

**LIFE AND
DEATH, PP.1-93**

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Life and Death, pp.1-93 by A. Campbell

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A. CAMPBELL

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By A. CAMPBELL.

REPRINTED FROM THE MILLENNIAL HARBINGER.

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1860.

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PREFACE.

SINCINNATI, April 30, 1860.

BROTHER BOSWORTH :

DEAR SIR :—I am pleased to hear that you are about to republish Bro. A. Campbell's *Extra* on Life and Death. The work was thought to be an admirable one at the time of its appearance; but there is a reason for its broad-cast distribution now, which did not then exist. There were few Sadducees in our country at that time. The adventists, sore from their recent discomfiture, had not given birth to that protean materialism which has since taken the place of the varied denominational dogmas, which they had renounced. For several years past they have been intense propagandists; their anxiety to save souls does not equal their zeal in persuading men that they have none to be lost. The reproduction of this Essay, and other publications which you propose, may do good service in dyking out the last aggressive wave of soul-sleeping and destructionism.

Yours, Truly,

D. S. BURNET.

LIFE AND DEATH.

ANY theory of a future state founded upon human wisdom and science, however elevated the rank and standing of its author and its adherents, wanting the sanction of Divine authority and scriptural demonstration, can afford neither confidence nor comfort to any reflecting mind. If, indeed, it be a truth worthy the assertion of an Apostle, that "the world by wisdom knew not God," equally true and worthy of the same authority is the declaration;—that Jesus Christ "hath abolished death, and brought life and immortality to light by the Gospel." Philosophy, in her wisdom and modesty, has at length confessed that the soul of man, as to its origin, nature, and destiny, is wholly beyond the precincts of her jurisdiction; and, therefore, she utterly refuses to dogmatize or reason on the subject. We are, therefore, thrown upon the Bible and faith for all that we can know or learn of this most mysterious and absorbing subject. Till we have "shuffled off this mortal coil," and have learned the first lessons of that "great teacher, DEATH," we must be content with

what the Bible teaches on the spiritual nature of man, and on the future destiny of the righteous and the wicked.

But that volume must be subjected to the equal laws of interpretation by which we ascertain the meaning of the words of other authors addressing us from ancient times, and in languages long since dead. Regardless of that tribunal, we are, to all intents and purposes, without a revelation in human language; and, still worse, we never can have one. It is absolutely essential to the very idea of a Divine communication in the form of a revelation, that its words and sentences be understood according to their usual sense at the time in which that communication was made, and amongst the people to whom it was addressed, and to whose care it was committed. Since the apparel of thought changes as the apparel of our persons; and words, in the lapse of time vary from their original and primitive meaning, a very strict regard must always be had to their received acceptance and sense in the age and country in which they were employed as the vehicle of a Divine revelation.

Through an ignorance of these facts, or through a disregard of them, it has come to pass that we now have very dissimilar and contradictory theories of the future state amongst those who profess to believe and teach the Bible. Take, for exam-

ple, the future state of the disobedient and unjust, and how dissimilar the representations of it given by the Universalist, the Restorationist, the Destructionist, the Romanist, and the Christian,* yet all professing to hold the same book as a Divine revelation!

The Universalist proper teaches that a full retribution of sin takes place in this life; and hence, after death, the wicked are as holy and as happy as the righteous. With him, the scriptures that speak of future punishment are mere metaphors, inasmuch as there can be no future punishment neither according to their theory of the Divine attribute, nor according to the gospel. Hence the words of Jesus: "He that shall have believed, and shall have been baptized shall be saved, and he that believeth not shall be condemned," mean "he that believeth, etc., and he that believeth not shall be saved."

The Universal Restorationist teaches that there will be punishment of a *disciplinary character* after death, which shall, in all cases, issue in perfect reformation, holiness, and happiness. Hence, there will be, hereafter, a continual egress from hell to heaven until the latter shall have received the entire population of the former.

The Destructionist teaches that, ultimately, the

* I use the word *Christian* in its sectarian sense, and not in its general complimentary sense.