

EARLIER
LIFE-TRUTH
EXPONENTS

BY

Church of God General Conference, McDonough, GA, <https://coggc.org/>

A. J. MILLS.

WITH FOREWORD BY ROBERT K. STRANG,
Editor of Words of Life.

Price 15 Cents.

NATIONAL BIBLE INSTITUTION

OREGON, ILLINOIS.

CANADA: R. H. JUDD, GRAFTON, ONTARIO.

LONDON :

ELLIOT STOCK, 7, PATERNOSTER ROW, E.C.4.

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By A. J. MILLS, Thames Ditton.

[Reprinted from 'Words of Life.']

I.

It is proposed, in the following pages, to give, in brief outline, what may be known of earlier life-truth exponents, whose works and testimony remain to this day. It is generally recognized that the doctrine now known as Conditional Immortality is by no means modern, those who hold the teaching affirming that, as far back in history as Gen. ii. and iii, the conditions were laid down under which man, if he had continued in obedience, might have remained in life and being. Passing on from that remote period, there is ample evidence in the Scriptures that life, continuous, permanent life, would only be given to man upon the fulfilment of certain conditions. This is shown very fully by the writers of both the Old and New Testaments, but after that time, from A.D. 65 to A.D. 200, the doctrine seems to have been almost completely overshadowed by the irruption of Egyptian and Grecian philosophy into the Jewish and Christian systems; Philo being an example on the one side, and Origen on the other. The "early Fathers" of the Christian Church have, at one time or another, been quoted in behalf of either position, but their language is, with few exceptions, too indefinite to support wholly either side in this matter (1). Then follows a period when no voice or pen seems to have been raised on the side of life-truth, but we have fairly strong evidence, both east and west, that the teaching of life, eternal life, only in Christ was held most tenaciously for more than another 1,300 years.

We may be quite sure that those sections of the early Christian Church possessing copies of the Scriptures—the New Testament especially—in the Syro-Aramaic tongue, would retain this truth much longer than those churches possessing Greek or Latin copies only; the particular reason being that the doctrine is so deeply

(1) See "The Two Doctrines of Human Immortality Contrasted," Pettingell. "Life and Advent Papers," W. Laing. "Duration and Nature of Future Punishment," and "Hades; or the Intermediate State," Canon H. Constable. Office of this Paper. "Eternity of Hell Torments Considered," W. Whiston, 1710.

embedded in the language of that version that it could not easily become misunderstood, or displaced (2). To this class would belong those "Arabian Philosophers," mentioned by Mosheim, who, in the 3rd century, are said to have "marred a part of the Christian system by teaching that the soul died with the body, but maintained that it would be again recalled to life by the power of God" (3).

That they were formidable opponents to the new teaching, then coming in, is shown by the fact that Origen himself disputed against them, That they did not renounce their so-called "error," but that the teaching was held and maintained for another 1,100 years, or more, is evidenced by the fact that about A.D. 1,500, when the Portuguese landed on the coasts of Malabar, they found an ancient Christian Church, with complete copies of the Syrian Scriptures, and amongst other "errors" charged against them by the Romanists, it was said that "they neither invoked saints, worshipped images, nor believed in purgatory" (4). All the ecclesiastical records of this ancient Church which could be found by the Inquisitors were destroyed, "in order," said they, "that no pretended apostolical monuments may remain." Their Scriptures were altered to conform to the Latin copies then in use by the Romanists, and, wherever possible, their churches were compelled to submit to Romish ceremonial. Since that time, however, we have received from a section of this same church, dwelling in the interior, valuable manuscripts, some of them dating from very early times, and here we may read (in the very language used by our Lord and His apostles and disciples) of Him Who is the "Life-giver," Who "brought life and incorruptibility to light through the gospel," and apart from Whom there is no "eternal life." The records of those churches being lost we have no certain guide to their faith and practice, but we may be quite sure, from the "heresies" mentioned above, from the record of their own Scriptures, and from the scraps of information preserved, that the doctrine of the inherent immortality of all human souls had no place in their theology. Two points are of interest to note. It was charged against them that, "neither our Lady, or any other saint, is in heaven enjoying God," and also that, "the saints shall not enjoy God before the day of judgment."

In the West we have faint traces at various times of those who opposed the (then considered) orthodox teaching with regard to the intermediate state. We have no certain means of identifying the origin of those people. Some historians trace their descent from the days of the apostles, others contend that they came into Europe in the 6th century, from the East, Arabia or Syria. Certain it is, that as early as the 6th century, if not before, a large body of Christians appeared in Europe who were separate from the Roman communion,

(2) See "The Gospel of Life in the Syriac N.T.," Pettingell; also "Syriac New Testament," Murdock, etc.

(3) Mosheim Eccl. Hist. Cent. iii. Part ii. Chap. v. Sect. xvi. See also "Life and Advent Papers," W. Laing, pp. 57 to 65.

(4) "History of Churches of Malabar," M. Geddes, and others.

and who, in course of time, suffered severe persecution for their faith. They were known as Paulicians, and doubtless came of the same stock as the "Arabian Philosophers" of the 3rd century. After various movements, some of their descendants, or disciples, finally settled in the Piedmont Valleys and adjacent countries, being known by the various names of Albigenses, Henricians, Piedmontese, Waldensians, Cathari, Petrobrusians, etc. These names did not all apply to them at any one period, but were given to them from the locality they dwelt in, or from some one or other special leader or teacher. It is no part of the purpose of this work to explain the reasons for their names. It will be sufficient to show, and that from their enemies and persecutors, that they were undoubtedly men of piety and well-versed in the Scriptures (Latin, Greek and Syrian), which they were able to use with great effect in their arguments with their enemies. One thing they had in common with their brethren in the East, "they would not invoke saints, had no prayers for the dead, and did not believe in purgatory." Stript of the language of ecclesiastical orthodoxy, this would mean that they held such views of the nature and destiny of man that the pagan and papal doctrine of life and consciousness in death had no place in their teaching. On the contrary, they repudiated altogether the teaching of Rome, as being utterly pagan (5). Their rule of faith was the Scriptures of the Old and New Testaments. In a Children's catechism, published not later than the 12th century, probably much earlier, the first question and answer is as follows:—

"The Minister: 'If one should demand of you, who are you? what would you answer?'

Childe: 'A creature of God, reasonable and mortal.'"

Another statement says that "we are united with Christ, and made partakers of all His benefits by faith, trusting and confiding wholly to those promises of life which are given us in the gospel." And again, "Christ is our life, and truth, and peace, and righteousness." There is ample evidence to show that those early believers were looking for the reward of life and glory, not at death, but after resurrection. "By resurrection [resucitaren] into life eternal [vita permanent]." "To the good He promised life, but threatened death to the wicked." "The kingdom of heaven shall be given him at the end of the world . . . the day of judgment."

(5) "History of the Evangelical Churches of Piemont," Morland (Sir Samuel). Sir S. Morland, in his introduction, remarks:—
 "From whence have you received the doctrine of purgatory, if not from the same source [from the heathen] and fountain? Plato in his dialogue of the soul, intituled *Phaedon*, speaks plainly in [on] this point. . . . It is more then [than] clear that the heathen were the first that kindled the fire of purgatory in the world. . . . If we do but consider a little your prayers and services for the dead, we shall find that you are as much beholding [beholden] to the heathen for them, as any of the former."

It may be needful to point out that not all who passed by the above names held the same faith. Their enemies have written their record. Neither is it reasonable that they could have held, at one and the same time, the teaching of the Gospel and the abominations they are charged with (6). After the 15th century their Confessions of Faith show evident traces of their contact with the Protestant reformers of Geneva.

This record brings us down to the days of the early reformers, and another link in the long chain of witnesses to the truth is seen in the fact that the very earliest writers on this subject, from amongst the reformers and others, whose works are extant to-day, received the truth from this source. Wycliffe, Tyndale, Frith, Luther, Canne, Overton, Richardson, Layton, Coward, and a host of others, in a long and closely-filled line, received the light from those who for many centuries had stood in the face of prison, fire and sword; for the Scriptures against error. Those men never came from Rome, or owed allegiance thereto. They expected, as they had every right to expect, better treatment from the reformers than they had received from Rome. They were bitterly disappointed. Protestant and Papist alike, separately or united, seemed to have but one object, and that, to exterminate those who held the truth on human nature and destiny, and to wipe out the remembrance of them from the earth.

II.

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WE have now traced the doctrine of Conditional Immortality through several branches of the Christian Church, both East and West, until about the 15th century A.D. It will not be out of place here to refer briefly to the Hebrew [Jewish] system. We have already seen that, early in the Christian era, the doctrine of soul immortality, as taught by Plato and others, was finding its way also into the Hebrew system of theology, perhaps as an antidote to the Sadducean teaching of those days. If we bear in mind that Christianity is an outgrowth, a development of the Hebrew Messianic idea, we shall the more readily realize the close connection between the two systems, and hence the deep interest which authoritative Hebrew teaching should have for all Christians. There is need only to refer to one prominent Hebrew writer of this period, the celebrated—

MOSES BEN MAIMON (*Lat.* MAIMONIDES), A.D. 1131-1205. Both the learning and ability of this writer are universally acknowledged. There was a favourite saying among the Jews that "from Moses to Moses no one has arisen like Moses." He has been called "The Second Lawgiver," on account of his work in setting in order the numerous Jewish traditions. He became the head of the Jews in Egypt. His works are of interest to Conditionalists in that they set forth a future life of reward for the righteous

(6) See Mosheim's *Eccl. Hist.* Article: Waldenses, with notes, in the various centuries of their history.

only, with the ultimate and absolute destruction of the disobedient (1). All orthodox Jews are obliged to live and die in the profession of the "Thirteen Articles" drawn up by him (2). His teaching with respect to resurrection, judgment, reward and punishment is shown by the two following Articles. Art. XI. "That God rewards the observance, and punishes the violation of His Law; that the best rewards for virtue are reserved for the age to come, and that the damnation [destruction] of the soul is the deepest punishment" (3). Art. XIII. "That God will raise the dead at the last age, and then pass judgment on all mankind" (4). Both before and since that time, many other learned Rabbis have held the same opinions, based on the Old Testament revelation.

We now revert to the works of men who held the Christian faith and who laboured by voice and pen to establish and maintain the teaching for which we stand to-day.

JOHN WYCLIFFE, A.D. 1324-1384. This writer is so well known that any word of introduction is quite unnecessary. To him we owe the first English Bible. He was the staunch friend and champion, if not the actual founder, of the Lollards in England (5). It is noteworthy that although early in life he was recognized as a reformer, it was more as a politician than as a theologian; and it was not until after his return from Bruges that he set his hand to the great work of Bible translation, which has caused his name to be held in reverence throughout the English-speaking world. It is to his being brought into contact, whilst on the Continent, with those Waldenses, Beghards, and others, who held the Scriptures as their rule of faith and guide to conduct of life, and who were suffering terrible persecution on that account, that we can trace the change in his later life from legal to Scriptural arguments, in his many disputes with the various dignitaries of the church, and his determination that the people should have, and read for themselves, the Scriptures in their own "modir tonge" [mother tongue].

After making all due allowance for the doctrines of the dominant Church in England in his day, and the fact that he held office therein, certain points stand out in his eschatology. Although he believed in the separate existence of the soul, he taught that the state between death and resurrection was a state of sleep, and that the judgment would not take place until after resurrection; also that the "greatest part" of the reward of the righteous would be "immortalitie or undedlynesse," as the following statements show. Speaking of the four "dowers" of the saint he saith: "The fourth dower is clepid

(1) Maimonides *de Fundamentis Legis*. W. Vorsts' Edn., with notes, 1684. See also, "Problem of Immortality." Petavel, Chap. iii. Sections xiii. and xiv.

(2) Dictionary of Religion. Benham. Art. Jews.

(3) Cf., Matt. x. 28. (4) Dan. xii. 2.

(5) Mosheim's *Eccl. Hist.* Cent. xiv. Part ii. Chap ii. Sec. xx. Also "Apology for Lollard doctrine," Wycliffe.

[called] immortalitie or undedlynesse of man, for he may never want [lose] his bliss. And, therefore, saith Austin well, that the greatest part of the bliss of the saints is the surety that they have of their joy, that they will never lose their bliss." . . . "God promiseth to no man either reward or punishment but under either a tacit or express condition." And again: "The sacred Scriptures are the property of the people, and one which no one should be allowed to wrest from them. . . . Christ and His Apostles converted the world by making known the Scriptures to men in a form familiar to them, . . . and I pray with all my heart that through doing the things contained in this book we may all together come to the everlasting life." He denounced masses for the soul as part of a system of gigantic fraud, and he was very strongly opposed to the Roman doctrine of purgatory. "Whatsoever is said of purgatory is only spoke threateningly, as so many pious lies." With him "purgatory" meant no more than a state—or place—of unconscious sleep between death and resurrection. In his work on "The Church and her members," he divides the Church into three parts: Christ the head, with the angels in heaven; the saints in "purgatory;" and true men now living that shall afterwards be saved; but he is careful to show, concerning those in "purgatory," that they are "all dead," and cannot be benefited by prayers, and hence are "clepid slepyng" [called sleeping] (6). In his exposition of Luke xvi. 19-31, he will not base any doctrinal view on a parable; but teaches that it has wholly a practical bearing on everyday life and conduct. When referring to the ultimate fate of the wicked he uses Biblical expressions (his own translation from the Vulgate), such as "death," "everlasting [perpetual] punishment," etc.

In about fifty years from the death of Wycliffe, the Council of Florence (A.D. 1439-1442), having considered the question of purgatory, came to its decision, and a decree was published "declaring the existence of purgatory," etc. Less than another half century will bring us to the birth of the next great witness [in England] to Bible truth concerning human nature and destiny.

WILLIAM TYNDALE, A.D. 1484-1536. Before Tyndale began his work of Bible translation, about A.D. 1520, the 5th Lateran Council, A.D. 1513-1518, under Leo. X., had been held. This council had confirmed the decision of the Council of Florence, and henceforth the doctrine of purgatory became the "official" (or authorized) doctrine of the so-called orthodox Church. This decision was reaffirmed in the Council of Trent, 1545-1564 A.D. (7). Tyndale's name has been so often before our readers that only one extract need be given from his pen. It is taken from his "Answer to Sir T. More's *Dialogue*" (8). He says: "And when he [Sir T. More] proveth that the saints be in heaven in glory with Christ already, saying:

(6) English Works of John Wycliffe. Arnold, Matthews, Todd, etc.

(7) Dictionary of Religion. Benham. Art. "Purgatory."

(8) Works of Tyndale and Frith. Vol. 2, p. 123.

' If God be their God, they be in heaven, for He is not the God of the dead; ' there he stealeth away Christ's argument wherewith He proveth the resurrection, that Abraham and all saints should rise again, and not that their souls were in heaven, which doctrine were not yet [then] in the world. And with that doctrine he taketh away the resurrection quite, and maketh Christ's argument of none effect. For when Christ allegeth the Scriptures that God is Abraham's God, and addeth to, that God is not God of the dead but of the living, and so proveth that Abraham must rise again—I deny Christ's argument, and say with M. More, that Abraham is yet alive, not because of the resurrection but because his soul is in heaven. And in like manner Paul's argument unto the Corinthians is naught worth. For when he saith, If there be no resurrection, we be of all wretches the miserablest; here we have no pleasure, but sorrow, care and oppression. And, therefore, if we rise not again all our suffering is in vain. Nay, Paul, thou art unlearned, go to Master More and learn a new way. We be not most miserable, though we rise not again, for our souls go to heaven as soon as we be dead, and are there in as great joy as Christ that is risen again. And I marvel that Paul had not comforted the Thessalonians with that doctrine, if he had wist [known] it, that the souls of their dead had been in joy, as he did with the resurrection, that their dead should rise again. If the souls be in heaven in as great glory as the angels, after your doctrine, show me what cause [need] should be of the resurrection."

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We cannot pass the record of this period without some slight reference to Tyndale's faithful friend, companion, and fellow-martyr,—

JOHN FRITH (OR FRYTHE), A.D. 1503-1533. *A disputacyon of Purgatorye . . . deuided in to three bokes* (The first in answer to John Rastell; the second to Sir T. More; the third to John Fisher; Bishop of Rochester). This work was first published about 1530 in the form of replies, as shown by the title, to the statements made in a book entitled *The Supplicacyon of Soulys* [in Purgatory], made by Sir Thomas More, Knyght, printed in 1529, and in *A New Boke of Purgatory . . . deuyded in to thre dyalogys. The first dyaloge treateth of the maruellous existens of God. The second dyaloge treateth of the immortalte of mannys soule. The third dyaloge treateth of Purgatory.* This was written and published by John Rastell in 1530. John Frith in his work uses the well-known Conditionalist arguments against Purgatory, such as the mortal nature of man and resurrection as the only hope for a future life through the Lord Jesus. His book cost him his life. He suffered martyrdom at Newgate in June or July, 1533, the Bishops of Winchester and Lincoln being amongst his judges. Another edition of his work was printed at "Monster" (Munster, Westphalia?) in the year of his death, by Conrad Willems. The book is a gracious, well-reasoned testimony to the truth in a dark age (9). A brief extract from his work, "In Answer to John Fisher, Bp. of Rochester," is given here. He says: "Notwithstanding, let me grant it him that some are already in hell and some

(9) "Words of Life," Sept., 1922.

in heaven, which thing he shall never be able to prove by the Scriptures, yea, and which plainly destroy the resurrection, and taketh away the arguments wherewith Christ and Paul do prove that we shall rise; . . . and as touching this point, where they rest, I dare be bold to say that they are in the hand of God" (10). Also, "*An other boke against Rastell named the Subsedye or bulwarke to his fyrst boke.*" No date or place of publication is given.

Decrees of Councils had no authority with these men. They had the Scriptures of truth as their standard of appeal on this and kindred questions.

MARTIN LUTHER, A.D. 1483-1546. It was in opposition to the above Councils and the Papal Bull of Dec. 19, 1513, "commanding belief in the immortality of the soul," that Luther issued his 'Defence,' in which he places this dogma among "the monstrous fables that form part of the Roman dunghill of decretals." In his Commentary on the book of Ecclesiastes he bases the following statement on the words of Solomon (Ecc. ix. 10): "Solomon therefore thought that the dead were all asleep and felt absolutely nothing. They (the dead) lie there, not counting days or years, and when awakened [in resurrection] they will seem to themselves to have slept scarcely a moment. Inferno [*infernus*, *Heb. sheol*; the grave, A.V.] means that secluded retreat, in which the dead sleep after this life" (11). That Luther himself held this conception of the present state of the dead and their subsequent resurrection and renewal of life by Christ, is shown by his statements on the day of his death (12).

We have now reached the days of the general use of the printing press, and many books and pamphlets appeared on both sides of the controversy, but, speaking generally, every work in opposition to the so-called orthodox position (including also copies of the Scriptures) found their end in the flames, sometimes with the writer and reader also (13). It is therefore very difficult to give, even approximately, the number and influence of life-truth exponents in this century, but the names given above will be sufficient to show that "this thing was not done in a corner."

III.

WE can only very briefly refer to the works of men who cast doubt upon, or opposed, the doctrine of the immortality of the soul, on the grounds of science or reason. The work of Johannes Duns Scotus [fl. A.D. 1300], called the "Subtle Doctor" [*Doctor Subtilis*]

(10) Works of Tyndale and Frith.

(11) Opera. Witten. Tom iv., fol. 36. 1574.

(12) Sleidan. Hist. View, Blackburne.

(13) Readers of Wycliffe's Bible were burned with the copies tied round their necks. Early English Versions. Smyth.

(1) and those of Peter Pomponatius (2), seem to have attracted some little attention from the so-called orthodox church, and this may, in a measure, account for the Decrees of Councils previously noted.

During the 16th century we find numerous Catechisms and Confessions of Faith, but generally these are unsatisfactory, in that they do not give in complete detail the belief of the particular body by which they were issued, being often little more than an apology, or reply, written in defence of their position with regard to some particular doctrine, against the assaults of their opponents or persecutors. No trace of the doctrine of the immortality of the soul can be found in the earliest formal confessions of the Protestant faith that were issued about A.D. 1530-36. It was left for the Council of Trent to define and command belief in this doctrine. Perhaps the earliest official Protestant condemnation of the doctrine of the sleep, or unconscious condition of the soul during death, is to be found in the 42 "Articles of Religion" of the Church of England, issued during the reign of King Edward VI., A.D. 1552. Art. XL: "They who say that the souls of such as depart hence do sleep, being without all sense, feeling and perceiving until the day of judgment, or affirm that the souls die with the bodies, and at the last day shall be raised with the same, do utterly dissent from the right belief declared unto us in the Holy Scriptures." That there must have been a considerable body of opinion, Lollards, Anabaptists, and others, opposed to the so-called orthodox teaching is seen by the fact that this Article was omitted "by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London in the year 1562," or just ten years after its first publication; Matthew Parker being at that time Archbishop of Canterbury.

THE HELVETIC CONFESSION, drawn up by Bullinger and published in the year 1566, declares that "Man consists of two, and these different substances; . . . the soul . . . neither sleeps nor dies. . . . We condemn all who scoff at the immortality of the soul, . . . who say that the soul sleeps," etc. This confession was "deemed wholly satisfactory, and it was adopted, not only in Switzerland, but also in Germany, Scotland, Poland, Hungary, and France" (3). The Scottish Confessions of 1568-80 declare that "the departed . . . do not sleep or come to oblivion."

Amongst those outside the Roman Communion who opposed the doctrine of Conditional Immortality the name of John Calvin stands foremost. His work entitled "Psychopannychia," published in 1534, was in opposition to the doctrine of the sleep of the soul, or its unconscious condition during death, and we still find, among the followers of Calvin, the most earnest advocates of the doctrine of the immortality of the soul, with its terrible consequences to the un-

(1) In quatuor Libros Sententiarum Quæstiones. Antwerp. 1620.

(2) Tractatus de Immortalitate Animæ, 1516, and other Editions. An "Apology," 1518, and "Defence," 1519.

(3) Dict. of Religion, Benham. Art. Helvetic Confessions.

repentant, or non-elect, eternal torment. Of some interest to life-believers is the statement made by him that the doctrine of the sleep of the soul had been received by certain of the Reformers (Luther and others) from the Anabaptists, by whom it had been "broached in these last days" (4). This statement is in accord with that which has been advanced here, that the Bible teaching on the subject of human nature and destiny has never been absolutely lost, but can be traced through the various scattered branches of the Christian Church from the very earliest times. Careful reading of the few existing records that are still preserved to us will prove that the Anabaptists (5) were not such as their many enemies, Papist and Protestant, have tried to show them to have been. They were men eminent for piety and for zeal in the cause of truth, worthy descendants of the old Waldensian stock (6). They made good use of the Scriptures, both for their rule of faith in building up character, and in their daily conduct, as well as in their many contests with their opposers and persecutors. If there was not a reliable version of the Scriptures in use among the people of the land of their sojourn, they are to be found diligently and patiently translating the same from the Latin and Greek texts then in general use. Their great object, as shown by the immense amount of painstaking zeal displayed, being that the people should have, in their own language, the Scriptures to read for themselves. We have a few records preserved to us of the sufferings and martyrdom of many of the Anabaptists on the Continent. These records are invaluable since they show their complete knowledge of the Scriptures and their hope of resurrection and eternal life at the coming of the Lord. Says an old writer:—"We are well satisfied that all these [Anabaptist] martyrs agreed in the essential articles of faith. They all believed in the one, eternal, true God, the Father, and in His only Son, Jesus Christ, our Lord and Saviour. They all looked to the sacrifice of the immaculate Lamb, on whom the Father hath laid the propitiation for our sins. They gave themselves up, yea, by the covenant of baptism, bound themselves to obey that Lord, who was ordained by the Father to be their teacher and lawgiver. They expected a blessed resurrection, and the glorious recompense promised to all those who, by the Spirit's grace, earnestly and perseveringly press forward in the race of the Christian's calling" (7). They expected a blessed resurrection. This was their own confession from the midst of the flames. They did not expect to go to heaven from the fires that devoured them. They were looking, not for reward and heaven at death, but "for the coming of their Lord and Saviour in the clouds of heaven; . . . they are now at rest,

(4) Historical View. Blackburne.

(5) Anabaptist; from Greek *ana*—again, *bapto*—to dip or wash. A re-baptizer, one who baptizes again those who come over from another communion.

(6) Hist. Baptism. Mehrning. 1646-7, p. 748, etc.

(7) Martelaers Spiegel der Werelose Christenen t' zedert A.D. 1524. Passchiers, Haarlem, 1631.

waiting for the advent of Him who shall avenge all their wrongs." They held the blessed hope of resurrection to eternal life, at the Second Advent of their Lord and Master, whom they were prepared to serve even unto death. They confessed that " God only hath immortality," and spoke of themselves as " nothing but dust and ashes; yea, only mortal flesh that must indeed yet die in dishonour, but shall rise in glory, . . . for we know that when He appeareth we shall be like Him." They comforted one another in their trials by the knowledge that it was " by patience in well-doing " they were to " seek eternal life," having the assurance that " there is no other way than this to eternal life." " Thus they obtained the crown of life (2 Tim. iv. 8), waiting the revelation of Jesus their Saviour for their perfect and everlasting recompense." " Their names are written in heaven." They " freely gave up their lives for His Holy Name, looking to those promises and that glorious reward which, not in this, but in the future world, shall be bestowed upon them " (8).

A CONFESSIO OF FAITH printed at Cracow, in Poland, in the year 1574, by certain Anabaptists and others who had been driven thither by persecution, both from Papists and Protestants, contains the following statement:—" So that being engrafted [by baptism] into the body of Christ he may mortify the old Adam and be transformed into the celestial Adam, in the firm assurance of eternal life after the resurrection " (9). The closing words give us the clue to their belief. Neither Papists, Lutherans, Zwinglians, nor Calvinists had any " cause " (as Tyndale quaintly observes) for resurrection in their eschatology.

IV.

MOSHEIM records during this century (16th A.D.) that the General Baptists [Antipædobaptists], who were dispersed in large numbers over many provinces of England, held, as an article of faith, that " the soul, between death and the resurrection at the last day, has neither pleasure nor pain, but is in a state of insensibility " (10).

A CONFESSIO OF FAITH, written for presentation to Queen Elizabeth in 1575, contains definite teaching on resurrection, such as would be given by men holding Conditionalist views. The writers were Flemish Baptists who had come to England to escape the persecution then raging in the Low Countries, but, alas! they found no hospitality in a Protestant Country, and no mercy from a Protestant Queen, or her advisers. They were taken on Easter-day, April 3rd, 1575, whilst meeting in a private house in the suburbs of London, just

(8) The above quotations are given from *Het Bloedig Toonel of Martelaers, van Braght*, 1635 edn.

(9) *Catechism and Confession*. A. Turobini. Cracow, 1574.

(10) Mosheim, *Eccl. Hist.* Cent. xvi., Sec. iii., Pt. ii., Chap. iii. 23.

without Aldgate Bars (11). They numbered about thirty persons. Two of their number were burnt at Smithfield, some were sent back to the Continent, to almost certain death, and others ended their days in prison cells under terrible conditions. Their confession makes noble reading. It is signed:—

“ In our prison in London, the 21st of July, in
the year of our Lord, 1575.

By me, HENDRIK TERWOORT.

By me, JAN PIETERS.”

The confession consists of 13 Articles, from which we give a brief extract. After stating that their hope for everlasting life was in the Lord Jesus Christ, who died for their sins, was raised from the dead, and is now seated at the Father's right hand, Article XII. states—
“ We believe in the resurrection of the dead, as it is written, Isaiah xxvi. 19, John xi. 25, Dan. xii. 2, John v. 25, in the first epistle to the Corinthians, xv. 22, 1 Thess. iv. 16. That we shall rise from the dead in our own bodies, Job xix. 25, Isaiah xxvi. 19, 1 Cor. xv., when the Lord shall come in the clouds with His angels, then shall each one be judged according to his works; Matt. xxv. 34, Rom. ii. 6.”
Article XIII. “ We believe all that is contained both in the Old and in the New Testaments.”

Their answer to the letter of John Fox, the Martyrologist, is to the same effect. After thanking him for his interest in their behalf, and expressing sorrow that he so misunderstood their reasons for refusing to recant, they conclude—“ Lastly, we are men, and what is more, unlearned men, who can indeed err. Therefore, we will always behave with docility towards those who by Scripture can teach us better. But if they will drive us thereto with fire and sword it seems to us to be vain, and to fight against reason. For it is indeed possible that we may be made to speak otherwise than we think through fear of death; but that we should think differently to what we believe, you know is indeed impossible.

“ Thus they who treat us in this manner, set before us one of two things, temporal or eternal death. Temporal, if we adhere to what our consciences witness to be right and true. Eternal, if we speak contrary to the dictates of conscience. But we have better hope of the Queen's clemency, . . . knowing well, that true faith is a special gift of God implanted in man, not by fire and sword, but by the Holy Ghost, and by the preaching of the pure Word of God.

“ And we ought indeed to consider, that afore-time we all have been heretics, and if we had then been put to death, both body and soul must have perished. But we will here make an end” (12).

The two whose names are given above were selected to pay the supreme penalty demanded in those days for liberty of faith and conscience. The warrant for their execution was signed by Queen

(11) Holinshed's Chron. Vol. 4, page 326. Edn., 1808.

(12) Het Bloedig Toonel of Martelaers, van Braght, 1635.

Elizabeth at Gorhambury, on the 15th July, 1575 (13). On Friday, 22nd July, they were burnt at Smithfield. Their names are not found written amongst those politico-religious reformers who are called the "martyrs of the church" in England, but their "names are written in heaven."

V.

IN 1611, the date of the publication of the Authorised Version of the Scriptures in the English tongue, a work was issued opposing the Conditionalist position. It was entitled:—"The soule is immortal; or discourse defending the immortalitie of the soul; against Anabaptists [such as Legat and Wightman], atheists, etc., by John Jackson." Up to the present I have not been able to trace the works of the Baptists, Legat and Wightman, named above, but have no doubt that they sturdily maintained their position, as Conditionalists, from the Scriptures of truth. Many other works, by various authors, appeared in defence of the so-called orthodox position at this time, but we can no more than briefly notice these from time to time in passing.

JOACHIM STEGMANN, fl. A.D. 1630. "Brevis Disquisitio" (1). This author had previously published a translation of the Greek New Testament in the German (2). The earliest date assigned to *Brevis Disquisitio* is 1628; two or three editions had been issued before 1650-51. An English translation appeared in 1653. A MS. note in a copy of the 1633 edition (3) reads—"The author of *Brevis Disquisitio* was Joachim Stegmann, the elder, a native of Brandenburg. . . . Biddle translated it in 1653 entitling his work, 'A brief inquiry touching a better way than is commonly made use of, to refute Papists, and reduce Protestants to certainty and unity in religion.' A translation of the *Disquisitio* is preserved in the *Phoenix*. It incurred censure as containing heretical notions, and was accredited to Mr. John Hales of Eton." The translation in the *Phoenix* has the same title as above, and adds, "supposed to be written by Mr. John Hales of Eaton." It bears the same date as Biddle's translation. In the introduction the author appeals to reason in matters of religion and ridicules the idea, prevalent among both Papists and Protestants, that reason should not be heeded in matters of faith. He speaks of his work as a "notable smart picce, little in bulk but not in virtue."

(13) Doc. Annals. 1, 360. "The writ, by virtue of which they were burnt, is worded exactly as the writs for burning the Episcopal Protestants in the days of Queen Mary." Preb. Townsend. Life of Fox. Vol. i., p. 199. Acts and Mon. Octavo edn.

(1) "Words of Life," May, 1922.

(2) Das Neue Testament . . . aus dem Griechischen ins Teutsche versetzt. Stegmann.

(3) Copy of 1633 edn. in B. M. Library.

The 8th chapter is devoted to the question, "Whether the dead do properly live?" It is here given in full, our readers can judge for themselves whether the author makes good his claim.

"We have hitherto seen in general, that those who follow Luther and Calvin for their guides in religion, cannot solidly refute the Papists. Now if we should descend to particulars, a large field would offer it self to us, wherein we might expatiate. But that we might not pass the set bounds of brevity, we will briefly touch a point or two.

"And first we will show, that they either afford or retain the grounds of the greatest errors that are amongst the Papists.

"Again, that they teach such things as are injuriously defended, not only against the Papists, but also against the very life of the Christian religion; I mean true piety. Of the former sort is that opinion wherein they hold that the dead live. It will seem absurd, and indeed the thing it self is very absurd, yet they believe it. For they suppose that the souls of men, in that very moment wherein they are parted from their bodies by death, are carry'd either to Heaven, and do there feel heavenly joy, and possess all kinds of happiness, which God hath promised to His people; or to Hell, and are there tormented and excruciated with unquenchable fire. And this, as was said before, they attribute to the mere souls separated from the bodies, even before the resurrection of the men themselves, that is to say, while they are yet dead. But these things cannot happen to anything which is not alive; for that which doth not live doth not feel, and consequently neither enjoyeth pleasure, nor endureth pain. Wherefore they believe in effect, that the dead live: namely, in the same manner that they affirm Peter, Paul, and other dead men to live in Heaven. Now this is the foundation not only of purgatory, but also of that horrible idolatry practis'd amongst the Papists, whilst they invoke the saints that are dead. Take this away, and there will be no place left for the others. To what purpose is the fire of purgatory, if souls separated from the bodies feel nothing? To what purpose are prayers to the Virgin Mary, to Peter, and Paul, and other dead men, if they can neither hear prayers, nor intercede for you? On the contrary, if you admit this, you cannot easily overturn the Invocation of Saints. Now tho the thing be such of it self as deserves to seem absurd to every one, yet will we see whether the contrary thereof be not set down in Scripture. Nor need we go far for an example, since we have a pregnant one in the argument of Christ, wherein He proveth the future resurrection of the dead from thence, that God is the God of Abraham, Isaac, and Jacob, but is not the God of the dead, but of the living: whence He concludeth, that they live to God, that is, shall be recalled to life by God, that He may manifest Himself to be their God, or benefactor. This argument would be altogether fallacious, if before the resurrection they felt heavenly joy. For then God would be their God, or benefactor, namely, according to their souls, altho their bodies should never rise again. In like manner the reasoning of the Apostle would be fallacious, 1 Cor. xv. 30, 31, 32, wherein he proveth the resurrection by that argument: because

otherwise those that believe in Christ would in vain run hazards every hour; which he teacheth by his own example. Again, because otherwise it would be better to sing the song of the Epicurians, Let us eat and drink, for to morrow we shall die. In short, of all men Christians would be most miserable. Certainly this would be false, if the godly presently [immediately] after death did in their souls enjoy celestial happiness, and the wicked feel torment. For they would not in vain suffer calamities, nor these follow the pleasures of the flesh scot-free; and the godly would be far happier than the wicked. Since therefore it is the absurdest thing in the world, to say that Christ and the Apostle Paul did not argue rightly; is it not clear that the doctrine is false, which being granted, so great an absurdity would be charg'd on Christ and the Apostle Paul? Furthermore, why should Peter defer the salvation of souls to the last day? 1 Pet. i. 5. Who are kept by the power of God thro faith unto salvation, ready to be reveal'd in the last time: and Paul the crown of righteousness to the day of judgment; 2 Tim. iv. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judg shall give to me at that day, etc. To what purpose should the judgment be appointed? How could it be said of the godly under the old covenant, that they received not the promise, God providing some better thing for us, that they might not without us be made perfect, Hcb. xi. 40, if the soul of every one presently [immediately] after death, even without the body, felt celestial happiness?

“The very nature of the thing itself refuteth it. Is not living, dying, feeling, hearing, acting, proper to the whole man, or the compound of soul and body? Is not the body the instrument of the soul, without which it cannot perform her functions? as an artist knoweth indeed the art of working, but unless he have the instruments at hand, he cannot produce any effect. Let the eye be shut, the soul will not see, tho the power of seeing be not taken away from it. For as soon as you will restore the instrument, a man will presently [immediately] see. Wherefore souls separated from their bodies are neither dead nor live, and consequently enjoy no pleasure, and feel no pain; for those things are proper to the whole compound.

“But the Scripture saith that the dead are not, that the spirit returneth to Him who gave it; and of the spirits of the godly, that they are in the hand of God, and at the resurrection they shall be joined with the bodies. And then having gotten instruments, they will put forth their operations.”

GEORGE WITHER (*The Poet*), A.D. 1588-1667. “The Nature of Man.” An English translation of the work of Nemesius, the Philosopher (fl. A.D. 580?). The full title of the 1st English edition reads—“The Nature of Man. A learned and useful tract written in Greek by Nemesius, surnamed the Philosopher; sometime Bishop of a city in Phoenicia, and one of the most ancient Fathers of the Church. Englished, and divided into sections, with briefs of their principall contents by Geo. Wither. London: 1636.” Wither was born at

Bentworth, near Alton, Hampshire, in 1588. He studied at Magdalen College, Oxford. At 18 years of age he entered at Lincolns Inn, London, to read for the law, but shortly after devoted himself to writing, and became well-known as a Christian Poet. He claimed to adhere to the foundations of Christianity. His translation of this work would seem to indicate that his views on the nature of man were not those of the so-called orthodox churches of his day. He was a friend of Milton, Canne, Overton, and other Conditionalist writers of that period. He was the author of a large number of works. The following brief extracts will show the nature of the present work :—

“ The Hebrews affirm that man was made from the beginning, neither altogether mortall, neither wholly immortall, but, as it were, in a state between both these natures, to the end that if he did follow the affections of the body, he should be liable to such alterations as belong to the bodie ; but if he did prefer such good things as pertaine to the soul, he should then be honoured with immortalitie. . . . Moreover, it is not to be beleevd, that God would so hastily have repented Himself, and made him to be forthwith mortall, who was created absolutely immortall.” “ When the soul commeth into the body it perfects the living creature. Gen. ii. So then, in a perfect living creature, neither can the soul bee at any time without the bodie, neither the body without the soul : for the soul is not the body it self ; but it is the soul of the body : and therefore it is in the body, yea, and in such a kind of body : for it hath not an existence by itself.”

How closely he identifies the soul with the body is seen in the following :—“ For the soul doth not cease to worke, even in them that are asleep, but a man even in sleeping, is nourished, and groweth, and seeth visions, and breathes, which is the chiefest symptom of life. . . . For, indeed, it is nothing else but life which doth principally form the soul.”

The above extracts from this writer will show quite clearly that in the Church in Phoenicia, in the 6th century, death was well understood to be the cessation of life, and that the soul had no separate existence, or function, apart from the body.

VI.

R. O[VERTON].—“ Man’s Mortallitie, or a treatise wherin ’tis proved, both theologically and phylosophically, that whole man (as a rational creature) is a compound wholly mortall, contrary to that common distinction of soule and body : and that the present [immediate] going of the soule into Heaven or Hell is a meer fiction : and that at the resurrection is the beginning of our immortality, and then actual condemnation, and salvation, and not before. With all doubts and objections answered, and resolved, both by Scripture and reason ; discovering the multitude of blasphemies, and absurdities that arise from the fancie of the soule. Also divers other mysteries, as of Heaven, Hell, Christ’s humane residence, the extent of the resurrection, the

new creation, &c., opened and presented to the tryall of better judgments. By R. O. *That which befalleth the sonnes of men, befalleth beasts; even one thing befalleth them all: as the one dyeth, so dyeth the other; yea they have all one breath, so that man hath no preheminnence above a beast; for all is vanity.* Ecclesiasties iii. 19. Amsterdam. Printed by John Cann. Anno Dom. 1643." The identity of the author of this anonymous publication is by no means certain, there being at least two writers during this period using the initials R. O., both of the name of Overton. Prof. C. H. Firth, in the Dictionary of National Biography, attributes the work to Richard Overton, Pamphleteer, son of Henry Overton, printer, who in 1642 had a shop in Pope's Head Alley, London, but does not give his reasons for doing so. It was most probably written by Robert Overton, well-known as the staunch friend (at that time) of John Canne, the printer, whilst, at about this period, John Canne was openly hostile towards Richard Overton (1), and would not be likely to accept the grave responsibility of printing and publishing this work for him during those dangerous times (2). Robert Overton was born about 1609, son of John Overton, of Easington, Holderness, Yorkshire, being a descendant of William Overton (1525-1609), a minister of the Church of England, who held several appointments in the Winchester Diocese, being at some time Vicar of Upham, Nurstling, Exton and Buriton. Robert Overton was noted, both as a scholar and as a soldier, becoming a Colonel in the Army and at one time Governor of Hull. He was one of the heads of the Fifth Monarchy men. His letters show his disinterested devotion to, and his willingness to suffer for, the cause of truth. In 1654 he wrote: "If I be called to seal the cause of God and my country with my blood, by suffering death, or by bearing any testimony to the interest of my nation and the despised truths of these times, He is [as] able to support and save me, as the sun to shine upon me. . . . If I can but keep faith and a good conscience, I shall assuredly finish my course with joy." Whoever was the writer he stands forth as "a master of his subject" (3). A second edition was issued in 1655, "printed at London," with the title-page considerably altered. The statement which is often attached to press and booksellers' notices concerning this work, that it "made a great stir, and a small sect arose known as Soul-Sleepers, who adopted Overton's doctrine in a slightly modified form," does not well accord with the facts, as noted by Mosheim and others, that there were considerable numbers of Baptists, both in England and on the Continent, holding this view at that time.

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- (1) "The Discoverer, against Richard Overton." John Canne, 1649; also "The Second Part." 1649.
- (2) An Order of the House of Commons, on the Petition of the Stationers' Company, dated Aug. 26, 1644, orders that "the authors, printers and publishers of the pamphlets against the immortality of the soul and concerning divorce should be diligently searched for."
- (3) Historical View of the Controversy. Blackburne.

With regard to the death state the author says: "So that death reduces this productio entis ex non-ente ad non-entum, returns man to what he was before he was; that is, not to bee. Psa. cxv. 47 [? 17]. Psa. cxvi. [? cxlvi.] 4. But the resurrection restoreth this non-ented entitie to an everlasting being [1] Cor. xv. 42." He shows that the dead have no perception of the passage of time, and replies to all the usual texts quoted against the Conditionalist position. In dealing with Luke xxiii. 42-43, he says: "Then it must be meant (as the malefactor desired) when He was in His kingdom, which could not be before His resurrection: therefore the malefactor could enjoy no such souly beatitude, as from hence is supposed, and that before He had received this kingdom Himselfe, but must receive the Paradiſe, as Christ did, by a totall resurrection." His closing words are—"Thus having found man's foundation to be wholly in the dust from whence he was taken and thither to return, let this then be the use of all:—That man hath not wherewith at all to boast, no more than of the dirt under his feet, but is provoked wholly out of himself to cast himself wholly on Jesus Christ, with whom in God our lives are hid; that when He who is our life shall appear, we might also appear with Him in glory; to Whom be the honour of our Immortality for ever and for ever. Amen."

A reply to Overton's work was quickly forthcoming. In 1645 a pamphlet appeared with the following title: "The Prerogative of Man: or his Soule's Immortality, and high perfection defended and explained against the rash and rude conceptions of a late author who hath inconsiderately adventured to impugne it. I am the God of . . . the living. Matt. xxii. 32." The first chapter deals with "The immortality of humane soules asserted against the vain cavills of a late worthless pamphleter, and vindicated from reproach." In the same year, also, there appeared, "The Immortality of Man's Soule proved both by Scripture and reason. Contrary to the fancie of R. O., in his book entitled 'Man's Mortality' (4)."

JOHN BIDDLE, M.A., A.D. 1615-1662. "A Two-fold Catechism: the one simply called a Scripture Catechism; the other, a brief Scripture Catechism for Children. Wherein the chiefest points of the Christian religion, being question-wise proposed, resolve themselves by pertinent answers taken word for word out of the Scripture, without either consequences or comments. Composed for their sakes who would fain be *meer Christians*, and not of this or that sect, inasmuch as all the sects of Christians, by what names soever distinguished, have either more or less departed from the simplicity and truth of the Scriptures. By John Biddle, Master of Arts of the

(4) Also "The Immortality of Humane Soules asserted, in answer to a tract entitled 'Man's Mortality,' in 4to. Printed for and to be sold by Thomas Robinson, in Oxford" [no date]. Daniel Featly in the "Dippers Dipt," and Thomas Edwards in "Gangræna" (Vol. 1, p. 26), both denounced the unknown author, the latter asserting that Clement Wrighter "had a great hand in the book."

University of Oxford. Isa. viii. 20. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Printed by J. Cottrel for Ri. Moone, at the Seven Stars in Paul's Churchyard, near the great North-door, 1654." John Biddle was born in 1615, at Wotton-under-Edge, Gloucestershire. He received his education at Oxford, afterward becoming Master of the Grammar School in Gloucester. He was a man of good life and severe devotion. His death, brought on by his many hardships and sufferings in prison for the truth's sake, took place in 1662, at the early age of 47 years. A publication dated "London: 1655," entitled, "Two letters of Mr. John Biddle, late prisoner in Newgate, but now hurried away to some remote island, one to the Lord Protector. The other to the Lord President Laurence," will show in what manner, prisoners, "for conscience sake," were dealt with in those times (5). In his letter to the Lord Protector after asking for justice, or at least a hearing, or trial, he writes: "My life for these many years is not unknown to sundry in London, who can, and are accordingly ready, to testify that I have made it my study, to meditate on the Word of God day and night; and have not only exercised myself to have a conscience void of offence towards God and men, but also used diligence to draw others to all manner of holy conversation, putting them continually in mind to walk worthy of the calling wherewith God hath called us in Christ Jesus. And indeed the sum of my doctrine hath bin constantly this, that Almighty God hath by the exceeding greatness of His power, exalted His Son Jesus Christ, to be a Prince and a Saviour, so He is become the author of eternal salvation to none but such as obey Him; and consequently, that the power of religion consisteth in yielding obedience to the commands of Jesus Christ." He then confesses his "faith in God by Jesus Christ (. . . who by Jesus Christ do believe in God that raised Him from the dead, and gave Him glory, that my faith and hope might be in God)." This letter is dated July 27, 1655.

Chapter XXIV. of his "Catechism" deals with "The Resurrection of the Dead, and the last Judgement; and what shall be the Final Condition of the Righteous and the Wicked thereupon." The questions and answers are as follows:—

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- (5) "The Spirit of Persecution again broken loose, by an attempt to put in execution against Mr. John Biddle, Master of Arts, an abrogated ordinance of the Lords and Commons for punishing Blasphemies and Heresies. Together with a full narrative of the whole proceedings upon that ordinance against the said Mr. John Biddle and Mr. William Kiffin, Pastor of a Baptized Congregation in the city of London. Printed at London for Richard Moone, at the Seven Stars in Paul's Churchyard, near the great North-door. 1655." William Kiffin signed the Baptist Confession of Faith issued in 1644, 2nd Edn. 1646, and 3rd edn. 1651. The "blasphemies and heresies" included, "that the soul of man dyeth or sleepeth when the body is dead;" it was also directed against "baptism."

Question: "What do you believe concerning the resurrection of the dead?"

Answer: "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv. 15.

Question: "By whom shall the dead be raised?"

Answer: "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22.

Question: "Why are the dead raised by Christ rather than by God Himself?"

Answer: "For since by man came death, by man came also the resurrection of the dead." 1 Cor. xv. 21.

Question: "How came Christ by this power?"

Answer: "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." John v. 26. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." 1 Cor. xv. 45.

Question: "By whom shall God judge mankind?"

Answer: "God shall judge the secrets of men by Jesus Christ." Rom. ii. 16. "And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead." Acts x. 42.

Question: "What assurance hath God given that He will judge the world by this Man?"

Answer: "Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts xvii. 31.

Question: "What shall be the different issue of the good from the bad at the resurrection?"

Answer: "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." John v. 28-29.

Question: "Shall not the wicked and unbelieving live for ever (though in torments), as well as the godly and the faithful? or is eternal life peculiar to the faithful?"

Answer: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii. 36.

Question: "Though this passage which you have cited seem clearly to prove that eternal life agreeth to no other men, but the faithful: yet since the contrary opinion is generally held amongst Christians, I would fain know further of you, whether you have any other places that directly affirm that the wicked dye, and that a second death; are destroyed, and punished with everlasting destruction, are corrupted, burnt up, devoured, slain, pass away, and perish?"

Answer: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23; also, Rom. viii. 13; Rev. xxi. 6-8; Rev. ii. 10-11; 1 Thess. v. 3; 2 Pet. iii. 7; 2 Thess. i. 7-8-9; Gal. vi. 8; 2 Pet. ii. 12; 1 Cor. iii. 17 [*Grk.* corrupt]; Heb. x. 39; 2 Pet. iii. 16; Matt. iii. 12; Heb. x. 26-27 [*Grk.* fervor of fire]; Luke xix. 27; 1 John ii. 17; 2 Cor. ii. 15-16."

Question: "What is the use that our Saviour Himself would have us make of this doctrine touching the destruction of men in hell fire?"

Answer: "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." Matt. x. 28.

Question: "In what manner shall Christ come and administer judgement at the last day?"

Answer: "When the Son of Man shall come in His glory. . . . These shall go away into everlasting punishment: but the righteous into life eternal." Matt. xxv. 31-46.

Question: "Is there not another resurrection and judgement that shall precede this last and general one, and peculiarly belongeth unto the saints that have been slain for the testimony of Jesus, and the word of God? What saith John the divine concerning this matter?"

Answer: "And I saw thrones . . . first resurrection . . . second death hath no power . . . priests of God and of Christ . . . reign with Him a thousand years." Rev. xx. 4-5-6.

VII.

MATTHEW CAFFYN, A.D. 1628-1714. "The deceived and deceiving Quakers discovered. Their damnable heresies, horrid blasphemies, mockings, railings, unparallel'd deceit, and dishonesty laid open. In the discovery of which, is made known the pure use of the Holy Scriptures (which by them is denyed), the true Christ, and how He justifies, His Second Coming proved not to be already (as the Quakers affirm); also the resurrection from the dead, and the eternall judgement, and several other particulars that saints are required to be stedfast in. Set forth especially for those who are called out of the world, into the primitive order of the gospel, but may be useful for all people. By Matthew Caffyn, a servant of the Lord, related to the Church of Christ near Horsham in Sussex, being an eye, and ear witnesse. London: 1656. Entered into the Register Book, kept by the Company of Stationers." This author was born at Horsham, in the county of Sussex, October, 1628. He was the seventh son of hard-working parents, who followed the occupation of agriculture. His father was a native of Germany. A relative on his mother's side was burnt at the stake for his faith, in the reign of Queen Mary. In his early days young Matthew was adopted by a Master Onslow as a suitable companion for his son, with whom he was sent to Oxford for his education, and whence he was expelled

some time later, on account of his religious convictions. On his return to his native county he became closely identified with the despised and persecuted Baptists, amongst whom he became well-known and highly respected as a preacher and teacher of the Word of God, enduring many hardships and much persecution and suffering on account of his faith. One of the best records of his doctrine and manner of life is preserved to us in the work of an enemy to the truth, by name Thomas Lawson, who has given many statements made to him in an interview, for the purpose of refuting them (6). A few brief extracts will show the nature of the present work. In defence of the teaching of the Second Advent he writes:—" Yet consider, Christ was not taken up into heaven by measures, and at times; but while He blessed them, He was parted from them, Luke xxiv. 51, and He shall so come in like manner as His disciples did see Him go into Heaven, Acts i. 11. Wherefore the usual expression in Scripture is, the comming, not commings, of Christ; where it is spoken of Him since His ascension. Peter, even when hee was ready to dye, witnessed not the day of the Lord come, but saith, the day of the Lord WILL COME, 2 Pet. iii. 10 and i. 14; in like manner Paul, when he was ready to dye said that there was laid up for him a crown of righteousness, which (saith he) the Lord SHALL give mee at that day, and not only to mee, but unto all that love His appearing, 2 Tim. iv. 6-8; and the holy men of old dyed in the faith not having received the promise, Heb. xi. 13." He proves that " the saint is not now in possession of the kingdome, nor have they eternall life really in possession, but have it in promise." He says, " (Col. i. 13)—Men before conversion are under the power of darkness, which is the broad way that leads to destruction; but, being converted, are, on the contrary, under the power of Christ; and so are in the ready way to the possession of the kingdome; for [it is] unto that very people that Paul testifies thus to be translated into the kingdome; he speaking of their hope, said that it was LAID UP for them in heaven, verse 5, and to them also (he saith) ye know that of the Lord ye SHALL receive the reward of the inheritance, Col. iii. 24, not HAVE received, therefore not in the possession of the kingdome; which is saints' reward; which they have now by promise, wherefore, saith the Apostle, God hath chosen the poor of this world rich in faith, and HEIRS (not possessors) of the kingdome, which He hath promised to them that love Him, Jas. ii. 5; this little will serve for them that own the resurrection, for the apprehension of the present possession of eternall life (which is saints' reward) destroyes the truth of that; wherefore let us give diligence to make our calling, and election sure, and so an entrance shall be ministered unto us abundantly into the kingdome of Jesus Christ, 2 Peter i. 11."

Thomas Lawson and John Slee, two Quakers of that period, waited upon him for his views on questions concerning his teaching and, as a result of their interview, published a work against him entitled—

(6) An untaught tongueless teacher laid open, the unsound doctrines of M.C.B.T. [Matthew Caffyn, Baptist Teacher] witnessed against.

“ An untaught teacher witnessed against, or the old Bottle’s mouth opened, its wine poured forth, drunk of drunkards, denyed of them who have tasted the new. That is to say the unsound, unseasoned, unsavoury doctrines and opinions of Matthew Caffyn, Baptist teacher, laid open, who in the County of Sussex is cryed up to be as their Battle Axe, and Weapon of Warre, etc. Crowley, Southwater, 1655.” The following statements will show the nature of the “ heresies ” charged against him. “ He [Matthew Caffyn] said, he ministered from the Word of Truth, otherwise called the Scriptures, through the assistance of the Spirit of God.” “ He said, the means that lead to salvation, is without [outside of] man, that is, not dwelling in his mortall body.” “ He said, the Scriptures hath in it, the mind of God revealed, so is a rule to guide men to Christ.” “ Againe Mathew Caffyn said, that the Scriptures doth so farr reveale God, and Christ to a creature, as that he walking up to its revelation, to his live’s end, with a single heart, shall be eternally saved.” “ Mathew Caffyn said, that there is so much of God, and Christ, revealed in the Scriptures to men, as through faith therein, is a sufficient means of salvation.” “ Mathew Caffyn said, no man hath eternall life now in him as possessing it, but a promise of it, 1 John ii. 25.” “ Mathew Caffyn said, that no man while he is upon the earth comes to the end of faith.” “ He said, the Scriptures is the Word.” “ He said, no man is in the kingdom, and that the chief of saints, have it but by promise.” “ He said, Adam did not die the same day he did eate the forbidden fruit, but was in a dying condition, that is growing nearer the time in the which he should be put in to an hole in the earth.” And lastly, and perhaps this was his greatest “ crime,” “ He said, I (Thomas Lawson) denied the resurrection.” The name of Matthew Caffyn is found attached to the Baptist Confession of Faith, 1660.

VIII.

SAMUEL RICHARDSON, A.D. 1658. “ *Of the Torments of Hell: the Foundations thereof discov’r’d, search’d, shaken and remov’d. With Infallible Proofs that there is not to be a Punishment after this Life for any to endure that shall never end.* By Samuel Richardson, London, 1658.” Samuel Richardson was pastor of the first Particular Baptist Church in London in 1633. His name appears with that of John Spilsbury in the first and second editions of the “ Confession of Faith ” of the seven London Baptist Churches, published in 1644 and 1646. In the introduction to the present work he writes:— “ I have the testimony of my conscience that the love of truth, and desire to learn, drew me into this search, and caused me to dissent [from his fellow-ministers? A. J. M.], not for contention, but for truth sake; the truth we ought to seek and imbrace, though we should suffer for it; the manifestation of light and love hath overthrown many brave inventions and doctrines of men. I, upon often seeking God, and diligent search, and from the clearness of the light of the truth herein, am fully and confidently perswaded that it is the

truth I plead for." His first inquiry (or search) is into "Christ's descending into Hell." He shows various ways in which this statement from the creed of orthodoxy was generally explained in his day, not the least interesting being that of Bucer, who understood it as referring to Christ's burial, and that of Calvin, who taught that it was the deep sorrow of mind Christ endured previous to His death. With our author Sheol and Hades are identified with the grave; Hell-fire as Gehenna, Tophet, &c.: the limitations of "everlasting" are pointed out, Scripture quotations and references being given for every position. He shows that even if the fire were "everlasting," that which is cast therein is destroyed, being likened to "chaff" and "stubble." He certainly "shakes" some of the statements of the eternal torment school of his day, and quaintly attempts to show that water is not so scarce and valuable in Hell as his opponents would have their hearers believe, seeing that where there is weeping there are tears, and hence water in plenty. He goes over the ground familiar to readers of *Words of Life*. The "seven pillars of Hell" which are "shaken and removed" are:—(i.) Greek Fathers, who through their ignorance of Hebrew gave wrong interpretations; (ii.) Hebrew and Greek copyists who made mistakes, there being now no originals. He states that all texts of the Scriptures were corrupted, even Luther is not exempt from this criticism; (iii.) Expositors that interpret Sheol for Hell-torment; (iv.) Consent of preachers and blind belief of the people; (v.) Wresting the Scriptures from their plain meaning with (vi.) arguments and reasons, and (vii.) the need of preaching Hell-torments as a means of "perswasion to a Holy Life." All these "pillars" he "removes" with no gentle hand. He then proceeds to give twenty "Infallible Proofs," all of which are to the point. Proof xviii. is—"God, He is just, therefore He will not do anything but that which is just and right: the greatest punishment of the breach of His law is death; He will not inflict another, much less a worsor punishment than He hath expressed in His law." This pamphlet has been many times reprinted, besides being translated into several continental languages, retranslated into English from French and republished at Boston, U.S.A., 1833. It is a worthy example of 17th Century Conditionalism.

Doubt having been thrown upon the identity of this author (7), a recent examination of a copy of the first edition, with title-page intact, has revealed his name, in Roman capitals, printed across the page. There is thus no doubt as to the authorship of this important work.

(7) "Tracts on Liberty of Conscience." Hanserd Knollys (pp. 235-247). The editor says:—"Of the Torments of Hell: etc. This is an anonymous publication. We are not aware on what authority it is attributed to our author. It was reprinted in 1708 in the second volume of the *Phenix*, p. 427. In their preface the editors say, 'This discourse is written, or supposed to be written, by one Mr. Richardson:' we have also seen his name in old-hand writing attached to a copy of the first edition."

JOHN CANNE, A.D. 1590-1667. This Author has been previously mentioned, especially as the printer of the work by R. O[VERTON], "Man's Mortallitie." Of his birth and early life nothing is known definitely, but it is supposed, on account of his connection with Bristol, that he might possibly be a descendant of Sir Thos. Canne, one of whose sons was at one time Mayor of that city. About A.D. 1621, John Canne was chosen to succeed to the pastorate of a church in London, which was organized, about 1616, by a Mr. Hubbard. A short time after his appointment (some accounts say a year or two) he was banished from the country on account of his religious convictions, and settling in Amsterdam, he became pastor of "the Ancient English Church" then meeting in that city. About 1640, "after seventeen years' banishment," he returned to England and we find him in Bristol (8), April 25th, 1641, busily engaged in forming the Broadmead Baptist Church, which, it is interesting to note, is still in existence and numbers some sturdy Conditionalists amongst its present membership. There is, as far as can be traced, no work of Canne's bearing directly upon the question of life-truth, but from many passages in his various works his position with regard to the doctrine is clear. In all matters of faith and practice he adhered closely to the written Word, and he was ever the staunch supporter and worthy helper of those who were then standing for the truth of Eternal Life only in Christ, and His personal Second Advent. His "Reference Bible," published about 1637, was the most complete of the kind at that day, being the basis of the modern reference Bible. A brief extract from his preface to that work will show the mind of this old-time stalwart in the cause of truth. "It is not the scripture that leadeth men into errors and byways, but the misinterpretations and false glosses imposed upon it; as when men, by perverting the scriptures to their own principles and purposes, will make them speak their sense and private interpretation. Laying therefore aside men's interpretations, and only following the scripture interpreting itself, it must needs be the best way and freest from errors." He endured much suffering and persecution for the cause he had at heart, and it is believed that he died in exile in 1667.

That there were many thousands in England at about this time holding Conditionalist views is clearly shown by our next witness, which is called

A BRIEF CONFESSION OR DECLARATION OF FAITH, A.D. 1660, and was written "to inform all Men (in these days of scandal and reproach)

(8) "At that juncture of time the providence of God brought to this citty one Mr. Canne, a *baptized* man: it was that Mr. Canne that made notes and references upon the bible. He was a man very eminent in his day for godliness, and for reformation in religion, having great understanding in the way of the Lord." See "Broadmead Records." Hanserd Knollys Society, p. 18, with facsimile.

of our innocent Belief and Practice ; for which we are not only resolved to suffer Persecution, to the loss of our Goods, but also Life it self, rather than to decline the same." It is the well-known Baptist Confession of Faith, set forth by the " Elders, Deacons and Brethren, met at London, in the first month (called March, 1660) in the behalf of themselves, and many others unto whom they belong, in London, and in several counties of the nation, who are of the same faith with us." There are no less than forty signatures of " the Elders, Deacons and Brethren " appended to this document, and Thomas Crosby, the historian, mentions the fact that it was " owned and approved by more than 20,000." Article II. says :—" That God in the beginning made man upright, and put him into a state and condition of glory, without the least mixture of misery, from which he by transgression fell, and so came into a miserable and mortal estate, subject unto the first death. Gen. i. 31 ; Eccl. vii. 29 ; Gen. ii. 17, iii. 17, 18, 19." ARTICLE XX.—" That there shall be (through Christ who was dead, but is alive again from the dead) a resurrection of all men from the graves of the earth, Isa. xxvi. 19, both of the just and the unjust, Acts xxiv. 15." ARTICLE XXI.—" That there shall be after the resurrection from the graves of the earth, an eternal judgment, at the appearing of Christ and His kingdom, 2 Tim. iv. 1 ; Heb. ix. 27 ; at which time of judgment, which is unalterable and irrevocable, every man shall receive according to the things done in his body, 2 Cor. v. 10." ARTICLE XXII.—" That the same Lord Jesus who showed Himself alive after His passion, by many infallible proofs, Acts i. 3, which was taken up from the disciples, and carried up into heaven. Luke xxiv. 51, shall so come in like manner as He was seen to go into heaven, Acts i. 9, 10, 11. And when Christ who is our life shall appear, we shall also appear with Him in glory, Col. iii. 4. For then shall He be King of kings and Lord of lords, Rev. xix. 16 ; for the kingdom is His and He is the governor among the nations, Psa. xxii. 28, and King over all the earth, Zech. xiv. 9, and we shall reign (with Him) on the earth, Rev. v. 10 ; the kingdoms of this world (which men so mightily strive after here to enjoy) shall become the kingdoms of our Lord and His Christ, Rev. xi. 15, for all is yours (O ye that overcome this world), for ye are Christ's and Christ is God's, 1 Cor. iii. 23. For unto the saints shall be given the kingdom, and the greatness of the kingdom, under (mark that) the whole heaven, Dan. vii. 27. Though (alas) now many men be scarce content that the saints should have so much as a being among them ; but when Christ shall appear . . . then shall they receive a crown of life, which no man shall take from them . . . as it is written, Job. xx. 5, 6, 7, ' The triumphing of the wicked is short . . . yet shall he perish for ever, like his own dung ; they which have seen him shall say, Where is he ? ' " This confession was " presented to King Charles the Second " (9).

(9) Hist. of English Baptists. Thomas Crosby, 1738. Confessions of Faith. Hanserd Knollys Society, 1854.

IX.

HENRY LAYTON, A.D. 1670-1706. At this time a great controversy was raging around the question of human immortality and a large number of works appeared in opposition to the Conditionalist position. We have, in our present author, one of the most able in controversy, as well as the most voluminous writer on the Conditionalist side, up to that time, of which we have any record. He has left us at least twelve works, all written in opposition to the so-called orthodox position. Henry Layton was the eldest son of Francis Layton, of Rawdon, in the West Riding of Yorkshire. He is described as "a gentleman of an ancient family and a handsome estate." As far as can be ascertained, he was a member of the Church of England. He was educated at Oxford and studied for the Law, being "called to the Bar." No publisher could be found in London, at that time, who would undertake the responsibility of printing his first work. After a time it was printed and published at his own expense (10).

There is space only to give the titles of the volumes with the probable date of their publication; also the titles of the various works in opposition to which they were written. These titles will be found to be sufficiently full to indicate the nature of the work of our author.

I.—"Observations on Mr. Wadsworth's Book of the Soul's Immortality, and his Confutation of the Soul's Inactivity to the Time of the General Resurrection. London, 1670." This work was published in the year 1670, and for about thirty-six years from this date our Author continued to use his pen in the cause of truth. Wadsworth's book was entitled, "Antipsuchothanasia: or the Immortality of the Soul explained and proved by Scripture and Reason. A Confutation of that Irrational and Irreligious opinion of the Soul's Dying with the Body, and Interruption of its Communion with God from Death, until the Day of Judgment . . . To which is added, Faith's Triumph over the Fear of Death." [London, 1670?].

II.—"Observations on Dr. Charlton's Treatise, intituled, The Immortality of the Humane Soul Demonstrated by the Light of Nature." [London, 1670?]. This work of Dr. Charlton's with the above title, was published in London in 1657. Our Author's reply was printed as a continuation of his previous work.

III.—"Observations upon a Sermon intituled, A Confutation of Atheism from the Faculties of the Soul . . . by way of Refutation." [London, 1692?]. This was issued as a reply to a pamphlet by Richard Bentley, having the title, "Matter and Motion cannot Think: or A Confutation of Atheism from the Faculties of the Soul. A Sermon preached . . . April 4th, 1692. Being the Second of the Lectures founded by the Hon. Robert Boyle, Esquire." London, 1692.

IV.—"Observations upon a Short Treatise written by Mr. Timothy Manlove: intituled, The Immortality of the Soul asserted." London, 1697. Manlove's book was entitled, "The Immortality of the Soul

(10) Hist. View. Blackburne. Dict. Nat. Biog. Alex. Gordon, etc.

asserted and practically improved. With some Reflections on a pretended Refutation [by H. LAYTON] of Mr. Bentley's Sermon. London, 1697."

V.—“ An Argument concerning the Human Soul's Separate Subsistence.” London, 1699. This was written in answer to a pamphlet entitled “ *Spira Respirans*,” published in London, 1695.

VI.—“ Observations upon a Treatise intituled, A Vindication of the Separate Existence of the Soul, from a late Author's Second Thoughts, by Mr. John Turner.” London, 1702. The work by John Turner entitled, “ A Brief Vindication of the Separate Existence and Immortality of the Soul from a late Author's Second Thoughts.” London, 1702, was issued in opposition to that of William Coward, M.D. Layton took up the argument on behalf of his friend.

VII.—“ Observations upon a Treatise intituled, *Vindiciæ Mentis*.” London, 1703. *Vindiciæ Mentis* was an anonymous publication, its full title being:—“ *Vindiciæ Mentis. An Essay of the Being and Nature of Mind: . . . clearing all Doubts . . . concerning the Life and Immortality of our Souls.*” London, 1702.

VIII.—“ Arguments and Replies in a Dispute concerning the Nature of the Humane Soul, viz., Whether the same be Immaterial, separately subsisting and Intelligent; or be Material, Unintelligent, and Extinguishable at the Death of the Person.” London, 1703.

IX.—“ Observations upon Dr. Nicholl's Book, intituled, A Conference with a Theist.” London, 1703. The full title of the work of William Nicholl, D.D., mentioned above, is:—“ A Conference with a Theist. Being a proof of the Immortality of the Soul. Wherein is contained an Answer to the objections made against that Christian Doctrine in a Book intituled, Second Thoughts Concerning Humane Soul, &c.” London, 1703. Again we find our Author defending William Coward, M.D.

X.—“ Observations upon a Treatise intit'led *Psychologia*. Written by John Broughton, M.A.” London, 1703. The complete title of Broughton's work is, “ *Psychologia: or, An Account of the Nature of the Rational Soul. In Two Parts. The First being an Essay towards establishing the receiv'd Doctrine, of an Immaterial and consequently Immortal Substance, united to Human Body. The Second, a Vindication of that Doctrine, against a late Book, call'd, Second Thoughts.*” London, 1703.”

XI.—“ Observations upon a Treatise intituled, A Discourse concerning the Happiness of Good Men in the Next World. By Dr. Sherlock.” London, 1704. [W. Sherlock, D.D., Master of the Temple]. Dr. Sherlock's book was published under the title, “ A Discourse concerning the Happiness of Good Men, and the Punishment of the Wicked in the Next World Part I. Containing the Proofs of the Immortality of the Soul, and Immortal Life. London, 1704.”

XII.—“ A Search after Souls: or, The Immortality of a Humane Soul, Theologically, Philosophically, and Rationally considered, with the Opinions of Ancient and Modern Authors. By a Lover of Truth.” 2 vols. [London?] 1706. This work has been favourably commented upon by both Bishop Edmund Law and Archdeacon Francis Blackburne.

In his various works our author has examined practically everything that had been written on the matter up to his time, both theological and philosophical. A short extract from his earliest work is given here. “ ‘ Blessed are the dead which die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labours ; and their works do follow them ’ (Rev. xiv. 13). ‘ For whether we live, we live unto the Lord : and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord’s ’ (Rom. xiv. 8). ‘ Who shall separate us from the love of Christ? . . . For I am persuaded, that neither death, nor life, . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord ’ (Rom. viii. 35, 38). Here we may observe, life and death are made indifferent things to believers, such as seem neither to hinder, nor further the state or condition of them ; or to be either of them greatly desired by Christians in this world, but rather ought to be referred to the will and appointment of God. God calls Himself ‘ the God of Abraham, and the God of Isaac, and the God of Jacob,’ and yet the text says, ‘ He is not a God of the dead, but of the living ; for all live unto Him.’ Which, to my apprehension, proves what before is said, ‘ That whether we live . . . or die, we are the Lord’s’ ; during life, we live and move in Him ; and when we die, we rest and sleep in Him, in expectation to be raised at His Second Coming.”

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X.

BEFORE we close the record of the 17th century there are several other writers worthy of mention, some of whom are doubtless well-known to our readers. That there were many authors, who, whilst not dealing directly with our present subject, but writing on allied topics, held the doctrine of life—eternal life—only in Christ, is well known. A notable example (before me as I write) may be seen in “ the earliest treatise known to be extant,” on the vexed question of Liberty of Conscience. It was printed in 1614, A.D., and was “ presented to King James and the High Court of Parliament then sitting, by LEONARD BUSER, Citizen of London.” This writer seems to have been well acquainted with both the Greek and Syriac of the New Testament (the latter, perhaps, by means of the Latin translation of TREMELLIUS, which at that time was frequently printed in conjunction with BEZA’S Latin version of the Greek), and in 1614 had already prepared a revision of the English Authorised Version of 1611, entitled, “ A Declaration of Certain False Translations in the New Testament.” The following extract from his work, “ Religions Peace,” should be of interest to our readers. “ In the meanwhile I humbly intreat His Majesty and Parliament to give me leave to prove (test) the Bishops with one question, by which you may prove the ignorance of your Bishops. It is this, how will they be able to prove a resurrection from these words, ‘ I am the God of Abraham, the God of Isaac, and the God of Jacob ’ ? Only from these words will they prove the resurrection, if they be Bishops of

Christ; for He proved the resurrection from hence. The question is hard, I grant, but if their Lordships be not able to interpret it according to the meaning of Christ, as I am sure they are not, then it will be another cause, very sufficient, for their deprivation from their lordly and idol offices, and princely livings." No one but a Conditionalist would be likely to propound such a question, before King and Parliament, as the test of a true Bishop.

Busher was a worthy contemporary of Legate and Wightman, the latter giving their lives in the cause of truth (1). The warrant for the execution of Wightman contains a long list of so-called "heretical opinions" which it would be utterly impossible for any one man to hold; his real "heresy" seems to have been that he maintained "that the baptism of infants is an abominable custom," and "that Christianity is not wholly professed and preached in the Church of England." That, with his denial of the immortality of the soul, and the doctrine of the Trinity, was sufficient "heresy" to procure his death at the stake (2).

ISAAC BARROW, fl. 1630-1677. "Sermons and Fragments . . . to which is added, Two Dissertations on the Duration of Future Punishment, and on Dissenters." This work was published in 1834 by the Rev. J. P. Lee, M.A., This writer is esteemed "one of the greatest scholars and preachers of the Church of England." His father was a wealthy London citizen. Isaac Barrow was sent to Charterhouse and afterward to Felstead School, Essex; finishing his education at Trinity College, Cambridge. He closely studied the learned languages, and was certainly one of the best Greek scholars of his day, becoming Professor of Greek, and later, Professor of Mathematics, at Cambridge, one of his pupils being the great Isaac Newton, himself a Conditionalist. The work before us is a scholarly contribution to our cause, "unquestionably in the handwriting of Barrow." It sets forth eternal life on conditions, and maintains the destruction of the wicked. The following extract will be sufficient to show the purpose of this work. "Besides these arguments from express scripture, it may be considered whether this opinion (destruction of the wicked) do not better agree with the justice of God, especially with the great attribute of His mercy, so much magnified in scripture ;

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- (1) Bartholomew Legate was burnt at the stake at Smithfield, March 18th, 1612; Edward Wightman was put to death in the same manner at Lichfield, April 11th, in the same year. Wightman is said to be the last man in England to perish in the fire at the hands of the Protestants, but numbers of others ended their lives by being driven from their homes, in prisons, and by transportation. See "Words of Life," September, 1923.
 - (2) Every conceivable "heresy" and "blasphemy" has been attributed to this writer with the sole object of defaming his character, and to provide justification for his murder, Neile, one of the Commissioners, wrote an "Apology" for his death some time later. Bap. Hist. Cramp. Dict. Nat. Biog.

for sure it is a hard question, never well resolved to the satisfaction of human understanding, how such temporal offences as are committed by men in this world, under so many temptations and infirmities of nature, not generally relieved by a sufficiency of auxiliary grace, as the common opinion is, should be justly punishable with eternity of extreme torments; which is a severity of justice far above all example of repeated cruelty in the worst of men, there being no man presumably so prodigiously cruel or hard-hearted, that could endure to see (as God is supposed to do by the opposite doctrine) the worst of men, that had been guilty of the worst crimes imaginable, and the greatest injury and despite to himself (to provoke and confirm his passion of revenge), suffer perpetually in an actual extremity of torment: but would in time be moved (if it were in his power) to deliver him at last by destruction of his being. According to the words of our Saviour, "Fear not them which kill the body, . . . fear Him who hath power to destroy both body and soul in Hell." And sure no man doth doubt, but that God is able to destroy the soul as well as the body; and to say He can but will not do it, is a begging of the question, and a seeming contradiction of our Saviour's words."

JOHN MILTON, A.D. 1608-1674. This writer, justly called "the greatest of English sacred poets," was born in London, 1608. He received his education at Christ's College, Cambridge, becoming, on the establishment of the Commonwealth, Latin Secretary to Cromwell. His death took place in 1674, and he was buried in St. Giles, Cripplegate. In addition to his poems, for which his name is universally famous, he wrote a number of prose works, political and theological. The following extracts are taken from his "Treatise of Christian Doctrine." CHAP. XIII. "Of the death of the Body." "The death of the body is the loss or extinction of life. Here then arises an important question, which, owing to the prejudice of Divines in behalf of their pre-conceived opinions, has usually been dismissed without examination, instead of being treated with the attention it deserves. Is it the whole man, or his body alone, that is deprived of vitality? And as this is a subject which may be discussed without endangering our faith or devotion, whichever side of the controversy we espouse, I shall declare freely what seems to me the true doctrine, as collected from numberless passages of Scripture; without regarding the opinion of those, who think that truth is to be sought in the schools of philosophy, rather than in the sacred writings. Inasmuch then as the whole man is uniformly said to consist of body, spirit, and soul (whatever may be the distinct provinces severally assigned to these divisions), I will show, that in death, first, the whole man, and secondly, each component part, suffers privation of life." A very large number of scripture passages are examined, the author showing the absolute necessity of resurrection to eternal life and reward for the righteous, at the appearing of Christ. CHAP. XXVII. "Of the Gospel and Christian Liberty." The general heading under which this chapter is discussed, in sections, is: "The Gospel is the

New Dispensation of the Covenant of Grace, far more excellent and perfect than the Law, . . . ordained to continue even to the end of the world, containing a promise of Eternal Life to all in all nations who shall believe in Christ when revealed (preached) to them, and a threat of Eternal Death to such as shall not believe." (3).

JOHN LOCKE, A.D. 1632-1702, "English Philosopher," was born at Wrington, near Bristol, his father being a Captain in the Parliamentary Army. He was educated at Westminster and Christ Church, Oxford, becoming proficient in classical literature. His attitude toward the doctrine of Conditional Immortality, with his opposition to that of the natural immortality of the soul and eternal torment, is clearly shown in his various works. In his *Resurrectio et quae sequuntur*, he says, "Concerning the fate of the wicked," "They shall be cast into Hell fire. Matt. xxv. 41-46; xiii. 42; xviii. 8. They shall not live for ever, Luke xx. 35-36; Rev. xx. 5-6; Gal. vi. 7-8." "Concerning life to the righteous, 1 Cor. xv." "They are raised in glory (verse 43); but the wicked are not raised in glory. They bear the image of the heavenly (verse 49); this cannot belong to the wicked. They are changed by putting on incorruption and immortality (verses 51-57): this cannot belong to the damned. The wicked do not have victory over death." In his treatise on "The Reasonableness of Christianity," published in 1695, he wrote, "By death, some men understand endless torments in hell fire; but it seems a strange way of understanding a law, which requires the plainest and directest of words, that by death should be meant eternal life in misery. Can any one be supposed to intend, by a law which says, 'For felony thou shalt surely DIE,' not that he should lose his life, but be kept alive in exquisite and perpetual torments? And would any one think himself fairly dealt with that was so used?" Other works of this author are to the same effect.

FRIED. WILH. VON STOSCH, fl. A.D. 1692. "Concordia Rationis et Fidei, sive Harmonia Philosophiæ et Religionis Christianæ, Amstelodami, 1692." This writer maintained the material, and hence, mortal nature of the soul, and denied the doctrine of endless torments. "The book was suppressed by order of the Government, and caused the author much trouble." Having failed to trace a copy of this work, I am, in consequence, unable to give an extract.

XI.

In the early years of the 18th century quite a number of able exponents of the doctrine of life only in Christ, by means of resurrection or change at His Second Coming, are to be found. At the same time we notice, also, the rise of various theories connected with the testimony opposing the natural immortality of the soul. The titles of the following works are given sufficiently full to indicate, in some measure, the position of the various authors.

(3) Life and Advent Papers. Laing, p. 63.

WILLIAM COWARD, M.D. [*Estibius Psychalethes*], A.D. 1656 [7?]-1725. "Second Thoughts concerning Human Soul, demonstrating the Notion of Human Soul, as believ'd to be a Spiritual and Immortal Substance, united to Human Body, to be plain Heathenish Invention, and not consonant to the Principles of Philosophy, Reason or Religion . . . London, 1702." The "Epistle Dedicatory" is signed *Estibius Psychalethes*. William Coward was born at Winchester in the year 1656 [or 7?]. He received his education at Hart Hall (now Hertford College), and Wadham College, Oxford, becoming M.A., 1683; M.B., 1685; and M.D., 1687, afterwards practising in Northampton and London. A second edition of his "Second Thoughts," "Corrected and enlarged," was issued in 1704. In this edition the title reads, "immaterial substance," instead of "immortal substance," and varies also in other respects. Much opposition was aroused by these works and a number of books and pamphlets appeared, some of which were ably answered by Layton. One writer, the famous Baptist Minister, Benjamin Keach, arranged his reply in the form of a mock trial. It is entitled, "The French Impostour Detected, or Zach. Housel tryed by the Word of God and cast, wherein, also, the errors of Dr. Coward (in his late book called Second Thoughts) are laid open. Showing what cause he hath to think again. And the immortality of the Soul fully evinced. In ye form of a Tryal." In it the various scriptures brought against the Conditionalist position, including the comma, Luke xxiii. 43, are discussed. The frontispiece has a curious woodcut, showing Dr. Clarke, a well-known writer on soul-immortalism, sitting immediately beneath the judge, with Dr. Coward standing before them.

These various efforts to overthrow the teaching of Dr. Coward brought forth "Further Thoughts concerning Human Soul, in Defence of Second Thoughts; wherein the weak efforts of the Reverend Mr. Turner, and other less significant writers are occasionally answered. London, 1703." Several replies were forthcoming to this, and in 1704 Dr. Coward issued, "The Grand Essay: or a Vindication of Reason and Religion, against Impostures of Philosophy, etc. To which is added, a Brief Answer to Mr. Broughton's Psycholo[gia], &c. By W. C., M.D., C.M., L.C., London, 1704." Upon the publication of this work complaint was made in the House of Commons, March 10th, 1703-4, and an inquiry was ordered, at which Dr. Coward appeared, and although he offered to recant anything found in the books, opposed to religion or morality, he was not called upon to do so; but this work, with "Second Thoughts," was ordered to be burnt by the Common Hangman. At least one other work was issued by Coward. It is called, "The Just Scrutiny; or a Serious Inquiry into the Modern Notions of the Soul. I. Consider'd as Breath of Life, or a Power (not Immaterial Substance) united to Body according to the H. Scriptures. II. As a Principle naturally Mortal, but Immortaliz'd by its Union with the Baptismal Spirit, according to Platonisme lately Christianiz'd [by H. Dodwell]. With a Comparative Disquisition between the Scriptural and Philosophic State of the Dead. . . . By W. C., M.D., . . . London [1700-6, or later]."

His "Second Thoughts" is a book of some 458 pages, and in drawing to a close he says: "Lastly, and to conclude this treatise, why I have made use of the words, *cease to be*, rather than *corrupt*, I have already told you; and why I call it, the *renewing of life in man*, rather than quickening a man again, as some perhaps would call it; I do it, as near as I can, to signify my meaning by such Scriptural Phrases and Expressions because from them I have taken the grounds of my definition of the *Soul*, and not from philosophy, as may give the best light I can to the understanding and comprehending my opinion. Thus Psal. 104 v. 9. Thou hidest thy Face, and they are troubled; thou takest away their breath, and they die. Thus far it is explain'd how by the power of God *life ceaseth to be* and *Man*, the subject in which it is, *dies*. But when God is pleased Man shall live again. Thus Psal. 104 v. 30. Thou sendest forth thy spirit (Breath of Life), they are created, and thou *renewest* the face of the earth again. So that as it were by a long chain, whose link was broken or interrupted, the present life is then united, or rather converted by the omnipotent power of God, in whom it centred, unto Life Eternal." In the "Grand Essay," in his "Brief Answer to Mr. Broughton," who had maintained that "*Life denotes happiness in Scripture*" he writes: "What is all this to the purpose? If I say immortality to man is a superlative gift, reveal'd from Scripture only; and this Immortality consists in an Happiness of Life after death, which Adam forfeited and Christ restored: is not this as good divinity as yours? Nay, I am sure yours has not that probability of truth, as mine has; because your first proposition is precarious, and groundless, unless you make it appear that God gave man an immortal soul, at creation; and mine has the whole reveal'd religion of the gospel to justify it. Sir, but one question more! Is immortal life a gift to an immortal being? Yes, say you, *Happiness* superadded to an *immortal life* is a gift, and that is meant by immortal life in Scripture. Then, pray do you interpret the Scripture, if your head can do it right, and tell us *that Christ promised his believer only Happiness superadded to our immortal life in the next world, for he knew that we had an immortal life in our souls before?* Can you, with any face, give such a gloss to the Scriptures? Is not the whole intent and purport of the Gospel to tell us, that altho' we had forfeited eternal life by Adam's Transgression; yet by Christ we should be restored to that again, who else would have dyed eternally? Doth he not first promise *life*? . . . And after this promise of life, then, if you do well, you shall have happiness. Away with your trifling with a text. Is life a gift to a dead carcase or no? If it be, it is a gift of God and no one else can possibly give it; if it be not the gift of God, then the Scripture is vain, and *the promise of none effect.*"

The year 1707 saw the *Phenix* reprint of "*Brevis Disquisitio*," and also the issue of "A Muzzle for a Mad Dog," in defence of Dr. Coward, by EVAN LLOYD, of Clonlanlywd [Glanlanlywd?].

HENRY DODWELL, A.D. 1642-1711. Henry Dodwell was born in Dublin, 1642. His father, having lost his property in the Rebellion, brought his family to England in 1648, settling at York. Henry

spent some 5 years at the York Free School, and then, having lost his parents by death, he was adopted by his maternal uncle in 1654, who sent him to Trinity College, Dublin, where he gained a fellowship. He afterward resided for some time in Oxford and London, and in 1688 was chosen Camden Professor of History by the University of Oxford, but in 1691, he was obliged to relinquish this post on account of his refusal to take the oath of allegiance to William and Mary. He retired to Cookham in Berkshire, and afterward removed to Shottesbrooke, where he died, June 7th, 1711. He was the author of a number of theological and other works, those relating to Conditionalism being as follows:—"Letter concerning the Immortality of the Soul, against Mr. Henry Layton's Hypothesis, 1703." "An Epistolary Discourse, proving from the Scriptures and the First Fathers, that the Soul is a principle naturally Mortal; but immortalized actually by the Pleasure of God, to Punishment; or, to Reward, by its Union with the Divine Baptismal Spirit. . . . London, 1706." This is a volume of some 382 pages. It roused a storm of opposition, Mr. Dodwell being charged with "heresy, opposition to the receiv'd creeds, and falsification of all sacred and profane antiquity, etc." This was followed by "A Preliminary Defence of the Epistolary Discourse, concerning the Distinction between Soul and Spirit. In Two Parts [with distinct title pages]. . . . London, 1707." "The Natural Mortality of Human Souls clearly demonstrated from the Holy Scriptures, and the Concurrent Testimonies of the Primitive Writers. Being an Explication of a Famous Passage in the Dialogue of St. Justin Martyr with Tryphon. With an Appendix. . . . London, 1708;" and, "The Scripture Account of the Eternal Rewards or Punishments of all that hear of the Gospel, without an immortality necessarily resulting from the Nature of the Souls themselves, that are concern'd in those Rewards or Punishments. Shewing particularly, I. How much of this Account was discover'd by the best Philosophers. II. How far the Accounts of these Philosophers were corrected and improv'd by the Hellenistical Jews. . . . III. How far the Discoveries aforementioned were improv'd by the Revelations of the Gospel. Wherein also the testimonies of St. Irenæus and Tertullian are occasionally consider'd. . . . London, 1708."

PITTS [or Pitt?], JOHN [or Joseph?]. No information can be given of this writer, as his works are published anonymously, and we cannot be quite sure even of his name. "Ἡ χάρις δοθεῖσα [*Ho charis dotheisa*] 2 Tim. i. 9. That is, The Holy Spirit the Author of Immortality, or Immortality a Peculiar Grace of the Gospel, no Natural Ingredient of the Soul; proved from the Holy Scriptures, and Fathers against Mr. Clark's [Samuel Clarke, D.D.] Bold Assertion of the Soul's Natural Immortality, . . . being a Vindication of Mr. Dodwell's 'Epistolary Discourse' from all the Aspersions of the foresaid Pretended Answerer. With some Animadversions on Mr. Chishull and Dr. Whitby. By a Presbyter of the Church of England. . . . London, 1708." "A Defence of the Animad-

versions . . . being a Reply to a late Tract intituled: Some Testimonies of Justin Martyr. London, 1708." "Immortality Preternatural to Human Souls: the Gift of Jesus Christ, collated by the Holy Spirit in Baptism; proved to be a Catholick Doctrine by the Universal Consent of the Holy Fathers of the first Four Centuries. Being a Vindication of Mr. Dodwell against that Part of Mr. Clark's Answer, which concerns the Fathers. . . . By a Presbyterian of the Church of England. . . . London, 1708." It is not quite certain that the second work, "A Defence," is by the same hand. The above titles will be sufficient to show our Author's views on the nature of man. He says: "Man, created mortal, but *designed for immortality* only as the *condition of his obedience, and the reward of it.*"

JOSEPH HALLETT (*The Younger*). A.D. 1691-1744. "A Free and Impartial Study of the Holy Scriptures recommended: being Notes on some Peculiar Texts; with Discourses and Observations on the Following Subjects; viz. . . . VII. Of the Soul. . . . with the Impossibility of proving a Future State by the Light of Nature, etc., London, 1729." Mr. Joseph Hallett was born at Exeter, 1691-2. He was educated at his father's academy, and among his class-mates was John Fox, who describes him as "a grave, serious and thinking young man; most patient of study; and reading more than any other young student." He became a Non-conformist minister, being ordained at Exeter in 1715. In addition to the work given above he published "A Defence of a Discourse on the Impossibility of Proving a Future State by the Light of Nature. With an Answer to the Reverend Mr. Grove's Thoughts on the same Subject. London, 1731." Grove's work was issued in 1730, in opposition to Hallett, and was entitled "Thoughts concerning the Proofs of a Future State from Reason." In the "Defence" the author says, "It is readily granted, that Christ came to repair the damage that had been done by the fall, and that as in Adam all die, so in Christ shall all be made alive, i. e. that as all mankind have lost their immortality by the first sin of Adam, so all mankind shall be raised from the dead by Christ; and being thus freed from the evil they suffered for Adam's sin, they shall be set upon their own legs, and plead their own righteousness if they have any to plead, in order to be restored to immortal happiness. If Mr. G[rove] would carry this matter farther he must produce his *proofs*. He says, indeed, p. 133, that this immortality which all men lost in Adam, was regained by Christ. But the Scriptures, as far as I can perceive, does not say, that Christ purchased *immortality* for *all* men, but only that he purchased [procured] a *resurrection* for them. And after all men are raised, they shall be judged, and afterward disposed of accordingly as they were righteous or not. So that some may be condemned to eternal sleep, while others shall be made *immortal*. . . . The promise was made to all nations *upon condition* of their believing the *gospel*, and so is fulfilled *only* to them that *believe*. And that the Apostle here speaks of faith in

Christ, or of believing the *gospel*, is evident from ver. 24, where he says, faith will be reckon'd to us for righteousness, if we believe on him who rais'd up Jesus our Lord from the dead; that is, if we believe that God did raise up Jesus from the dead, as this same thing is express'd in the same epistle, chap. x. 9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved."

XII.

"THE MATERIALITY OR MORTALITY OF THE SOUL OF MAN, and its Sameness with the Body, Asserted and Prov'd from the Holy Scriptures of the Old and New Testament. Showing, that, upon the Death of the Body, all Sensation and Consciousness utterly cease, till the Resurrection of the Dead. London: Printed: and sold by John Noon at the White Hart in Cheapside, near Mercer's Chapel, 1729". There is no clue to the identity of the author of this remarkable little work; but he is certainly a worthy exponent of life-truth. Following so closely on the heels of other exponents, previously noted, he nevertheless differs from them in that he confines himself almost wholly to the Scriptures. In the first part of the work the Author answers, very conclusively, the general objections brought against the doctrine, and in the latter part he examines in detail no less than twenty "arguments," founded on Scripture texts, which are usually advanced as being in opposition to his position. He answers them all by other Scriptures and clearly proves his contentions to be sound, reasonable and Scriptural. The object for which the work was written is given in the Preface, and full well has he maintained the truth on the nature of the human soul. He tells us, "The following pages were drawn up, and are now published, with the single view of defending an old Scripture truth from oblivion and the inventions of Men."

A reply to one of the objections of his opponents is stated as follows: "The soul, say the Immortalists, is a principle in Man, from which we derive all motion and action."

"ANSWER.—*First*, That the Soul is a principle in Man, distinct from the body, remains to be proved from the Holy Scriptures."

"*Secondly*, That a Soul in Man, distinct from the body, is the spring and cause of all our actions, is most remote from truth: For 'tis very clear from the Scriptures, that life only, next unto God, is the cause of all our operations. This will appear, for instance, from Gen. ii. 7, where 'tis manifest, that the man, Adam, was altogether unactive, until God had breathed into him the breath or spirit of life. . . . Life only then is the cause of all our operations, under God, who is the fountain of life. And when life ceases, all the properties, powers, passions, attributed to the mind and heart of man, cease together with it. For, according to the Holy Scriptures, death is an utter extinction of all consciousness, reason, wisdom, knowledge, memory, thought, affections, &c. In which Solomon is very plain: Eccl. ix. 5. The living know, that they shall die; but the dead know not any thing. And so the Psalmist: Psalm vi. 5. For in

death there is no remembrance of thee; that is, of God. . . . And thus will the life, properties and powers of man continue extinct in death (the Holy Scriptures nowhere teaching the contrary), till the resurrection: when the noble flame of life shall be rekindled in him by the breath of God." The 9th "argument," to which our Author replies is based on Luke xxiii. 43. "And Jesus said unto him, Verily I say unto thee, to-day thou shalt be with Me in Paradise. From these words a very learned divine infers, that something, we call the soul, survives the body in a state of sensibility: and that the souls of the righteous are, immediately upon the death of their bodies, translated into a place of happiness, &c." His reply to this argument is a worthy exposition of the Conditionalist position. His closing words on this point are worth re-printing here. "There are other arguments, formed by learned men, on the foundation of purely Jewish opinion, against this our doctrine of the soul's mortality. But as these arguments have no ground in Scripture, they are not worth considering. I will only stay to recite one of them, which runs thus: 'The doctrine of the soul's surviving the body in a state of sensibility, &c., is confirm'd and explain'd too by comparing it with the current doctrine of the Jews; which was this, That the souls of the righteous were carried, some immediately, into Paradise; but others waited a longer or shorter time, according as their lives had been here.' What a dream is here! I call it a dream, because it has no being in Scripture. And yet a very learned person, who, on another occasion, has thrown the utmost contempt and ridicule upon the Jews for their whims and inventions, embraces 'em for this, and thinks it gives a notable account and confirmation of his own beloved opinions. But such, indeed, is the practice and the levity of men of learning in general, who are teachers of Christianity: For when they cannot fairly ground a favourite opinion on the Scriptures, they support it with a notion of the Heathens, or the Jews; and though they reason against both, they are glad, on such an occasion, of a helping hand from either."

WILLIAM WHISTON, A.D. 1667-1752. "The Eternity of Hell-Torments considered, or a collection of texts of Scripture, and the testimony of the three first centuries relating to them. Together with notes through the whole, and observations at the end. By Will. Whiston, M.A., 1740." This writer, well-known as the translator of the "Works of Josephus," was born at Norton, Leicestershire, where his father was rector. He was educated privately, and at Clare College, Cambridge. He took his degree in 1690, was elected a Fellow, and ordained in 1693, being at one time chaplain to the Bishop of Norwich and also vicar of Lowestoft. In 1713 he was accused of heresy before the Dean's Court, St. Paul's, but, after proceedings lasting two years, he was acquitted and he remained, formally, a member of the Church of England. In 1709 he issued "Sermons and Essays upon several Subjects." In this he opposed the doctrine of Eternal Torments, and in the present work he is clearly on the side of Conditionalism. The following examples from his pen will show his mind on the matter.

“ Luk. iii. 17, *The chaff he will burn with fire unquenchable.*

“ N.B.—These words are very much of a piece with those already cited from Isaiah the Prophet and others. Only they compare the wicked to *chaff*, which is not laid up in garners, as wheat is for its preservation, but intirely *burnt up* for its destruction. Which is strong against those that suppose the wicked to have their lives preserv'd on purpose that they may be subject to never ending pains, and plainly implies that their punishment [in the sense of torment] shall end much sooner, by an utter destruction, or what we should call annihilation also.

“ 2 Thess. i. 8, 9. *In flaming fire, taking vengeance on them that know not God; and that obey not the gospel of our Lord Jesus Christ. Who shall have for punishment olethron aionion, a lasting destruction, from the presence of the Lord, and the glory of His power.*

“ N.B.—This text is so far from affirming, as is commonly supposed, that the wicked shall, at the last day, be preserved in being, in order to the enduring everlasting torments that it rather implies the contrary; that the flaming fire into which they are to be cast at that day, will, in some time, utterly consume them.

“ 1 Tim. vi. [9 and] 19. *Hurtful lusts which drown men eis olethron kai apoleian, in destruction and perdition.—That the good may lay hold aionion zoes, of the lasting life.*

“ N.B.—Since we still find the opposition between the final state of the wicked, and the righteous to be this. *To the former utter destruction, and to the latter a lasting life; 'tis very hard that our paraphrases still suppose both to be equally a lasting life, or duration (4).*”

JOSEPH NICOL SCOTT, M.D., A.D. 1703-69 (*Dissenting Minister*). Joseph Nicol Scott was born at Hitchen, Hertfordshire, about 1703, being the eldest son of the Rev. Thos. Scott, Independent Minister. For some time he acted as assistant to his father, afterwards studying medicine at Edinburgh, and graduating M.D. in 1744. He practised for some time in Norwich, and then, coming into an estate at Felstead, Essex, left to him by an admirer named Reynolds, he removed there, where he died in 1769. A monument to his memory is erected in the Old Meeting, Norwich. His work is entitled, “*Sermons, preached in Defence of all Religion, whether Natural or Revealed, at the French Church, Norwich. London: Printed for John Noon, at the White Hart, near Mercer's Chapel, Cheapside, M,DCC,XLIII.*” Sermons XVII. and XVIII. in Vol. II. maintain eternal life for the righteous *only*, with the destruction of the wicked. They are entitled: “*The Vulgar-Opinion concerning the duration of Future Misery Examined.*” The following brief extract will show his teaching. “*Upon the whole, had the Scriptures ever directly denied, that the reprobate shall die, or be burnt, as it is affirmed in Scripture they shall; had it said in our modern style, that they shall be ever dying, and yet never die, or could one single passage be produced, in which the*

ideas of immortality, incorruptibility, indissolubility, were applied to them; or had it ever compared them to such substances (if there be any such) that will, without diminution, bear the force of an unquenchable fire, and not compared them to so much chaff, which must, without a continued miracle, be burnt up and destroyed by it, there might have been some colour of argument, and it might have been inferred, that, though a never-ceasing misery is not expressed in so many words, it is still, from the Scripture phraseology, necessarily implied. But when the contrary of all this is true, when it is affirmed, that they shall die, they shall reap corruption, they shall be burnt up, and our God is declared, with reference to this very affair, to be not a perpetually-tormenting, but a consuming fire; and when the ideas of life, immortality, incorruptibility, indissolubility, are constantly restrained to the good and virtuous part of mankind, as their peculiar prerogative, will it not follow from hence, that to affirm the wicked to be continued for ever alive, though in a state of miserable sensation, is not only to affirm that which is not affirmed in Scripture, but which, in reality, contradicts it, and renders the Scripture-account of things inconsistent with itself?"

EDMUND LAW, D.D., *fl.* A.D. 1745-85 (*Bishop*). The Rev. Edmund Law was at one time Master of St. Peter's College, Cambridge, Archdeacon of Staffordshire, and Bishop of Carlisle. His work is entitled: 'Considerations on the Theory of Religion . . . With an Appendix, concerning the Use of the Word SOUL in Holy Scripture; and the State of the Dead as there described.' The first edition (without appendix), was issued in 1745; with appendix, 1749. A number of editions followed.

On "The Nature and End of Death under the Christian Covenant" he says:—"Thus did death enter into the world, and reign in it, through that one transgression.—Let us in the next place see how this reign is destroyed; and we delivered from it, by the obedience of the Lord:

"Which will appear more clearly, from the *date* of that deliverance; and this is every where represented in the same Scripture, as commencing at the *resurrection*; nor can any thing else constitute the opposition above-mentioned: for if death be a return to *dust*; then nothing but a reviving, or a resuscitation from that dust, can be the reversing of it; to this, and this alone, St. Paul confines the contrast he has drawn at large between the first and second *Adam*. Since by man came death, by man came also the resurrection from the dead; and as in Adam all die; even so in Christ shall all be made alive; which life is not an inherent property of our original nature, but a free gift to us, promised and procured by Christ; and accordingly termed the *grace*, or *gift of God*, and the *gift by grace, thro' Jesus Christ our Lord*: who on that account is pleased to stile Himself the *resurrection and the life*; who is called *our life*; and said to have the *keys of hades and of death*: who opens for us the true and only way to immortality, through the gate of the resurrection; and without whom there is no admission to it; but the wrath of God abideth on us."

In the "*Appendix*" the use of the word SOUL in Scripture is examined and set forth in its true light; also the State of the Dead. He gives seven positions, with proof-texts, into which we are placed by death, viz. :—I. Sleep; II. to a Negation of all Life, Thought or Action (even to good men); III. it is called Rest or Home; IV. a State of Silence; V. Oblivion; VI. Darkness; and VII. Corruption and Destruction. He sets forth fifteen propositions, also with proof-texts. " Prop. I.—That we shall not *awake*, or be made *alive*, till the resurrection. Prop. II.—That the wicked shall not be *severed* from the righteous till the *resurrection*, the *end of the world*, the *coming*, or *day of Christ*, the *day of the Lord*, *THE day*, *THAT day*, &c. Prop. III.—that, We are *upon trial*, or in a state of *probation*, till the resurrection, or the *day of Christ*. Prop. IX.—that, They shall not have *eternal life*, or salvation; shall not put on *immortality*: be *received* unto Christ; *enter* into His *joy*; *behold* His *glory*, or be *like Him*; till the resurrection, &c." And, finally, he examines no less than twenty-eight objections, founded on texts of Scripture, which are brought against the Conditionalist position, and produces abundance of Scripture evidence to show the unscriptural character of the generally considered orthodox teaching (5).

XIII.

JOHN JACKSON, *fl.* A.D. 1735-47. "A Dissertation on Matter and Spirit: with some Remarks on a Book [by A. Baxter], entitled, An Enquiry into the Nature of the humane Soul. London: Printed for John Noon, at the White Hart in Cheapside, near Mercer's Chapel. M,DCC,XXXV." The Rev. John Jackson was rector of Roffington, in the County of York, and Master of Wigston's Hospital in Leicester. On the state of man in death, he says :—"Hence we may more clearly understand the *nature* and *greatness* of the punishment pronounc'd by God on the transgression of our first parents. This we cannot conceive to be a *real* punishment, if the soul in the separate and invisible state cou'd *exist* and *act* as well and live as happily without it [the body] as with it. If the soul when reconcil'd to God by repentance cou'd exist in as perfect a state without a body as with one; then it is plain that the threatening and execution of death upon the body had no real terror or punishment in it."

Other works by this author are—"The Belief of a Future State proved to be a Fundamental Article of the Religion of the Hebrews. . . . London, 1745;" "A Defence of a Book intituled, The Belief of a Future State proved. . . . London, 1746;" and "A Further Defence. . . . London, 1747."

"A CLEAR DISTINCTION between True and False Religion . . . by which the Truth of Eternal Punishment is asserted and proved, and the Doctrine of Eternal Torment confuted and condemned as not merely Atheistical, but the Blasphemous Doctrine of Incarnate Devils. Birmingham, 1750." This, and the following, are anonymous publications, no trace of the authors can be found.

(5) "Words of Life," May, 1922, p. 69.

“ THE SCRIPTURE ACCOUNT of a Future State Considered. London, 1745.” This is a work of some 78 pages, in which the unknown author maintains the doctrine of the utter destruction of the wicked. It brought forth several replies from the so-called orthodox side (6).

PETER PECKARD, A.D. 1718(?) - 1797. Son of the Rev. John Peckard, of Welbourn, Lincolnshire, this writer was educated at Corpus Christi College, Oxford, graduating B.A., 1738; M.A., 1741-2. He held various appointments in the Church of England, being at one time an Army Chaplain. In 1781 he was appointed Master of Magdalene College, Cambridge. His portrait, with that of his wife, hangs in the College Hall. He was rector of Fletton at the time of his death. In his “ Observations on the Doctrine of an Intermediate State between Death and the Resurrection : with some Remarks on the Rev. Mr. Goddard’s Sermon on that Subject. London, 1756,” he says:—“ It may be proper to observe here, once for all, that the denial of a natural principle of immortality doth not at all affect the Scriptural, the Christian doctrine of a future state : For the Scripture doth not anywhere assure us of the truth of this doctrine, from such natural principle, but from the redemption by Jesus Christ, and from that alone : Nay, the Scripture expressly asserteth the mortality of man, and the restoration to life, from that mortality, by the same Jesus Christ. The important doctrine of a future state then standeth firm upon its own proper foundation, notwithstanding a natural principle of immortality be disallowed. He that buildeth his hopes of future existence upon this foundation, is like the foolish man who built his house upon the sand ; but he who taketh the authority of Christ, and will abide by that, is like the wise man, who laid his foundation upon a rock.” This work was followed by “ Further Observations on the Doctrine of an Intermediate State, in Answer to Rev. Dr. Morton’s Queries. London, M,DCC,LVII.” In this latter work he writes:—“ In short, there is no talking about a second life, with any rational satisfaction, but from the revelation of Jesus Christ. He positively declares Himself to be the *resurrection* and the *life* ; that the great end of His coming into the world was to bring life, and all that will enjoy this life must come to Him for it. But if there be a natural principle of immortality, then Christ is *not* the life.”

Another work by the same author is entitled, “ Observations on Mr. Fleming’s *Survey*, etc. In which are considered . . . the Foundations of Immortality. London, 1759 ” (7).

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- (6) “ *A Vindication of Divine Justice* . . . John Brine, London, 1754.” “ *The Scripture Account of a Future State Considered*. . . . Rev. Griffin, Rector of Dingley. London, 1755.” See also *Monthly Review* for Feb., 1755. Vol. XII., p. 155.
- (7) “ *A Survey of the Search after Souls* by Dr. Coward, Dr. S. Clarke, Mr. Baxter, Dr. Sykes, Dr. Law, Mr. Peckard, and others. Wherein the principal Arguments *for* and *against* the Materiality are collected. . . . London, 1758.” Caleb Fleming.

FRANCIS BLACKBURNE, A.D. 1705-87 (*Archdeacon of Cleveland*). This author was born at Richmond, Yorkshire, in 1705. He was educated at Kendal, Hawkshead, Sedberg, and Catherine Hall, Cambridge. He became rector of Richmond, where he died in 1787. His works relating to Conditionalism are as follows, the best known being the "Historical View." "No Proof in the Scriptures of an Intermediate State of Happiness or Misery between Death and the Resurrection. In Answer to Mr. Goddard's Sermon. . . . London, 1755-6." "Remarks on the Rev. Dr. Warburton's Account of the Sentiments of the Early Jews concerning the Soul. . . . London, 1757." "A Review of some Passages in the Last Edition of the Divine Legation of Moses, etc., . . . London, 1760." "A Short Historical View of the Controversy concerning the Intermediate State and the Separate Existence of the Soul, between Death and the General Resurrection, deduced from the Beginning of the Protestant Reformation, to the Present Times, with some Thoughts, in a Prefatory Discourse, on the Use and Importance of Theological Controversy. And an Appendix containing an Inquiry into the Sentiments of Martin Luther concerning the State of the Soul, between Death and the Resurrection. *Much of the Soul they talk, but all awry. Milton.* London, etc., 1765." The "Second Edition, corrected and greatly enlarged. . . . London, 1772" (8).

The following brief extracts will show the attitude of this writer to the question of the intermediate state. "The question then will be, whether it does or does not appear, from the nature, progress, and end of His dispensations revealed in the Scriptures, as well as from particular facts and declarations, that such a suspension [of consciousness] actually takes place during the interval between death and the resurrection? And the affirmation of this question being established by the *Word of God*, the patrons of the natural immortality [of the soul] may figure as much as they please with their demonstrations. If it appears to be the will of God, that there should be a total intermission of consciousness in man for a certain interval, our foundation standeth sure, *we know whom we have trusted, and we are persuaded that He is able to keep that which we have committed unto Him against the appointed day; . . . while all those fine notions of the immateriality of the soul, and all the artificial deductions from that principle, teach nothing but the art of blowing scholastic bubbles.*"

In his review of Dr. Jortin's *Sermons*, Sermon XIX., Vol. II., Matt: xxii. 32, he says, "God is not the God of the dead, but of the living, 'which words,' the Doctor tells his audience, 'were spoken by our Saviour,—with a view to establish the doctrine of the soul's immortality, a future state, and a resurrection.' There is not, however, a word or a hint in the whole context, concerning the soul's immortality; and the future state our Saviour's argument in this place tends to establish, is that future state only, which is subsequent to the resurrection of the dead."

J. ROBINSON, M.D., *fl.* A.D. 1757. "Philosophical and Scriptural Inquiries into the Nature and Constitution of Mankind, considered only as Rational Beings. Wherein the Antient Opinion, asserting the Human Soul to be an Immaterial, Immortal, and Thinking Substance, is found to be quite false. . . . Authore J. R., M.D. London, 1757."

SAMUEL BOURN, A.D. 1714-96 (Dissenting Minister). This worthy exponent of life-truth was born at Crook, near Kendal. He received his education at Stand Grammar School, and Glasgow University; later becoming Minister of Rivington, Lancashire. There are a number of his works, sermons, etc., extant, the most important being the following:—"A Letter to the Rev. Samuel Chandler, D.D., concerning the Christian Doctrine of Future Punishment, . . . London, 1759." "A Series of Discourses on the Principles and Evidences of Natural Religion and the Christian Revelation. . . . 4 vols. London, 1760."

In his "Letter to the Rev. S. Chandler, dated Norwich, Sept. 24, 1759," under the Scriptural inquiry, "*Shall not the judge of all the earth do right?*" he says, "The subject is reducible, as far as the Christian revelation is concerned, to this single question: Whether the afore-mentioned expressions are intended to convey to us the idea of everlasting torture, or of everlasting destruction, *i. e.*, annihilation?—Perhaps some may be inclined to think, that they serve to convey ideas, both of torment, and of total destruction. With such persons (if there are any) I desire to have no controversy. Because on this supposition, the torments or misery cannot be infinite. And it is only that Mahometan, Pagan, and (as I must confess it appears to me at present) most absurd, cruel anti-Christian, and diabolical doctrine of *infinite*, or *never-ending* misery and torment, which I am opposing and endeavouring to eradicate. . . . That there are passages in the New Testament which imply, that the sentence of eternal death shall be executed upon criminals with circumstances of ignominy, horror, and pain, *proportionate* to their guilt, I readily allow and affirm: yet am not of opinion, that the figures of being *cast into unquenchable fire*, and the like, are intended to convey to us *any* idea of torment, but solely that of total destruction, or annihilation, or ceasing to exist. And the passage in the book of Revelations, where it is said, that *death and hell (i. e., Hades)* shall be cast into the lake of fire, seems to me decisive in this point, For certainly the meaning there is, not that *death and Hades* shall be tormented (which is ridiculous) but that they shall be abolished" (9).

In "A Series of Discourses," under the title, "The Gospel Discovery of a Future State," Discourse X., he says, "The Condemnation of the wicked to eternal destruction in another state, does not detract from the goodness of the Divine intention and operation in raising mankind to another life. For as the creating all mankind to this life is undoubtedly *an effect of Divine beneficence*, tho' some men

(9) This work was reprinted in *Pillars of Priestcraft and Orthodoxy Shaken*. R. Barron. London, 1768. Vol. III., pp. 241-261.

make themselves wicked and miserable in it, and come to an untimely and tragical end; so *much more* is the restoration of all mankind to a life after death, *an effect of infinite goodness*, tho' some shall afterward perish for ever; and instead of enjoying that eternal life, which is *the gift of God in Christ Jesus our Lord*, shall undergo the misery and penalty of an absolute and eternal destruction; . . . the wicked shall be finally excluded from that life, and condemned to perish in death eternal. The *redemption* which is in *Christ Jesus our Lord*, considered as a deliverance from the power of death, or a resurrection to another life, is a *benefit* or privilege bestowed on *mankind in general*; in like manner as their production into this life: but the everlasting possession of that is *peculiar to the righteous*: not to any nation, party, or profession of men; but to the virtuous and good of all mankind. *For they who have done good shall come forth to the resurrection of life; and they who have done evil, to the resurrection of condemnation.*"

In Discourse XV., "The Gospel Doctrine of Future Punishment," he writes, "Death, when applied to the end of wicked men in a future state, properly denotes their ceasing to exist, or a total extinction of life and being."

A number of his works were published together with those of other writers on the same or similar topics, notably those of J. LELAND, D.D., H. BLAIR, and others, and an interesting fact regarding the number of opponents of the natural immortality of the soul is recorded for us on the title-page of the work of an opponent of life-truth, named Grantham Killingworth, where he complains of the "cavils and objections of *Legion*" (10).

XIV.

JOHN LELAND, D.D., A.D. 1691-1766 (*Divine*). John Leland was born at Wigan, in Lancashire. He was a non-conformist minister and is said to have been a man of great learning. His works on eschatology are:—"The Advantage and Necessity of the Christian Revelation, . . . with respect to . . . a State of Future Rewards and Punishments. . . . 2 vols. London, 1764." 2nd Edition, 1768. Other Editions followed. "Discourses. . . . 4 vols. London, 1769." Vol. II. contains two Sermons on "A Future Judgment and State of Final Retribution." Vol. IV. contains five Sermons on 2 Tim. i. 10. "How Christ has abolished Death and brought Life and Immortality to Light." Also "Two short Discourses on the Universal Presence of God, and the Resurrection, Newark, 1804." (1)

(10) "On the Immortality of the Soul, the Resurrection of the Body, the glorious Millennium, the most glorious Kingdom of God." London, 1761. "A Vindication of the Soul's Immortality, and the foregoing Letter [*The Immortality of the Soul Proved from Scripture*], from the Cavils and Objections of *Legion*. . . . London, 1761." Grantham Killingworth.

(1) The Sermon on *The Resurrection* is by Samuel Bourn.

BENJAMIN DAWSON, M.A., LL.D., A.D. 1729-1814 (*Divine and Philologist*). This author was born at Halifax, in Yorkshire. He was educated at Kendal and Glasgow, and held appointments as a Presbyterian minister at Leek, Staffordshire, and Congleton, Cheshire, later going to London. He entered the Church of England in 1758 and became rector of Burgh, Suffolk. He issued several works in defence of Archdeacon Blackburne and also of Bishop Law. His works dealing with life-truth are as follows:—"Remarks on Mr. Steffo's Letter concerning the State of the Soul after Death. . . . *Monthly Review*, May, 1757." Vol. XVI., pp. 402-11. [*Grand Magazine*, April, 1758]. "An Illustration of several texts of Scriptures, 1765." [2 Cor. v. 8; Eccl. iii. 19-21].

JOHN ALEXANDER, A.D. 1736-65 (*Commentator*). Born in Dublin on January 26th, 1736. He entered Daventry Academy in 1751, and is said to have been "one of the best Greek scholars of his time." He became Presbyterian minister of Longdon, near Birmingham. "A Paraphrase upon the Fifteenth Chapter of the First Epistle to the Corinthians; with Critical Notes and Observations, and a Preliminary Dissertation. . . . [also a Commentary on Rom. vi. 11; viii. 4, and a Sermon on Eccl. ix. 10]. London, 1766." The Sermon on Eccl. ix. 10 is entitled: "Diligence recommended from Man's Mortality."

"A WARNING AGAINST POPISH DOCTRINES: or Observations on the Rev. Mr. Thomas Broughton's Defence of an inherent Immortality in Man; shewing it to be a Doctrine of Human Invention. . . . London, 1767." This is an anonymous publication and no trace of its author can be found.

"L'ENFER DÉTRUIT, ou examen raisonné du dogme de l'éternité des peines (followed by a 'Dissertation critique sur les peines d'enfer' by Whitefoot [Rev. John Whitefoot, Rector of Heigham, near Norwich]. Both works translated from the English by Baron d' Holbach). Londres [Amsterdam?], 1769." This translation is noted here as it is evidently the works by Samuel Richardson, entitled *Of the Torments of Hell*, and Isaac Barrow's *Dissertation of Future Punishment*, this latter being sometimes ascribed to Whitefoot.

JOHN TOTTIE, D.D., fl. 1772. Canon of Christ Church, Oxford, and Archdeacon of Worcester. "Sermons, preached before the University of Oxford." Sermon vi. "The gospel foundation of the Doctrine of a Future State." Sermon xiii. "A proper resurrection of the body—The primitive faith of God's people from the earliest ages." This sermon was "preached before the University of Oxford, at Christ Church, Feb. 16th. 1772." In it the author opposes the doctrine of the natural immortality of the soul. He says [Matt. xxii. 31-32], "Here then you have the great moral argument for a state of future retribution, arising from the insufficiency and defects of it in this life, confirmed and authenticated by the

declaration of God Himself. And we must allow the argument to be as clear as it is decisive for a future state of retribution. But the thing to be proved was, the resurrection of the body; of which the argument is not a direct proof, if the souls of men are supposed to survive them, and are capable of constituting such a self-conscious personality as will subject them to rewards or punishments hereafter. This, we know, was the opinion of some of the Philosophers, who rejected the notion of a resurrection with scorn. To these, therefore, our Saviour's argument for it would have been by no means conclusive."

JOSEPH PRIESTLY, A.D. 1733-1804 [*Scientist and Theologian*]. Dr. Priestly was born at Fieldhead, near Leeds, March, 1733. He received his early education at a Free Grammar School, where he learnt Latin and Greek, and during his vacation he taught himself Hebrew, Chaldee, etc., later becoming a Dissenting Minister. In 1761 he was appointed Professor of Languages at the Dissenting Academy, Warrington. He became famous for his scientific works, and was made a Member of the Royal Society and a Doctor of Laws by the University of Edinburgh. In addition to his work in Chemistry Dr Priestly was the author of a number of theological works, those dealing with life-truth being as follows:—"Disquisitions relating to Matter and Spirit. To which is added the History of the Philosophical Doctrine concerning the Origin of the Soul, and the Nature of Matter; with its Influence on Christianity . . . [First Edition]. London, 1777." This aroused a storm of opposition, and it was followed by:—"An History of the Corruptions of Christianity . . . [First Edition]. Birmingham, 1782;" and "An Inquiry into the Knowledge of the Antient Hebrews, concerning a Future State. . . London, 1801."

In the *Introduction to The History of Opinion concerning the State of the Dead*, part v. of the *History*, he writes:—"I think that I have sufficiently proved in my *Disquisitions relating to Matter and Spirit*, that, in the Scriptures, the state of *death* is represented as a state of absolute insensibility, being opposed to *life*. The doctrine of the distinction between *soul* and *body*, as two different substances, the one material and the other immaterial, and so independent of one another, that the latter may even die and perish, and the former, instead of losing anything, be rather a gainer by the catastrophe, was originally a doctrine of the Oriental philosophy, which afterward spread into the Western part of the world." In Section III. "Of the Revival of the genuine Doctrine of Revelation concerning the State of the Dead," he says:—"Several persons in this country have, in every period since the Reformation, appeared in favour of *the sleep of the soul*, and it always had a considerable number of followers. . . . But I think the doctrine of an intermediate state can never be effectually extirpated, so long as the belief of a separate soul is retained. . . . But when, agreeably to the dictates of reason, as well as the testimony of Scripture rightly understood, we shall acquiesce in the opinion that man is an *homogeneous being*, and that the powers of

sensation and thought belong to the brain, . . . the whole fabric of superstition, which had been built upon the doctrine of a soul and of its separate conscious state, must fall at once. And this persuasion will give a value to the gospel, which it could not have before, as it will be found to supply the only satisfactory evidence of a future life . . . [and] the only method by which it could be brought about (viz., that of resurrection . . .), we must eagerly embrace that gospel, in which alone this important truth is brought to light. It is in the gospel alone that we have an express assurance of a future life, by a Person fully authorized to give it, exemplified also in His own Person; He having been actually put to death, and raised to life again, for the purpose of giving us that assurance."

GEORGE CLARK, fl. 1789-92. "Vindication of the Honour of God, and of the Rights of Men; in a letter to Mr. De Coetlogon, occasioned by the Publication of Edwards's Sermon on the Eternity of Hell Torments, 1789." Also, "A Vindication of the Honour of God: In a Scriptural refutation of the Doctrines of Eternal Misery, and Universal Salvation. London, 1792" (2). The following extract will show our Author's position. "You may have observed, Sir, from what has just now been said, that if a punishment, *without an end*, were necessary for the satisfaction of Divine justice, we have one already provided to our hands—the Scriptures are full of it. We are there taught most explicitly, that the punishment of the Wicked is *death*, destruction, perdition, and that for ever. What more, Sir, would you have to make an *infinite* punishment, if an infinite, or which you say is the same thing, an *endless* punishment must be had? Do you not see, that this scheme, this scriptural and heaven-born scheme, answers all your demands? . . . And all this will fall into the profound and godlike doctrine of the Scripture, which declares that the wicked shall be *punished*, with everlasting destruction.

"The fact then is that the New Testament knows no other punishment of sin, but *destruction by fire*. The Scriptures constantly declare that *eternal life, incorruption, immortality, non-subjection to death*, is the peculiar franchise, and blessedness, of the penitent and obedient—the Scriptures as constantly declare that *death, the second death, corruption, perdition, destruction*, a denial of *Eternal LIFE*, is the irreversible fate of the disobedient:—thus the fact stands upon the sacred records—to deny it is to deny one of the plainest doctrines there recorded."

JOHN MARSON, fl. A.D. 1794. "The Universal Restoration of Mankind examined and proved to be a Doctrine Inconsistent with itself, . . . and Subversive of the Gospel of Jesus Christ. In Answer to Dr. Chauncy of New England, and Mr. Winchester's Dialogues. . . . 2 vols. London, [1794?]." "The Scripture Doctrine of Future Punishment Defended, and the calumnies and

misrepresentations of Mr. Cue, contained in a pamphlet entitled: 'Goliath slain with his own Sword,' pointed out by John Marsom. *Wherefor putting away lying, speak every man truth with his neighbour.* PAUL. Printed for and sold by the Author, 187 High Holborn, 1795." In this latter work the author, after quoting various passages of Scripture to prove his contention, says:—"It is acknowledged that these passages, with many others of the like import, are so striking, and the expressions in them so universal and extensive, that it would be difficult to put any sense upon them, consistent with the doctrine of never-ending misery and torment. Those who are incorrigible, who will not be reclaimed by the offers of pardon and salvation through faith in Jesus Christ, shall experience the Divine vengeance, putting an end to their sin and rebellion in their destruction; and thus, when God shall have finished the mystery of His will, the whole creation shall be delivered from all the effects of sin, nothing that is an offence to Jehovah *shall remain*, every defect shall be healed, every disorder rectified, every enemy DESTROYED." He says further: "That there will be a resurrection of the dead is admitted; but that there will be a resurrection from the *second* death, is not the doctrine of the Bible."

"OBSERVATIONS ON . . . the Evidence which Reason . . . affords us with respect to the Nature . . . of the Soul of Man. Arguments in support of the Opinion, that the soul is Inactive and Unconscious from Death to the Resurrection, derived from Scripture. New York, 1795."

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