

which it can fulfil this condition. Carnality cannot exercise faith; it is the spiritual being that is the "he." "Hath" is present possession; "everlasting life" is the quality. The Savior compares everlasting life to living water. Says he: "Shall be in him a well of water springing up into everlasting life." John iv: 14. Removing the well or curbing of a well does not stop the flowing of the spring; neither will the dissolution of the body terminate the life of the spirit.

Mr. Grant also essays to believe that all human knowledge dies with the mortal tenement, that faculties trained by years of laborous study—in other words, that the intellect, the grandest work in the universe, ends at death's touch, and is annihilated. Imagine every faculty of the soul falling into utter disuse; all the treasures of the mind instantly *lost*, the most intricate and wonderfully constructed apparatus cast away for ever! What an awful thought should the dead so die. And yet this is what Mr. Grant would have us believe and quotes as his authority the following: "In the grave his thoughts perish." Certainly! "The dead know not anything" because "there is no knowledge or wisdom in the grave." Certainly not! The intelligent spirit does not go there, only the senseless dust. Thinking is the function of the brain. When the brain ceases to act, thought perishes, i.e., runs out. *Per* is a Latin root, and means through; *wh* implies motion or passing; when the body dies the thoughts perish or pass out of it. The dead are always referred to as to the fleshly body, never as to the spirit. But the subject at issue is the existence of a spiritual identity, either as joined to the body or separate from it, and the proof of its immortality, i.e., not subject to death. The question is not as to its name, whether it be a man, a soul, a thou, or a spirit; but does the thing itself, the identity, exist, and never die?

Mr. Grant seems to be perplexed as to how a spiritual being can dwell in, leave and re-enter a natural body. The difficulty lies in the misconception of the nature of spiritual things. Paul says "There is a natural body and there is a spiritual body," not there will be, but there is. This implies personality of both. What is a spirit? A spirit is a being formed of spiritual substances, just as there are beings formed of physical substances. What a spiritual substance is in itself I cannot tell, neither can I tell what natural substance is. Can Mr. Grant? He is conscious of the existence of air, caloric, and various ethereal substances; does he know what they are in their nature? Did he ever see them? A person born blind is in the midst of blazing light, but he is unconscious of it. Is he justified in denying its existence? God framed man's outward form from earthly elements, can not He organize spiritual structures from spiritual elements? "Dust thou art" is quoted by Mr. Grant, but it is not found in the Hebrew Bible. He should know that the

verb *art* is an addition made by meddling translators. If he will read the text in the original he will find the words arranged "*Dust, thou to dust shalt return.*" This is very different to "Dust thou art." "The Lord God formed man out of the dust of the ground (the first 'of the' is not in the original), and breathed into his nostrils the breath of life and man became a living soul." The breath of God is the spirit of God, for breath is spirit. This breath or spirit became a part of the individual man; and the same spirit of life is in every living man, but it is not dust, neither does it return to dust. Nor is this breath of life that spirit of the man which constitutes his individuality and identity. His spirit is himself; and never was and never will be anything or anybody else but himself.

Devils are spiritual beings, but they have not mortal bodies. They will have no part in the resurrection and yet they will continue to exist in the future life. These evil spirits are in their nature and substance the same as the spirits of men. They sometimes enter and abide in human tabernacles; they compress the rightful owner and take possession. Matt. xii, 45. They are reserved in everlasting chains under darkness unto the judgment of the great day. This applies also to disembodied spirits of wicked men who will partake of punishment with them, in being cast into the bottomless pit during the millennium. It will be seen from Rev. xvii, and also xvi: 13-14 that the "beast" and "false prophet" are not individuals only, but classes of disembodied spirits, who will ascend out of the bottomless pit to receive their bodies at the last judgment, and then go into perdition, which is the second death. (Chron. ii: 7; xvii: 8.) These spirits are immortal; and if wicked spirits live forever, will not also the spirits of the righteous? The immortal spirit or intelligence that has taken its abode in our bodies comes from God. Hence, after the dissolution of this mortal, the immortal spirit returns to God who gave it. If it were annihilated at death how could it return? But some of those spirits were seen of John the Revelator under the altar: "The souls of them that were slain for the word of God and the testimony which they held." These souls were not resurrected beings, as the time had not come. They were not slain souls, or dead men, but souls of them that were slain. They had organic forms, for "white robes were given to every one of them." They possessed organs of speech, etc., for "they cried with a loud voice, 'How long, Oh Lord, dost thou not judge and avenge our blood on them that dwell on the earth.' They were told to 'rest yet for a little season, until their fellow-servants should be killed as they were.'" Rev. vi. The Apostle saw also four and twenty "elders," and ten thousand times ten thousand angels and elders who had been redeemed from the earth and were in the Paradise of God awaiting the first resurrection, that they might "reign

with Christ upon the earth." All these spiritual beings, good and bad, manifested intelligence, "knowledge and wisdom," while they were dead in the language of Scripture, but they were alive in spiritual activity and personality.

It is understood that man is a compound of body and spirit. When this compound is dissolved, the parts separate, and the man, as such, no longer exists. The next question is—What becomes of the parts? We both agree that the body returns to dust. I maintain that the soul, or spirit, is immortal. Mr. Grant denies this, although he admits that the spirit returns to God! Now the resurrection will restore the parts and reunite the body and spirit, and the compound creature will be again a man. If the parts shall have been purified by the operation of earthly dissolution and the sanctifying effects of the Holy Ghost, the man will come forth a glorious being, and not the spirit only, but the body also will be filled with immortality and have the power of eternal life and increase and will die no more. But if the parts are not thus purified and sanctified, neither the earthly nor the spiritual natures will be clean or holy, but the resurrected being will be "filthy still." He will not be prepared to enjoy the felicities of the righteous, but will be banished from the presence of the Lord, and this constitutes the "second death."

Mr. Grant admits man has a spirit. But no man can prove that that spirit ever had a beginning. He also admits that it returns to God. He cannot, and it is utterly impossible for any one to prove that that spirit ever dies. In speaking of the resurrection Paul says: "But God giveth it a body as it hath pleased Him." Giveth what a body? "It." "And to every seed his own body." What is clearer than that it is the spirit that is here meant as receiving its own body? The house is constructed for the occupant, and not the occupant for the house.

The dogma that the spirit dies with the body is conceived in ignorance and brought forth of error. Its philosophy reverses the order of creation and makes a gap in the path of eternal increase. All living things, every plant and tree and flower, possesses a living spiritual entity which survives its earthly dissolution and is left in its seed as a prophecy of future life and increase. To deny this eternal order in the economy of God's own offspring is to deny the possibility of the resurrection, and to preach heathenish annihilation. There is no germ or living principle in the dissipated dust by which it can call its parts together. There is no memory, or will, or consciousness in the diffused elements of a corpse by which it can unite and form a self-conscious organized identity. But the spirit lives and retains its memory and volition and all its characteristics and individual qualities, and must await the time of the resurrection, when God will give it its own body.