

THE CONQUEST OF DEATH

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The conquest of death by Helen Wilmans

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HELEN WILMANS

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THE CONQUEST OF DEATH

*Oh World, such as I have give
I unto thee.*

1-1
825
1701

PREFACE.

THE strangeness of the title of this work, "The Conquest of Death," will doubtless prompt some, into whose hands it may chance to fall, to lay it down without reading; for the conquest of death, they say, is impossible. Yet, who knows if it be so or not?

The Author of this work has discovered that the conquest of death is altogether within the law, and has sought herein to give some reasons for her belief, which she knows to be worthy of the highest consideration of all the people.

THE AUTHOR.

1 1701

THE CONQUEST OF DEATH

CHAPTER I

CAN DEATH BE OVERCOME?

To many, probably the majority of people, the question, "Can death be overcome?" will appear a foolish one, and a person a foolish person who would, in seriousness, ask it, expecting a serious answer. Yet the question has been asked in all seriousness by some of the greatest minds the world has known, and one whom the Christian world regards most highly has answered it affirmatively, if not with absolute directness. He said, "The last enemy that shall be overcome is death."

Where is one to whom has been given rightful authority to interpret this saying of St Paul as meaning other than what he says—that when man should have overcome all other enemies, should have learned the law of the lightning and have harnessed it; when the winds and the waves had become his servants, and did his bidding; when on land

and on sea man commanded the forces in nature, and was master over the elements, which, in his more ignorant state, he conceived to be engines of the gods, who used them in their anger for his destruction — who has authority or where is the reasonableness in saying that Paul did not mean to express that when man had thus far conquered he should also conquer death? I insist that the language quoted can, in reason, be given no other meaning, and has been otherwise construed simply because the mass of humanity has been unable to conceive of the possibility of immortality in the flesh, and so has been compelled, since it felt that it might not reject the saying, to attribute to it a meaning other than that which it was evidently intended by its author to convey.

Death is everywhere and universally understood to mean the dissolution of a bodily form. Where form does not exist there can be no dissolution, no death. It is absolutely certain, then, that when the apostle used the word, he did so because of the meaning which attached to it, and must, therefore, have meant one of two things—either that men would eventually learn the law by which life could be perpetuated in these bodies indefinitely, or that there