though they had not been." But may there not be a mistake in all this? No; for the inspiration of God further says, The former things are passed away; passed away forever—eternally: all sins—impurity and rebellion—all opposition to God. How could this be true, if the devil and innumerable millions of wicked men were still conscious in the lake of fire? Will men continue to contradict the word of inspiration, rather than disbelieve the declaration of the devil, "Thou shalt not surely die"? Lamentable has been man's fall; lamentable indeed must be his obscuration and obtuseness, if the revealed truth of God does not enable him to see the deception. Perverse, indeed, must be his nature, if he can see more glory and good in the falsehood of the chief spirit of evil, than in the

eternal truth of God! Why will men say the wicked are immortal, when God says they are not?

Verse 5: "And he that sat upon the throne said, Behold, I make all things new." When was this said? While the devil and the wicked were still alive? Clearly not; else we might expect these adversaries to God would be renovated and made new! Previous to this, the revelator says they were consumed in the fire which came down from God out of heaven. When this fire had accomplished the purposes of God in destroying his enemies, and all vestige of them, God says, "Behold!" wonder and be astonished. "Behold," from this universal scene of desolation, "I make all things new." The earth, in its pristine beauty, innocence, and harmony, was beautiful; so much so, that all the sons of God shouted for joy; but they shall see, in the formation of the new heavens and earth, more beauty and sublimity. The new earth shall so far transcend the former in grandeur that Adam, who was conversant with the former, ere it was dimmed by confusion, will be constrained to say, with the inspired apostle, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God has prepared for those who love him." The sons of God will have additional reason to glory in their Creator, when, instead of being foiled by his adversaries, God surrounds himself with additional splendors, and causes the new earth to shine forth, in its revolutions, with infinitely more lustre and brightness! Being recovered from its dimness and error, will forever shine forth a trophy in the galaxy of the heavens!

It would seem that no one would have the presumption to change the phraseology or the construction of this revelation ; for the apostle says he was directed to write, " These words are true and faithful." Are true ; mean exactly what they purport—all they express they mean, and the revelation is reliable.

Verse 6 : " And he said unto me, It is done." What done ? The righteous saved ; the rebels—the enemies of God—destroyed ; the works of the devil burned up ; the earth, polluted by sin, purified ; this darkened planet reilluminated ! The devil, his followers, and their hell forever gone from God's universe ! " I am Alpha and Omega, the beginning and the end." I am the author and the finisher of all existences. Will any man solemnly contemplate this particular revelation, and still affirm the enemies of God are immortal ? Will you make God the author of the adversary ? If the adversary was in existence at the time when these words are represented to be uttered, would not God be his author, finisher, or constitutor ? It can not be evaded. Then will you still advocate a theory that makes God the author of the devil ? Do you not know that the devil, desecrating the noblest gift ever bestowed on a creature—that is, his volition—made himself an adversary to God ? From being a seraph, he sank himself to an apostate. God here says he is the beginning and the end, the author of all things that were in existence at that period. Thus it was impossible for the devil, at that time, to have had an existence, else God would have been his author. " I will give unto him that is athirst, of the fountain of the water of life freely." Keep this in

mind, that this is after the judgment ; after the fire came down from God and consumed all his enemies ; after the earth was purified by fire, of all the works of the devil ; when peace reigns through the whole of Jehovah's realm, then God's promise is, "That whosoever thirsts, he will give unto him of the fountain of the water of life freely." From this do you not see that the parable of the rich man and Lazarus did not at all refer to this scene ? If it did, could not the rich man have quenched his thirst at the fountain of the water of life ? Would he not have been included in the offer, if it was true that he was then in conscious being ? Is not this proof positive that that parable referred to the duties and responsibilities of this life ? Is it not clearly evident that, ere this era, all the opposition to the government of God had ceased ? If it were true that the wicked were then alive in the lake that burneth with fire and brimstone, would not each inmate of those fires agonize with thirst ? Would they not be permitted to come to the fountain and slake their thirst ? Most assuredly ; for God is candid in all his offers. Do you not see an absurdity in all this, if the rich man was then alive in torment ? Would he not have been prevented from coming to the fountain ? Does it not show that the great gulf, that was between the rich man and his five brethren, was natural death ? and is this not proved by the declaration of Abraham, that his brethren would not be persuaded, though Lazarus rose from the dead, and should exhort them ? No ; the rich man, and all the finally impenitent, with the devil at this time, were burned up ; they had ceased to live ;

they had gone into the second death, from which there was to be no resurrection; and the precious promise of God was only to those who were in affinity with him and were loyal to his government.

Can any student of the Bible believe that this invitation to come to the fountain of the water of life extended to the devil and his associates in rebellion? Yet as sure as this quotation is from the word of God, it does, provided they have not heretofore been consumed or destroyed. If they had not been consumed in the fire that came down from God out of heaven, and which was the second death, then we are to understand that their consumption and their second death meant their purification from sin and restoration to the favor of God, and consequent fitness to accept of the invitation to come to the fountain of the water of life. This is logical and a necessary sequence, if it is true that they are in conscious being at the time of this assurance, that to all who thirst God will give of the water of life. Do you not, my brethren, see the absurdity and the impossibility to believe that the enemies of God were then in existence?

Again, what virtue are we to consider was in the water of the fountain of life? Are we not to understand that its virtue was to perpetuate life or conscious being? Does not the expression convey to our minds the idea that the water of life has the same influence or effect as was to be had from the fruit of the tree of life in Eden. To be debarred from both, was it not an assurance of cessation of being? Then if the enemies of God were alive at this era, and

were prevented from coming to the fountain of the water of life, would it not assure a speedy cessation of being? Certainly it would. So it is evident that you may look at this question from any stand-point you please, and the non-immortality of the sinner is assured.

Verse 7: "And he that overcometh shall inherit all things; and I will be his God, and he shall be my son." "He that overcometh" what? The machinations of the devil, the corruptions of his own nature, and the powers of the second death, through the blood of the Lamb. "Shall inherit all things." What! the lake of fire? If it is in existence, he will assuredly inherit that; for he shall inherit all things without any reservation. Poor inheritance! I would not covet it; and I am sure no inhabitant of heaven would desire it. Why will my brethren believe a doctrine that involves them in so many absurdities? No; there is no such undesirable inheritance for the sons of God. It is not in existence. God has made all things new; happiness pervades the world, and love is the prevailing element of the universe.

Verse 8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." What portion does the Bible teach they will have? "Perdition," "everlasting destruction," "to be burned," "to be drowned in the fury of God's wrath," "to be consumed, and to fall into the second death," "to be as though they had not been," "to consume away as the

fat of lambs," "to consume away," "to be swept away in a flood of wrath," "to die." What other terms could be used to convey the idea of extinction, or loss of conscious being? From which of these terms, which are freely used to show the destiny of the wicked, can you infer an immortality for the ungodly? You who teach the immortality of the enemies of the Most High, would you exceed the wisdom of God? Will you still labor to pervert the word of God, and change his eternal truth into a lie? Will you murder God's inspired word, and wrest from its language its true, evident, and legitimate construction? Will you nullify and destroy the entire revelation of God to man for the purpose of falsifying the declaration of your Maker, to make truthful the falsehood of the devil, "Thou shalt not surely die"? Why will men be so blindly obstinate? Why will they embrace an error, and labor so assiduously to sustain it. Why not consent so take the word as it reads? A mystified meaning God never designed should be drawn from it. Its simplicity is its glory. A wayfaring man, though a fool, need not err in its perusal. Allow it to have its true, evident, and legitimate meaning, as you would any other book, and it will harmonize throughout and agree perfectly with the attributes of its Author. But yield credence to the foul falsehood of the devil, and you multiply inconsistencies and make the whole a jargon. To those who are the deepest and most logical thinkers, who are independent in their views, and have moral courage to discard an absurdity, notwithstanding its long and universal commendation and its indorsement by religious fanati-

cism—to such, I say, the way to life is hedged up. Not that they were less competent to investigate; but being disposed to worldly ambitions, they say, If the learned divines skilled in biblical lore glean such absurdities from the so-called word of God, we doubt, and are willing to leave our future in the hands of Him who gives the present. I guess all will be well. Thus a wholesale recklessness is engendered by this perversion and false construction of the word of life. It becomes especially every teacher of ethics to examine carefully where this responsibility rests. For our Saviour says, “Whosoever shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven.”

Revelation 22 : 1-3 : “And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations. And there shall be no more curse.” Where? There is no limitation. No more curse anywhere in God’s entire realm. Will any man have the effrontery to say there will? Is not this God’s statement? Will a man say God does not mean what he says? I wish to have it understood there is one who dares to believe his Maker, though a learned world would rather believe the devil, who says to his deluded, We shall live to indulge an eternal hate, and foster an unending rebellion against God and his government. Falsehood unparalleled! God says, “Thou shalt sure-



ly die." If millions on millions of human beings are there, and will be to all eternity writhing in agonies, consequent on being in the lake of fire burning with brimstone, is there, can there be any truth in the statement, "And there shall be no more curse"? Would **it** be no curse to burn eternally? No curse to be immersed in the melted, liquid lava of hell through eternity? Yet it is not a curse, provided this statement and the immortality of the sinner is true; but allowing it would be a curse, whose statement is to be credited? The omniscient God's, or that of the sinning, apostate devil's? If God's statement is to be believed, "There shall be no more curse;" his enemies are all destroyed, universal harmony and love reign through his entire realm, the wicked are not immortal; but if the statement of the devil and my opponents is true, is to be credited, then the horrid shrieks of despair and agony will vibrate throughout eternity, curses measureless and innumerable will exist forever, and the pledge of God has proved false which said, "The soul that sinneth, it shall die;" the devil's falsehood, "Thou shalt not surely die," has become a truth, and my opponents' theory is correct—the enemies of God are immortal. As for myself, I am not at all reluctant to be on the side of my Maker and his truth, and I humbly trust that hereafter many more will coincide with me.

Let us consider this scripture somewhat further. In man's glorified state, he will have access to the river of life, on whose banks will flourish "the tree of life, bearing its twelve manner of fruits in their seasons: and the leaves of this tree will be for the

healing of the nations" that are saved. Why should this access be had? Why this eating of this fruit? Why the leaves for the healing of the nations? Are they not the instituted, and made the indispensable, means of longevity, of an eternal perpetuation of life? According to God's economy, think you even the saints would be immortal without these? If they could, why should they be called the river and tree of life? God has made them the means of life, the same as he has made our food the means of our natural life. Has God anywhere in his word revealed the fact that he has provided a nourishment in hell to perpetuate the miseries of the damned? Shame on such a theory! No. The revelation of God is, he has prepared a fire to cleanse this world from sin and rebellion; he has prepared it to burn up the works of the devil, and that he and all his associates will be consumed in it; that in it they "shall be destroyed," shall perish, "shall be burned up, so that there shall not be left either root or branch." What a disparity of provision for the lover of God and the enemy of God! The one is to insure loss of being, the other an eternal perpetuation of being. For the one the devouring fire, for the other the revivifying influence of the life-bearing tree. How can men be deluded longer? The destiny such men would allot the sinner is inimical to the divine character, opposed to and a positive denial of God's word, and against reason, and an outrage on all the finer sensibilities of man's nature.

There is another feature in this quotation worthy of notice. It is said the leaves of the tree shall be

for the healing of the nations. How should this be understood? since it is revealed that in that world of joy there will be no sickness, sorrow, or pain. It can not be considered as a specific for the healing of diseases, for there are no diseases there. At the most, it can only be to heal, or restore, or prevent any diminution of strength consequent on labors of love; for there will saints be busy in felicitous employments. A pure etiquette, an affectionate and tender attention, and loving duties will not be wanting in yonder world of joy. All will be happy, as each would contribute to the happiness of others. No jealousies, no rivalries there. No unholy ambitions, or fear that others should be considered more worthy than themselves. Love is the mainspring and result of every action.

Verse 6: "He said unto me, These sayings are faithful and true?" In what respect? Evidently in their plain and obvious meaning. In other words, they mean just what they say, and all they say. No sophistry is needed to explain them. The wayfaring man, though a fool, need not err in understanding them. All may be confident; they clearly and unmistakably represent what God intended to reveal. We should regard the entire Scriptures in the same light, and happy would it be, if all had, and would thus peruse, the word of God.

Rev. 22 : 8, 10, 11 : "And I John saw these things, and heard them. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy

still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still. And behold, I come quickly ; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last." Solemn thought, man's probation is ended. All had a chance for life or immortality, but all did not improve it. Time has ended. A part of the human family are saved eternally. A part are lost, and lost forever. The mediatorial throne has been vacated ; the Mediator has become the Judge, and Jesus has delivered up the government to the Father, that God may be all and in all. The revelator has brought us in his vision to the final scene, and it is as real as we shall find it when realized by all. I look at it with the same certainty as though it had been really realized. Oh ! how solemn that these scenes will soon be interwoven into our own history through each one's experience. Oh ! that each reader might duly realize the solemnity of living, which in truth exceeds the solemnity of dying. Immortality or loss of being is what each one chooses.

Having now passed through the entire Scriptures, and quoted each allusion in them to the destiny of the finally impenitent, I solemnly, in view of the judgment, aver before my Maker, and each of those into whose hands this compilation may come, that I, with the judgment and powers of criticism I possess, am not able to discover in any one or all of them the idea advanced that the enemies of God are or will be immortal ; but, on the contrary, I find each and every allusion in the divine word relating to the des-

tiny of the finally impenitent teaching their complete destruction, loss of being, or extinction. Having thus isolated the entire Revelation, with reference to the destiny of the sinner, from the many other revelations on various subjects, and enabled each reader to weigh the evidence given by our heavenly Father on this most important subject, I cheerfully leave the subject with him, believing that he can not come to any other conclusion than that to which I have arrived—that the wicked are not immortal, and never will be.

We will now proceed to give the allusions to the destiny of the righteous without comment, as we hope there is no difference of opinion between us on this point.

Matthew 5 : 3 : "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Should I find passages inadvertently passed over, which refer to the destiny of the wicked, I may make a passing remark upon them.

Matthew 5 : 5 : "Blessed are the meek : for they shall inherit the earth." Verse 8 : "Blessed are the pure in heart : for they shall see God." Verse 9 : "Blessed are the peacemakers : for they shall be called the children of God." Verse 10 : "Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven." Verses 11 and 12 : "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you."

Matthew 5 : 19, 20 : "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter

into the kingdom of heaven." 21, 22: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever shall be angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." 29, 30: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

7: 21-23: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." 8: 11, 12: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." 10: 22: "And ye shall be hated of all men for my name's

sake : but he that endureth to the end shall be saved." Matthew 19 : 16, 17 : "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life ? And he said unto him, Why callest thou me good ? there is none good but one, that is, God : but if thou wilt enter into life, keep the commandments." 21 : "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come and follow me." 22, 23 : "And when the young man heard that saying, he went away sorrowful : for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven." 24 : "And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." 28 : "And Jesus said unto them, Verily I say unto you, That ye who have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." 29 : "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life." 22 : 2-14 : "The kingdom of heaven is like unto a certain king which made a marriage for his son. . . . And when the king came in to see the guests, he saw there a man which had not on a wedding garment : and he saith unto him, Friend, how camest thou in hither, not having a wedding garment ? And he was speech-



less. Then said the king unto the servants, Bind him hand and foot, and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth." 24 : 46-51 : "Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming ; and shall begin to smite his fellow-servants, and to eat and drink with the drunken ; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites : there shall be weeping and gnashing of teeth." There is not here the slightest intimation that they will gnash their teeth forever. No one that is conscious can burn up without agony.

## CHAPTER XXV.

1 *The parable of the ten virgins, 14 and of the talents. 31 Also the description of the last judgment.*

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them :

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out.

9 But the wise answered, saying, Not so ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut.

11 Afterward came also the other virgins, saying, Lord Lord, open to us.

12 But he answered and said, Verily, I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one ; to every man according to his several ability ; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents : behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents : behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed :

25 And I was afraid, and went and hid thy talent in the earth : lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed :

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee ?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels :

42 For I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink :

43 I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment : but the righteous into life eternal.

Mark 3 : 28, 29 : "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme : but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." That is at the most a damnation or condemnation which shall never be reversed. Verse 40 : "But to sit on my right hand or on my left hand is not mine to give, but it shall be given to those for

whom it is prepared." Mark 16 : 16 : "He that believeth and is baptized shall be saved ; but he that believeth not shall be damned." Luke 12 : 58, 59 : "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence till thou hast paid the very last mite." 13 : 6-9 : "A certain man had a fig-tree planted in his vineyard ; and he came and sought fruit thereon and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none : cut it down ; why cumbereth it the ground ? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it. And if it bear fruit, well ; and if not, then after that thou shalt cut it down." This is most positive assurance of a loss of existence to the sinner.

27-30 : "But he shall say, I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke 14 : 16-24 : "A certain man made a great supper, and bade many : and sent his servant at supper-time to say unto them that were bidden, Come ; for all things are now ready. And they

all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I can not come. So that servant came and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the master said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."

Luke 15 : 4 to the end : "What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends

and neighbors together, saying, Rejoice with me ; for I have found the piece I had lost. Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth. And he said, A certain rich man had two sons : and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land ; and he began to be in want. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat ; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion on him, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said unto his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : bring hither the fatted



calf, and kill it, and let us eat and be merry : for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry. Now his elder son was in the field ; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in ; therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment ; and yet thou never gavest me a kid, that I might make merry with my friends : but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found."

The parables of this chapter, I think, are of great significance. I think they not only teach man's condition and relationship, but I think they clearly teach that in all probability the inhabitants of this planet are the only rebellious creatures in the universe. These parables can not well be explained, unless this construction be given them. What a consoling thought that men and devil are the only sinners in God's dominion ! Nor do either of them give the least intimation that the finally impenitent will be immortal. But they do convey the idea of extinction

in a very forcible manner—that those who are lost and can not be found are irrecoverably gone, and can not be repossessed. 22 : 28–30 : “Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom.”

Luke 23 : 42, 43 : “And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise.”

John 3 : 14–17 : “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.” Verse 16 : “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 4 : 13, 14 : “Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” Verse 36 : “And he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together.” John 5 : 24 : “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto

life." Verse 40: "And ye will not come to me that ye may have life." John 6: 27: "Labor not for the meat that perisheth, but for that meat that endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." Verse 33: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." Verse 35: "And Jesus saith unto them, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." Verse 40: "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Verse 47: "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life." Verses 50, 51: "This is that bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world."

John 10: 7-11: "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep."

John 11 : 25, 26 : "Jesus saith unto her, I am the resurrection and the life ; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." John 14 : 1-3 : "Let not your heart be troubled : ye believe in God, believe also in me. In my Father's house are many mansions ; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself ; that where I am, there ye may be also." Verse 19 : "Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also." Verse 23 : "Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him." John 15 : 1-6 : "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away ; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned."

Acts 4 : 12 : "Neither is there salvation in any other : for there is none other name under heaven

whereby we must be saved." Acts 26 : 18 : "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me."

Romans 5 : 6-10 : "For when we were without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die : yet, peradventure, for a good man, some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son ; much more, being reconciled, we shall be saved by his life." Rom. 5 : 15-17 : "For if through the offense of one many be dead, much more the grace of God and the gift by grace, which is by one man Christ Jesus, hath abounded unto many. And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one ; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ." The statement that the wicked are not immortal, and the righteous will be immortal in the resurrection, can not be taught in plainer language than it is in this scripture. Romans 6 : 3-6 : "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death ? Therefore we are buried with him by

baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection ; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Verses 7-11 : " For he that is dead is freed from sin. Now, if we be dead with Christ, we believe we shall also live with him : knowing that Christ, being raised from the dead, dieth no more ; death hath no more dominion over him. For that he died, he died unto sin once ; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." Romans 7 : 24, 25 : " O wretched man that I am ! who shall deliver me from the body of this death ? I thank God through Jesus Christ our Lord."

Romans 8 : 10-11 : " And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. But if the spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by the spirit that dwelleth in you." Verses 16, 17 : " The Spirit itself beareth witness with our spirit, that we are the children of God : and if children, then heirs : heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together." 21 : " Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of

God." 32: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" 2 Corinthians 4 : 14, 17, 18: "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, but at the things which are not seen : for the things that are seen are temporal, but the things that are not seen are eternal." 5 : 10: "For 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 evil." Philippians 4 : 19: "But my God shall supply all your need, according to his riches in glory, by Christ Jesus."

1 Thessalonians 4 : 14-18: "For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of our Lord, shall not prevent them which are asleep : for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first ; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

2 Timothy 1 : 10: "But it is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immor-

tality to light through the gospel." I can not here forbear a remark: "Hath abolished death;" in what respect? That sinning man might be immortal in his sin? Oh! no; but after death had done its work of destroying the life of man, Jesus destroys this death to give a new, innocent life, which would be immortal, if not destroyed by sin. If the resurrected life be destroyed by sin, this resurrected life must die, become unconscious, the same as the natural life of Adam was necessitated to die in consequence of his disobedience. If there is not an antidote for this second death, as Jesus was for the first, then this second must of necessity be eternal. Then whence is the sinner's everlasting life, if there is provided no power to arise from this death? I should think every reflecting mind, desiring the truth, could not fail to see that the enemies of God are not immortal.

Titus I : 1, 2: "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth, which is after godliness, in hope of an eternal life, which God, who can not lie, promised before the world began." 2 : 11-14: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." 3 : 7: "That being justified



by his grace, we should be made heirs, according to the hope of eternal life."

Hebrews 5 : 9 : "And being made perfect, he became the author of eternal salvation unto all them that obey him."

9 : 15 : "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

10 : 39 : "But we are not of them who draw back unto perdition ; but of them that believe to the saving of the soul."

12 : 9 : "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits, and live ?"

12 : 22-24 : "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than the blood of Abel."

James 1 : 12 : "Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

1 Peter 1 : 3, 5 : "Blessed be the God and Father of our Lord Jesus Christ, which according to his

abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Verse 9: "Receiving the end of your faith, the salvation of your souls." Verse 23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

4 : 13 : "But rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy."

5 : 4 : "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

2 Peter 2 : 1, 9 : "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways ; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you : whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto the judgment ; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly ; and turning the cities of Sodom

and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly ; and delivered just Lot, vexed with the filthy conversation of the wicked : . . . . The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

1 John 2 : 25 : " And this is the promise that he has promised us, even eternal life." That is, eternal conscious being ; and as God is good, we should expect nothing less than the greatest amount of happiness that each could enjoy. To those who will not obey and love him, he has promised no life or conscious being at all, but a certain, complete, and eternal death of the same.

5 : 20 : " And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

Rev. 1 : 7 : " Behold, he cometh with clouds : and every eye shall see him, and they also which pierced him : and all kindreds of the earth shall wail because of him. Even so, Amen."

Verse 18 : " I am he that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and death."

2 : 11 : " He that hath an ear, let him hear what the Spirit saith unto the churches : He that overcometh shall not be hurt of the second death."

7 : 14, 15 : " And he said unto me, These are they which came out of great tribulation, and have washed

their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them."

Speaking of the new Jerusalem, he says, 21 : 24-27 : "And the nations of them which are saved shall walk in the light of it ; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day : for there shall be no night there. And they shall bring the honor and glory of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the Lamb's book of life."

22 : 14-20 : "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. The spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book : and if any man shall take away from the words of the book of this pro-

phency, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come Lord, Jesus. Amen."

We have now passed through the entire Scriptures, and have quoted every allusion to the destiny of our race, unless we may accidentally or inadvertently have overlooked any, which I have intended not to do. There are many among these latter quotations on which I have made no comments, which allude to the destiny of the righteous and the wicked. In these latter quotations, upon which I have not made any comments, there is the most positive proof that the wicked are not immortal. If there had been, in my opinion, the least necessity, I would have enlarged upon them. The doctrine of the non-immortality of the sinner has been so variously represented in the Bible, I am sure no further comment is needed. I am further satisfied that every candid reader of this compilation will be convinced, and confidently assured, that there is not one text in all God's revelation to man which teaches, or has the appearance of teaching, the immortality of the finally incorrigible. On the other hand, the teaching is clear, abundant, positive, that all of the enemies of God in the judgment will be utterly destroyed, consumed, and bereft of conscious being forever.

When I first commenced this work, I intended to accompany this review of the Scriptures on the destiny of men with a brief review of the writings of the

most prominent who have written on the immortality of man. I find it would make this production entirely too voluminous. I trust this faithful compilation will be all-sufficient to stand upon its own merits. I hope such a review will not be needed. I would here simply say that I have the fullest confidence that I, through the grace of God, am able to successfully answer any argument that can be brought in favor of the immortality of the finally impenitent. I have no doubt but this theory will be virulently attacked, and it may be positively denounced; but I wish it to be understood that if it is necessary, the remainder of this mortal life shall be pledged for the defense of the theory that the enemies of God are not immortal, which the Scriptures so lucidly eliminate, and which so strikingly justifies the ways of God to his creatures. Weakness itself, aided and protected by truth, can wage successful warfare against gigantic error. Here is my confidence. I arrogate for myself no powers that could make a show of defense in the opposite theory. It requires the greater powers to prove the worse the better. But in simple truth I may be permitted to be bold, though I am aware of my diminutiveness.

To be or not to be, is the all-absorbing question of humanity. From this true issue, mankind have been diverted. In its stead, happiness or misery has been falsely introduced. The contingency of being or no being well comports with the Author of being ; but the question of happiness or no happiness is nothing short of a libel on Him who gives existences. Existence and happiness are from God ; sin and misery are from man directly, but remotely from the devil. To associate the sublime and benevolent designs of the Deity with the crafty and malicious devices of the adversary, is not wise. To attribute to God a necessitated eternal existence, attended with indescribable misery, is an impeachment of the divine goodness. Nothing short of a principle of enmity, unmixed with love, could have evolved a falsehood so calumniating. An impeachment of the righteous Ruler of the universe was the diabolical intent ; and what better could have promised success ? It savors much of the damning falsehood, "Thou shalt not surely die." As much as to say his captious jealousy would frighten you from a sublimer good. Eat and be as gods, and have immortal independence. Stretching forth his hand and taking the interdicted fruit, he says, Behold, I eat, and live, and advance myself, though of lower grade, to equality and converse with His sublimest work. Eat and advance your nature, human to divine. Glorious aliment ! it advances the inferior to the superior. Had

it not been for this virtue of virtues, my present superiority and intelligence had been mute as you knew me once inferior. Subjection is unworthy of such excellence. So spake the prince of evil to the mother of mankind. She listened, doubted, fell. Doubted what? The goodness and veracity of her God. Deceptive falsehood; would that it never had met the ear of innocence! In cogitation deep, within himself he said, Innocence despoiled by guile, and purchased by His richest gift; what deception can despoil the purchased life? Profoundly dwelt the fiend upon his direful plot; and then as quick as spark from smitten steel, his hideous hate this plan resolved. Man is immortal in his sin; hence immortal in his misery. This believed, made immortal by the Supreme, leaves but a small chance for love, confidence, and adoration. It proved successful once, why not again? Thus thought and thus resolved the adversary. How successful the first, humanity can tell; the second can be well understood by fair comparison of the word of God with the belief of nearly all mankind.

Dire deception! most subtle and complete, man's highest ambition, linked with Omnipotence, maligned. The fondness of a creature for perpetual being can not be excelled; and what more to be execrated than an Omnipotence exerted to assure eternal misery? Thus arraying the Almighty against himself; his infinite benevolence and love crushed and bleeding by the resistless power of his almighty strength. What conception is less consonant with the divine attributes, than to suppose the Deity could produce



a being indestructible, yet liable to dereliction? Thus indirectly, yes directly, charging God with being the author of eternal misery. Shame on the perversion of human powers; their subserviency to rebellion and sin can not be equaled. It would seem to be the prerogative and the prone aptitude of fallen humanity to quaff the cup of errors, to imbibe the sentiments of the adversary and assimilate itself with the chief of rebellion. What more horrifying than that devil or man should charge the Sovereign of the universe with eternal implacability and revenge—with having ushered into being unnumbered millions of sentient beings, to live in the indulgence of a corrupted nature, almost without restraint, and for the thoughts, words, and actions of the most darkened heathenish condition, unilluminated by the smallest ray of Christian experience, example, or ethics, should for such a life, so unfavorable, yes, impossible for higher virtue, consign these unfortunates to a doom of endless misery which can not be described by human language, or be conceived by human intellect? At such a defamation of the high and holy One, the very blood curdles in the veins of virtue. It is an impiety unprecedented, a blasphemy beyond the possibility of rivalry. It manifests an ingratitude at which the arch-fiend himself at times blushes; for when once dispossessed of his trophy, the most he dare remonstrate was, "Art thou come to destroy us before the time?" But man, prejudiced, deluded man, in the very vestibule of the millennium, will presume to charge his Creator with an implacability which can not be satiated with unending torments. Professed Chris-

tian, you shut the very gates of Paradise against the most thoughtful and tender-hearted sons and daughters of men ; yes, you bar from a union with their Lord the most learned and logical in the world, who generally associate the consequence with the cause. You disgust them with the representation of your God, whom you falsely declare to be the same as the one living, just, holy, and benevolent Jehovah. While he reiterates again and again, "The goodness and mercy of God endureth forever," you continually assert and teach that it does not ; but that he is so pleased with the torments of his enemies that eternity will be insufficient to satisfy his revenge. Shame on your hollow profession of love ! Deceive not yourself ; it is tinctured with deadliest hate. The enemy has too well succeeded in dropping into the fountain of your affections the distillation of his envenomed hate. Your very soul of love is drugged. The horizon of your confidence and devotion is beclouded, and your sun of hope is dimmed. I beseech you, divest yourself of this delusion from hell. God speaks the truth ; the devil lies. God says man is not immortal in his sin ; the devil says he is. Believe it, this insidious falsehood is designed to diminish your love, confidence, and devotion, as well as to engender a spirit of enmity toward God in all his followers. Eve's deception was no more complete than your own. Nor was her credulity much less reprehensible than that indulged by you. Neither can it be fostered but by diminished confidence and devotion. The one is a tacit charge of withholding good, the other of giving or doing wrong ; and both are well

calculated to deceive. Neither the good of man nor the honor of God demands such a theory. The word of God positively denies it; by it the divine attributes are impugned; wisdom, mercy, love, and veracity are alike sacrificed, and man is bewildered, disheartened, ruined. The word of God, his chart of life, perverted, he wanders in the mazes of confusion, and is lost in the labyrinths of error. May God in mercy pity the deluded!

If the statement of the adversary, "Thou shalt not surely die," were true, let us consider what would be the legitimate inference. Man would be immortal in his sin; his misery would necessarily be eternal. A benevolent, thoughtful, and logical man would reason on this wise: Man endures immortal misery. Who necessitates this condition or eternal torture? Evidently not man, for he would avoid it; nor the devil, for he is not able to cause it. If man, then, has immortality in a lake of fire and brimstone, God alone can give and necessitate it. His reason and his benevolence revolt at the sentiment. As fallen and sinful as I am, he says, I would not act so toward my enemies, let alone toward my offspring. Nor do I believe myself more merciful than my Maker; consequently I can not believe the Author of the universe would necessitate such a destiny. It is unreasonable and in direct opposition to every conception I have of God's being. What authority for such a belief? The Bible? Who say so? The most learned divines, whose business it is to investigate and to teach the same. If the most competent find this in the so-called word of God, I do not believe it to be a reve-

lation from the Almighty. He would not calumniate himself. Eternal agonies imposed upon an erring creature ! Worse than barbarous. I have no wish to read a book, purporting to be from God, which charges him with such atrocities. God is not its author ; as an imposition I despise it. Thus the word of God is neglected, despised, rejected. Why ? Because of its supposed inconsistency. The rejecter grows up, is educated and matured without the saving, healthful, and hallowing influence of the word of life. So far as fitness for heaven is concerned, his lot might better have been in the darkest heathenism. If this were an isolated case, it might not be so awfully terrible ; though, in this single case, its terribleness could not be estimated. The majority of the great, independent, thinking minds of the present day are switched upon the declining grade to ruin. They have no doubt but that the theory involving the destiny of an unending misery, as taught by divines, is found in the Bible ; therefore they discredit it as the word of God. Can any reflecting individual wonder at the prevalence of Universalism, skepticism, and even of atheism ? Must a man be expected—yes, necessitated—to ignore his reason, his sense of justice, and all the finer sensibilities of his nature, and embrace and cherish inconsistency, absurdity, and falsehood, to become a Christian ? Shame on the baseness of the requisitions of this Christian age ! Religion calls for, instead of ignoring, the finest sensibilities of our natures. It courts the most rational and logical deductions from reason, justice, veracity, mercy, benevolence, and love. There is nothing repugnant in

Christ or his holy religion. Suspicious, indeed, if not basely and criminally false, is that theory which will not bear the most searching analysis, and receive the severest criticisms from every sentinel of right. Christianity is love. Man may investigate every belief, every creed, every maxim, every principle of earth, of time, of eternity, and whatever can be found antagonistic to love may be—yes, should be—set aside as suspicious, fallacious, and injurious. Bring the sentiment of an immortal sin and misery to this ordeal, and every principle of virtue would unite on the throne of eternal justice in its condemnation to an eternal oblivion.

Should this work fall into the hands of any who, through his or others' prejudices, from false teachings and erroneous sentiments, has circumscribed his views in the narrow limits of atheism, allow him who has made himself a target for humanity's sake, to address a kindly word to such. Read the so-called word of God for yourself. Let God and conscience, if there be such, interpret, and you will find nothing repugnant to reason, justice, and love, in their highest sense. It will manifest its true origin as well as your own. You will find that blind chance never produced a creature so noble as yourself. You consult your watch, so faithful in its record of passing moments. You confide in its faithfulness, you trust to its competency; you would not dishonor your judgment by attributing its powers to chance. Why? Because of the adaptation of each of its parts to the whole, and the whole to its design. Design is evident in its form, its movement, and in its accomplishment. This

design proves thought, mind. Why? Because it is simply absurd to believe that any combination of circumstances could evolve such a production, manifesting such precision, by simple chance. Then, if your watch needed a designer for its production and existence, why not much more yourself, whose complication and whose powers are infinitely greater? Whence sprang this solar system, so wonderful in its extent, so vast in its dimensions, so majestic in its movements—worlds on worlds of various and almost incredible bulk, moving all in their revolutions and evolutions with inconceivable velocities, with exact precision and matchless harmony, each in its orbit, measuring its circuit through age after age, without the least possible variation? Comes this wonderful harmony, this sublimity of movement, this passing grandeur of events, without design—the sport of chance? Whence comes this propelling, repelling, restraining influence, to keep these ponderous bodies in movement, in harmony, in their exact relative and ever-varying positions? Comes it not from an omnipotent hand? Whence comes the security, the certainty, the harmony, and the accomplishment of this grand, overpowering exhibition of nature? Comes it not from Omniscience? Could such a phenomenon, so wonderful, so astounding, be presented for inspection, for admiration, for contemplation, but by the will and command of the Supreme? Is it not more rational to conclude that this manifestation of wisdom, benevolence, and power is the product of a Sovereign Ruler, than the result of chance? Nature, in all its departments, bespeaks a God of wisdom, power, and love.

Nature with all its grandeur and sublimity, with its majestic movements, its transcendent phenomena, in its multiform and various productions and presentations, speaks feebly of a great Supreme, in comparison with the revelation of the word. It is a book of books. Nothing short of Omniscience could have been its author. It purports to be a revelation from God and of God, of nature and of man, their origin, condition, and destiny. Written in various ages of the world, under widely differing circumstances ; in times of learning, in times of grossest ignorance, and always amid prevailing servility to idolatry ; in the very noon of night, of the vilest impurity of thought, of word, and of life, it traces out the purest embodiment of ethics, a code of law universal, unlimited, and yet condensed in the smallest compass ; meeting the exigencies of every age, every circumstance of life ; compelling the reverence of the vicious, and winning the cheerful obedience of the good ; honoring to the Creator, and always beneficial to the creature ; of universal authority in time, and unabated in its influence through eternity ; suited to every relation of man to time and eternity, to God and to his fellow-man, to animate and inanimate nature ; unique in its purpose, symmetrical in its parts, one grand unit, embodying all interests in time and in an illimitable future, the glory of God, and the good of man. Transcendently glorious production, worthy of Omniscience and unparalleled in the universe ! Shall fallen, beclouded man deny the masterpiece, the honor and glory of the Master Workman ? Humanity struggling in darkness for light, forbid it ! Frail,

darkened, struggling man, I beseech you by all the interest and glories of a purchased immortality, deny not yourself in your hour of gloom the lamp of life. Break from the destroyer. Sunder the fetters of night. Allow your pathway to be illumined by the halo of the Sun of Righteousness. Then "shall your peace be as a river, and your righteousness as the waves of the sea." The Bible, rightly understood, is not repugnant, as you supposed. Its teachings are in harmony with its Author, and do not make him the author of everlasting misery. It is a transcript of the divine mind, and manifests the Deity as the author and embodiment of love and illimitable benevolence. Whatever charges him with the slightest departure from this principle is false. According to his own asseveration, "his goodness and mercy endureth forever;" even to his enemies.

The true construction and understanding of the word of God proves the incorrectness of the doctrine of the final salvation of all men; and it removes all necessity for such a belief, in order to justify the ways of God to man. Man is a creature of volition. If this volition can not be restrained from acts of disobedience and rebellion, by the goodness and love of God, it must be by the judgment of God, if God remains the Universal Sovereign. The idea that, in order to preserve this dignity on the part of God, it is necessary to hold the rebellious in a lake of fire and brimstone eternally, is the absurdity that gave birth to the benevolent theory that all men would finally be saved. The latter, in my opinion, is a thousand times more justified than the former; for it is



less dishonoring to God and far less ruinous to the human family. While the one may ruin its thousands, the other may safely be said to ruin its tens of thousands. I would infinitely rather be a Christian with the name of Universalist, than a Christian believing that my God would hold his offending creatures in the greatest possible tortures eternally. Nor does it require a tithe of the perversion and misconstruction of the Scriptures to substantiate Universalism, as it does to make a semblance of proof of the calumniating doctrine of eternal conscious misery. The one is the child of greater affection than its parent, and has far more innocence and circumstances of palliation. The Scriptures declare that "God is love;" but if it was true that he will hold the greater part of his earthly creatures, after their probation ceases, in eternal misery, then no pure logic can prove that he is not the God of hate. Whence comes the necessity for such an exhibition of implacability? Comes it from the dignity, honor, or glory of God? from the good of the saved, or from the good of the damned? Most assuredly not. Then whence comes it? It comes only from the foul sink of rebellion to cast a reflection on the Supreme. Unworthy treasure of a child of love! Listen to the merciful accents of Jehovah. "O Israel! thou hast destroyed thyself." "The wages of sin is death." "As I live, saith the Lord, I have no pleasure in him that dieth; but rather that he would turn to me and live." Is there not in these sufficient proof that man is not immortal in sin, that all men will not be saved, and that God is not complacent with the doc-

trine? This is but a moiety of the Scriptures to this effect. Would you impel the Supreme to a course which he emphatically disavows; as you would force the advocate of truth to the adoption of the term annihilation? Some men seem to arrogate to themselves the reins of government and of conscience.

To that portion of the brotherhood of man who style yourselves Universalists, I would address a word of kindness. It would seem to me that you can not to your perfect satisfaction glean your system from the word of God. It appears like a labored effort to avoid the horrid doctrine of eternal conscious misery. I beg you not to allow your benevolent nature to carry you into an error in the other extreme. Truth is eternal. Error is error, however fondly embraced. Man is a moral, voluntary creature. If he has been constituted such by his Maker, his power of volition can not be restrained, or governed but by incentives; and these motives must ever be resistible, or they will amount to compulsion, which would be equivalent to the taking away or the destruction of this principle, which must ever be in full exercise, in order that man should remain a moral creature. If man has become disobedient, rebellious, through the exercise of his power of volition, and it is contrary to the nature of the endowment of volition to be ruled, is it not absolutely necessary, if he returns to allegiance, he must do it with the full and unabridged exercise of this same power of his being? Is it not according to experience that multitudes live and die in their opposition to the divine government? Is it not positively certain that there is no probation beyond

the limits of this mortal life? Then, if a man dies in rebellion, is it not certain there remains no possibility for reconciliation? If there shall be no reconciliation, is it not certain there can be no union? and if no union, there can be no heaven for the sinner? Is there not a philosophical and moral necessity for the destruction of the finally impenitent? Is there not wisdom and mercy in the law, "The wages of sin is death"? Death of what? Our natural life? No. The death of our purchased or resurrected life. If this dies in the second death, there can be no resurrection. Then I beseech you, let us be one in Christ Jesus. Let us be true and noble, yield to the requirement. Be penitent for our offenses, and have a confiding belief in the merits of Jesus and "his power to save all that will come to him," from a death which has no life.

To the Arian, and every other class who are in the least tinctured with skepticism, I would repeat with the utmost tenderness this weighty truthful scripture, "There is no other name given under heaven, whereby we can be saved, but the name of Jesus." Jesus says, "Ye will not come to me that you might have life;" "I am the way, the truth, and the life." "He that believeth in me, though he were dead, yet shall he live." This is too rich a treasure to be discarded for any skepticism, infidelity, or even any worth of time. May God be able to win you to an immortal life! If not, you are certainly dead in trespasses and sins, which is denominated spiritually dead; and if this is not counteracted, the resurrected life will fall into "the second death," which will know no consciousness.

To the churches of Christ, in your distinctive denominational characteristics, I would, before I send this humble but honest production on its mission, address a kindly word, in as gentle and loving a manner as a weeping soul can couch it. Believe me, I have not thus written for your wounding or your hurt. I have, and God is my judge, written for your good, for your advancement in holiness, for the good and eternal well-being of humanity, and for the glory of my God. I think I have been made to realize beyond my contemporaries the absurdity, the fallacy, the obloquy of that horrid, defaming, and love-destroying doctrine of immortal misery ; so repugnant to the attributes of God, so contradictory to his word, so opposed to reason, so obnoxious to all the finer sensibilities of a loving nature ; the very masterpiece of the devil's fraud, first preached in its seductive influence in the ear of innocence in Eden, and reproduced in the purchased innocence of a new probation, for an immortality in Christ. I beseech you with all the earnest, tender, loving solicitude of a brother in Christ, read, contemplate, digest, and appreciate this revelation from God (for it is all that is revealed on this subject in the sacred volume) of man's origin, condition, and destiny. Prejudice, want of candor, and previous education, if at all defective, are entirely unworthy in the most earnest contemplation of this important subject. I beseech you, as you would honor your Maker, as you would have a right conception of his word, and a true understanding of the destiny of man, re-peruse the Scriptures with prayerful attention, and see if they anywhere teach an immortality in sin.

I am confident that not a passage in the entire Bible can be found which teaches the immortality of the enemies of God, save one, which is the sentence addressed by Satan to Eve, "Thou shalt not surely die." Not another sentence in the entire Scriptures bearing the same sentiment can be found. If God is pleased to remove the sinner and all his sins out of view forever, why should you object? What object could there be for the perpetuation of such a scene? Ask yourself candidly this question, and then answer it satisfactorily to yourself. Critically examine the word of God, and then tell me if you find the doctrine of immortality for the sinner within the sacred volume.

Allow me to refer you to the Mosaic account of the formation of the earth and constitution of this human dispensation. From this I think it may reasonably be deduced that God has not prepared an eternal lake of fire and brimstone for the punishment or torture of any part of his creatures. If this can be shown, I apprehend that it will not be at once difficult to adduce, from the word of God, presumptive evidence that he will never prepare such a place. That it may be clearly and positively understood that, in the creation, God did not constitute a place for everlasting misery, I will transcribe the entire account contained in the first chapter of Genesis, and the first three verses of the second :

1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void ; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.

3 And God said, Let there be light : and there was light.

4 And God saw the light, that it was good ; and God divided the light from the darkness.

5 And God called the light day, and the darkness he called night. And the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters; and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament ; and it was so.

8 And God called the firmament heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear : and it was so.

10 And God called the dry land earth ; and the gathering together of the waters called he seas ; and God saw that it was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth : and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind : and God saw that it was good.

13 And the evening and the morning were the third day.

14 And God said, Let there be lights in the firma-

ment of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years ;

15 And let them be for lights in the firmament of the heaven to give light upon the earth ; and it was so.

16 And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night ; he made the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness ; and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind : and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind : and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind : and God saw that it was good.

26 And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him ; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed ; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat : and it was so.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

## CHAPTER II.

1 Thus the heavens and the earth were finished, and all the host of them.



2 And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his work which he had made.

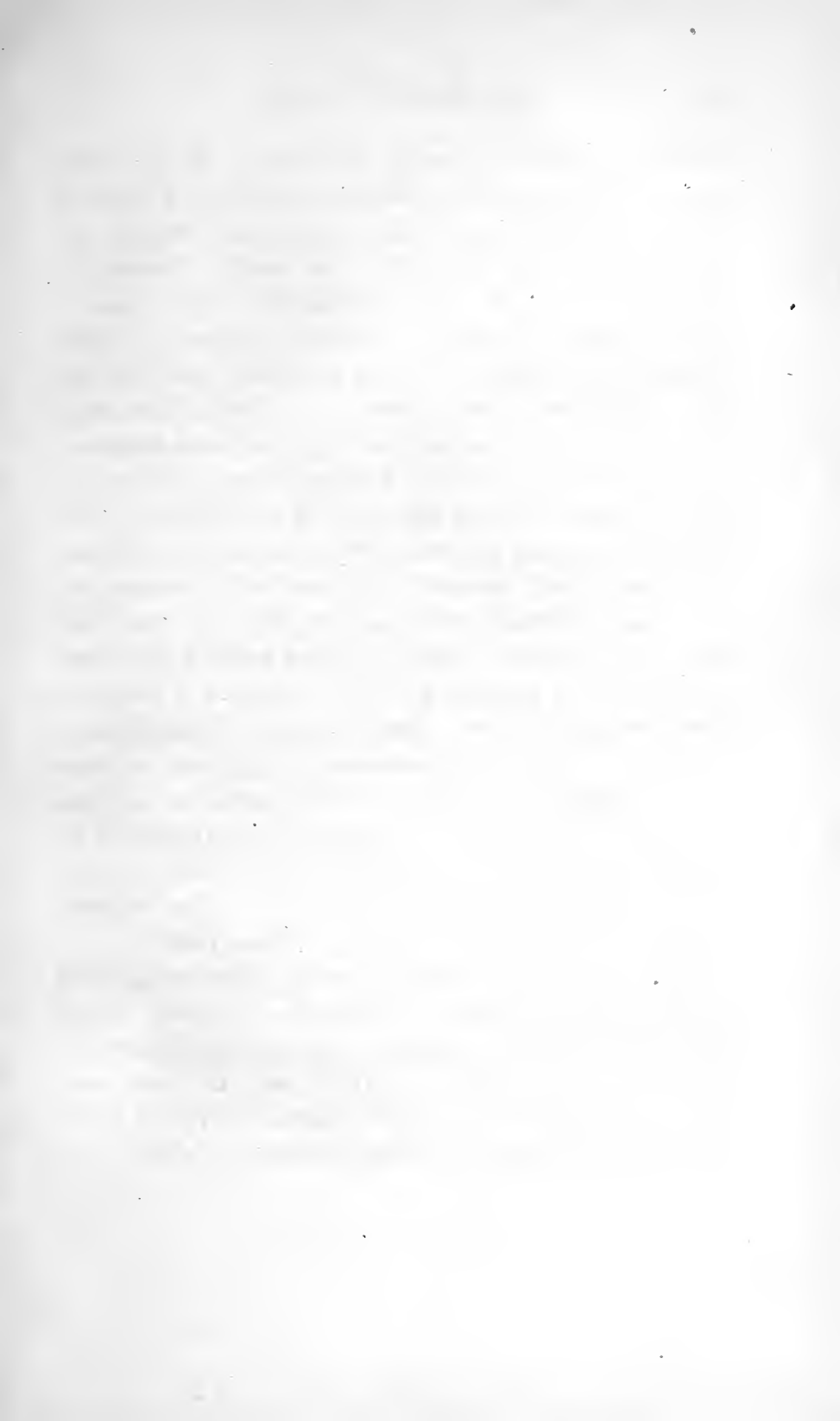
3 And God blessed the seventh day, and sanctified it : because that in it he had rested from all his work which God created and made.

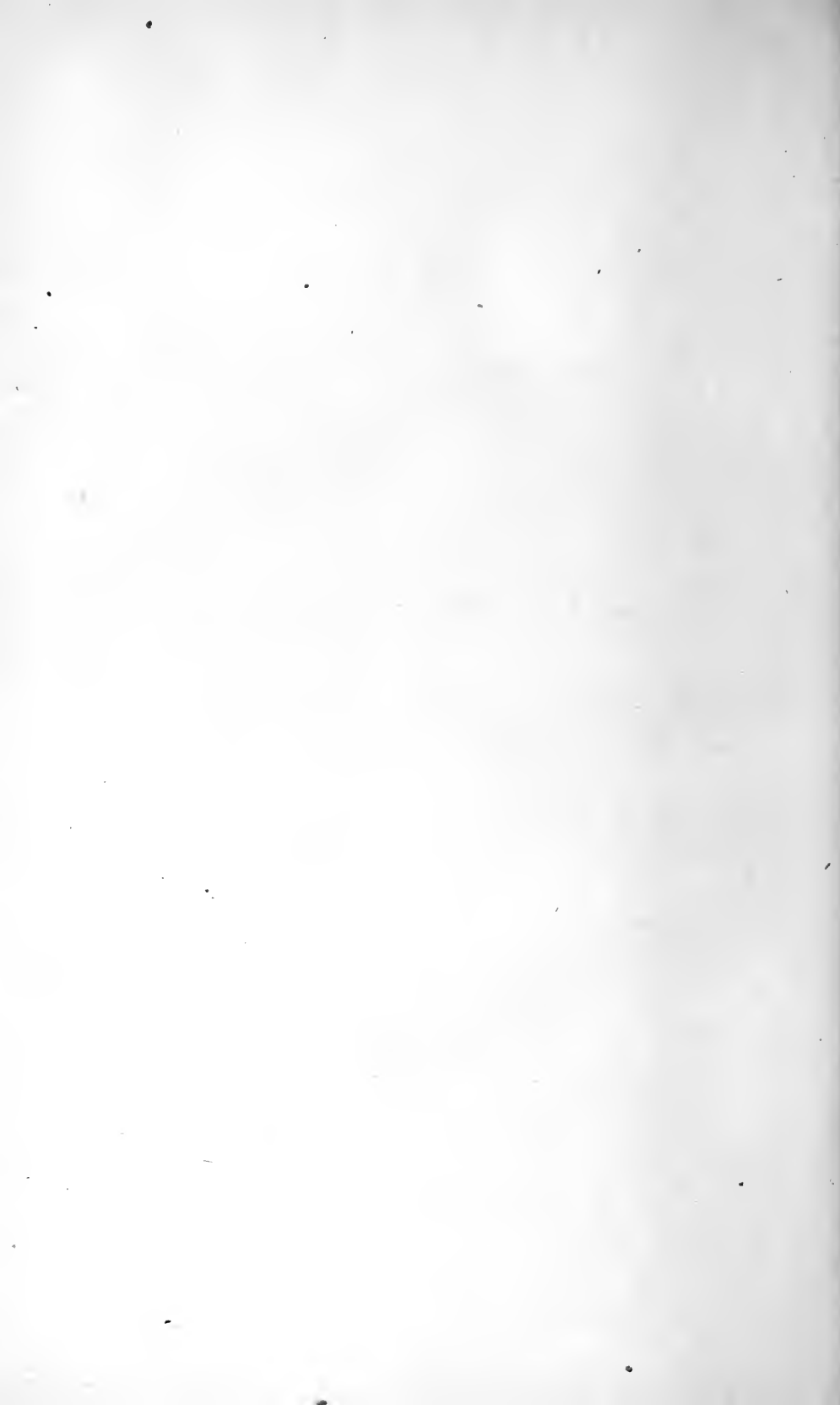
No one that believes this a revelation from God will doubt but that this statement is a faithful and full account of the origin of this system. I am persuaded that no one will presume to affirm that, in this revelation, there is the slightest intimation of the formation of an everlasting lake of fire : and I challenge the world to produce a statement, or an intimation of such a fact, from the Bible, that God since the creation has, or ever will, prepare a place for the eternal misery of any portion of the human family. On the contrary, it is expressly stated, on the completion of this wonderful creation, "And God saw every thing that he had made, and, behold, it was very good."

After this divine statement that there was not, in the time of creation, an eternal lake of fire, formed for the torture of God's creatures ; and after an impossibility to show, from God's word, the formation of such a place since the creation, or any evidence that he will ever make such a place, who can measure the presumption or the impiety of that man who affirms that God has, or will, or ever intends to constitute such a place ? I confess I am ashamed that I ever believed it, and am astounded and mourn over the deplorable fact that the great majority of pro-

fessed Christians adhere to the fallacy. In the name of our heavenly Father, whose attributes we have so wantonly though unwittingly impugned, I beseech my brethren, of every creed, order, or sect, to reconsider this question. Let not prejudice, early education, or any association, prevent a candid, thorough investigation of this matter. If you find, after a critical revision of the Scriptures, that a fair, candid, legitimate construction of them will not admit of, and does not teach, everlasting misery for any portion of the human race, I beseech you, in the name of my Maker, for the sake of truth and virtue, for the sake of yourself, and the church, and humanity, discard and disavow, privately and publicly, this specious libel on our Creator. On the other hand, if, after a candid, thorough review of this matter, you find the view I advocate unscriptural and untrue, dishonoring to God, opposed to justice, love, and benevolence, injurious or ruinous to morals or mankind, in the name of God and humanity, denounce it; leave not an argument or force unemployed to demolish it. If it is not of God, it will come to naught; but if it is true, beware, "lest you find yourself fighting against God."

With the earnest, devout, and continuous prayers to, and with a reverential trust in, Almighty God, I send this humble, unpretending production on its mission, trusting that its flight may be wondrous, and, if true, that it may pierce the very vitals of error, and prove a leaven to leaven the lump. Amen.





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