

**THE BIBLE DOCTRINE OF THE
SOUL; AN ANSWER TO THE
QUESTION: IS THE POPULAR
CONCEPTION OF THE SOUL THAT
OF HOLY SCRIPTURE?**

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The Bible Doctrine of the Soul; An Answer to the Question: Is the Popular Conception of the Soul That of Holy Scripture? by Chas. L. Ives

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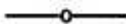
CHAS. L. IVES

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THE
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AN ANSWER TO THE QUESTION :
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1874.

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be clearly documented, including the date, amount, and purpose of the transaction. This ensures transparency and allows for easy reconciliation of accounts.

In the second section, the author outlines the various methods used to collect and analyze data. These methods include direct observation, interviews, and the use of specialized software tools. Each method is described in detail, highlighting its strengths and limitations.

The third section focuses on the results of the data analysis. It presents a series of charts and graphs that illustrate the trends and patterns observed in the data. The author provides a detailed interpretation of these results, explaining their significance in the context of the study.

Finally, the document concludes with a summary of the findings and a discussion of their implications. The author suggests several areas for further research and provides recommendations for future studies. The overall tone of the document is professional and objective, reflecting the scientific nature of the research.

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PREFACE.

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THE origin of this little sketch of the Biblical conception of the soul, as first published by the author in America, was on this wise:—

One Sabbath, the writer stated to his adult Bible class that immortality, as an essential attribute of the soul, is not only nowhere affirmed in the Bible, as theologians confess, but that it is in fact positively denied. Great surprise was manifested, one present even insisting that the Bible declared the soul should never die, though he could not name chapter and verse. At the request of the class, this question was selected for discussion the next Sabbath, with the promise of studying it during the week. On assembling again, it was found that no proof of the soul's inherent immortality had been discovered, though some passages were brought forward from which it had been inferred. The writer presented a carefully selected list of references; and finally, as the whole subject seemed

so new and interesting to the class, he promised another Sabbath to bring to each a written slip containing these references. But on reflection, as the class was so large, it seemed easier to print, and better to give the passages in full: and then some explanations of misunderstood passages seemed desirable; and so the work grew upon the writer's hand. And it is now presented not to his class alone, but to all earnest students of the Bible.

It is at most but a sketch. From among the multitude of proof texts on this point, the writer has endeavoured merely to present a sufficient number. And, to stimulate inquiry and remove obstacles which have hindered independent research, he has made some suggestions, rather than an elaborate argument. In these matters, which revelation alone may presume to decide, he has desired to lead the reader back to the Bible, to study for himself the teachings of that inspired guide.

If such return to the Biblical standard of our faith was demanded in Luther's day, it is likewise sadly needed at the present. In the issue for April, '72, of a religious quarterly published at New Haven, we find a theological professor re-echoing this strange sentiment which one of our most popular preachers had uttered not long before: "No doubt we, at the present day, know more of spiritual things than did the apostles." (1) "Know more" of spiritual things than the men inspired by the Holy Ghost for the especial work of teaching these very truths! More

than Peter and John, more than Paul, who "conferred not with flesh and blood" (Gal. i: 16), but was permitted to hear "unspeakable words, which it is not lawful [literally: possible] for man to utter!" (2 Cor. xii: 4). Well may we inquire, "Whither are we drifting, if in spiritual things our religious teachers set themselves above these apostles?" In one, and but one respect, have we perhaps an advantage over them. Though Paul was "expressly" informed by the Spirit (1 Tim. iv: 1; 2 Thess. ii.) of "perilous times in the latter days," when "some should depart from the faith, giving heed to seducing spirits and doctrines of devils," yet we can hardly think he could have fully anticipated how prevalent and how persistent should have been that "falling away" from the faith which history has recorded of the Christian church.

We can but infer that these, claiming such pre-eminence in spiritual knowledge, must recognize that those "holy men of old" and themselves are somewhat at variance as regards the truth; so that ignorance on these subjects must pertain to one party or the other, which ignorance they quietly attribute to the apostles. It is true, indeed, that the two *do* differ; they are divided on the deeply important question of the soul's immortality. Paul declares that immortality is given "to those who, by patient continuance in well doing, *seek for it*" (Rom. ii: 7). Our teachers assert that it is already the inalienable possession of every man!