

LIFE—DEATH—HEREAFTER

"The Entrance of Thy Words Giveth Light"—Psa. 119:130.

"If a man die, shall he live again? All the days of my appointed
time will I wait, till my change come. Thou shalt call,
and I will answer Thee: Thou wilt have a
desire to the work of Thine Hands"
—Job 14:14, 15.

A Collection of Writings of Biblical Scholars,
vindicating God's Character, Plan and
Works, and the Ransom-Sacrifice and Power
of Jesus Christ through the Holy Spirit to
Minister Life and Immortality to the Faithful.

REVISED AND ENLARGED

PUBLISHED BY
LAYMEN'S HOME MISSIONARY MOVEMENT

Chester Springs, Pa. 19425, U.S.A.

1983

A DARK CLOUD AND ITS SILVER LINING

By John Greenleaf Whittier

In the Minister's morning sermon he told of the primal fall,
And how, henceforth, the wrath of God rested on each and all;
And how, of His will and pleasure, all souls, save a chosen few,
Were doomed to eternal torture, and held in the way thereto.
Yet never, by Faith's unreason, a saintlier soul was tried,
And never the harsh old lesson a tenderer heart belied.
And after the painful service, on that pleasant, bright, first day,
He walked with his little daughter thro' the apple bloom of May.

Sweet in the fresh green meadow sparrow and blackbird sung;
Above him its tinted petals the blossoming orchard hung.
Around, on the wonderful glory, the minister looked and smiled:
"How good is the Lord who gives us these gifts from his hand, my
child."

"Behold in the bloom of apples, and the violets in the sward,
A hint of the old lost beauty of the garden of the Lord."
Then up spake the little maiden, treading on snow and pink,
"Oh father these pretty blossoms are very wicked, I think."

"Had there been no Garden of Eden, there never had been a fall;
And if never a tree had blossomed God would have loved us all."
"Hush, child!" the father answered. "By His decree men fell;
His ways are in clouds and darkness, but He doeth all things well."
"And whether by His ordaining to us cometh good or ill,
Joy or pain, or light or shadow, we must fear and love Him still."
"Oh, I fear Him!" said the daughter, "and I try to love Him, too;
But I wish He were kind and gentle—kind and loving as you."

The minister groaned in spirit, as the tremulous lips of pain,
And wide, wet eyes, uplifted, questioned his own in vain.
Bowing his head he pondered the words of his little one.
Had he erred in his life-long teachings, and wrong to his Master done?
To what grim and dreadful idol had he lent the holiest name?
Did his own heart, loving and human, the God of his worship shame?
And lo! from the bloom and greenness, from the tender skies above,
And the face of his little daughter, he read a lesson of love.

No more as the cloudy terror of Sinai's mount of law,
But as Christ in the Syrian lilies the vision of God he saw.
And as when, in the clefts of Horeb, of old was His presence known,
The dread, ineffable glory was infinite goodness alone.
Thereafter his hearers noted in his prayers a tenderer strain,
And never the message of hatred burned on his lips again.
And the scoffing tongue was prayerful, and the blinded eyes found
sight.
And hearts, as flint aforetime, grew soft in His warmth and light.

FOREWORD

THE EDITOR and Publisher of this treatise on LIFE—DEATH—HEREAFTER has no apology to make for his gathering and publishing under one cover some pen products of able Biblical Scholars on timely themes; for the subject of this book is of compelling interest to all inquiring minds. Philosophers and scientists, theologians, and publicists have given us wise and unwise treatises on the subjects set forth in this work. The too-common mistake of trusting solely to human knowledge, tradition and hope has more or less marred the majority of the efforts to arrive at the Truth on these themes. On these as well as on all other matters of faith and practice, the only reliable source and rule of correct knowledge—true science—is found in the Holy Scriptures, which, we are happy to recognize, set forth their views on these matters in strict harmony with sound reason and human experience. Therefore the writings appearing in this book pass by human theories and philosophies on Life, Death and the Hereafter as foundations for Faith's building, and ground their thoughts on "the impregnable Rock of Holy Scriptures," and therefore offer the Divine Mind on the subjects presented herein. This accounts for the many and frequent references to the Scriptures found throughout this work.

This book being a compilation of writings that have appeared at various times, and that were not originally intended to form a single treatise, of necessity there will be found here and there brief repetitions of thought which could not be omitted without marring the discussion of the various themes. Even this feature of the book has its advantages, as St. Paul assures us that his repeating the same things did not hurt him, but profits us; because repetition is the mother of learning. Therefore we trust that the good reader will among other ways be blessed by this unavoidable feature of the book.

The subjects chosen are especially timely. The vast harvest that Death has recently reaped through the World War and its accompanying Famine and Pestilence has aroused a more widespread interest in the subjects herein discussed than has been in evidence for many years. In Church, State, Family, Finance, Industry and Society the deep sorrows of death coming in the very recent past to many hearts, and the natural cravings for renewed fellowship with loved ones who have passed away, have made the subjects herewith presented the theme of many an earnest conversation, devout meditation, fond hope and anxious inquiry

Foreword.

But Satan, the Adversary of God and man, ever alert to trap the unwary, is seeking to use this interest to further his own purposes—to enslave in the thralldom of error those whose hearts are mourning, because the grim reaper has garnered one or more of their loved ones to the tomb. As has been his custom from time immemorial, he is now setting the extremes of error in opposition to one another, hoping thereby to divert the honest investigator from, and to cause him to forget, the Truth which lies between these extremes of error. On the one hand through so-called Orthodoxy he holds before the mourning heart the present as well as the eternal felicity of the good dead and the present as well as the eternal woe of the wicked dead, in places far distant from this earth; while on the other hand through Spiritism he is using his underlings, the fallen angels, to palm themselves off as the spirits of our loved dead and as inhabitants of earth's atmosphere, whereby he is woefully deceiving many, through taking advantage of their guilelessness by his subtle playing on the tender cords of their mourning hearts. By means of these extremes of error he succeeds in hiding from the eyes of many the Truth—that the dead are asleep, peacefully resting after the nightmare of toil and trouble amid which they passed from the cradle to the tomb, where they are quietly, peacefully resting, until the voice of Christ, the Life-giver, calls them back from Death to Life and to a better Hereafter. Both Orthodoxy and Spiritism delude their votaries; Truth alone gives solid comfort to the Bereaved.

To help honest hearts to be and to remain free from prevailing delusions on Life, Death and the Hereafter and to gain the rest of mind and the comfort of heart that flow from an accurate knowledge of the Divine Mind on these subjects is one of the purposes of this book; and back of this purpose, and permeating the contents of the entire work, is the thought of vindicating the Glorious Character, Plan and Work of God, and the Ransom-Sacrifice of Jesus Christ and His resultant Ministry, whereby "He is able to save unto the uttermost them that come to God by Him." Surely such purposes appeal to all good people, whose prayers are asked that God may prosper the book in this its Divinely approved mission!

PAUL S. L. JOHNSON, *Editor and Publisher.*
Philadelphia, Pa., U.S.A., July 16, 1920.

NOTE TO THIS EDITION

THIS fifth edition is the same as the fourth edition, except for a few additions to the Appendix that seemed advisable, especially because of present-day widespread and exaggerated "near-death experience" claims, *etc.* May the Lord's rich blessings continue with this book.

AUGUST GOHLKE, *Editor.*
Chester Springs, Pennsylvania 19425, U.S.A.

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GOD'S PLAN.

"If a man die, shall he live again? All the days of my appointed time will I wait till my change come."—Job 14:14.

THERE IS A longing hope within men that death does not end all existence. There is an undefined hope that, somehow and somewhere, the life now begun will have a continuation. In some this hope turns to fear. Realizing their unworthiness of a future of pleasure, many fear a future of woe; and the more they dread it for themselves and others the more they believe in it.

This undefined hope of a future life, and its counterpart, fear, doubtless had their origin in the Lord's condemnation of the serpent after Adam's fall into sin and death—that eventually the seed of the woman should bruise the serpent's head. This no doubt was understood to mean that at least a portion of the Adamic family would finally triumph over Satan, and over sin and death, into which he had inveigled them. No doubt God encouraged such a hope, even though but vaguely, speaking to and through Noah, and through Enoch, who prophesied, "Behold, the Lord cometh with ten thousands of His saints." But the Gospel, the "good tidings" of a salvation from death, to be offered to all mankind in God's due time, was to be first clearly stated to Abraham. The Apostle declares, "The *Gospel* was preached before to Abraham, saying, 'In thy seed shall all the families of the earth be blessed.'" This was at least the basis of the Jewish hope of a resurrection; for since many of the families of the earth were dead and dying, the promised blessing of all *implied* a future life. And when, centuries after, Israel was scattered among the nations at the time of the Babylonian captivity, they undoubtedly carried fragments of God's promises and their hopes everywhere they went.

Sure it is that whether it came as a result of an admixture of Jewish thought or because hope is an element of man's nature, or both, the whole world believes in a future life; and almost all believe that it will be everlasting. But such *hopes* are not *proofs* of the doctrine; and the Old Testament promises, made

to the Jews, are too vague to constitute a groundwork for a clear faith, much less for a "dogmatic theology" on this subject. It is not until we find, in the New Testament, the clear, positive statements of our Lord, and afterwards the equally clear statements of the Apostles on this momentous subject of *Everlasting Life* that we begin to exchange our vague hopes for positive convictions. In their words we not only have positive statements to the effect that the possibilities of a future life have been provided for all, but the philosophy of the fact and how it is to be attained and maintained are set forth there as nowhere else. Many have not noticed these points, and hence are "weak in the faith." Let us see what this philosophy is, and be more assured than ever that future life, everlasting life, is by our great and wise Creator's provision made a possibility for every member of the human family.

Beginning at the foundation of this New Testament assurance of Life Everlasting, we find to our astonishment that it first of all admonishes us that in and of ourselves we have nothing which would give us any hope of everlasting life; that the life of our race was forfeited by the disobedience of our father Adam; that although he was created perfect, and was adapted to live forever, his sin not only brought to him the wages of sin—death—but his children were born in a dying condition, inheritors of the dying influences. God's Law, like Himself, is perfect, and so was His creature (Adam) before he sinned; for of God it is written, "All His work is perfect." And God through His Law approves only that which is perfect, and condemns to destruction everything imperfect. Hence the race of Adam, born in sin and "shapen in iniquity," has no hope of everlasting life except upon the conditions held out in the New Testament and called *The Gospel*—the good tidings—that a way back from the fall, to perfection, to Divine favor and everlasting life, has been opened up through Christ for all of Adam's family who will avail themselves of it.

CHRIST DIED FOR ADAM AND ALL HIS RACE

The keynote of this hope of reconciliation to God, and thus to a fresh hope of life everlasting, is laid in the statements (1) that "Christ died for our sins," and (2) that He "rose again for our justification"; for "the Man Christ Jesus gave Himself a *Ransom* [a corresponding price] for all." Adam and his race, which, when he sinned, was yet in him, and shared his sentence naturally, "have been *redeemed* [bought] by the precious blood [death] of Christ."—1 Pet. 1:19.

But although the Lord's provision is abundant for all, it is not applicable to *any* except on certain conditions; namely, that they strive to avoid sin and to live thenceforth in harmony with God and righteousness. Hence we are told that "Eternal Life

is the gift of God *through* Jesus Christ our Lord." (Rom. 6:23.) The following Scripture statements are very clear on this subject: "He that hath the Son hath life [a right or privilege or grant of life as God's gift]; but he that hath not the Son shall not see [perfect] life."—John 3:36; 1 John 5:12.

None can obtain everlasting life except from Christ the Redeemer and appointed *Life-Giver*; and the Truth which brings to us the privilege of manifesting faith and obedience, and thus "*laying hold* on eternal life," is called the "water of life" and the "bread of life."—John 4:14; 6:40, 51.

This everlasting life will be granted only to those who, when they learn of it, and the terms upon which it will be granted as a gift, seek for it, by living according to the spirit of holiness. They shall *reap* it as a gift-reward.—Rom. 6:23; Gal. 6:8.

To gain this everlasting life we must become the Lord's "sheep," and follow the voice, the instructions, of the Shepherd.—John 10:26-28; 17:2, 3.

The gift of Everlasting Life will not be forced upon any. On the contrary, it must be desired and sought and laid hold upon by all who would gain it. (1 Tim. 6:12, 19.) It is thus a *hope*, rather than the real Life, that God gives us now—the hope that ultimately we may attain it, because God has provided a way by which He can be just, and yet be the justifier of all truly believing and accepting Christ.

By God's grace our Lord Jesus not only bought us by the sacrifice of His life for ours, but He became our great High Priest, and as such He is now the "Author [source] of eternal salvation to all that obey Him." (Heb. 5:9.) "And this is the promise which He hath promised us, even eternal life."—1 John 2:25.

"And this is the record, that God hath given unto us eternal life [now by faith and hope, and by and by actually, 'when He who is our life shall appear'], and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."—1 John 5:11, 12.

This everlasting life, made possible to Adam and all his race, by our Creator through our Redeemer, but intended for and promised to only the faithful and obedient, and which at present is given to these only as a *hope*, will be given *actually* to the faithful in the "resurrection." It will be noticed that the explicit promises of God's Word differ widely from the worldly philosophies on this subject. They claim that man must have a future everlasting life *because he hopes for it*, or in some cases fears it. But hopes and fears are not reasonable grounds for belief on any subject. Neither is there basis for the claim that there is *something* in man which must live on and on forever—no such part of the human organism is known or can be proved or located.

But the Scriptural view of the subject is open to no such objections: it is thoroughly reasonable to consider our existence, or life, as therein presented, as a "gift of God," and not an inalienable possession of our own. Furthermore, it avoids a great and serious difficulty to which the idea of the heathen philosophers is open; for when the heathen philosopher states that man cannot perish, that he *must* live forever, that eternal life is not a *gift* of God, as the Bible declares, but a natural quality possessed by every man, he claims too much. Such a philosophy gives everlasting existence not only to those who would use it well, and to whom it would be a blessing, but to others also, who would not use it well, and to whom it would be a curse. The Scripture teaching, on the contrary, as we have already shown, declares that this great and inestimably precious *gift* [life everlasting] will be given to those who believe and obey the Redeemer and Life-giver. Others, to whom it would be an injury, not only do not possess it now, but can never get it. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The wicked (all who, after coming to a clear knowledge of the Truth, still wilfully disobey it) shall be cut off from among God's people in the Second Death. "They shall be as though they had not been." "They shall utterly perish." "Everlasting destruction" shall be their doom—a destruction which will last forever, from which there will be no recovery, no resurrection. They will suffer the loss of everlasting life, and all of its privileges, joys and blessings—the loss of all that the faithful will *gain*.—Psa. 37:9, 20; Job 10:19; 2 Thess. 1:9.

God's gift of life eternal is precious to all His people, and a firm grasp of it by the hand of faith is quite essential to a well-balanced and consistent life. Only those who have "laid hold on eternal life," by an acceptance of Christ and consecration to His service, are able properly and profitably to combat the tempests of life now raging.

IMMORTALITY DEFINED

But now, having examined the hope of immortality from the ordinary understanding of that word—everlasting life—and having found that everlasting life is God's provision for all those of Adam's race who will accept it in "due time" under the terms of the New Covenant, we are prepared to go a step further and to point out that everlasting life and immortality are *not* synonymous terms, as people in general suppose. The word "immortal" means more than power to live everlastingly; and, according to the Scriptures, millions may ultimately enjoy *everlasting life*, but only a very limited "little flock" are made immortal. Immortality is an element, or quality, of the Divine nature, but not of human or angelic or any other nature than the Divine. And it is because Christ and His "little flock," His

"Bride," are "*partakers of the Divine nature*" that they are exceptions to all other creatures either in Heaven or on earth.—2 Pet. 1:4.

The word *Immortal* signifies *not mortal*—death-proof, indestructible, imperishable. Any being whose existence is dependent in any manner upon another, or upon conditions such as food, light, air, etc., is not immortal. This quality inheres in Jehovah God alone, as it is written—"The Father hath life *in Himself*" (John 5:26), i.e., His existence is not a derived one, nor a sustained one. "He *only* hath immortality" (1 Tim. 6:16) as an innate, or original quality of being. This Scripture may be held to apply to our Lord Jesus Christ in His present and future condition, "highly exalted," "the express image of the Father's person." But even so understood, this passage would be subject to the rule of interpretation laid down by the same writer in 1 Cor. 15:27: "It is manifest that He [the Father] is excepted" [in all comparisons; for He is the Fountain from which all blessings proceed]. These Scriptures being decisive authority on the subject, we may know beyond peradventure that men, angels, archangels, or even the Son of God before and during the time He "was made flesh and dwelt among us," were not immortal—all were mortal.

ADAM CREATED A MORTAL BEING

But the word "mortal" does not signify *dying*, but merely *diable*—possessing life dependent upon God for its continuance. For instance, angels not being immortal are mortal and could die, could be destroyed by God, if they become rebels against His wise, just and loving Government. In Him [in His providence] they live and move and have their being. Indeed, of Satan who was such an angel of light, and who did become a rebel, it is distinctly declared that in due time he will be destroyed. (Heb. 2:14.) This not only proves that Satan is mortal, but it proves that angelic nature is a mortal nature—one which could be destroyed by its Creator. As for man, he is a "little lower than the angels" (Psa. 8:5), and consequently mortal also, as is abundantly attested by the fact that our race has been dying for six thousand years, and that even the saints in Christ are exhorted to *seek* for immortality.—Rom. 2:7.

So then, Adam did not become mortal by reason of sin, but was created mortal—by nature he was subject or liable to the death penalty. Had he been created immortal, nothing could have destroyed him; for, as we have seen, immortality is a state or condition not subject to death, but death-proof.

What, then, was Adam's condition before he sinned? and in what way did the curse affect him?—What life had he to lose, if he was created mortal? We answer, that his condition in life was similar to that of the angels; he had life in full measure, a life which he might have retained forever by remaining obedient

to God. But because he was not death-proof, because he did not have "life in himself," but was dependent upon conditions of Divine pleasure and favor for its continuance, therefore God's threat, that if he disobeyed he should die, meant something. Had he not been *mortal* God's sentence would have been an empty threat. But Adam's perfect life, which would have been continued forever, had he continued obedient, was *forfeited* by disobedience, and he died.

Jehovah God, "who only hath immortality," or "life in Himself" originally, innately, and of whom are all things, having created various orders of beings, angelic and human, in His own moral and rational likeness, but mortal and not of His Divine nature, has declared that He designs a *new* creation—an order of beings not only morally and rationally in His resemblance, but in "the express image of His person," and partakers of His own "Divine nature"—a prominent constituent, or element of which is *immortality*.—2 Pet. 1:4.

With amazement we inquire, Upon whom shall this high honor and distinction be conferred?—upon angels or cherubim or seraphim? No; but upon His Son—His especially "Firstborn" and "Only-Begotten" Son, that He who was always His obedient Son "should in all things have the pre-eminence" over others. But before He could be so highly honored He must be tested, proved "worthy" of so great a distinction, and so high an exaltation "above His fellows." This test was in view when the sentence of death was pronounced upon Adam and all his children in his loins. The test was that He, Christ, should lay down His life as a Ransom-price for the life of Adam, and all who lost life in his transgression. And He was equal to the test, and gained, the prize of the "Divine nature," "life in Himself," "immortality."

Consider Him, who, for the joy set before Him, endured the cross, despising the shame, and is now in consequence set down at the right hand [place of favor] of the Throne of God. He was rich, but for our sakes He became poor. Inasmuch as the man and race to be redeemed were human, it was needful that He become human so as to give the Ransom, or corresponding price. He therefore humbled Himself and took the bondman's form; and after He found Himself in fashion a man, He humbled Himself even unto death—the death of the cross. "Wherefore, God hath highly exalted Him [to the promised Divine nature, at His resurrection], and given Him a name that is above every name" (Jehovah's name excepted—1 Cor. 15:27).—Heb. 12:3, 2; 2 Cor. 8:9; Phil. 2:8, 9.

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!"—Rev. 5:9-12.

But more, the opulence of Divine favor did not stop with the exaltation of one, but arranged that Christ Jesus, as the Captain, should lead a company of sons of God to "glory, honor and immortality" (Heb. 2:10; Rom. 2:7), each of whom, however, must be a spiritual "copy" or likeness, of the "First-Begotten." And, as a grand lesson of the Divine sovereignty, and as a sublime contradiction to the evolution theory, God elected to call to this place of honor (as the Bride, the Lamb's Wife and Joint-heir—Rev. 21:2, 9; Rom. 8:17), not the angels and the cherubs, but some from among the sinners redeemed by the precious blood of the Lamb. God elected the number to be thus exalted (Rev. 7:4), and predestinated what must be their characteristics, if they would make their calling and election sure to a place in that company to be so highly honored; and all the rest is left to Christ, who worketh now as the Father worked hitherto—John 5:17.

The Gospel Age has been the time for the selection of this elect class, variously termed "the Church," "the Body of Christ," the "Royal Priesthood," "the Seed of Abraham" (Gal. 3:29), etc.; and the permission of evil was partly for the purpose of developing these "members of the Body of Christ" and of furnishing them the opportunity of sacrificing their little and redeemed *all*, in the service of Him who bought them with His precious blood, and thus of developing in their hearts His spiritual likeness, that as they are presented by their Lord and Redeemer before the Father, God may see in them "the image of His Son."—Col. 1:22; Rom. 8:29.

As the reward of "glory, honor and immortality" and all the other features of the Divine nature were not conferred upon the "First-Begotten" until He had finished His course by completing His sacrifice and obedience in death, so with the Church, His "Bride"—counted as one and treated collectively. As our Lord, the First-Born and Captain, "entered into His glory" at His resurrection; as He there became partaker of the Divine nature fully, by being "born from the dead," "born of the Spirit"; as He there was highly exalted to the Throne and highest favor ("right hand") of God, so His "Bride" is in her resurrection changed, by resurrection power, from human nature to the glory, honor and immortality of the Divine nature.

And so it is written respecting *the* resurrection" of the Church: "It is sown in corruption, it is raised in incorruption [and immortality]. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body."—1 Cor. 15:42-44, 49.

God's Plan of Salvation for the race of Adam is to extend to each member of it, during the Millennium, the *offer of eternal life* upon the terms of the New Covenant sealed for all with the precious blood of the Lamb. But there is no suggestion anywhere that Immortality, the Divine Nature, will ever be offered

or granted to any except the "elect" Church of the Gospel Age—the "little flock," "the Bride, the Lamb's Wife." For the others of Adam's race the offer will be "restitution" (Acts 3:19-21) to life and health and perfection of *human* nature—the same that Adam possessed as the earthly image of God before his fall from grace into sin and death. And when at the close of the Millennial Age all the obedient of mankind shall have attained all that was *lost in Adam and redeemed by Christ*, then all, armed with complete knowledge and experience, and hence fully able to stand the test, will be tested severely (as was Adam), but individually; and only those found in fullest heart-sympathy, as well as in outward harmony with God and His righteous arrangements, will be permitted to go beyond the Millennium into the everlasting future or "world [Age] without end." All others will be destroyed in the Second Death—"destroyed from among the people."—Acts 3:23.

But although there shall be no more death, neither sighing nor crying, it will not be because the victors of the Millennial Age will be crowned with Immortality, but because, having learned to judge between right and wrong and their effects, they shall have formed characters in full accord with God and righteousness; and because they will have stood tests which will demonstrate that they would not wish to sin if the way were opened and no penalties were attached. They will not have life in themselves, but will still be dependent upon God's provision of food, etc., for the sustenance of life. This is particularly stated in Rev. 21:4, 6, 8; Matt. 5:6.

Seen in this, the Scriptural light, the subject of immortality shines resplendently. It leaves the way clear for the general "gift of God, eternal life," to be extended to all whom the Redeemer shall find willing to accept it upon the only terms upon which it could be a blessing; and it leaves the unworthy subject to the just penalty always enunciated by the great Judge of all, viz.:

"The wages of sin is *death*."—Rom. 6:23.

"The *soul* that sinneth, it shall *die*."—Ezek. 18:4, 20.

"He that believeth not the Son shall not see life; but the wrath of God [the curse, *death*] abideth on him."—John 3:36.

Then again we find, on this subject as on others, that the philosophy of the Word of God is deeper as well as clearer, and more rational by far, than the heathen systems and theories. Praise God for His Word of Truth and for hearts disposed to accept it as the Revelation of the Wisdom and Power of God!

CHAPTER II

THE WAGES OF SIN

ETERNAL TORMENT.—ORTHODOX.—HEATHEN.—UNKNOWN TO THE SCRIPTURES.—THE CLEARLY TAUGHT SCRIPTURAL PENALTY.—JUST AND SEVERE.—JESUS SILENT ON ETERNAL TORMENT.—TAUGHT ANOTHER DOCTRINE.—THE RANSOM VERSUS ETERNAL TORMENT.—THE WAGES OF SIN, NOT ETERNAL LIFE IN TORMENT, BUT DEATH.—SCRIPTURAL, REASONABLE AND FACTUAL PROOFS AGAINST THE FORMER AND IN FAVOR OF THE LATTER.

"The wages of sin is death." "By one man sin entered into the world, and death by [as a consequence of] sin."—Rom. 6:23; 5:12.

THE TEACHING of "Orthodoxy," that the wages of sin is everlasting torment, is emphatically contradicted by the above words of inspiration, and by many others, direct and indirect, which might be cited. How reasonable is the Bible statement, and how absurd the common view, which is founded neither in reason nor in the Scriptures, and which is in most violent antagonism to the Plan and Character of God, as presented in His Word!

The eternal-torment theory had a heathen origin, though as held by the heathen it was not the merciless doctrine it afterward became, when it gradually began to attach itself to nominal Christianity, during its blending with heathen philosophies in the second century. It remained for the great apostasy to tack to heathen philosophy the horrible details now so generally believed; to paint them upon the church walls, as was done in Europe; to write them in their creeds and hymns; and so to pervert the Word of God as to give a *seeming* Divine support to the God-dishonoring error. The credulity of the present day, therefore, receives it as a legacy, not from the Lord or the Apostles or the Prophets, but from the compromising spirit which sacrificed truth and reason, and shamefully perverted the doctrines of Christianity, in an unholy ambition and strife for power, wealth and numbers.

Eternal torment as the penalty for sin was unknown to the patriarchs of past ages; it was unknown to the Prophets of the Jewish Age; and it was unknown to the Lord and the Apostles; but it has been the chief doctrine of nominal Christianity since the great apostasy. It has been the scourge wherewith the credulous, ignorant and superstitious of the world have been lashed into servile obedience to tyranny. Eternal torment was pronounced against all who offered resistance to or spurned Rome's authority, and its infliction in the present life was begun

so far as she had the power; and the pains of Purgatory she promised, in such measure as she could dictate, to any of her votaries who showed the slightest disposition to be refractory. Under the terrible bondage of a superstitious reverence for self-exalted fellow-men, in dense ignorance of God's real Plan, and tormented with a wretched fear of eternal misery, the masses of men resigned both their reason and the Word of God. And even yet, under the increasing light of this twentieth century, men scarcely dare to think for themselves on religion and the Bible.—Isa. 29:13.

Let God's inspired writers be heard in opposition to heathenized Church traditions, and let reason judge which is the right view, and which the error. First, note the Old Testament—the Divine Revelation covering 4000 years. The Prophets of the Old Testament do not mention a word about eternal torment; but they do repeatedly mention *destruction* as the sinner's doom, and declare over and over again that the enemies of the Lord shall *perish*. The Law given to Israel through Moses never hinted at any other penalty than *death*, in case of its violation. The warning to Adam when placed on trial in Eden contained not the remotest suggestion of eternal torture in case of failure and disobedience; but, on the contrary, it clearly stated that the penalty would be death—"In the day that thou eatest thereof, dying, thou shalt *die*."—Gen. 2:17, margin. Compare 2 Pet. 3:8.

Surely, if the penalty of disobedience and failure is *everlasting life* in torment, an inexcusable wrong was done Adam and the patriarchs and the Jewish people, when they were misinformed on the subject, and told that *death* was the penalty. Surely Adam, the patriarchs or the Jews, were they ever to find themselves in eternal torment, where the various sectarian creeds of Christendom assert that the vast majority will find themselves, would have sufficient ground for an appeal for JUSTICE. Such, no less than the heathen billions who died without knowledge, and hence surely without faith, would have just ground for cursing the injustice of such a penalty, as a most atrocious misuse of power—first, in bringing them into a trial subject to so awful and unreasonable a penalty, without their consent; and secondly, for leaving the one class wholly ignorant of such a penalty, and for misleading the others by telling them that the penalty of sin would be *death*—to *perish*. It must be admitted that the presumption to declare that death, destruction, perishing, and similar terms, mean *life* in torment, belongs to word-twisting theologians *since* the days of the Apostles; for, as we shall prove, the Apostles taught nothing of the kind.

Look at the New Testament writings: St. Paul says he did not shun to declare the whole counsel of God (Acts 20:27); and yet he did not write a word about eternal torment. Neither

did St. Peter nor St. James nor St. Jude nor St. John; though it is claimed that St. John did, in the symbols of Revelation. But since those who make this claim consider the book of Revelation a sealed book, which they do not and cannot understand, they have no right to interpret any portion of it literally, in violation of its stated symbolic character, and in direct opposition to the remainder of the Bible, including St. John's plain non-symbolic epistles.

Since the Apostles do not so much as mention eternal torment, all truth-seekers, especially Christians, should be interested to search what they do teach concerning the penalty of sin, remembering that they, and not the apostate church of the darker ages, taught "the whole counsel of God." The Apostle Paul states the matter thus: "The wages of sin is *death*"; the disobedient "shall be punished with everlasting *destruction* from the presence of the Lord and from the glory of His Power"; and "many walk, who are the enemies of the cross of Christ, whose end is *destruction*."—Rom. 6:23; 2 Thess. 1:9; Phil. 3:19.

The Apostle John says: "The world passeth away, and the lust thereof; but he that doeth the will of God *abideth forever*. ... He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might *destroy* the works of the devil. ... He that loveth not his brother *abideth in death*. Whosoever hateth his brother is a murderer, and we know that *no murderer hath eternal life* abiding in him. ... He that hath the Son hath *life*; and he that hath not the Son of God *hath not life*."—1 John 2:17; 3:8, 14, 15; 5:12.

The Apostle Peter says the disobedient "shall be *destroyed* from among the people"; that evil-doers "bring upon themselves *swift destruction*"; and that the Lord is not desiring "that any should *perish*, but that all should come to repentance." (Acts 3:23; 2 Pet. 2:1; 3:9.) The Apostle James says: "Sin, when it is finished, bringeth forth *death*." "There is one Law-giver, who is able to save and to *destroy*."—Jas. 1:15; 4:12.

No one who has studied the subject can consider the penalty of sin, as Scripturally set forth and defined, too slight a punishment. When understood, it is seen to be neither too slight nor too severe, but simply "a *just* recompense of reward." "The gift of God," says the Apostle, "is eternal life." And that gift, or favor, bestowed upon Adam, and through him upon his posterity, was to be lasting only on condition of its proper use, which was to glorify God in their well-being and well-doing, and not to dishonor Him by rebellion and sin. When God creates He reserves both the right and the power to destroy that which He considers unworthy of continuous existence. When man sinned, therefore, God simply withdrew the favor He had

granted, which had been misused, and death (destruction) followed, preceded naturally by the dying—pain, sickness, and mental, moral and physical decay.

Had God not provided redemption through Christ, the death penalty which came upon our race in Adam would have been everlasting; but in Divine mercy all have been redeemed from death. Yet all must again, individually, come under the same Divine Law, which changes not; namely, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—Rom. 6:23.

Did our Lord Jesus ever use the expression, eternal torment? or even once hint that He came into the world to save men from eternal torment? No, never! Yet, if this were the truth, and they were in danger of a penalty so terrible for not receiving Him, it would have been neither just nor merciful in Him to have kept back a truth so important. He did tell them, however, that He came to save them *from death*, from perishing. Death, the penalty of sin, being against all, none could hope for a resurrection to any future life, but all were hopelessly *perishing*, unless Christ should redeem them from death, to that which was lost to Adam—to righteousness and its privileges of everlasting life and favor. The Lord's title, Savior, has a weight, too, in this examination. It does not imply a deliverer, or savior from torment, but a Savior from death. The Lord and the Apostles used the language of the Samaritans, and in that tongue the word for Savior signifies *Life-Giver*.

What did our Lord say of His mission? we may well inquire. He said that He came "to preach deliverance to the *captives*." What captives could He refer to but the captives of sin, receiving daily its wages—dying by inches and entering the great prison-house, the tomb? He said He came to "open the prison-doors." What prison but the tomb? of which the Prophet also had spoken. (See Isa. 61:1; Luke 4:18.) He declared that He came that mankind "might have *life*"; that He came "to give His *life a Ransom for many*" lives—in order that by believing in Him men "should *not perish*, but have eternal *life*"; and again, "Narrow is the way that leadeth unto *life*," and "broad is the way that leadeth to *destruction*."—John 10:10; Matt. 20:28; John 3:16; Matt. 7:13.

It will generally be admitted by Christians claiming to be orthodox that our Lord Jesus redeemed mankind by His death; that He endured willingly the penalty of man's sins, in order that man might be released from that penalty. "Surely He hath borne our griefs and carried our sorrows." "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement for our peace was upon Him; and by His stripes we are healed."—Isa. 53:4, 5.

This being admitted it becomes an easy matter to decide, to an absolute, unquestionable certainty, what the penalty of our sins was, if we know what our Lord Jesus endured "when the chastisement for our peace" was inflicted upon His willing head. Is He suffering eternal torment for us? If so, that would thus be proven to be the penalty against our sins. But no one claims this, and the Scriptures teach to the contrary, that our Lord is now in glory, and not in torment, which is incontrovertible proof that the wages of sin is not torment.

But what did our Lord do to secure the cancellation of our sins? What did He give when He laid down our Ransom-price—the price, or penalty, against sinners? Let the Scriptures answer. They repeatedly and explicitly declare that Christ *died* for our sins; that He gave His life a Ransom to secure *life* for the condemned sinners; that He bought us with His own precious blood; that for this purpose the Son of God was manifested in flesh; that He might give His flesh for the *life* of the world; that as by man (Adam) came death, by man ("the Man Christ Jesus") might come the resurrection of the dead.—1 Cor. 15:3; Matt. 20:28; 1 Tim. 2:5, 6; Hos. 13:14; 1 Cor. 6:20; 1 Peter 1:18, 19; 1 John 3:8; John 6:51; 1 Cor. 15:21.

Is there room to question further the clear Bible doctrine that "the wages of sin is death"? Is there room to doubt further either the unscripturalness or the unreasonableness of the heathenish dogma of eternal torment?

As a supplement to the foregoing excellent discussion we submit the following outline of another writer on the subject: The Wages of Sin—Is It Eternal Life in Torment or Death?—Which?

- I. It is not Eternal life in torment.
 - A. The Scriptures nowhere teach eternal life in torment as Sin's Wage.
 - B. It is contrary to Scriptural passages.
 - C. It is contrary to Scriptural doctrines.
 - D. It is contrary to itself, being impossible of infliction.
 - E. It is contrary to God's character of perfect Wisdom, Power, Justice and Love.
 - F. It is contrary to Christ's ransom—corresponding price—which was yielded up by *death* not by eternal torment.
 - G. It is contrary to a sound mind, making its advocates unreasonable, and its dupes in many cases insane.
 - H. It is contrary to experience, which shows that not it, but another penalty is inflicted.
 - I. It is contrary to Godliness, injuring real faith, hope and love, and spreading terror, unbelief, despair and hardness of heart.

- J. It is contrary to Reason, in that every instinct of sound reason revolts at such a penalty.
 - K. It is contrary to the doctrine that sin will cease.
 - L. It is contrary to the doctrine that evil will cease.
 - M. It is contrary to the doctrine that Eternal life is a reward.
 - N. It is a heathen doctrine.
 - O. It is a teaching of Satan and his fallen angels.
 - P. It has been an animating motive of persecution by men who lacked the Lord's spirit, and were filled with the Adversary's spirit.
 - Q. It is an instrument of priestcraft.
 - R. It is the papal counterfeit of the real penalty of sin.
 - S. It is based upon a false view of the nature and qualities of the human soul.
 - T. It is based on a false view of Hell.
 - U. It is based on a false view of Eternal life.
 - V. It is based on a false view of the Hereafter.
 - W. It is based on false methods of interpretation.
 - X. It is supported by false translations.
 - Y. It is the heart of the first lie ever told.
 - Z. Belief in its Scripturalness has made infidels of some of the best and brightest people.
- II. It is death.
- A. Its proof.
 - a. Direct passages: Gen. 2:17; Jer. 31:30; Rom. 1:32; 5:12, 15, 17; 6:16, 21, 23; 7:5; 1 Cor. 15:21, 22, 56; James 1:15; 1 John 5:16.
 - b. Parallel passages: Gen. 3:19; Rom. 1:18; 5:16, 18, 19.
 - B. Its Nature.
 - a. Not life: Deut. 30:15, 19; Rom. 5:21; 6:23; 8:13; Gal. 6:8.
 - b. But extinction.
 - 1. Non-existence: Job 6:15, 18; 7:9; Psalms 37:10, 35, 36; 49:12; 104:35.
 - 2. Destruction: Job 31:3; Psalm 9:5; 37:38; 145:20; Isaiah 1:28; 1 Cor. 3:17; Phil. 3:19; 2 Thess. 1:9; 1 Tim. 6:9; 2 Pet. 2:1, 12; 3:16.
 - 3. A consuming: Psalm 104:35; Isaiah 1:28; Hebrews 12:29.
 - 4. A devouring: Isaiah 1:20; Hebrews 10:26-28.
 - 5. A perishing: (a) proof, Job 4:9; 6:15, 18; Psalm 73:27; Proverbs 11:10 (b) the meaning of perishing: Psalm 37:20; Matthew 8:25, 32; Luke 11:50, 51; 13:33; John 3:16.
 - 6. A cutting off: Psalm 37:9, 22, 34, 38.

- C. Its Effect: destruction to both soul and body.
 - a. The wicked soul dies: Job 36:14 (margin); Psalms 56:13; 116:8; 78:50; Isaiah 53:10, 12; Ezekiel 18:4, 20; Matthew 26:37; James 5:20.
 - b. The dead soul is not alive: Psalms 22:29; 30:3; 33:18, 19; Isaiah 55:3; Ezekiel 13:19; 18:27.
 - c. The dead soul ceases: Psalm 49:8.
 - d. The wicked soul is destroyed: Psalms 35:17; 40:14; Proverbs 6:32; Ezekiel 22:27; Matthew 10:28; Acts 3:23; James 4:12.
 - e. The wicked soul is consumed: Isaiah 10:18.
 - f. The wicked soul is devoured: Ezekiel 22:25.
 - g. The wicked soul perishes: Matthew 16:25, 26 (the Greek word for soul is here translated life).
 - h. The wicked soul is cut off: Leviticus 22:3; Numbers 15:30.
- D. Its Harmony.
 - a. The Scriptures are vocal with it.
 - b. It is in harmony with all Scripture passages.
 - c. It is in harmony with all Scripture doctrines.
 - d. It is self-harmonious, being capable of infliction.
 - e. It is harmonious with God's Character.
 - f. It is harmonious with Christ's Ransom, His death.
 - g. It is harmonious with a sound mind.
 - h. It is harmonious with experience and observation.
 - i. It is harmonious with piety.
 - j. It is harmonious with reason.
 - k. It is harmonious with the doctrine that sin will cease.
 - l. It is harmonious with the doctrine that evil will cease.
 - m. It is harmonious with the doctrine that Life is a gift-reward.
 - n. It was a doctrine of God's people before the Dark Ages.
 - o. It is the teaching of God and His servants.
 - p. It instils religious tolerance and liberty.
 - q. It is a proof of equality at the bar of Justice.
 - r. It is the Christ's teaching on the penalty of sin.
 - s. It is based on the real nature of the Soul.
 - t. It is harmonious with the Bible Hell.
 - u. It is based on the true view of Eternal life.
 - v. It is based on the true view of the Hereafter.
 - w. It is based on true methods of interpretation.
 - x. It is supported by correct translations.
 - y. It is the first doctrine taught our race by God.
 - z. Belief in its Scripturalness has converted Infidels.

CHAPTER III

WHAT IS THE SOUL?

GOD "ABLE TO DESTROY BOTH SOUL AND BODY."—LOWER ANIMALS ALSO ARE SOULS.—MAN'S FINER ORGANISM.—THE SCRIPTURE TEACHING ON THIS.—GOD'S PROVISION FOR OUR LIVING AGAIN.—AN ILLUSTRATION—A CANDLE.—QUESTIONS WITH INSPIRED ANSWERS.—QUESTIONS FOR THE READER.

"He spared not their souls from death" (Psalm 78:50).

EVERYBODY knows that the body dies, that it needs resupply continually and that hence it cannot be immortal. But the Scriptures speak of souls. May it be that the soul is indestructible?—that God having made a soul cannot destroy it?

Reason tells us that, unless there is absolute proof to the contrary, the life of every creature is subject to the will of the Creator. Now notice that the Scriptures nowhere speak of the immortality of the soul, as some people seem to suppose—neither in the translations nor in the original text. Take a Concordance and try to find the expression "*immortal soul*," and thus you can quickly convince yourself that no such expression is found in the Scriptures. On the contrary, the Scriptures declare that "*God is able to destroy both soul and body*"; and again, "*the soul that sinneth, it shall die*."

That which can die, which can be destroyed, is not immortal, is not proof against death, destruction. Hence the Scriptures cited prove that neither souls nor bodies are immortal.

What, then, is the soul? The general idea of the soul is that it is an indefinable *something* in us, but *what* it is or *where* it is located few attempt to explain. This unknown *something* is claimed to be the real, intelligent being, while the body is merely its house or tool. A Methodist bishop once defined a soul, thus: "It is without interior or exterior, without body, shape, or parts, and you could put a million of them into a nutshell";—a very good definition of *nothing*, we should say!

GOD ABLE TO DESTROY BOTH SOUL AND BODY

The body is not the soul, as some affirm; this is proved by Jesus' statement that "God is able to destroy *both* soul and body." In view of this, if our minds be freed from prejudice, we ought to be able to learn something further on this subject by examining the inspired record of man's creation.

Turning to Gen. 2:7, we read: "And the LORD God formed man of the dust of the ground, and breathed [Heb. *blew*] into his nostrils the breath [Heb. *wind*, *power*] of life [Heb. *lives*,"

plural—*i.e.*, such as was common to all living animals]; and man became a living soul [*i.e.*, a sentient being]."

From this account it appears that the body was formed first, but it was not a man, soul or *being*, until animated. It had eyes, but saw nothing; ears, but heard nothing; a mouth, but spoke nothing; a tongue, but no taste; nostrils, but no sense of smell; a heart, but it pulsated not; blood, but it was cold, lifeless; lungs, but they moved not. It was not a man, but a corpse, an inanimate body.

The second step in the process of man's creation was to give vitality to the properly "formed" and in every way prepared body; and this is described by the words "blew into his nostrils the breath of life." When a healthy person has been drowned, and animation is wholly suspended, resuscitation has been effected by working the arms and thus the lungs as a bellows, and so gradually establishing the breath in the nostrils. In Adam's case it of course required no labored effort on the part of the Creator to cause the perfect organism which He had made to breathe the life-giving oxygen of the atmosphere.

As the vitalizing breath entered, the lungs expanded, the blood corpuscles were oxygenized and passed to the heart, which organ in turn propelled them to every part of the body, awakening all the prepared, but hitherto dormant, nerves to sensation and energy. In an instant the energy reached the brain, and thought, perception, reasoning, looking, touching, smelling, feeling and tasting commenced. That which was a lifeless human *organism* had become a *man*, a sentient being; the "*living soul*" condition mentioned in the text had been reached. In other words, the term "*living soul*" means neither more nor less than the term "sentient being"; *i.e.*, a being capable of sensation, perception, thought. Moreover, even though Adam was perfect in his organism, it was necessary for him to *sustain* life, *soul* or sentient being, by partaking of the fruits of the trees of life. And when he sinned, God drove him from the garden, "*lest* he put forth his hand, and take also of the tree [plural, *trees* or *grove*] of life, and eat, and *live forever* [*i.e.*, by eating continuously]" (Gen. 3:22). How the fogs and mysteries scatter before the light of truth which shines from God's Word!

Thus, also, we see why it is that the Scriptures speak of "souls" in connection with the lower animals. They, as well as man, are sentient beings or creatures of intelligence, only of lower orders. They, as well as man, can see, hear, feel, taste and smell; and each can reason up to the standard of his own organism, though none can reason as abstrusely nor on as high a plane as man. This difference is not because man has a *different kind of life* from that possessed by the lower animals;

for all have similar vital forces, from the same fountain or source of life, the same Creator; all sustain life in the same manner, by the digestion of similar foods, producing blood, and muscles, and bones, *etc.*, each according to his kind or nature; and each propagates his species similarly, bestowing the *life*, originally from God, upon his posterity. They differ in shape and in mental capacity.

Nor can it be said that while man is a *soul* (or intelligent being) beasts are without this soul-quality or intelligence, thought, feeling. On the contrary, both man and beast have soul-quality or intelligent, conscious being. Not only is this the statement of Scripture, but it is readily discernible as a fact, as soon as the real meaning of the word *soul* is comprehended, as shown foregoing. To illustrate: Suppose the creation of a perfect dog; and suppose that creation had been particularly described, as was Adam's, what difference of detail could be imagined? The body of a dog created would not be a dog until the breath of life would be caused to energize that body;—then it would be a *living creature* with sensibilities and powers all its own—a living soul of the lower order, called dog, as Adam, when he received life, became a *living creature* with sensibilities and powers all his own—a living soul of the highest order of flesh beings, called man.

MAN'S FINER ORGANISM

If the great difference between man and beast is not in the life which animates both, and not from lack of soul-power, which both possess, can it be that the difference is in their bodies? Yes; assuredly, the natural difference is physical, in addition to which is the fact that God has made provision for man's future, as expressed in His promises, while no such provision for a future life is made for beasts—nor are they organically capable of appreciating metaphysics. Other things being equal, the size and weight of the brain indicates *capacity* and *intelligence*. In this respect man has been more highly endowed than the brute, by the Creator. The brute has less brains than man, and what it has belongs almost exclusively to the *selfish* propensities. Its highest conception of right and wrong is the will of its master, man; it cannot appreciate the sublime in morals or in nature; the Creator did not give it such *brain-capacity*.

But although, because of his fall into sin and death, man's condition is far from what it was in its original perfection when pronounced "very good" by the highest Judge—so that some, by the cultivation of the lower organs of thought and a failure to use the higher, intellectual faculties, have dwarfed the organs of the brain representing these higher faculties, yet the *organs* are still there, and are capable of development, which is not the case with the most nearly perfect specimens of the brute creation.

So then it is in that the Creator has endowed man with a higher and finer *organism*, that He has made him to differ from the brute. They have similar flesh and bones, breathe the same air, drink the same water, and eat similar food, and all are souls or creatures possessing intelligence; but man, in his *better body*, possesses capacity for higher intelligence and is treated by the Creator as on an entirely different plane. It is in proportion as sin degrades man from his original likeness of his Creator that he is said to be "brutish"—more nearly resembling the brutes, destitute of the higher and finer sensibilities.

To this the Scripture testimony agrees. We read (Gen. 1:29, 30), "To you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is *life* [Heb. '*nephesh chayah*'—a living soul]."—Again (Gen. 1:20), "Let the waters bring forth the moving creature that hath *life* [Heb.—a living soul]."—See marginal readings.

The same lesson, that the life principle is no different in mankind from what it is in all other creatures whose breath is taken through the nostrils, as distinguishing them from fish, is taught in the account of the destruction wrought by the Deluge (Gen. 6:17; 7:15, 22). This is in full accord with King Solomon's statement that man and beast have all "one breath" [Heb. *ruach, spirit of life*]*—one kind of life; and that "as the one dieth, so dieth the other" (Eccl. 3:19). When he asks (Eccl. 3:21), "Who knoweth the spirit of man that [it] goeth upward, and the spirit of the beast that [it] goeth downward to the earth?" he is controverting the heathen theory, which even at that time had begun to speculate that man had some inherent quality which would prevent his death, even when he seemed to die. The wise man challenges any proof, any knowledge, to such effect. This challenge to others to produce proofs, or admit that they have no such knowledge, follows his statement of the truth on the subject in verses 19 and 20.*

The distinction between man and beast is not in the kind of breath or life, but in that man has a *higher organism* than other animals; possessing moral and intellectual powers and qualities in the image or likeness of those possessed by the Creator, who has a still higher organism, of spirit, not of flesh. And, as already shown, man's hope for a future life lies not in his inherent powers, but in his Creator's gracious provision which centered in the redemption of every soul of man from death, by the great Redeemer, and the consequent provision that whosoever will may have everlasting life by *resurrection*, subject to the terms of the New Covenant.

Our Redeemer "poured out His *soul* [being] unto death," "He made His *soul* [being] an offering for sin" (Isa. 53:10, 12);

and it was the *soul* of Adam (and his posterity) that He thus bought with His precious blood—by making His *soul* (being) an offering for sin. Consequently *souls* were redeemed, and *souls* are to be awakened, resurrected (Psa. 49:15).

Many suppose that the bodies buried are to be restored atom for atom, but, on the contrary, the Apostle declares, "Thou sowest [in death] not that body which shall be." In the resurrection God gives to each person (to each soul or sentient being) such a body as His infinite Wisdom has been pleased to provide; to the Church, selected during the Gospel Age, *spirit* bodies; to the restitution class, human bodies, but not the same ones lost in death (1 Cor. 15:37, 38).

As in Adam's creation, the bringing together of an *organism* and the *breath of life* produced a *sentient being or soul*, so the dissolution of these, from any cause, puts an end to sentient being—stopping thoughts and feelings of every kind. The soul (*i.e.*, sentient being) ceases; the body returns to dust as it was; while the spirit or breath of life returns to God, who imparted it to Adam, and to his race through him (Eccl. 12:7). It returns to God in the sense that it is no longer amenable to human control, as in pro-creation, and can never be recovered except by Divine power. Recognizing this fact, the Lord's instructed ones commit their hope of future life by resurrection to God and to Christ, His now exalted Representative (Luke 23:46; Acts 7:59). So, then, had God made no provision for man's future life by a Ransom and a promised resurrection, death would have been the end of all hope for humanity (1 Cor. 15:14-18).

MAN WILL LIVE AGAIN

But God has thus made provision for our living again; and ever since He made known His gracious Plan, those who speak and write intelligently upon the subject (for instance, the inspired Scripture writers), as if by common consent, speak of the unconscious interim between death and the resurrection morning, in which sentient being is suspended, as a "*sleep*." Indeed, the illustration is an excellent one; for the dead will be totally unconscious of the lapse of time, and the moment of awakening will seem to them like the next moment after the moment of their dissolution. For instance, we read that, speaking of Lazarus' death, our Lord said, "Our friend Lazarus *sleepeth*; I go that I may *awake him out of sleep*." Afterward, because the disciples were slow to comprehend, He said, "Lazarus is dead" (John 11:11, 14). Were the theory of consciousness in death correct, is it not remarkable that Lazarus gave no account of his experience during those four days? None will claim that he was in a "hell" of torment, for our Lord calls him His "friend"; and if he had been in heavenly bliss our Lord

would not have called him from it, for that would have been an unfriendly act. But as our Lord expressed it, Lazarus *slept*, and He awakened him to life, to consciousness, to his *sentient being*, or *soul* returned or revived; and all this was evidently a favor greatly appreciated by Lazarus and his friends.

The thought pervades the Scriptures that we are now in the night of dying and sleeping as compared with the morning of awakening and resurrection. "Weeping may endure for a *night*, but joy cometh in the *morning*" (Psa. 30:5). Thus, Luke says of Stephen, the first martyr, "*He fell asleep*"; and in St. Paul's speech at Antioch we find the same appropriate, hopeful and peaceful figure of speech, "*David fell on sleep*" (Acts 7:60; 13:36). St. Peter uses the same expression, saying, "*The fathers fell asleep*" (2 Pet. 3:4). And St. Paul used it many times, as the following quotations show:—

"The greater part remain unto this present, but some are *fallen asleep*" (1 Cor. 15:6).

"If there be no resurrection, ... then they also which are *fallen asleep* in Christ are perished" (1 Cor. 15:13, 18).

"Christ is risen from the dead and become the first-fruits of them that *slept*" (1 Cor. 15:20).

"Behold, I show you a mystery; We shall not all *sleep*" (1 Cor. 15:51).

"I would not have you to be ignorant, brethren, concerning them that *are asleep*" (1 Thes. 4:13).

"Them that *sleep* in Jesus, will God bring [from the dead] with [by] him" (1 Thes. 4:14).

When the Kingdom, the resurrection time, comes, "we who are alive and remain unto the coming [*presence*] of the Lord shall not prevent [*precede*] them which *are asleep*" (1 Thes. 4:15).

They "*fell asleep*" in peace to await the Lord's Day (the Day of Christ, the Millennial Day), fully persuaded that He [Christ] is able to keep that which they committed unto Him against that Day (2 Tim. 1:12). This same thought runs through the Old Testament as well—from the time that God first preached to Abraham the Gospel of a resurrection; the expression, "He slept with his fathers," is very common in the Old Testament. But Job puts the matter in very forceful language saying, "Oh, that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be [over] past!" The present dying time is the time of God's wrath—the curse of death being upon all, because of the original transgression. However, we are promised that in due time the curse will be lifted and a blessing will come through the Redeemer to all the families of the earth; and so Job continues, "All the days of my appointed time will I wait, till my change come; [then] thou shalt call

(John 5:25) and I will answer thee; thou wilt have a desire unto the work of thine hands" (Job 14:13-15). And we of the New Testament times read our Lord's response, All that are in the graves shall hear the voice of the Son of God [calling them to awake and come to a full knowledge of God and to a full opportunity of everlasting life] (John 5:28, 29).

AN ILLUSTRATION — A CANDLE

Let us illustrate the human and animal body, soul and spirit by something less complex and better understood generally; for instance, an unlighted candle would correspond to an inanimate human body or corpse; the lighting of the candle would correspond to the spark of life originally imparted by the Creator; the flame or light corresponds to sentient being or intelligence or soul quality; the oxygenized atmosphere which unites with the carbon of the candle in supporting the flame corresponds to the *breath* of life or spirit of life which unites with the physical organism in producing soul or intelligent existence. If an accident should occur which would destroy the candle, the flame, of course, would cease; so if a human or animal body be destroyed, as by consumption or accident, the *soul*, the life, the intelligence, *ceases*.

Or if the supply of air were cut off from the candle-flame, as by an extinguisher or snuffer, or by submerging the candle in water, the light would be extinguished even though the candle remained unimpaired. So the *soul*, life, existence, of man or animal would cease if the breath of life were cut off by drowning or asphyxiation, while the body might be comparatively sound. As the lighted candle might be used under favorable conditions to light other candles, but the flame once extinguished the candle could neither relight itself nor other candles, so the human or animal body while alive, as a living soul or being, can under Divine arrangement start or propagate other souls or beings—offspring; but as soon as the spark of life is gone, soul or being has ceased, and all power to think, feel or propagate has ceased. In harmony with this we read of Jacob's children: "All the *souls* that came out of the loins of Jacob were seventy *souls*" (Ex. 1:5). Jacob received his spark of life as well as his physical organism, and hence the united product of these, his soul or *intelligent being*, from Isaac, and thence from Adam, to whom alone God ever directly imparted life. And Jacob passed on the life and organism and soul to his posterity; and so it is with all humanity.

A candle might be relighted by any one having the ability; but by Divine arrangement the human body, bereft of the spark of life, "wasteth away," "returneth to the dust from which it was taken," and the spark of life cannot be re-kindled except by Divine power, a miracle. The promise of *resurrection* is

therefore a promise of a relighting, a re-enkindling of animal existence or soul; and since there can be no being or soul without a body and restored life-power or spirit, it follows that a promised resurrection or restoration of soul or being *implies* new bodies, new organisms. Thus the Scriptures assure us that human bodies which return to dust will not be *restored*, but that in the resurrection God will give such new bodies as it may please Him to give (1 Cor. 15:37-40).

The Apostle here declares that in the resurrection there will be a special class accounted worthy of a new nature, spiritual instead of human or fleshly; and, as we should expect, he shows that this great change of nature will be effected by giving these a *different kind of body*. The candle may here again serve to illustrate: Suppose the fleshly or human nature to be illustrated by a tallow candle, the new body might be illustrated by a wax candle of a brighter flame or an electric arc-light apparatus.

With any power and wisdom less than that of our Creator guaranteeing the resurrection, we might justly fear some break or slip by which the *identity* would be lost, especially with those granted the great change of *nature* to *spirit being*. But we can securely trust this and all things to Him with whom we have to do in this matter. He who knows our very thoughts can reproduce them in the new brains so that not one valuable lesson or precious experience will be lost. He is too wise to err and too good to be unkind; and all that He has promised He will fulfil in a manner exceedingly and abundantly better than we can ask or think.

The terms *body*, *soul* and *spirit* may be used of the Church collectively. For instance, the Apostle says: "I pray God [that] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thes. 5:23). This prayer must be understood to apply to the Church as a whole—the elect Church, whose names are written in Heaven. The true *spirit* has been preserved in the Little Flock. Its *body* has been discernible also, notwithstanding the multitudes of tares that would hide as well as choke it. And its *soul*, its activity, its intelligence, its sentient being, has been in evidence everywhere, lifting up the standard of the people—the Cross, the Ransom. In no other way could we apply St. Paul's words: for, however much people may differ respecting the preservation of the individual spirits and souls of the people addressed: all will agree that their *bodies have not been preserved*, but have returned to dust, like those of others. Besides, the words *body*, *soul* and *spirit* are in the singular, not in the plural.

SOME QUESTIONS AND ANSWERS

Some questions with inspired answers will further elucidate matters; hence we submit them.

Question: Are the promises to the saints of the Gospel Age heavenly or earthly promises?

Answer: "As we have borne the image of the earthly, we shall also bear the image of the heavenly." We are "partakers of the heavenly calling" (1 Cor. 15:49; 2 Tim. 4:18; Heb. 3:1; 6:4; Phil. 3:14; Eph. 2:6, 7; 2 Thes. 1:11, 12; 2 Tim. 1:9, 10).

Question: Were the elect Church, the "overcomers," the "saints," to continue to be human beings, "of the earth earthy"?

Answer: "Whereby are given unto us exceeding great and precious promises, that by these ye might be [come] partakers of the *divine nature*"—"new creatures" (2 Pet. 1:4; 2 Cor. 5:17; Rom. 8:17, 18).

Question: When is their full *change* (begun by a change of heart, at the begetting of the Spirit) completed?—When were they to be made like Christ their Lord?

Answer: We [saints] shall all be *changed*." ... "The dead [saints] shall be *raised incorruptible*, and we shall be *changed*, in a moment, in the twinkling of an eye ... this mortal shall put on *immortality*." "Sown a natural [animal] body, it is raised a spiritual body." "So also is *the* [special] resurrection of *the* [special, elect] dead" (1 Cor. 15:50-53, 42-44; Phil. 3:11).

Question: Are full recompenses, either rewards or punishments, to be expected before the resurrection?

Answer: "Thou shalt be recompensed at the resurrection of the just" (Luke 14:14; Rev. 11:18; Matt. 16:27).

Question: What is the hope held out for all except the Elect of the Gospel Age?

Answer: "The whole [human] creation groaneth and travaileth in pain together until now. For the earnest expectation of the creature waiteth for the manifestation of the sons of God [the saints]." Then shall follow "times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began," in which "all the families of the earth shall be blessed" through "Abraham's Seed" (Rom. 8:22, 19; Acts 3:19-21; Gal. 3:16, 29).

Question: Are the dead conscious or unconscious?

Answer: "The dead know not anything" (Eccl. 9:5; Psa. 146:4; Isa. 38:18, 19).

Question: Have the departed saints been praising the Lord all along during the past ages?

Answer: "The dead praise not the Lord" (Psa. 115:17; 6:5; Eccl. 9:6).

Question: Did the prophets receive their reward at death? or was it reserved in God's Plan to be given them at the beginning of the Millennium, the Age or Day of Judgment?

Answer: "The time of the *dead*, that they should be *judged*, and that thou shouldst *give reward* unto thy servants the *prophets*," is at the sounding of the last trumpet, the seventh trumpet, at the end of the Gospel Age (Rev. 11:15, 18; Psa. 17:15).

Question: Were the Apostles promised translation to heaven at death?—or must they await Jesus' Second Coming?

Answer: "As I said to the Jews, Whither I go ye cannot come; so now I say *to you* [Apostles]," "I will come again and receive you unto myself" (John 13:33; 14:3).

Question: Was it proper for the saints of the Gospel Age, except such as would be living at the time of the Lord's return, to expect to be *crowned* at death?

Answer: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:4; 2 Tim. 4:8; 1 Pet. 1:4, 5).

Question: Did the Apostles expect glory at death or at the Second Coming of Christ?

Answer: "When Christ who is our life shall appear, *then* shall ye also appear with Him in glory" (Col. 3:4; 1 John 3:2).

Question: Were the saints to "*shine*" in death?

Answer: "Many of them that sleep in the dust of the earth shall awake, ... and they that be wise shall *shine* as the brightness of the firmament [as the sun]" (Dan. 12:2, 3; Matt. 13:40-43).

Question: Were the Ancient Worthies rewarded at death?

Answer: "These all died in faith, *not* having received the promises; ... that they without us should not be made perfect" (Heb. 11:13, 39, 40).

Question: David was one of the holy prophets: Was he rewarded by being taken to heaven?

Answer: "David is not ascended into the heavens" (Acts 2:34).

Question: How many had gone to heaven up to the time of our Lord's ascension?

Answer: "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man" (John 3:13).

Question: Can He who created man destroy him? Can the soul be destroyed by its Creator?

Answer: "Fear Him who is able to *destroy* both soul and body in Gehenna [the 'Second Death']." "He spared not their souls from death." "The soul that sinneth, it shall die" (Matt. 10:28; Psa. 22:29; 78:50; Ezek. 18:4, 20; Joshua 10:35; Isa. 38:17; Psa. 56:13; 30:3; 119:175; Matt. 26:38; Isa. 53:10, 12).

Question: How great importance did the Apostle Paul attach to the doctrine of the resurrection?

Answer: "If there be no resurrection of the dead, then is not Christ risen. ... Then they also which are fallen asleep in Christ are *perished*" (1 Cor. 15:13-18).

Question: Are the unjust now being tormented in some unknown hell? or do they always meet the full penalty of their unrighteousness in the present life?

Answer: "The Lord knoweth how to ... reserve the unjust unto the day of judgment [the Millennial Day] to be punished" (2 Pet. 2:9; Job 21:30).

Question: What will be the end of those who when tried are found incorrigible—wilfully wicked?

Answer: They shall "go away into a cutting off from life," "be punished with everlasting destruction [a destruction which will never be terminated by a resurrection]"; for still "The wages of sin is death," "the Second Death"; and still the gift of God, eternal life, is to be had only in Christ. "He that hath the Son hath life"; he that hath not the Son shall not receive that gift (Matt. 25:46; Rev. 20:14, 15; 2 Thes. 1:9; Rom. 6:23; 1 John 5:12).

Question: If hell (*sheol*) is a place of living torture, lighted with flames and hideous with the curses of its occupants suffering torture, either mental or physical, why do the Scriptures declare it to be a place or state of silence, darkness, forgetfulness and absolute unconsciousness? (Job 10:21, 22; Psa. 88:3-12; 6:5; 146:4; Eccl. 9:10; Isa. 38:18).

Question: If God is *able to destroy* both soul and body in the Second Death, and if He declares that He *will destroy* the wilfully and intelligently wicked, will not this prove that there will be no such thing as everlasting sin and everlasting agony? And does not this clear God's character from charges of injustice?

Question: Are not these propositions intimately associated with all the *doubts* which have troubled you since you became a Christian, and perhaps before? And would not their Scriptural solution greatly assist in rooting, grounding and establishing your faith in the Bible as the inspired Word of God? This has been the blessed result with many who in their confusion were doubtful, skeptical and unsettled Christians, as well as with many infidels. It is the *key* which opens to the honest seeker the treasures of Divine wisdom and grace.

CHAPTER IV

WHERE ARE THE DEAD?

THE AGNOSTIC ANSWER.—THE HEATHEN ANSWER.—THE CATHOLIC ANSWER.—MILLIONS TO PURGATORY.—THE PROTESTANT ANSWER.—THE BEST OF PEOPLE PERPLEXED.—WHAT SAY THE SCRIPTURES?—DEATH, NOT TORMENT, THE PENALTY.—GOD'S PENALTY A JUST ONE.—"AND THE DEAD CAME FORTH."—"ALL THAT ARE IN THEIR GRAVES."—NOT UNIVERSALISM.—WHERE ARE THE DEAD? PRESENT YOUR BODIES SACRIFICES.

"Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens" (Acts 2:29, 34). "And no man hath ascended up to heaven but He that came down from heaven, even the Son of Man" (John 3:13).

WHERE are our friends, our neighbors; the holy, the unholy; the civilized, the vile? The proper answer to this question stands related to our own destiny, colors and influences our theology and the entire trend of our lives! The correct answer gives strength, confidence, courage, and assists towards the spirit of a sound mind! For a man to declare himself uninterested in this subject would be to proclaim himself idiotic—thoughtless. If the ordinary affairs of this present life—food, raiment, finance, politics, *etc.*—which concern us but for a few years, are deemed worthy of thought, study, how much more concern should we have in respect to the eternal future of ourselves, our neighbors and mankind in general?

Before presenting what we claim is the Scriptural and only satisfactory answer to our query, we think it but proper respect to the intelligence and thought of our day and of past centuries to make general inquiries on the subject and have before our minds the most profound thoughts of the most astute thinkers of our race. We cannot, however, go into this matter elaborately and give lengthy quotations. We must content ourselves with brief, synoptical answers, which will be stated kindly and truthfully, and with a desire not to offend anybody, however much we may disagree with his conclusions. We recognize the right of every man to do his own thinking and to reach his own conclusions, whether these agree with our conceptions or not.

THE AGNOSTIC ANSWERS THE QUESTION

We begin our examination by asking our agnostic friends, who boast of their untrammelled freedom of thought, "What say you, Free-thinkers, in reply to our query, Where are the dead?" Their answer is, "We do not know. We would like to believe

in a future life, but we have no proof of it. Lacking the evidences, our conclusion is that man dies as does the brute beast. If our conclusion disappoints your expectations in respect to there being joy for the saints, it certainly should be comforting to all as respects the vast majority of our race, who certainly would be much better off perished like the brute beast than to be preserved in torture, as the majority believe."

We thank our agnostic friends for the courteous reply, but feel that the answer is not satisfactory, either to our heads or to our hearts, which cry out that there must, or should be, a future life; that the Creator made man with powers of mind and heart so superior to the brute that his pre-eminence in the Divine Plan should be expected. Furthermore, the brevity of the present life, its tears, its sorrows, its experiences, its lessons, will nearly all be valueless, useless, unless there be a future life—an opportunity for making use of these lessons. We must look further for some more satisfactory answer to our question.

THE HEATHEN ANSWER TO OUR QUERY

Since three-fourths of the world are heathen, the weight of numbers implies that they next should be asked for their solution to the question—Where are the dead? Heathenism gives two general answers:

(1) Prominent among them are those which hold to Transmigration. These reply to us, "Our view is that when a man dies he does not die, but merely changes his form. His future estate will correspond to his present living, and give him either a higher or a lower position. We believe that we lived on earth before, perhaps as cats, dogs, mice, elephants, or what not, and that if the present life has been wisely used, we may reappear as men of nobler talents, as philosophers, *etc.*; but if, as usual, life has been misspent, at death we will be remanded to some lower form of being—an elephant, a worm, or what not. It is because of this belief that we are so careful in respect to our treatment of the lower animals and refuse to eat meat of any kind. Were we to trample ruthlessly on the worm, our punishment might be to be given a form in which we ourselves would be treated ruthlessly after the change which we call death."

(2) The other large class of heathen believe in a spirit world with happy hunting grounds for the good and a hell of varied torments for the wicked. We are told that when people seem to die they really become more alive than ever, and that the very moment they cross the river Styx they go to the realms of either the blessed or the forever doomed, and that there are steps, or degrees, of punishment and reward. We inquire, Where did you receive these views? The answer is, They have been with us for a long, long time. We know not from where

they came. Our learned men have handed them down to us as truths, and we have accepted them as such.

But heathenism's answer is not satisfactory to our heads and hearts. We must look further. We must not trust to speculation. We must look for Divine Revelation—the Message from Him with whom we have to do—our Creator.

THE CATHOLIC ANSWER TO OUR QUESTION

Turning from heathenism, we address our question to that intelligent one-fourth of the world's population known as Christendom. We say, Christendom, What is your answer to the question? The reply is, "We are divided in our opinion, more than two-thirds of us holding the Catholic, and nearly one-third the general Protestant view." Let us hear the Catholic view (Greek and Roman) first, then, because age, as well as numbers, suggests such precedence.

Catholic friends, give us, please, the results of your labors and studies, the conclusions of your ablest thinkers and theologians, in respect to the Revelation which you claim to have from God on this subject, Where are the dead? We will hear you thoughtfully, patiently, unbiasedly. Our Catholic friends respond: "Our teachings are very explicit along the lines of your question. We have canvassed the subject from every standpoint in the light of Divine Revelation. Our conclusion and teaching are that when any one dies he goes to one of three places: first the saintly, of whom we claim there are but a few, go immediately to the presence of God, to Heaven. These are referred to by our Lord, saying, 'Whosoever doth not bear his cross and come after me, cannot be my disciple' (Luke 14:27). Those who faithfully bear the cross are the Little Flock, the Elect. Respecting these Jesus says, 'Strait is the gate, and narrow is the way, that leadeth to life, and few there be that find it' (Matthew 7:14). These saintly do not include our clergy, not even our bishops, cardinals and popes; for you will find that when any of these die it is a custom of the Church that masses be said for the repose of their souls. We would not say masses for any we believe to be in Heaven, because *there* surely is repose for every soul; neither would we say masses for them if we believed them to be in eternal hell, for masses could not avail them there. We might remark, however, that we do not teach that many go to the eternal hell. It is our teaching that only the incorrigible heretics—persons who have had a full knowledge of Catholic doctrines and who have wilfully and deliberately opposed them—these alone meet this awful, hopeless fate.

MILLIONS TO PURGATORY

"The dead in general, according to our teaching, pass immediately to Purgatory, which is, as the name indicates, a place of

purgation from sin, a place of penances, sorrows, woes, anguish indeed, but not hopeless. The period of confinement here may be centuries or thousands of years, according to the deserts of the individual and the alleviations granted. If you would know more particularly the Catholic teaching on this subject, we refer you to the writings of one of our great Catholics, the noted poet Dante, a loyal Catholic, at one time an Abbot, who died in a monastery with the full rights of the Church. Dante's poem, *Inferno, etc.*, graphically describes the tortures of Purgatory, as we understand the matter. You can procure at almost any library an illustrated copy of this great Catholic poem.

"Doré, the artist, was also a prominent Catholic, and he portrayed Dante's poem vividly and truthfully. The illustrations show the torments of *Inferno, etc.*, vividly—how the demons chase some until they leap over precipices into boiling water. They ply others with fiery darts. Others are burned with heads downward; others with feet downward in pits. Some are bitten by serpents. Still others are frozen, *etc.* We advise that you see Dante's work, *Inferno, etc.*, because it gives our Catholic view of the proper answer to your question, Where are the dead? The vast majority are in Purgatory. The billions of the heathen are there; because ignorance does not save, does not qualify for the Heavenly condition. All who enter Heaven must previously have been fitted and prepared in a manner impossible to the heathen. Millions of Protestants are there. They could not enter Heaven, except through the Catholic Church; neither would God deem them subjects of eternal hell, because their rejection of Catholicism was due to the confession of faith under which they were born and environed.

"Nearly all Catholics go to Purgatory, also, because, notwithstanding the good offices of our Church, our holy water, confessions, masses, holy candles, consecrated burying ground, *etc.*, nevertheless, not having attained to saintship of character, they would be excluded from Heaven until the distressing experiences of Purgatory would prepare their hearts for Heaven. We hold, however, that for the reason stated, Catholics will not need to remain so long in Purgatory as will the non-Catholics."

We can thank our Catholic friends for so kind a statement of their case. We will not ask them where their Purgatory is, nor how they obtain the details of information respecting it, because such questions might offend them, and we have no desire to offend. We merely wish for their ripest, clearest, maturest thought respecting our question. We regret to say that the answer is not all that we might have hoped for in clearness and reasonableness and Scripturalness. Our hearts are heavy with the thought that our poor race, by reason of original sin, is

already, as the Apostle says, a "groaning creation," and the present life of a few years is full of trouble. It is saddening, discouraging to all of us, to think of being obliged to have, when present trials and difficulties are past, even for centuries (not to mention eternity), such awful experiences as Dante portrays, even though those centuries of anguish would purge us and fit us for the Divine presence and Heavenly glory. It may seem strange to some theologians, but it is nevertheless true, that the answer of Catholicism to our question is not much better than the answer of heathenism. Neither our heads nor our hearts are yet satisfied. It cannot be wrong to look further for something more satisfactory.

THE PROTESTANT ANSWER TO OUR QUESTION

We class ourself as a Protestant without thereby meaning any disrespect to anybody else. We assume that the majority of our readers are Protestants. We remind you that many of us, in times past, have been inclined to boast a little of Protestant "breadth of mind," "intelligence," "education," *etc.* May we not reasonably expect from Protestants a clear, logical, satisfactory answer to our question? Having found all the other answers unsatisfactory, and having now come to the one-twelfth portion of our race, which has had most advantage every way, we might reasonably expect to find in its answer the quintessence of wisdom and proof from every quarter and from every age. But what do we find, dear friends? With shame we say it, we find the very reverse! We find that the voice of Protestantism as a whole (barring numerically insignificant denominations) gives the most absurd answer to our question that could be conceived—an answer which is put to shame by the Catholics, the heathen and the agnostics. Is not this astonishing? Can this be? It is written, "Faithful are the wounds of a friend." Bear with us, therefore, while we expose to you the weakness of *our position as Protestants*; not with a view to our vexation and shame, but with the thought that our intelligent investigation of the subject can be turned to our advantage and enable us to know the Truth and to lift the true, Divine standard before the people, to the intent that we and all may come to clearer views of our Creator's character, purposes and future dealings with our race.

Permit us, as gently as possible, to touch this sore spot. The removal of the bandages and the cleansing of the sore may cause us pain, but the investigation should be helpful, nevertheless. We got our name, Protestants, from the fact that our intelligent and well-meaning forefathers, who were Catholics, thought that they discovered inconsistencies and unscripturalness in Catholic doctrines in which they had been reared. They protested against these, and hence came the name *Protestants*.

We cannot defend all that they did to their enemies nor all that their enemies did to them. One of the points of protest of our forefathers was that they could find nothing of Purgatory anywhere, nor any declaration respecting it in the Bible. With a simplicity that is certainly marvelous to us, they concluded that they would merely pick up their views of Purgatory and throw them away forever. This left them Heaven and Hell, into one of which, they said, every member of the race must go at death and there spend his eternity. Quite evidently these well-meaning forefathers of ours were not as long-headed, far-sighted and logical as we might have expected them to be, when they did not perceive the difficulty into which they were walking. Rather we should say, perhaps, that they did see something of the difficulty, but viewed matters differently from what we do. The theory of Calvin and Knox prevailed at that time amongst Protestants, and led each denomination to hope that it was God's Elect, and that it would constitute the Little Flock who would go to Heaven, while all the remainder of mankind would be consigned to an eternity of hellish torture.

No longer does either Catholic or Protestant pray,

"God bless me and my wife,
My son John and his wife,
Us four and no more."

Both Catholics and Protestants, looking back to that period which we often term the *Dark Ages*, have reason to give thanks to God for the anointing of the eyes of our understanding, which enables us, we believe, to think more logically than our forefathers. Even those of us reared under the doctrine of Predestination have lost the idea that the heathen were passed by because they were predestinated to damnation. Instead, those who accepted the Westminster confession of faith are today very zealous in the preaching of the Gospel amongst the heathen by missionary effort. We are glad of this. It is a sign that our hearts are in truer and nobler condition, even though our heads have not yet gotten into proper adjustment with our hearts; and we still look at crooked doctrines and endeavor to imagine them altogether straight.

Theoretically, Protestant doctrines stand with the Bible and with Catholics, and declare that Heaven is a place of perfection; that there can be no change to any who enter there; hence that all trial, all refinement, all chiseling, all polishing of character must be accomplished in advance of an entrance into the heavenly abode. In a word, we agree that only the Elect will ever enter there, the "pure in heart," the "overcomers," who now walk in the footsteps of Jesus. What about the remainder of mankind? Ah! there is the difficulty. Our larger hearts will

not consent that all except the Elect must suffer an eternity of torture, though this is the logic of our creeds. Our hearts protest, saying that three-fourths of humanity today are heathen, and that fully that proportion of humanity have never heard of God and the terms of salvation.

THE BEST OF PEOPLE PERPLEXED

Our creeds perplex us; for, as our hearts will not permit us to think of these poor creatures going to an eternity of misery, neither will our heads permit us to say that they are fit for Heaven. Indeed, it would be at variance not only with the Scripture, but also with reason itself, to suppose Heaven with three-fourths of its inhabitants unregenerate in every sense of the word. Our forefathers merely spoiled things for us when they threw away Purgatory and kept the remainder of the arrangement. If we must object to Purgatory as being unscriptural, must we not equally object to the eternal torment of all the families of the earth as being unscriptural, especially when the Bible declares that "all the families of the earth shall be blessed" through Christ—blessed with a knowledge of the Truth and opportunity to come into heart-harmony with God and attain everlasting life through Christ. We believe that it is necessary to press this point of the unreasonableness of the eternal torment doctrine. Nevertheless, we will remind you of what our prominent Protestant theories are on the subject:

(1) The Calvinistic thought is that Divine Wisdom and Power planned for mankind in advance—knew of the fall of man in advance, and prepared therefor by the creating of a great place called *hell*, and the manning of it with fire-proof devils, for the torment of the race—all except the Elect. Love and Justice were left out of this calculation.

(2) The other prominent Protestant theory, the Arminian, held today probably by the majority, insists that both Love and Justice created the world and arranged the torment, and that Wisdom and Power were not consulted; hence that God has gotten into difficulty, while endeavoring to do justly and lovingly by His creatures, because lacking in power to render the needed aid. The entire difficulty, dear friends, is that, in our reasoning on the subject, we have merely asked the opinions of men and have not sought the Word of the Lord.

We shall surprise you, we feel sure, when we bring to your attention now the clear, plain, reasonable, just, loving and wise program of our Heavenly Father. It has been so long overlooked, so long buried under the rubbish of human tradition of the Dark Ages, that today "Truth is stranger than fiction." Well did our Lord, through the Prophet, declare: "As the heavens are higher than the earth, so are my ways higher than

your ways, and my thoughts than your thoughts" (Isa. 55:9).

And what else should we expect than this—that God would be better than ourselves? Our Lord said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you" (Matt. 5:44). "If thine enemy hunger, feed him; if he thirst, give him drink" (Rom. 12:20). In view of this, how strange to think that God would torture His enemies, and that eternally; and not only so, but torture also those who are not especially His enemies—the ignorant, the heathen, all who do not become believers under present adverse conditions! From only the one standpoint can we get order out of confusion and regain the proper respect for our Creator and His dealings with our race. That is the standpoint of the Truth, as revealed to us in the Bible.

WHAT SAY THE SCRIPTURES?

All of the foregoing theories, be it noticed, are based upon the assumption that death does not mean death—that to die is to become more alive than before death. In Eden it was God who declared to our first parents, "Ye *shall* surely die." It was Satan who declared, "Ye shall *not* surely die." Notice that heathen, as well as Christians, have accepted Satan's lie, and correspondingly rejected God's Truth. Do they not all agree with the serpent's statement, "Ye shall not surely die"? Do they not all claim that the dead are alive—much more alive than before they died? This, dear friends, has been our common point of mistake. We have followed the wrong teacher, the one of whom our Lord said, "He abode not in the Truth," and he is the father of lies (John 8:44).

These false doctrines have prevailed amongst the heathen for many, many centuries, but they gained an ascendancy in the Church of Christ during the Dark Ages, and had much to do with producing the darkness thereof. If our forefathers had believed God's testimony, "Thou shalt surely die," there would have been no room for the introduction of prayers for the dead, masses for their sins, frightful thoughts respecting their torture. The Scriptures agree from first to last that "the dead know not anything" (Eccl. 9:5), and that "His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14:21). It is the Scriptures that tell us where the dead are and their condition—that they are experiencing neither joy nor sorrow, pleasure nor suffering; that they will have no knowledge of anything done under the sun until their awakening in the Resurrection. We remind you of the wise man's words, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave (*sheol*), whither thou goest" (Eccl. 9:10). We remind you that both in the Old

Testament and in the New Testament it is written of both the good and the bad that they "fell asleep" in death. We remind you that the Apostle Paul speaks of those who "sleep in Jesus," and of those who have "fallen asleep in Christ"; who, he declares, are *perished* if there be no resurrection of the dead (1 Cor. 15:18). Could they perish in Heaven, or in Purgatory, or in a Hell of torment? Assuredly no one so teaches. They are already in a perished condition in the tomb; and the perishing would be absolute, complete, unless a resurrection be provided for their deliverance from the power of death. Hence we read, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting life" (John 3:16).

In a word, then, the Bible teaching is that man was made superior to all the brute creation—in the image and likeness of his Creator; that he possessed life in a perfect degree in Eden and might have retained it by full obedience. But in his trial, his testing, he failed, and came under the death sentence: "In the day that thou eatest thereof, dying, thou shalt die" (Gen. 2:17). There the dying began, which, after 930 years, brought Father Adam to the tomb and involved all of his children in his weaknesses and death sentence. He died in the very day, which the Apostle Peter explains was not a 24-hour day, but a thousand-year day: "One day is with the Lord as a thousand years" (2 Pet. 3:8).

During six of these great Days, the death sentence has brought man down in some respects to the level of the brute, and left him without hope of future life, except as God might take compassion upon him and bring him relief. This was hinted at in the statement that the Seed of the woman should bruise the serpent's head. It was yet further elaborated to Abraham, saying, "In thee and in thy seed shall all the families of the earth be blessed" (Gen. 12:3; 28:14).

But not until four of the great thousand-year Days had passed did God send forth His Son to redeem the race, by meeting Father Adam's penalty, by dying, "the just for the unjust, that he might bring us to God" (1 Pet. 3:18). As a result of that redemptive work accomplished at Calvary, there is to be "a resurrection of the dead, both of the just and of the unjust"—a recovery from the death sentence, from the prison-house, the tomb (Acts 24:15).

DEATH, NOT TORMENT, THE PENALTY

Note well the mistake made in assuming eternal torment as the wages of original sin, when the Scriptures explicitly declare, "The wages of sin is death"—not eternal torment (Rom. 6:23). We search the Genesis account of man's fall, and the sentence imposed, but find no suggestion of a future eternal torture, but

merely of a death penalty. Repeating it the second time, the Lord said, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). But He said not a word respecting devils, fire and torment. How, then, did the Adversary deceive our fathers, during the Dark Ages, with his errors, which the Apostle styles "doctrines of devils"? Note the fact that none of the prophecies mention any other than a death penalty for sin. Note that the New Testament likewise declares the same. St. Paul, who wrote more than one-half of the New Testament, assures us, "I have not shunned to declare unto you all the counsel of God" (Acts 20:27), yet he says not a word about eternal torment. On the contrary, discussing this very matter of sin and its penalty, he says, "Wherefore, as by one man sin entered into the world, and *death by sin*; and so *death passed upon all men*, for that all have sinned" (Rom. 5:12). Note that it was not eternal torment that passed upon one man, nor upon all men, but *death*. If some one suggests that death would not be a sufficient penalty for sin, all we would need to do would be to point him to the facts, and thus prove his suggestions illogical. For the sin of disobedience Adam lost his paradisaic home—lost his perfect life and Divine fellowship, and instead got sickness, pain, sorrow, death. Additionally, all of his posterity, reasonably estimated at 30,000 millions, disinherited so far as the blessings are concerned, have inherited weaknesses, mental, moral and physical, and are, as the Apostle declares, "a groaning creation" (Rom. 8:22).

View the situation: 30,000 millions born in sin and "shapen in iniquity" (Psa. 51:5)! A few short hours or days or years of trouble and disobedience brought them to their death bed; the weeping friends stood around with breaking hearts. They were carried to the tomb—"ashes to ashes; dust to dust." Reviewing the whole situation, and remembering that all the sickness, sorrow, pain, death, mental and moral decrepitude result from Father Adam's transgression, what sane man would say that the penalty has been *insufficient*, and that Justice could and does further demand that these millions shall, at death, be hurried to a hell of endless woe, trouble—tormented by demons to all eternity? Dear friends, the person who thus reasons indicates that he either never had the power to reason, or has lost it.

GOD'S PENALTY A JUST ONE

Let no one think the *death penalty* unjust and too severe. God could have blotted out Adam, the sinner, thus fulfilling the sentence. He could have blotted out the race instantly. But would we have preferred that? Assuredly not. Life is sweet, even amidst pain and suffering. Besides, it is the Divine purpose that present trials and experiences shall prove useful as disciplines, to prepare us for a wiser course than Father Adam

took, when we shall be privileged to have a further individual trial. Our race would have been without hope of future existence, just as agnosticism claims, had it not been for Divine compassion and the work of redemption.

Notice again why our Lord *died* for our redemption and see in that another evidence of the penalty. If the penalty against us had been eternal torment, our redemption from it would have cost our Lord that price. He would have been obliged to suffer eternal torment, the Just for the unjust. But eternal torment was not the penalty; hence Jesus did not suffer that penalty for us. Death was the penalty, and hence, "*Christ died for our sins.*" "By the grace of God He tasted *death* for every man" (1 Cor. 15:3; Heb. 2:9). Whoever could pay Adam's penalty could settle with Divine Justice for the sins of the whole world, because Adam alone had been tried—Adam alone had been condemned. We, his children, were involved through him. Behold the wisdom and the economy of our Creator! The Scriptures assure us that He condemned the whole world for one man's disobedience, in order that He might have mercy upon all through the obedience of another—Christ. We were condemned to death without our consent or knowledge. We were redeemed from death without our consent or knowledge.

Some one may inquire, "Are we, therefore, without responsibility? Will there be no individual penalty upon us for individual wrong doings?" We answer, "A just recompense of reward" will be meted out to all. But our eternal destiny can be settled only by ourselves, by our individual acceptance or rejection of the grace of God. The Scriptures clearly inform us that every sin, in proportion to its wilfulness, brings a measure of degradation which involves "stripes," chastisements, corrections, to regain the lost standing (Matt. 12:36; Luke 12:47, 48). Thus the more mean and more wicked a man or woman may be, the greater will be his or her disadvantage in the resurrection time, and the more he will then have to overcome, to get back to all that *was lost* in Adam and *redeemed* by Christ.

"AND THE DEAD CAME FORTH"

At His First Advent our Lord's miracles foreshadowed the great work which He, with His glorified Church, will accomplish for the world during the Millennium. Then all the sick, lame, blind and dead will be revived, and if obedient, will be brought ultimately to full perfection. The disobedient will be destroyed in the Second Death (Acts 3:23). The most notable miracle which our Lord performed was the awakening of Lazarus, His friend. Jesus had been gone several days when Lazarus took sick, and of course knew about the matter. Nevertheless, Martha and Mary sent Him a special message, saying, "Lord, behold he whom Thou lovest is sick" (John 11:3). They

knew of Jesus' power to heal, even by the word of his mouth. They had faith that if He could help strangers, He would surely be glad to assist His friend. But Jesus remained where He was and allowed Lazarus to die and a rude shock to come to the dear sisters. Then He said to His disciples, "Our friend Lazarus sleepeth" (John 11:11). Then, coming down to their comprehension, he added, "Lazarus is dead; and I am glad for your sakes that I was not there" (John 11:14, 15).

He was glad to let His friend fall *asleep in death*, because it would provide a special opportunity for a special miracle. Then, with His disciples, He began the three days' journey to Bethany. We cannot blame the sorrowing sisters that they felt hurt that the Messiah should apparently neglect their interests. They knew that He had the power to relieve them. Martha's gentle reproof was, "Lord, if Thou hadst been here, my brother had not died." Jesus saith unto her, "Thy brother shall rise again." Martha saith unto Him, "I know that he shall rise again in the resurrection at the last day" (John 11:21, 23, 24). Notice that our Lord did not say, "Thy brother is not dead; thy brother is more alive than he ever was; he is in Heaven, or he is in Purgatory." Nothing of the kind! Purgatory had not yet been invented, and He knew nothing of it. And as for Heaven, our Lord's testimony is, in our text, "No man hath ascended up to heaven, but he that came down from heaven." Martha also was well informed. The errors of the Dark Ages had not yet supplanted the Truth. Her hope for her brother was the Scriptural one—that he would rise in the resurrection, in the last day, the Millennial Day, the seventh of the great thousand-year Days from creation.

Our Lord explained that the power of resurrection was vested in Himself, that He was there with her, and could give relief to them without waiting. Martha told our Lord that it was too late; that putrefaction had set in by this time. But Jesus insisted on seeing the tomb, and when He arrived at it, He cried, "Lazarus, come forth!" And we read, "He that was dead came forth" (John 11:43, 44). Mark well that it was not the living that came forth, but that Lazarus that was really dead. Mark well that he was not called from Heaven nor from Purgatory.

"ALL THAT ARE IN THE GRAVES"

What Jesus did for Lazarus He intimated He would ultimately do for Adam and his entire race. Note His words: "The hour is coming in which all that are in the graves shall hear his [Jesus'] voice, and shall come forth" (John 5:28, 29). Does this astonish us? If so, the reason is not far to seek. It is because we have gotten so far away from the teachings of the Bible, so fully immersed in the "doctrines of devils," we have

come so fully to believe in the serpent's lie. "Ye shall *not* surely die," so blinded to the Lord's declaration, "Ye *shall* surely die," and, "The wages of sin is death" (Rom. 6:23).

The remainder of John 5:29 explains that there will be two general classes of the dead to come forth. First, those who have had their trial and who have passed it successfully; second, all the remainder of mankind who have thus far failed to have Divine approval. The approved will come forth from the tomb unto a resurrection of life—perfection. The disapproved will come forth "unto a resurrection of judgment" (see Revised Version). The coming forth is one thing. The resurrection is another. The Apostle explains that they will come forth, "every man in his own order" (1 Cor. 15:23). On thus being awakened, the privilege will be theirs of *rising* up, up, up, out of present degradation—mental, moral, physical—to the glorious perfection which Father Adam enjoyed in the image and likeness of his Creator. The uplifting or resurrection work St. Peter refers to as "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21).

NOT UNIVERSALISM EITHER

Nor does this mean universal everlasting life, for the Scriptures declare that such as refuse to profit by the glorious opportunities of the Millennium, such as refuse to be uplifted to perfection, shall be destroyed from amongst the people, in the Second Death—"They shall be as though they had not been" (Obad. 16). We remind you again of our Lord's teaching on this subject. He entered the synagogue at Capernaum, and, being asked to read the lesson, He chose Isaiah, 61st chapter, and read respecting Himself and His work—that a part of it would be to open the prison doors and set at liberty the captives. We are well aware that our Lord did not open any of the literal prisons, such as John the Baptist was confined in. He made no effort to succor him. The prison-house which Christ will open is the great prison-house, the tomb, which now holds approximately 30,000 millions of our race. At His Second Advent our Lord will open this great prison-house and cause all the prisoners to come forth, just as truly as He did in the case of Lazarus. Nor will He call them from Heaven, Purgatory or Hell, but just as He declared, "Lazarus, come forth," so "all in the graves shall hear his voice and come forth."

WHERE ARE THE DEAD?

Dear friends, you have had before your minds the answers to our question from the highest to the lowest earthly authorities. None of them was satisfactory. Now you have heard the testimony of God's Word—the Divine declaration as to "Where are

the dead?" Harkening to the voice from Heaven, we are assured that the dead are really *dead*, and that all their hopes as respects the future are centered, first, in the redemptive work of our Lord Jesus, accomplished at Calvary; and secondly, upon the work of resurrection which, at His Second Advent, He is to accomplish for those whom He redeemed. If perchance you have a shade of disappointment as respects a brother or sister, father or mother or child, whom you hoped was already in Heaven, then as a consolation, look at the other side of the question—behold how many of your loved ones, kith and kin, friends and foes and neighbors, according to your theory and all the prevalent theories, have been suffering untellable woe since their death, and would be suffering similarly for long centuries to come. Consider the relief of mind and heart you get from the knowledge of the Truth—that they are not alive anywhere but simply dead, or, more poetically, they are "asleep in Jesus," in the sense that He is their Redeemer, in whom all their hopes of a future awakening reside.

Briefly we remind you that although in this hour we have discarded theories long held, nevertheless they never were beautiful, never were reasonable, never were Scriptural. Are we not glad that in Divine providence we now see the teachings of the Scriptures on this most important subject? With the fading of the error from our minds should come instead a great appreciation of the true character of our God and a desire to worship and serve Him more reverently, more earnestly, than ever before. There should also come to us a greater reverence than ever for God's Book, the Bible. The fact that it has stood before the world for these many, many centuries, misrepresented by friends and foes, yet ultimately vindicated as the only Truth-teller on this important subject, is sufficient ground for our determination to adhere closely to its teachings in the future.

God purposed that the selection of the Church of the First-born would be completed before the blessing of resurrection would go to the world. At Jesus' First Advent believers began to be drawn to Him by the Heavenly Father. After they were justified by faith in His precious blood, they were invited to become His disciples, His followers, to walk in His steps, to lay down their lives in the Father's service, as He did, and to develop in their hearts the fruits of the Holy Spirit to such a degree as to be called "copies of God's dear Son."

The promise to these is not the resurrection of Restitution, promised to the world during the Millennium. On the contrary, these have a "heavenly calling." After their consecration they were begotten of the Holy Spirit and then instructed in the School of Christ and subjected to trials and disciplines in various ways,

for the purpose of developing their characters as New Creatures. These have been gathered, one here and one there, from all denominations, and from outside of all denominations, for "the Lord knoweth them that are His." When all of the elect are fully developed, the present Age will end. Then our Lord will be fully manifested in Second Advent glory and power. The Church of the Firstborn all experience a change from earthly to heavenly nature, for "flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50, 52).

Soon Satan will be fully bound and his unholy, invisible kingdom fully destroyed. Then will come the rule over earth by the holy, invisible Millennial Kingdom through its earthly representatives, and the setting loose of agencies for the enlightening and uplifting of the whole race.

To those of our readers who are the Lord's consecrated ones, we say, Lift up your heads, and realize more fully than ever before the glorious fulness of the calling of which you have been made partakers. Permit the love of God and of Christ to constrain you; be disciples indeed of Jesus, laying aside every weight and every besetting sin, running steadfastly the race and pressing with vigor to its end!

THE LOVE OF GOD

There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in His justice,
Though severe His judgments be.

There's no place where earthly sorrows
Are more felt than up in Heaven;
There's no place where earthly failings
Have such kindly judgment given.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

But men make His love too narrow
By false limits of their own;
And they magnify His vengeance
With a zeal He will not own.

If our faith is true and simple,
We will take Him at His Word,
And our lives will be all sunshine
In the sweetness of our Lord.

CHAPTER V

THE HELL OF THE BIBLE

VARIOUS VIEWS ON ETERNAL TORMENT AND HELL.—THEIR EFFECTS.—HELL AS AN ENGLISH WORD.—HELL IN THE OLD TESTAMENT.—ALL TEXTS IN WHICH SHEOL IS TRANSLATED HELL.—ALL OTHER TEXTS WHERE SHEOL OCCURS.—RENDERED GRAVE AND PIT.—HELL IN THE NEW TESTAMENT.—HELL FROM THE GREEK WORD HADES.—CHRIST IN AND RESURRECTED FROM HELL—HADES.—OTHER OCCURRENCES OF THE WORD "HELL."—GEHENNA RENDERED HELL.—SHALL BE IN DANGER OF GEHENNA.—MATTHEW 5:22-30.—ABLE TO DESTROY BOTH SOUL AND BODY IN GEHENNA.—UNDYING WORMS AND QUENCHLESS FIRES.—MATTHEW 23:15, 32.—SET ON FIRE OF GEHENNA.—TARTAROO RENDERED HELL.—PARABLE OF THE RICH MAN AND LAZARUS.—THE GREAT GULF TO BE BRIDGED.—PARABLE OF THE SHEEP AND THE GOATS.—THE FINAL ADJUSTMENT OF HUMAN AFFAIRS.—EVERLASTING PUNISHMENT.—"THE LAKE OF FIRE AND BRIMSTONE, WHICH IS THE SECOND DEATH.—REVELATION 21:8.—THE DEVIL, BEAST AND FALSE PROPHET TORMENTED.—TURNED INTO HELL.—DID THE JEWS BELIEVE IN ETERNAL TORMENT?—CHOOSE LIFE THAT YE MAY LIVE.—FORGIVABLE AND UNFORGIVABLE SINS.—FUTURE RETRIBUTION.—LET HONESTY AND TRUTH PREVAIL.

"To the Law and to the Testimony; if they speak not according to this Word, it is because there is no Light in them."—Isa. 8:20.

A CORRECT understanding of this subject has become almost a necessity to Christian steadfastness. For centuries it has been the teaching of "orthodoxy," of all shades, that God, before creating man, had created a great abyss of fire and terrors, capable of containing all the billions of the human family which He purposed to bring into being; that this abyss He had named "hell"; and that all of the promises and threatenings of the Bible were designed to deter as many as possible (a "little flock") from such wrong-doing as would make this awful place their perpetual home.

As knowledge increases and superstitions fade, this monstrous view of the Divine arrangement and character is losing its force; and thinking people cannot but disbelieve the legend, which used to be illustrated on the church walls in the highest degree of art and realism, samples of which are still to be seen in Europe. Some now claim that the place is literal, but the fire symbolic, etc., etc., while others repudiate the doctrine of "hell" in every sense and degree. While glad to see superstitions fall, and truer ideas of the great, wise, just and loving Creator prevail, we are alarmed to notice that the tendency with all who abandon this long-revered doctrine is toward doubt, skepticism, infidelity.

Why should this be the case, when the mind is merely being delivered from an error, do you ask? Because Christian people have so long been taught that the foundation for this awful

blasphemy against God's character and government is deep-laid and firmly fixed in the Word of God—the Bible—and, consequently, to whatever degree that belief in "hell" is shaken, to that extent their faith in the Bible as the revelation of the true God is shaken also; so that those who have dropped their belief in a "hell" of some kind of endless torment, are often open infidels and scoffers at God's Word.

Guided by the Lord's providence to a realization that the Bible has been slandered, as well as its Divine Author, and that rightly understood it teaches nothing on this subject derogatory to God's character, nor to an intelligent reason, we will attempt to lay bare the Scripture teaching on this subject, that thereby faith in God and His Word may be re-established in the hearts of His people, on a better, a reasonable foundation. Indeed, it is our opinion that whoever shall hereby find that his false view rested upon human misconceptions and misinterpretations, will, at the same time, learn to trust hereafter less to his own and other men's imaginings, and by faith to grasp more firmly the Word of God, which is able to make wise unto salvation.

That the advocates of the doctrine of eternal torment have little or no faith in it is very manifest from the fact that it has no power over their course of action. While the denominations of Christendom sustain the doctrine that eternal torment and endless, hopeless despair will constitute the punishment of the wicked, they are mostly quite at ease in allowing the wicked to take their course, while they pursue the even tenor of their way. Chiming bells and pealing organs, artistic choirs and costly edifices, upholstered pews and polished oratory, which more and more avoid any reference to this alarming theme, afford rest and entertainment to fashionable congregations that gather on the Lord's day, and are known to the world as churches of Christ and representatives of His doctrines. But they seem little concerned about the eternal welfare of the multitudes, or even of themselves and their own families, though, one would naturally presume that with such awful *possibilities* in view they would be almost frantic in their efforts to rescue the perishing.

The plain inference is that they do not believe it. The only class of people that to any degree show their faith in it by their works is the Salvation Army; and these are the subjects of ridicule from almost all other Christians, because they are somewhat consistent with their belief. Yet their peculiar, and often absurd, methods, so strikingly in contrast with those of the Lord of whom it was written, "He shall not cry, nor lift up, nor cause His voice to be heard in the street (Isa. 42:2), are very mild compared with what might be expected, if they were fully convinced of the doctrine. We cannot imagine how sincere believers of this terrible doctrine can peacefully go from day to

day about the ordinary affairs of life, or meet quietly in elegance every Sunday to hear an essay from the pulpit on the peculiar subjects often advertised. Could they do so while really believing all the time that fellow mortals are dying at the rate of one hundred a minute, and entering

"That lone land of deep despair," where
 "No God regards their bitter prayer"?

If they really *believed* this few saints could complacently sit there and think of those hurrying every moment into that awful state described by that good, well-meaning, but greatly deluded man, Isaac Watts (whose own heart was immeasurably warmer and larger than that which he ascribed to the great Jehovah), when he wrote the hymn—

"Tempests of angry fire shall roll
 To blast the rebel worm,
 And beat upon the naked soul
 In one eternal storm."

People often become frantic with grief when friends have been caught in some terrible catastrophe, as a fire, or a wreck, though they know they will soon be relieved by death; yet they pretend to believe that God is less loving than themselves, and that He can look with indifference, if not with delight, at billions of His creatures enduring an eternity of torture far more terrible, which He prepares for them and prevents any escape from forever. Not only so, but they expect that they will get literally into Abraham's bosom, and will then look across the gulf and see and hear the agonies of the multitudes (some of whom they now love and weep over); and they imagine that they will be so changed, and become so like their present idea of God, so hardened against all pity, and so barren of love and sympathy, that they will delight in such a God and in such a plan.

It is wonderful that otherwise sensible men and women, who love their fellows, and who establish hospitals, orphanages, asylums, and societies for the prevention of cruelty even to the brute creation, are so unbalanced mentally that they can believe and subscribe to such a doctrine, and yet be so indifferent about investigating its authority!

Only one exception can we think of—those who hold the ultra-Calvinistic doctrine; who believe that God has *decreed* it thus, that all the efforts they could put forth could not alter the result with a single person; and that all the prayers they could offer would not change one iota of the awful plan they believe God has marked out for His and their eternal pleasure. These indeed could sit still, so far as effort for their fellows is concerned; but why sing the praises of such a scheme for the damnation of their neighbors whom God has told them to love as themselves?

Why not rather begin to doubt this "doctrine of devils," this blasphemy against the great God hatched in the "dark ages," when a crafty priesthood taught that it is right to do evil that good may result?

The doctrine of eternal torment was undoubtedly introduced by Papacy to induce pagans to join her and support her system. It flourished at the same time that "bull fights" and gladiatorial contests were the public amusements most enjoyed; when the Crusades were called "holy wars," and when men and women were called "heretics" and were often slaughtered for thinking or speaking contrary to the teachings of the Papacy; at a time when the Sun of Gospel Truth was obscure; when the Word of God had fallen into disuse and was prohibited to be read by any but the clergy, whose love of their neighbors was often shown in torturing "heretics" to induce them to recant and deny their faith and their Bibles—to save them, if possible, they explained, from the more awful future of "heretics"—eternal torture. They did not borrow this doctrine from the heathen, for no heathen people in the world have a doctrine so cruel, so fiendish and so unjust. Find it, whoever can, and show it up in all its blackness, that, if possible, it may be shown that the essence of barbarism, malice, hate and ungodliness has not been exclusively appropriated by those whom God has most highly favored with light from every quarter, and to whom He has committed the only oracle—His Word. Oh! the shame and confusion that will cover the faces of many, even good men, who verily thought that they did God service while propagating this blasphemous doctrine, when they awake in the resurrection to learn of the love and justice of God, and when they come to know that the Bible does not teach this God-dishonoring, love-extinguishing, truth-beclouding, saint-hindering, sinner-hardening, "damnable heresy" of eternal torment.—2 Pet. 2:1.

But we repeat that, in the light and moral development of this day, sensible people do not believe this doctrine. However, since they think that the Bible teaches it, every step they progress in real intelligence and brotherly kindness, which hinders belief in eternal torment, is in most cases a step away from God's Word, which is falsely accused of being the authority for this teaching. Hence the second crop of evil fruit, which the devil's engraftment of this error is producing, is skepticism. The intelligent, honest thinkers are thus driven from the Bible into vain philosophies and sciences, falsely so-called, and into infidelity. Nor do the "worldly" really believe this doctrine, nor is it a restraint to crime, for convicts and the lower classes are its firmest adherents.

But, says one, Has not the error done some good? Have not many been brought into the churches by the preaching of this doctrine in the past?

No error, we answer, ever did real good, but always harm. Those whom error brings into a church, and whom the truth would not move, are an injury to the church. The thousands terrorized, but not at heart converted, which this doctrine forced into Papacy, and which swelled her numbers and her wealth, diluted what little truth was held before, and mingled it with their unholy sentiments and errors so that, to meet the changed condition of things, the "clergy" found it needful to add error to error, and resorted to methods, forms, etc., not taught in the Scriptures and useless to the truly converted whom the Truth controls. Among these were pictures, images, beads, vestments, candles, grand cathedrals, altars, *etc.*, to help the unconverted heathen to a form of godliness more nearly resembling their former heathen worship, but lacking the power of godliness.

The heathen were not benefited, for they were still heathen in God's sight, but deluded into aping what they did not understand or do from the heart. They were added "tares" to choke the "wheat," without being profited themselves. The Lord tells who sowed the seed of this enormous crop. (Matt. 13:39.) The same is true of those who assume the name "Christian" today, who are not really at heart converted by the truth, but merely frightened by the error, or allured by promised earthly advantages of a social or business kind. Such add nothing to the true Church; by their ideas and manners they become stumbling blocks to the truly consecrated, and by their inability to digest the truth, the real food of the saints, they lead even the few true pastors to defraud the true "sheep" in order to satisfy the demands of these "goats" for something pleasing to their unconverted tastes. No; in no way has this error accomplished good except in the sense that God is able to make even the wrath of man to praise Him. So also He will overrule this evil thing eventually to serve His purposes. When by and by all men (during the Millennium) shall come to see through this great deception by which Satan has blinded the world to God's true character, it will perhaps awaken in them a warmer, stronger love for God.

Seeing, then, the unreasonableness of man's view, let us lay aside human opinions and theories and come to the Word of God, the only authority on the subject, remembering that

"God is His own interpreter, and He will make it plain."

In the first place bear in mind that the Old Testament Scriptures were written in the Hebrew language, and the New Testament in the Greek. The word "hell" is an English word sometimes selected by the translators of the English Bible to express the sense of the Hebrew word *sheol* and the Greek words *hades*, *tartaroo* and *gehenna*—sometimes rendered "grave" and "pit."

The word "hell" in old English usage, before Papal theologians

picked it up and gave it a new and special significance to suit their own purposes, simply meant to *conceal*, to *hide*, to *cover*; hence the *concealed*, *hidden* or *covered place*. In old English literature records may be found of the *helling* of potatoes—putting potatoes into pits; and of the *helling* of a house—covering or thatching it. The word *hell* was therefore properly used synonymously with the words "grave" and "pit," to translate the words *sheol* and *hades* as signifying the secret or hidden condition of death. However, the same spirit which was willing to twist the word to terrorize the ignorant is willing still to perpetuate the error; almost saying, "Let us do evil that good may come."

If the translators of the Revised Version Bible had been thoroughly disentangled from the Papal error, and thoroughly honest, they would have done more to help the English student than merely substitute the Hebrew word *sheol* and the Greek word *hades* as they have done. They should have translated the words. But they were evidently afraid to tell the truth, and ashamed to tell the lie; and so gave us *sheol* and *hades* untranslated, and permitted the inference that these words mean the same as the word "hell" has become perverted to mean. Their course, while it for a time shields themselves, dishonors God and the Bible, which the common people still suppose teaches a "hell" of torment in the words *sheol* and *hades*. Yet any one can see that if it was proper to translate the word *sheol* thirty-one times "grave" and three times "pit," it could not have been improper to so translate it in every other instance.

A peculiarity to be observed in comparing these cases, as we will do shortly, is that in those texts where the torment idea would be an absurdity the translators of the King James Version have used the words "grave" or "pit"; while in all other cases they have used the word "hell"; and the reader, long schooled in the Papal idea of torment, reads the word "hell" and thinks of it as signifying a place of torment, instead of the grave, the hidden or covered place or condition. For example, compare Job 14:13 with Psa. 86:13. The former reads, "Oh, that Thou wouldst hide me in the grave [*sheol*], etc.," while the latter reads, "Thou hast delivered my soul from the lowest *hell* [*sheol*]." The Hebrew word being the same in both cases, there is no reason why the same word "grave" should not be used in both. But how absurd it would have been for Job to pray to God to hide him in a hell of eternal torture! The English reader would have asked questions and the secret would have gotten out speedily.

While the translators of the Reformation times are somewhat excusable for their mental bias in this matter, as they were just breaking away from the old Papal system, our modern translators,

specially those of the recent Revised Version, are not entitled to any such consideration. Theological professors and pastors of congregations consider that they are justified in following the course of the revisers in not explaining the meaning of either the Hebrew or Greek words *sheol* or *hades* and by their use of the words they also give their confiding flocks to understand that a place of torture, a lake of fire, is meant. While attributing to the ignorant only the best of motives, it is manifestly only duplicity and cowardice which induces educated men, who know the truth on this subject, to prefer to continue to teach the error inferentially.

But not all ministers know of the errors of the translators and deliberately cover and hide those errors from the people. Many, indeed, do not know of them, having merely accepted, without investigation, the theories of their seminary professors. It is the professors and learned ones who are most blameworthy. These have kept back the truth about "hell" for several reasons. First, there is evidently a sort of understanding or etiquette among them, that if they wish to maintain their standing in the "profession" they "must not tell tales out of school"; i.e., they must not divulge professional secrets to the "common people," the "laity." Second, they all fear that to let it be known that they have been teaching an unscriptural doctrine for years would break down the popular respect and reverence for the "clergy," the denominations and the theological schools, and unsettle confidence in their wisdom. And, oh, how much depends upon confidence and reverence for men, when God's Word is so generally ignored! Third, they know that many of the members of their sects are not constrained by "the love of Christ" (2 Cor. 5:14), but merely by the fear of hell, and they see clearly, therefore, that to let the truth be known now would soon cut loose the names and the dollars of many in their flocks; and this, to those who "desire to make a fair show in the flesh" (Gal. 6:12) would seem to be a great calamity.

But what will be the judgment of God, whose character and plan are traduced by the blasphemous doctrine which these untranslated words help to support? Will He commend these unfaithful servants? Will He justify their course? Will the Chief Shepherd call these His beloved friends, and make known to them His further plans (John 15:15) that they may misrepresent them also to preserve their own dignity and reverence? Will He continue to send forth "things new and old," "meat in due season," to the household of faith, by the hand of the unfaithful servants? No, such shall not continue to be His mouthpieces or to shepherd His flock. (Ezek. 34:9, 10.) He will choose instead, as at the First Advent, from among the laity—"the common people"—mouthpieces, and will give them words

which none of the chief priests shall be able to gainsay or resist. (Luke 21:15.) And, as foretold, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29:9-19.

The word "hell" occurs thirty-one times in the Old Testament, and in every instance it is *sheol* in the Hebrew. It does not mean a lake of fire and brimstone, nor anything at all resembling that thought: *not in the slightest degree!* Quite the reverse: instead of a place of blazing fire it is described in the context as a state of "darkness" (Job 10:21); instead of a place where shrieks and groans are heard, it is described in the context as a place of "silence" (Psa. 115:17); instead of representing in any sense pain and suffering, or remorse, the context describes it as a place or condition of forgetfulness (Psa. 88:11, 12.) "There is no work, nor device, nor knowledge, in the *grave* [*sheol*] whither thou goest."—Eccles. 9:10.

The meaning of *sheol* is "*the hidden state*," as applied to man's condition in death, in and beyond which all is hidden, except to the eye of faith; hence, by proper and close association, the word was often used in the sense of *grave*—the *tomb*, the hidden place, or place beyond which only those who have the enlightened eye of the understanding can see resurrection, restitution of being. And be it particularly noted that this identical word *sheol* is translated "grave" thirty-one times and "pit" three times in our common version by the *same translators*—more times than it is translated "hell"; and twice, where it is translated "hell," it seemed so absurd, according to the present accepted meaning of the English word "hell," that scholars have felt it necessary to explain, in the margin of modern Bibles, that it means *grave*. (Isa. 14:9 and Jonah 2:2.) In the latter case, the hidden state, or grave, was the belly of the fish in which Jonah was buried alive, and from which he cried to God.

(1) Amos 9:2.—"Though they dig into *hell*, thence shall Mine hand take them." [A figurative expression; but certainly pits of the earth are the only hells men can *dig* into.]

(2) Psa. 16:10.—"Thou wilt not leave My soul in *hell*; neither wilt Thou suffer Thine Holy One to see corruption." [This refers to our Lord's three days in the tomb.—Acts 2:31; 3:15.]

(3, 4) Psa. 18:5 and 2 Sam. 22:6—margin.—"The cords of *hell* compassed me about." [A figure in which trouble is represented as hastening one to the tomb.]

(5) Psa. 55:15.—"Let them go down quick into *hell*"—margin, "the grave."

(6) Psa. 9:17.—"The wicked shall be turned into *hell*, and all the nations that forget God." This text will be treated later, under a separate heading.

(7) Psa. 86:13.—"Thou hast delivered my soul from the lowest *hell*"—margin, "the grave."

(8) Psa. 116:3.—"The sorrows of death compassed me, and the pains of *hell* gat hold upon me." [Sickness and trouble are the figurative hands of the grave to grasp us.]

(9) Psa. 139:8.—"If I make my bed in *hell*, behold, Thou art there." [God's power is unlimited: even over those in the tomb He can and will exert it and bring forth all that are in the graves.—John 5:28.]

(10) Deut. 32:22.—"For a fire is kindled in mine anger, and shall burn into the lowest *hell*." [A figurative representation of destruction, the utter ruin, of Israel as a nation—"wrath to the uttermost," as the Apostle called it, God's anger burning that nation to the "lowest *deep*," as Leeser here translates the word *sheol*.—1 Thess. 2:16.]

(11) Job 11:8.—"It [God's wisdom] is as high as heaven; what canst thou do? deeper than *hell* [than any pit]; what canst thou know?"

(12) Job 26:6.—"*Hell* [the tomb] is naked before Him, and destruction hath no covering."

(13) Prov. 5:5.—"Her feet go down to death; her steps take hold on *hell* [i.e., lead to the grave]."

(14) Prov. 7:27.—"Her house is the way to *hell* [the grave], going down to the chambers of death."

(15) Prov. 9:18.—"He knoweth not that the dead are there, and that her guests are in the depths of *hell*." [Here the harlot's guests are represented as dead, diseased or dying, and many of the victims of sensuality in premature graves from diseases which also hurry off their posterity to the tomb.]

(16) Prov. 15:11.—"*Hell* and destruction are before the Lord." [Here the *grave* is associated with *destruction* and not with a life of torment.]

(17) Prov. 15:24.—"The path of life [leadeth] upward for the wise, that he may depart from *hell* beneath." [This illustrates the hope of resurrection from the tomb.]

(18) Prov. 23:14.—"Thou shalt beat him with the rod, and shall deliver his soul from *hell*" [i.e., wise correction will save a child from vicious ways which lead to premature death, and may also possibly prepare him to escape the "*Second Death*."]

(19) Prov. 27:20.—"*Hell* [the grave] and destruction are never full: so the eyes of man are never satisfied."

(20) Isa. 5:14.—"Therefore *hell* hath enlarged herself and opened her mouth without measure." [Here the *grave* is a symbol of *destruction*.]

(21, 22) Isa. 14:9, 15.—"*Hell* [margin, grave] from beneath is moved for thee, to meet thee at thy coming." ... "Thou shalt be brought down to *hell*." [the grave—so rendered in verse 11.]

(23) Isa. 57:9.—"And didst debase thyself even unto *hell*." [Here figurative of *deep* degradation.]

(24, 25) Ezek. 31:15-17.—"In the day when he went down to the grave, ... I made the nations to shake at the sound of his fall, when I cast him down to *hell* with them that descend into the pit. ... They also went down into *hell* with him, unto them that be slain with the sword." [Figurative and prophetic description of Babylon's fall into destruction, silence, the grave.]

(26) Ezek. 32:21.—"The strong among the mighty shall speak to him out of the midst of *hell* with them that help him." [A continuation of the same figure representing Egypt's overthrow as a nation to join Babylon in *destruction*—buried.]

(27) Ezek. 32:27.—"And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to *hell* with their weapons of war: and they have laid their swords under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living." [The grave is the only "hell" where fallen ones are buried and lie with their weapons of war under their heads.]

(28) Hab. 2:5.—"Who enlargeth his desire as *hell* [the grave] and as death, and cannot be satisfied."

(29) Jonah 2:1, 2.—"Then Jonah prayed unto the Lord his God, out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of *hell* cried I, and Thou heardest my voice." [The belly of the fish was for a time his grave—see margin.]

(30, 31) Isa. 28:15-18.—"Because ye have said, We have made a covenant with death, and with *hell* [the grave] are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore, saith the Lord, ... Your covenant with death shall be disannulled, and your agreement with *hell* [the grave] shall not stand." [God thus declares that the prevalent idea, by which death and the grave are represented as friends, rather than enemies, shall cease; and men shall learn that death is the *wages of sin*, and that it is in Satan's power (Rom. 6:23; Heb. 2:14) and not an angel sent by God.]

Gen. 37:35. "I will go down into the *grave* unto my son."

Gen. 42:38.—"Then shall ye bring down my gray hairs with sorrow to the *grave*." [See also the same expression in 44:29, 31: The translators did not like to send God's servant, Jacob, to *hell* simply because his sons were evil.]

1 Sam. 2:6.—"The Lord killeth, and maketh alive: He bringeth down to the *grave*, and bringeth up."

1 Kings 2:6, 9.—"Let not his hoar head go down to the *grave*

with peace. ... His hoar head bring Thou down to the *grave* with blood."

Job 7:9.—"He that goeth down to the *grave*."

Job 14:13.—"Oh, that Thou wouldst hide me in the *grave*, that Thou wouldst keep me secret until Thy wrath be past, that Thou wouldst appoint me a set time, and remember [resurrect] me!"

Job 17:13.—"If I wait, the *grave* is mine house: I have made my bed in the darkness." [Job waits for resurrection—"in the morning."]

Job 17:16.—"They shall go down to the bars of the *pit* [grave], when our rest together is in the dust."

Job 21:13.—"They spend their days in mirth, and in a moment go down to the *grave*."

Job 24:19, 20.—"Drought and heat consume the snow waters: so doth the *grave* those which have sinned." [All have sinned, hence "Death passed upon all men," and all go down to the *grave*. But all have been redeemed by "the precious blood of Christ"; hence all shall be awakened and come forth again in God's due time—"in the morning." Rom. 5:12, 18, 19.]

Psa. 6:5.—"In death there is no remembrance of Thee; in the *grave* who shall give Thee thanks?"

Psa. 30:3.—"O Lord, Thou hast brought up my soul from the *grave*: Thou hast kept me alive, that I should not go down to the pit." [This passage expresses gratitude for recovery from danger of death.]

Psa. 31:17.—"Let the wicked be ashamed; let them be silent in the *grave*."

Psa. 49:14, 15, margin.—"Like sheep they are laid in the *grave*: death shall feed on them; and the upright [the saints—Dan. 7:27] shall have dominion over them in the morning [the Millennial Morning]; and their beauty shall consume, the *grave* being an habitation to every one of them. But God will redeem my soul from the power of the *grave*."

Psa. 88:3.—"My life draweth nigh unto the *grave*."

Psa. 89:48.—"Shall he deliver his soul from the hand of the *grave*?"

Psa. 141:7.—"Our bones are scattered at the *grave's* mouth."

Prov. 1:12.—"Let us swallow them up alive as the *grave*: and whole, as those that go down into the pit" [i.e., as of an earthquake, as in Num. 16:30-33].

Prov. 30:15, 16.—"Four things say not, it is enough: the *grave*," etc.

Eccl. 9:10.—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the *grave*, whither thou goest."

Song of Solomon 8:6.—"Jealousy is cruel as the *grave*."

Isa. 14:11.—"Thy pomp is brought down to the *grave*."

Isa. 38:10.—"I shall go to the gates of the *grave*: I am deprived of the residue of my years."

Isa. 38:18.—"The *grave* cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth."

Num. 16:30-33.—"If ... they go down quick into the *pit*, then shall ye understand. ... The ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They and all that appertained to them went down alive into the *pit*, and the earth closed upon them: and they perished from among the congregation."

Ezek. 31:15.—"In the day when he went down to the *grave*."

Hosea 13:14.—"I will ransom them from the power of the *grave*; I will redeem them from death. O death, I will be thy plagues; O *grave*, I will be thy destruction. Repentance shall be hid from Mine eyes." [The Lord did not ransom any from a place of fire and torment, for there is no such place; but He did ransom all mankind from the *grave*, from *death*, the penalty brought upon all by Adam's sin, as this verse declares.]

The above list includes every instance of the use of the English word "hell" and the Hebrew word *sheol* in the Old Testament. From this examination it must be evident to all readers that God's revelations for four thousand years contain not a single hint of a "hell," such as the word is now understood to signify.

In the New Testament, the Greek word *hades* corresponds exactly to the Hebrew word *sheol*. As proof see the quotations of the Apostles from the Old Testament, in which they render it *hades*. For instance, Acts 2:27, "Thou wilt not leave My soul in *hades*," is a quotation from Psa. 16:10, "Thou wilt not leave My soul in *sheol*." And in 1 Cor. 15:54, 55, "Death is swallowed up in victory. O death, where is thy sting? O *grave* [*hades*], where is thy victory?" is an allusion to Isa. 25:8: "He will swallow up death in victory," and to Hos. 13:14, "O death I will be thy plagues; O *sheol*, I will be thy destruction."

Matt. 11:23.—"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to *hell*," Luke 10:15: "Shalt be thrust down to *hell*." [In privileges of knowledge and opportunity the city was highly favored or, figuratively, "exalted unto heaven"; but because of misuse of God's favors, it would be debased, or, figuratively, cast down to *hades*, overthrown, destroyed. It is now so thoroughly *buried* in oblivion, that even the site where it stood is a matter of dispute. Capernaum is certainly *destroyed*, thrust down to *hades*.]

Luke 16:23.—"In *hell* he lifted up his eyes, being in torments."

[A parabolic figure explained further along, under a separate heading.]

Rev. 6:8.—"And behold a pale horse: and his name that sat on him was Death, and *Hell* followed with him." [Symbol of destruction or the *grave*.]

Matt. 16:18.—"Upon this rock I will build My Church; and the gates of *hell* shall not prevail against it." [Although bitter and relentless persecution, even unto death, should afflict the Church during the Gospel Age, it should never prevail to her utter extermination; and eventually, by her resurrection, accomplished by her Lord, the Church will prevail over *hades*—the *tomb*.]

"And when the day of Pentecost was fully come, ... Peter ... lifted up his voice and said, ... Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, ... being delivered by the determinate counsel and foreknowledge of God ['He was delivered for our offenses'], ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains [or bands] of death, because it was not possible that He should be holden of it [for the Word of Jehovah had previously declared His resurrection]; for David speaketh concerning Him [personating or speaking for Him], 'I [Christ] foresaw the Lord [Jehovah] always before My face; for He is on My right hand, that I should not be moved. Therefore did My heart rejoice, and My tongue was glad; moreover also My flesh shall rest in hope, because Thou wilt not leave My soul in *hell* [*hades*, the tomb, the state of death], neither wilt Thou suffer Thine Holy One to see corruption. Thou [Jehovah] hast made known to Me [Christ] the ways of life.'" (Acts 2:1, 14, 22-31.) Here our Lord, as personified by the prophet David, expresses His faith in Jehovah's promise of a resurrection and in the full and glorious accomplishment of Jehovah's Plan through Him, and rejoices in the prospect.

St. Peter then proceeds, saying—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day [so that this prophecy could not have referred to himself personally; for David's soul was left in "hell"—*hades*], the tomb, the state of death—and his flesh did see corruption]: Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, He would raise up Christ to sit on his throne; he, seeing this before [prophetically], spake of the resurrection of Christ [out of "hell"—*hades*, the tomb—to which He must go for our offenses], that His soul was *not left in hell* [*hades*—the death state], neither His flesh did see corruption." Thus St. Peter presents

a strong, logical argument based on the words of the prophet David—showing first, that Christ, who was delivered by God for our offenses, went to "hell," the grave, the condition of death, destruction (Psa. 16:10); and, second, that according to promise He had been delivered from *hell*, the grave, death, destruction, by a *resurrection*—a raising up to life; being created again, the same identical being, yet more glorious and exalted even to "the express image of the Father's person." (Heb. 1:3.) And now "this same Jesus" (Acts 2:36), in His subsequent revelation to the Church, declares—

Rev. 1:18.—"I am He that liveth and was dead, and, behold, I am alive forevermore, Amen; and have the keys of *hell* [*hades*, the grave] and of death."

Amen! Amen! our hearts respond; for in His resurrection we see the glorious outcome of the whole Plan of Jehovah to be accomplished through the power of the Resurrected One who now holds the keys of the tomb and of death and in due time will release all the prisoners who are, therefore, called the "prisoners of hope." (Zech. 9:12; Luke 4:18.) No craft or cunning can by any possible device wrest these Scriptures *entire* and pervert them to the support of that monstrous and blasphemous Papal tradition of eternal torment. Had that been our penalty, Christ, to be our vicarious sacrifice, must still, and to all eternity, endure such torment, which no one will claim. But death was our penalty, and "Christ died for our sins," and "also for the sins of the whole world."—1 Cor. 15:3; 1 John 2:2.

Rev. 20:13, 14.—"And the sea gave up the dead which were in it; and death and *hell* [the grave] delivered up the dead which were in them: and they were judged, every man, according to their works. And death and *hell* [the grave] were cast into the lake of fire: this is the Second Death." ["The lake of fire" is the *symbol* of final and everlasting destruction. Death and *hell* [the grave] both go into it. There shall be no more death; "the last enemy that shall be destroyed is death."—1 Cor. 15:26; Rev. 21:4.]

Having examined the word *sheol*, the only word in the Old Testament rendered "hell," and the word *hades*, most frequently in the New Testament rendered "hell," we now notice every remaining instance in Scripture of the English word "hell." In the New Testament two other words are rendered "hell"—*gehenna* and *tartaroo*, which we will consider in the order named.

This word occurs in the following passages—in all twelve times:—Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43-47; Luke 12:5; Jas. 3:6. It is the Grecian mode of spelling the Hebrew words which are translated "Valley of Hinnom." This valley lay just outside the city of Jerusalem and served the purpose of sewer and garbage burner to that

city. The offal, garbage, etc., were emptied there, and fires were kept continually burning to *consume* utterly all things deposited therein, brimstone being added to assist combustion and insure complete destruction. But no living thing was ever permitted to be cast into *Gehenna*. The Jews were not allowed to *torture* any creature.

When we consider that in the people of Israel God was giving us object lessons illustrating His dealings and plans, present and future, we should expect that this Valley of Hinnom, or *Gehenna*, would also play its part in illustrating things future. We know that Israel's priesthood and temple illustrated the Royal Priesthood, the Christian Church as it will be, the true temple of God; and we know that their chief city was a figure of the New Jerusalem, the seat of Kingdom power and center of authority—the city (Government) of the Great King, Immanuel. We remember, too, that Christ's Government is represented in the book of Revelation (Rev. 21:10-27) under the figure of a city—the New Jerusalem. There, after describing the class permitted to enter the privileges and blessings of that Kingdom—the honorable and glorious, and all who have right to the trees of life—we find it also declared that there shall *not enter into it* anything that defileth, or that worketh abomination, or maketh a lie; but only such as the Lamb shall write as worthy of life. This city, which thus will represent the entire saved world in the end of the Millennium, was typified in the earthly city, Jerusalem; and the defiling, the abominable, etc., the class unworthy of life everlasting, who do not enter in, were represented by the refuse and the filthy, lifeless carcasses cast into *Gehenna* outside the city, whose utter destruction was thus symbolized—the Second Death. Accordingly, we find it stated that those not found worthy of life are to be cast into the "lake of fire" (Rev. 20:15)—fire here, as everywhere, being used as a symbol of *destruction*, and the symbol, lake of fire, being drawn from this same *Gehenna*, or Valley of Hinnom.

Therefore, while *Gehenna* served a useful purpose to the city of Jerusalem as a place for garbage burning, it, like the city itself, was typical, and illustrated the future dealings of God in refusing and committing to destruction all the impure elements, thus preventing them from defiling the Holy City, the New Jerusalem, after the trial of the Millennial Age of judgment shall have fully proved them and separated with unerring accuracy the "sheep" from the "goats."

So, then, *Gehenna* was the type or illustration of the Second Death—final and complete destruction, from which there can be no recovery; for after that, "there remaineth no more sacrifice for sins," but only "fiery indignation which shall *devour* the adversaries."—Heb. 10:26.

Let us remember that Israel, for the purpose of being used as types of God's future dealing with the race, was typically treated as though the Ransom had been given before they left Egypt, though only a typical lamb had been slain. When Jerusalem was built, and the Temple—representative of the true Temple, the Church and the true Kingdom as it will be established by Christ in the Millennium—that people typified the world in the Millennial Age. Their priests represented the glorified Royal Priesthood, and their Law and its demands of perfect obedience represented the Law and Conditions under the New Covenant, to be brought into operation for the blessing of all the obedient and the condemnation of all who, when granted fullest opportunity, will not heartily submit to the righteous ruling and laws of the Great King.

Seeing then, that Israel's polity, condition, etc., pre-figured those of the world in the coming age, how appropriate that we should find the valley or abyss, *Gehenna*, a figure of the Second Death, the utter destruction in the coming age of all that is unworthy of preservation; and how aptly, too, is the symbol, "lake of lire burning with brimstone" (Rev. 19:20), drawn from this same *Gehenna*, or Valley of Hinnom, burning continually with brimstone. The expression, "burning with brimstone," adds force to the symbol, "fire," to express the utter and irrevocable destructiveness of the Second Death; for burning brimstone is the most deadly agent known. How reasonable, too, to expect that Israel would have courts and judges resembling or prefiguring the judgments of the next Age; and that the sentence of those (figurative) courts of that (figurative) people under those (figurative) laws to that (figurative) abyss, outside that (figurative) city, would largely correspond to the (real) sentences of the (real) court and judges in the next Age. If these points are kept in mind, they will greatly assist us in understanding the words of our Lord in reference to *Gehenna*; for though the literal valley just at hand was named and referred to, yet His words carry with them lessons concerning the future Age and the antitypical *Gehenna*—the Second Death.

"Ye have heard that it was said by them of old time, 'Thou shalt not kill; and whosoever shall kill shall be amenable to the judges'; but I say unto you, that whosoever is angry with his brother without a cause *shall* [future—under the regulations of the real Kingdom] be amenable to the judges; and whosoever shall say to his brother, 'Raca [villain]' shall be in danger of the high council; but whosoever shall say, 'Thou fool,' shall be in danger of *hell* [*Gehenna*] *fire*."—Matt. 5:21, 22.

To understand these references to council and judges and *Gehenna*, all should know something of Jewish regulations. The "Court of Judges" consisted of seven men (or twenty-three—

the number is in dispute), who had power to judge some classes of crimes. The High Council, or Sanhedrin, consisted of seventy-one men of recognized learning and ability. This constituted the highest court of the Jews, and its supervision was over the gravest offenses. The most serious sentence was *death*; but certain very obnoxious criminals were subjected to an indignity after death, being refused burial and cast with the carcasses of dogs, the city refuse, etc., into *Gehenna*, there to be consumed. The object of this burning in *Gehenna* was to make the crime and the criminal detestable in the eyes of the people, and signified that the culprit was a hopeless case. It must be remembered that Israel hoped for a resurrection from the tomb, and hence they were particular in caring for the corpses of their dead. Not realizing fully God's power, they apparently thought He needed their assistance to that extent. (Exod. 13:19; Heb. 11:22; Acts 7:15, 16.) Hence the destruction of the body in *Gehenna* after death (figuratively) implied the loss of hope of future life by a resurrection. Thus to such *Gehenna* represented the Second Death in the same figurative way that they as a people illustrated a future order of things under the New Covenant.

Notice that our Lord, in the above words, pointed out to them that their construction of the Law, severe though it was, was far below the real import of that Law, as it shall be interpreted under the real Kingdom and Judges, which theirs only typified. He shows that the command of their Law, "Thou shalt not kill," reached much farther than they supposed; that *malicious anger* and vituperation "shall be" considered a violation of God's Law, under the New Covenant; and that such as, under the favorable conditions of that new Age, will not reform so thoroughly as to fully observe God's Law will be counted worthy of that which the *Gehenna* near them typified—the Second Death. However, the strict severity of that Law will be enforced only in proportion as the discipline, advantages and assistance of that Age, enabling each to comply with its laws, shall be disregarded.

The same thought is continued in Matt. 5:22-30: "Ye have heard," etc., "but I say unto you ... it is better for thee to lose one of thy members, than that thy whole body should be cast into *Gehenna*."

Here again the operation of God's Law under the New Covenant is contrasted with its operation under the Old or Jewish Covenant, and the lesson of self-control is urged by the statement that it is far more profitable that men should refuse to gratify depraved desires (though they be dear to them as a right eye, and apparently indispensable as a right hand) than that they should gratify these, and lose, in the Second Death, the future life provided through the atonement for all who will return to perfection, holiness and God.

These expressions of our Lord not only serve to show the *perfection* (Rom. 7:12) of God's Law, and how fully it will be defined and enforced in the Millennium, but they served as a lesson to the Jews also, who previously saw through Moses' commands only the crude exterior of the Law of God. Since they found it difficult in their fallen state to keep inviolate even the surface significance of the Law, they must now see the impossibility of their keeping the finer meaning of the Law revealed by Christ. Had they understood and received His teaching fully, they would have cried out, Alas! if God judges us thus, by the very thoughts and intents of the heart, we are all unclean, all undone, and can hope for naught but condemnation to *Gehenna* (to *utter destruction*, as brute beasts). They would have cried, "Show us a greater priesthood than that of Aaron, a High Priest and Teacher able fully to appreciate the Law, and able fully to appreciate and sympathize with our fallen state and inherited weaknesses, and let Him offer for us 'better sacrifices,' and apply to us the needed greater forgiveness of sin, and let Him as a Great Physician heal us and restore us, so that we *can* obey the perfect Law of God from our hearts." Then they would have found Christ.

But this lesson they did not learn, for the ears of their understanding were "dull of hearing"; hence they knew not that God had already prepared the very Priest and Sacrifice and Teacher and Physician they needed, who in due time redeemed those under the typical Law, as well as all not under it, and who also "in due time," shortly, will begin His restoring work—restoring sight to the blind eyes of their understanding, and hearing to their deaf ears. Then the "vail shall be taken away"—the vail of ignorance, pride and human wisdom which Satan now uses to blind the world to God's Law and Plan of Salvation.

And not only did our Lord's teaching here show the Law of the New Covenant, and teach the Jew a lesson, but it is of benefit to the Gospel Church also. In proportion as we learn the exactness of God's Law, and what would constitute perfection under its requirements, we see that our Redeemer was perfect, and that we, totally unable to commend ourselves to God as keepers of that Law, can find acceptance with the Father only in the merit of our Redeemer, while none can be of that "Body," covered by the robe of His righteousness, except the consecrated who endeavor to do only those things well pleasing to God, which includes the avoidance of sin to the extent of ability. Yet their acceptability with God rests not in their perfection, but upon the perfection of Christ, so long as they abide in Him. These, nevertheless, are benefited by a clear insight into the perfect Law of God, even though they are not dependent on the perfect keeping of it. They delight to do God's will to the

extent of their ability, and the better they know His perfect Law, the better they are able to rule themselves and to conform to it. So to us also the Lord's words have a lesson of value.

The point, however, to be specially noticed here is that *Gehenna*, which the Jews knew, and of which our Lord spoke to them, was not a lake of fire to be kept burning to all eternity, into which all would be cast who get "angry with a brother" and call him a "fool." No; the Jews gathered no such extreme idea from the Lord's words. The eternal torment theory was unknown to them. It had no place in their theology, as will be shown. It is a comparatively modern invention, coming down, as we have shown, from Papacy—the great apostasy. The point is that *Gehenna* symbolizes the Second Death—utter, complete and everlasting destruction. This is clearly shown by its being contrasted with *life* as its opposite. "It is better for thee to enter into *life* halt, or maimed, than otherwise to be cast into *Gehenna*." It is better that you should deny yourselves sinful gratifications than that you should lose all future life, and perish in the Second Death.

"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* [*Gehenna*]." (Matt. 10:28.) See also another account of the same discourse by Luke—12:4, 5.

Here our Lord pointed out to His followers the great cause they had for courage and bravery under the most trying circumstances. They were to expect persecution, and to have all manner of evil spoken against them falsely, for His sake, and for the sake of the "Good Tidings" of which He made them the ministers and heralds; yea, the time would come, that whosoever would kill them would think that he did God a service. Their consolation or reward for this was to be received, not in the present life, but in the life to come. They were assured, and they believed, that He had come to give His life a Ransom for many, and that all in their graves must in consequence, in due time, hear the Deliverer's voice and come forth, either to reward (if their trial had been passed in this life successfully), or future trial or judgment, as must be the case with the great majority who do not, in this present life, come to the necessary knowledge and opportunity essential to a complete trial.

Under present conditions men are able to kill our bodies, but nothing that they can do will affect our future being (soul), which God has promised shall be revived or restored by His power in the Resurrection Day—the Millennial Age. Our revived souls will have new bodies (spiritual or natural—"to each 'seed' his own [kind of] body"), and these none will have liberty to kill. God alone has power to destroy *utterly*—soul and body. He alone, therefore, should be feared, and the opposition of men

even to the death is not to be feared, if thereby we gain Divine approval. Our Lord's bidding then is, Fear not them which can terminate the present (dying) life in these poor, dying bodies. Care little for it, its food, its clothing, its pleasures, in comparison with that future existence or being which God has provided for you, and which, if secured, may be your portion forever. Fear not the threats, or looks, or acts of men, whose power can extend no farther than the present existence; who can harm and kill these bodies, but can do no more. Rather have respect and deference to God, with whom are the issues of *life everlasting*—fear Him who is able to *destroy* in *Gehenna*, the Second Death, both the present dying existence and all future hope.

Here it is conclusively shown that *Gehenna* as a figure represented the Second Death—the utter destruction which must ensue in the case of all who, after having fully received the opportunities of a future being or existence through our Lord's sacrifice, prove themselves unworthy of God's gift, and refuse to accept it, by refusing obedience to His just requirements. For it does not say that God will preserve soul or body in *Gehenna*, but that in it He can and will "destroy" both. Thus we are taught that any who are condemned to the Second Death are hopelessly and forever blotted out of existence.—Matt. 18:8, 9; Mark 9:43-48.

[Since these two passages refer to the same discourse, we quote from St. Mark—remarking that verses 44 and 46, and part of 45, are not found in the oldest Greek MSS., though verse 48, which reads the same, is in all Manuscripts. We quote the text as found in these ancient and reliable MSS.] "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into *Gehenna*, into the fire that never shall be quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into *Gehenna*. And if thine eye offend thee, pluck it out: it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into *Gehenna*, where the worm dies not and the fire is not quenched."

After reading the above, all must agree with the Prophet that our Lord opened His mouth in figures and obscure sayings. (Psa. 78:2; Matt. 13:35.) No one for a moment supposes that our Lord advised the people to mutilate their bodies by cutting off their limbs, or gouging out their eyes. Nor does He mean us to understand that the injuries and disfigurements of the present life will continue beyond the grave, when we shall "enter into life." The Jews, whom the Lord addressed, having no conception of a place of everlasting torment, and who knew the word *Gehenna* to refer to the valley outside their city, which was not a place of torment, nor a place where any living thing

was cast, but a place for the utter destruction of whatever might be cast into it, recognizing the Lord's expression regarding limbs and eyes to be figurative, knew that *Gehenna* also was used in the same figurative sense to symbolize utter destruction.

The Lord meant simply this: The future life, which God has provided for redeemed man, is of inestimable value, and it will richly pay you to make any sacrifice to receive and enjoy that life. Should it even cost an eye, a hand or a foot, so that to all eternity you would be obliged to endure the loss of these, yet life would be cheap at even such a cost. That would be better far than to retain your members and lose all in *Gehenna*. Doubtless, too, the hearers drew the lesson as applicable to all the affairs of life, and understood the Master to mean that it would richly repay them to deny themselves many comforts, pleasures and tastes, dear to them as a right hand, precious as an eye, and serviceable as a foot, rather than by gratification to forfeit the life to come and be destroyed in *Gehenna*—the Second Death.

But what about the undying worms and the unquenchable fire?

We answer, in the literal *Gehenna*, which is the basis of our Lord's illustration, the bodies of animals, etc., frequently fell upon ledges of rocks and not into the fire kept burning below. Thus exposed, these would breed worms and be destroyed by them, as completely and as surely as those which burned. No one was allowed to disturb the contents of this valley; hence the worm and the fire together completed the work of *destruction*—the fire was not quenched and the worms died not. This would not imply a never-ending fire, nor everlasting worms. The thought is that the worms did not die off and leave the carcasses there, but continued and completed the work of destruction. So with the fire: it was not quenched, it burned on until all was consumed. Just so if a house were ablaze and the fire could not be controlled or quenched, but burned until the building was destroyed, we might properly call such an "unquenchable fire."

Our Lord wished to impress the thought of the completeness and finality of the Second Death, symbolized in *Gehenna*. All who go into the Second Death will be thoroughly and completely and forever destroyed; no ransom will ever again be given for any (Rom. 6:9); for none worthy of life will be cast into the Second Death, or lake of fire, but only those who *love* unrighteousness after coming to the knowledge of the truth.

Not only in the above instances is the Second Death pointedly illustrated by *Gehenna*, but it is evident that the same Teacher used the same figure to represent the same thing in the symbols of Revelation, though there it is not called *Gehenna*, but a "lake of fire."

The same valley was once before used as a basis of a discourse by the Prophet Isaiah. (Isa. 66:24.) Though he gives

it no name, he describes it; and all should notice that he speaks, not as some with false ideas might expect, of billions alive in flames and torture, but of the *carcasses* of those who transgressed against the Lord, who are thus represented as utterly destroyed in the Second Death.

The two preceding verses show the time when this prophecy will be fulfilled, and it is in perfect harmony with the symbols of Revelation: it appertains to the New Dispensation, the Millennium, the "new heavens and new earth" condition of things. Then all the righteous will see the justice as well as the wisdom of the utter destruction of the incorrigible, wilful enemies of righteousness: "They shall be an abhorring unto all flesh."

The class addressed in Matt. 23:15, 33 was not the heathen who had no knowledge of the truth, nor the lowest and most ignorant of the Jewish nation, but the Scribes and Pharisees, outwardly the most religious, and the leaders and teachers of the people. To these our Lord said, "How can ye escape the judgment of *Gehenna*?" These men were hypocritical; they were not true to their convictions. Abundant testimony of the truth had been borne to them, but they refused to accept it, and endeavored to counteract its influence and to discourage the people from accepting it. And in thus resisting the Holy Spirit of light and truth, they were hardening their hearts against the very agency which God designed for their blessing. Hence they were wickedly resisting His grace, and such a course, if pursued, must eventually end in condemnation to the Second Death, *Gehenna*. Every step in the direction of wilful blindness and opposition to the truth makes return more difficult, and makes the wrong-doer more and more of the character which God abhors, and which the Second Death is intended to utterly destroy. The Scribes and Pharisees were progressing rapidly in that course: hence the warning inquiry of our Lord, "How can ye escape?" etc. The sense is this: Although you boast of your piety, you will surely be destroyed in *Gehenna*, unless you change your course.

"So [important] is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and [or when] it is set on fire of *Gehenna*. (Jas. 3:6.) Here, in strong, symbolic language, the Apostle points out the great and bad influence of an evil tongue—a tongue set on fire (figuratively) by *Gehenna* (figuratively). For a tongue to be set on fire of *Gehenna* signifies that it is set going in evil by a perverse disposition, self-willed, selfish, hateful, malicious, the sort of disposition which, in spite of knowledge and opportunity, unless controlled and reformed, will be counted worthy to be *destroyed*—the class for whom the "Second Death," the real "lake of fire," the real *Gehenna*, is intended. One in that attitude may

by his tongue kindle a great fire, a destructive disturbance, which, wherever it has contact, will work evil in the entire course of nature. A few malicious words often arouse all the evil passions of the speaker, engender the same in others and react upon the first. And continuance in such an evil course finally corrupts the entire man, and brings him under the sentence of death.

The Greek word *tartaroo* occurs but once in the Scriptures, and is translated *hell*. It is found in 2 Pet. 2:4, which reads:

"God spared not the angels who sinned, but *cast [them] down to hell [tartaroo]*, and delivered them into chains of darkness, to be reserved unto judgment."

Having examined all other words rendered "hell," in the Bible, and all the texts in which they occur, we conclude the examination with this text, which is the only one in which the word *tartaroo* occurs. In the above quotation, all the words shown in *Italic* type are translated from the one Greek word *tartaroo*. Evidently the translators were at a loss to know how to translate the word, but concluded they knew where the evil angels ought to be, and so they made bold to put them into "hell," though it took six words to twist the idea into the shape they had pre-determined it must take.

The word *tartaroo*, used by St. Peter, very closely resembles *tartarus*, a word used in Grecian mythology as the name for *a dark abyss or prison*. But *tartaroo* seems to refer more to an act than to a place. The fall of the angels who sinned was from honor and dignity, into dishonor and condemnation, and the thought seems to be—"God spared not the angels who sinned, but *degraded them*, and delivered them into chains of darkness."

This certainly agrees with the facts known to us through other Scriptures: for these fallen spirits frequented the earth in the days of our Lord and the Apostles. Hence they were not down in some place, but "down" in the sense of being degraded from former honor and liberty, and restrained under darkness, as by a chain. Whenever these fallen spirits, in spiritualistic seances, manifested their powers through mediums, pretending to be certain dead human beings, they always had to do their work in the dark, because darkness is the chain by which they were bound until the great Millennial Day of Judgment. Whether this implies that in the immediate future they will be able to materialize more freely in daylight is hard to say. If so, it would greatly increase Satan's power to blind and deceive for a short season—until the Sun of Righteousness has fully risen and Satan is fully bound.

Thus we close our investigation of the Bible use of the word "hell." Thank God, we find no such place of everlasting torture as the creeds and hymn-books, and many pulpits erroneously teach. Yet we have found a "hell," *sheol, hades*, to which all

our race were condemned on account of Adam's sin, and from which all are redeemed by our Lord's death; and that "hell" is the tomb—the death condition. And we find another "hell" (*Gehenna*—the Second *Death*—utter destruction) brought to our attention as the final penalty upon all who, after being redeemed and brought to the full knowledge of the truth and to *full* ability to obey it, shall yet choose death by choosing a course of opposition to God and righteousness. And our hearts say, Amen! True and righteous are thy ways, thou King of nations! Who shall not venerate Thee, O Lord, and glorify Thy name? For Thou art entirely holy. And all nations shall come and worship before Thee, because Thy righteous dealings are made manifest.—Rev. 15:3, 4.

The great difficulty with many in reading the Scripture (Luke 16:19-31), is that, though they regard it as a parable, they reason on it and draw conclusions from it as though it were a literal statement. To regard it as a literal statement involves several absurdities; for instance, that the rich man went to "hell" because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus was blessed, not because he was a sincere child of God, full of faith and trust, not because he was good, but simply because he was poor and sick. If this be interpreted literally, the only logical lesson to be drawn from it is, that unless we are poor beggars full of sores we will never enter into future bliss; and that if now we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment. Again, the coveted place of favor is "Abraham's bosom"; and if the whole statement be literal, the bosom must also be literal, and it surely would not hold very many of earth's millions of sick and poor.

But why consider absurdities? As a parable, it is easy of interpretation. In a parable the thing said is never the thing meant. We know this from our Lord's own explanations of His parables. When He said "wheat," He meant "children of the kingdom"; when He said "tares," He meant "the children of the devil"; when He said "reapers," His servants were to be understood, etc. (Matt. 13.) The same classes were represented by different symbols in different parables. Thus the "wheat" of one parable corresponds to the "faithful servants," and the "wise virgins" of others. So, in this parable, the "rich man" represents a *class*, and "Lazarus" represents another *class*.

In attempting to expound a parable such as this, an explanation of which the Lord does not furnish us, modesty in expressing our opinion regarding it is certainly appropriate. We therefore offer the following explanation without any attempt to force our views upon the reader, except so far as his own

truth-enlightened judgment may commend them as in accord with God's Word and Plan. To our understanding, Abraham represented God, and the "rich man" represented the Jewish nation. At the time of the utterance of the parable, and for a long time previous, the Jews had "fared sumptuously every day"—being the especial recipients of God's favors. At St. Paul says: "What advantage, then, hath the Jew? Much every way: chiefly, because to them were committed the oracles of God [Law and Prophecy]." The promises to Abraham and David and their organization as a typical Kingdom of God invested that people with royalty, as represented by the rich man's "purple." The typical sacrifices of the Law constituted them, in a typical sense, a holy (righteous) nation, represented by the rich man's "fine linen"—symbolic of righteousness.—Rev. 19:8.

Lazarus represented the outcasts from Divine favor under the Law, who, sin-sick, hungered and thirsted after righteousness. "Publicans and sinners" of Israel, seeking a better life, and truth-hungry Gentiles who were "feeling after God" constituted the Lazarus class. These, at the time of the utterance of this parable, were entirely destitute of those special Divine blessings which Israel enjoyed. They lay at the gate of the rich man. No rich promises of royalty were theirs; not even typically were they cleansed; but, in moral sickness, pollution and sin, they were companions of "dogs." Dogs were regarded as detestable creatures in those days, and the typically clean Jew called the outsiders "heathen" and "dogs," and would never eat, nor marry, nor have any dealings with them.—John 4:9.

As to how these ate of the "crumbs" of Divine favor which fell from Israel's table of bounties, the Lord's words to the Syro-Phoenician woman give us a key. He said to this Gentile woman—"It is not meet [proper] to take the children's [Israelites'] bread and to cast it to dogs [Gentiles]"; and she answered, "Truth, Lord, but the dogs eat of the crumbs that fall from their master's table." (Matt. 15:26, 27.) Jesus healed her daughter, thus giving the desired crumb of favor.

But there came a great dispensational change in Israel's history when as a nation they rejected and crucified the Son of God. Then their typical righteousness ceased—then the promise of royalty ceased to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof—the Gospel Church, "a holy nation, a peculiar people." (Titus 2:14; 1 Pet. 2:7, 9; Matt. 21:43.) Thus the "rich man" *died* to all these special advantages, and soon he (the Jewish nation) found himself in a cast-off condition—in tribulation and affliction. In such condition that nation has suffered ever since.

Lazarus also died; the condition of the humble Gentiles and the God-seeking "outcasts" of Israel underwent a great change,

they being carried by the angels (messengers—apostles, etc.) to Abraham's bosom. Abraham is represented as the father of the faithful, and receives all the children of faith, who are thus recognized as the heirs of all the promises made to Abraham; for the children of the flesh are not the children of God, "but the children of the promise are counted for the *seed*" (children of Abraham); "which seed is Christ";—and "if ye be Christ's, then are ye [believers] Abraham's seed [children], and heirs according to the [Abrahamic] promise."—Gal. 3:29.

Yes, the termination of the condition of things then existing was well illustrated by the figure, death—the dissolution of the Jewish polity and the withdrawal of the favors which Israel had so long enjoyed. There they were cast off and have since been shown "no favor," while the poor Gentiles, who before had been "aliens from the commonwealth [the polity] of Israel and strangers from the covenant of promise [up to this time given to Israel only] having no hope and without God in the world" were then "made nigh by the blood of Christ" and reconciled to God.—Eph. 2:12, 13.

To the symbolisms of death and burial used to illustrate the dissolution of Israel and their burial or hiding among the other nations, our Lord added a further figure—"In hell [*hades*, the grave] he lifted up his eyes, being in torments, and seeth Abraham afar off," etc. The dead cannot lift up their eyes, nor see either near or far, nor converse; for it is distinctly stated, "There is no work nor device, nor *knowledge*, nor wisdom, in the grave"; and the dead are described as those who "go down into *silence*." (Eccl. 9:10; Psa. 115:17.) But the Lord wished to show that great sufferings or "torments" would be added to the Jews as a nation *after* their national dissolution and burial amongst the other peoples dead in trespasses and sins; and that they would plead in vain for release and comfort at the hand of the formerly despised Lazarus class.

And history has borne out this parabolic prophecy. For eighteen hundred years the Jews have not only been in distress of mind over their casting out from the favor of God and the loss of their temple and other necessities to the offering of their sacrifices, but they have been relentlessly persecuted by all classes, including professed Christians. It was from the latter that the Jews have expected mercy, as expressed in the parable—"Send Lazarus, that he may dip the tip of his finger in water and cool my tongue"; but the great gulf fixed between them hinders that. Nevertheless, God still recognizes the relationship established in His Covenant with them, and addresses them as children of the Covenant. (Verse 25.) These "torments" have been the penalties attached to the violation of their Covenant,

and were as certain to be visited upon them as the blessings promised for obedience. See Lev. 26.

The "great gulf fixed" represents the wide difference between the Gospel Church and the Jew—the former enjoying free grace, joy, comfort and peace, as true sons of God, and the latter holding to the Law, which condemns and torments. Prejudice, pride and error, from the Jewish side, form the bulwarks of this gulf which hinder the Jew from coming into the condition of true sons of God by accepting Christ and the Gospel of His grace. The bulwark of this gulf which hinders true sons of God from going to the Jew—under the bondage of the Law—is their knowledge that by the deeds of the Law none can be justified before God, and that if any man keep the Law (put himself under it to try to commend himself to God by reason of obedience to it), Christ shall profit him nothing. (Gal. 5:2-4.) So, then, we who are of the Lazarus class should not attempt to mix the Law and the Gospel, knowing that they cannot be mixed, and that we can do no good to those who still cling to the Law and reject the sacrifice for sins given by our Lord. And they, not seeing the change of dispensation which took place, argue that to deny the Law as the power to save would be to deny all the past history of their race, and to deny all of God's special dealings with the "fathers" (promises and dealings which through pride and selfishness they failed rightly to apprehend and use); hence they cannot come over to the bosom of Abraham, into the true rest and peace—the portion of all true children of faith.—John 8:39; Rom. 4:16; Gal. 3:29.

True, a few Jews probably came into the Christian faith all the way down the Gospel Age, but so few as to be ignored in a parable which represented the Jewish people as a whole. As at the first, Dives represented the orthodox Jews, and not the "outcasts of Israel," so down to the close of the parable he continues to represent a similar class, and hence does not represent such Jews as have renounced the Law Covenant and accepted Christ or such as have become infidels.

The plea of the "rich man" for the sending of "Lazarus" to his five brethren we interpret as follows: The people of Judea, at the time of our Lord's utterance of this parable, were repeatedly referred to as "Israel," "the lost sheep of the house of Israel," "cities of Israel," etc., because all the tribes were represented there; but actually the majority of the people were of the two tribes, Judah and Benjamin, but few of the ten tribes having returned from Babylon under Cyrus' general permission. If the nation of the Jews (chiefly *two* tribes) were represented in the *one* "rich man," it would be a harmony of numbers to understand the "five brethren" to represent the ten tribes chiefly scattered abroad. The request relative to them was doubtless

introduced to show that all *special* favor of God ceased to all Israel (the ten tribes, as well as the two more directly addressed). It seems to us evident that Israel only was meant, for no other nation than Israel had "Moses and the prophets" as instructors. (Verse 29.) The majority of the ten tribes had so far disregarded Moses and the prophets that they did not return to the land of promise, but preferred to dwell among idolators; and hence it would be useless to attempt further communication with them, even by one from the dead—the figuratively dead, but now figuratively risen Lazarus class.—Eph. 2:5.

Though the parable mentions no bridging of this "great gulf," other portions of Scripture indicate that it was to be "fixed" only throughout the gospel Age, and that at its close the "rich man," having received the measurement of punishment for his sins, will walk out of his fiery troubles over the bridge of God's promises yet unfulfilled to that nation.

Though for centuries the Jews have been bitterly persecuted by pagans, Mohammedans and professed Christians, they are now gradually rising to political freedom and influence; and although much of "Jacob's trouble" is just at hand, yet as a people they will be very prominent among the nations in the beginning of the Millennium. The "vail" (2 Cor. 3:13-16) of prejudice still exists, but is being gradually taken away as the light of the Millennial Morning dawns; nor should we be surprised to hear of great awakenings among the Jews, and many coming to acknowledge Christ. They will thus leave their *hadean* state (national death) and torment, and come, the first of the nations, to be blessed by the Seed of Abraham, which is Christ, Head and Body. Their bulwark of race prejudice and pride is falling in some places, and the humble, the poor in spirit, are beginning already to look upon him whom they have pierced, and to inquire, Is not this the Christ? And as they look the Lord pours upon them the spirit of favor and supplication. (Zech. 12:10.) Therefore, "Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished."—Isa. 40:1, 2, margin.

In a word, this parable seems to teach precisely what St. Paul explained in Rom. 11:19-32. Because of unbelief the natural branches were broken off, and the wild branches grafted into the Abrahamic root-promise. The parable leaves the Jews in their trouble, and does not refer to their final restoration to favor—doubtless because it was not pertinent to the feature of the subject treated; but St. Paul assures us that when the fulness of the Gentiles—the full number from among the Gentiles necessary to make up the Bride of Christ—is come in, "they [natural Israel] shall obtain mercy through your [the Church's] mercy." He assures us that this is God's Covenant with fleshly Israel

(who lost the higher, spiritual promises, but are still the possessors of certain earthly promises), to become the chief nation of earth, etc. In proof of this statement, he quotes from the prophets, saying: "The Deliverer shall come out of Zion [the glorified Church], and shall turn away ungodliness from Jacob [the fleshly seed]." "As concerning the Gospel [High Calling], they are enemies [cast off] for your sakes; but as touching the election, they are beloved for the fathers' sakes." "For God hath concluded them all in unbelief, that He might have mercy upon all. O the depth of the riches, both of the wisdom and knowledge of God!"—Rom. 11:26-33.

While the Scriptures, as we have shown, do not teach the blasphemous doctrine of everlasting *torment*, they do most emphatically teach the everlasting *punishment* of the wicked, the class represented in the parable as "goats." (Matt. 25:31-46.) Let us examine the parable, and then the sentence pronounced.

It has been truly said that "order is Heaven's first law"; yet few, we think, have realized how emphatically this is true. In glancing back over the Plan of the Ages there is nothing which gives such conclusive evidence of a Divine Director as the order observed in all its parts.

God has had definite and stated times and seasons for every part of His work; and in the end of each of these seasons there has been a finishing up of its work and a clearing off of the rubbish, preparatory to the beginning of the new work of the Dispensation to follow. Thus in the end of the Jewish Age order was observed—a harvesting and complete separation of the "wheat" class from the "chaff," and an entire rejection of the latter class from God's favor. With the few judged worthy in the end of that Age, a new Age—the Gospel Age—began. And now we find ourselves amidst the closing scenes of the "Harvest" of this Age: the "wheat" and the "tares," which have grown together during this Age, are being separated. With the former class, of which our Lord Jesus is the Head, a new Age is about to be inaugurated, and these "wheat" are to reign as kings and priests in that new Dispensation, while the "tare" element is judged as utterly unworthy of that favor.

While observing this order with reference to the Jewish age and the one just closing, our Lord informs us through the parable under consideration that the same order will be observed with reference to the age to follow this Gospel Age.

The harvest of the Jewish Age was likened to the separation of wheat from chaff; the harvest of this Age to the separation of wheat from tares; the harvest of the Millennial Age to the separation of sheep from goats.

That the parable of the sheep and the goats refers to the Millennial Age is clearly indicated in verses 31 and 32—"When the

Son of Man shall come in His glory, and all the holy angels with Him, *then* shall He sit upon the throne of His glory, and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats." As in the present Age every act of those on trial (the Church) goes to make a part of that character which, in due time, will determine the final decision of the Judge in our case, so will it be with the world (the "nations") in the Age to come. As in the present Age the trial of the majority of the individual members of the Church ends, and the decision of their case is reached, long before the end of the Age (2 Tim. 4:7, 8), so under the Millennial Reign the decision of some individual cases will be reached long before the end of the Age (Isa. 65:20); but in each Age there is a "harvest" or general separating time in the end of the Age.

In the dawn of the Millennial Age, after the "Time of Trouble," there will be a gathering of the living nations before Christ, and, in their appointed time and order, the dead of all nations shall be called to appear before the Judgment Seat of Christ—not to receive an immediate sentence, but to receive a fair and impartial, individual trial (Ezek. 18:2-4, 19, 20) under the most favorable circumstances, the result of which trial will be a final sentence, as worthy or unworthy of everlasting life.

The scene of this parable, therefore, is laid after the Time of Trouble, when the nations shall have been subdued, Satan bound (Rev. 20:1, 2) and the authority of Christ's Kingdom established. Ere this, the Bride of Christ (the overcoming Church) will have been seated with Him in His throne of spiritual power and will have taken part in executing the judgments of the great Day of Wrath. Then the Son of Man and His Bride, the glorified Church, will be revealed and be seen by men, with the eyes of their understanding, and shall "shine forth as the sun in the Kingdom of their Father."—Matt. 13:43.

Here is the New Jerusalem as St. John saw it (Rev. 21), "that holy city [*symbol of government*] ... coming down from God out of heaven." During the time of trouble it will be coming down, and before its end, it will have touched the earth. This is the stone cut out of the mountain without hands (but by the power of God), and it will then have become a great mountain (Kingdom), filling the whole earth (Dan. 2:35), its *coming* having broken to pieces the evil kingdoms of the prince of darkness.—Dan. 2:34, 35.

Here is that glorious City (government), prepared as a bride adorned for her husband (Rev. 21:2), and early in the dawn of the Millennium the nations will begin to walk in the light of it. (Verse 24.) These may bring their glory and honor into it, but "there shall in no wise enter into it [or become part of it] anything

that defileth," etc. (Verse 27.) Here, from the midst of the Throne, proceeds a pure river of water of life (truth unmixed with error), and the Spirit and the Bride say, Come, and take it freely. (Rev. 22:17.) Here begins the world's probation, the world's great Judgment Day—a thousand years.

But even in this favored time of blessing and healing of the nations, when Satan is bound, evil restrained, mankind in process of release from the grasp of death, and when the knowledge of the Lord fills the earth, two classes will be developed, which our Lord here likens to sheep and goats. These, He tells us, He will separate. The sheep class—those who are meek, teachable and willing to be led, shall, during the Millennial Age, be gathered at the Judge's right hand—symbol of His approval and favor; but the goat class, self-willed and stubborn, always climbing on the rocks—seeking prominence and approval among men—and feeding on miserable refuse, while the sheep graze in the rich pastures of the truth furnished by the Good Shepherd—these are gathered to the Judge's left hand, the opposite of the position of favor, subjects of His disfavor and condemnation.

This work of separating sheep and goats will require all of the Millennial Age for its accomplishment. During that Age, each individual, as he comes gradually to a knowledge of God and His will, takes his place at the right hand of favor or the left hand of disfavor, according as he improves or misimproves the opportunities of that Golden Age. By the end of that Age, all *the world* of mankind will have arranged themselves, as shown in the parable, into two classes.

The end of that Age will be the end of the world's trial or judgment, and then final disposition will be made of the two classes. The reward of this "sheep" class will be granted them because, during the age of trial and discipline, they cultivated and manifested the beautiful character of love, which St. Paul describes as the fulfilling of the Law of God. (Rom. 13:10.) They will have manifested it to each other in their times of sorest need; and what they will have done for one another the Lord will count as done unto Him, counting them all as His brethren—children of God, though they will be of the human nature, while He is of the Divine.

The condemnation of the "goat" class is shown to be for the lack of this spirit of love. Under the same favorable circumstances as the "sheep," they wilfully resist the moulding influence of the Lord's discipline, and harden their hearts. The goodness of God does not lead them to true repentance, but, like Pharaoh, they take advantage of His goodness and do evil. The "goats," who will not have developed the element of *love*, the law of God's being and Kingdom, will be counted unworthy of everlasting life, and will be destroyed; while the "sheep," who

will have developed God-likeness (love), and who will have exhibited it in their characters, are to be installed as the subordinate rulers of earth for future ages.

In the end of the Millennial Age, in the final adjustment of human affairs, Christ thus addresses His sheep: "Come, ye blessed, ... inherit the kingdom prepared for you from the foundation of the world."

It is manifest the "sheep" here addressed, at the close of the Millennium, are not the sheep of the Gospel Age, the Gospel Church, but those "other sheep" to whom the Lord referred in John 10:16. And the kingdom prepared for them in the Divine Plan, from the foundation of the world, is not the Kingdom prepared for the Gospel Church. The Church will receive her Kingdom at the beginning of the Millennium; but this is the kingdom prepared for the "sheep" of the Millennial Age. Their kingdom will be the dominion of earth which was originally given to Adam, but which was lost through sin, and which is again to be restored when man is brought to perfection, and so made fit to receive and enjoy it. That dominion will not be a dominion of some of the race over others, but a joint dominion, in which every man will be a king, and all will have equal rights and privileges in appropriating and enjoying every earthly good. It will be a sovereign people—a great and grand republic on a basis of perfect righteousness, wherein the rights of every man will be conserved; because the Golden Rule will be inscribed on every heart, and every man will love his neighbor as himself. The dominion of all will be over the whole earth, and all its rich and bountiful stores of blessing. (Gen. 1:28; Psa. 8:5-8.) The kingdom of the world, to be given to the perfected and worthy ones of the redeemed race at the close of the Millennium, is clearly distinguished from all others by being called the kingdom prepared for them "from the foundation of the world," the earth having been made to be the everlasting home and kingdom of perfect men. But the Kingdom bestowed upon Christ, of which the Church, His Bride, becomes joint-heir, is a spiritual Kingdom, "far above angels, principalities and powers," and it also shall "have no end"—Christ's Millennial Kingdom, which *will end*, being merely a beginning of Christ's power and rule. (1 Cor. 15:25-28.) This endless heavenly, spiritual kingdom was prepared long before the earth was founded—its inception being recognized in Christ, "the beginning of the creation of God." It was intended for Christ Jesus, the First Begotten; but even the Church, His Bride and joint-heir, was chosen or designed also, in Him, before the foundation of the world.—Eph. 1:4.

The kingdom or rule of earth, is the kingdom that has been in preparation for *mankind* from the *foundation of the world*. It

was expedient that man should suffer six thousand years under the dominion of evil, to learn its inevitable results of misery and death, in order by contrast to prove the justice, wisdom and goodness of God's Law of love. Then it will require the seventh one-thousand years, under the reign of Christ, to restore him from ruin and death, to the perfect condition, thereby fitting him to "inherit the kingdom prepared for him from the foundation of the world."

That kingdom, in which all will be kings, will be one grand, universal republic, whose stability and blessed influence will be assured by the perfection of its every citizen, a result now much desired, but an impossibility because of sin. The kingdom of Christ during the Millennium will be, on the contrary, a theocracy, which will rule the world (during the period of its imperfection and restoration) without regard to its consent or approval.

The brethren of the Gospel Church are not the only "brethren" of Christ. All who at that time will have been restored to perfection will be recognized as sons of God—sons in the same sense that Adam was a son of God (Luke 3:38)—*human sons*. And all of God's sons, whether on the human, the angelic or the Divine plane, are *brethren*. Our Lord's love for these, His human brethren, is here expressed. As the world now has the opportunity to minister to those who are shortly to be the Divine sons of God, and brethren of Christ, so they will have abundant opportunity during the Age to come to minister to (each other) the human brethren.

The dead nations when again brought into existence will need food, raiment and shelter. However great may have been their possessions in this life, death will have brought all to a common level: the infant and the man of mature years, the millionaire and the pauper, the learned and the unlearned, the cultured and the ignorant and degraded: all will have an abundant opportunity for the exercise of benevolence, and thus they will be privileged to be co-workers with God. We are here reminded of the illustration given in the case of Lazarus: Jesus only awakened him from death, and then were the rejoicing friends permitted to loose him from his grave clothes and to clothe and feed him.

Further, these are said to be "sick and in prison" (more properly, under ward or watch). The grave is the great prison where the millions of humanity have been held in unconscious captivity; but when released from the grave, the restoration to perfection is not to be an instantaneous work. Being not yet perfect, they may properly be termed *sick* and *under ward*; not dead, neither are they yet perfected in life: and any condition between those two may be properly symbolized by sickness. And

they will continue to be under watch or ward until made well—physically, mentally and morally perfect. During that time there will be abundant opportunity for mutual helpfulness, sympathy, instruction and encouragement, and any failure to assist will mark a lack of the Lord's spirit of love.

Since all mankind will not be raised at once, but gradually, during the thousand years, each new group will find an army of helpers in those who will have preceded it. The love and benevolence which men will then show to each other (the brethren of Christ) the King will count as shown to Him. No great deeds are assigned as the ground for the honors and favors conferred upon the righteous: they will have simply come into harmony with God's Law of Love and proved it by their works. "Love is the fulfilling of the Law" (Rom. 13:10), and "God is love." So, when man is restored again to *the image of God*—"very good"—man also will be a living expression of love.

"Inherit the kingdom prepared for you from the foundation of the world," does not signify a rule independent of the Divine Law and supremacy: for although God gave earth's dominion to man at first, and designs restoring it to him when He has prepared him for the great trust, we are not to suppose that God intends man to rule it, otherwise than as under, or in harmony with, His supreme Law. "Thy will be done in earth as in Heaven," must forever be the principle of government. Man thenceforth will rule his dominion in harmony with the Law of Heaven—delighting continually to do His will in whose favor is life, and at whose "right hand [condition of favor] there are pleasures forevermore." (Psa. 16:11.) Oh! who would not say, "Haste ye along, ages of glory!" and give glory and honor to Him whose loving plans are blossoming into such fulness of blessing?

Let us now examine the message to those on the left—"Depart from Me, ye cursed [condemned]"—condemned as unfit vessels for the glory and honor of life, who would not yield to the moulding and shaping influences of Divine love. When these, "brethren," were hungry and thirsty, or naked, sick, and in prison, ye ministered not to their necessities, thus continually proving yourselves out of harmony with the Heavenly City (Kingdom); for "there shall in no case enter into it anything that defileth." The decision or sentence regarding this class is—"Depart from me into everlasting *fire* [symbol of *destruction*], prepared for the devil and his angels." Elsewhere (Heb. 2:14) we read without symbol that Christ "will *destroy* him that had the power of death, that is, the devil."

"And these [the "goats"] shall go away into everlasting [Greek, *aionios*—lasting] punishment, but the righteous into life

eternal [Greek, *aionios*—lasting.]" The punishment will be as lasting as the reward. Both will be everlasting.

The everlastingness of the punishment being thus established, only one point is left open for discussion; namely, the nature of the punishment. Take your Concordance and search out what saith the great Judge regarding the punishment of wilful sinners who despise and reject all his blessed provisions for them through Christ. What do you find? Does God there say—All sinners shall live in torture forever? No; we find not a single text where life in any condition is promised to that class.

God's declarations assure us that ultimately he will have a clean universe, free from the blight of sin and sinners; because "All the wicked will He destroy."—Psa. 145:20.

But while we do not find one verse of the Bible saying that this class can have *life* in torment, or in any other condition, we do find numerous passages teaching the reverse. Of these we give a few merely as samples—"The wages of sin is *death*." (Rom. 6:23.) "The soul that sinneth, *it shall die*." (Ezek. 18:4, 20.) "The wicked shall perish." (Psa. 37:20.) "Yet a little while and the wicked shall not be." (Psa. 37:10.) Thus God has told us plainly the nature of the everlasting punishment of the wicked—that it will be death, destruction.

The false ideas of God's plan of dealing with the incorrigible, taught ever since the great "falling away," which culminated in Papacy, and instilled into our minds from childhood, are alone responsible for the view generally held, that the everlasting *punishment* provided for wilful sinners is a life of torment. This view is held, notwithstanding the many clear statements of God's Word that their punishment is to be *death*. The Apostle Paul states very explicitly what the punishment is to be. Speaking of the same Millennial Day, and of the same class, who, despite all the favorable opportunities and the fulness of knowledge then, will not come into harmony with Christ, and hence will "know not God" in the true sense, and "obey not," he says—"Who *shall be punished*." Ah, yes! but *how* punished? He tells us how: They "shall be punished with *everlasting destruction* [a destruction from which there shall be no recovery, no redemption or resurrection—Heb. 10:26-29] from the presence of the Lord and from the glory of his power." (2 Thes. 1:9.) This destruction is represented in the parable as the everlasting "*fire*" prepared for the devil and his angels: it is "the lake of fire and brimstone," which is the Second Death (Rev. 20:14), into which the "goats" of this parable are sent.—Matt. 25:41.

Thus the meaning and reasonableness of this statement concerning everlasting punishment are readily seen when looked at from the correct standpoint. The fire of the parable, by which the punishment (destruction) is to be accomplished, will not be

literal fire, for the "fire" is as much a symbol as the "sheep" and "goats" are symbols. Fire here, as elsewhere, symbolizes destruction, and not in any sense preservation.

We might well leave this subject here, and consider that we have fully shown that the everlasting punishment of the "goat" class will be destruction; but we direct attention to one other point which clinches the truth upon this subject. We refer to the Greek word *kolasin*, translated "punishment," in verse 46. This word has not in it the remotest idea of torment. Its primary signification is *to cut off*, or prune, or lop off, as in the pruning of trees; and a secondary meaning is *to restrain*. The wicked will be everlastingly restrained, cut off from life in the Second Death. Illustrations of the use of *kolasin* can easily be had from Greek classical writings. The Greek word for "torment" is *basanos*, a word totally unrelated to the word *kolasin*.

Kolasin, the word used in Matt. 25:46, occurs in but one other place in the Bible, viz., 1 John 4:18, where it is improperly rendered "torment" in the Common Version, whereas it should read, "Fear hath restraint." Those who possess a copy of Young's Analytical Concordance will see from it (page 995) that the definition of the word *kolasin* is "pruning, restraining, restraint." And the author of the Emphatic Diaglott, after translating *kolasin* in Matt. 25:46 by the words "cutting off," says in a foot note: "The Common Version and many modern ones render *kolasin aionion* 'everlasting punishment,' conveying the idea, as generally interpreted, of *basanos*, torment. *Kolasin* and *kolazoo*, from which it is derived, occur in only three other places in the New Testament: Acts 4:21; 2 Pet. 2:9; 1 John 4:18. It signifies, 1. *To cut off*; as lopping off branches of trees, to prune. 2. *To restrain, to repress*. The Greeks write—'The charioteer restrains [*kolazei*] his fiery steeds.' 3. *To chastise, to punish*. To cut off an individual from life, or from society, or even to restrain, is esteemed as a punishment; hence has arisen this third or metaphorical use of the word. The primary signification has been adopted [in the Diaglott], because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis—the righteous go to *life*, the wicked to the *cutting off* from life, *death*.—2 Thes. 1:9."

Now consider carefully the text, and note the antithesis, the contrast, shown between the reward of the "sheep" and the reward of the "goats," which the correct idea of *kolasin* gives—the one class goes into everlasting *life*, while the other is everlastingly *cut off* from life—forever *restrained* in death. And this exactly agrees with what the Scriptures everywhere else declare concerning the wages or penalty of wilful sin.

Consider for a moment the words of verse 41: "Depart from me, ye cursed [once redeemed by Christ from the Adamic curse

or condemnation to death, but now condemned or cursed, as worthy of the Second Death, by the One who redeemed them from the first curse], into everlasting fire [symbol of *everlasting destruction*] prepared for the devil and his messengers [servants]."

Remember that this is the final sentence at the close of the final trial—at the close of the Millennium; and that none will then be *servants* of Satan ignorantly or unwillingly, as so many now are; for the great Deliverer, Christ, will remove outside temptations, and provide assistance towards self-improvement, which will enable all who will to overcome inherent weaknesses and to attain perfection. These "goats," who love evil and serve Satan, are the messengers ("angels") of Satan. For these and Satan, and for no others, God has prepared Second Death—the everlasting destruction. Fire will come from God out of heaven and *consume them*. Consuming fire and devouring fire all can appreciate, unless their eyes are holden by false doctrine and prejudice. No one ever knew of a *preserving fire*; and as fire never preserves, but always *consumes*, God uses it as a symbol of utter destruction.—Rev. 20:9.

"The lake of fire and brimstone" is several times mentioned in the book of Revelation, which all Christians admit to be a book of symbols. However, they generally think and speak of this particular symbol as a literal statement giving strong support to the torment doctrine, notwithstanding the fact that the symbol is clearly defined as meaning the Second Death: "And death and hell were cast into *the lake of fire. This is the Second Death*," etc. (Rev. 20:14.) It is sometimes spoken of as "a lake of fire burning with brimstone" (Rev. 19:20), the element brimstone being mentioned to intensify the symbol of destruction, the Second Death, burning brimstone being one of the most deadly elements known. It is destructive to all forms of life.

The symbolism of this lake of fire is further shown by the fact that the symbolic "beast" and the symbolic "false prophet," and death and hell [*hades*], as well as the devil and his followers, are destroyed in it.—Rev. 19:20; 20:10, 14, 15; 21:8.

This destruction or death is called the Second Death in contradistinction to the First or Adamic death, and not to signify that everything which goes into it dies a second time. For instance, death (the first or Adamic death), and *hades*, the grave, are to be cast into it; this work will require the entire Millennium to accomplish it; and in no sense will they ever have been destroyed before. So also "the devil," "the beast," and "the false prophet," will never have been destroyed before.

From the first, or Adamic death, a resurrection has been provided. All that are in their graves shall therefore come forth. The Revelator prophetically declares: "The sea gave up the dead which were in it, and death and hell [*hades*, the grave]

gave up the dead which were in them. ... And I saw the dead, small and great, stand before God, and the books were opened." (Rev. 20:13, 12.) It was in view of God's Plan for redeeming the race from Adamic death that in both the Old and New Testaments it is called a "*sleep*." In Israel's history of the good and the wicked it is repeatedly stated that they "slept with their fathers." The Apostles used the same symbol, and our Lord also. But no such symbol is used in reference to the Second Death. On the contrary, the strongest figures of total and utter *destruction* are used to symbolize it, viz., "fire and brimstone"; because that will be a destruction from which there will be no recovery.

Blessed thought! the Adamic death, which claimed the whole race for the sin of their progenitor, shall be forever swallowed up, and shall cease in this Second Death into which it is to be cast by the great Redeemer who bought the whole world with the sacrifice of Himself. Thus God tells us through the Prophet, "I will ransom them from the power of the grave [*sheol*]. I will redeem them from death. ... O grave [*sheol*] I will be thy destruction." (Hos. 13:14.) The first or Adamic death shall no longer have liberty, or power over men, as it has had for the past six thousand years; no longer shall any die for Adam's sin. (Rom. 5:12; Jer. 31:29, 30; Ezek. 18:2.) Thenceforth the New Covenant, sealed with the precious blood, shall be in force, and only *wilful* transgressions will be counted as sin and punished with the wages of sin—death—the Second Death. Thus will the Adamic death be cast into and swallowed up by the Second Death.

And *hades* and *sheol*—the dark, secret condition, the grave, which in the present time speaks to us of a *hope* of future life by God's resurrection power in Christ—shall be no more; for the Second Death will devour no being fit for life—none for whom there remains a shadow of hope, but such only as, by the unerring Judge, have been fully, impartially and individually found worthy of *destruction*. And Satan, that lying tempter who deceived and ruined the race, and who with persistent energy and cunning has sought continually to thwart the purpose of God for our salvation through Christ, and with him all who are of his spirit, "his angels," shall be *destroyed*, and shall never awake from death to trouble the world again. Here he is said to be cast into "the lake of fire," the Second Death; and St. Paul in Heb. 2:14, referring to the same thing, calls it destruction: "that he might *destroy* death, and him that hath the power of death, that is the devil." And "the beast and the false prophet," the great false systems which have long oppressed and misled nominal Christendom, shall never escape from it. These systems are said to be cast "alive," that is, while

they are still organized and operative, into the lake of fire burning with brimstone.—Rev. 19:20.

The great Time of Trouble, the Lord's judgment, which will utterly destroy these systems, will undoubtedly cause great social, financial and religious difficulty, and pain to all those identified with these deceived and deceiving systems, before they are utterly destroyed. These systems will be cast in, destroyed, at the beginning of the Millennium, while Satan's destruction is reserved until its close, when all the "goats" shall have been separated from the "sheep," and they shall perish with Satan in the Second Death as "his angels," messengers or servants. None of those abominable characters among men, who, knowing the truth, yet love unrighteousness—none of "the fearful and unbelieving"—those who will not trust God after all the manifestations of His grace afforded during the Millennial Reign of Christ—nor the abominable, who, at heart are murderers and whoremongers and sorcerers and idolaters and liars; none of these shall escape from the Second Death, to defile the earth again. All such after a full and abundant opportunity for reformation will be judged unworthy of life, and will be forever cut off in the Second Death, symbolized by the lake of fire and brimstone.

Several prophetic pen pictures of the Millennial Age and its work, in chapters 20 and 21 of Revelation, clearly show the object and result of that Age of trial, in harmony with the remainder of the Scriptures already noted.

Chapter 20, verses 2, 4, 11, with verses 1, 2, 10, 11 of chapter 21, show the beginning of that Age of Judgment, and the restraining of blinding errors and misleading systems. The "Beast" and the "False Prophet" are the chief symbols, and represent the organizations or systems of error which together constitute "Babylon." This judgment against the "thrones" of the present time, and against "the Beast and the False Prophet" *systems* follows speedily upon the introduction of this Millennial judgment reign. The thrones of the present dominion of earth will be "cast down," and the dominion transferred to the great Prophet, Priest, King and Judge, "whose right it is." (Compare Dan. 7:14, 22; Ezek. 21:27.) Then the systems of error will be speedily judged worthy of *destruction*, "the lake of fire," "the Second Death."—Rev. 19:20.

Thus the *second* destruction or death begins quite early in the new Judgment: it begins with the false systems symbolized by the Beast, False prophet, etc., but it will not reach the world of mankind, as individuals, until they have first had full trial, with full opportunity to choose life and live forever. Chapters 20:12, 13, and 21:3-7, indicate the blessed, favorable trial in which all, both dead and living (except the Church, who, with Jesus

Christ, are kings, priests, joint-heirs and judges), will be brought to a full knowledge of the truth, relieved from sorrow and pain, and freed from every blinding error and prejudice, and tried "according to their *works*."

The grand outcome of that trial will be a clean universe. As the Revelator expresses it, "*Every creature* which is in heaven and on the earth ... heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever." But this result will be accomplished in harmony with all God's dealings past and present, which have always recognized man's freedom of will to choose good or evil, life or death.

We cannot doubt then that in the close of the Millennial Age, God will again for a "little season" permit evil to triumph, in order thereby to test His creatures (who will by that time have become thoroughly acquainted with both good and evil, and the consequence of each, and will have had His justice and love fully demonstrated to them), that those who finally prefer and choose evil may be cut off—destroyed. Thus God will for all eternity remove all who do not love righteousness and hate iniquity.

We read, regarding that testing, that Satan will endeavor to lead astray all mankind, whose numbers will then be as the sand of the sea for multitude; but that many of them will follow Satan's evil example and choose evil and disobedience, with past experience before them, and unhampered by present weaknesses and blinding influences, we need not suppose. However, when God does not tell us either the number or the proportion of those to be found worthy of life, and those to be judged worthy of death (the Second Death), we may not dogmatize. Of one thing we may be confident, God willeth not the death of the wicked, but would that all should turn to Him and live; and no one will be destroyed in that "lake of fire and brimstone" (figurative of utter destruction—*Gehenna*) who is worthy of life, whose living longer would be a blessing to himself or to others in harmony with righteousness.

Utter and hopeless destruction is intended only for *wilful* evil doers, who, like Satan, in pride of heart and rebellion against God, will love and do evil notwithstanding the manifestations of God's disapproval, and notwithstanding their experience with its penalties. Seemingly the goodness and love of God in the provision of a Ransom, a Restitution, and an opportunity of life for those men who had none in this life instead of leading all to an abhorrence of sin, will lead some to suppose that God is too loving to cut them off in the Second Death, or that if He did so he would give them other, and yet other future opportunities. Building thus upon a supposed weakness in the Divine character, these may be led to try to take advantage of the grace (favor)

of God, as a license for wilful sin. But they shall go no further, for their folly shall be made manifest. Their utter destruction will prove to the righteous the harmony and perfect balance of Justice, Wisdom, Love and Power in the Divine Ruler.

The true character of the goat class is portrayed thus: The fearful and unbelieving [who will not trust God], the abominable, murderers [brother-haters], whoremongers, sorcerers, idolaters [such as misappropriate and misuse Divine favors, who give to self or any other creature or thing that service and honor which belong to God], and all "liars"—"whosoever loveth and maketh a lie" [in a word, all who do not love the Truth and seek it, and at any cost defend and hold it] "shall have their part in the lake which burneth with fire and brimstone [*Gehenna*, symbol of utter destruction], which is the Second Death." (Rev. 21:8.) Such company would be repulsive to any honest, upright being. It is hard to tolerate them now, when we can sympathize with them, knowing that such dispositions are now in great measure the result of inherited weakness of the flesh. We are moved to a measure of sympathy by the remembrance that in our own cases, often, when we would do good evil is present with us. But in the close of the Millennial judgment when the Lord, the righteous Judge, shall have given every advantage and opportunity of knowledge and ability, this class will be an abhorrence and detestation to all who are in harmony with the King of Glory. And the righteous will be glad when, the trial being ended, the *gift of life* of which these shall have proved themselves unworthy, shall be taken from them, and when the corrupters of the earth, and all their work and influence, shall be destroyed.

Rev. 20:9 tells of the destruction of those individuals who join with Satan in the last rebellion; and verse 15 tells of that same destruction in other words, using the symbol "lake of fire." They are *devoured* or *consumed* in fire. This being the case, the torment of verse 15 cannot refer to these *human beings* who are consumed, destroyed. Hence the question narrows down to this, Will Satan and a False Prophet and a Beast be tortured* forever? and does this verse so teach?

* The words translated "tormented" and "torment" in Rev. 20:10; 14:10, 11, are in the Greek *basanizo* and *basanismos*, the former a verb, the latter a noun. All Greek lexicographers agree that the first meaning of the verb is "to test," "to examine"; that its second meaning, derived from the ancient custom of testing persons by torture, e.g., in the ordeal, is "to test by torture," "to examine by torture"; and that its third meaning is "to torture," "to torment." In Acts 22:24 we have apart from the word an illustration of how ancient examinations were held by scourging, i.e., torture. The noun *basanismos*

We answer in God's own words, "All the wicked will He destroy." Concerning Satan, the arch enemy of God and man, God expressly advises us that he will be destroyed, and not preserved in any sense or condition.—Heb. 2:14.

The beast and false prophet *systems*, which during the Gospel Age have deceived and led astray, will be cast into a great, consuming trouble in the close of this Gospel Age. The torment of those systems will be *aionion*, i.e., lasting. It will continue as long as *they* last, until they are utterly consumed. So also the system of error, which will suddenly manifest itself at the end of the Millennial Age and lead the "goats" to destruction, will be consumed. (Rev. 20:7-10.) That deceiving system (not specified as to kind, but merely called Satan, after its instigator) will be cast into the same sort of trouble and destruction, in the end of the Millennial Age, as the Beast and False Prophet systems are now being cast into it, in the end of the Gospel Age.

Rev. 19:3, speaking of one of these systems, says: "Her *smoke* rose up forever and ever." That is to say, the remembrance

has the same three meanings in noun form. (See any Greek lexicon, but as the best authorities, especially, Liddell and Scott on the classical, and Thayer on the Biblical uses of these words.) In Rev. 20:10; 14:10, 11 the primary, and not the tertiary meaning of these words should be given. In Rev. 14:10 the thought seems to be that the destruction (fire and brimstone) of the institutions, symbolized by the Beast and the False Prophet, will be a very sore trial, test, to their devotees, who believe these institutions to be Divinely sanctioned, whereas they are Divinely disapproved. In Rev. 14:11 the meaning seems to be that the memory, history (smoke, what is left after a thing passes away, ceases to be), of the sore trial, test, of such devotees will eternally come up in men's minds. The meaning in Rev. 20:10 is very similar: Eternally will the perfect minds of God's creatures, found worthy of life, examine the nature, character, fruits and history of the Devil, Beast and False Prophet; and as often as they examine them, will they draw the true conclusion from their examination, that these three things are deservedly in the lake of fire and brimstone, i.e., in annihilation. In Isa. 14:12-14 under the symbol of *one man*, because of their cooperation, the Devil, Beast and False Prophet are described, *as to their evil deeds*; then verses 15-20 describe the "examination"—"shall be tormented"—of Rev. 20:10; while verses 21-27 describe the casting of these into the figurative lake of fire and brimstone. The remark that the words *basanizo* and *basanismos* are derived from the word *basanos*, a touchstone, a means of testing and examining metals to determine their purity or their alloyedness, will prove helpful to a proper understanding of their signification. Had the Translators given us the primary, and not the tertiary meaning of these words, they would not only have prevented the widespread delusion, but would have spread the correct thought on the meaning of Rev. 14:10, 11; 20:10.—EDITOR'S NOTE.

("smoke") of the *destruction* of these systems of deception and error will be lasting, the lesson will never be forgotten—as smoke, which continues to ascend after a destructive fire, is testimony that the fire has done its work.—See also Isa. 34:8-10.

Of Rev. 14:9-11 we remark, incidentally, that all will at once concede that if a *literal worshiping* of a Beast and Image were meant in verse 9, then few, if any, in civilized lands are liable to the penalty of verse 11; and if the Beast and his Image and worship and wine and cup are symbols, so also are the *torments* and *smoke* and *fire* and *brimstone*.

The casting of death and the grave into utter destruction, the Second Death, during the Millennial Age, is a part of the utter destruction which will include every improper, injurious and useless thing. (Isa. 11:9; Psa. 101:5-8.) The Second Death, the sentence of that individual trial, will be final: it will never be destroyed. And let all the lovers of righteousness say, Amen! For to destroy the Second Death, to remove the sentence of that just and impartial trial, would be to let loose again not only Satan, but all who love and practise wrong and deception, and who dishonor the Lord with their evil institutions—to oppose, offend and endeavor to overthrow those who love and desire to serve Him and enjoy His favor. We rejoice that there is no danger of this, but that Divine Justice unites with Divine Wisdom, Love and Power, to bring in everlasting righteousness on a permanent basis.

"The wicked shall be returned into *hell*, and all the nations that forget God." (Psa. 9:17.) This statement of the Lord recorded by the Psalmist we find without any qualification whatever, and we must accept it as a positive fact. If the claims of "Orthodoxy" respecting hell were true, this would be, indeed, a fearful message. But let us substitute the true meaning of the word *sheol*, and our text will read: "The wicked shall be returned into *the condition of death*, and all the nations that forget God." This we believe; but next, who are the wicked? In one sense all men are wicked, in that all are violators of God's law; but in the fullest sense the wicked are those who, with full knowledge of the exceeding sinfulness of sin, and the remedy provided for their recovery from its baneful effects, *wilfully* persist in sin. As yet few—only consecrated believers—have come to a true knowledge of God. The world knows Him not, and the nations cannot forget God until they are first brought to a knowledge of Him. The consecrated have been enlightened, led of the Spirit through faith to understand the deep and hidden things of God, which reveal the glory of God's character, but which, though expressed in His Word, appear only as foolishness to the world.

As we have hitherto seen, this will not be so in the Age to

come, for then "The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11:9.) Much that we now receive by faith will then be demonstrated to the world. When He who has ransomed man from the power of the grave (Hos. 13:14) begins to gather His purchased possessions back from the prison-house of death (Isa. 61:1), when the sleepers are awakened under the genial rays of the Sun of righteousness, they will not be slow to realize the truth of the hitherto seemingly idle tale, that "Jesus Christ, by the grace of God, tasted death for every man."

We have also seen that the gradual ascent of the King's Highway of Holiness in that Age will be possible to all, and comparatively easy, because all the stones—stumbling-blocks, errors, etc.—will have been gathered out, and straight paths made for their feet. It is in that Age that this text applies. Those who ignore the favoring circumstances of that Age, and will not be obedient to the righteous Judge or Ruler, Christ, will truly be the wicked. And every loyal subject of the Kingdom of God will approve the righteous judgment which turns such an one *again* into *sheol*—the condition of death. Such an one would be unworthy of life; and, were he permitted to live, his life would be a curse to himself and to the rest of mankind, and a blemish on the work of God.

This will be the *Second Death*, from which there will be no resurrection. Having been ransomed from the grave (*sheol*) by the sacrifice of Christ, if they die again on account of their own sin, "there remaineth no more sacrifice for sin." (Heb. 10:26.) "Christ dieth no more; death hath no more dominion over him." (Rom. 6:9.) The Second Death should be dreaded and shunned by all, since it is to be the end of existence to all those deemed unworthy of life. But in it there can be no suffering. Like Adamic death, it is the extinction of life.

It is because through sin mankind had become subject to death (*sheol*, *hades*) that Christ Jesus came to deliver us and save us from death. (1 John 3:8; Heb. 2:14.) Death is a cessation of existence, the absence of life. There is no difference between the *conditions* in the Adamic and Second deaths, but there is hope of a release from the first, while from the second there will be no release, no return to life. The first death sentence passed upon all on account of Adam's sin, while the Second Death, can be incurred only by wilful, individual sin.

That the application of our text belongs to the coming Age is evident, for both saints and sinners go into *sheol* or *hades* now. This Scripture indicates that, in the time when it applies, *only the wicked* shall go there. And the nations that forget God must be nations that have known Him, else they could not forget Him; and never yet have the nations been brought

to that knowledge, nor will they be until the coming time, when the knowledge of the Lord shall fill the whole earth, and none shall need to say unto his neighbor, Know thou the Lord, for all shall know Him, from the least to the greatest of them.—Isa. 11:9; Jer. 31:34.

The Hebrew word *goi*, rendered "nations" in this verse, is elsewhere used by the same writer and rendered "heathen," "Gentiles" and "people." The thought seems to be, any who do not become God's covenant people, even though they be not *openly wicked*. The nations (Gentiles, all who under that full knowledge do not become Israelites indeed) who are forgetful or negligent of God's favors enjoyed, and of their duties and obligations to Him, shall share the fate of the *wilfully* "wicked," and be cast into the Second Death.

In further proof of this, we find that the Hebrew word *shub*, which in our text is translated "turned," signifies *turned back*, as to a previous place or condition. Those referred to in this text either have been in *sheol* or are liable to enter it, but being redeemed by the precious blood of Christ, will be brought out of *sheol*. If then they are wicked, they, and all who forget God, shall be *turned back* or *returned to sheol*.

Noting that we teach that the doctrine of everlasting torment was engrafted upon the doctrines of the Christian Church during the period of the apostasy, the great falling away which culminated in Papacy, some have inquired whether it does not seem, according to the works of Josephus, that this doctrine was firmly held by the Jews; and if so, they ask, does it not seem evident that the early Christians, being largely converts from Judaism, brought this doctrine with them in the very outstart of Christianity? We answer, No; the doctrine of everlasting torment sprang naturally from the doctrine of human immortality, which as a philosophic question was first promulgated in something like the present form by the Platonic school of Grecian philosophy. These first affirmed that each man contained a fragment of deity, and that this would prevent him from ever dying. This foundation laid, it was as easy to describe a place for evil-doers as for well-doers. But to the credit of those heathen philosophers be it recorded that they failed to develop, or at least to manifest, that depth of degradation from benevolence and reason and pity necessary to paint, by word and pen and brush, such details of horrors and agonies as were soon incorporated into their doctrine, and a belief thereof declared "necessary to salvation" in the professed Church of Christ.

To appreciate the case, it is necessary to remember that when the Christian Church was established Greece stood at the head of intelligence and civilization. Alexander the Great had conquered the world, and had spread respect for Greece everywhere;

and though, from a military point of view, Rome had taken her place, it was otherwise in literature. For centuries Grecian philosophers and philosophies led the intellectual world, and impregnated and affected everything. It became customary for philosophers and teachers of other theories to claim that their systems and theories were nearly the same as those of the Grecians, and to endeavor to remove differences between their old theories and the popular Grecian views. And some sought to make capital by claiming that their system embraced all the good points of Platonism with others which Plato did not see.

Of this class were the teachers in the Christian Church in the second, third and fourth centuries. Conceding the popularly accepted correctness of the philosophers, they claimed that the same good features of philosophy were found in Christ's teachings, and that He was one of the greatest philosophers, etc. Thus a blending of Platonism and Christianity took place. This became the more pronounced as kings and emperors began to scrutinize religious teachings, and to favor those most likely to awe the people and make them law-abiding. While heathen teachers were truckling to such imperial scrutiny, and teaching an everlasting punishment for those who violated the laws of the emperors, who ruled as divinely appointed, we cannot suppose otherwise than that the ambitious characters in the Church at that time, who were seeking to displace heathenism, and to become the dominant religious power instead, would make prominent such doctrines as would in the eyes of the emperors seem to have an equal hold upon the fears and prejudices of the people. And what could be more to the purpose than the doctrine of the endless torment of the refractory?

The same motives evidently operated with Josephus when writing concerning the belief of the Jews. His works should be read as apologies for Judaism, and as efforts to exalt that nation in the eyes of Rome and the world. It should be remembered that the Jews had the reputation of being a very rebellious people, very unwilling to be ruled even by the Caesars. They were hoping, in harmony with God's promises, to become the chief nation. Many rebellious outbreaks had occurred among them, and their peculiar religion, different from all others, came in for its share of blame for favoring too much the spirit of liberty.

Josephus had an object in writing his two principal works, "Antiquities" and "Wars of the Jews." He wrote them in the Greek language while living in Rome, where he was the friend and guest successively of the Roman Emperors Vespasian, Titus and Domitian, and where he was in constant contact with the Grecian philosophers. These books were written for the purpose of showing off the Jewish people, their courage, laws, ethics, etc., to the best advantage before the Grecian philosophers

and Roman dignitaries. This object is covertly admitted in his preface to his "Antiquities," in which he says:

"I have undertaken the present work as thinking it will appear to all the Greeks worthy of their study. ... Those that read my book may wonder that my discourse of laws and historical facts contains so much of *philosophy*. ... However, those that have a mind to know the reasons of everything may find here a very curious philosophical theory."

In a word, as a shrewd man who himself had become imbued with the spirit of the Grecian philosophers then prevailing, Josephus drew from the Law and the Prophets, and from the traditions of the elders and the theories of the various sects of the Jews, all he could find that in the most remote degree would tend to show:—First, that the Jewish religion was not far behind popular Grecian philosophy; but that *somewhat* analogous theories had been drawn from Moses' Law, and held by some Jews, long before the Grecian philosophers broached them. Secondly, that it was not their religious ideas which made the Jews as a people hard to control or "rebellious," as all liberty-lovers were esteemed by the Caesars. Hence he attempts to prove, at a time when virtue was esteemed to consist mainly in submission, that Moses' Law "taught first of all that God is the Father and Lord of all things, and bestows a happy life upon those that follow Him, but plunges such as do not walk in the paths of virtue into inevitable miseries." And it is in support of this idea, and for such purposes, evidently, that Josephus, after saying: "There are three philosophical sects among the Jews: first, the Pharisees; second, the Sadducees; and third, the Essenes," proceeds to give an account of their three theories; especially detailing any features which resembled Grecian philosophy. And because the last and least, the Essenes, most resembled the doctrines of the Stoics and leading Grecian theories, Josephus devotes nearly ten times as much space to their views as to the views of both Sadducees and Pharisees combined. And yet the Essenes were so insignificant a sect that the New Testament does not even mention them, while Josephus himself admits they were few. Whatever views they held, therefore, on any subject, cannot be claimed as having Jewish sanction, when the vast majority of Jews held contrary opinions. The very fact that our Lord and the Apostles did not refer to them is good evidence that the Essenes' philosophy by no means represented the Jewish ideas. This small sect probably grew up later and probably absorbed from Grecian philosophy its ideas concerning immortality and the everlasting torment of the non-virtuous. It should be remembered that Josephus was not born until three years after our Lord's crucifixion, and that he published his "Wars"—A.D. 75—and "Antiquities"—A.D. 93—at a time when he and

other Jews, like all the rest of the world, were eagerly swallowing Grecian philosophy and science, falsely so called, against which St. Paul warned the Church.—Col. 2:8; 1 Tim. 6:20.

Josephus directed special attention to the Essenes because it suited his object to do so. He admits that the Sadducees, next to the largest body of Jewish people, did not believe in human immortality. And of the Pharisees' views he makes a blind statement, calculated to mislead, as follows: "They also believe that souls have an *immortal vigor* in them [This might be understood to mean that the Pharisees did not believe as the Sadducees that death ended all existence, but believed in a vigor or life beyond the grave—by a resurrection of the dead], and that under the earth there will be rewards and punishments, according as they have lived virtuously or viciously in this life; and that the latter are to be detained in an everlasting *prison* [death—not torture], but that the former [the virtuous] shall have *power to revive and live again*."

Is it not apparent that Josephus has whittled and stretched the views of the Pharisees, as much as his elastic conscience would allow, to show a harmony between them and the philosophies of Greece? St. Paul, who had been a Pharisee, contradicts Josephus. While Josephus says they believed "that only the virtuous would revive and *live again* [Does not this imply a *resurrection*, and imply also that the others would not *live* again, but remain *dead*, in the great prison—the tomb?] St. Paul, on the contrary, says: "I 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 24:15.

We have no hesitancy about accepting the testimony of the inspired Apostle Paul, not only in regard to what the Jews believed, but also as to what he and the early Church believed; and we repeat, that the theory of the everlasting *torment* of the wicked, based upon the theory that the human soul cannot die, is contrary to both the Old and the New Testament teachings, and was introduced among Jews and Christians by Grecian philosophers. Thank God for the purer philosophy of the Scriptures, which teaches that the death of the soul (being) is the penalty of sin (Ezek. 18:20); that all souls condemned through Adam's sin were redeemed by Christ's soul (Isa. 53:10); and that only for wilful, individual sin will any die the Second Death—an everlasting *punishment*, not an everlasting torment!

"I have set before thee this day life and good, death and evil."
"I have set before thee life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."—Deut. 30:15, 19. We come now to the consideration of other Scripture statements in harmony with the conclusions set forth in the preceding articles. The words here quoted are from

Moses to Israel. To appreciate them we must remember that Israel as a people, and all their covenants, sacrifices, etc., had a typical significance. God knew that they could not obtain life by keeping the Law, no matter how much they would *choose* to do so, because they, like all others of the fallen race, were weak, depraved through the effect of the "sour grape" of sin which Adam had eaten, and which his children had continued to eat. (Jer. 31:29.) Thus, as St. Paul declares, the Law given to Israel could not give them life because of the weaknesses or depravity of their nature.—Rom. 8:3; Heb. 7:19; 10:1-10.

Nevertheless, God foresaw a benefit to them from even an unsuccessful attempt to live perfectly; namely, that it would develop them, as well as show them the need of the *better* Sacrifice (the Ransom, which our Lord Jesus gave) and a *greater* Deliverer than Moses. And with all this their trial furnished a pattern or shadow of the individual trial insured to the whole world (which Israel typified) and secured by the "better sacrifices" for sin (which were there prefigured) to be accomplished by the great Prophet of whom Moses was but a type.

Thus seeing that the trial for life or death presented to Israel was but typical of the individual trial of the whole world, and its issues of life and death (of eternal life or the Second Death), may help some to see that the great thousand-years-Day of trial, of which our Lord Jesus has been appointed the Judge, contains the *two* issues, life and death. All will then be called upon to decide, under that most favorable opportunity, for righteousness and life or sin and death, and a choice must be made. And, although there will be rewards and "stripes" according to the deeds of the present life, as well as according to their conduct under that trial (John 3:19; Matt. 10:42; 11:20-24), the verdict in the end will be in harmony with the choice expressed by the conduct of each during that Age of trial.

The second trial, its sentence and its result, are also shown in the words of Moses quoted by St. Peter (Acts 3:22, 23): "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul [being] which will not hear [obey] that Prophet [and thus choose *life*] shall be *destroyed* from among the people." In few words this calls attention to the world's great trial, yet future. It shows the great Prophet or Teacher raised up by God to give a new judgment or trial to the condemned race, which he has redeemed from the condemnation which came upon it through its progenitor, Adam. It shows, too, the conditions of eternal life to be righteous obedience, and that with the close of that trial some will be judged worthy of that life, and some worthy of destruction—the Second Death.

Our Lord Jesus, having redeemed all by His perfect and precious sacrifice, is the Head of this great Prophet; and during the Gospel Age God has been selecting the members of His Body, who, with Christ Jesus, shall be God's agents in judging the world. Together they will be that Great Prophet or Teacher promised. "Do ye not know that the saints shall judge the world?"—1 Cor. 6:2.

The first trial was of mankind only, and hence its penalty or curse, the first death, was only upon man. But the second trial is to be much more comprehensive. It will not only be the trial of fallen and imperfect mankind, but it will include every other thing and principle and being out of harmony with Jehovah. "God will bring every work into judgment, with every secret thing."

The "judgment to come" will include the judgment to condemnation of all false *systems*—civil, social and religious. These will be judged, condemned and banished early in the Millennial Day, the light of truth causing them to come into disrepute and therefore to pass away. This judgment comes first, in order that the trial of man may proceed unhindered by error, prejudice, etc. It will also include the trial of "the angels which sinned"—those angels "which kept not their first estate" of purity and obedience to God. Thus it is written by the Apostle of the members of the Body of the great Prophet and High Priest, who is to be Judge of all—"Know ye not that the saints shall judge angels?"—1 Cor. 6:3.

This being the case, the condemnation of the Millennial trial (destruction, Second Death) will cover a wider range of offenders than the penalty or curse for the sin of Adam, which "passed upon *all men*." In a word, the destruction at the close of the trial will be the utter destruction of *every being* and *every thing* which will not glorify God and be of use and blessing to His general creation.

In the preceding pages we briefly show the extreme penalty for wilful sin. Adam's penalty, which involved his entire race, was of this sort; and only as the result of Christ's death as our Ransom from the penalty of that wilful sin, is any forgiveness of it or of subsequent sins possible.

Forgivable sins are those which result from weaknesses incurred through that one Adamic sin, which Christ settles once for all. They are such as are not wilful, but are committed through ignorance or weaknesses of the flesh. God stands pledged to forgive all such sins upon our repentance, in the name and merit of Christ's sacrifice.

Unpardonable sins, sins which cannot be forgiven, are such as are wilfully done. As the penalty of the first wilful sin was death—extinction of being—so death is the penalty of every

wilful sin against full knowledge and ability to choose and do the right. This is called the Second Death, in distinction from the first or Adamic penalty, from which Christ's Ransom Sacrifice will release all mankind.

The "sin unto [Second] Death," for the forgiveness of which the Apostle declares it is useless to pray (1 John 5:16), is not only a wilful sin, but a sin against clear knowledge; a sin for which no adequate excuse can be found. Because it is a sin against clear knowledge, or enlightenment in holiness, it is called the "sin against the Holy Spirit" (Matt. 12:31, 32), for which there is no forgiveness.

But there are other, partly wilful sins, which are, therefore, partially unpardonable. In such the temptations within and without (all of which are directly or indirectly results of the fall) have a share—the will consenting under the pressure of the temptation or because of weakness. The Lord alone knows how to properly estimate our responsibilities and guilt in such cases. But to the true child of God there is but one proper course to take—repentance and an appeal for mercy in the name and merit of Christ, the great sacrifice for sin. The Lord will forgive such a penitent, in the sense of restoring him to His favor; but he will be made to suffer "stripes" (Luke 12:47, 48) for the sin, in proportion as God sees it to have been wilfully committed.

Not infrequently a conscientious person realizes that he has committed sin, and that it had some wilfulness in it. He properly feels condemned, guilty before God; realizing his own guilt, and forgetting the Fountain for sin and uncleanness, opened by God for our weak, fallen race, he falls into a state of sadness, believing that he has committed the sin unto death. Such wander in deserts drear, until they find the cleansing fountain. Let such remember, however, that the very facts of their sorrow for sin and their desire to return to Divine favor are proofs that they have not committed the sin unto death; for the Apostle declares that those who commit sin of this sort cannot be renewed unto repentance. (Heb. 6:6.) Penitents, then, may always feel confident that their sins were in part, at least, results of the fall, and hence not unto death, but requiring forgiveness and stripes.

Such is the wonderful provision of God, through Christ, for the acceptance of every soul which, forsaking sin and the love of it, seeks righteousness and life through Him who is the Way, as well as the Truth and the Life. Thus all, whether naturally stronger or weaker, have an equal opportunity to gain everlasting life.

While the Scriptures teach that the present Gospel Age is the Church's Judgment Day or period of trial, and that the world's

Judgment Day or time of trial will be the Millennial Age, it is, nevertheless, a reasonable question to ask to what extent will those who are not of the consecrated Church be held responsible, in the Millennial Age, for the misdeeds, of cruelty, dishonesty and immorality, of the present time? And to what extent will those of the same class then be rewarded for present efforts to live moral and benevolent lives?

These are important questions, especially to the world; and well would it be for them if they could realize their importance and profit thereby. They are important also to the Church, because of our interest in the world, and because of our desire to understand and teach correctly our Father's plans.

We have learned that the sacrifice of Christ secures for all mankind, however vile, an awakening from death, and the privilege of thereafter coming to perfection, and, if they will, of living forever. "There shall be a resurrection of the dead, both of the just and the unjust." (Acts 24:15.) The object of their being again brought into existence will be to give them a favorable opportunity to secure everlasting life, on the conditions which God requires—obedience to His righteous will. We have no intimation whatever in the Scriptures that, when awakened, the moral condition of men will have changed, but we have much, in both reason and revelation, to show that as they went into death weak and depraved, so they will come out of it. As there is "no work, nor device, nor knowledge, nor wisdom in the grave" (Eccl. 9:10), they will have learned nothing; and since they were sinners and unworthy of life and Divine favor when they died, they will still be unworthy; and as they have received neither full rewards nor full punishments for the deeds of the present life, it is evident that just such a time of awakening as God has promised during the Millennium is necessary for rewarding, punishing and giving to all mankind the opportunity for eternal life, secured by the great Ransom-Sacrifice.

While, strictly speaking, the world is not now on trial, that is, the present is not the time for its full and complete trial, yet men are not now, nor have they ever been, entirely without light and ability, for the use of which they are accountable. In the darkest days of the world's history, and in the deepest degradation of savage life, there has always been at least a measure of the light of conscience pointing more or less directly to righteousness and virtue. That the deeds of the present life have much to do with the future, St. Paul taught very clearly, when before Felix he reasoned of justice and self-government, in view of the judgment to come, so that Felix trembled.—Acts 24:25, Diaglott translation.

At the First Advent of our Lord, an increased measure of light came to men, and to that extent increased their responsibility,

as He said: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19.) For those evil deeds committed against the light possessed, whether of conscience or of revelation, men will have to give an account, and will receive, in their Day of Judgment, a just recompense of reward. And likewise to the extent of their effort to live righteously, they will receive reward in the Day of trial.—Matt. 10:42.

If men would consider what even reason discerns, that a time of reckoning, of judgment, is coming, that God will not forever permit evil to triumph, and that in some way He will punish evil-doers, it would undoubtedly save them many sorrows and chastisements in the Age to come. Said the Prophet, "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" (Isaiah 29:15.) Behold, "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3); and "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:14.) He "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."—1 Cor. 4:5.

The Age of Christ's Reign will be a time of just judgment; and though it will be an Age of golden opportunities to all, it will be a time of severe discipline, trial and punishment to many. That the judgment will be fair and impartial, and with due consideration for the circumstances and the opportunities of each individual, is also assured by the character of the Judge, The Christ (John 5:22; 1 Cor. 6:2), by His perfect knowledge, by His unwavering justice and goodness, by His Divine power and by His great love as shown in His sacrifice to redeem men from death, that they might enjoy the privilege of this favorable, individual trial.

The varied circumstances and opportunities of men, in this and past ages, indicate that a just judgment will recognize differences in the degree of individual responsibility, which will also necessitate differences in the Lord's future dealings with them. And this reasonable deduction we find clearly confirmed by the Scriptures. The Judge has been, and still is, taking minute cognizance of men's actions and words (Prov. 5:21), although they have been entirely unaware of it; and He declares that "every idle [pernicious, injurious or malicious] word that men shall speak, they shall give account thereof in the Day of Judgment" (Matt. 12:36); and that even a cup of cold water, given to one of His little ones, because he is Christ's, shall in no wise lose its reward. (Matt. 10:42.) The context shows that the "pernicious" words to which Jesus referred were words of

wilful and malicious opposition spoken against manifest light. (Matt. 12:24, 31, 32.) He also affirmed that it would be more tolerable for Tyre, Sidon and Sodom in the Day of Judgment than for Chorazin, Bethsaida and Capernaum, which had misimproved advantages of light and opportunity.—Matt. 11:20-24.

In the very nature of things, we can see that the punishments of that Age will be in proportion to past guilt. Every sin indulged, and every evil propensity cultivated, hardens the heart and makes the way back to purity and virtue more difficult. Consequently, sins wilfully indulged now, will require punishment and discipline in the age to come; and the more deeply the soul is dyed in willing sin, the more severe will be the measures required to correct it. As a wise parent would punish a wayward child, so Christ will punish the wicked for their good.

His punishments will always be administered in justice, tempered with mercy, and relieved by His approval and reward to those who are rightly exercised thereby. And it will be only when punishments, instructions and encouragements fail—in short, when Love and Mercy have done all that Wisdom can approve (which is all that could be asked), that any will meet the final punishment which his case demands—the Second Death.

None of the world will meet that penalty until they have first had all the blessed opportunities of the Age to come. And while this is true of the world, the same principle applies now to the consecrated children of God in this our judgment (trial) Day. We now receive God's favors (through faith), while the world will receive them in the next age, viz., instruction, assistance, encouragement, discipline and punishment. "For what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Therefore, when we receive grievous chastisement, we should accept it as from a loving Father for our correction, not forgetting "the exhortation which speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth."—Heb. 12:4-13.

How just and equal are God's ways! Read carefully the rules of the coming Age—Jer. 31:29-34 and Ezek. 18:20-32. They prove to us, beyond the possibility of a doubt, the sincerity and reality of all His professions of love to men: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die?"—Ezek. 33:11.

All who in this life repent of sin, and, as the term repentance implies, begin and continue the work of reformation to the best of their ability, will form character which will be a benefit to

them in the Age to come; when awakened in the resurrection Age, they will be to that extent advanced towards perfection, and their progress will be more rapid and easy; while with others it will be more slow, tedious and difficult. This is implied in the words of our Lord (John 5:29, 30—Diaglott): "The hour is coming in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life [those whose trial is past, and who were judged worthy of life, will be raised perfect—the faithful of past ages to perfect human life, the overcomers of the Gospel Age to perfect life as divine beings], and they that have done evil, unto the resurrection of judgment." These are awakened to judgment, to receive a course of discipline and correction as the necessary means for perfecting, or, otherwise, their condemnation to the Second Death.

The man who, in this life, by fraud and injustice, accumulated and hoarded great wealth, which was scattered to the winds when he was laid in the dust, will doubtless awake to lament his loss, and bewail his poverty and his utter inability under the new order of things to repeat unlawful measures to accumulate a fortune. With many it will be a severe chastisement and a bitter experience to overcome the propensities to avarice, selfishness, pride, ambition and idleness, fostered and pampered for years in the present life. Occasionally we see an illustration of this form of punishment now, when a man of great wealth suddenly loses all, and the haughty spirit of himself and family must fall.

We are told (Dan. 12:2) that some shall awake to shame and age-lasting contempt. And who can doubt that, when every secret thing is brought into judgment (Eccl. 12:14), and the dark side of many a character that now stands measurably approved among men is then made known, many a face will blush and hide itself in confusion? When the man who steals is required to refund the stolen property to its rightful owner, with the addition of twenty per cent interest, and the man who deceives, falsely accuses or otherwise wrongs his neighbor, is required to acknowledge his crimes and so far as possible to repair damages, on peril of an eternal loss of life, will not this be retributive justice? Note the clear statement of this in God's typical dealings with Israel, whom He made to represent the world.—1 Cor. 10:11; Lev. 6:1-7. See also "Tabernacle Shadows," page 99.

As we are thus permitted to look into the perfect Plan of God, how forcibly we are reminded of His word through the Prophet Isaiah, "Judgment also will I lay to the line, and righteousness to the plummet." (Isa. 28:17.) We also see the wholesome influence of such discipline. Parents, in disciplining their children,

realize the imperative necessity of making their punishments proportionate to the character of the offences; and so in God's Government: great punishments following great offences are not greater than are necessary to establish justice and to effect great moral reforms.

Seeing that the Lord will thus equitably adjust human affairs in His own due time, we can afford to endure hardness for the present, and resist evil with good, even at the cost of present disadvantages. Therefore, "Recompense to no man evil for evil." "Let this mind be in you, which was also in Christ Jesus our Lord."—Rom. 12:17-19; Phil. 2:5.

The present order of things will not always continue: a time of reckoning is coming. The just Judge of all the earth says, "Vengeance is mine, I will repay"; and the Apostle Peter adds, "The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the Day of Judgment to be punished." (2 Pet. 2:9.) And, as we have seen, those punishments will be adapted to the nature of the offences, and the benevolent object in view: man's permanent establishment in righteousness.

Other Scriptures corroborative of this view of future rewards and punishments are as follows: 2 Sam. 3:39; Matt. 16:27; 1 Pet. 3:12; Psalms 19:11; 91:8; Prov. 11:18; Isa. 40:10; 49:4; Matt. 5:12; 10:41, 42; Luke 6:35; Rev. 22:12; Rom. 14:11, 12.

Having demonstrated that neither the Bible nor reason offers the slightest support to the doctrine that eternal torment is the penalty for sin, we note the fact that the various church creeds, and confessions, and hymn-books, and theological treatises, are its only supports; and that under the increasing light of our day, and the consequent emancipation of reason, belief in this horrible, fiendish doctrine of the dark ages is fast dying out. But alas! this is not because Christian people generally are zealous for the truth of God's Word and for His character and willing to destroy their grim creed-idols. Ah, no! they still bow before their admitted falsities; they pledge themselves to their defense, and spend time and money for their support, though at heart ashamed of them, and privately denying them.

The general influence of all this is, to cause the honest-hearted of the world to despise Christianity and the Bible, and to make hypocrites and semi-infidels of nominal Christians. Because the nominal Church clings to this old blasphemy, and falsely presents its own error as the teaching of the Bible, the Word of God, though still nominally revered, is being practically repudiated. Thus the Bible, the great anchor of truth and liberty, is being cut loose from, by the very ones who, if not deceived regarding its teachings, would be held and blessed by it.

The general effect, not far distant, will be, first open infidelity,

then anarchy. For much, very much of this, lukewarm Christians, both in pulpits and pews, who know or ought to know better, are responsible. Many such are willing to compromise the Truth, to slander God's character, and to stultify and deceive themselves, for the sake of peace, or ease, or present earthly advantage. And any minister, who, by uttering a word for an unpopular truth, will risk the loss of his stipend and his reputation for being "established" in the bog of error, is considered a bold man, even though he ignominiously withhold his name from his published protests.

If professed Christians would be honest with themselves and true to God, they would soon learn that "their fear toward God is taught by the precepts of men." (Isa. 29:13.) If all would decide to let God be true, though it should prove every man a liar (Rom. 3:4), and show all human creeds to be imperfect and misleading, there would be a great creed-smashing work done very shortly. Then the Bible would be studied and appreciated as never before; and its testimony that "the wages of sin is death" (extinction), would be recognized as a "just recompense of reward."

THE WRATH OF GOD

"The wrath of God is love's severity
 In curing sin—the zeal of righteousness
 In overcoming wrong—the remedy
 Of justice for the world's redress.

"The wrath of God is punishment for sin,
 In measure unto all transgressions due,
 Discriminating well and just between
 Presumptuous sins and sins of lighter hue.

"The wrath of God inflicts no needless pain
 Merely vindictive or Himself to please;
 But aims the ends of mercy to attain,
 Uproot the evil and the good increase.

"The wrath of God is a consuming fire,
 That burns while there is evil to destroy
 Or good to purify; nor can expire
 Till all things are relieved from sin's alloy.

"The wrath of God shall never strike in vain,
 Nor cease to strike till sin shall be no more;
 Till God His gracious purpose shall attain,
 And earth to righteousness and peace restore.

CHAPTER VI

SPIRITISM ANCIENT AND MODERN

GENERAL REMARKS.—PROOFS THAT IT IS DEMONISM.—WHO ARE THESE SPIRITS WHICH PERSONATE THE DEAD?—OBSESSION AT THE FIRST ADVENT.—MODERN SPIRITISM AND ITS TENDENCIES.—WARNINGS FROM A SPIRITIST AND SWEDENBORGIAN.—MANY POSSESSED OF DEVILS TODAY.—SPIRITISM REVIVING.—SPIRITS NOW ORGANIZE CHURCHES.—"IN THE SECRET CHAMBER."—"WE ARE NOT IGNORANT OF HIS DEVICES."—SATANIC POWERS MALIFIC.—"BE NOT HIGH-MINDED, BUT FEAR."—THESE ARE THE STRONG DELUSIONS.—HYPNOTISM AND TELEPATHY MODERN DEMONISM.—COMMUNICATION WITH THE DEAD.—REV. I. K. FUNK, D.D., "TOUCHED."—REV. R. HEBER NEWTON'S VIEWS.—SUGGESTIVE FACTS NOTED.—EXPERIENCES IN SPIRITUALISM.—OF AN IRRELEVANT CHARACTER.—THE SPIRITS BETRAY THEIR EVIL INTENTION.—A REMARKABLE VISION.—"WHY HE HAD BEEN SUMMONED TO ME."—ARREST THE PROGRESS OF EVIL.—THE TRIUMPH AND DEFEAT OF SATAN.—PHYSICALLY HEALED.—PREACHING TO THE DEAD.—PREACHING TO THE SPIRITS IN PRISON.—SPIRITS ONCE DISOBEDIENT.—IN CHAINS OF DARKNESS.—ONCE DISOBEDIENT—STILL DISOBEDIENT.—FIGHTING AGAINST GOD.—THROUGH MEDIUMS AND OBSESSIONS.—"KNOW YE NOT THAT THE SAINTS SHALL JUDGE ANGELS?"—HOW JESUS PREACHED IN DEATH.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."—Eph. 6:11, 12, American Standard Revised Version.

THAT which we believe to be the truth respecting Spiritism is antagonized from two standpoints. (1) The majority of people have no confidence in Spiritism, but believe its claimed manifestations and proofs are fraudulent. (2) An increasingly large number are disposed to deny the existence of the evil spirit beings called demons, and of the prince of demons, called in the Scriptures the Devil and Satan.

Rev. Adam Clark, D.D., has well said:

"Satan knows well that those who deny his being will not be afraid of his power and influence; will not watch against his wiles and devices; will not pray to God for deliverance from the Evil One; will not expect him to be trampled down under their feet, if he has no existence; and, consequently, they will become an easy and unopposing prey to the enemy of their souls. By leading men to disbelieve and deny his existence, he throws them off their guard. He is then their complete master, and they are led captive by him at his will. It is well known that among all those who make any profession of religion, those who deny the existence of the Devil, are those who pray little or none at all; and are, apparently, as careless about the existence of God as they are about the being of the Devil. Duty to God

is with them out of the question; for those who do not pray, especially in *private*—and I never saw a devil-denier who did—have no religion of any kind, except the form, whatever pretensions they may choose to make."

If it be asked how Spiritism could do injury to those who consider its claims to be deceptions and frauds and its votaries to be dupes, we answer that a large majority of its votaries are those who at one time thoroughly and heartily denied its claims and considered them impositions. Those who most thoroughly disbelieve in Spiritism are often the *most ready to test* its professed claims; and when convinced that many of its claims are genuine and many of its manifestations supernatural, these former disbelievers are more liable to become its devotees: whereas, if they had known just what Spiritism is, and how and by what power it operates, they would be on guard, and their judgment would have a support and guidance which it otherwise lacks. It is the lack of the true knowledge of Spiritism (imparted through the Scriptures and confirmed by indisputable evidences from outside the Scriptures) which causes so many to fall a prey to this delusion.

True, there are frauds committed in the name of Spiritism; but these are chiefly in connection with attempted "materializations." That Spiritists have done and can do, through some power or agency, many wonderful works beyond the power of man, has been abundantly proved in a variety of cases—some of them before scientific men, total unbelievers. Tambourines have been played while in the air beyond the reach of human hand and suspended by some invisible power; chairs have been lifted into the air while people were sitting upon them, and without any connection with any visible power or agency; mediums have been floated through the air, etc. The rapping tests, the table-tipping tests, the autograph tests and the slate-writing tests have been *proved* over and over again, to the satisfaction of hundreds of intelligent people in various parts of the world. And Spiritism reckons amongst its adherents judges, lawyers, business-men and numbers of women of ability. These people have tested the claims of Spiritism and have candidly avowed their faith in it. And it is unwise, to say the least, to sneer at such as fools or knaves—fools if simply deluded by tricks and sleight of hand; knaves if they are willingly and knowingly lending their time and influence to the perpetration of frauds.

The writer was inclined to be skeptical with reference to all the various claims of Spiritism until convinced to the contrary by a Christian man, in whose testimony he was justified in having full confidence. This friend was not a believer in Spiritism, but, being thrown into the company of some Spiritists for an evening, the suggestion was made, "Let us have a seance." The

company present assented, our friend remaining from curiosity. They sat down to a table, placed their hands upon it in the usual manner, and one of the number present being a medium inquired, "Are there any spirits present?" The answer, indicated by raps upon the table—one for A, two for B, three for C, etc.—spelled out the information that spirits were present, but that they would hold no communication that evening. The medium asked "Why?" The answer rapped out was, "Because new mediums are being appointed all over the United States." The company was disappointed and through the medium asked that as a test the name of some prominent person dying that night should be communicated. The request was complied with and the name of a Russian dignitary, which we cannot now recall, was spelled out. This was before the Atlantic cable was laid, and my friend, anxious to test the matter, kept watch of the newspapers and finally, nearly a month after (the time requisite for Russian mails in those days) he saw the announcement of the death of the Russian notable bearing that very name.

Our friend was convinced that Spiritism was not all a "hoax," and was anxious for another meeting. When it took place, in view of the answer at the previous meeting, the medium inquired, "Are there any other mediums present? and, if so, how many?" The answer was "Four." The medium asked the spirit to please indicate which four of those present were mediums, and as each one called his name the mediums were indicated by a rap upon the table, by some invisible agent. Our friend was one of those indicated and right proud he felt of the honor. This occurred in Wheeling, W. Va. Shortly afterwards he visited an aunt, a widow. Anxious to display his newly conferred powers as a medium, he asked his aunt and her daughter to join him in a "seance." They were surprised, and the daughter said, "Why, are you a medium? I am a rapping medium also, brother Harry is a tipping medium and mother is a writing and trance medium." Our friend had never witnessed the powers of any but rapping mediums, and was very anxious that his aunt should display the powers of her mediumship, and was shown writing done by her which was an exact fac-simile of his dead uncle's autograph upon checks. And strange, too, his uncle wrote a fine hand, while his aunt could not write at all, except under this influence.

Wishing to test her powers as a talking medium, the three surrounded a small table, and the aunt called for a spirit to communicate through her. The answer given was that there would be no communication, because there were no unbelievers present to convince. They persisted, however, and got the aunt to call again for the spirit. The answer this time was that her hands were forcibly lifted from the table and brought down upon it

with a bang. This was something surprising to them all. The spirits evidently were provoked at the pertinacity of a second call after their refusal. But after discussing the matter for some ten minutes our friend prevailed upon his aunt to call again for the spirits and see what else would happen. She complied, and in response her hands were lifted from the table and brought down with fearful concussion, three times in rapid succession, sounding as though every bone would be broken; and with her eyes staring out wildly and shrieking Oh! Oh! Oh! she jumped from the table in a semi-delirious condition.

That spirit, whoever it may have been, was evidently angry and wanted it understood that it could not be trifled with. Our friend informs us that never after that would his aunt have anything to do with Spiritism as a medium—she had caution enough to let it alone. But our friend was anxious to witness the powers of a "tipping medium," and in the evening when his cousin Harry came home he insisted on having an exhibition of his mediumship. Harry complied and amongst other tests was the following:—He placed a small, light table in the center of the floor and said, "I call for the spirit of our old dog Dash to come into this table." Then addressing the table he said, "Come, Dash!" The table balanced itself on two feet and hobbled after him around the room.

We should here remark that our friend who vouches for these matters will no longer exercise any of his powers as a medium. He is a prominent Christian man now living in Pittsburgh, Pa. His views with reference to Spiritism are now the same that we are here endeavoring to present.

The *claim* of Spiritists is, that these manifestations and communications from unseen intelligences are from human beings, who once lived in this world, but who, when *seeming to die* really became more alive, more intelligent, freer, and every way more capable and competent than they had ever been before. It is claimed that the purpose of these manifestations is to prove that *the dead* are *not dead*, but alive;—that there is no need of a resurrection of the dead, because there are no dead—the dead being more alive than ever, after passing into what is termed death. We shall not stop here to show how inharmonious all this is to the testimony of Scripture upon this subject, but merely cite the reader to the Word of the Lord, reminding him that, "If there be no resurrection of the dead, ... then they also which are fallen asleep in Christ are *perished*."—1 Cor. 15:13, 18; Job 14:21; Psal. 146:4; Eccl. 9:5, 6.

Here is the point of infatuation. As soon as the unbeliever in Spiritism has been convinced that an unseen intelligence communicates through the medium he is all interest. Nothing else offers such *proofs* from invisible sources as does Spiritism; and

many seem not only willing but anxious to walk by sight rather than by faith. Every one has friends who have died, and thousands are anxious to communicate with them if possible, and to receive from them some message or some advice. It is not surprising, therefore, to find people greatly absorbed in these matters, and very willing to be directed by those whom they esteem their truest friends and most competent advisers.

They visit a medium for the purpose of holding communication with the dead. The medium describes the hair, the eyes, etc., and certain little peculiarities, such as a mole or an injured or deformed finger or foot (which the father or son or sister or wife identifies as the description of the loved one deceased) and delivers a message which, however vague or indefinite, is construed to be very important. The novices are filled with a sort of reverent joy mixed with a humble feeling of the inferiority of their own condition, and with a pride that they have been counted worthy to receive communications from "the spirit world," while so many good and great people are not so favored, but are "blind to the wonderful facts of Spiritism." The feelings thus started are somewhat akin to some kinds of *religious feelings*, and straightway the "converts" are ready to believe and obey the advice and instructions of those whom they believe to be so much wiser and holier than themselves, and so deeply interested in their welfare, present and eternal, as to leave the joys and ministries of Heaven to commune with them and instruct them.

The majority of people have no true Christian faith built upon the foundation of the Word of God; they have a *wish* for a future life, and a *hope* with reference to their dead, rather than a *faith* with reference to either. As a consequence, their minds being convinced that they have had communication with those beyond the grave, everything relating to the future life becomes more real and more interesting to them than ever before. And many such, wholly ignorant of religious feelings, say to themselves, Now I know what it is to have faith, and a religious feeling with reference to the future, and they congratulate themselves that they have received a great spiritual blessing.

But this is only the first lesson, and these comparatively uplifting experiences belong chiefly to it. Later experiences will demonstrate, as all Spiritists will freely acknowledge, that there are "evil spirits," "lying spirits," which time and again deceive them; and the messages and revelations, often foolish and nonsensical, gradually lead the investigator to a disbelief of the Bible and the Creator, while it teaches and exalts "the spirits" as the only sources of knowledge aside from nature; and thus the way is paved toward advanced lessons on "spirit-affinities," "free love," etc. But after the first deception and shaking of

confidence the explanation that there are "both good and bad spirits" is generally satisfactory; and the poor victim follows blindly on, because assured that he communes with some supernatural power.

As an illustration of this we mention the case of an old gentleman, a Pittsburgher, an avowed Spiritist and an earnest defender of Spiritism. We knew something of his history through a mutual friend; how that, while holding a communication through a medium, supposedly his "evoluted" wife, the latter said to him: "John, I am perfectly happy only for one thing; and that is on your account." He answered, "Oh, Mary, do not allow my affairs to mar your bliss! I am comparatively happy for an old man and comparatively comfortable." But the answer came, "Oh, no, John, I know better! I know that you are lonely, very lonely, that you miss me very much, and are suffering from lack of many little attentions; and that your home is comparatively dreary." Mr. N. had full confidence in Mary's judgment, and the message carried great weight; and his home and its affairs gradually grew less happyfying, and he gradually grew dissatisfied; and so at a subsequent "seance" he inquired of Mary what he could do that would relieve her burden and make her bliss complete. She replied that he should find a suitable companion and re-marry. But the old gentleman (seventy years old) objected that even if he could find a suitable companion, such a one would not have him. But at frequent interviews the supposed spirit of his wife insisted, and as he thought further over the matter he grew more lonely, and finally asked Mary to choose for him, as she had so much better judgment than any earthly being could have on the subject. The medium affected great indignation at the answer, and would not communicate it at first. The more she objected to giving the answer, the more anxious Mr. N. became to have it, and finally the medium explained that the spirit of his wife had said that Mr. N. should marry her (the medium); but that she was indignant that the spirit should think that she would marry an old man like him.

But the more Mr. N. thought the matter over the more he was inclined to be, as he supposed, led by the good spirit of his wife into ways of pleasantness and into paths of peace; and he urged upon the medium that it was the duty of humanity to obey the behests of their best friends in the "spirit world." Finally the medium consented that if he would deed over to her what property he possessed she would agree to follow the directions of the spirit and marry him. The matter was consummated in legal form, and Mr. N. with his medium wife and her daughter proposed to make the formerly cold and cheerless home of Mr. N. all that his spirit-wife had wished for him. It was a very short

time, however, before the poor old gentleman was very glad to abandon home and all, to get free from the two "she-devils," as he afterward knew them.

But did not this shake the confidence of Mr. N. in Spiritism? By no means. He merely communicated with his wife again through another medium and was informed that a lying spirit had misrepresented her entirely and that she had given no such bad advice. Knowing these facts concerning his history when we met him shortly after, and he tried to urge upon the writer the claims of Spiritism, we said to him, "Mr. N., we will admit that Spiritism is backed by some super-human phenomena, but we deny that the powers which communicate represent themselves truthfully. They claim to be friends and relatives who once lived in this world, but the Scriptures assure us to the contrary of this that there is no work or knowledge or device in the grave, and that the dead know not anything. (Eccl. 9:5, 10.) They declare that the only hope of a future life is by a resurrection from the dead. You know, Mr. N., that whatever these powers may be which claim to be the spirits of your friends, their testimony is entirely unreliable. You cannot believe their most solemn declarations. They are what the Scriptures term "lying spirits." We proceeded to give him, as we are about to give in this article, the identity of these spirits as set forth in the Scriptures. He heartily assented that some of the spirits were unreliable, "thoroughly bad," but claimed that others were very good, very truthful, and had frequently given good advice which had been very helpful to him.

It is claimed by many Spiritists, especially by novices, that the influence of Spiritism is elevating; but those who have passed through the various stages of experience in this so called religious system have found, and have publicly declared, that its influence is quite the reverse of elevating—it is demoralizing.

The *method* of operation is explained by *The Banner of Light*, a leading Spiritist paper, in answer to the query, thus:—

"Q. Where a spirit controls the hand of a medium to write, is the impression always made through the brain?

"A. Sometimes the control is what is termed mechanical control; then the connection between arm and brain is entirely severed, and yet the manifestation is made through what is called the nervous fluids, a certain portion of which is retained in the arm for the purpose of action. But when the manifestation is what is called an impressional manifestation, then the brain and entire nervous system is used."

Explaining the difference between Mesmerism and spirit control, another journal, the *Spiritual Age*, says:

"Suppose *I* magnetize *you* today; and that *I*, the mesmerizer, speak, write, act through you, you being unconscious;—this is

Mesmerism. Suppose, further, that I die tonight; and that, tomorrow, I, a spirit, come and magnetize you, and then speak, write, act through you; this is Spiritualism [Spiritism]."

The value of Spiritism to the world is thus summed up by the well known Horace L. Hastings:—

"According to the theory of Spiritualists there are a hundred times as many disembodied spirits about us as there are men in the flesh. Among them are all the poets, authors, orators, musicians and inventors of past ages. They know all they ever knew when they were in the flesh, and have been learning a great deal more since; and with their added powers and extended experience they should be able to do what mortals have never done before. They have had free access to the public mind and public press, with no end of mediums ready to receive their communications, and thousands and thousands of inquirers who have anxiously questioned them, and earnestly desired to obtain information from them. They have had tables and slates and pens and pencils and banjos and pianos and cabinets and bells and violins and guitars; and what have we to show for it all? Their business in this world has been to instruct men, to help them, to make them wiser and better. They have talked and rapped, they have tipped and rattled, they have fiddled and scribbled, they have materialized and dematerialized, they have entranced and exhibited; they have told us many things which we knew before; many things which we do not know yet; and many other things which it was no matter whether we knew or not; but when we come to real instruction, reliable information, or profitable and valuable knowledge, Spiritism is as barren as Sahara, as empty as a hollow gourd."

We have in the Scriptures most abundant and most positive testimony that no communication could come from the dead until after the resurrection. Furthermore, we have positive Scripture testimony (1) that not only some, but all, of these spirits are "evil spirits," "lying spirits," "seducing spirits." The Scriptures forbid that humanity should seek to these for information, and clearly inform us that these demons or "devils" are "those angels which kept not their first estate"—some of the angels to whom was committed the supervision of mankind in the period before the flood, for the purpose of permitting them to endeavor to *lift mankind out of sin*; that by their failure all might learn that there is but one effectual remedy for sin, viz., that provided in Christ. These angels, instead of uplifting humanity, were themselves enticed into sin, and misused the power granted them, of materializing in human form, to start another race. (Gen. 6:1-6.) Their illicit progeny was blotted out with the flood, and themselves were thereafter restrained from the liberty of assuming physical bodies, as well as isolated

from the holy angels who had kept their angelic estate inviolate.

The Apostle Peter (2 Pet. 2:4) mentions these, saying, "God spared not the angels that sinned, but cast them down to hell [*Tartarus*] and delivered them into *chains of darkness*, to be reserved unto judgment." Jude (6) also mentions this class, saying, "The angels which kept not their first estate, but left their own habitation [proper condition] He hath reserved in everlasting chains—*under darkness* unto the judgment of the great day." Notice three points with reference to these evil angels.

(1) They are imprisoned in *Tartarus*, restrained, but not destroyed. *Tartarus* is nowhere else rendered "hell," but in this one passage. It does not signify the grave, neither does it signify the Second Death, symbolized by the "lake of fire and brimstone"; but it does signify the air or atmosphere of earth.

(2) They have some liberties in this imprisoned condition, yet they are chained, or restrained, in one respect—they are not permitted to exercise their powers in the light, being "*under chains of darkness*."

(3) This restriction was to continue *until* "the judgment of the great day," the great Millennial Day—in all a period of over 4,000 years. As we are now in the dawning of the Millennial Day—"the great day"—it is possible that this should be understood to mean that some of these limitations as to "*darkness*" may ere long be removed, gradually. If so, if the "*chains of darkness*" should be released, it would permit these evil spirits to work deceptions or "*lying wonders*" in the daylight (as they are now attempting to do) to the delusion of mankind more than ever has been known since the flood.

These fallen angels, or demons, are not to be confounded with Satan the prince of demons, or devils, whose evil career began long before—who was the first, and for a long time the only, enemy of the Divine Government; who, having been created an angel of a superior order, sought to establish himself as a rival to the Almighty, and to deceive and ensnare Adam and his race to be his servants; and to a large extent, for a time at least, he has succeeded, as all know. As "the prince of this world," who "now worketh in the hearts of the children of disobedience," he has indeed a very multitudinous host of deceived and enslaved followers. Naturally he would appreciate the deflection of the "angels who kept not their first estate," and who were restrained at the time of the flood; and hence he is spoken of as their chief, "the prince of devils"; and no doubt as a superior order of being he exercises some degree of control over the others.

These fallen angels, "demons," have probably very little to interest them amongst themselves; evil beings apparently always

prefer to make game of the purer, and apparently take pleasure in corrupting and degrading them. The history of these demons, as given in the Scriptures, would seem to show that the evil concupiscence which led to their fall, before the flood, still continues with them. They still have their principal pleasure in that which is lascivious and degrading; and the general tendency of their influence upon mankind is toward working mischief against the well-disposed, and the debauchery of those over whom they gain absolute control.

We are well aware that many Christian people have reached the conclusion that the Lord and the apostles were deceived, when they attributed to the works of demons conduct that is now considered *human propensity* and mental unbalance and fits. But all should admit that if our Lord was in error on this subject, His teachings would be an unsafe guide upon any subject.

Notice the *personality* and intelligence attributed to these demons in the following Scriptures—"Thou believest that there is one God; thou doest well; devils also *believe* and *tremble*." (Jas. 2:19.) Do human propensities "believe and tremble"? The demons said to our Lord, "Thou art Christ, the Son of God! And He, rebuking *them*, suffered *them* not to speak [further], for *they knew* that He was Christ." (Luke 4:41.) Another said, "Jesus *I know* and Paul *I know*, but who are ye?" (Acts 19:15.) The young woman from whom Paul cast out the *spirit* of soothsaying and divination (Acts 16:16-19) is a good illustration. Can it be claimed by any that the Apostle deprived the woman of any proper talent or power? Must it not be confessed to have been a *spirit* which possessed and used her body?—an evil spirit unfit to be tolerated there?

Many of those who claim that the demons of the Scriptures were the spirits of wicked men and women who died, and that these are the "lying spirits" acknowledged by Spiritists, have still another difficulty;—for generally they claim that the spirits of wicked dead go to hell-torments, as they wrongly interpret *sheol* and *hades* to mean. If so, how could they be so much at liberty?

"Witchcraft," "Necromancy," the "Black Art," "Sorcery," etc., are supposed by many to be wholly delusions. But when we find that they had a firm hold upon the Egyptians, and that God made special provision against them with Israel, we are satisfied that He made no such restrictions either against that which is good, or against that which had no existence whatever. The instruction to Israel was very explicit: they should not have any communion nor make any inquiries through necromancers (those who claimed to speak for the dead; i.e., spirit-mediums); nor with any wizard or witch; nor with any who had occult powers,

charms; nor with those who work miracles by means of sorcery and incantation.—Read carefully all of the following Scriptures—Exod. 22:18; Deut. 18:9-12; Lev. 19:31; 20:6, 27; 2 Kings 21:2, 6, 9, 11; 1 Chron. 10:13, 14; Acts 16:16-18; Gal. 5:19-21; Rev. 21:8; Isa. 8:19, 20; 19:3.

The Bible story of King Saul's "seance" with the witch of Endor, a necromancer or spirit-medium, as related in 1 Sam. 28:7-20, is an illustration of what is claimed to be performed today. Although the law with reference to these mediums was very strict and the punishment death, there were some who were willing to risk their lives because of the gains which could thus be obtained from people who believed that they were obtaining supernatural information from their dead friends—just as with spirit-mediums today. King Saul was well aware that there were numerous of these mediums residing in Israel contrary to the Divine injunction and his own law, and his servants apparently had no difficulty in finding the one at Endor. Saul disguised himself for the interview, but no doubt the crafty woman knew well the stately form of Saul—*head and shoulders taller* than any other man in Israel. (1 Sam. 9:2.) Hence her particularity to secure a promise and oath from his own lips that no harm should befall her for the service.

The method used by the evil spirits through the medium at Endor was similar to those in use today. They caused to pass before the medium's mental vision the familiar likeness of the aged Prophet, Samuel, wearing as was his custom, a long mantle. When she described the mental (or "astral") picture, Saul recognized it at once as a description of Samuel; but Saul himself saw nothing—he "perceived," from the description, that it was Samuel. Easily convinced, as people under such circumstances usually are, Saul did not stop to question how it could be that Samuel looked as old and stooped as he looked in the present life, if he was now a spirit being and far better off; nor did he inquire why he wore the same old mantle in the spirit world that he had worn when he knew him as an earthly being. Saul had been forsaken by the Lord and was now easily deceived by these "lying spirits," who personated the Prophet and spoke to Saul in his name, through their "medium," the witch, necromancer, Spiritist.

The fallen spirits are not only well informed in respect to all the affairs of earth, but they are adepts in deceit. In answering Saul, the manner and style, and as nearly as could be judged the sentiments of the dead Prophet were assumed—the better to deceive. (Thus these "lying spirits" always seek to counterfeit the face, manner and disposition of the dead.) The response was, "Why hast thou *disquieted* me to bring me *up*?" This answer corresponds to the Jewish belief—that when a person

died he became unconscious in "*sheol*," the grave, waiting for a resurrection. (Job 14:12-15, 21; Psa. 90:3; Eccl. 9:5, 6.) Hence the representation is that Samuel was brought *up* from the grave, and not *down* from Heaven; and that his *rest* or peaceful "sleep" was disturbed or "disquieted."—Psa. 13:3; Job 14:12; Psa. 90:5; John 11:11, 14.

Saul was easily deceived into thinking that the Prophet Samuel who had refused to visit him, to have any further converse with him while alive, had been *forced* to commune with him, by the wonderful powers of the witch. (See 1 Sam. 15:26, 35.) Saul's own testimony was, "God is departed from me and answereth me no more, neither by prophets, nor by dreams."—1 Sam. 28:6, 15.

Any rightly informed person will readily see the absurdity of supposing that Samuel would hold any conference whatever with Saul under the circumstances. (1) Samuel (when living) was aware that God had forsaken Saul, and hence Samuel had no right to speak to him and no right to give him any information which the Lord was unwilling to give him. And Samuel would not do so. (2) It is thoroughly absurd to suppose that a spirit-medium under condemnation of the Lord and prohibited of the right of residence in the land of Israel could have the power at the instance of a wicked king, whom God had deserted, to "disquiet" Samuel and to bring him "*up*" out of *sheol*. Was Samuel down *in* the earth, or was he afar off in Heaven? and had the witch the power in either case to command him to present himself before King Saul to answer his question? Or is it reasonable to suppose that any spirit-mediums have the power to "disquiet" and "bring up" or in any other manner cause the dead to appear to answer the speculative questions of the living?

The "familiar spirit" of the witch, personating Samuel, foretold nothing which Saul himself did not anticipate. Saul knew that God's word had been passed that the kingdom should be taken from him and his family, and he had sought the witch because of his fear of the Philistine hosts in battle array for the morrow. He expected no mercy for himself and his family, God having told him that David would be his successor. He even anticipated, therefore, the statement which was the only feature connected with this story that indicates in any degree a supernatural knowledge; viz., "Tomorrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hands of the Philistines." The well-informed demons knew full better than did Saul the strength of the Philistines' position and army, and the weakness of Saul's position and army, and that he himself was already panic-stricken and making this inquiry of the witch-medium because he was distracted at the situation. Any one familiar with the warfare of that time

would know (1) that one day's battle would probably settle the question; and (2) that the death of the king and his household would be the only logical result. Nevertheless, the "familiar spirit" erred, for two of Saul's sons escaped and lived for years. It is even denied by scholars that the battle and the death of Saul occurred for several days after the visit to the witch.

It is not surprising that Satan and the fallen angels, his consorts in evil, should know considerably more than do men, concerning many of life's affairs. We must remember that by nature they are a higher, more intelligent order than men; for man was made "a little lower than the angels (Psa. 8:5). Besides, let us remember their thousands of years of experience, unimpaired by decay and death, as compared with man's "few years and full of trouble," soon cut off in death. Can we wonder that mankind cannot cope with the cunning of these "wicked spirits," and that our only safety lies in the Divine provision that each one who so *wills* may refuse to have any communication with these demons? The Word of the Lord is, "*Resist the devil, and he will flee from you.*" (Jas. 4:7.) "*Be sober, be vigilant; because your adversary the devil, as a roaring [angry] lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith.*"—1 Pet. 5:8, 9.

But while able to tell things *past* and *present*, these evil intelligences are quite unable to do more than guess at the *future*. Yet these guesses are often so skillfully stated as to satisfy the inquirer and yet appear true, if the result should be the opposite of his expectation. Thus the oracle of Delphi having been consulted by Croesus demonstrated to him a super-human knowledge of *present* things, and when he, having thus gained confidence in it, inquired through its *mediums*, "whether he should lead an army against the Persians," the answer as recorded by Herodotus the historian was, "*By crossing the Halys, Croesus will destroy a mighty power!*" Relying upon this, Croesus attacked the Persians and was defeated. His *own mighty power* was destroyed! History is full of such evidences that the demons know not the future; God's Word challenges all such saying:

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and *show us what shall happen*; let them show the former things [things *before* or *to come*] what they be, that we may consider them, and know the latter end of them; or declare us things for to come. *Show the things that are to come hereafter, that we may know that ye are gods.*"—Isa. 41:21, 23.

But *where* was Samuel the Prophet, if Saul would be *with him* the day following? Clearly the meeting place would not be Heaven, for wicked Saul was surely unfit to enter there (John 3:5); nor could the meeting be in a place of flames and torment,

for surely Samuel was not in such a place. No; the "familiar spirit" spoke to Saul from the standpoint of the general faith of that time, taught by Samuel and all the patriarchs and prophets; namely, that all who die, good and bad alike, go to *sheol*, the grave, the state of death, the sleep from which naught can awaken except the resurrection power of Michael, the arch-angel (Dan. 12:1, 2);—except it were claimed that the witch's "familiar spirit" could awaken the dead in advance; but this, as we are showing, was a deception, a fraud, the "lying spirit" personating the dead and answering for Samuel.

Of this passage Charles Wesley wrote:—

"What do these solemn words portend?
A gleam of hope when life shall end?—
Thou and thy sons shall surely be
Tomorrow in repose with me:—
Not in a state of hellish pain,
If Saul with Samuel remain;
Not in a state of damned despair,
If loving Jonathan be there."

One remarkable thing in connection with the manifestations of these fallen angels, or "demons," is that people of ordinary common sense are so easily deceived by them and accept such flimsy proofs respecting the dead, which they would not accept respecting the living. The inquirer will accept through the medium a description which fits to the individual and his manner, clothing and appearance years before, and will hold sacred a message purporting to come from him, whereas the same individual would be more on guard against deception by a living impostor, and his message through a servant.

The mention in the Scriptures of these necromancers, witches and mediums, leads us to infer that through mediums evil spirits for centuries sought fellowship with the Israelites. But it is apparently the custom to change the manner of manifestation from time to time: just as witchcraft flourished for a time in New England and Ohio, and throughout Europe, and then died out and has been succeeded by Spiritism, whose tipping and rapping manifestations are gradually giving way to others, clairaudience and materialization being now the chief endeavors, the latter, being very difficult and the conditions often unfavorable, are often accompanied by mediumistic assistance and fraud.

In the days of our Lord and the early Church the method of operations on the part of these demons had changed somewhat from the practices in the days of Saul, and we read nothing in the New Testament about witches, wizards and necromancy, but a great deal about persons possessed by devils—*obsession*. Apparently there were great numbers thus possessed throughout the land of Israel: many cases are mentioned in which our Lord

cast out devils; and the power to cast them out was one of those conferred upon the twelve Apostles, and afterward upon the seventy that were sent out. The same power was possessed and exercised by the Apostle Paul.—See Luke 9:1; 10:11; Acts 13:8-11; 16:18.

Mary Magdalene, we remember, had been possessed of seven devils (Luke 8:2), and being set free from their control, she became a very loyal servant of the Lord. Another instance is mentioned in which a legion of spirits had taken possession of one man. (Luke 8:30; 4:35, 36, 41.) No wonder that his poor brain, assaulted and operated upon by a legion of different minds, would be demented. This tendency of these fallen spirits to congregate in one person indicates the desire they have still to exercise the power originally given them; namely, the power to materialize as men. Deprived of this power they apparently have comparatively rare opportunities of getting possession of human beings. Apparently the *human will must consent* before these evil spirits have power to take possession. But when they do take possession apparently the *will power* is so broken down that the individual is almost helpless to resist their presence and further encroachment, even though he so desires. Our Lord intimates such a condition (Matt. 12:43-45), suggesting that, even after an evil spirit had been cast out and the heart swept and garnished, if it were still empty, there would be danger of the return of the evil spirit with others to re-possess themselves of the man;—hence the necessity for having Christ enthroned within, if we would be kept for the Master's use, and be used in His service.

Apparently these evil spirits have not the power to impose themselves, even upon dumb animals, until granted some sort of permission; for, when the "legion" was commanded to come out of the man whom they possessed, they requested as a privilege that they might have possession of the bodies of a herd of swine; and the swine being according to the law unclean to the Jew, and unlawful to eat, the Lord permitted them to have possession of them, doubtless foreseeing the results, and with a view to giving us this very lesson.

The same Apostle who speaks of these evil spirits as "lying wonders" and "seducing spirits" (1 Tim. 4:1; 2 Thess. 2:9; compare Ezek. 13:6; 1 Kings 22:22, 23) tells us that the heathen sacrificed to these demons. (1 Cor. 10:20.) And so, indeed, we find that in various parts of the world there are demon manifestations. Amongst the Chinese these demon powers are frequently recognized, and sacrifices are offered to them; so also in India and Africa. Amongst the North American Indians in their savage state these evil spirits operated after much the same manner as elsewhere. An illustration is given

by Missionary Brainard in a "*Report to the Honorable Society for Propagating Christian Knowledge*," explanatory of the difficulties and obstacles to the spread of Christianity among the Indians with whom he had been laboring, as follows:—

"What further contributes to their aversion to Christianity is the influence which their *powaws* (*conjurers or diviners*) have upon them. These are a sort of persons who are supposed to have a power of *foretelling future events*, or *recovering the sick*, at least oftentimes, and of *charming, enchanting, or poisoning persons to death* by their *magic* divinations. Their spirit, in its various operations, seems to be a Satanic imitation of the spirit of prophecy with which the Church in early ages was favored. Some of these diviners are endowed with the spirit in infancy, others in adult age. It seems not to depend upon their own will, nor to be acquired by any endeavors of the person who is the subject of it. ... They are not under the influence of this spirit always alike; but it comes upon them at times. Those who are endowed with it are accounted singularly favored.

"I have labored to gain some acquaintance with this affair of their *conjunction*, and have for that end consulted and queried with the man mentioned in my Diary, May 9, who, since his conversion to Christianity, has endeavored to give me the best intelligence he could of this matter. But it seems to be such a *mystery of iniquity*, that I cannot well understand it, and do not know oftentimes what ideas to affix to the terms he makes use of. So far as I can learn, he himself has not any clear notions of the thing, now his spirit of divination is gone from him.

"There were some times when this spirit came upon him in a *special* manner. Then, he says, he was *all light*, and not only *light himself*, but it was light all *around* him, so that he could see through men, and knew the thoughts of their hearts. These "*depths of Satan*" I leave to others to fathom or to dive into as they please, and do not pretend, for my own part, to know what ideas to affix to such terms, and cannot well guess what conception of things these creatures have at these times when they call themselves "*all light*." But my interpreter tells me that he heard one of them tell a certain Indian the secret thoughts of his heart, which he had never divulged. ...

"When I have apprehended them afraid of embracing Christianity, lest they should be enchanted and poisoned, I have endeavored to relieve their minds of this fear, by asking them why their *powaws* did not enchant and poison me, seeing they had as much reason to hate me for preaching to them, and desiring them to become Christians, as they could have to hate them in case they should actually become such? That they might have an evidence of the power and goodness of God engaged for the protection of Christians. I ventured to bid a challenge

to all their *powaws* and *great powers* to do their worst on me first of all; and thus I labored to tread down their influence."—*Memoirs of Brainard*, pages 347-31.

The *New York Sun* published the following account of the experiences of Capt. C. E. Denny, Indian agent for the Canadian Government among the Blackfeet Indians. Capt. Denny says:—

"On my arrival in the northwest territories with the northwest mounted police, in 1874, I was curious to find out how far these "medicine men" carried their arts, and also what these arts consisted of. I heard from Indians many tales of wonders done by them, but it was a long time before I got a chance to be present at one of these ceremonies. The Indians were reluctant to allow a white man to view any of their "medicine" ceremonies. As I got better acquainted with several tribes, particularly the Blackfeet, I had many chances to find out the truth regarding what I had heard of them, and I was truly astonished at what I saw at different times. Many of the medicine feats did not allow of any jugglery, the man being naked, with the exception of a cloth around his loins, and I sitting within a few feet of him.

"All Indians believe in their *familiar spirit*, which assumed all kinds of shapes, sometimes that of an owl, a buffalo, a beaver, a fox, or any other animal. This spirit it was that gave them the power to perform the wonders done by them, and was firmly believed in by them all.

"On one occasion I was sitting in an Indian tent alone with one of the "medicine" men of the Blackfeet Indians. It was night and all was quiet in the camp. The night was calm, with a bright moon shining. On a sudden the Indian commenced to sing, and presently the lodge, which was a large one, commenced to tremble; and the trembling increased to such a degree that it rocked violently, even lifting off the ground, first on one side and then on the other, as if a dozen pair of hands were heaving it on the outside. This lasted for about two minutes, when I ran out, expecting to find some Indians on the outside who had played me a trick, but, to my astonishment, not a soul was in sight, and what still more bewildered me was to find on examination that the lodge was firmly pegged down to the ground, it being impossible for any number of men to have moved and replaced the pegs in so short a time. I did not enter the lodge again that night, as the matter looked, to say the least, uncanny.

"On another occasion I visited a lodge where a 'medicine smoke' was in progress. There were about a dozen Indians in the lodge. After the smoke was over, a large copper kettle, about two feet deep, and the same or a little more in diameter, was placed empty on the roaring fire in the middle of the lodge. The medicine man who was stripped, with the exception of a

cloth about his loins, was all this time singing a 'medicine' in a low voice.

"The pot after a short while became red-hot, and a pole being passed through the handle, it was lifted in this state off the fire and placed on the ground, so close to me that the heat was almost unbearable. On the pole being withdrawn the medicine man sprang to his feet and, still singing his song, stepped with both naked feet into the red-hot kettle and danced for at least three minutes in it, still singing to the accompaniment of the Indian drums. I was so close, as I have before said, that the heat of the kettle was almost unbearable, and I closely watched the performance, and saw this Indian dance for some minutes with his bare feet in it. On stepping out he seemed none the worse; but how he performed the act was and is still a mystery to me."

Similar feats are performed by the *fetish* men of India "under control"; and tests given by "spirit mediums" "under control" sometimes include the handling of fire, red hot glass, etc., with bare hands without injury. God has protected His faithful in the flames (Dan. 3:19-27), and it seems that He does not always hinder Satan's use of such power.

Dr. Ashmore, of long experience as a missionary in China, says:

"I have no doubt that the Chinese hold direct communications with the spirits of another world. They never pretend that they are the spirits of their departed friends. They get themselves in a certain state and seek to be *possessed by these spirits*. I have seen them in certain conditions invite the spirits to come and to inhabit them. Their eyes become frenzied, their features distorted, and they pour out speeches which are supposed to be the utterances of the spirits."

An old issue of *Youth's Day Spring* contains a letter from a missionary describing the condition of the Africans on the Gaboon river at the approach of death. He says:

"The room was filled with women who were weeping in the most piteous manner, and calling on the spirits of their fathers and others who were dead, and upon all spirits in whom they believed, Ologo, Njembi, Abambo, and Miwii, to save the man from death."

A Wesleyan missionary, Mr. White, says:

"There is a class of people in New Zealand called Eruku, or priests; these men pretend to have intercourse with departed spirits."

No part of humanity has been exempted from the attacks of these demons, and their influence is always baneful. India is full of it. So generally accepted at one time was the belief in demon-possession, that the Roman Catholic Church, through her priests, regularly practiced "exorcism," or casting out of demons.

The very earliest recorded spirit manifestation was in Eden, when Satan, desiring to tempt mother Eve, used or "obsessed" the serpent. Mother Eve claimed that she was deceived by the serpent's misrepresentations. God allowed the claim as true, and sentenced the serpent, which there became the symbolic representative of Satan. As the father of lies he there took possession of a serpent to deceive Eve and lead her to disbelieve God's command by the false assurance, "Ye shall not surely die"! So ever since, though he has varied his methods and mediums, all of them are to deceive—to blind the minds of mankind, *lest* the glorious light of the *goodness of God*, as it shines in the face of Jesus Christ our Lord, should shine unto them.

Thanks be to God for the promise that, in due time, the Kingdom of God shall be established in the earth, in the hands of our Lord Jesus and His completed and glorified Church, and that one of the first works of that Kingdom, preparatory to its blessing "all the families of the earth," will be the binding of that Old Serpent, the Devil and Satan, that he may *deceive* the nations no more for the thousand years of Christ's Reign; until all men shall be brought to a clear knowledge of the Truth, and to a full opportunity to avail themselves of the gracious provisions of the New Covenant, suretied at Calvary through the precious blood of Christ.

While the name Old Serpent includes Satan, "the prince of devils," it is here evidently used as a synonym for all the sinful agencies and powers which had their rise in him. It therefore includes the legions of "evil spirits," "familiar spirits," "seducing spirits."

Spiritism, as a deceiving influence under the control of Satan, is foretold by the Apostle Paul. After telling of the work of Satan in the great Apostacy of which Papacy is the head-center, the Man of Sin, the Mystery of Iniquity,* the Apostle draws his subject to a close by pointing out that Satan, toward the end of this Age, will be granted special license to deceive by peculiar arts all who, having been highly favored with the Word of God, have failed to appreciate and use it. He says: "For this cause God will send them strong delusion [a working deception], that they may believe a lie: that they may all be condemned, who believed not the *truth*, but had pleasure in unrighteousness [doctrinal or practical]."—2 Thess. 2:11, 12.

We shall not be at all surprised if some later manifestations of the powers of darkness, transformed to appear as the angels of light and progress, shall be much more specious and delusive than anything yet attempted. We do well to remember the Apostle's words: "We wrestle not with flesh and blood, but with

* See STUDIES IN THE SCRIPTURES, Vol. II, chapter 9, pages 267-366.

princely powers of darkness, with the spiritual things of the evil one."—Eph. 6:12.

In 1842, six years before "*modern Spiritism*" began to operate, Edward Bickersteth, a servant of God and student of His Word, wrote:

"Looking at the signs of the times, and the long neglect and unnatural denial of all angelic ministration or spiritual influence, and at the express predictions of false Christs, and false prophets, *who shall show signs and wonders, insomuch that if it were possible they should deceive the very elect*, and at the fact that when men *receive not the love of the truth that they might be saved, for this cause God shall send them strong delusion, that they shall believe a lie*; I cannot but think there is a painful prospect of a SUDDEN RECOIL and religious revulsion from the present *unbelief* and *misbelief*, to an unnatural and undistinguishing CREDULITY."

Satan is the inspirer and supporter of every Anti-Christ; and as he led those who had pleasure in error rather than the truth to the organization of the great Anti-Christ, Papacy, symbolically the "Beast" of Rev. 13, and as he has successfully produced a Protestant "Image of the Beast," with *life*, which will cooperate with the chief Anti-Christ, so in combination with these will be the powers of darkness, the powers of the air, the lying and seducing spirits, operating in some manner or in a variety of ways—Spiritism, Christian Science, Theosophy, Hypnotism, etc.

"Rev. Father Coppens, M.D. [Roman Catholic], Professor in Creighton University," delivered a discourse on "Borderland of Science," from which we extract the following on the phenomena of Spiritism:—

"What must we think of the nature of Spiritism, with its spirit rappings, table-turning, spirit apparitions and so on? Can the facts, which are not imposture, but realities, be explained by the laws of nature, the powers of material agents and of men? All that could possibly be done by the most skilled scientists, by the most determined materialists who believe neither in God nor in demon, as well as by the most conscientious Christians, has only served to demonstrate, to perfect evidence that effects are produced which can no more be attributed to natural agency than speech and design can be attributed to a piece of wood. One principle of science throws much light on the nature of all those performances; namely, that every effect must have a proportionate cause. When the effect shows knowledge and design, the cause must be intelligent. Now many of these marvels evidently show knowledge and design, therefore the cause is certainly intelligent.

"A table cannot understand and answer questions; it cannot

move at a person's bidding. A medium cannot speak in a language he has never learned, nor know the secret ailment of a patient far away, nor prescribe the proper remedies without knowledge of medicine. Therefore these effects, when they really exist, are due to intelligent agents, agents distinct from the persons visibly present, invisible agents therefore, spirits of another world.

"Who are these agents? God and His good angels cannot work upon these wretched marvels, the food of a morbid curiosity, nor could they put themselves at the disposal of pious men to be trotted out as monkeys on the stage. The spirits which are made to appear at the seances are degraded spirits. Spiritualists themselves tell us they are lying spirits. Those lying spirits say they are the souls of the departed, but who can believe their testimony, if they are lying spirits, as they are acknowledged to be? This whole combination of imposture and superstition is simply the revival in a modern dress of a very ancient deception of mankind by playing on men's craving for the marvelous. Many imagine these are recent discoveries, peculiar to this age of progress. Why, this spirit-writing is and has been for centuries extensively practiced in benighted pagan China, while even Africans and Hindoos are great adepts at table-turning. It is simply the revival of ancient witchcraft, which Simon Magus practiced in St. Peter's time; which flourished in Ephesus while St. Paul was preaching the Gospel there. It is more ancient still. These were the abominations for which God commissioned the Jews in Moses' time to exterminate the Canaanites and the other inhabitants of the promised land."

The claim of Spiritists is that Spiritism is the new gospel which is shortly to revolutionize the world—socially, religiously, politically. But, as we have just seen, Spiritism under various garbs has long held possession of the world and borne bad fruit in every clime. It is well over a century since the rapping and tipping manifestations first occurred, in Rochester, N. Y. (1848), and gave start to what is at present known in the United States as "Spiritualism." It began with strange noises in a "haunted house," and first answered a little girl, who addressed the unseen author of the noises as "Old Splithoof." It had a rapid run of popularity, and judges, doctors, lawyers, ministers and hundreds of thousands of others speedily became its votaries, until its friends and its enemies claimed that its adherents numbered over ten millions. Believing in the consciousness of the dead, ignorant of the Scripture teachings on the subject of death and of their prohibition from holding communion with "mediums"; and very generally disbelieving in evil spirits, it is not surprising that intelligent men and women, having proved to their own satisfaction that supernatural powers were in their

midst, as manifested by the rappings, tippings, slate-writings, answers to questions through mediums, clairvoyances, etc., should believe these invisible powers which desire to converse with them to be what they profess—their deceased friends. Even allowing that there are certain tricks of legerdemain, and certain frauds along similar lines, we cannot wonder that intelligent people would believe their own senses in respect to instances which they had personally investigated.

As a result, for a time many of God's people were in great danger, because of their failure to take heed to the sure Word of God's testimony (the Bible) on this subject. Indeed, the personating spirits seem at first to have been very careful in all their references to the Bible, sometimes advising the religious ones who attended seances to do *more reading of the Bible, more praying*, etc. But this was only to allay their suspicions and fears and to get them more fully under their influence. Gradually the teachings became more and more lax, and the student was given to understand that the Bible was better than nothing to the uninitiated world, but to those who had come to have intercourse with the spirits direct, the Bible was useless—and worse, a hindrance.

Well has an able writer upon the subject said of Spiritism:

"A system which commences with light, innocent, trifling and frivolous performances and communications, but which ends in leading its followers to deny 'the Lord that bought them,' and to reject the Word of God which liveth and abideth forever, gives evidence that there may be a deep purpose under all its fantastic tricks; and that the craft of the Old Serpent, who is a liar from the beginning, may underlie those trifling and unimportant communications which, by stimulating curiosity and inspiring confidence, lull to slumber the suspicions of honest but undiscerning souls, until they are in the fatal coils of the Enemy of all righteousness."

These demons who personate the dead, seeing that a New Dispensation is opening, were prompt to apply their knowledge so far as possible to the advancement of their own cause, and freely declared a New Dispensation at hand, and Spiritism the guiding angel which was to lead mankind safely into it; and they have not hesitated to declare that the New Dispensation means the utter wreck of the present social order, and the establishment of Spiritism as the new order. In some instances, where they thought it would serve their purpose, they have not hesitated to declare the Second Coming of Christ, and on one occasion at least it was distinctly stated that Christ had come a second time; and it was intimated that they were ready, if any one chose, to grant communication with Christ through the medium.

Many of God's people have been saved from being ensnared into this great evil, by what we might term their *own spiritual sense*, by which they discerned that there was something in connection with Spiritism quite at variance with the spirit of our Lord and the sentiments of His Word. We may safely conclude, however, on the strength of the Lord's promise, that none of the fully consecrated—the "elect"—are suffered to be fully ensnared.—Matt. 24:24.

The strongly marked tendency of Spiritism toward free-loveism served to bring it into general disrepute amongst the pure minded, who concluded that, if the influence of the dead was properly represented in some living advocates of Spiritism, then the social conditions beyond the vale of death must be much worse, much more impure, than they are in the present life, instead of much better, as these demon spirits claim.

We could make voluminous quotations from Spiritist writings, proving that it totally denies the Bible, and that it is in direct opposition to its teachings; that it has denied the very existence of God, teaching instead merely a *good principle*, and that every man is a god. It denies the atonement and the Lordship of Christ, while it claims that He was a spirit-medium of low degree; and furthermore, abundant testimony could be quoted from prominent Spiritists proving that the tendencies of Spiritism are extremely demoralizing. We will content ourselves with one.

Here is the testimony of J. F. Whitney, editor of the *Pathfinder* (N. Y.). Having been a warm and evidently an honest defender and advocate of Spiritism for a long time and well acquainted with its devotees, his is a testimony hard to impeach. He says:—

"Now, after a long and constant watchfulness, seeing for months and years its progress and its practical workings upon its devotees, its believers, and its mediums, we are compelled to speak our honest conviction, which is, that the manifestations coming through the acknowledged mediums, who are designated as rapping, tipping, writing and trance mediums, *have a baneful influence upon believers*, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish individual acts, and endorse theories and principles which, when carried out, *debase* and make man *little better than the brute*. These are among the fruits of modern Spiritualism.

"Seeing, as we have, the gradual progress it makes with its believers, particularly its mediums, from lives of *morality* to those of *sensuality* and *immorality*, gradually and cautiously undermining the foundation of good principles, we look back with amazement to the radical change which a few months will bring about in individuals; for its tendency is to approve and

endorse each individual act and character, however good or bad these acts may be."

He concludes by saying: "We desire to send forth our warning voice, and if our humble position, as the head of a public journal, our known [former] advocacy of Spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and fearlessness with which we have defended the subject, will weigh anything in our favor, we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction, should pause, ere it be too late, and save themselves from the blasting influence which those manifestations are causing."

So bold and outspokenly immoral did some of the prominent representatives of Spiritism become, especially the female mediums (and most of its mediums are females), that the moral sense of civilization was shocked; and for a time demonism under the name of "Spiritualism" languished. Now that its past is measurably forgotten or denied, it is reviving, but along somewhat different lines. The new method seems to be to have less tipping and rapping and fewer special mediums, or rather to make of each believer a medium, by the use of mechanical appliances. Indeed, almost all who become investigators are assured that *they* would make excellent mediums. This flattery is no doubt intended to lure them on, the ability to do "wonders" having a great fascination, especially for people of naturally mediocre talents. Nor is the statement untrue: none but idiots are so stupid or so ignorant that they cannot be used as *mediums*; and they may become powerful mediums in proportion as they yield themselves obediently to the "control" of these "seducing spirits" and their "doctrines of devils (See 1 Tim. 4:1) and are "led captive" by Satan at his will.—2 Tim. 2:26.

The term "seducing spirits" exactly fits the case. From amusement of curiosity and answering of questions, sometimes quite truthfully, they proceed to gain the confidence of their victims, and in a plausible manner to break down the will power and make slaves of them. Then they tyrannize in a most diabolical manner, leading into excesses of various kinds. Should conscience rebel or an attempt be made to get free from this slavery, all reserve is cast aside and the victim is taunted with his fall, persuaded that there is no hope for him, and that his only future pleasure must be in diabolism—Scriptures being skillfully quoted and cited to apparently prove this.

A case of this kind came under the writer's observation. A gentleman who had occasionally attended our preaching asked that an interview be granted his sister whom he would bring from Cleveland for the purpose. She was, he said, laboring under the delusion that she had committed the unpardonable

sin, and he hoped we could disabuse her mind of the thought which sometimes made her "wild." We consented, and she came. She conversed rationally enough but assured us that her case was hopeless. We explained the Scriptures relating to the "sin unto death" and endeavored to show her that she had never had sufficient light to come under its conditions, but we could make no headway. She declared that she had been in a salvable condition once, but was so no longer.

She told us how she had met in California a man who had a familiar spirit and occult powers; at first disbelieving, she afterward became his co-worker in "mysteries" resembling witchcraft, and had finally inveigled and injured a dear female friend. Since then remorse had seized her, and she had been tortured and at times frenzied and hope had forever fled. Before she left us she seemed comforted a little by what we told her of Divine compassion and the abundant provision made in the great *Ransom* for all given at Calvary. But we have heard since that she lost hope again and has been placed in an asylum to hinder her from taking her own life. She could not be trusted alone: she would attempt to throw herself headlong from a window, or while quietly walking the street would attempt to throw herself under passing vehicles;—reminding us of the case mentioned in Mark 9:22. We have regretted, since, that instead of merely reasoning with the poor woman we did not, also, in the name of the Lord, *exorcise* the evil spirit which evidently possessed her; or, failing to cast it out, at least have instructed and helped her to exercise her will power to resist the demon.

There are good spirits, as the Scriptures freely declare; and these holy angels are charged with the care of all who are fully consecrated to the Lord. These, however, do not operate in darkness, nor through "mediums," and have better employment than tipping tables, rapping out answers to foolish questions and *entertaining* humanity. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.) There is no warrant, however, for seeking or expecting communications from these holy guardian angels: God's will being that His "elect" shall walk by faith and not by unusual manifestations or sights or sounds. To this end He has prepared His Word as a storehouse of knowledge from which His faithful shall be supplied with "meat in due season"; and He declares it to be *sufficient* that the man of God may be thoroughly furnished unto *every good work*.—2 Tim. 3:17.

Furthermore, it may be set down as a sure sign of *evil* (either germinating or developed), for any one to attempt to get control of the will and mind of another—as in mesmerism, spirit-mediumship, hypnotism and the like. The Lord respects our

individuality and appeals to it, and urges our *self*-control in harmony with the principles of righteousness laid down in His Word. But Spiritism asks an abandonment of *self*-control in favor of *spirit* control. No one of ordinary prudence would dare to *give* up the use and control of his mind and will to fellow-men, much less to unseen powers which *merely profess* to be good and great and wise. No Christian who has the slightest confidence in the Bible as the inspired Word of God should submit himself to these influences as a "medium," or even become an "investigator" of that concerning which God's Word has given us so explicit warnings—that it is a way that leads from God and righteousness to sin and ruin, mental, moral and physical.

One of the simple modern devices for awakening interest and *leading on* to fuller "mediumship," "possession" and "control," is described in a letter received from a Christian lady, a school teacher in Georgia, and a deeply interested student of God's Plan of the Ages. The writer says:—

"I have been having a rather strange and perhaps unwise experience lately. My husband's brother is a Spiritualist, takes the *Progressive(?) Thinker* and is thoroughly imbued with its teachings, and, when I visit there, he reads articles from it and asks my opinion concerning them; especially those from persons claiming to have received messages from 'departed friends' through the aid of the mediums. Now I never have thought it 'all humbug' as many do, though there is much fraud connected with it—for it seems to me that the Bible plainly teaches that spirits have had, and will have, the power to communicate with men. I have told him that I believed those communications came from fallen angels who personated the dead for the purpose of deceiving men into believing Satan's old lie, "Thou shalt not surely die." But as my brother-in-law does not accept the Bible as the Word of God, my opinion had little weight with him. His wife (who is a firm believer in SCRIPTURE STUDIES) is much troubled over his belief; and both have found their difference of opinion anything but pleasant, though his wife avoids the subject as much as possible with fidelity to the Truth. Some time ago he bought a *Psychograph*, an instrument used by mediums for communing with spirits, but he could not use it.

"A few days ago it was placed in my hands, and, as I found I was a medium, I resolved to "try the spirits." [This is a misapplication of Scripture, as shown later. EDITOR.] About the first thing it said to me was that there is a valuable gold mine on our place: that did not surprise me, as we had been told that a "vein" had been traced across the place. It described the exact location to dig for it; said it is only 7½ feet below the surface. So that will not be difficult to prove. Then it gave me

some Scripture messages, Col. 1:4, 5 and 2:4. I asked what was meant by "enticing words" and was answered, Bellamy, Christian Science, Spiritualism, Ingersollism, etc. I asked who was talking, and was told Epaphras. That did not seem to please my brother-in-law very much, and he said he would like to hear from some one we had known in the flesh, so I asked if such an one were present, and was told, "Yes, Eastman" (a stranger to me, but my brother-in-law and his wife, who alone were present, were both acquainted with him). When asked what he wished to say he cited us to Titus 3:5, said the doctrine of THE STUDIES is true, and that his wealth had hindered him from gaining the prize of the high calling. 'I,' said Eastman, 'was not thought a very good Christian, though a member of the church.'

"The next day I tried the wheel, or *Psychograph*, again, and was told that a dear good friend of mine who had lived in speaking distance of me for several years was talking to me. She asked me to write to her husband and tell him that she said, a certain boy (giving name) was having a bad influence over their boy. She told me that my husband (who is in Florida) was hurt and was very lame, and I got a letter from him day before yesterday confirming it. She said she regretted that she had not given SCRIPTURE STUDIES the attention that I had wished her to, that she had life on the angelic plane; she also told me of the "mine." I asked did she know the one claiming to be Eastman, and she said yes, that it was a deceiving spirit personating him, and that I would best not make use of the means through which I could receive such communications. One claiming to be Cephas cited me to the first chapter of Daniel. Another, claiming to be my father, said in substance the same. All said the same about the gold "mine," and all professed to believe in Christ and that SCRIPTURE STUDIES are correct exponents of God's Word, and told me that I was failing to make the best use of one of my "gifts"—teaching; that I should teach publicly as well as individuals, but was cautioned with 1 Cor. 3:7 and Eph. 4:2.

"During the little time I experimented with the instrument I was told many things (a few of which were not true) that would take too much of your time to tell you; and several of the 'spirits' claimed that they would heal the sick through me, if I would only trust them. A great deal of Scripture was given, and all very appropriate to those for whom it was given; but the Devil quoted Scripture to Christ; and I still think the same as I did before "trying the spirits"—only I was not sure that fallen angels would admit, even for the purpose of deceiving, that Christ had "come in the flesh"; but it seems now they will. Probably 1 John 4:1-3 refers to doctrines of men wholly. Of

course, it would be possible for those who shall have "part in the first resurrection" to speak through such a device, but is it probable that they will? I will be glad to hear from you on this subject."

[That passage has reference to men—doctrines among men. It may be remarked here that the evil spirits not only have knowledge of present events, but by some power can frequently closely approximate the future. In one instance under our notice two deaths within a year were foretold: one of the parties died, the other became seriously ill, but recovered. Some power is in Satan's hand, but with limitations. Compare Heb. 2:14; Psa. 97:10; 116:15 and Job 2:3-6.—EDITOR.]

"What experience I have had tends to confirm your teaching—that the communications are from the fallen angels. They are very unreliable. One can but feel how impossible it will be in these closing days of the Gospel Age for any one to "stand" who has not a firm foundation for faith." ———.

Here is an illustration of the insidious methods of these demons. Like Satan and the evil spirits of our Lord's day, they will confess Christ and the Truth. Similarly the woman "possessed" followed Paul and Silas several days saying truly (Acts 16:16-18), "These men are the servants of the most high God, which show unto us the way of salvation." But for that matter, abundant evidence could be adduced that they would confirm and approve almost any doctrine or theory held precious by the inquirer in order to gain his confidence, and thus a fuller power over him.

Respecting the "mine"—that is a bait to draw and hold the interest. It is questionable whether the fallen angels can see deeper into the earth than can mankind. Of course, it might *happen* that gold in paying quantities might be found on any of the gold-bearing veins of Georgia, but the experiences of miners in general and of drillers for petroleum who have been "directed by the spirits," or who have used "divining rods," has been that, in the end, they lost money by following such directions. The presumption must therefore be that, if the "lying spirits" are not deceiving by misrepresenting themselves as possessing knowledge when they have none, then the same malevolence which leads them as "seducing spirits" to lure mankind to moral and mental wreck, leads them to take pleasure in misleading them to financial wreck. Lying spirits, like lying men, are not to be *believed* or trusted under any circumstances.

Concerning the advice to "teach": coming from such a quarter, it should rather incline us to fear that the demons saw in the lady a weakness in that direction from which she would be most easily assailable. It is safe to conclude in advance that

their advice is either directly or indirectly intended to do us harm. And notice the cunning which sought to guard against suspicion by quoting texts cautioning to *humility*!

True, the people need instruction, and all instructors are "teachers"; but it is very unsafe for any one to think of himself or herself as a teacher. The preferable plan, by far, is for each to be a pupil in the school of Christ, the great Teacher, and to be ready to learn of Him through any channel, or to be used by Him in helping to make plain to others *His* teachings. Each one who learns anything of the Lord should tell it to others, not as his own wisdom and teaching, but the Lord's, and himself merely the channel which gladly passes the water of life on to others. No wonder the Holy Spirit cautions us, "Be not many of you teachers, my brethren, knowing that we [teachers] shall have the greater judgment [or severer trial]."—James 3:1.

With the thought of teaching others is closely associated the thought of superior wisdom; and from the first this has been Satan's bait. To mother Eve his promise as the reward of disobedience was, "Ye shall be [wise] as gods." And the temptation to her was that she perceived from his arguments that the forbidden fruit was desirable "*to make one wise*." Alas, the wisdom which Satan gives is very undesirable! It is "[1] earthly, [2] sensual, [3] devilish"; as many, too late, have discovered. But on the contrary, "the wisdom which cometh down from above is first pure, then [2] peaceable, [3] gentle, [4] easy to be entreated, [5] full of mercy and good fruits, [6] without partiality and without hypocrisy." (Jas. 3:15-17.) No wonder the inspired Apostle said, "I fear lest by any means as the serpent beguiled Eve, by subtilty [cunning], so your minds should be corrupted from the simplicity [*purity*] that is in Christ." (2 Cor. 11:3.) Let us therefore lose no opportunity for telling the "good tidings of great joy";—but let us lose sight of ourselves as *teachers* and point all, as brethren and fellow-pilgrims, to the words and example of the great Teacher and of the twelve inspired Apostles whom He appointed as our instructors, our teachers.

We advised the Sister further, that it was *very* unwise to disobey the Divine instructions (Isa. 8:19, 20) by having *anything whatever to do* with these "seducing spirits." These are not the spirits which we are to "try" "whether they be of God," for God has already forewarned us that they are *not of Him*, but that they are "wicked spirits." As well might we use the Apostle's words as an excuse for trying all the various brands of intoxicating spirits to see if one could be found which would not make drunk. These "familiar," wicked spirits, claim that they are numerous, a "legion" possessing one man. They would ask no more than that humanity should "*try*" them all. A fair trial, or

"test," is just what they request and they succeed sooner or later in enslaving most of those who test them.

In the passage which says, "Beloved, believe not every spirit, but try the spirits whether they be of God" (1 John 4:1-6), the word spirits is used in the sense of teaching, or doctrine, and has no reference to spirit beings. This is shown by the verses following, which declare that we are to "try" or discern between "the spirit of *truth* and the spirit of *error*." And this may be quickly done, for all false doctrines either directly or indirectly deny that "Christ died *for our sins*"; that "the Man Christ Jesus gave *Himself a Ransom* for all."

Assuredly we should not expect that the Lord, nor any in harmony with Him, will ever make use of methods which the "lying spirits" use and which God in His Word has condemned and forbidden. To do so would expose God's people to all the "wiles of the Devil."

The Sister sent us an advertisement of the *Psychograph* which says:

"Do you wish to investigate Spiritualism? Do you wish to develop Mediumship? Do you desire to receive communications? The psychograph is an invaluable assistant. Many, who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. Many, who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism."

Thus does Satan now make use of the belief common to all denominations of Christians as well as heathendom, that the dead are not dead but are angels hovering round us; and what is more calculated to "seduce" them than just such a toy?

By the same mail came the samples of *The Progressive Thinker*, a Spiritualist organ of the most pronounced type. We examined it, having in view matter for this article, and to our surprise found that several of its leading articles freely conceded that the vast majority of the communicating spirits are *evil spirits* which seek influence over human beings in order to work their ruin; and if possible to get possession of them to make them crazy. It told of written communications dropped into a room signed "Beelzebub" and "Devil." In one column under the caption "A Critical Study of Obsession," was an account of a poor woman who had been so beset by evil spirits that she was sent to an Insane Asylum and who finally got rid of their torments; and it gives her statement, "I prayed them away." Asked, "To whom did you pray?" her recorded answer is, "To the Ever-living God. He only can answer prayer." And yet in another column God's name is blasphemed, under the caption, "Peter and Paul," from which we quote these words—

"Moses, who though said to be learned in all the Egyptian skill, was the very meanest of men, and for his God erroneously took Jehovah, a departed spirit of an Egyptian disappointed aspirant to some lucrative or ecclesiastical office."

In the same issue, under the heading—"Thoughts Illustrating the Status of Spiritualism, and the Dangers that Beset the Honest Investigator," by Charles Dawbran, we have a notice of a book by an English clergyman, entitled "The Great Secret, or the Modern Mystery of Spiritualism." Introducing the author the article says:—

"His experiences commenced with the development of his wife as a writing medium, through whom, from time to time, he received such tests as delight the heart of the worshiper of phenomena. He also seems to have made the acquaintance of almost every public medium who has at any time been high priest or priestess of the Occult, to the worthy citizens of London. And he has apparently been a welcomed visitor to the homes and seances of every distinguished investigator or full-fledged believer in that city during the forty years of which he writes. He has included hypnotism in his investigations, and has been successful both as operator and subject. He has even dabbled a little in 'Black Magic,' at least sufficient to prove it a dread reality. So we have in this author a man most unusually qualified to deal intelligently with the subject. That he is now, and has for almost all these years been a believer is evident, for he narrates incidents and proofs which would carry conviction to every intelligent and unprejudiced mind. But his trouble has been that of every experienced investigator. He has not only witnessed much phenomena that could be explained as due to the normal or abnormal powers of the mortal, but where there has been an evident 'ghost' at work, mistakes, and at times *evident fraud*, have troubled his ecclesiastical soul.

"So we have little but the usual mixed experiences of the average intelligent investigator. *A grain of wheat to a bushel of chaff* is claimed by the Spiritualist as abundant compensation for the toil and trouble of long years of waiting upon the 'dear spirits.' And to some minds perhaps it is. But to others there have ever been fierce attempts to increase the crop of truth. And it is herein that the experiences of this clergyman become interesting to every truth-lover the world over. He, as we have said, has had abundant experience in both public and private seances, but his pathway to progress seemed blocked. *He was just as liable to the usual imperfections of spirit intercourse after many years of such investigation, as in the very first sittings with his own wife and a few chosen friends.*

"So the question became: 'Is progress possible?' And to solve this he tried an experiment which inspires the present

writer to call this attention to his book. For as we have seen, the rest was what almost everybody can endorse, and say 'me too.' He determined to seek spirit intercourse from the highest plane possible to the mortal, so that if there be truth to the maxim 'like to like' he might attract the very highest, and repel those who come from the unseen to trouble and perplex weary mortals. He devoted a house to that purpose. Not merely were there rooms for use by mediums and circles of investigators or believers, but a chapel was prepared where he himself conducted a religious service twice a week, and it was at the conclusion of this service that a special seance was held by the believers present. The surroundings were most solemn. Frivolity was conspicuous only by its absence. The spirits had promised great results. For over a year at one time, and for months at others, these meetings were continued. But no promise was fulfilled. Prayers to God for light and truth proved no more efficacious than the eternal 'Nearer, my God, to thee' of the usual public seance, with its miscellaneous crowd.

"So our poor clergyman has his one grain of wheat after forty years of honest attempt to make at least a pint of it. He clings to that atom of truth with his whole soul, but his earnest attempt at progress has proved a life-long failure, although, apparently, every condition was favorable to success. Since such is the experience of the thousands, once zealous, who have become 'silent' believers from the same cause, we may well ask: Is modern Spiritualism fixed and bounded like the theological systems of the past and present? Is there no hope of solving its problems, overcoming its barriers, and reaching a higher manhood on this side of the life line? Is the honest and convinced investigator presently to become discouraged, almost as a matter of course?"

The claim made by Spiritists that *good* spirits commune with good people, and evil spirits with evil people is thus disproved. Could stronger testimony than this be produced in evidence that *all spirit communications* are from evil spirits and are wholly unreliable? The writer, further on in the same Spiritist journal, gives the following account of the experiences of another "believer," for which he vouches:—

"For a score of years he had been true to his convictions, endeavoring to reduce all belief to a basis of provable facts. His own sensitiveness permitted spirit approach, and sometimes the heavens had seemed to open to shower blessings on his soul. But foes came as readily as friends whenever the gate was ajar, so that, for the most part, safety compelled him to avoid personal experience of spirit return. The active mind offers poor foothold to any spirit, so he accepted public office and labored zealously for the public weal. But at intervals the experiences

reappeared, and it seemed as if the battle had to be fought all over again. He failed to find a direct cause which might account for the presence of his foes. But they seemed to have certain gathering points. For instance, he could rarely visit a public library to select a book but that he would be followed and annoyed for hours by some 'invisible,' seeking to control him. It is true, each battle, when fought to victory, was usually followed by a brief and happy reunion with angel friends, but the sense of danger made him only the more earnest to close the door to all spirit return. His method of fighting off the influence was to resolutely fix his mind on some matter of interest in his daily affairs. And this would, sooner or later, prove successful every time. Any attempt to gain help from the spirit side of life only seemed to give added power to the foe."

This man had evidently progressed in Spiritism so that he had become a "clairaudient medium." The supposed good spirits or "angel friends" which sometimes visited him were merely the same evil spirits called by the writer "foes"; but they transformed themselves to his mind by assuming an opposite attitude when they found him getting away from their influence—to keep him from abandoning them altogether, and in hope that by and by they would get such an influence over him that escape would be impossible.

From the same journal, under the heading, "Incidents With Good Advice," after giving two cases of pronounced insanity, the direct result of "spirit control," we find the following advice:—

"The lesson I would draw is this: Never sit alone, if there is the least probability of the controls overcoming one's judgment. Even though their intentions may be good, as in Mr. B.'s case, yet their experience has been insufficient with regard to the management of mediums, and their operations may become very injudicious. Never permit a control to cause you to do that which your judgment cannot sanction, no matter under what promise it is given. Only evil-designing controls are liable to resort to such measures.

"These cases call to mind the thought that undoubtedly there are many others in the asylums, who are simply the victims of control. I could cite another case, where during her first confinement, a young woman was given chloroform and other treatment which weakened her system to such an extent that a degraded spirit took hold of her organism, and the language he made that previously moral girl use was deplorable. Under these conditions she was committed to the asylum, where she is at present and at last reports was, at times, able to control her body, and, of course, at those times she was considered 'rational' by the authorities.

"Let all Spiritualists be sure to caution persons who are beginning their investigation by sitting alone to be very careful—and to make a regular practice of reporting, so that those of experience may know what is taking place and advise accordingly. And further, let us make a practice of looking into all cases of so-called 'insanity' before they are sent to the asylums; perchance it may be a case like those I have cited."

A "strong delusion," an "energy of Satan" truly, Spiritism is, when people with all these evidences before them still return to it time and again, even after being injured—as do the once singed summer moths to the deadly glare that fascinates them. There is a dense darkness in the world today upon Divine Truth; and thinking people, when awakened from the stupor which has so long benumbed their reasoning faculties, as respects religion, cry out for "Light, more Light"; and if they do not get the true Light of the knowledge of God (which shines only for the honest and consecrated believer in the Ransom), they are *ready* for the false lights with which "the god of this world," Satan, seeks to ensnare all—Higher Criticism, otherwise called Agnosticism, or Spiritism, or Christian Science, or Theosophy. These, if it were possible, would deceive the "very elect"; and are well represented as being Satan's ministers transformed as angels of light.

Another popular Spiritualist paper is *The Philosophical Journal*. It continually urges that its gospel of Spiritism be tested, and declares it to be the one thing the world needs; and yet it also admits the frauds practised by the "spirits" upon mediums. It will admit that when detected as "evil spirits," "lying spirits," by misrepresentation, fraud, wicked suggestions or works, arousing the victim to resistance or relief through prayer, evidently the *same spirits* return as *moralists*, with reproofs, professions of sympathy and promises of aid in resisting the evil spirits, etc., only to improve the first opportunity of weakness or temptation to break down all resistance of the will and obtain complete possession—obsession. We clip a statement in support of this from one of its issues, signed by A. N. Waterman, one of the leading Spiritualist lights. Under the caption, "Real Authorship of Spirit Communications," he says:—

"It appears to me impossible that in this life we can know from whom a spiritual communication from the other world is made. We can have evidence, something like that which we possess in reference to the authorship of a telegram, but no more."

Would people of "sound mind" stake their *all*, risk an insanity which according to their own accounts is manifold worse in torture than ordinary dementia, and spend their lives trying to get other people to risk their all similarly, when for it all they

have no more *evidence* than goes with a telegram? Would they do so when the bitter experiences of seventy years testing had told them that the genuine are at most only as "*one grain to a bushel*"?

No, no! Only desperately deluded people would pursue such a course. Evidently as the Holy Spirit in men produces "the spirit of a *sound* mind" (2 Tim. 1:7; Prov. 2:6, 7), so, on the other hand, the spirit of devils produces the spirit of an *unsound* mind.

Another letter received from Florida, from a brother in Christ, well educated in several languages, informs us concerning some peculiar experiences recently had with these "seducing spirits." He became *aware of the presence* of invisible spirit beings, and they seemed to manifest a curious interest in his work: he was translating STUDIES IN THE SCRIPTURES into a foreign language.

Well informed along the Scriptural lines presented foregoing, as to who these "seducing spirits" are, he nevertheless forgot, or failed to heed the Divine instruction—that mankind should hold *no communication whatever* with these "lying spirits" and "have *no fellowship* with the unfruitful works of darkness." The *neglect* of this instruction caused him serious trouble; and but for the interposition of Divine mercy, in response to his and our prayers, it might have made shipwreck of him—soul and body.

He was allured to the *conference* by a mixture of curiosity with a benevolent desire to do them good by preaching to them the glorious Gospel of Divine love and mercy operating through Christ toward all mankind: and the eventual hope of a judgment (probationary trial) for the fallen angels, declared in the Scriptures. (1 Cor. 6:3.) At first they gave close attention and appeared to take a deep and reverent interest in the message; but before long they became very "familiar" spirits, intruding themselves and their questions and remarks at all times and places, disputing with him and with each other in a manner and upon topics far from edifying, so that he remonstrated. Finally he demanded that they depart, but having gained his "inner ear" (having made of him what Spiritists would term a "*clairaudient* medium"), they were not disposed to go, and only through earnest prayer was he finally delivered. He should have been on his guard against their seductive influences; he should have remembered that whatever message of grace the Lord may *yet* have for these fallen angels he has *not yet sent it to them*, and that none are authorized to speak for the Lord without authority. "How shall they preach except they be *sent*?" The message of salvation thus far is to mankind only; and even here it is limited, for although all are to be counseled to repent of sin and to reform, yet the Gospel of Salvation is

restricted to *repentant "believers"* only—"the meek of the earth."

Joseph Hartman has published a book of 378 pages in which he recounts his experiences as a Spirit-medium (led into it by Swedenborg's teachings), his debasement almost to the loss of reason by spirit obsession, and his final recovery from its ensnarement of his will; but strange to say, he is still a firm believer in Swedenborgianism and Spiritism, although, like others, he cautions every one to be on guard against their wicked devices. Poor deluded man, he still believes that some of these are "good spirits"!

Mr. H. had come in contact with the "Planchette," a wooden device which holds a pencil and moves readily under the hands of certain mediums or "sensitives," even children, writing answers to questions propounded to it; and he had attended several tipping and rapping seances, and was convinced that they were not frauds, but the operations of invisible, intelligent spirits. He became *actively* interested while endeavoring to convince *doubting friends* of the genuineness of the manifestations. Next he tried it in his own family and developed the fact that his little son was a drawing and writing medium. Next he was curious to investigate the phenomena of spirit *materialization*. About this time his daughter "Dolly" died, and he was deeply interested in the apparitions or materializations which professed to be "Dolly." He, however, was incredulous, and in his own words, "gave it up under a cloud, and a suspicion of fraud." But after five years of experience he says: "Whatever doubts I may have entertained respecting the phenomena, I am clearly of the opinion that *"honest materializations"* are now of frequent occurrence. Who the forms are, or whence derived, is a mooted question." We have just seen that if the manifestations are "honest" so far as the mediumship is concerned, they are frauds so far as the persons represented are concerned—simulations of the dead, by the fallen angels.

Later the table-tipping and rapping and drawing and writing tests were revived at Mr. H.'s home, two of his children becoming adept mediums, and finally, he himself became a writing medium, to his own surprise and without expectation or solicitation. Now he could and did hold frequent converse, supposedly, with his daughter "Dolly," but really with demons who personated her, and others. He was caused to smell pleasant odors, etc. As a later development he became a speaking medium, and "under control" would speak and act without his own intention or volition; but with full power to refuse to be a medium to such "spirits" as he chose to refuse, because of their former rudeness or obscenity. Next he was granted the "inner ear," "Clairaudience," or ability to hear sounds not audible to others, and thus to hold converse with the "spirits" without any outward

agency, as writing, rapping, planchettes, ouija boards, etc.

Of his "spirit friends" he says: "They described to me that their controlling circle consisted of 'twelve spiritual gifts or virtues' which composed a 'band' of very great strength; and under their guidance, they declared, I would become one of the greatest mediums ever known. I revolted—had not the least ambition for fame of that sort: they were the more determined."

Thus gradually was Mr. Hartman brought, against his wish, more and more under the "control" of the wicked spirits who finally obsessed him. The next experience was with a peculiar clairaudient "Voice" which represented itself to be the Lord, and took full control of him, directing his every act. It pictured all his errors and weaknesses in darkest shades; and endeavored to destroy all hope. He was told to pray, and when he attempted to pray he was given such conflicting suggestions as to words as made it impossible. He was fast in the snare of the "wicked spirits"; "possessed," and controlled by "spirit-mesmerism," as he calls it.

But finally he escaped their bondage;—a once strong will reasserted itself, and he wrote the account to hinder others from being similarly entrapped. But he does not understand the matter, notwithstanding his remarkable experiences. His experiences had proved that all the "spirits" which he had come in contact with were "wicked," lying, profane, and a majority of them vulgarly and disgustingly obscene; yet, believing these to be the spirits of dead men and women, he surmised that he had met a band of evil ones only, and that there were other bands of good, truthful and pure spirits of good people. If he had but known the Lord's testimony on this subject, it would have put the entire matter in another light.

After gaining *will*-control of himself he was still attended by these evil spirits whose character he now fully knew; and they tried repeatedly to bring his will power again under "control," but had no power that he would not grant. He did, however, grant them liberty to use his hand in writing communications, and in reply to his questions respecting how and why they had abused his confidence, lied to him, were obscene and sought to bind and injure him, they answered that they were constitutionally and thoroughly bad and that they were "devils"—again contradicting this and declaring that they were spirits of dead human beings. But to confirm him in Swedenborgianism they told him that there were no Swedenborgians among them. And Hartman evidently *believed* these self-confessed "lying spirits," for he concludes his book by quoting proofs that Swedenborg had passed through experiences of *obsession* somewhat like his own. He quotes from Swedenborg's Diary 2957-2996 as follows:—

"Very often when any one spoke with me, spirits spoke

through me. ... This occurred many times; for instance twice today. I cannot enumerate the times, they are so many. ... Moreover, they have *laughed* through me, and *done many things*. ... These are those who introduce these things into my thoughts, and while I am unconscious of it, *lead my hand to write thus*."

Hartman says of Swedenborg further:—

"It is a matter of history that Swedenborg's maligners, not understanding *interior temptations* or *spirit control*, published that he was crazy, and that he did several foolish and insane things while living in London. ... He was under control of spirits who acted through his body, speaking through him and moving his body as if it were their own. ... During a part of this transitional period he was unquestionably controlled by evil spirits. He says he had 'tremors and was shaken from head to foot, and thrown out of bed on his face.' ... 'I was in the temptation,' he says, 'thoughts invaded me that I could not control, ... and full liberty was given them. ... While I had the most damnable thoughts, the worst that could possibly be, Jesus Christ was presented visibly before my internal sight.' "

Mr. Hartman comments:—"This we believe was an evil spirit pretending to be Christ, as in our own case the spirit pretended to be God."

To us it seems evident that Swedenborg was a spirit-medium and was an advance agent for promulgating and establishing the "doctrines of devils" respecting "seven heavens and seven hells," etc., etc., *ad nauseam*. Yet Mr. Hartman closes his book with a eulogy of Swedenborg, who, although admittedly *possessed* of *devils* at times, he thinks was sometimes possessed and controlled by good spirits; while Hartman's own experience corroborated the Scriptures, that they are *all* "wicked," "seducing," "lying" spirits.

In a pamphlet entitled, "The Nature of Insanity; Its Cause and Cure," by J. D. Rhymus, the author shows that in many cases insanity is merely *demoniacal possession* or "*obsession*." He says:

"In *my own case* I know that the brain was not diseased at all; my whole nature seemed to be intensified by conflicting emotions raging within my breast. I was completely enveloped and pervaded by thought, or in other words thought came as something impinged upon me, seeking expression through me, without being coined or generated by the action of my own brain, although fully conscious at the time, as I am now, that I possessed a strength within me not my own will and brain power so-called;—yet it was so blended with, and manifested through my own powers of action, that I felt great exhaustion

of nerve force, mental prostration as the conditions subsided."

After detailing his own case and his release from the thralldom of evil spirits, whom he supposed to be the spirits of wicked dead men (apparently he also was a follower of Swedenborg), he quotes a letter from a Philadelphia physician, as follows:

"The young lady to whom you refer in your letter is a Miss S——, who was once my patient and quite intimate in my family. Her father was a sea captain, and was lost at sea, no one knowing when or where. Her anxiety to learn something of his fate, led her to apply to a spirit medium. She was found to be very 'susceptible' and a remarkable medium. She did nothing to encourage the approach of spirits; but they came all the same. They almost tormented the life out of her for a long time—how long I do not remember. They often made her get out of bed at night and perform all sorts of grotesque antics. She finally drove them off by repeating the Lord's Prayer on their every approach. Your sincere friend, ———."

The same writer says:—

"Judge Edmonds of New York [a noted Spiritist and both a Clairvoyant and Clairaudient medium—now deceased], has recently expressed the opinion that many so-called lunatics in asylums are only under the influence of spirits." The Judge himself said: 'Some fifteen cases of insanity, or rather *obsession*, I have been instrumental in curing. This I said to the Academy of Science, in New York.'

"The Judge has had Catholic priests, after a thorough trial of their 'holy water and prayers,' send [to him] their mediumistic members when wickedly disordered, to be demagnetized and released from the grasp of obsessional spirits."

Few are aware to what extent Spiritism is now active; how it is gradually *reviving*. Here is an account of Dr. Peebles' visit to Melbourne, Australia. He writes to a Philadelphia newspaper as follows:—

"Although I had come for a rest, I was immediately pressed into active service, and have been lecturing every Sunday evening either in the Masonic hall (which seats 1300) or the Lyceum (700), both of them being filled at times to overflowing. I have also spoken in the Unitarian and Swedenborgian churches, and the Australian (Presbyterian) church, on vegetarianism and other reform subjects.

"Several mediums speak about coming to Australia. Before leaving, let me tell you that the Melbourne press says there are already 500 mediums in the city and suburbs, while others say 200, but I see none who compare with Mrs. Freitag, and others. I cannot, conscientiously, encourage mediums to come to Australia, unless they are absolutely *first-class test mediums*. That's

what the people clamor for—tests, tests, tests. Old bald headed Spiritualists, who had tests years ago, want them renewed, and so seek for tests instead of going on to a higher plane of harmony, beauty and spiritual truth, becoming their own mediums."

Yes; the tests—rapping, writing, table-tipping, and even materialization tests—are only the beginnings of Spiritism, and not the desired ends sought by the spirits. The end sought is *possession*, "obsession"; and those who by strong self-control constantly resist absolute spirit-control are used as "test mediums," to catch others, and to exhort others, as above, to go "*on to a higher plane of harmony*," with lying, seducing, enslaving and demonizing spirits.

An English journal called *Black and White* gave a detailed and illustrated account of apparitions in the town of Tilly-sur-Seulles, Normandy, France. It said that the apparitions were of the Virgin Mary and had continued for several months, and were thoroughly vouched for. It adds:—

"The appearances, which seldom or never resemble each other even to the same *voyants*, always either ascend from the earth, as in the case of those of the Witch of Endor, or appear gradually bit by bit, first a leg, then an arm, and so on, at a slight elevation. All this is very queer reading.

"The trampled field of oats, the elm tree stripped of its branches by relic-hunters, the torn hedge protected by barbed wire and decorated with statues, pictures, rosaries, pots of flowers and votive tapers, remain to testify to a belief in the supernatural not less strong than it was in mediaeval times."

Black and White, after quoting from the *Croix du Calvados* (the official organ of the Roman Catholic Bishop of the diocese), that, "Although it cannot doubt the *fact* of the appearances, it is inclined more and more to attribute them to *diabolic intervention*," adds:—

"If anything, this is calculated to lend them still greater interest in the eyes of the world, which shows itself especially ready to dabble in Satanism, crystal-gazing, astrology, theosophy, spiritualism and magic, both black and white. The chief points in favor of this clerical decision seem to be that one Vintras, who lived in an old mill, still standing on the banks of the Seulles, below the older village of Tilly, prophesied these apparitions about the year '30. Vintras was condemned as a sorcerer and incarcerated at Caen by request of Pope Gregory XVI. He claimed to have been 'inspired' by the Archangel Michael. Curiously enough, another 'prophet,' claiming to be inspired by another Archangel—Gabriel, to wit—namely, Mlle. Cuedon, who made a stir in Paris, and whom a certain Abbe declared to be '*possessed*' rather than '*inspired*,' prophesied these same apparitions at Tilly a fortnight before they began."

Satan's motto seems to be, Anything to deceive and bewilder humanity and to hinder the truth now due to them from reaching them. From an English Spiritist journal *Light*, we quote a statement of a *seance*, as follows:

"At a sitting which was being held one evening at the invitation of a mother who had just lost a dearly loved son, amongst other phenomena a remarkable light was seen. It was in the form of a beautiful radiant globe, the center of which was a bright blue of great brilliancy. It was apparently an immeasurable distance away, the wall of the room offering no obstruction to those who watched it, and it remained for about half an hour, when it gradually faded from their sight.

"All present were filled with a sense of *deep reverence and veneration*. The control [i.e., the spirit controlling the medium] explained that this was indeed the Light of Christ, who, in verification of the belief which is now very generally held by Christians of every denomination, is gradually approaching this earth; and in fulfilment of His words, spoken nearly two thousand years ago, is coming to establish His Kingdom, the reign of universal love and brotherhood, amongst us.

"The control further said: 'Write thus to the editor of *Light*. Tell him that light is coming to all men. It grows brighter day by day. This light is the Light that should lighten all men that come into the world. Love is embodied in it. Truth is bringing it. Wisdom teaches it. Faith reveals it. Hope nourishes it. Justice craves for it. Glory attends it. Peace claims it. Power waits for it. This remarkable light is attended by hosts of angels; by dwellers in the spheres of the Blest; by mighty conquerors; by those whose sins, being scarlet, now shine radiant in this Light;—Perfected good, perfected man, perfected light.

"Beautiful angels surrounded the medium. The Light appeared behind her; but she was pleased to know that the greatest glory shone when she spoke of Christ's power. Although not herself viewing the greatest glory of the Light she saw it, far, far away, having a star-like radiance."

Just as at His first advent the evil spirits acknowledged Jesus, saying, "We know Thee, who Thou art"; "What have we to do with Thee, Jesus, Thou Son of God?" and as they testified of the Apostles: "These be the servants of the Most High God which show unto us the way of eternal life"; *so today, as we have seen*, some of them will testify occasionally to the Truth, commend STUDIES IN THE SCRIPTURES, etc.; but it is safe to assume that it is all for a purpose, as a "bait" for those who are interested or seeking light along these lines, to eventually lead them off into some gross darkness. Let us constantly remember that these deceptions will become so bold, and be apparently so

backed by advanced truth that they will, "if it were possible, deceive the very elect."—Matt. 24:24-26.

Under such circumstances there is but one safe course. It is not to stand still with closed eyes, panic-stricken: that will be impossible, very soon. It is to fully accept Christ Jesus the *Redeemer*, the *Ransomer* of the race, as your Savior and your Teacher, and to be controlled only by His Spirit of Truth expressed to man through His Word—the Bible. So doing you will be *kept* by the power of God from all the snares of the wicked one; for the *Gospel* is the *power of God* unto salvation to every one that [obediently] believeth."

To what great dangers the people of Christendom are exposed we may judge when we remember that nearly all are laboring under the delusion of Satan, first enunciated to Mother Eve in Eden—to her deception and fall. He then said, "Ye shall *not* surely *die*." He has kept up his side of the controversy since then, and the majority of God's people believe Satan's statement and disbelieve the Lord's Word;—holding that no one really dies, but that when death apparently takes place the person is thereby made "*more alive than ever*." Believing that none are really *dead*, we cannot wonder that Christendom totally rejects the Bible doctrine that the only hope for a future life rests in God's promise of a "*resurrection of the DEAD*," and makes nonsense of it by claiming that it is merely a resurrection of the *body* that died—which the Apostle declares will *never be resurrected*—but a new body be substituted when the *soul*, the *being* is resurrected.—1 Cor. 15:12-18 and 36-38.

In evidence of the dangers along this line we note the fact that *The Ram's Horn*, a radical orthodox journal of Chicago, published on its outside cover a colored engraving representing a Christian mother with clasped hands, praying beside a little grave decorated with flowers, while just before her is shown the shadowy outline of her child approaching her. The editor of *The Ram's Horn* and his readers are like all other nominal Christians who neglect the teachings of God's Word on this subject—*just ready* for Satan's delusions to ensnare them.

Note also the following, clipped from *The Philosophical Journal* (Spiritualist). Under the caption "*Progressive Thought*," the editor quotes from Rev. T. DeWitt Talmage as follows:

"Even Talmage progressed from the old faith, and believed in the return of the spirit to this world of ours after death. He preached a sermon at Washington on the 'Celestial World,' showing the employment of 'the departed' in that state of existence. In answer to the question: 'What are the departed doing now?' he said: 'That question is more easily answered than you might suppose,' and added:

" 'Their hand has forgotten its cunning, but *the spirit* has

faculties as far superior to four fingers and a thumb as the supernatural is superior to the human. The reason that God took away their eye and their hand and their brain, was that He might give them something more limber, more wieldy, more skillful, more multipliant.'

"Dr. Talmage said that the spirits, freed from the material body, are 'more limber, more skillful,' and 'are at their old business yet,' but with vastly improved faculties. He argued it thus:—

" 'Have you any idea that that affluence of faculty at death collapsed and perished? Why so, when there is more for them to look at, and they have keener appreciation of the beautiful, and they stand amid the very looms where the sunsets and the rainbows and the spring mornings are woven.

" 'Are you so obtuse as to suppose that because the painter drops his easel and the sculptor his chisel, and the engraver his knife, that therefore that taste, which he was enlarging or intensifying for forty or fifty years, is entirely obliterated?

" 'These artists, or friends of art, on earth worked in coarse material and with imperfect brain and with frail hand. Now they have carried their art into larger liberties and into wider circumferences.

" 'They are at their old business yet, but without the fatigues, without the limitations, without the hindrances of the terrestrial studio.'

"In answer to the question as to what the physicians are doing, since they passed to 'the beyond,' he said they are busy at their old business, and added:

" 'No sickness in heaven, but plenty of sickness *on earth*, plenty of wounds in the different parts of God's dominion to be healed and to be medicated. Those glorious *souls are coming down*, not in lazy doctor's gig, but with lightning locomotion.

" 'You cannot understand why that patient got well after all the skillful doctors had said he must die. Perhaps Abercrombie touched him. I should not wonder if he had been back again to see some of his old patients. Those who had their joy in healing the sickness and the woes of earth, gone up to heaven *are come forth* again for benignant medicament'

"Then he propounded another question, as to what all the departed are doing now—who in earth-life were 'busy, and found their chief joy in doing good.' He replied: 'They are going right on with the work—John Howard visiting dungeons; the dead women of Northern and Southern battlefields still abroad looking for the wounded; George Peabody still watching the poor; Thomas Clarkson still looking after the enslaved—all of those who did good on earth, busier since death than before. The tombstone is not the terminus, but the starting-post.'

"He then concluded with this very emphatic language:—

" 'To show you that your departed friends are more alive than they ever were; to make you homesick for heaven; to give you an enlarged view of the glories to be revealed, I have preached this sermon.'

"Without the slightest doubt, then, Dr. DeWitt Talmage was a Spiritualist. He did not claim that cognomen, but he taught the grand tenets of our philosophy and admitted the consequent phenomena of the return of the spirit to visit mortals—spirit physicians to *touch* those given up to die by mortal physicians, and to heal them—to visit those in dungeons in order to relieve their distress—to watch the poor—to look after the enslaved—and in this work to be 'busier since death than before!'

"If 'the departed are more alive than they ever were'—as Dr. Talmage affirmed in his closing remarks—then it is evident that he was correct in saying that 'the tombstone is not the terminus, but the starting-post'—the 'door' to the higher life, the entrance to the state of endless labor, grand possibilities, and eternal progression.

"If Dr. Talmage thought more of these grand truths than of his clerical standing, he would have frankly avowed himself a Spiritualist.

"All the churches are rapidly becoming permeated with Spiritual philosophy, and soon must either add to their structural confession these grand and inspiring verities, or sink into oblivion in the twentieth century, when the cycle of evolution shall be completely rounded out."

Who can deny the logic of the Spiritualist editor in claiming Dr. Talmage as a Spiritualist, who refrained from fully acknowledging his identity? Who can doubt that the hundreds of thousands who read that discourse in the many journals which published Dr. Talmage's discourses regularly, accepted every item of its poisonous, unscriptural suggestion as *gospel*; because in full accord with what they had been taught from other pulpits, and especially at funeral services? Alas! the millions of Christendom are *ready*, ripe, for the evil work of these seducing spirits, and are accepting it.

Note the following hand-bill announcement of Spiritist *performances* and tests, given at Muskegon, Michigan. It is in display type and illustrated etchings showing shadowy forms, etc.—and was sent to us through the Lord's providence just in time for a notice here. It reads thus:—

"Opera House, under the auspices of the Religio-Philosophical Society of Boston, Mass.

"Spirit materializations, marvelous superhuman visions, Spiritualistic rappings, slate writing, floating tables and chairs, remarkable tests of the human mind, a human being isolated from

surrounding objects floating in mid air. Behold the marvels of today! Reflect on the one great question of the hour: Is there a spirit land? and what is the destiny of man? Do you want to be convinced that there is a hereafter? Do you believe in immortality? Do you believe in a soul world? or do you believe that death ends all?

"Dr. Loyd Cooke, preeminently peer of spirit mediums, assisted by a number of mediums of note, on the open stage, will produce some of the most wonderful materializations ever witnessed in this country.

"The following are some of the tests that usually take place in the presence of these mediums: A table rises 4 to 5 feet and floats in mid-air. Spirit hands and faces are plainly seen and recognized by their friends. A guitar is played and passed around the room by the invisible power. Flowers are brought and passed to the audience by hands plainly seen. Bells are rung, harps are played, and other tests of a startling nature take place in the presence of these wonderful mediums, if the conditions are strictly complied with.

"A night of wonderful manifestations! The veil drawn so that all may have an insight into the spirit world and behold many things that are strange and startling.

"The clergy, the press, learned synods and councils, sage philosophers and scientists; in fact, the whole world, has proclaimed these philosophical idealisms to be an astounding fact. You are brought face to face with the spirits. A large piano is played upon without a living soul touching it. And many spirit forms upon the stage—sometimes eight or ten at a time—are proof positive of the genuineness of these mediums. They have been three years developing for the special purpose of demonstrating the facts of spirit power in full gas light!

"The invisible powers are constantly producing new and startling manifestations to convert the skeptical and strengthen the believer. Come and see for yourself. Take no one's word. Investigate and believe your own eyes. Be guided by your own reason. Believe nothing you hear! Every man and woman has a right to see and think.

"Many ask: 'Is there any truth in Spiritualism?' If you should attend this seance with these new mediums, you would never doubt again that the spirits do re-visit the earth, and can be seen and recognized by their friends. They will stand beside you and shake hands with any one who will ask them. Remember, this seance is not like others you have attended. The forms seen here are not afraid of you, but will come so close to you that you cannot doubt their identity, and will satisfy you that they are not flesh of this earth. No one who has ever attended these seances can doubt the genuineness of these mediums. Remember,

these are newly developed mediums, just arrived at this place, and are recognized by all that have seen them to have the most powerful circle that has ever been brought to this country. Not in darkness, but in open light. You feel their touch. You see their disembodied forms. In plain, open light! Every possible means will be used to enlighten the auditors as to whether these so called wonders are enacted through the aid of spirits or are the result of natural agencies.

"Committees will be selected by the audience to assist, and to report their views as to the why and wherefore of the many very strange things that will be shown during the evening. This is done so that every person attending may learn the truth regarding the tests, whether they are genuine or caused by expert trickery. Doors open at 7.15. Commences at 8. A small admission will be charged."

Finding that Churchianity is popular, and a certain amount of formalism demanded by the people they seek to ensnare, Spiritists are organizing "churches" for the "worship" and "praise" of the "All Good"—the name they use instead of God. But since advanced Spiritists do not believe in a *personal* God this name merely represents to them—*all good spirits*, among whom they reckon Thomas Paine, Shakespeare, Judas and Nero, as well as Christ, Confucius and Buddha. In these "churches"—"Spiritualist," "Theosophical," and "Christian Scientist," all of the same cult, and all guided (unknown to many of their votaries) by the same master spirit—Satan—the preachers and evangelists are generally women: in marked contrast (whatever the explanation) with the course pursued by the true Head of the one and only true Church, our Lord Jesus, who appointed twelve Apostles and seventy evangelists, all of them men.

The newspapers gave an account of a Spiritist baptism service, at the "First Church of Spiritualists," Pittsburgh, by Mrs. Ida Whitlock, of Boston, as follows:—

"When the babies' parents and godmothers had been assembled, deacons of the church brought out a long flower-decked rope, which they tied about the participants in the ceremony. Mrs. Whitlock gave each baby a small bunch of carnations, handing them from a silver bowl. Having completed this ceremony, Mrs. Whitlock took another silver bowl, and, advancing to each baby, she dipped into the bowl a rose and sprinkled the faces of those to be baptized, saying as she did so, 'I, Ida Whitlock, *by a power commissioned to me*, do baptize thee, Anna Marie Klotz, in the name of the *All Good*.'"

The power commissioned to Mrs. Whitlock was certainly not from the Father, nor from the Son, nor by the Holy Spirit; and we feel confident it was from the one who backs all the tests and

tricks and lies and obsessions—"Your Adversary the Devil."—1 Pet. 5:8.

A Mr. Thori of St. Paul, Minn., once sent us the card of a Dr. Snyder of that city, who styled himself a Christian Spiritualist and claimed that he and others there held regular seances in which the Lord as a spirit being showed Himself to their mortal eyes. He said that about forty persons there had seen these manifestations. Three of them received "the communion" direct from the Lord's hand. The card received bore sixteen texts from the Bible, among which were the following:—

"God is a spirit."

"I am the light of the world."

"He that keepeth My commandments, he it is that loveth Me; and he that loveth Me shall be loved of My Father; and I will love him, and *will manifest myself to him.*"—John 14:21.

In large type at the head of the card were these words:—

"HAVE YOU SEEN THE LORD? IF NOT, WHY NOT?"

This Mr. Thori remarked that the Doctor appeared to be very pious, and professed faith in the Ransom and in restitution. The incident at once reminded Mr. Thori of the statement of STUDIES IN THE SCRIPTURES, Vol. II, page 158, which reads as follows:—

"Among other such things some of them even teach that Christ is *present*, and we doubt not ere long they will give *seances* at which they will claim to show Him 'in the secret chamber.'" (Matt. 24:26.) Then Mr. T. called the Doctor's attention to this Scripture and this application of it; but he was so enamored by the seducing spirits that he could make no application of it to his own experiences. He declared that it referred to such preposterous frauds as Schweinfurth.

Here we see more of Satan's policy: he works one fraud against another. A few weak-minded people are deluded into thinking and claiming that they are "some great one"—Christs, etc.—and by hypnotic powers deluding a few into their "heavens," thus disgust more sensible people, who, believing that these frauds *fulfil* the scope of our Lord's warning, are off guard against the much more subtle deceptions of Spiritism which draw nearer and nearer daily.

Then again, true to his character as a deceiver, Satan begins all such performances with the outwardly devout. He puts a bait on his hook when he fishes for men. It will be found that *self-willed* Christians, no matter what their morals or faith, will be subject to snares of the great enemy. The full submission of the *will* to the will of God as expressed in His Word is absolutely necessary to overcome the world, the flesh and the devil.

We will no doubt surprise some when we state that to our understanding "Christian Science," "Theosophy," "Mesmerism,"

"Clairvoyance" and "Hypnotism," as well as "Swedenborgianism," are all related to Spiritism, and designed by the "seducing spirits" to enthrall and "pass along" the various classes of man-kind who are now awakening out of mental lethargy; and to blind their eyes to the *truth* respecting the Lord and His Word.—2 Cor. 4:4.

"*Christian Science*," by its attractive but deceptive name, no less than by its lying proposition that there is no pain, no sickness, no death, no sin, no devil, no Savior—nor need of any—by the very absurdity of its claims attracts the curious; and by its seeming harmlessness and "good works" ensnares the unguarded and uninstructed, who do not know "the depths of Satan." (Rev. 2:24.) Their processes for treatment of "*imagined*" diseases seem harmless, but are their cures therefore less of the demons and more of God than those of Spiritualists? While a pure faith in the first principles of the doctrines of Christ is not to be accepted as *instead* of good morals, the latter are nevertheless to be considered as *concomitants* to every manifestation of Divine favor and power. All, therefore, who deny our Lord Jesus as the *Redeemer* of mankind "who gave His life *a Ransom-price* for many," are not of God, and their "wonderful works," whether good or bad, are not to be credited to Divine power.

It may be questioned by some whether Satan and his associates can be charged on the one hand with causing sickness and death (Heb. 2:14), and on the other hand with healing the sick and casting out devils. Would not this seem to be an opposition to his own kingdom not supposable of any intelligent being? "If Satan cast out Satan he is divided against himself; how shall then his kingdom stand?"—Matt. 12:25, 26; Mark 3:24-26.

Very true; and this shows to what straits "the prince of this world" is reduced by the great increase of intelligence shining in upon the world during the past century. The demons must sham to be "angels of *light*," teachers of advanced truths and good physicians, both of souls and bodies, in order to reënsnare those who are feeling after God, if haply they might find Him. (Acts 17:27.) The words of inspiration give us to understand that Satan's struggles to retain control of mankind will be specially desperate at its close—before he is "bound" for the thousand years that he may deceive the nations no more.—Rev. 20:1.

Here will be one of the "*strong delusions*" mentioned by the Apostle Paul, to cope with which God's people will have need of "the whole armor of God" that they "*may be able to stand* in this evil day." (2 Thess. 2:9-12; Eph. 6:11-13.) We are now in the period of which he cautions us to be specially on guard against "seducing spirits and doctrines of devils," (1 Tim. 4:1.)

Here the Apostle Peter tells us to "beware lest ye also being led away [seduced] by the error of the wicked [one] fall from your own steadfastness." (2 Pet. 3:17.) Hence the Lord tells us to watch and pray to escape the delusions which will be so strong as to "deceive if it were possible the very elect." (Matt. 24:24.) Shall we, in view of these warnings, expect no "strong delusions," deceptions from the wicked spirits? Nay; we expect far more during the next few years than even Spiritists have dreamed of hitherto.

But if Satan and his faithful have a knowledge of curative agencies and skill in their application let us not forget that he has great malific power also. This has already been demonstrated. Take the case of Jannes and Jambres, the celebrated mediums and magicians of Egypt, who in the presence of Pharaoh duplicated many of the miracles performed by Divine power through Moses and Aaron. They could transform their rods into serpents; they also turned water into blood; they also produced frogs, although they could not duplicate the plagues of lice, etc.—Exod. 7:11, 22; 8:7.

We have every reason to believe that the fallen spirits have learned considerable during the past four thousand years and that they have a much wider range of power today. We are inclined to believe that the grasshopper plagues and the multitudinous farmer-pests and the spores and microbes of disease that are afflicting human and animal life in recent times, may be manifestations of the same power for evil. Similarly Satan is "the prince of the power of the air," and is malevolent enough to exercise his powers to the extent of Divine permission. This might account in part for the great floods, cyclones and tornadoes of recent years.

But surely such forces of nature are not left in the charge of demons? some one inquires.

Not entirely—most assuredly not; otherwise we may doubt if the world would be at all habitable. Take the case of Job: as soon as Divine restraints upon Satan were released, he moved the Sabeans to steal Job's cattle and to kill his servants; he caused fire to come down from heaven, which not only killed but burned up Job's flocks of sheep; he sent the Chaldeans who stole Job's camels, and finally produced a cyclone which smote the house in which Job's children were feasting together, and destroyed the house and killed its occupants; and he attacked Job's person with disease as soon as granted permission.—Job 1:9-2:7.

There is no question that Satan and his legions are as able and as willing as ever to do all the mischief that Divine Wisdom may see fit to permit them to do. It only remains, therefore, to notice that God has not only foretold that He will permit them

to have great power in the end of this Age, but also why He does so. He tells us that He is about to "pour out His indignation, even all His fierce anger," upon the world of mankind, as a chastisement for sin and for a correction toward righteousness; to humble mankind and to prepare them for the blessings of the Millennial Kingdom. All are familiar with the plagues foretold in the book of Revelation to be poured upon the world in the end and judgment of this Age. Of these the plagues upon Egypt were illustrations—even though these "last" plagues be described in symbols. But let us always remember God's care over His people to preserve them from every calamity which would not under Divine supervision work out for them some valuable lesson or experience; and let us remember that He is able and willing to overrule the wrath of men and of devils and to restrain the remainder that would hinder His grand purposes.

The following words of Rev. A. B. Simpson some years ago are quite to the point:—

"The healing of diseases is also said to follow the practices of Spiritualism, and Animal Magnetism, Clairvoyance, etc. We will not deny that while some of the manifestations of Spiritualism are undoubted frauds, there are many that are unquestionably supernatural, and are produced by forces for which Physical Science has no explanation. It is no use to try to meet this terrific monster of Spiritualism, in which, as Joseph Cook says, is, perhaps, the great IF of our immediate future in England and America, with the hasty and shallow denial of the facts, or their explanation as tricks of legerdemain. They are often undoubtedly real and superhuman. They are 'the spirits of devils working miracles,' gathering men for Armageddon. They are the revived forces of the Egyptian magicians, the Grecian oracles, the Roman haruspices, the Indian medicine-men. They are not divine, they are less than omnipotent, but they are more than human. Our Lord has expressly warned us of them, and told us to test them, not by their power, but by their fruits, their holiness, humility and homage to the name of Jesus and the *Word of God*; and their very existence renders it the more imperative that we should be able to present against them—like the rod of Moses which swallowed the magicians', and at last silenced their limited power—the living forces of a holy Christianity."

In conclusion let Spiritual Israel hear the Word of the Lord to fleshly Israel:—

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after THE ABOMINATIONS OF THOSE NATIONS. There shall not be found among you *any one* that ... USETH DIVINATION, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with *familiar*

spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee."—Deut. 18:9-12.

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter: Should not a people SEEK UNTO THEIR GOD? on behalf of the LIVING should they seek unto the DEAD? To the law and the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:19, 20.

The Scriptures expressly show that the fallen spirits would be held under restraint for a long time, and that those restraints would gradually be relaxed in the closing of this Gospel Age, in the lapping of the Millennial Age. The record is that they were "restrained [in Tartarus, our atmosphere] in lasting chains of darkness unto the Judgment of the Great Day." (Jude 6; 2 Pet. 2:4.) As now the "Great Day" is here, it is not surprising to watchers to note that the chains are being gradually loosened, and that these "wicked spirits" have greater liberties than ever before.

There is still danger to those who "don't believe in spirits," and who regard as superstitious the Bible narratives of how our Lord and the Apostles cast out demons, and how all wizards, witches, necromancers and others who proposed to hold intercourse with the dead were strictly prohibited in Israel. There is more danger to the self-confident, who "dare investigate anything," and who boast "a mind of their own," than to the humbler ones who say, "Let us fear to tamper with what God has forbidden." To many of the boldly self-confident curiosity is the demons' trap. Before they are aware of it they are snared. The beginning of the trap is a bait to curiosity—a visit to a "medium," "a seance" with friends, or a "planchette" or an "ouija board" at a neighbor's home.

The Scriptures forewarn us that we are no match intellectually for the wicked spirits, and need to give heed to the protections afforded us in the counsels of the Lord's Word. In the end of the Jewish Age many were afflicted with evil spirits, and a considerable part of our Lord's work and of His representatives was referred to by the Seventy when reporting to our Lord—"Even the demons are subject unto us in Thy name." (Luke 10:17.) So prominent is this matter in the four Gospels that they contain forty-two references to these demons—mistranslated "devils" in our Common Version.

The Apostle points out that in the end of this Age the Lord will "send," or permit to come, upon Christendom, "strong delusions," that they may believe a lie—that they all may be condemned. (2 Thess. 2:11, 12.) Thank God, we see clearly that

they will not be condemned to everlasting torture. Oh, no! That blasphemous misrepresentation of God's Word is one of the devices of these "wicked spirits," by which they would drive men away from God, by which they would blind them to His real character. But we are now in the close of the "Harvest," and the wheat must be separated from the tares, and these "strong delusions" will be permitted to demonstrate who have loved and obeyed the Lord's counsel and who, not doing this, are to be adjudged unworthy of the high rewards soon to be given to the "overcomers."

The context shows this, declaring in so many words that the "delusions" will ensnare them because "they received not the truth in the love of it!" The "truth" is that the dead are dead, and cannot re-live except by Divine power exercised for their awakening from this death-sleep. This plain truth, so abundantly set forth in the Scriptures, is not relished by any except the truth-hungry. Others tell us that they do not like to believe thus; that they prefer to think of the dead as not being dead, but more alive than ever. Rejecting the plain truth as God presented it, and preferring Satan's lie, "Ye shall not surely die" (Gen. 3:4), these are easy marks for the demons who are constantly striving to perpetuate the lie which deceived Mother Eve in Eden. They will now be permitted to personate the dead so successfully as to be a "strong delusion," which "if it were possible [if the Lord did not protect them by the 'armor of God'] would deceive the very elect."—Matt. 24:24.

Spiritism cunningly feigns, for a time, that its manifestations are the exercise of human powers. Thus it gains access to the hearts of men and women who dread demonism instinctively. Gradually, however, it comes to be conceded that the spirits are at the bottom of these powers, which are at least partially "occult." For years we have been almost alone in opposing hypnotism, telepathy, etc., as Spiritism in a new form; but now no less a celebrity than Professor J. H. Hyslop, formerly "Teacher of Logic and Ethics" in Columbia University, and a leading light in The American Society for Psychical Research, conceded that spirits have to do with such matters—not demons, but in his supposition "spirits of dead humans."

Professor Hyslop was quoted in the New York *American* thus:—

"Telepathy is not a matter of thought waves. The solution is so simple as to be astounding. Messages are carried from mind to mind by the spirits. Mediumistic qualities are necessary, but, possessed of these and able to get in touch with the spirit world, telepathy should become as easy of accomplishment as the telegraphing of a message with wires.

"None but scientists should tamper with the weird phenomena

of nature represented by telepathy," said Dr. Hyslop. "Every investigation should be made sanely and every experiment approached with a mind clear, impartial and prepared to weigh and balance every fact as carefully as though it were a precious gem.

"Our experiments in telepathy I regard as convincing if not wholly satisfactory in number or in the ability to repeat them at will.

"In these experiments we used Mrs. Piper, who was sent to England in care of the British Society. She was allowed to come into contact with no one not in league with the persons making the experiments. We began our experiments in long distance telepathy in the hope of eventually getting a message across the Atlantic, but failed time after time.

"Finally we scored a success. It was as remarkable as it was unexpected. The message was sent across the ocean in a way to demonstrate perfectly the possibilities of long distance telepathy. The experiment was conducted in a manner to eliminate any trace of fraud or deception. It was sent in English and delivered in Latin."

In an article over his own signature in the *New York World*, Professor Hyslop said:

"That there would be great difficulties in communicating, if spirits actually exist, would naturally be taken for granted by intelligent people. The silence of so many discarnate spirits through the ages, if they exist, would be sufficient proof of that fact, as well as what we know of the difficulty of communications between living people, when they have no common language as a means of it. But there happen to be additional reasons for this difficulty, and they should be mentioned in order that the layman (we ought not to mention it to the scientist) may see and appreciate the reasons why the communications take the form which they show. The first of these is the abnormal mental and physical condition of the medium, specifically to illustrate, as in the case of Mrs. Piper. But this is not the chief reason that the communications are trivial and confused, or lacking in the kind of information wanted. The reason for these characteristics is deeper still. It is that the communicator is himself in an abnormal mental condition while communicating. It may be compared to a delirious dream, or to certain types of secondary personality in the living, or even to the trance of Mrs. Piper, in some of its aspects."

Rev. I. K. Funk, D.D., of New York City, the widely known Lutheran minister, had some thrilling experiences with spirits and published them to the world, asserting, however, what even Spiritualists will admit, that some of the so-called manifestations are frauds; that others are by deceiving or "lying spirits."

His investigations, like those of Professor Hyslop, show the trend of our times, and give a hint of what we may expect when shortly the whole world will turn to the investigation of Spiritism as "the only proof that the dead are not dead."

"Discussing psychical science in an address tonight before the American Institute for Scientific Research in the home of C. Griswold Bourne, the Rev. R. Heber Newton made the assertion that the spirits of the dead communicate with the living; that telepathy is a power possessed by many men and women, and that clairvoyance is an established scientific fact. Said he in part: 'Clairvoyance was nothing but a will o' the wisp, but it is now a confessed power of certain organizations. Mollie Fancher, over in Brooklyn, has proved stronger than the incredulity of our savants. The belief in the existence of unseen spirits and of their power of communication with us in the flesh is one of the oldest, most widespread and most insistent beliefs of man, and it has revived strangely in our day.

" 'For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud and every possible hypothesis of interpretation, they have been driven up to the ultimate solution of the problem—the belief in the actual communication of the spirits of those whom we call dead with the living.

" 'Anyone who walks with his eyes open, ready to hear what men have to tell, will find stories pouring in upon him from men whom he cannot mistrust as liars, and whom he knows to be sane and sensible, which will stagger him. These experiences are not at all confined to the seance and the medium. Their most impressive forms occur in the privacy of the home without a professional medium present.'"—*Pittsburgh Gazette*.

It does not surprise us that Spiritism, like Christian Science, is aiming for the influential. Whatever else the fallen angels may be they are "wily," cunning. The Lord's people, on the contrary, number "not many wise, not many great, not many learned, not many rich, not many noble, but chiefly the poor of this world, rich in faith."—Jas. 2:5.

A lady who had been a Spiritist, tells of how she developed the "clairaudient ear," or the power of hearing the spirits when others heard nothing. (And, by the way, all should avoid everything of this kind as they would avoid a plague; they should, if approached thus, at once turn their hearts to the Lord in prayer for aid to resist the intrusion.) This woman's relatives have been interested for some years in Present Truth, and pointed out to her that her communings were not with dead friends, but with the fallen angels, "demons," and finally got her to the point

of reading "STUDIES IN THE SCRIPTURES." This displeased the "spirits," who for a time almost prevented her study by an incessant opposition, such as "Don't read that," "That's not true," etc., etc. Gradually she asserted her will, calling on the Lord for help, and we understand that now she is quite free from their intrusions.

Another case which came to our attention was that of a boy of 19 years, in Eastern Pennsylvania, who was terribly oppressed by demons. One of the Lord's people, hearing of the case, called to see him, taking a copy of the *Spiritism* pamphlet. Its presence so aggravated the boy that it had to be removed before the brother could talk to the possessed one. The spirits having him under their control nearly set him wild until the book was removed. "The darkness hateth the light." We do not doubt that these evil spirits would do injury to the servants of the Truth if permitted. Evidently they are under some restraint as respects the Lord's people. Later on they may be permitted to operate through others, as Satan entered into Judas before the betrayal.

The following from an exchange, *The Prophetic News*, may serve to further emphasize the foregoing:

"I was induced to yield my hand to be controlled by a spirit, in consequence of reading what Mr. Stead wrote in the *Review of Reviews* about Spirit-Writing. Thus was the first step taken on this forbidden yet fascinating course. I look back on that first step and remember that I never uttered, in the perplexity that filled my mind, a prayer to God. I should have at once sought the guidance of God. Before I thought of so doing, I was seized with the desire to seek this newly-found source of help. I fear much I am not alone in being foolishly misguided by the perusal of spiritualistic literature which is now being circulated far and wide in England.

"The spirit that came and offered me his aid forbade my praying to God, assigning as a reason that I was now under special heavenly guidance, superseding the need of prayer, and that my heavenly inheritance was sure. That was strange counsel, and it was still stranger that I should have for one moment harbored it; but harbor it I did.

"But, in addition, this messenger of Satan forbade my study of the Scriptures, for I had lately commenced a methodical reading thereof. The reason given for this on the part of my evil counsellor was that the work I was now under so strong an obligation to execute, was so urgent that no time could be spared for other mental occupation.

"Under the pretense of aiding me I was now 'interviewed' by other spirits, who declared themselves to be the spirits of departed mortals. One assumed the character of what I might

call ultra piety, and warned me from coming into association with and under the influence of a certain minister of the Gospel residing in the neighborhood—one who would certainly have counselled me in my perplexed state of mind with wisdom—but against him my 'interviewer' uttered base slanders. This spirit hindered me greatly by making long discourses.

"Another spirit declared himself to have been the former English ambassador to the nation of these persecuted Christians concerning whose distressing condition my heart was bleeding; and in language befitting a statesman he related his remarkable experience in the executing of his ambassadorial office. Then he desired my work to take a form which I subsequently found to be the worst under the circumstances, and that I should communicate it to an important public functionary. This was so opposed to my judgment that I could not yield assent to it.

"After this the first spirit that came to me under the garb of a guardian angel declared that the spirit of my beloved mother had been permitted to visit me for a few minutes, and that she entreated me to transmit a message to a relative residing abroad, and that, though I was ignorant of the purport of this message, she would herself guide my pen in writing it down. I took the pen into my hand, holding it loosely for her to guide it. A strong wish came upon me to see my mother's form. Then, to my great astonishment, her portrait was instantaneously and with consummate skill drawn on the paper before me. I now watched with breathless interest the writing of the message. It was traced in her well-known (to me) handwriting. Only two words were written, but they were written three times. The words written, with tremulous haste and urgency, were SAVE SOULS, and with a quick movement the pen was made to drop.

"Such a message from such a source smote my heart with its deep solemnity. But I could not bring myself to send the message. I felt it would be wrong to send it. The relative for whom it was intended was already engaged in Christian mission work, and somehow I shrank from bringing on his mind the influence of a message from whence I hardly knew. I felt a total disinclination for any further communications from spirits, and I determined to receive no more from so dubious a source. But I was not to be so easily disentangled from this net into which in an evil moment I had deliberately placed my feet.

"In disgust, and as if to take a plunge out of the vortex into which I had been stealthily drawn, I threw into the fire the portrait of my mother and all the spirit-writing. I would not believe that the spirit of that dear Christian—my mother—was wandering on this earth in company with others who gave me such disastrous counsels, and failed in their promise to strengthen and aid me. I even came to the conclusion that these spirits had

attempted an impersonation of that departed saint, and had written that solemn message in order to induce me to believe in their celestial character and the sanctity of their intentions, that I might be induced to follow their perilous injunctions.

"To justify their proceedings they were apt in misquoting Scripture. There was a terrible mystery in this, and it filled me with dire forebodings. I then said to myself, half aloud, 'Can it be possible that there are evil spirits who have power to communicate with mortals and deceive them?'

"A spirit answered, 'Yes,' and added that they themselves would now act evilly towards me and that I was in their power to be punished, since I had sought to obtain knowledge forbidden to mortals.

"With this startling declaration they changed their character and conduct to me.

"I now believed that I had committed a sin in consulting them; but it was done in ignorance (it was a culpable ignorance, nevertheless) and with innocent intent. Surely I could trust in Divine mercy to pardon me.

"But the spirit answered my thought by declaring that the Divine mercy should not reach me, but that he would accuse me before the Recording Angel of this deadly sin—intercourse with spirits—and would call for immediate judgment!

"Let it be remembered that these very spirits by their lying deception had induced me to cease from prayer and the study of Scripture, and had declared that my heavenly inheritance was sure. They left me to execute their threat.

"Soon after this a remarkable vision appeared by the permitted instrumentality of these tormentors. One night the wall at the end of my room seemed to vanish, and a large open space appeared. At one side was a dais with steps which appeared to lead up to an exalted throne, half hidden by clouds. Before the dais a number of celestial beings stood in a semi-circle, and, apart from the rest, at the foot of the dais, was a terrible form. I knew this was the 'Prince of Darkness,' and I instinctively felt he was there as my accuser, and I seemed to have no advocate. This terrible vision at first seemed a confirmation of the spirit's threat, yet there was one essential difference. It was not, as they said, an avenging angel, but Satan, who accused me. I wanted to reflect on this vision and the new conditions environing me, but spirit voices continually interrupted me, so that I could neither think nor pray, but only repeat to myself some such words as 'O Lord, in Thee have I trusted; let me never be confounded.'

"I could not stop their verbal communications, their small but intensely clear voices followed me everywhere.

"The spirits told me that the torments of hell, in which I had

not believed, awaited me, and that in the internal fires of the earth souls were in torment; and that the intensity of the punishment was proportioned to the guilt of the offender. They declared that I should know by experience the reality of eternal punishment that very night. The fact that I was still in mortal flesh would not impede them; there appeared to be some truth in their threat that they could cause death—or rather, the cessation of mortal existence, for they gave me an immediate and startling demonstration of their power in causing violent spasms and palpitations of the heart, while I was quite calm in mind. Indeed my imperturbable calmness caused them to remark that I was one of the bravest of mortals, but they would yet overcome me with greater terrors. But I ultimately found that they possessed no supreme power over the 'King of Terrors.' They then left me, and in the darkness and the silence of the night I waited, expectantly, believing that a terrible ordeal awaited me, for I knew that my enemies were powerful and malignant.

"The wall of my room again seemed to disappear, and I was conscious that a spirit had entered and touched me, and a voice declared that he who had entered was an administrator of justice in the infernal regions. He demanded of me if I knew why he had been summoned to me.

"I replied that I only knew that my enemies accused me, and that if he was the servant of God I desired him to tell me what was the will of God that I should now do, for I desired only to know, and do that will.

"He answered in some such words as these: 'You are free; you cannot come within my province. I only punish those who will not obey God, and now I leave you.'

"I was inexpressibly thankful to be delivered from such threatening peril, and that a powerful spirit had acknowledged that Divine Power overruled in hell, and that he acted in subserviance to it.

"All these spiritualistic manifestations were far from being the phantasmagoria of dream or fancy; they too evidently belonged to the stern and abiding realities of life. They were manifestations of that great, and potent, and eternal realm of spiritual power which mortal vision may not yet behold. Throughout this ordeal I was calm, and possessed that intensification of consciousness that is aroused by tragic circumstances.

"I resolved that as I had encountered these unique and tragic conditions not from personal needs or seeking personal aims, the result of this experience should also have a wider range of influence.

"I had more to learn and to endure. I was even to learn that my deliverance from the power of demons, like my faith, was of an imperfect character.

"The remainder of the night I passed in peace. In the morning I recommenced the study of Holy Scripture; it became to me the most important concern of my life.

"But to my great distress the evil spirits immediately returned to me with ceaseless interruptions to prevent my study. They determined to keep me from the knowledge of a full deliverance.

"They compelled me to listen to their account of an insurrection on earth against Divine power which they had long been planning, but which was ere long to be carried out. They asserted that their mighty potentate and chief had obtained the vicegerency of earth, that he was the prince of this world, and that he would subjugate it as it never yet had been subjugated to his control, and that he would raise a storm of persecution against the followers of Christ. There was, in fact, to be a new putting forth of hellish influence upon the earth.

"I was compelled to hear from these spirits the unfolding of their diabolical scheme. They brought many proofs to substantiate the fact that their power on earth was already greatly increased and was increasing. The prospects, therefore, that seemed in store for the world overwhelmed me with dismay. They asserted that their great potentate—'the god of this world' (Satan)—had so subverted Christendom that at least the great ecclesiastical systems known as the Roman, Greek and Anglican Churches would more entirely be subservient to him. I was inclined to disbelieve their statements. I wished that they could have been disproved, but facts appeared to corroborate them. I then for the first time observed that the Church of Rome was gaining great power, and as for the Greek Church in Russia, it was then inflicting terrible persecutions on the true followers of Christ—Christians—who would not practise idolatry.

"It was now made apparent to me that these spirits who had hypocritically proffered their aid for the persecuted Christians had themselves instigated idolatrous Churchmen to persecute them. I gathered further that the servants of the great potentate of darkness had sown error and discord freely in the other churches in Christendom, and that these would advance in error and in distance from God; that they had power to distract the attention and to deaden the perceptions of men who otherwise would arrest the progress of evil.

"The spirits then spoke with sardonic triumph of their school of materialistic philosophy and their teaching on Cosmogony as opposing that of the Book of Genesis—a system that modern science has found so acceptable as appearing to fit in with what the bowels of the earth have displayed, but which entirely leaves out of its thoughts the operation of God's hand in judgment at the fall of man, when not only man was morally and physically ruined, but that which was once pronounced 'very good' fell

with the first man, so that the 'whole creation'—material and immaterial—groans for deliverance.

"A spirit calling himself Lord Beaconsfield declared that he would aid me by dictating a work of fiction that should surpass all his earthly efforts and would produce a small fortune for me and that I should thus obtain the reputation of being a great genius by simply acting as his amanuensis, and he added the more alluring temptation to me—that the spirits could and would confer on me such knowledge and power that I myself should be considered by the world as a brilliant writer, and win fame and fortune.

"Perhaps his offer has been made to and accepted by some of our present writers of brilliant but pernicious fiction, especially those who have popularized and dignified Satan himself; some of whom I know are students of Occultism.

"One spirit professed to be the originator of such systems as Theosophy and Agnosticism. They had previously declared that 'thought-reading' was under their domination and effected by them. I gathered, generally, though it was not very clearly expressed, that mesmerism and hypnotism were likewise agencies in their hands.

"And now, as another confirmation of the ascendancy the spirits still had over me, they fulfilled their previous threat to call blaspheming demons to madden me. At their bidding these base spirits came and uttered horrible blasphemies until it seemed as if all hell was let loose upon me for a little while. Then the spirits used one last awful device to overthrow me, and nearly succeeded.

"In the midst of all these difficulties and dangers by which I was well-nigh overwhelmed, a commanding voice from an invisible spirit called me, saying words to this effect, 'That I had become so environed and besieged by evil spirits that there was no deliverance for me on earth, and that he—an angel of the Lord—had descended from heaven to bear me this command from the Lord Jesus—that I must die by my own hand to escape my persecutors, and that my soul should then find rest in heaven.' I had so strong a desire for life that nothing less than a Divine command, as I believed it, could have induced me to take my life.

"I did not question the words proceeding evidently from so high an authority. I could not conceive it possible that the spirits would command mortals to die by using the sacred name of Christ. Yet it was the device of the Devil and I fell into it.

"I was perfectly calm in my mind and determined I would obey the Divine command, and trust in the Lord. Then, in the last prayer I thought to breathe on earth, I protested to the Almighty that I took my life believing I was acting at the bidding

of the Lord Jesus Christ. Thereupon I drank a poisonous draft and quickly fell into a comatose state, but I did not awake in hell or in heaven, for I was allowed to recover, though only after much difficulty and suffering.

"But whilst I was recovering, the inexorable voice repeated the previous message, upon which I seized an instrument; the only instrument at hand was a very small dagger, with which, having failed to cut my throat, I severed the temporal artery. Determined to make death swift and sure this time, I endeavored to cut another artery, and with the blood streaming from my head I fell to the ground insensible.

"Again the spirits were foiled in their intention. The noise of my fall instantly brought assistance, and I recovered. My recovery was, I might almost say, a miracle. I am convinced that God did in a very remarkable way interpose His healing hand that I might be physically healed.

"But above all I was delivered from the tormenting presence and persecution of these demons. Christ, who when on earth healed those who were demonized, and 'healed all that were oppressed of the devil,' mercifully healed me; He commanded them to leave me. I recognized the supreme need of a Redeemer. I believed His Word that 'No man cometh unto the Father but by Me, and he that cometh unto Me I will in no wise cast out.' I knew of the Blood of Jesus which cleanses from all sin—of that ONE offering perfected on the Cross by which Christ has perfected His believing people. This blessed knowledge dawned upon my soul despite all the efforts of the powers of darkness to prevent me from obtaining it.

"I beg every reader of this to fly from Spiritualism. Do not play with tools such as 'Planchette,' 'thought-reading,' 'Ouija boards,' etc. I feel that my life has been preserved that I might use this personal experience and knowledge of Satanic power that I have passed through, and witness against the snares of Spiritualism, declare its Satanic nature, and the potency of Christ as a Deliverer from it."

The above shows something of the ingenuity and versatility of the demons. To some, on the contrary, they report that there is no hell. To Swendenborg they gave visions of seven hells and seven heavens, which helped him frame a new religion to entrap honest souls. How evidently we all need to "hold fast the faithful Word." The Apostle forewarned us we should specially need this "armor" as the "evil day" draws on.

"For this cause was the Gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet 4:6.) No Bible topic requires more careful discrimination in its study than does the subject of death. This is mainly because of the

general confusion of mind which came upon Christendom during the long centuries of the Church's comparative darkness, when Bibles (the Lamp of God upon the Christian path), were scarce, and when few could read the truths of priceless value, that were chained to lecterns. In consequence of this confusion we hear intelligent people talk ignorantly and stupidly respecting death. They make confusion worse confounded by telling us of Adam's spiritual death and discussing "natural" death and "the death that never dies," etc., etc.

To get the Bible view of death we need to brush away such foolish babblings and confine ourselves to Bible language and the rational thought connected therewith. For instance, according to the Bible, there is no "natural death"—it is not natural for man to die. It is according to the Bible arrangement and man's nature that he, as well as angels, should *live*—live eternally, if obedient to the Divine commands. Death, therefore, is the unnatural thing! Do we think of angels as dying, and of Heaven as filled with cemeteries? Have they doctors and undertakers there? Surely not! Yet it would be just as proper to speak of natural death amongst the angels as in respect to men. But neither is proper.

The term spiritual death so frequently used respecting Adam and his fall is wholly unscriptural. No such expression is found in the Bible; neither such a thought. Adam could not die a *spiritual* death, because he was not a spirit being. He was an earthly being—not an angel, but a man. As the Scriptures declare of Adam, "Thou madest him a little lower than the angels; and crownedst him with glory and honor, and didst set him over the works of Thy hands"; "over the beasts of the field, the fish of the sea and the fowl of the air."—Heb. 2:7; Psa. 8:5-8.

From the moment of disobedience and Divine condemnation Adam and his race have been judicially *dead* and gradually going down, down, down, in degradation and into the tomb.

Speaking of the dying race from the judicial standpoint our Savior called them all dead. He declared that none has even a reckoned life, except such as by faith accept Him as their Life-giver—Savior. His words are, "He that hath the Son hath life; he that hath not the Son shall not see life." Speaking to one who believed on Him the Savior said, "Let the dead bury their dead"; go thou and preach the Gospel. (Matt. 8:22.) From the right standpoint His meaning is evident. Let the dead, the condemned and legally dead world, look out for its own affairs. You become one of My followers and carry My message of life and love to as many as have ears to hear!

Consider now in the light of the foregoing, the meaning of St. Peter's words in 1 Peter 4:6. We perceive how the Gospel message from first to last has been preached to a dead world—

to a world under sentence of death—to a world "dead in trespasses and in sin" and unworthy of Divine notice. Jesus, during His ministry, preached the Gospel amongst those judicially *dead* through trespasses and sins. A few had the hearing ear and accepted the good Message and gave their hearts to God and accepted the terms of discipleship—to walk in the Master's footsteps in the Narrow Way faithfully unto death—willingly offering, sacrificially, their little all in the service of God, His Truth, His righteousness, His people. These few, as we have seen, the Savior recognized as having *life*—as having "passed *from death* unto life."

By and by when all eyes and ears of understanding shall be opened and the blessing of the Lord through Messiah shall be world-wide, it will not be merely a calling to righteousness that will be extended. A *command* will be enforced by disciplines, "stripes," "corrections in righteousness," to the intent that the *dead* world in general may be blessed and be resurrected—lifted up, up, up, out of sin and death conditions to the human perfection bestowed upon Adam and his race in creation. Only the unwilling and disobedient will die the Second Death, from which there will be no redemption, no resurrection.

"Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened in the spirit, by which [two experiences—death and resurrection] He preached unto the spirits in prison." (1 Pet. 3:18, 19.) This text has been made the basis for some peculiar presentations. From it some have deduced an intermediate state lasting between death and the resurrection. Others have claimed it as an authority for the doctrine of Purgatory. The difficulty in every case seems to be the failure to remember that the Bible always and everywhere teaches that the dead are really *dead*, that they know nothing, and that, therefore, it would be impossible to do any preaching to the dead humans. Undoubtedly the theory that people are more alive after they die than when they were alive, is responsible for nearly all the foolish things which we have all at some time professed to believe.

Before dismissing the thought that these "spirits in prison" are human spirits, let us note the fact that to say, "human spirits," is an absurdity of itself, because human beings are not spirits, and spirit beings are not humans. "Who maketh His angels spirits" is the Scriptural proposition. True, we do sometimes speak of humans as possessing a spirit of life, but by this we merely mean that they possess the power or energy of life, and the same would be equally true of the lower orders of creation, beasts, fish, fowl, etc.

Again, we sometimes speak of the Church as spirit beings—begotten of the Holy Spirit. Thus the Apostle speaks of the

natural man in contrast with the New Creature, a spirit being. To appreciate this statement we must remember that the Church class receives the begetting of the Holy Spirit to the end that, if faithful, they may attain unto a spirit resurrection and become spirit beings, like unto the angels and like to the Redeemer. But we are not spirits yet, except by faith—by hope. However, the context shows that the Apostle had no reference to the Church, either; we were not in prison; we received the Message of salvation through the Apostles.

The spirits to whom the message was given had proven themselves disobedient, says St. Peter. He even tells us the time of their disobedience; namely, that it was "in the days of Noah, while the ark was preparing." Surely, if noticing these particulars mentioned in the context, no one would be excusable for misunderstanding this Scripture and considering it in any way applicable to humanity in general. However, it is helpful to us to learn the full particulars of the matter. What was their disobedience, and when and how were they imprisoned?

Turning to Gen. 6:1-5, we find there the cause of the disobedience of those angels, who for a time had been permitted to see what they could do for the uplift of humanity, or, rather, permitted to demonstrate that the downward tendency of sin is incurable except in the manner which God has already arranged for through Messiah and His glorious reign of a thousand years.

Instead of those angels helping mankind out of sin they helped themselves into sin, and by so doing they increased the depravity amongst humanity, until the astounding record is that "the wickedness of man was great in the earth, and that *every* imagination of the thought of his heart was only evil continually." The particular sin of those angels was that when they were granted the privilege of materializing—of taking human bodies for the sake of helping and instructing mankind—they misused this power and took to themselves the daughters of men for wives.

Thus these angels came gradually to prefer to live as men amongst men, and to rear earthly families, rather than to abide in the condition in which they were created—spirit beings, higher than humans. Not only was this wrong in the sense that it was taking a course in opposition to the Divine arrangement, but it was wrong also because the thing was done for the cultivation and gratification of lust, and it led to their own moral defilement as well as having a baneful influence upon humanity; for we can readily see that for the angels, of superior powers and intelligence, to become leaders in lustful practices would mean a great influence upon mankind toward sin and defilement of mind and body.

We are particularly told that the offspring of this improper

union between the angels and the daughters of men were giants, both physically and mentally superior to the fallen human family—"men of renown." And this statement, that they were "men of renown," was at a time when manhood's estate was reached at a hundred years, and implies that God did not interfere to hinder or stop the progress of sin for perhaps several centuries. In the meantime the race had become so corrupt that apparently only Noah and his family were uncontaminated—all others had more or less come under the influence, directly or indirectly, of these fallen angels or their giant sons. Hence, of Noah it was written (not that he was a perfect man, but), "Now Noah was perfect in his *generation*" (uncontaminated) and his family apparently the same. Hence these alone were saved in the ark, while all the remainder, more or less contaminated, were destroyed by the flood.

It was then and there that God imprisoned those spirits, angels, who kept not their first estate, and are, therefore, called fallen angels, devils, demons. They were not imprisoned in some far-off world called hell, nor are they engaged there in stoking fires for the torture of poor humanity. Following the leading of the Scriptures we find that when the flood came they were not destroyed, because, while their fleshly bodies which they assumed might indeed perish, yet they would merely dematerialize, or assume their spirit conditions again.

The record is that God cast them down, that He condemned them to an overthrow—that they might not any longer associate with the holy angels, but must be reserved in *tartarus*—our earth's atmosphere. Here they were imprisoned, not in a special place, but in the sense of having their liberties restrained, "in chains of darkness." They were no longer permitted to materialize, and thus to associate with humanity. These things are distinctly told us by St. Jude and St. Peter (Jude 6; 2 Pet. 2:4, 5)—an explanation in full harmony with the Genesis account of their fall.

We, of course, cannot know that all of those fallen angels are still in a disloyal condition of heart. On the contrary, in harmony with our text, we may suppose that some of these fallen angels have since repented of their wrong course, and it would be none too strong a way to state the matter—that any such repentant ones would surely have terrible experiences as a result. To be obliged to be in close touch and relationship with the more evil and malignant ones, and to have knowledge of all their evil designs and efforts, would be a terrible experience, and, besides this, we may be sure that the rebellious would not hesitate to persecute the repentant ones in every conceivable manner, as they would be lawless, regardless of the Divine will.

On the other hand, the repentant ones would be obliged to restrain themselves and to not render evil for evil, knowing that

this would be contrary to the Divine will. In other words, repentant ones amongst those fallen spirits, influenced by the preaching of Jesus, or otherwise, would have a kind of purgatorial experience, and the very thought calls forth our sympathy.

When imprisoned or cut off from the privilege of materialization, many of the fallen spirits, we know not what proportion, continued their active opposition to God, after the manner of Satan. Hence they are spoken of as his angels, his messengers, his servants, and he is spoken of as Beelzebub, the Prince of Demons. Satan, who sinned much earlier than the others, and in a different way, the Scriptures tell us was an angel of a higher rank, or a higher nature, and this superiority of his has made him the Prince or ruler over the hosts of fallen spirits.

The fight of Satan and his fallen angels is against God, against all who are in harmony with Him, against all the regulations of righteousness, and against all the channels and servants whom the Lord may use. St. Paul's words along this line are forceful; he remarks that God's people contend not merely "with flesh and blood," but also "with wicked spirits in high positions," and the question arises, "Who is sufficient for these things?" The reply is that none is sufficient; without the aid of the Redeemer His Church would be quite overcome and vanquished by evil.

Likewise, without the Redeemer's aid through His Kingdom, without the binding of Satan, without our Lord's releasing of the world from the bondage of sin and death, there would be no hope of the world's recovery from its present bondage. But with the Apostle we exclaim, "If God be for us, who can be against us?"—Rom. 8:31.

Satan's original plan of attack was to bring our race under his influence by misrepresentation—by putting darkness for light and light for darkness—for instance, the temptation under which Mother Eve fell. Satan there represented himself as Eve's friend, giving her sound advice. He represented God as having a selfish motive behind His command that our first parents should not eat of the tree of the knowledge of good and evil. Satan declared that God had told an untruth when He said that the penalty for sin would be death. Satan declared that man cannot die.

And has he not since kept up the same line of falsification? And has he not deceived the whole world upon this very subject? Do not all peoples in every land believe that when a man dies he does not die, but gets more alive—exactly Satan's lie of the first instance? How few have believed God, even amongst His people who truly love Him, and who truly desire to believe the teachings of His Word! We have all been under a kind of "hoodoo." "The god of this world [Satan] hath blinded" our

minds on this subject. We are now coming to see that *death* is the penalty for sin, and that the resurrection is the salvation which God has promised and will provide.

Satan has had powerful allies and servants in the fallen angels, and it is through their persistence that his lie has triumphed over the Divine Word of Truth—"Dying, thou shalt die." These fallen spirits have made various manifestations in every land for centuries, and thereby have apparently substantiated the theory that a dead man is more alive than when he was alive. Knowing that mankind would have nothing to do with them if their real personality were known, they hide their personality, and represent themselves as our dead friends who desire to speak with us, either directly or through mediums.

A further desire of these angels is to obsess or to get possession of a human being. Being chained, or restrained in the privilege of materialization, the next most desirable thing, in their estimation, is to gain control over a human being, and to use his body instead of their own. This is styled *obsession*, and persons so afflicted today are sent to an insane asylum, where, it is estimated, they constitute at least one-half of the entire number. In the days of our Lord these were not mistakenly supposed to be insane, but rightly declared to be obsessed. All remember the New Testament account that our Savior and His Apostles cast out fallen spirits from humanity.

We need not discuss this question with Bible students, for it is too well recognized to be disputed. We suggest a topical study of this subject by all of our readers. See how many times Jesus and the Apostles cast out demons, and note the particulars. Although we still have with us spirit mediums, and many obsessed, we cannot know whether the proportionate number is greater or fewer than in our Lord's day. Since the world's population today is so much larger, the same number of evil spirits (which do not increase) would show proportionately less. But, however that may be, we may assume that some fruitage resulted from the great sermons preached to these in connection with the death and resurrection of our Lord, respecting which St. Peter speaks. (1 Pet. 3:18, 19.) Additionally, St. Paul remarks, "Know ye not that the saints shall judge angels?" (1 Cor. 6:3.) We do know that the *holy* angels need no judging, no trial, hence the Apostle must in some way refer to a trial or judgment or testing of these spirits in prison who were once disobedient, in the days of Noah. And if the judgment or testing is a part of the Divine Plan, it implies a hope for them, and in conjunction with St. Peter's statement in our text it gives the reasonable inference that the preaching which Jesus did to them was not wholly in vain.

Here arises another question: If Jesus was really dead, as the Scriptures declare, if "He poured out His soul unto death,"

and "made His soul an offering for sin," and His soul was not raised from the dead until the third day after His crucifixion, how could He in the meantime preach to spirits in prison, or to anybody else? We reply that He could preach in the same way that the Apostle refers to, saying, "He, being dead, yet speaketh" (Heb. 11:4); and again, in the same way that the blood of Abel is said to have cried to God—figuratively. Of one thing we are sure, namely, that Jesus gave no oral address while He was dead. He preached in the way we sometimes refer to when we say, "Actions speak louder than words."

It was the great object lesson which the fallen angels saw that constituted to them the great sermon that gave them a ground for hope. On several occasions the fallen spirits, when commanded to come out of human beings, declared that they knew Jesus. In the long ago they had known Him, when, as the Only Begotten of the Father, and His Representative, He had created them and all things that are made, and was also the Mouthpiece for all Divine orders and regulations. They realized that He had come into the world to be its Redeemer; they perceived the great stoop that He had made from His lofty position on the heavenly plane to the servant position on the human plane. They admired His loyalty and faithfulness to God, but doubtless believed Him to be foolish; they never expected Him to rise from the dead. But when they perceived His resurrection on the third day, to glory, honor and immortality, "far above angels, principalities and powers and every name that is named," His sermon to them was complete, namely, that "the wages of sin is death," but that "the gift of God is eternal life." (Rom. 6:23.) And as they realized thus the power of God and the love of God for His human creatures, the Apostle's words imply that this constituted to them a message of hope. Perhaps if they would show full contrition God eventually would have mercy upon them, even as He had had mercy and had provided for humanity.

The lesson is one for all. God's power is Infinite, so is His love, His mercy, His goodness. Nevertheless, every wilful sin will have its punishment, a just recompense of reward, and only the willing and obedient shall have the Divine favor and everlasting life. Let each apply the lesson to himself.

[For more details on the fallen spirits' methods of deceit, through Spiritism, hypnotism, "spirit healing," "faith healing," "flying saucers," "reincarnation," etc., and instances of many people, including prominent clergymen, being deceived, see our *Spiritism is Demonism* and *Faith Healing* booklets and various issues of our monthly magazine, *The Bible Standard*—copies free on request.]

CHAPTER VII

THE RESURRECTION OF THE DEAD

RESURRECTION RARELY CHOSEN NOW AS A SUBJECT FOR SERMONS.—TO MANY DEATH HAS BECOME A DELUSION, AND NOT A REALITY.—"CONSISTENCY, THOU ART A JEWEL."—THE MAN OF 50 WOULD BE SADLY HANDICAPPED.—THE SCRIPTURES HOLD OUT THE ONLY HOPE, THE BLESSED HOPE, THE CONSISTENT HOPE.—WHICH SHALL WE BELIEVE—GOD OR SATAN?—THE APOSTLE PREACHED JESUS AND THE RESURRECTION.—THE FIVE SENSES IN FULL ACCORD WITH THE SCRIPTURES.—"AS DIETH THE ONE, SO DIETH THE OTHER; THEY HAVE ALL ONE BREATH."—"JESUS DIED, THE JUST FOR THE UNJUST."—THE PRISON-HOUSE OF DEATH TO BE OPENED AND THE PRISONERS SET FREE.—"BLESSED AND HOLY ARE THEY WHO HAVE PART IN THE FIRST RESURRECTION."—THE GENERAL RESURRECTION TO BE A RAISING UP BY JUDGMENT.—THE CONDITION OF THE DEAD SPOKEN OF AS A SLEEP.—"THOU SOWEST NOT THAT BODY WHICH SHALL BE."—GOD'S OMNIPOTENCE AND WISDOM WILL BE EXHIBITED.

"He preached unto them Jesus, and the resurrection" (Acts 17:18). "And when they heard of the resurrection of the dead some mocked" (Acts 17:32). "If there be no resurrection of the dead, ... then is our preaching vain, and your faith is also vain; ... then is not Christ raised, and ... ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15:13-18).

WHEN we remember that the word "resurrection" is used no less than thirty-seven times in the New Testament, besides various other words of similar import; and when we remember that all the prominent creeds of Christendom declare faith in a resurrection as an integral and essential part of Scriptural doctrine and of the hope of eternal life—in view of these facts, and of the strong language of the texts above quoted, whose inspiration is conceded by all Christians, it may seem strange that we should ask any Christian the question, Do you believe in the resurrection of the dead?

Nevertheless, we have serious reason to doubt that a belief in the resurrection of the dead prevails amongst Christians to any considerable extent; and it is because we believe the resurrection to be a very important doctrine in its connection with other doctrines of Scripture (throwing light upon other doctrines), that we desire to call general attention to this subject and to invite an examination of our question in the light of facts and of Scripture; our hope being that after a careful examination of the subject many more of God's people will come to believe—consistently, logically, Scripturally—in a resurrection.

"Like priest, like people," is an old adage, which implies that the views of the teaching or clerical class on any subject may safely be considered an index to the views of their parishioners. It is not difficult to ascertain the views of the clergy of all

denominations on the subject of the resurrection of the dead; for, although that topic is rarely chosen for discourse, except upon Easter Sunday, it is, nevertheless, indissolubly attached to every funeral service; and these numerous occasions, we believe, amply justify us in the statement that both the clergy of most denominations and their people have little or no faith in a resurrection of the dead.

True, it is customary at funerals to read from the Bible on the resurrection as the Christian's hope, but this seems to be a mere concession on the part of the officiating minister. He feels it to be his duty to read something on the subject, but his remarks prove most conclusively that, so far from believing that the person whose corpse is about to be buried is dead, he believes, and instructs his hearers that they should believe, that the deceased is "more alive than he ever was." Frequently, indeed, he plays directly into the hands of the "Spiritualists" and "Christian Scientists," by telling the audience that the spirit of their dead friend is with them in the room, hovering over them; and that if permitted to speak he would say to them, "Dry your tears; weep not for me; I am far better off in glory."

IS DEATH A DELUSION OR A REALITY?

Indeed, many Christians have come to believe that death is a delusion, and not a reality; that people merely seem to die, and do not die; that they merely experience a change to a higher form of being; that so-called "Christian Scientists" are quite correct in saying, "There is no death." Whoever holds such views cannot consistently believe in "the resurrection of the dead," because if no one is *dead*, how can there be a resurrection of the *dead*? Wherein would be the sense in speaking of a resurrection of the dead to life, if they already have life more abundantly than before they *seemingly* died?

But thousands of ministers would answer us, saying, "When speaking of the resurrection, we merely mean a resurrection of the *body*—the bodies which we bury are all to come forth again from the grave, and the spirits which parted from them in death are to be rehabilitated in those bodies in the resurrection. This is what we mean by resurrection."

Well, well! Who would have supposed such inconsistency on the part of so many learned and well-meaning men! Before taking up the Scriptural side of the question, to show that such expectations are at variance with the Bible, let us examine their proposition in the light of its own inconsistency.

(1) They tell us that the deceased is "far better off," in that he has gotten free from the "fetters of the flesh," and that now "his free spirit wings its flight to God, no longer hampered by

the mortal dust." They go into ecstasies in describing the grandeur, liberty and blessedness of the one who has died, and who, by reason of getting rid of the body, has attained to life more abundant, knowledge a hundredfold, and blessings indescribable.

(2) In the same breath they quote the Scriptures referring to the *resurrection* and (wholly misconstruing these Scriptures) tell us that by and by, at Christ's Second Coming, the same bodies of flesh that were buried will be reorganized. (Dr. Talmage, in his famous resurrection sermon, pictured the resurrection morning, and the entire sky darkened with the fragments of human bodies coming together from various parts of the earth, where a finger, a foot, or a hand had been lost by accident, disease or amputation.) They tell us that then the spirit beings which, they say, left those bodies at death, will return to them, as their everlasting habitations. Then, inasmuch as the resurrection is Scripturally set forth to be the grand and glorious result and consummation of our salvation, they feel compelled to go into ecstasies over their erroneous presentation of the resurrection, and to tell how glorious and grand will be the result.

They seem to overlook entirely the inconsistency of these two propositions; and they expect that their hearers will be similarly inconsistent and illogical; and indeed, the majority of their hearers swallow the inconsistency without difficulty; yea, many of them seem to think that the more inconsistent and unreasonable their belief may be, the more reason they have to congratulate themselves that they have a very strong *faith*. However, the real fact is that they have a very strong *credulity*. But they will have no reward for believing unreasonable things which God's Word has not taught, but has contradicted.

IS THE RESURRECTION A DISAPPOINTMENT?

Who cannot see, if he will, that if in dying man obtains life more abundant and knowledge a hundredfold, and a freedom to "wing his flight," *etc.*, he would be sadly disappointed by a resurrection—if it should mean to him reimprisonment in a tenement of clay, with physical restrictions and human limitations? And then, if he had thus for centuries been a "free spirit," roaming at liberty throughout the Universe, untrammelled by a body and bodily limitations, where would be the consistency on God's part of reimprisoning such an one in a human body? And if to be without a body is "perfect bliss," as the funeral orators tell, how could there be anything added to perfect bliss by a resurrection of the body, and a reincarceration therein?

From the foregoing considerations we feel that we are justified in our assumption that the vast majority of Christian people do not believe in a resurrection—either the Scriptural kind ("a

resurrection of the *dead*"), or in the kind they themselves teach, namely, a resurrection of the *body*.

With this preface to our subject we go to the Scriptures to learn from them what is meant by "the resurrection of the *dead*," and in what manner and why the Scriptures speak of the resurrection as the hope, the only hope, the blessed hope, not only of the Church, who are to have part in the heavenly resurrection, but of the world in general, who are to have an opportunity to share in the resurrection of judgment, improperly translated "the resurrection of damnation" (John 5:29).

Whoever would believe the Scriptural doctrine of the resurrection must also believe the Scriptural doctrine respecting death—that death is *death*, the cessation of life. Then, and not until then, will he be able to understand the Apostle's words in our text, "*If there be no resurrection of the dead, ... then they which are fallen asleep in Christ are perished.*"

Nor is this statement an exception to or different from the teaching of the Scriptures elsewhere. Their unanimous testimony is that the dead are *dead*; that "in that very day their thoughts perish" (Psa. 146:4). Of the dead the Scriptures further declare, "His sons come to honor and he knoweth it not; they are brought low, but he perceiveth it not of them"; "for there is neither wisdom, nor knowledge, nor device in the grave whither thou goest" (Job 14:21; Eccl. 9:10).

WHOM SHALL WE BELIEVE—GOD OR SATAN?

Here is a direct conflict between modern teachers and the inspired Word, the Scriptures claiming that the dead know not anything, the modern theologians claiming that they know everything. The Bible claims that the dead are *really* dead, and have really suffered according to the Divine penalty for sin pronounced against our race—"Dying thou shalt die." The opposers take up with Satan's delusive statement to Mother Eve, "Ye shall not surely die" (Gen. 3:4), and attempt to prove that the dead are *not* dead; that God's penalty against sin *did not go into effect*, and that death, so far from being the sentence or curse upon our race, is a blessing, a step in a general process of evolution. The two theories are as far apart as the poles, and the two teachers of these two theories, as we have shown, are God, on the one hand, and Satan, a liar from the beginning (John 8:44), on the other hand. Which shall we believe?

The entire Plan of Salvation is connected with this question. If *death* was not the penalty of sin, incurred through Adam, then "*life* and that more abundant" is not the reward and blessing of God secured through Christ by a *resurrection*. Satan's proposition, which has been so widely accepted by

and which exercises so blinding an influence upon their minds, is the reverse, in every sense of the word, of the Divine proposition that *death* is the curse or penalty of sin; that Christ died to release man from this sentence, and that the release comes by the resurrection of the dead, who otherwise would never have future life, as says the Apostle in our text. Satan's theory declares death a blessing which brings the fulness of life, liberty and joy, and would make of the resurrection a curse, bringing imprisonment, difficulty, restriction, pain and trouble.

No wonder that, blinded by this deception of the Adversary, the majority of the great theologians of Christendom—and rapidly their many followers—are leaving the doctrine of the Atonement, which declares that as by a man (Adam) came death, so also by a man (the man Christ Jesus) comes the resurrection of the dead; that as all in Adam die, even so all in Christ shall be made alive (1 Cor. 15:21, 22).

If the reality of death is denied, it is no more difficult to deny the reality of sin. If it is claimed that Adam was not created in the image and likeness of God, but was created a very close image and likeness of the monkey, it follows that in that low condition of intelligence he was unfit for trial for eternal life; and it is only a further step to deny that he ever had a trial, and that he ever failed and fell from grace. And if the *fall* is denied, and, instead, the claim is put forward that man has really been advancing even to the present time—losing his likeness to the monkey and gaining in likeness to God—then it will be consistent also to take the next step, and declare that since man did not fall he did not need to be redeemed from the fall. Hence, with all such reasoning upon an unscriptural basis, it appears logical to deny the oft-repeated declaration of God's Word, that Jesus is our Redeemer, and that "He is the propitiation for our [the Church's] sins, and not for ours only, but also for the sins of the whole world," giving for us, as our Ransom, or corresponding price, His own life, that He might buy back the forfeited life of Adam (1 John 2:2; 1 Tim. 2:5, 6).

A STRONG DELUSION HAS SEIZED MANY

We thus see that the leading lights of Christendom today repudiate both of the cardinal features of the Gospel, which the Apostle preached of old: "He preached Jesus and the resurrection"—Jesus as the Redeemer of mankind from sin and its curse—death—and the resurrection as the grand result of that redemptive work, by which the blessings secured by the Ransom-sacrifice will be made applicable to and available for whosoever wills to accept eternal life upon the Scriptural terms. We are

reminded here of our Lord's own words respecting unbelief at the present time: He says, "When the Son of Man cometh, shall He find the faith on the earth?" (Luke 18:8).

The Scripture declarations respecting death are in full accord with the testimony of the five senses given us as men by our Creator. This is what we should expect, though we should be ready to admit the possibility of our senses being in error if God's Word contradicts our senses. But when our senses are contradicted by a human theory, contrary to Scriptural statements, the theory should be rejected and the testimony of the senses held to be true; and when the Scriptures and our senses together unite in one testimony, it is certainly wrong to hold to a theory of human dissolution which is contradicted by God's Word and by our own senses as well. And whoever thus repudiates his God-given (though sin-impaired) senses and the Divine testimony, need expect nothing else than to be led into darkness and stumbling. Today, as nineteen centuries ago, the blind are leading the blind into the ditch of unbelief and error.

The testimony of our senses, like the testimony of God's Word, is that death means the loss of life, and not an increase of life. Watch the dying one and note his weakening powers, mental and physical, until the spark of life becomes extinct. You have seen nothing go from him, you have heard nothing but the death-rattle; you have felt the gradual cessation of the pulse, and noted the gasping for breath; and all of your senses which you can exercise upon the subject tell you that your friend, your loved one, is *dead*—alive no longer. You look about you and study the subject and inquire of others, "What next?" The answer to your senses is, "The next thing is *corruption*, when the spark of life has gone the corpse must be buried; 'dust to dust, ashes to ashes.'" You note the similarity between the death of your friend and loved one and the death of the brute beast, and your senses can discern no difference between them; and the Scriptures declare, "As dieth the one, so dieth the other; they have all one [spirit of life] breath"—Eccl. 3:19).

But with a longing for a future life, implanted in your nature by our Creator, you inquire, Is there no hope—hath a man no pre-eminence above a beast? The Scriptures answer that, *physically* speaking, man "hath no pre-eminence above a beast," but they assure us that the Creator has, nevertheless, made a provision for man that He did not make for the beast, *viz.*, everlasting life; and that this provision for man's everlasting life was made by God in the beginning—not by implanting a deathless quality in man's constitution, but by providing in the life-sustaining trees of the Garden of Eden, the means of continuing

his life everlastingly; nevertheless, this provision was conditional, dependent upon man's obedience to his Creator.

The Scriptures point out that man's disobedience brought upon him the sentence of death, and that the execution of that sentence was effected by driving him out of the Garden, away from the life-sustaining fruit of its trees. Thus driven out, the sentence, "Dying, thou shalt die," took effect upon Father Adam gradually, and he lived out nearly to the end of the first thousand-year day. His posterity, becoming weaker and weaker as generations rolled by, are today (notwithstanding the many advancements in science and medicine and sanitary arrangements), reduced to an average of about 35 years—"and if by reason of strength they be fourscore years, yet is their strength labor and sorrow" and they are soon "cut off from the land of the living," to go into "the land of the enemy"—into the great prison-house of death, in which it is estimated that over 20,000,000,000 of our race now are—"where the wicked cease from troubling and the weary are at rest" (Job 3:17-19).

JESUS DIED, THE JUST FOR THE UNJUST

The Scriptures answer our inquiries respecting the dead. While assuring us of the justice of the Divine sentence of death, they nevertheless declare that our Creator is a God of mercy and of pity, and that when there was no eye to pity and no arm to deliver us, His Arm brought salvation to us. The Scriptures, moreover, point to Jesus as the Arm of Jehovah, stretched down for our relief from sin, sickness, pain and trouble, and for our deliverance from the prison-house of death, and for our restoration to the liberties and privileges of sons of God.

It was in harmony with this Divine sympathy that, in due time, God sent His only begotten Son into the world, for our redemption—to give for us the Ransom-price, and ultimately to recover all who will accept of Divine mercy, from all the consequences of the fall by a resurrection from the dead. But Divine Love could not make void Divine Justice; it was necessary that God should be just, if He would be the justifier of them that believe in Jesus; hence the demands of Justice—the penalty for sin—must be paid by our Redeemer, before the work of release and restitution could begin. Here we have the best of evidence as to what is the penalty of sin, and what *is not*; because, since Jesus pays for us the just penalty of sin, what He laid down for us will prove what was the penalty against us. What did He do for us? He laid down His *life* for us; "He *died* for our sins"; "He *died*, the Just for the unjust"; "He poured out His soul unto *death*"; He "made His soul an offering for [our] sin," and "by

His stripes we are healed" (Rom. 5:8; 1 Pet. 3:18; 1 Cor. 15:3; Matt. 26:38; Isa. 53:4-12).

It is evident that Jesus did not suffer an eternity of torment as the price of our redemption; hence, if the matter needed proof we have here the proof that eternal torment was not the penalty for our sins. On the contrary, the fact that Jesus *died* for our sins, and that the Heavenly Father accepted of that sacrifice of His life on our behalf, proves that it was our *lives* that were forfeited by sin; that the full penalty of the Divine Law against us as a race was the deprivation of *life*. The whole race, under sentence of death, has gone down to the great prison-house of death—the grave, *sheol*, *hades*. And so our dear Redeemer, when He gave up His life for us, went also to *sheol*, *hades*, the grave. He took our place, and suffered for us the penalty for our sins.

But as Jesus' *death* ransoms man from the sentence of *death*, so His resurrection from death became the assurance of the justification of all who accept and obey Him. The Heavenly Father gave evidence that the Ransom-price was entirely satisfactory; and our Lord, who was thus obedient to the Father, was raised from the dead and, as the Father's Agent and Representative, will soon begin the work of blessing the entire world redeemed by His precious blood.

DEATH'S CAPTIVES TO BE SET FREE

The blessing of the world means the breaking open of the prison-house and the setting at liberty of the captives, who for six thousand years have been going into the prison-house of death. For this reason our Lord is called the Life-giver, because His great work will be to give back life to the world of mankind, who lost life in Adam. And since the restoration of life to mankind will mean the removal of pains and sicknesses and troubles, which are a part of the dying process, our Redeemer is styled the Great Physician.

The prophecy which mentions the breaking open of the prison-house of death, and the setting at liberty of its captives (Isa. 42:7), was applied, and unquestionably correctly, by our Lord to Himself; but He did not break open the prison-house of death, and set all the captives free by resurrection immediately upon His own resurrection. He tells us when this work will be done, saying (John 5:25, 29), "The hour is coming in which all that are in the graves shall hear his [Jesus'] voice and shall come forth"; "and they that hear [obey His voice then, Acts 3:22] shall live."

Our Lord thus passed over the Gospel-Age interim, and pointed to the grand consummation of His work in the incoming Age, because such was the Father's prearranged Plan. "The Father sent the Son," and the Son willingly undertook the work

of redemption, at a time sufficiently in advance of the "Times of Restitution," or resurrection, and the general blessing of the world during Messiah's Reign, to leave the interim of this Gospel Age for another work, namely, for selecting from the world a "little flock," a "Royal Priesthood," a "peculiar people," a "holy nation," to be joint-heirs with their Lord in the honors of the Mediatorial Kingdom. These will be associated with the Redeemer in the grand and glorious work of destroying the Prince of Darkness, breaking open the prison-house of death, and setting at liberty the captives of sin, ignorance and superstition; and in fulfilling generally all the provisions of the gracious promises of God made to Father Abraham that in his Seed (Christ, and His elect Body, the Church), "all the families of the earth shall be blessed" (Gal. 3:8, 16, 29).

THE FIRST RESURRECTION

This brings us to the Scriptural proposition, that there is a first, a chief or special resurrection, and a general one later. The first or superior resurrection includes the resurrection of our Lord Jesus and of the elect "Church which is His Body"—no more, no less. Blessed and holy are they that have part in the First Resurrection; on such the Second Death hath no power; but they shall be kings and priests unto God and shall reign on the earth—the Messianic Kingdom class. Those who share in this First Resurrection are "*changed*" from the human to the Divine nature—the highest of the spirit natures; not human, not flesh and blood, for "flesh and blood cannot inherit the Kingdom of God."* Some of the characteristics of their change are indicated by the Apostle as a change from weakness to power; from dishonor to glory, from corruption to incorruption, from a natural [human] body to a spirit body.

The time for this *best*, or *chief* resurrection is everywhere in Scripture indicated to be at the close of the Gospel Age, when the Gospel Church, the Body of Christ, is completed. This includes the living members, whose "change" to spirit nature is instantaneous, so that the moment of their dying as human beings is the moment of their "change" to perfect spirit beings. Meantime, the Scriptures declare that the Lord's people who have died, like the rest of mankind, are really dead, as human beings, and know not anything; but inasmuch as God has provided

* Some are confused by this expression, "flesh and blood"; they fail to see that it signifies human nature; we therefore invite such to examine the use of the same phrase elsewhere. In so doing they will be convinced that our definition, human nature, is the correct one, the Scriptural one. See the following uses of the phrase: Matt 16:17; John 3:5, 6; 1 Cor. 15:50; Gal. 1:16; Heb. 2:14.

for their resurrection, and inasmuch as they have been informed respecting it, and have hopes therein, therefore they are spoken of as being merely asleep—resting from their labors; waiting for "the crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day*, and not to me only," as the Apostle declares (2 Tim. 4:8).

THE RESURRECTION OF THE WORLD

And, likewise the world of mankind, even though they know not of the Lord as yet, are spoken of as being "asleep in Jesus," because, as the whole world was under condemnation of death through Adam, and that without knowledge or volition on their part, at the time of the sentence, for they were then in the loins of their father, Adam, so now, since Jesus laid down His life a Ransom for all, and because they all shall be awakened from death, therefore it is proper for all those who are aware of the Divine provision for the awakening, by faith to speak of the interim figuratively as a *sleep*.

Thus the Apostle exhorts us to trust and hope in the resurrection as respects all our dear friends who go down into the prison-house of death, and *not merely* as respects those who were sanctified in Christ Jesus, which would include, as a rule, only a small proportion of those for whom we would be inclined to sorrow. He says, "I would not have you to be ignorant, brethren, concerning them which are asleep [all our sleeping friends], that ye sorrow not, even as others who have no hope. For if we believe that Jesus died [a Ransom for all] and rose again [that He might be Lord and Life-giver to all], even so [let us believe as truly that] those also which sleep in Jesus [all whom He purchases with His precious blood] will God bring by Him [from the prison-house of death]" (1 Thes. 4:13, 14).

But as the First Resurrection is the resurrection of the blessed and holy, of the sanctified in Christ Jesus, His Body, so the general resurrection, which is for the world, is designated as "a resurrection of judgment," mistranslated in our Common Version "resurrection of damnation" (John 5:29). It is styled a "resurrection of *judgment*" because, while all the preparation has been made, so far as God is concerned, for granting to the world of mankind a full resurrection or restitution back to all that was first given to Adam, and lost by his disobedience, to be recovered by our Savior's precious blood, yet there are certain conditions attached to this blessing upon which it depends, namely, the conditions of the New Covenant.

God does not propose to give eternal life through Christ to any others than those who earnestly desire it, and who are in heart sympathy with the principles of righteousness which must always be the Law of the Divine Government. Hence when the

world is awakened from the sleep of death, it will not signify *resurrection*, but much less; for resurrection, in its full, complete, Scriptural sense, signifies a *complete raising up*, out of sin and out of death, to perfection of being, perfection of life.

The first work of Christ and the Church in the world, for those who have gone down into death, the prison, will be their awakening to physical conditions similar to those in which they died. The surrounding conditions of society will then be greatly improved; knowledge will have taken the place of ignorance, and the reign of righteousness and the law of love will have superseded the rule of sin under the law of selfishness; and Satan will be bound, that he shall deceive the nations no more for the thousand years. Under the favorable conditions of that Mediatorial Kingdom, all mankind will be required to make progress in the knowledge of the Lord and in the bringing of their own hearts and lives into accord with His law of Love. Whosoever then will make no effort in the right direction will be cut off from life, in the Second Death, after one hundred years of trial (Isa. 65:20), although he would then, under the changed conditions, be properly reckoned as only a lad.

But while judgment will thus pass against one who fails to make progress, and will cut short his further opportunity, the same judgment, by the same Judge, will operate favorably to all who will seek righteousness, and make progress in harmony with the laws of the Kingdom; so that year by year they will be growing mentally, physically and morally stronger—approximating gradually the full, complete standard of perfect manhood, the image and likeness of the Creator, as first represented in Father Adam. Thus the world's resurrection will be a gradual work; its first step an awakening from the sleep of unconsciousness and nonentity; its succeeding steps will be along the lines of judgment, the conduct of those who are on trial being either approved or disapproved; and culminating either in their sentence to the Second Death, incorrigible, and unworthy of the gift of God, eternal life—or in their perfection, and their final adjudgment of worthiness to have and enjoy the great boon of Life Eternal, under the blessed conditions which are then promised to prevail—when there shall be no more sighing, no more dying, no more crying, because there will be no more sin and none of the penalties for sin, for all the former things shall have passed away (Rev. 21:4).

The condition of the dead, up to the time when the resurrection work begins, is one of total unconsciousness: "There is neither wisdom, nor knowledge, nor device in the grave whither thou goest"; "His sons come to honor and he knoweth it not; they are brought low, but he perceiveth it not of them." Of each of the Patriarchs of the past it is written, "He slept with his

"fathers"; "He fell asleep." And so also in the New Testament we have a similar record: "Stephen fell asleep." St. Paul speaks of those who saw the Lord after His resurrection and says, "He was seen of above 500 brethren at once, of whom the greater part remain to this present time, but some are fallen asleep." Again he speaks of some which are "fallen asleep in Christ," here distinguishing between the Church, who are *in* Christ,* as members of His Body, and the world in general, who "sleep in Jesus" (Eccl. 9:10; Job 14:21; 1 Kings 2:10; 11:43; Acts 7:60; 1 Cor. 15:6, 18; 1 Thes. 4:14).

The Apostle shows that this sleep-condition would prevail, even as respects the Church, until the time of Jesus' Second Coming, assuring us that the living members of the Church at the time of the Lord's Second Advent would not be blessed prior to those that had fallen asleep, but contrariwise, the living "shall not prevent [precede] them that are *asleep*," for the dead in Christ arise first; then those who are alive and remain are blessed, and ultimately experience their "change."

"THOU SOWEST NOT THAT BODY THAT SHALL BE"

The moment of reawakening will seem to the awakened ones to be the next moment after their death—"for there is neither wisdom, knowledge nor device in the grave." The bodies in which the world will be awakened will be practically the same as those which died, though not the same atoms of matter; for in the hands of our Creator one atom of dust is as good as another in this great work. Thus St. Paul says, "Thou sowest not that body which shall be" (1 Cor. 15:37). The bodies of the world, as they shall be when awakened, will be really *new* bodies, in the sense that they will be different atoms of matter; but they will be *old* bodies, in the sense that they will be duplicates of those which died and went to dust. We cannot wonder that the worldly mind, which knows not God and knows not of His power, cavils at the thought of resurrection. It will be a most stupendous work, more wonderful by far than man's original creation; it will thus be to mankind, and to angels also, the grandest exhibition ever given of Divine Omnipotence.

He who formed man in the beginning, in His own image, has the power not only to form him again of the dust of the ground, and to re-enkindle the spark of life, but yet more than in these will He exhibit both His Omnipotence and His Infinite Wisdom in the restoration to each being of a brain like his present one,

* Christ is the title of our Lord as the New Creature, and of His office; while Jesus is the name of the Redeemer, through whose sacrifice comes to all men an opportunity to share in a resurrection of the dead.

having recorded therein the events and circumstances which have transpired in the present life—just as a phonograph record bears in itself the recorded words of the speaker, which can be reproduced at another time and place. None but an Infinite Being could claim the power thus to reproduce the very thoughts of the billions of mankind. He of whom it is said that He knows the very hairs of our heads and their number, and that not a sparrow can fall to the ground without His notice—only He could do so great and wonderful a thing; and only as we have learned to have confidence in Him through the revelation of His Word could we exercise faith in such a stupendous miracle as He has promised shall be performed.

Nor need we expect that the world of mankind will all be awakened simultaneously, but rather that the great work of the Messianic Kingdom will begin with those who have not gone down to the tomb, but who are nevertheless in death, in the sense that they are not alive in the complete, full measure of freedom from the power of death. When the work of restitution shall have progressed to some extent with these, we may expect that some of those who have previously fallen asleep in death will be awakened, and share in the blessings of that glorious Day. Later, others, and still others, will arise, until eventually it will be true that, in that Day, the Day of Christ, "all that are in the graves shall hear the voice of the Son of God"—shall obey the mandate, "Come forth"—and shall be brought to a knowledge of the goodness and love and mercy of God; and, if they will, ultimately to the full perfection of human nature—the earth, meanwhile, being fitted and prepared as a Paradise of God for His restored family. Meantime, the exhortation to all the *called* in the present time is that we should seek to make our calling and election sure to a place in the Kingdom.

Many sleep, but not forever;
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn.
From the deepest caves of ocean,
From the desert and the plain,
From the valley and the mountain,
Countless throngs shall rise again.

APPENDIX

THE HARMONY OF THE BIBLE AND LIFE—DEATH—HEREAFTER

ETERNAL FIRE.—MOSES AND ELIJAH ON THE MOUNT.—THE DYING THIEF AND PARADISE.—WITH THE BODY—WITHOUT THE BODY.—RACHEL AND THE WIDOW'S SON.—ANGELS OR SPIRITS.—FOR ALL LIVE UNTO HIM.—THE SOULS UNDER THE ALTAR.—ST. PAUL'S EARNEST DESIRE.—OUR OUTWARD MAN—OUR INWARD MAN.—THE SPIRIT.—THE BODY WITHOUT THE SPIRIT.—THE SPIRIT'S RETURN TO GOD.—COMMITTING THE SPIRIT UNTO GOD.—SOME MODERN SATANIC DECEPTIONS.—HOUDINI THE MAGICIAN'S WIFE DECEIVED.—NORMAN VINCENT PEALE DECEIVED.—MESSAGES RECEIVED FROM FALLEN ANGELS.—"LIFE AFTER DEATH" EXPERIENCES EXAMINED.—DR. MOODY'S FINDINGS CONSIDERED.—OTHER FINDINGS VERY DIFFERENT.

*"Study to show thyself approved unto God ... rightly dividing the Word of Truth."—2
Tim. 2:15.*

FROM TIME to time we have been receiving questions from some of our readers asking us to harmonize our presentations on eternal torment, the nature of man and of the death condition, with certain Scriptures that seem to them not to be clearly in harmony with our explanations of these subjects. We will take pleasure in this number to interpret these Scriptures in a way that will set forth their harmony with themselves, with other Scriptures and with our past presentations. The questions on them mainly concern the nature of man and the death state. Having believed from childhood that man is conscious as a spirit after death, it seems hard for some clearly to see the beauty, reasonableness and factualness, as well as the Scripturalness, of the Bible teaching that man is a human being—not a mixture of human and angelic natures—and that therefore in death he is unconscious, and will remain so until the resurrection.

ETERNAL FIRE

The first of these questions refers to the "eternal fire" of Jude 7. Advocates of eternal torment use the expression, "eternal fire," in Jude 7 as a proof of the eternal torture of the wicked in fire. Even if we should accept the translation of the Authorized Version, the verse does not teach such a thought; for the fire from which the people of Sodom and Gomorrah and the inhabitants of the surrounding cities suffered punishment did not last forever. This fact, i.e., that the verse states that they suffered the punishment of eternal fire, when they at most suffered the punishment of but a few minutes of fire, proves that the translation of the Authorized Version is incorrect; for as it stands it teaches that their few minutes of suffering by fire were eternal. What is the difficulty? We answer, that we here evidently have a faulty translation, because the translation states something to be what it was not, i.e., states that something that lasted but a few moments lasts to all eternity. The American Revised Version, which we consider to be one of the best of all

English translations, in the margin renders the verse as follows: "Even as Sodom and Gomorrha and the cities about them ... are set forth as an example [type] of eternal fire, suffering punishment." The thought would be clearer still, if we should put the words in the following order: "Even as Sodom and Gomorrha and the cities about them ... in suffering punishment, are set forth as an example [type] of eternal fire." In other words, St. Jude in this verse explains that God typed by the destruction of the cities of the plain the eternal punishment of the incorrigibly wicked; for in their undergoing the punishment that they suffered—destruction by fire and brimstone—they were used by the Lord to work out a picture of the punishment of the incorrigibly wicked, i.e., eternal destruction, extinction, annihilation. The Bible in its clear, literal passages teaches that destruction, annihilation, is the punishment of the wicked. (Job 31:3; Ps. 9:5 (prophetic); 37:10, 35, 36, 38; 104:35; 145:20; Isa. 1:28; Ezk. 22:27; Matt. 10:28; Acts 3:23; 1 Cor. 3:17; Phil. 3:19; 2 Thess. 1:9; Jas. 4:12; 2 Pet. 2:1, 12; 3:16.) Jude 7, by the figurative expression fire, shows that destruction, annihilation, is the punishment of the incorrigibly wicked; for in Scriptural symbols fire is used to represent destructive troubles and destruction, for the reason that fire is a destructive agent. It does not preserve, it destroys whatever combustible thing is put into it. (Luke 3:17; Zeph. 3:8, 9; 1 Cor. 3:13, 15; Judges 9:15, 20; Job 31:12; Ps. 18:8; 21:9; Isa. 26:11; Mal. 4:1.) Hence the expression, eternal fire, in this verse means eternal destruction, which is the penalty for wilful sin; and God, according to Jude 7, pictured this punishment forth in the destruction of the cities of the plain. Accordingly this passage like all other Scriptures teaches the eternal punishment of the incorrigibly wicked to be, not eternal torment, but eternal annihilation.

MOSES AND ELIJAH ON THE MOUNT

Another of these questions relates to the Transfiguration scene of Matt. 17:1-9. In the scene described in Matt. 17:1-9 we recall that our Lord is set forth as transfigured before Peter, James and John, and that while He was so transfigured there appeared in the sight of the three disciples Moses and Elijah speaking with Him. The matter of the appearance of Moses and Elijah at first thought seems to imply that these two prophets, who had died centuries before, must have been conscious while dead. Hence arises the question: How can the appearance of these two prophets and their speaking with Jesus be harmonized with the thought that all the dead are unconscious? This question touches a difficulty that some have in harmonizing this Scripture with our presentations. We believe that it is in perfect harmony with our previously given thoughts; for the transfiguration scene is a *vision*, a representation of something, not its

actuality. Jesus Himself called it a vision in verse 9 when He said, "Tell the *vision* to no man until the Son of Man be risen again from the dead." In a vision we have a representation of things, not the very things themselves. Thus in the book of Revelation we have a series of visions, among which, for example, the Roman Empire is represented by a red dragon; the Apostate Church is represented by a Harlot and a City, Babylon; the true Church by a chaste Virgin and a City, New Jerusalem; Jesus and the Church are represented by the Tree of Life, etc. The vision that Peter saw (Acts 10:9-17) is another example to the point. So in all visions, the thing seen is not the reality, but a representation, a figure, of the reality. That is why Jesus was *transfigured*. Fortunately there are two Scriptures that explain this vision sufficiently for us to see what is represented. One of these explanations is given us by St. Peter, one of the three who saw the vision. (2 Pet. 1:16-18.) He assures us that this vision represents the Second Advent, the Power and Kingdom of Christ, "the power and coming of our Lord Jesus Christ" and "His Majesty." According to St. Peter's explanation, what they saw in the "holy mount" was Christ in His Power, Second Coming and Kingdom. Certainly they did not at that time see His actual Second Presence and Kingdom, and the Power associated with these, for they have not even yet been manifested to men. Therefore it must have been a vision, a representation of these, even as Jesus said that it was a vision (verse 9), though of what it was a vision He did not, as far as the record in this verse stands, at that time tell the disciples.

He, however, prefaced the Transfiguration scene with a statement that proves it to be a representation of His Millennial Kingdom—though not the Kingdom itself, which has not yet come to earth. On account of the break made by a new chapter between Matt. 16:27, 28 and Matt. 17:1-9 most people fail to connect these two Scriptures, which, there being no chapters in the Bible until nearly 1200 years after St. Matthew wrote this Gospel, were connected as God caused the book to be written. These verses should be read connectedly by us, because they treat of the same subject. Jesus shows in verse 27 of Matt. 16 that at His Second Coming and Kingdom (Matt. 25:31) He would reward all according to their works. Then, still speaking of His Second Coming and Kingdom, He says (verse 28) that some of His hearers should not die until they had seen Him coming in His Kingdom. But all of His hearers have died at least 18 centuries ago, and still the Kingdom is not here. How, then, shall we understand His words that some of His hearers should not die until they had seen Him coming in His Kingdom? We answer: Three of His hearers, Peter, James and John, in the Transfiguration scene saw Him coming in His Kingdom—not

in its actuality, but in a vision of it, in a representation of His Second Advent and Kingdom; for the declaration having been made that some should not die until they had seen Him coming in His Kingdom, the next thing recorded is the fulfilment of the declaration of Jesus given in verse 28, i.e., the transfiguration was wrought by Jesus to enable some of His hearers before their death to see Him in a vision of His Second Advent and Kingdom, which in reality were not to come until centuries later. Hence these were seen, not in their reality, but in a representation of them. Thus these three disciples in the Transfiguration scene saw—in a representation of it—our Lord coming in His Kingdom. Additionally they saw, by the vision of Elijah, a representation of the Church, the spiritual phase of the Kingdom—for Elijah is a type of the Church (Matt. 11:14. See both Revised Versions)—and by the vision of Moses they saw a representation of the Old Testament Faithful, the earthly phase of the Kingdom. Thus viewed the Transfiguration scene gives a complete representation of the Kingdom—in its Head, Jesus, and in its two phases, the Overcoming Gospel Church and the Ancient Worthies. Accordingly, the literal Elijah and Moses were not in the holy mount at all; only representations of them were there, they themselves being dead—unconscious in the tomb—awaiting their awakening, when they will be parts of the earthly phase of the Kingdom. Thus this passage is in beautiful harmony with the thought that the dead are unconscious; and the reason that it is by any considered to be out of harmony with that thought is the fact that they do not study it in the light that itself, its connection and its parallel passages shed upon it.

THE DYING THIEF AND PARADISE

We are asked to harmonize our thought that the dead are unconscious with the promise of our Lord to the dying thief that the latter should be with Him in Paradise. (Luke 23:42, 43.) As the passage is punctuated in the Authorized Version, it states that on the day that Jesus made the promise He and the thief would be together in Paradise. This passage is an excellent example of how a difference in punctuation often makes a difference in the sense of a statement. We all recall how in our school days we had in our Rhetorics examples of the same sentences differently punctuated, making a great difference in the sense. For instance, we had the following sentence given twice, but differently punctuated each time, as an example of how the sense of some statements can be greatly altered by a change in their punctuation: "Woman, without her man, is a savage beast." "Woman! Without her, man is a savage beast!" The former statement, consisting of the same words as the latter statement, but differently punctuated, is as uncomplimentary as the latter

statement is complimentary to the gentler sex. So the sense of Luke 23:43, as it now reads in the Authorized Version, can be greatly changed by an alteration of its punctuation. In the Authorized Version this verse reads as follows: "Jesus said unto him, 'Verily I say unto you, Today shalt thou be with Me in Paradise.'" In Jesus' statement, as given in our Common Version, it will be noticed that the comma is placed *before* the word "today." If we should place the comma *after* the word "today," and make a direct statement of the following words, as the Authorized Version does, the passage would read as follows: "Jesus said unto him, 'Verily I say unto you today, thou shalt be with Me in Paradise.'" The difference wrought by the different punctuation is this, that whereas by the first method of punctuation Jesus promises that day as the *definite date* of their being in Paradise together, by the latter method of punctuation, Jesus on the day of His death promised the repentant thief that at some indefinite future time they should be together in Paradise.

But some might ask, Why do you raise the point of the comma's position? Why not accept the comma as it stands in the Authorized Version? Our answer is this: since punctuation marks were not invented until the ninth century after Christ, the comma in this verse was not placed there by Divine inspiration; and since uninspired men placed all such marks in the Bible, we have a right to investigate the question as to whether a punctuation mark is in its proper place in this or in any other verse of the Bible. If God by the inspired Luke had placed this comma where the Authorized Version places it, that fact would settle the question; but as Luke wrote these words in the first century, and punctuation marks were not invented before the ninth century, and as we have no record of this comma being where the Authorized Version places it in any Greek manuscript written earlier than the fifteenth century, the question as to whether it is rightly placed must be decided by its harmony or inharmony with this passage and other Scriptures. One may ask, How could we find out where the comma belongs? Our answer is, the terms of the sentence, the nature of the related events, and general Scriptural teaching, will help us to learn the proper place for the comma. If, for example, we should with the majority of Christians hold that Paradise and Heaven are one and the same place, the facts of the case would forbid our placing the comma where the Authorized Version does; for Jesus did not, nor did He expect to, go to Heaven on that day, and therefore would not have told the thief that on that day he would be with Him in Paradise. That Jesus up to the third day later had not yet gone to Heaven is evident from the fact that after His resurrection He said to Mary, "I am *not yet* ascended unto

My Father." (John 20:17.) He did not ascend unto Heaven until the forty-third day after He made the promise of Luke 23:43 to the dying thief. (Acts 1:3.) Hence from the standpoint of the identity of Paradise and Heaven the comma before the word "today" in the Authorized Version is wrong, as the facts of the case prove, and the comma from that standpoint would have to follow the word "today."

A right understanding of what is meant by Paradise will further help us properly to punctuate the sentence. What is Paradise? The word is an Arabic word, and in that language it means a garden. In the Arabic Bible Gen. 2:8 reads as follows: "And the Lord God planted a paradise eastward in Eden; and there He put the man whom He had formed." Paradise originally, therefore, referred to the Garden of Eden. Hence we properly speak of Adam and Eve as being in Paradise before they sinned, and of their being driven out of Paradise after they sinned. Hence it primarily refers to the perfect, blissful abode of our first parents in their sinless condition. But by sin that Paradise was lost to us. Does the Bible speak of another Paradise? We answer, Yes. It declares that during the Millennium the whole earth will be made like the Garden of Eden. (Ezek. 36:35, 36; Isa. 35:2.) It was to this Paradise that the Apostle Paul was carried away, not actually, but in vision (2 Cor. 12:4), after he had previously in the same general vision been carried away unto the third heaven. (2 Cor. 12:2.) Here, too, the idea of Paradise is that of a perfect earthly abode of bliss. It is because the word Paradise is used to mean a perfect abode of bliss that God also uses it to designate His abode. (Rev. 2:7.) As the thief died before any but Jesus had received the begetting of the Spirit to Sonship (Matt. 3:16, 17; John 7:39), he, of course could not go to Heaven, God's Paradise. (John 3:3, 5, 13.) Further, that Jesus and he did not go that day to the Paradise of God's abode (Rev. 2:7) is evident, because Jesus Himself denies His being there before His resurrection. (John 20:17.) Nor could they have gone to the original Paradise where Adam and Eve were, since it was no longer in existence; for with no one to dress that garden, it soon lost its perfection: and if anything paradisaic was left of it until Noah's time, over 1650 years later, surely the Flood devastated it. Hence the original Paradise did not exist when Jesus made the promise; and therefore they did not go there that day. And since the Millennial Paradise was not yet in existence when Jesus uttered these words, they could not have gone *there* that day. These considerations prove that the comma is wrongly placed in the Authorized Version, and that it should be placed after the word "today."

Another consideration proves the same thing: the word "verily" which Jesus used when answering the dying thief's request. The Greek word translated here by the word "verily" is *amen*, which means, *It shall be so*. What shall be so? We answer, the thing for which the thief asked. And what was it that he desired? We answer: to be remembered by Jesus when He would come in His Kingdom. *Amen*, i.e., *Yes*, I will remember you when I come in My Kingdom, was Jesus' reply. Was this request granted on that day? We answer, as the thief's request was to be remembered by Jesus when He would come in His Kingdom, and as Jesus has not yet come in His Kingdom, the request to be remembered when Jesus would come in His Kingdom could not have been granted on that day nor since. This request will not be granted until after Jesus comes in His Kingdom, which is yet future. And the rest of the answer of Jesus shows when the remembering would take place, i.e., when the Kingdom of God would be in power in this earth, and would turn this earth into a Paradise. Then Jesus will have the penitent thief with Him. In other words, this passage proves that this thief will have a blessed portion in the earthly Paradise, which is to be restored by Jesus, when during His Kingdom He will reign over the earth. Accordingly we again see that the comma should follow the word "today," and that the sentence should read as follows: "Verily, I say unto thee today, thou shalt be with Me in Paradise." When? After Jesus comes in His Kingdom and restores Paradise.

But some might object that, if such is the use of the word "today" in the sentence, why did Jesus not omit the word "today" altogether from the sentence, since it is self-evident that He was speaking on that day? We answer: Unless it had been especially emphatic the word "today" would have been omitted from the statement. But there were special reasons why the word "today" was in this sentence used by Jesus. The circumstances of the case as well as the nature of the thief's request and of Jesus' answer make it especially emphatic to use the word "today" in this particular sentence. Let us remember that it was by Adam's sin that the first Paradise and the Kingdom of God were lost to the race, and that it was by Adam's sin that the whole race, including the penitent thief, became sinners. Let us also remember that on the day on which the promise was made to the thief Jesus was dying as Adam's and our Substitute, in order to make atonement for sin, in order to re-establish God's Kingdom among men, in order to turn this earth into a Paradise, and in order to restore men to the Kingdom of God and to Paradise. The day of Jesus' death, therefore, by its events was most intimately connected with the restoration of God's Kingdom

and Paradise to the race. Hence by using the expression "today" He by what was that day occurring gave a most solemn pledge with His promise to the penitent thief. We might thus paraphrase His answer: "On this dark day, when I seem to be dying as an impostor, and do not seem to be the promised King to bless the world, you are exercising faith in My Messiahship despite contrary appearances. Therefore I, who this day am dying to undo the evil wrought by Adam on his race, dying to restore the Kingdom of God, to make the whole earth a Paradise, and to return the race to Paradise, do on this solemn day make you a promise as a return for your act of faith, and I pledge the promise by the solemnities of this day, the day of My sin-atonement death, and the promise is this: you shall be with Me in Paradise, which I will restore when I come on the last Day to establish My Kingdom throughout the earth."

Evidently the terms used in the text, as well as the teachings of other Scriptures respecting those terms, prove that on that day they would not be in Paradise; and therefore they prove that the comma before the word "today" in our Authorized Version is not only incorrect, but that it should be placed after the word "today." Hence this passage properly punctuated is in perfect harmony with the thought that the dead are unconscious; for it has nothing to say directly or impliedly of the whereabouts of the dead or of a conscious condition of the dead, but implies that none of us will be with Jesus until the Millennium.

WITH THE BODY—WITHOUT THE BODY

Some think that St. Paul's description of one of his visions (2 Cor. 12:2-4) as having been witnessed by him, whether with or without the body he did not know, proves that there is a spirit being within man that can live and act as a person, whether inside of one's body or outside of one's body. Some questions have come to hand on this phase of our subject. As we understand the matter these questions are based upon an entire misunderstanding of the Apostle's thought. Nothing that the Apostle says contains a hint of there being a spirit being inside of man that lives and acts when separated from the body. The things that St. Paul describes give us the key to his thought. Some of the Corinthians were disparaging the Apostle, even denying that he was an Apostle. This led St. Paul to defend his Apostleship, which he does throughout the second Epistle to the Corinthians, more particularly in chapters 10-12. In the first part of chapter 12 he shows that he had visions and revelations that none but an Apostle could have, which proved his Apostleship. It is in connection with the recital of one of these visions and revelations that the language occurs that some think proves that each human being has a spirit being within him that can live and act as a person outside of his body. But as said

above the description that St. Paul gives of this vision-experience is out of harmony with such a thought. Granting for the moment that the basis of the questioner's argument were correct—that a spirit being probably had left St. Paul's body—in that event it would follow that St. Paul would have been dead during the vision—a thing which, of course, did not occur, a thing during which he would have been unconscious, and hence known and seen nothing (Ecc. 9:5, 6), and a thing which he would later on have known, had it happened; while he tells us that the vision was seen by him, but whether with or without the body he did not know. In the vision he was seized and taken down the stream of time to the Millennium—the time of the third symbolic heavens and earth—and the things that he saw in the vision—first the third heavens, and then later Paradise—evidently are the same things that St. John later saw in one of his visions on Patmos. (Rev. 21:1.) The first symbolic heavens—the powers of spiritual control—and earth—society—were destroyed by the Flood (2 Pet. 3:5, 6); the second (symbolic) heavens and earth—"the heavens and earth which are now"—are to be destroyed by the Great Tribulation, already begun (2 Pet. 3:7, 10-12; Rev. 21:1); and the third (symbolic) heavens and earth—"new heavens and a new earth"—(2 Pet. 3:13; Rev. 21:1) will be established during Christ's Millennial Reign. It was these last, the third symbolic heavens and earth, together with the literal earth changed into a Paradise (2 Cor. 12:2-4), that St. Paul saw in this vision. The vision, however, was of such a kind that St. Paul could not tell whether he saw it *with his body*, i.e., with his bodily eyes, or whether he saw it *without his body*, i.e., without his bodily eyes, but with his mental eyes. Hence, whether it was a *physical* or a *mental* vision the Apostle could not determine; and this is what he tells us in 2 Cor. 12:1-4. Those, of course, who approach these verses with the bias derived from Satan's falsehood, so generally believed, that in every human being there is a spirit being capable of living and acting outside and independently of his body, readily fall into the mistake of the questioner, and are helped to fall into the mistake by the unhappy translations here of the Greek word *en* by the English word "in," and the Greek words *ektos* and *choris* by the English words "out of," whereas here undoubtedly the first of these words should have been rendered by the word "with," and the second and third of these words should have been rendered by the word "without."

The following are a few from among many passages in which the Greek word *en* is rendered by the English word "with": Matt 7:2; 20:15; 22:37; 25:16; 26:52; Mark 4:30; Luke 1:51; 4:32, 36; Acts 2:46; 11:26; Rom. 9:22; 2 Cor. 7:8;

13:12, etc., etc., etc. In 1 Cor. 6:18 *ektos* is properly rendered "without." And *choris* is properly rendered "without" thirty-four times out of its thirty-nine occurrences in the Greek New Testament and in four of the other five cases it is rendered by words whose meaning is synonymous with the word "without." The following are a few examples: Matt. 13:34; John 1:3; Rom. 3:21, 28; 4:6; 10:14; Eph. 2:12; Phil 2:14; Heb. 11:6; etc., etc. Accordingly the run of thought in 2 Cor. 12:1-4 shows that the translations of the expressions which lend color to the error are here incorrect, and that therefore in verses 2 and 3 the Greek expressions translated "in the body" and "out of the body" should be rendered "with the body" and "without the body." With these translations St. Paul's statements in these texts are clear, self-harmonious and harmonious with all other Scripture passages and doctrines; for he saw the vision, but was not sure whether he saw it with his physical or mental eyes; while the translations "in the body" and "out of the body" make the passage obscure, self-contradictory and contradictory to other Scriptural passages and doctrines.

RACHEL AND THE WIDOW'S SON

In Gen. 35:18 we are told that, Rachel dying, her "soul was in departing;" and in 1 Kings 17:21, 22 it is said of the son of Elijah's hostess that while he was dead Elijah prayed that his soul might come into him again, and that when his soul returned to his body he revived. These two passages are used to prove their view by those who claim that the human soul is not the human person, but is a spirit being inside of a human person, which leaves him at death, remains away from him while dead, and returns to and enters his body at his resuscitation, and that while absent from the body it lives and acts as a spirit being. Before giving our explanation of these passages we desire to say that nowhere in the Scriptures, except in Satan's first falsehood (Gen. 3:4, 5; John 8:44), is it taught that a human being on dying becomes a spirit being, i.e., becomes like the gods, the angels, who are spirits. (Ps. 8:5; 97:7; Heb. 2:7; 1:6, 7, 14.) This doctrine is one of the thoughts of the first series of errors ever taught, and its author being Satan is the guarantee that it is an error. According to this doctrine man is a mixture of natures, one an animal, the other a spirit, and that man's death is the separation of these; while according to the Bible man is a soul, who springs into being by a union of his body and life-principle, and who ceases to exist, i.e., dies, by a separation of the body and the life-principle. The following questions rightly answered will disprove Satan's error and prove God's Truth on this subject. If death is the separation of the body and soul, how could putting one under water a half hour

drive a spirit being out of his body any more than putting him under the same water in a properly-equipped diving suit or submarine would drive the same spirit out of him? But if death is the separation of the body and the life-principle, which we derive from the air, we at once see how the former experience does, but the latter experience does not, produce death; for the former, but not the latter, experience separates the life-principle from the body. If death is the separation of the body and soul—a spirit—why should putting one in a vacuum for a half hour cause the spirit to leave the body any more than putting one in a well-ventilated room should drive a spirit out of the body? But if death is the separation of the body and the life-principle, derived from the air, we at once see why the former experience does, and why the latter experience does not, produce death.

If death is the separation of the body and soul—a spirit—why does squeezing a person's throat tightly for a half hour drive a spirit out of his body any more than squeezing one's finger tip a half hour should drive the same spirit out of his body? But if death is the separation of the body and the life-principle, derived from the air, we can readily see how the former experience, by severing one from the air from which he sustains his life, should produce death, while the latter experience will not so do. Again, if death is the separation of body and soul—a spirit—why should putting one in an air-tight box drive a spirit out of him any more than putting him in a spacious, well-ventilated room? But if death is the separation of the body and life-principle, derived from the air, we readily see why the former experience does, and why the latter experience does not, produce death. If death is the separation of body and soul—a spirit—why should burying one alive in due time drive a spirit out of one's body any more than one's going into a spacious cave? But if death is the separation of the body and life-principle, derived from the air, we can readily see why the former experience does, and why the latter experience does not, produce death. If death is the separation of the body and soul—a spirit—why should the simultaneous closing of the nostrils and mouth by one's hands for a half hour drive a spirit out of one's body any more than the simultaneous closing of one's eyes and stopping of one's ears by one's hands for a half hour? But if death is a separation of the body and life-principle, derived from the air, we can readily see how the former experience does, and the latter experience does not, produce death. If death is the separation of body and soul—a spirit—why should one's being in a room full of gas drive a spirit out of his body any more than his being in a well-ventilated room? But if death is a separation of the body and life-principle, derived from air, we can readily see why the former experience does, and why the latter experience does not

produce death. In every case, and others could be cited, we see that death is the separation, not of the *soul*, but of the *life* from the body. These facts are perfectly in harmony with the Scriptures, which teach that death is a separation of the body and the life-principle, resulting in the extinction of the soul, until the awakening of the dead, as can clearly be seen in Ps. 146:4: "His *breath goeth forth*, he returneth to his earth; in that very day his thoughts perish."

Certainly the passages, Gen. 35:18; 1 Kings 17:21, 22, are in harmony with these thoughts. Had our translators used the word *life* in these passages instead of the word *soul*, they would have rendered these Scriptures in harmony with all Scripture passages and doctrines and with all the facts of nature and experience on the subject. The Hebrew word *nephesh*, rendered soul in these three verses, primarily means *life*, and secondarily, because life is the basis of the soul's existence, by virtue of this relation the word *nephesh* has taken on a second meaning, i.e., soul. One hundred and twenty-three times this word in our Bible is rendered life, and should have been so rendered in these three verses. If the word *life* is used for *soul* in these verses they are immediately clarified. We now quote the passage so rendered and we are sure our readers will at once note the improvement: "And it came to pass, as her life was in departing (for she died [her life was separated from her body]) that she called his name Ben-oni." (Gen. 35:18.) "And [Elijah] said, 'O Lord, my God, I pray Thee, let this child's life come into him again.' And the Lord heard the voice of Elijah; and the life of the child came into him again and he revived [lived again]." (1 Kings 17:21, 22.) Thus, then, these verses are seen to be in harmony with our presentations of the Scriptures. They do not at all teach that the soul is a spirit being, and that it lives and acts as a conscious being independently of the body. The soul is the person, and when the person dies the soul dies; for they are one and the same thing. "The soul that sinneth it shall die."—Ezek. 18:4, 20.

ANGELS OR SPIRITS

Sometimes the statement of the beliefs of the Pharisees and the unbeliefs of the Sadducees respecting resurrection and angels, or spirits, recorded in Acts 23:6-9, is used to prove their contention by those who teach that the human spirit is a spirit being that in death lives and is conscious independently of our bodies. Our answer to this objection that a questioner presents is as follows: The questioner assumes that three things are referred to in this passage: (1) the resurrection (2) angels and (3) spirits, while the passage itself expressly says that only two things are referred to as the points at issue: "The Sadducees say that there is no resurrection, neither angel nor spirit; but

the Pharisees confess *both*." Accordingly by angel and spirit one and the same thing is here meant. One may ask, Why are the terms angel and spirit both used, if only one thing is by them meant? We answer that a spirit is not always meant by the Greek word *aggelos*, which means a messenger, whether human or spirit, and which is here translated "angel"; and for this reason the word "spirit" is here used to show that not a human, but a spirit messenger is meant. In other words, the word "spirit" is used in the sentence, not to refer to a third thing, but to limit and explain the meaning of the second thing mentioned in the beliefs of the Pharisees and in the unbeliefs of the Sadducees. In English the word angel has a very specific meaning; for it refers exclusively in our language, when literally used, to an order of spirit beings; but this is not true of the Greek word *aggelos* from which our word angel is derived, and for which our word angel is often used in translating from the Greek. The following passages show that the Greek word *aggelos* may also mean a human messenger: Matt. 11:10; Luke 7:24; 9:52; Jas. 2:25; Rev. 1:20; 2:1, 8, 12, 18; 3:1, 5, 7, 14. It is because the Greek word *aggelos* may mean either a human messenger or a spirit messenger, which in English we call an angel, that St. Luke writing in Greek explains that he is by the word *aggelos* referring in these verses to a spirit *aggelos*, not to a human *aggelos*. We might also here remark that the Hebrew word for angel—*malauch*—is also frequently in the Old Testament used to refer to human messengers, as the following examples prove: Gen. 32:3, 6; Num. 20:14; 21:21; 22:5; Josh. 6:17, 25; Judg. 6:35; 11:12-14, 17, 19. Indeed *malauch* is translated messenger and ambassador almost as frequently as angel. These considerations show that Acts 23:6-9 does not refer to human beings, at all, as having in death an existence as spirit beings independent from their bodies. This passage refers to the resurrection and to angels as spirit beings only. It does not refer to the (supposed) spirits of human beings.

FOR ALL LIVE UNTO HIM

A question has come to us based on Luke 20:37, 38, asking that we harmonize with our presentations this passage, especially its last clause: "for all live unto Him."

In answer we say that our presentations are thoroughly in harmony with this passage. It will be noted that the entire section treats of the *resurrection* of the dead—not of the *consciousness* of the dead. The connection shows that the Sadducees came to Jesus attempting to refute the doctrine of the *resurrection* by the question, Whose wife of the seven husbands that a certain woman had would she be in the resurrection? (Verses 27-33.) As easily as a housewife brushes aside the cobwebs that have accumulated in some neglected corner of a room. Jesus

overthrows the basis of their argument by showing that in the resurrection people will not marry nor be given in marriage, because they will be like the angels—sexless. (Verses 34-36.) Thus having refuted the argument by which the Sadducees hoped to overthrow the doctrine of the resurrection of the dead, Jesus proceeds to give a proof—not of the consciousness of the dead—but of the resurrection of the dead, in verses 37 and 38. He quotes God as saying to Moses at the bush (Ex. 3:6) that He was "the God of Abraham and the God of Isaac and the God of Jacob." Jesus reasons from this statement that the thought of the Sadducees to the effect that the human dead are dead like beasts, never to have another life, is evidently false, because God would not have called Himself the God of Abraham, Isaac and Jacob, if they would be eternally dead; for by calling Himself their God He declared Himself to be in covenant relationship with them, according to which covenant He designed to use them to bless all nations (Gen. 12:3; 22:18; 28:14); therefore they could not, like beasts, be dead forever. "He is not a God of [one in covenant relations with] the dead, but of the living." The fact that He as their God was in covenant relations with them proves, as Jesus reasons, that they will have a resurrection, that some day in harmony with the covenant they would be awakened from the dead, and thus live again, and in their second life bless the nations according to God's covenant with them. Let us again emphasize the fact that Jesus cites this passage to prove—not that the dead are *conscious*, but that the dead will be *resurrected*, that they will have another life after their stay in death is ended.

If the dead were conscious, it would not necessarily follow that they would have a resurrection, even as the ancient Greek philosophers, the most logical heathen that ever have lived, held that the dead were conscious, but denied their resurrection. (Acts 17:32.) Thus no logical deduction for a resurrection of the dead can be drawn from the doctrine of the consciousness of the dead. On the contrary, if the dead were conscious, there could be no such a thing as a resurrection, because (1) the Scriptures deny that the body will be resurrected (1 Cor. 15:35-38); and because (2) the Scriptures teach that the soul is to be resurrected. (Acts 2:24-32; Ps. 16:10; 30:3; 49:15; 89:48.) Hence the doctrine of the consciousness of the dead contradicts the doctrine of the resurrection, even as the Greek philosophers because of their faith in the consciousness of the dead denied the resurrection.

But it is the last clause of verse 38—"for all live unto Him"—that the advocates of the consciousness of the dead quote as a proof that the dead are alive, and hence conscious. To their use of the passage we reply as follows: The expression, "All live

unto Him," must mean one of two things: (1) that all have devoted themselves to God and thus have given their all, yea, their very lives, to Him, in living service, or (2) that all are *in His sight as though* they were alive. Evidently the former thought is not true of all; for the most of mankind live for sin, for self and for the world, and not for God; nor, if conscious, would the wicked dead be living to God in the sense of serving God. The second thought evidently is correct, viz., that in God's sight all are as though they were alive. The Diaglott, one of the best translations, renders the clause in harmony with this thought: "for all to Him are alive." How, then, can God reckon all as alive? Our answer is that as on account of Adam's sin He reckons all as dead (Math 8:22; 2 Cor. 5:14; Eph. 2:1, 5; Rom. 5:12, 15; 1 Cor. 15:22), though all have not yet entered the death state, so on account of Christ's Ransom as the Purchase-Price, guaranteeing the awakening of the dead, God, in view of their sure awakening from the dead, reckons all of them as alive, though mankind has not yet been awakened from the dead. Therefore God speaks of their death as a sleep. (Dan. 12:2; Acts 7:60; John 11:11-14.) In this sense and in no other all live unto Him. Thus in view of the Ransom God "quickeneth the dead [reckons them alive] and calleth *those things that be not* as though they *were*" (Rom. 4:17), because of what He purposes to do for them, i.e., raise them from the dead. This thought will become very patent as the correct meaning of these words, if we emphasize the expression, "unto Him" as follows: all live *unto* HIM. And this is evidently the thought of Jesus, for He gives the expression, "for all live unto Him," as the proof—not of the consciousness of the dead, but of the resurrection of the dead. The Ransom guaranteeing for all men another life, after their stay in death is ended, God can very properly consider them, reckon them, as alive in an *anticipatory* sense. Accordingly this passage contradicts the thought of the consciousness of the dead, and proves that, because of the resurrection of the dead God anticipatorily reckons them alive.

THE SOULS UNDER THE ALTAR

Not a few have asked whether the reference to the souls under the altar crying out for vengeance (Rev. 6:9-11) does not prove that people are conscious in death. We answer that the passage in question is a highly figurative one, and occurs in a book that is confessedly one of the most figurative books ever written. (Rev. 1:1, "signified," i.e., gave the thoughts by signs, symbols, figures.) Therefore it behooves none to be dogmatic on the question. The altar in question has been variously interpreted, some considering the altar to represent this earth, others considering it to represent Christ. In harmony with both views

the thought has been suggested that the Lord's faithful—the souls of those that were slain for the Word of God and the testimony that they held—having consecrated themselves unto death, have for their loyalty to God been persecuted, and thus more or less of their vitality has been consumed by their persecutors, until they died; and thus in their deaths their sufferings from unjust treatment are figuratively represented as themselves crying unto God for vengeance. One thing is certain—that the faithful themselves would not cry to God to avenge them. (Rom. 12:14, 19-21; Matt. 5:43-48; Acts 7:60.) This crying for vengeance must therefore be understood somewhat after the manner in which the blood of Abel cried to God from the ground for vengeance (Gen. 4:10, 11; Heb. 12:24), on the principle that acts and sufferings often speak louder than words. (Heb. 11:4.) These sufferings, inflicted contrary to justice, are in this passage personified as the souls of those slain for the Word of God and the testimony that they held crying to God for vengeance. Every wrong cries to God for vengeance in the sense that it appeals to Him as the Vindicator of justice to mete out retribution for the wrong. But as the saints themselves would not pray for vengeance to be wreaked upon their enemies, it must be that the wrongs that they have suffered are personified in them as crying out to God for vengeance. Hence the saints in the unjust deaths that they have suffered do not actually cry to God for vengeance, but the wrongs that they have endured do appeal to Justice for retribution; therefore the passage under study implies nothing whatever as to their consciousness in death, any more than Abel's blood crying—without vocal sound, of course—from the earth to God for vengeance implies that Abel is conscious in death.

ST. PAUL'S EARNEST DESIRE

Some of our readers have questioned whether St. Paul's language in Phil. 1:23, "Having a desire to depart and to be with Christ," does not prove that the dead are conscious. A close analysis of his language both preceding and following this verse, and of parallel passages, does not favor such a thought. In these verses (Phil. 1:20-25) the Apostle tells us that He does not know whether to prefer life with its sufferings and its blessings of service for the brethren or death with its release from labor and sufferings. He confesses himself as hard pressed as to which he should choose of these two things, life or death. (Verses 22, 23.) As between these two things, therefore, it was a matter of indifference to him which he should choose, since both had such accompaniments that he could not decide which of the two would be the more desirable. But in verse 23 he mentions two other things that are far better than life or death; therefore these two things must be a *third* and a *fourth* thing. These third and

fourth things are stated in the Authorized Version as departing and being with Christ. The Greek word *analysai* is in this verse translated "to depart"; but in the only other passage of the New Testament in which it occurs it is rendered "return." "Be ye yourselves like unto men that wait for their Lord when he shall *return* from the wedding." (Luke 12:36.) The word *analysai* means both to depart and to return in classical Greek. Which of these rendering fits in Phil. 1:23? It will be noticed that in the Luke passage the word is used in a parable illustrative of our Lord's Second Advent. Our Lord taught us that our reward would be given us at His return from Heaven, and not before (Matt. 16:27; Rev. 11:18), in the resurrection, and not before (Luke 14:14); that the spirit is to be saved in the Day of the Lord, and not before (1 Cor. 5:5), and that it will be only after His return that we will see and be with Him. (1 John 3:2; John 14:2, 3; 1 Thess. 4:16, 17.) *Hence St. Paul believed that he would for the first time see and be with the Lord Jesus after the latter's Second Advent.* These considerations prove that the word *analysai* should in Phil. 1:23 be translated, not *depart*, but *return*. Hence the translation should read, "Having a desire for the *returning* of, and the being with Christ." These, of course, are the things that are by far better than the other two things—life or death; and we immediately recognize them to be things different from life and death. This is that blessed hope that God has given us to cherish. (Phil. 3:20; 1 Thess. 1:10; Tit. 2:13; Rev. 22:20.) And this was the hope that the Apostle expressed in Phil. 1:23, which is to be realized at Christ's return, through the resurrection. These considerations prove that the clause, "having a desire," etc., should be enclosed within a parenthesis. They also prove that the passage does not treat of the consciousness of the dead, and therefore should not be quoted to prove that doctrine.

OUR OUTWARD MAN—OUR INWARD MAN

Some have asked whether St. Paul's language in 2 Cor. 4:16-5:10 does not prove the consciousness of the dead. We believe a careful analysis of the passage proves that the Apostle is discussing the Christian only; for he alone has both an outward man and an inward man. His inward man St. Paul discusses from *three standpoints*: (1) "clothed with our earthly tabernacle," our natural bodies, i.e., in the present life (2 Cor. 5:1, 2, 4, 6, 8, 9); (2) "unclothed" or "naked" or "absent from the body" and "from the Lord," i.e., in the death condition (2 Cor. 5:3, 4, 8, 9); (3) having "a building of God," "clothed upon with our house from heaven," "clothed," "present with the Lord," i.e., in the resurrection condition. (2 Cor. 5:1, 2, 3, 4, 8.) If these three standpoints and what is meant by our inward man and our outward man are kept in mind, the passage will be

recognized as saying nothing at all of the consciousness of the dead. The reason why some think that this passage teaches the consciousness of the dead is that they suppose the expression "outward man" means the body of every human being, and the expression "inward man" means a spirit being supposed by them to dwell in every living human body. With this thought in mind they interpret this passage in such a way as to them makes it teach the consciousness of the dead. If their theory were right, the conclusion would have to be drawn from this passage that all human beings at death receive their resurrection bodies, then go to the Lord and are with Him in bliss forever. Such a thought not only contradicts numerous other Scriptures, but also this passage itself. It is untrue that the sufferings of all men inure to the eternal bliss of all men. (2 Cor. 4:16-18.) It is untrue that the wicked will have a house—a body—given them, eternal in the heavens. (2 Cor. 5:1.) It is untrue that they desire the house—the body—from heaven. (Verse 2.) It is untrue that they are longing to be given life—immortality—which according to their theory their supposed spirits already have, and hence could not be longing for it as a future acquisition. (Verse 4; Rom. 2:7.) It is untrue that God has been working in all men for such a thing. (Verse 5.) It is untrue that all men walk by faith and not by sight. (Verse 7.) It is untrue that all men long to die and in the resurrection to be with the Lord. (Verse 8.) It is untrue that all men labor to the end that they may be always after this life acceptable to the Lord. (Verse 9.) These statements are true of the Lord's faithful people only. The inward man, of which this section of Scripture treats, and of which it says that it is to be clothed with a body from Heaven, is the possession of the true Christian alone. It does not at all belong to the natural man.

What, then, is meant by the expressions, "the outward man" and the "inward man"? By the former our humanity, our natural body with all that it is and has is meant; and by the latter the new heart and mind begun in the Christian at his consecration of himself to the Lord is meant. It is not a spirit being, it is a holy heart and mind, a holy disposition, a holy spirit. Of course, all men have the outward man; but only the spirit-begotten children of God have the inward man. This inward man is a heavenly disposition, begun in the new will at consecration, and consisting of spiritual powers and of the spiritual disposition that the exercise of these spiritual powers develops. The Scriptures give a variety of names to this heavenly disposition in God's faithful children. It is called an unction from the Holy One (1 John 2:20), an anointing (1 John 2:27; Acts 10:38; 2 Cor. 1:21). The Christ (1 Cor. 12:12, 13; Phil. 1:21), Christ, the First-fruits (1 Cor.

15:23), Christ, the Seed of Abraham (Gal. 3:16, 29), Christ in you (Col. 1:27; Rom. 8:10; Gal. 2:20; Eph. 3:17), the inner man (Eph. 3:16), the new creature (2 Cor. 5:17; Gal. 6:15), the new man (Eph. 4:24; Col. 3:10), the hidden man of the heart (1 Pet. 3:4), and most frequently of all the Spirit, the Spirit of God, the Spirit of Christ in us. (Rom. 8:1, 4, 5, 6, 9-11, 13-16, 23, 26, 27; Matt. 26:41; Gal. 5:16, 17.) If we look at the connections in which these various expressions occur, we will see that in every case they are predicated of faithful Christians only. Hence they and they only have this inward man.

God has promised that if we faithfully exercise this inward man by a loyal use of His Spirit, Word and Providence, He will develop it to perfection amid the various experiences and trials through which we pass. The faithful Christian co-operates with God in this good work, willingly undergoing the sufferings, privations and sacrifices for Truth and Righteousness that attend the narrow way, in the hope of developing a character that will endure forever (2 Cor. 4:16, 17), if he detaches his affections from earthly things and attaches them to heavenly things. (Verse 18; Col. 3:1-4.) Such a course will lead to the death of our bodies—the dissolution of our earthly house of this tabernacle—but is the step necessary for us to take, if we are to gain our resurrection bodies—our house eternal in the heavens (2 Cor. 5:1)—resurrection bodies, which will become ours during Christ's Second Advent. (Phil. 3:20, 21; 1 Thess. 4:16-18.) These bodies will be of the Divine nature (2 Pet. 1:4); hence will be incorruptible and immortal. (1 Cor. 15:50-54; 2 Cor. 5:4.) It is for these glorious Divine bodies that the faithful long. (2 Cor. 5:2.) It is not the death state for which they long; for during the time they are in that condition the new creature, the new heart and mind, is naked—has no body, and is unconscious. (2 Cor. 5:3, 4; Eccles. 9:5, 6.) It is that the new creature might be given this resurrection body—be clothed upon—that we are now willing to undergo the burdens of the narrow way amid which we now groan (2 Cor. 5:4.) It is God Himself who is working out for us as new creatures the character fitted for this resurrection body, and has given us His Spirit, His holy heart and mind, the first part of the Divine nature, as a hand-payment—an earnest—that, if faithful, we will receive in the resurrection the rest of the Divine nature, the glorious Divine body, thus completing our reception of the Divine nature. (2 Cor. 5:5.) This gives us as new creatures even here the confidence that enables us to walk by faith and not by sight while at home in the body and absent from the Lord (verse 6), the confidence that in due time we will enter death (be absent from the body) and later in the resurrection be present with the Lord (verse 8), for it is only by

the resurrection at Christ's Second Advent that we will be privileged to see, be like, and be with Christ. (John 14:2, 3; Col. 3:4; 1 Thess. 4:16, 17; 1 John 3:2; Phil. 3:20, 21.) This glorious hope enables us to labor in the interests of God's cause for the perfecting of our new creatures in Christlikeness until death, so that we may be pleasing to Him, whether present with Him in our resurrection bodies or in death absent from Him and from our natural bodies (2 Cor. 5:9); for the faithful are now all the time conscious that they must appear after their resurrection at the Judgment Seat of Christ for their rewards, which will be increased by their good deeds and decreased by their evil deeds—2 Cor. 5:10; Matt. 16:27; Rev. 11:18.

How clearly 2 Cor. 4:16-5:10 thus is shown to apply to the faithful only. It has no reference to mankind in general. It says not a word about any one being conscious in death. It does not teach that to be absent from the body is to be present with the Lord, as some pervertingly quote and explain verse 8. On the contrary this verse, like all other Scriptures treating of the subject, shows that to be absent from the body—to be in the death state—is quite another thing from being present with the Lord—(1) "to be absent from the body *and* (2) to be present with the Lord." The former begins at a saint's death; the latter at the Second Advent, on the Judgment Day, in the resurrection.

THE SPIRIT

A number of the readers of our book, Life-Death-Hereafter, have written to us inquiring how we can reconcile the views therein presented on man's unconsciousness in death with the following Scriptures: "The body without the *spirit* is dead." "Then shall the dust return to the earth as it was; and the *spirit* shall return unto God who gave it." "Father, into Thy hands I commend my *spirit*; and having said thus, He gave up *the ghost*." "Stephen, calling upon God and saying, Lord Jesus, receive my *spirit*, ... fell asleep." (Jas. 2:26; Eccl. 12:7; Luke 23:46; Acts 7:59, 60.) These correspondents reasoned that these passages seem to show that there is a spirit being in man that leaves him at death, and then lives apart from the body consciously in bliss or torment. In explaining these passages and in showing their harmony with the other Scriptures, it will be necessary for us to discuss the various meanings of the Hebrew and Greek words translated in these passages by the words "spirit" and "He gave up the ghost." The Hebrew word *ruach* and the Greek word *pneuma* are in these passages rendered *spirit*, and these words are in some other passages rendered *ghost*.

Turning to any standard Hebrew or Greek dictionary, we find that the words *ruach* and *pneuma* are given very many different definitions. The root meaning of these words is *invisible power*, and therefrom they are used to denote a variety of things that

are invisible and powerful. With the thought of invisible power as basic to the significance of these words, they have taken on the meaning of (1) *influence* or *power*. (Gen. 1:2; Judges 15:14; Job 33:4; Luke 1:35; John 20:22, 23 [in the last two passages the Greek reads, *a Holy Spirit*, i.e., a holy power or influence]; 1 Cor. 14:12.) The word translated *spiritual* in 1 Cor. 14:12 is the Greek word for *spirits* or *powers*, while the word *gifts* is in italics, which means that it is without a corresponding word in the Greek text. From the same basic meaning of these words, they have taken on the significance of (2) *wind* as an invisible power. (Gen. 8:1; Ex. 15:10; Num. 11:31; John 3:8.) From the meaning of *wind* it was a very easy transition of thought for the word to take on the significance of (3) *breath*, also an invisible power. (Job 15:30; Lam. 4:20; Ezek. 37:5, 9; Eccl. 3:19.) On account of the life principle being originally derived (Gen. 2:7) and subsequently maintained from the oxygen in the breath, these words have, from their meaning *breath*, taken on the significance of (4) *life-principle*, an invisible power. (Eccl. 3:21; Gen. 7:22; Rev. 13:15.) Since our energy depends largely on the condition of our life-principle, these words have taken on the meaning of (5) *vigor* or *animation*, an invisible power. (Gen. 45:27; Judges 15:19.) Because the privilege to live is closely connected with the life-principle, these words have taken on the meaning of (6) *the privilege to live*, an invisible power. (Num. 16:22; Ps. 31:5; Matt. 27:50.) Because the mind, heart, disposition, will are invisible powers, these words also mean (7) *the mind, heart, disposition, will*, either of God, Christ, the Church or the world. (Ezek. 36:26; Ps. 34:18; 1 Cor. 2:12; 2 Tim. 1:7; Rom. 8:15.) Because spirit beings are invisible and powerful beings, these words also mean (8) *a spirit*, i.e., a spirit being. (Ps. 104:4; Heb 1:14; John 4:24; Acts 19:12, 13, 15.) Finally, because doctrine, or teaching, is an invisible power, these words are used to mean (9) *doctrine, teaching*. (Is. 11:4; 29:24; 2 Thess. 2:2, 8; 1 John 4:1-3, 6.) Thus the Scriptures show that these words, *ruach* and *pneuma*, are used in at least nine distinct senses in the Bible.

THE BODY WITHOUT SPIRIT

Which of these meanings fit in the passages under consideration—Jas. 2:26; Eccl. 12:7; Luke 23:46; Acts 7:59, 60? Let us examine each passage in turn, comparing them with these nine definitions and from this examination we will be helped to understand the special use of *ruach* and *pneuma* in each of them. First, then, we will compare Jas. 2:26, "The body without the *pneuma* is dead," with these various definitions. Manifestly the definitions, (1) influence or power, (2) wind, (5) vigor or animation, (6) privilege of living and (9) doctrine, cannot fit here,

hence need not be discussed in connection with this verse any further. This leaves four other definitions that might be especially tested as to their fitness in this verse—(3) breath, (4) life-principle, (7) mind, heart, disposition, will and (8) a spirit being. The connection eliminates definition (7); for the comparison that St. James makes between faith being without works and the body being without *pneuma* would not be a happy one, if *pneuma* here meant heart, mind, disposition, will. Such a definition here would not clarify his thought, as a comparison, which he uses, should do. Definition (8) is the one that some of those who teach the consciousness of the dead apply here; but others of them are quite doubtful of this, as can be seen from the reading on this verse in the Bible's margin, where *breath* is given instead of *spirit*. In the Greek the definite article *to, the*, occurs before the word *soma, body*, but does not occur before *pneuma*. The absence of the article before *pneuma* and its presence before the word *soma*—body—implies that *pneuma* here does not mean a spirit being; for if it did, the definite article would have been used before *pneuma*, just as it is used before *soma*. It is doubtless this consideration that prompted the insertion of the word *breath* in the margin of our Bibles. Not only the absence of the article before *pneuma* is against our understanding it to mean a spirit being in this verse, but against such a thought is the fact that St. James here does not restrict the word *soma* to the human body, but to any kind of an animal body, whether it be of man, beast, fish, fowl, or creeping thing. Therefore he could not here by *pneuma* have meant a spirit being, since we know that no spirits (spirit beings) are in the bodies of beasts, fish, fowls and creeping things. Moreover the Bible nowhere teaches that there is a spirit being inside of any fleshly body, which at death leaves it and apart from it lives as a conscious being. Therefore in this passage *pneuma* does not take the definition of (8) a spirit being. This leaves us definitions (3) and (4), either of which would fit; for it is equally true that the body without breath or without life-principle is dead, just as faith without works is dead.

THE SPIRIT'S RETURN TO GOD

We will now examine the meaning of the word *ruach* in Eccl. 12:7, "Then shall the dust return to the earth as it was; and the spirit [ruach] shall return unto God who gave it." As in the discussion of Jas. 2:26 we began with a process of elimination, so will we do with this passage. It is self-evident that definitions, (1) influence or power, (2) wind, (3) breath, (5) vigor, (7) mind, heart, disposition, will and (9) doctrine, do not fit in this verse; for they would not make good sense, if applied in this passage. This would limit the choice of a definition of *ruach* in this passage to three meanings, i.e., (4) life-principle, (6) the

privilege of living and (8) a spirit being. Practically all who believe in the consciousness of the dead assume that the word *ruach* here has the meaning of (8) a spirit being. But deeper thought shows that this is inadmissible; for first of all to give *ruach* here the meaning of (8) a spirit being, would make the passage teach Universalism; for the passage lays down the universal rule that in death the body returns to its native dust and the *ruach* to God; and as the body remains where it returns, so the *ruach* would remain where it returns. This would mean that the good and the bad alike will be with God, i.e., have everlasting life, if *ruach* here means a spirit being. Again the meaning of (8) a spirit being given to *ruach* here, implies a second false doctrine, i.e., God gives everyone at his begetting or birth a spirit being to be in his body. This would necessarily make God occasion such spirit beings unavoidably to sin; and this would cause God to be at least in part responsible for their sinning. Moreover the Bible nowhere teaches that God, apart from the creation of Adam and Eve, and of Jesus as a human being, has in a direct way acted creatively in connection with human beings coming into existence. Again the Bible nowhere teaches or implies that God gives each human body, at his begetting, birth, or at any other time, a *ruach* in the sense of (8) a spirit being. Furthermore it teaches that through the powers of procreation which God originally bestowed on the human male and female (Gen. 1:27, 28), our souls—our sentient beings, not spirit beings—came from our fathers and our bodies from the earth through our mothers. (Gen. 46:26, 27; Ex. 1:5; 1 Kings 8:19; 2 Chron. 6:9; Heb. 7:5, 10; Gen. 24:47.) Still further experience, apart from the Bible, proves that we derive our bodies from the earth through our mothers, who from the elements of the earth derived from their food, nourish the growing foetuses until they are ready for birth. Hence the soul must come from the father. Finally, nowhere does the Bible teach or imply that the *ruach* of human beings is a spirit being; for the Bible does not teach that we are hybrids, part human and part spirit beings. For these seven reasons, the word *ruach* in the passage, "the *ruach* shall return to God who gave it," cannot mean a spirit being that lives on in conscious existence after we die. Therefore only the definitions (4) life-principle and (6) privilege of living, are left for application in this passage as the meaning of *ruach*. Of these two definitions, (6) the privilege of living is doubtless the better one for *ruach* in this verse; for God directly gave Adam and Eve and Jesus the privilege of living as human beings, and has indirectly, i.e., through heredity from Adam and our other ancestors, given us the privilege of living. And when we die, according to Eccl. 12:7, our bodies return to

their native dust (Gen. 3:19), and our privilege of living reverts to its Giver, God, in the sense that He takes it from us and keeps it in His power for whatever final disposal of it He will be pleased to make at the Judgment Day.

COMMITTING THE SPIRIT UNTO GOD

Next we will examine the sense of *pneuma* in Luke 23:46, "Father, into Thy hands I commend my *pneuma*; and having said thus, He gave up the ghost." Again, we begin with a process of elimination. Evidently *pneuma* is not in this passage used in the sense of (1) influence or power, (2) wind, (3) breath, (5) vigor, animation, (7) mind, heart, disposition, will, or (9) doctrine. Nor is it used in the sense of (8) a spirit being; because Jesus as a human being having been made in all respects like us apart from imperfection (Heb. 2:14, 16, 17; 4:15; Phil. 2:7, 8), and we not having spirit beings within us, He did not have one within Himself, and hence in dying could not have commended it to God for safe keeping. The fact that David used these words of himself, and also as a prophecy of Jesus' use of them in dying (Ps. 31:5) proves that the *ruach* of Ps. 31:5 and the *pneuma* of the passage under consideration, meaning the same thing, *pneuma* cannot mean a spirit being in Luke 23:46; for David had no such thing. Hence there are only two other definitions of the nine left for consideration in Luke 23:46, (4) life-principle and (6) the privilege of living. Of these two definitions doubtless (6), the privilege of living, is the right one here. Accordingly the passage would mean that Jesus in dying, deposited with the Father His privilege of living, being fully submitted to the Father's will as to what should become of it. And the Father has been pleased to use Jesus' privilege of living as a human being, which in His case was the right to life as a human being, as the ransom price for the Church now, and will so use it for the world in the Millennium; and the Father has also been pleased to give Christ's privilege of living as a Divine being, which in His case was the right to life as a Divine being, to Jesus at His resurrection for His personal use as His inherent possession as a living being. How fittingly does this passage, so interpreted, describe the Lord Jesus' full obedience and submission to, and confidence in, the Father, as He was entering the jaws of Death!

The last part of Luke 23:46, "*He gave up the ghost*," is a wrong translation. The five words that we have italicized in the preceding sentence are used to translate but one Greek word, not the noun *pneuma*, but the verb *exepneusen*, which literally means, *he breathed out, he expired*. The word *ghost* in old English meant any spirit being, but is now used to mean a spirit being that has conscious personal existence apart from the human body which once was supposedly its body, and which it is supposed to

have left at death. As said above, the Bible nowhere teaches or implies that such a *pneuma* exists in a human being or exists separately from the human body after death. The teaching that there is in man a spirit being which at death leaves the body and, separate from it, is conscious was invented by Satan, and was originally palmed off by him as one of the first three falsehoods ever told—the three falsehoods by which he deceived Eve and murdered the whole human family (Gen. 3:4, 5, 13; 2 Cor. 11:3; 1 Tim. 2:14; John 8:44); and it has been since used by him so effectively as to deceive almost the whole human race. In Matt. 27:50, the parallel passage reads, Jesus ... yielded up the *ghost*. In this verse, the word *ghost* is given as the translation of *pneuma*. But this part of the verse being parallel to, i.e., synonymous with *exepneusen* of Luke 23:46, it means exactly what that expression means in Luke 23:46: *He breathed out*, or *He expired*. Therefore *pneuma* in Matt. 27:50 should have been rendered (3) breath, or (4) life-principle, or (6) privilege of living, any one of these three renderings used as the object of the verb "yielded up" is with its governing verb equivalent to the expression, *He expired*, *He died*.

The word *pneuma*, as used in Acts 7:59, 60, "Stephen, calling upon God, and saying, Lord Jesus, receive my *spirit*, ... fell asleep," is very similar in meaning to Jesus' dying words in Luke 23:46, "Father, into Thy hands I commend my *spirit*." For the same reasons given above in the discussion of this latter passage, the word *pneuma* in Acts 7:59 evidently means (6) privilege of living. And by the language of this verse, St. Stephen prayed our Lord Jesus to take into His care for safe keeping St. Stephen's right to life as a Divine being, and in such faith fell asleep, an expression that proves that he became and remained unconscious in death.

Thus we have examined all of the Scriptures that are by some thought to teach eternal torment and the consciousness of the dead, and find that none of them so teach. The one united voice of the Scriptures, backed by reason and facts, with an emphasis that is unanswerable and with a multiplicity of proof that is overwhelming, sounds forth the message with unbreakable power that the dead are unconscious, that the wages of sin is death—not eternal life in torment—and that the gift of God is eternal life through Jesus Christ, our Lord! (Rom. 6:23.) "Choose life that ye may live."

SOME MODERN SATANIC DECEPTIONS

Satan has invented some new devices and has dressed up some of his older ones, giving them more polite names, a scientific atmosphere and a strong appeal to investigative minds, supposedly in the interests

of scientific research and public benefit. Through wizards and witches (now more acceptably called "spirit-mediums"), fortune tellers, ouija boards, spirit-writings, *etc.*, he and his demon assistants appeal especially to the insatiable desire of many (1) to know about the future, and (2) to communicate with departed loved ones. Note these cases:

HOUDINI THE MAGICIAN'S WIFE DECEIVED

Before his death the great magician Houdini gave to his wife a message in code known only to the two of them. To try to prove that the dead go on living, Houdini promised to send to her this secret message from "the spirit world." After Houdini's death, Rev. Arthur Ford, a Disciples of Christ minister and well-known and prominent spirit-medium, while in a trance, received a message for Mrs. Houdini which she acknowledged to be the correct coded message. She and Mr. Ford, as well as others, were thus convinced that Houdini did "not surely die" but was still living.

If Mr. and Mrs. Houdini, Arthur Ford and thousands of others had studied, accepted and believed the truth of God's Word, it would have made them free from Satan's lie (John 8:32), and they would not have been so easily deceived.

NORMAN VINCENT PEALE DECEIVED

Dr. Peale is another man of wide influence whom Satan has used to spread his deceptions. The *Reader's Digest* has featured him under the heading "*There is No Death*"—which heading alone testifies how fully he voices Satan's original lie. Let us hear his own words, to which we will add a few bracketed comments:

"For many years I have been recording a series of incidents which bear out the conviction that life, not death, is the basic principle of our universe [the Bible never speaks of *life* as a basic principle in Adam's fallen race, for *death* was brought upon them all by Adam's sin, and life can come only through the blood of Jesus, who died as his ransom-price, his corresponding-price—for to us life is 'the *gift* of God through Jesus Christ our Lord'—Rom. 5:12-21; 6:23]. From them [his series of incidents, not 'the more sure word of prophecy'—2 Pet. 1:19] I have gained the unshakable belief [in Satan's lie] that *there is no death* [*italics ours*], that the here and hereafter are one.

"When I reached this conclusion [contrary to God's Word] I found it to be the most satisfying and convincing philosophy of my entire life ['Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ'—Col. 2:8]. The following are the experiences which have convinced me that human spirits, on both sides of death, live in unbroken fellowship [hence, according to Dr. Peale, there is no need of the resurrection day! and the Bible is all wrong when it says (1 Cor. 15:16-18) that if there be no resurrection, then they which *are fallen asleep* in Christ are perished!]. ...

"Friends of mine, Mr. and Mrs. William Sage, lived in New Jersey and I was often in their home. Will Sage died first. A few years later,

when Mrs. Sage was on her deathbed, the most surprised look passed across her face. It lighted up in a wonderful smile as she said, 'Why, it is Will!' That she saw him those about her bed had no doubt whatsoever [just as Saul had no doubt whatever but that it was really Samuel when the demons played a similar trick on him! We do not blame the people as much as their preachers who 'have daubed them with untempered mortar, seeing vanity, and divining (Satan's) lies unto them, saying, Thus saith the LORD God, when the LORD hath not spoken'—Ezek. 22:28. 'If the blind lead the blind, both shall fall into the ditch' of error—Matt. 15:14].

"Arthur Godfrey tells of being asleep in his bunk on a destroyer when he was in the Navy. Suddenly his father stood beside him, put out his hand, smiled and said, 'So long, Son.' Godfrey answered, 'So long, Dad.' Later he learned of his father's death. The time of his passing had been the precise period during which Godfrey in his sleep 'saw' his father."

MESSAGES RECEIVED FROM FALLEN ANGELS

Like Saul of old, Dr. Peale receives messages from what are actually demons, but, having accepted Satan's lie as against God's Word, he is similarly deceived into thinking that these "seducing spirits" are his friends. Dr. Peale testifies: "I firmly believe in the continuation of life after *what we call* [italics ours] death takes place." Thus he *casts God's Word behind his back* (Neh. 9:26; Psa. 50:17) and invites Satan's evil angels to take him over into their deceptions.

In an interview published in *The American Weekly*, Dr. Peale tells how, after learning of his mother's death, he was badly shaken, and, on returning to his apartment, placed his hands on a Bible, when, he relates, "Suddenly I felt two cupped hands laid on the top and back of my head. They were warm and tangible as the hands of a living person, and they rested there lightly, but with a firm pressure."

Has the doctor of Divinity forgotten that according to his professed Protestant belief his mother was supposed to have been far off in heaven? But as Saul did not reason carefully regarding Samuel, so the doctor was easily beguiled and seduced, as was Mother Eve of old by the same lie (2 Cor. 11:3); and he quickly concluded that it was his mother who touched him and gave him a message.

Dr. Peale tells how his father had a similar experience and also how he himself received further messages. He tells, for instance, how when autumn came he felt lonely and wanted to be with his mother again, so he visited her grave. He says: "I sat sad and lonely. But of a sudden the clouds parted and the sun came through. Then I seemed to hear her voice. The message was clear and distinct. It was stated in her beloved old-time tone: 'Why seek ye the living among the dead? I am not here. I am with you and my loved ones always.' In a burst of inner light I became wondrously happy. I knew that what I had heard was the truth [how did he know? 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them'—Isa. 8:19, 20]."

We see, therefore, that it is on deathbed visions, dreams, impressions, voices speaking to him and hands touching him, which are no doubt nearly all caused by the demons, that this world-renowned *doctor of Divinity*, Norman Vincent Peale, builds his "faith"—thus "giving heed" to "doctrines of devils," to "fables" (1 Tim. 1:4) and "to dreams" (Jer. 23:24-27), rather than to the "more sure word of prophecy, whereunto ye do well that ye take heed" (2 Pet. 1:19; Jer. 23:28).

Thus he concludes: "The New Testament teaches the indestructibility of life." Nonsense! How can he face God's Word in John 3:36 and 1 John 5:12? Both of these Scriptures tell us that "he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." The Apostle Peter, in harmony with God's Word (Psa. 145:20), which says that He will destroy all the wicked, tells us (2 Pet. 2:12) that they are "as natural brute beasts, made to be taken and destroyed ... and shall utterly perish." Even Satan himself will eventually be destroyed (Heb. 2:14). We are to "fear him which is able to destroy [Dr. Peale to the contrary notwithstanding] both soul and body in hell [*Gehenna*]" (Matt. 10:28; for a careful examination of every verse in the Bible relating to hell, see chapter 5).

Instead of setting forth and publicizing such experiences as the basis for faith, and concluding that "there is no death" and that "the New Testament teaches the indestructibility of life" (which are falsehoods in direct contradiction of God's Word), in an attempt to uphold and make Satan's lie deceptively sweet to thousands of unsuspecting people in Christendom, thus leading them in the direction of Spiritism, and heaping much guilt upon his own head, this doctor of Divinity (and anyone else who has been deceived similarly) should recognize the work of the demons in the above-mentioned experiences and heartily disavow Satan's lie, namely, "ye shall not surely die," "there is no death," resolving instead to follow only the Word of God, which is sufficient, "that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

While Dr. Peale was in one instance deceived by "two cupped hands," "warm and tangible," and in another by a "beloved old-time tone," even as Saul was similarly deceived by the appearance of an old man with a mantle, others are deceived by other means employed by these deceiving spirits.

"LIFE AFTER DEATH" EXPERIENCES EXAMINED

In a widely circulated book (1975) entitled *Life After Life*, published also in an abridged form in the Jan. 1977 *Reader's Digest*, Dr. Raymond A. Moody, Jr., gives his findings about "people who have experienced 'clinical death' and who then have been revived and lived to tell what happened to them while they were 'dead.'"

Dr. Moody gives a composite of such cases, in which the composite individual before resuscitation heard noises, felt himself moving through a long dark tunnel, suddenly felt that he was outside his physical body and watched resuscitation attempts on it, and saw a

"being" of light and deceased family members, relatives and friends. (Dr. Elizabeth Kubler-Ross and others report similar findings, some of which have been circulated widely in syndicated news articles.)

We appreciate all efforts made to ease the pain and anxiety of dying, and to prove that there is a better, happier life for mankind in the hereafter—providing that such efforts are made in harmony with God's inspired Word, the Bible, and not contrary to it (as in Dr. Moody's case). The Bible has been proven to be right in so many cases, as against human conclusions, conjectures and theories (*e.g.*, evolution), that we should consider it as having higher authority, as being sure (2 Pet. 1:16-19).

As shown in this book *Life-Death-Hereafter*, the Bible gives the best comfort to the dying, and from first to last clearly teaches a doctrine found nowhere else, namely, *that future life for the dead will come only through a resurrection of the dead*; this is in opposition to Satan's lie—"Ye shall not surely die" (Gen. 3:4)—and the theories of all the heathen religions based on it, which teach that the human soul is immortal, that it cannot die, but must live on somewhere after death.

The teaching of the Old Testament writers, as well as Jesus and the Apostles in the New Testament, is that at death the human soul, as well as the body, dies (Psa. 6:5; 22:29; 49:8; 78:50; 146:3, 4; Ezek. 18:4, 19, 20, 26-28; Matt. 10:28; James 5:20), that "the dead know not any thing," that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:5, 10; Job 14:20, 21; Isa. 38:18, 19; 63:16; Obad. 16) and that *man's only hope is in the resurrection of the dead* (Job 14:12-15; Psa. 16:10; 49:14, 15; Dan. 12:2; Hos. 13:14; Luke 14:14; John 5:28, 29; 11:11-44; Acts 2:29, 34; 17:18; 24:15). In fact, the Apostle Paul plainly states that "if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. ... Then they also which are fallen asleep in Christ are *perished* [have ceased to exist]. ... But now is Christ risen from the dead, and become the firstfruits of them that slept. ... For as in Adam all die, even so all in Christ shall be made alive" (1 Cor. 15:13, 14, 18, 20, 22).

DR. MOODY'S FINDINGS CONSIDERED

But what about Dr. Moody's findings? Do they not favor the idea held by many, contrary to the Scriptures, that every person has an immortal soul living in his body, which after death is separated from it and lives on—either in bliss or torment?

Dr. Moody's analysis of his findings should not be considered authoritative, or as established fact, for various reasons:

All kinds of thoughts come before the subconscious mind (as in dreams), and its awareness and activity are heightened in a near-death experience. Wish-fulfilling dreams, fantasies and hallucinations are often experienced at such times, frequently induced and accentuated by drugs, lack of oxygen to the brain and stressful experiences. In such a condition prior instruction and training may be involved with strained emotion.

Dr. Moody admits that certain aspects of the near-death experiences are sometimes reproduced by psychologically and neurologically inspired hallucinations. We know also that Satan has the power of subtly injecting thoughts into the minds of people (2 Cor. 11:14), as already mentioned in this book.

Dr. Moody admits freely his limitations. He states that "because of the limited nature of my sample of cases, I am unable to give a statistically significant numerical estimate of the prevalence of this phenomenon." Since the reports are not particularly identical, it is evident that he cannot very well give single cases but must resort to a composite of experiences to try to give his findings much significance.

OTHER FINDINGS VERY DIFFERENT

Other studies show very different results. Some years ago a report was made before the American Medical Association at Milwaukee by Drs. Albert S. Hyman and E. Fritze of the Witkin Foundation for the Study and Prevention of Heart Disease, of Beth David Hospital. They told of many cases of the use of artificial stimuli for re-starting hearts which had completely stopped beating, thus causing these people who had actually died—biologically, physically and legally—to be brought back to life.

The report states: "In this manner well over 100 persons who had actually died, the physicians stated, have been brought back from death. Not one of these travelers who returned from that bourne, Dr. Hyman replied to queries, had anything to tell of experiences beyond the threshold of life. The first to ask these questions, Dr. Hyman said, were clergymen of various faiths who were attending the patients at what was believed to be their last moments. From this, Dr. Hyman was led to question all the other patients who had been brought back. 'What is it like to be dead?' the person who had died was asked in each instance on regaining life and consciousness. The answer invariably was, 'I did not know I was dead. I was completely unconscious.' Then followed the next question: 'Did you get a glimpse, a hint of any other life different from this life?' The question was answered in all cases with a simple 'No.'"

Accordingly, we should not accept Dr. Moody's findings as evidence of the immortality of the human soul. This is a heathen doctrine. Dr. Moody claims (falsely) that "the Bible has little to say about the events that transpire upon death, or about the precise nature of the after-death world." He points rather to the agreement of his findings with heathen doctrines as taught in the Tibetan Book of the Dead and in Plato's Book X of *The Republic*, in which a Greek soldier after death was revived and gave an account of his conscious experiences apart from his body.

As already shown, the plain Bible teaching is that the human soul is not immortal, but *mortal*, that the dead are *dead*—not conscious, but in oblivion, and that *the only hope for a future life after death is in the resurrection of the dead* (Acts 24:15). Let us continue to hold to this grand Bible doctrine as against all heathen philosophies (Col. 2:8)!