

THE CHRISTIAN MESSENGER.

SECOND ADVENTISM, OR SOUL SLEEPING.

This newest and latest effort to eradicate from the Bible the idea of everlasting punishment has made some impression in this western country where any religion may find some advocates, no religion many.

Animals, only of a little higher order, why claim for man a spirit? He must be matter, and force inherent in this matter, and this is just what we understand to be claimed.

A FEW THOUGHTS BY THE WAY.

I did not anticipate writing more than one letter, but after having read the Editorial Comments of my brother, I acknowledge myself stimulated to write the second.

son will contradict that fact: I do not think any apostle has contradicted Malachi's history of the proud and the wicked. It is said by the prophet Obadiah that the heathen shall be as though they were not; they too, are to be destroyed.

When the day of destruction comes God will turn loose his everlasting fire, the earth will pass away with a great noise, and the elements shall melt with fervent heat; but Jesus will be there with the righteous, and the flames shall do them no harm.

all will strive to enter in at the strait gate. Let those that stand upon the watch tower faithfully warn the people of death, and of judgment.

Jas. S.

EDITORIAL COMMENTS.—May we be permitted to inquire where in the Scriptures it is stated, or intimated that "God, in mercy, had prepared a hell for the everlasting destruction of the wicked?"

ings, and not to the two evangelists who led the meeting. The short sermon came home to him like the cry of his own soul.

TWO LITTLE DEVILS IN A PRAYER MEETING.

One came early, and as soon as the meeting was thrown open, flew around the room, and a moment of time whispered in the willing ear of twenty praying men: "Don't pray to-night." To one he said: "You're too young and inexperienced. Let the older brethren do the work."

broke upon his ear and melted him to repentance. The general exercises over, he started as from a spell.

"Come, John," said his comrade, "come awa' home."

"No," said John. "I came here to get good, an' I hanna ta'en it a' in yet."

Before he left the house that night he was led to consecrate himself, a penitent man, unreservedly to Christ. The "old, old story" had not been told him in vain.

"I have thought often, an' often it maun be true," he said, "sin' noo I believe it. It hides in me, an' makes peace. I'm sure o' my Savior at last." And so he went home.

Next day, while he was at work far down in the deep coal pit, a mass of stone or "horseback" fell on him from the roof of the mine, and crushed him so badly that he could not live.

A SERMON ON PUSH.

When cousin Will was at home for vacation, the boys always expected plenty of fun. The last frolic before he went back to his studies, was a long tramp after hazel-nuts.

At that moment the farmer came out with a dish of his wives best doughnuts, and a dish of his own best apples; and that was the end of the little sermon.—Evangelist

NEVER WASTE BREAD.

One day about one hundred, and thirty years ago, a young Scottish maiden was busy about household affairs, when an aged stranger came to her and asked permission to enter and rest, requesting at the same time something to eat.

Now his interest was excited by the fame of the foreign preachers and their work in Scotland, and he came partly in curiosity and partly in serious earnest to hear them.

Before long his heart told him that he was listening to God's plead-

ings, and not to the two evangelists who led the meeting. The short sermon came home to him like the cry of his own soul.

CHILD LIFE.

Have you ever thought of the life of a child? Why the life of a child is a perfect life of faith. That little child; what can that little child do?

When the sun rises it is light. Why, I do not know. There might have been light without the sun, and there might have been a sun that gave no light, but God has been pleased to put these two things together—sunrise and light.

The nineteenth century, remarkable for its new inventions and wonderful combinations has produced, partly by discovery and partly by invention a sort of celestial system of the novel and ingenious which is well calculated to divert attention from its sophistry and inherent weakness.

The first discovery made was that every term in the Bible applied to man indicative of an element in his nature, is applied also to animals.

Next, that immortality is never once predicated of the soul or spirit of man. From the first of these by the aid of philology it is easy to infer that man has no spirit independent of his body; consequently when the body dies, the spirit dies or rather sleeps with it.

From the second discovery coupled with the first it is easy to infer that immortality must follow, and can only be attained after the resurrection. Indeed, some of the more consistent of the Second Adventists deny the resurrection of any of the wicked, claiming that the promised reward of obedience is the resurrection neither more nor less.

It is not probable that this brief synopsis will be approved by all those who hold to this system as correct; yet we have documents written by its advocates indorsing every item.

Our purpose is to call attention to the absolute materialism found in the last analysis of its cardinal tenet. If man has no spirit in him independent of, and which can live out of the body, has he any spirit at all? If the brain secretes thought, and all the intellectual faculties are akin to the instincts of

animals, only of a little higher order, why claim for man a spirit? He must be matter, and force inherent in this matter, and this is just what we understand to be claimed.

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