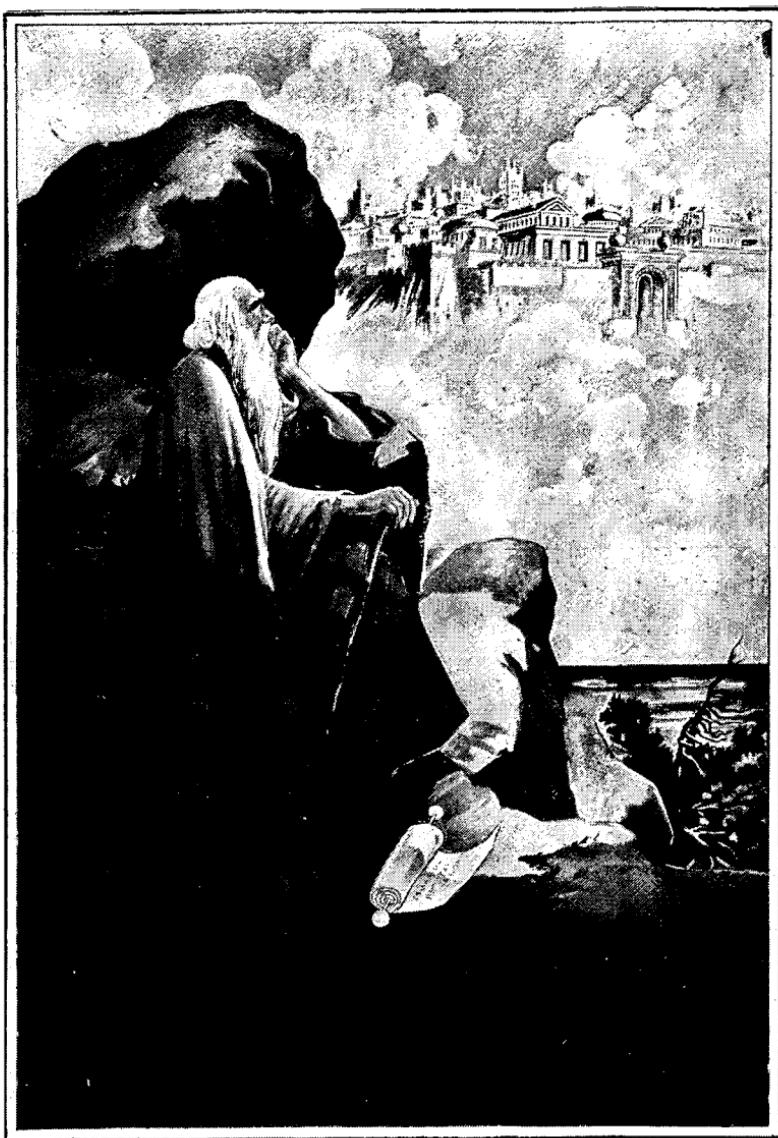


PAST, PRESENT, AND FUTURE



JOHN VIEWING THE NEW JERUSALEM.

PAST, PRESENT, AND FUTURE

What is man
that Thou art mindful
of him? Ps. 8:4.



by
James Edson White

96th Thousand

1914

SOUTHERN PUBLISHING ASSOCIATION
NASHVILLE, TENN.

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REVIEW AND HERALD PUBLISHING ASSOCIATION

Entered at London, England



PREFACE

The Past.—What was the origin of the race? What is the nature of man? What lessons may we learn from the history of the centuries agone as recorded in the Scriptures? Paul said, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

The Present.—The present is ours. It is a brief period granted to man in which to fit himself for eternity. The great enemy of humanity is active in his efforts to lead astray the souls of men. It is well for us to know the nature and resources of this power with which we have to contend. It is well for us to know the methods he employs to counterfeit the true worship of the Creator. Hence many of the delusions of modern times are carefully considered in this book.

But interwoven with all warnings of danger in inspired Writ come the blessed assurances of hope and aid. The ministration of heavenly angels and all the power of heaven are pledged to the aid of those who desire and earnestly seek such ministration.

The Future.—Where and how shall we spend eternity? This question has been the battle-ground of the ages. It is the most important question to us. Not by philosophy, not by science, not by the occult researches of man, can this important problem be solved. Only by a careful study of God's Word may the truth be ascertained. To this end the pages of this book are especially dedicated.

The sixth edition of this book, issued in 1914, has been carefully revised. It is a pleasure to acknowledge the valuable assistance of C. P. Bollman, J. S. Washburn, and S. B. Horton on the original manuscript; and of W. A. Colcord and wife on the editorial work of this revision.

THE AUTHOR.



CONTENTS

	PAGE
CREATION AND FALL.	
In the Image of God	11
Sin and Death	19
The Plan of Redemption	28
Standing on the Promises	39
ANGELS, GOOD AND EVIL.	
Angels — Their Nature	51
Angels — Their Ministrations	69
Angels in the Judgment	84
Lucifer, Son of the Morning	93
Celestial War	98
The Prince of the Power of the Air	103
Sin and Satan — Why Permitted	110
Satan and Evil Angels	118
IMMORTALITY.	
Immortality Through Christ	137
Mortal or Immortal?	145
Is Death a Sleep?	156
“Breath of Life” and “Living Soul”	165
“Soul” and “Spirit”	171
SPIRITUALISM.	
Ancient Spiritualism	183
Manifestations of Ancient Spiritualism	205
Rise of Modern Spiritualism	217
Manifestations of Modern Spiritualism	226
Ancient and Modern Spiritualism	242
Teachings of Spiritualism	258
Developments of Modern Spiritualism	286
Dangers and Delusions of Spiritualism	300
Warnings Against Spiritualism	314
Worship of Men and Devils	324
Spiritualism in Prophecy	336
MIRACULOUS MANIFESTATIONS.	
Miraculous Powers	345
Hypnotism	359
Christian Science	368
New Thought and Pantheism	397
CLOSING EVENTS.	
The Judgment	411
Fate of the Wicked	421
Coming of the King	434
The Resurrection	442
The Millennium	453
The Earth Redeemed	497
Appendix	515



ILLUSTRATIONS

	PAGE
The Setting Sun	14
The Starry Worlds	16
Students in Eden	20
The Serpent in Eden	24
The Flaming Sword	27
The Foxes Have Holes	31
Offerings Pointed to Christ	34
Driven and Tossed	46
Angels at Cross	51
Abraham's Guests	56
Lot Hastened From Sodom	59
Balaam and the Angel	60
Arrest of Christ	64
The Fiery Furnace	67
Jacob's Dream	71
Gabriel and the King of Persia	73
Peter at the Gate	77
Peter on the Housetop	80
Philip and the Ethiopian	81
John on Patmos	83
A Book of Remembrance	85
David and the Angel	89
Sowing the Good Seed	90
The Reapers Are the Angels	91
Satan Viewing Eden	95
The Ark Made by Moses	96
Fallen Angel in Armor	97
Lucifer Marshaling His Angels	100
Fallen From Heaven	102
Lucifer Contemplating His Fall	103
Cyclone and Waterspout	105
Afflictions of Job	106
Cast Out Into the Earth	113
Provision of the Cross	115
Get Thee Hence, Satan	121
Christian Clad in Armor	122
Breastplate of Righteousness	122
The Gospel Sandals	123
The Shield of Faith	123
The Helmet of Salvation	123
The Sword of the Spirit	123
Locks Do Not Shut Out Evil	124
The Evil Spirit Cast Out	127
Freed From Satanic Possession	129
The Demoniacs of Gergesa	132
Swine Possessed by Demons	133
Paul Before Agrippa	143
The Lie of the Serpent	145
"There Is No Death"	146
The First Death	151
Trophies of Victory	155
Raising of Lazarus	157
The Dead Know Not Anything	160
His Thoughts Perish	167
Entering the Ark	168
Weighing a Soul	170
Passing Through Fire	185
Wise Men Before Nebuchadnezzar	186
Daniel Interprets Dream	187
Daniel and the Angel	197
Miracles Counterfeited by Magicians	203
The First Spirit Medium	206
Death of Saul	215
The Fox Sisters	218
Attempt to Expose Spiritualism	227
Table Lifted Without Hands	232
Spiritualistic Music	238
Instantaneous Spiritualistic Picture	241
Spiritualistic Advent of Christ	269
Portrait of Dr. Minot J. Savage	293
Jesus Raises Lazarus	298
Entering the Room Through Closed Doors	298
Walking the Waves	299
Healing the Blind	299
Portrait of Dr. I. K. Funk	306
Telephone Switchboard	316
The Strike of the Serpent	322
A Modern Alchemist	330
Portrait of Chalcot	332
Lucifer Worshipers' Chapel	333
Devil Worshipers in Catacombs	334
Wesley and the Mob	357
Hypnotizers in Action	360
Hypnotism — A Cover Design	362
Boston's Christian Science Cathedral	370
Portrait of Mrs. Eddy	371
Christian Science Church, Washington, D. C.	380
Former Home of Mrs. Eddy, Concord, N. H.	383
Christian Science Church, England	394
Portrait of Rev. W. F. Evans	397
Portrait of P. P. Quimby	398
Hindu Temple in San Francisco	408
Books of Record in Heaven	412
Winnowing Grain	428
Heavenly Mansions	435
Christ Comes as Lightning	438
As a Thief in the Night	441
As the Days of Noah	457
The Judge Standeth Before the Door	463
By Earthquake and Fire	478

LIST OF ILLUSTRATIONS

"The Lord Maketh the Earth Empty" 490, 491

Illustrated Chapter Headings

Created in His Image	11
Sin and Death	19
Jesus Our Redeemer	28
As the Stars for Multitude	39
Joy at Creation	51
The Guardian Angel	69
A Judgment Scene	84
Lucifer, Son of the Morning	93
War in Heaven	98
Prince of the Power of the Air	103
Statue of Lucifer	110
Evil Angels	118
"I Am the Resurrection and the Life"	137
Paul and Timothy	145
The Place of the Dead	156
"And Man Became a Living Soul"	165
Emblem of the Soul	171
Egyptian Enchanter	183
Saul and the Witch of Endor	205
Home of the Fox Family	217
Weird Spiritualistic Manifestation	226
Magicians Counterfeit God's Signs	242
Modern Spiritualist Séance	242
In the Realm of the Occult	258
Study of Psychic Phenomena	286
Delusions of Spiritualism	300
Satan as an Angel of Light	314
Hero and Satan Worship	324
Darkness Shall Cover the Earth	336
Christ Walking the Sea	345
Hypnotizer at Work	359
Christian Science	368
Unclean and Hateful Birds	397
The Books of Record	411
Plagues Upon the Wicked	421
Coming in the Clouds	434
Raising of Lazarus	442
The City of God — The Earth Desolate	453
Eden Restored	497
Appendix	515

Illustrated Mottoes

I Will Put Enmity	32
Abraham Believed God	39
Him That Cometh	43
This Poor Man Cried	45
Faith the Substance	48
The Law and the Prophets	99
"Thou Shalt Not Surely Die"	145
"Day That Thou Eatest Thereof"	145
The Book of Life	414
"Father, Forgive Them."	422
The Wages of Sin Is Death	423
Sin Bringeth Death	424
Neither Root Nor Branch	429
Cut Down Like Grass	431
"I Will Come Again"	436
Shall Come in Like Manner	437
The Resurrection	444
They Shall Plant and Eat	511
As the Waters Cover the Sea	513

Full Page Illustrations

John Viewing the New Jerusalem (frontispiece)	2
Taught by Angels	21
The Prodigal Son	40
Elisha and His Servant Protected	62
Balaam Blessing Israel	87
Saul and the Witch of Endor	212
Healing of the Dumb Man	244
Raising the Daughter of Jairus	257
The Planchette and Ouija Board	291
Library for Psychic Research	308
Spirit Photographs	312
Healing the Lunatic	323
Moses and Aaron Before Pharaoh	347
Apostolic Miracles	354
Paul Before the Council	448
Beating Plowshares Into Swords	466
Gog and Magog	502

Diagrams

Second Coming of Christ	456
Time of Earth's Desolation	494
The Millennium	496
End of Thousand Years	505

CREATION AND FALL OF MAN

*“And God saw everything that He had made, and,
behold, it was very good”*



In the Image of God



ND God said, Let Us make man in Our image, after Our likeness." Gen. 1:26.

The sixth day of creation week was passing. The earth was finished. The sun shone clear by day, and the moon gave light at night. Hill and valley, lake and stream, gave variety, and added to earth's charm. Everywhere the fields were clothed with the evergreen beauty of grass, tree, and flower.

Earth, air, and water were peopled with living creatures which had sprung into existence at the call of God. But they were without name, without a master, and the earth had no ruler.

Then to the Son, Jehovah said, "Let Us make man, . . . and let them have dominion over the fish of the sea, and over the fowl of the air, and over the

cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man." Gen. 1:26, 27.

"And God saw everything that He had made, and behold, it was very good. And the evening and the morning were the sixth day." Gen. 1:31. The days of creation were ended. In this world man was the last and noblest product of the creative power of God.

And the Lord God caused all the animals of the earth and the birds of the air to pass before Adam, "to see what he would call them." "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." "And whatsoever Adam called every living creature, that was the name thereof." Gen. 2:19, 20.

Thus named and classified were the creatures of earth, sea, and sky. To them was given their master, to earth its ruler, and to man a dominion.

Science and Higher Criticism.

More and more is the tendency increasing to criticize the statements of the Bible, and to put human reason in the place of divine revelation. By the world this is done in the name of "science," and by the church under the garb of "higher criticism."

But never, outside of revelation, can finite minds grasp the purposes of the infinite God. Fallen humanity has no viewpoint from which to reason upon the power, wisdom, and designs of the Creator. Could we reach into the realm of God and understand His nature and purposes, we would then, like Him, be infinite in wisdom, and would need no revelation; the Bible never would have been written.

Of the immeasurable difference between the human and the divine, Jehovah has said, "My thoughts are not your thoughts, neither are your ways My ways. . . . For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55:8, 9.

The Story of Genesis.

The tendency of human philosophy is to discard the story of Genesis regarding the creation of the world and the origin of man. It is argued from science ("falsely so called," 1 Tim. 6:20) that the world was evolved through long, indefinite ages.

But not so was the origin of all earthly things regarded by David, the inspired king of Israel. He exclaims, "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was;* He commanded, and it stood fast." Ps. 33:6, 9.

And Paul writes, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

The faith referred to by Paul, accepts without question the plain, simple, direct statements of the Bible concerning the entire work of creation. These statements are dignified, positive, and everywhere consistent.

But how illusive and often contradictory are the deductions of worldly science, when its votaries promulgate theories regarding creation and the age of the

*The word "done" in our Bible is printed in *italics*, which indicates that this word was here supplied by the translators. The meaning of the text is clearer without it.

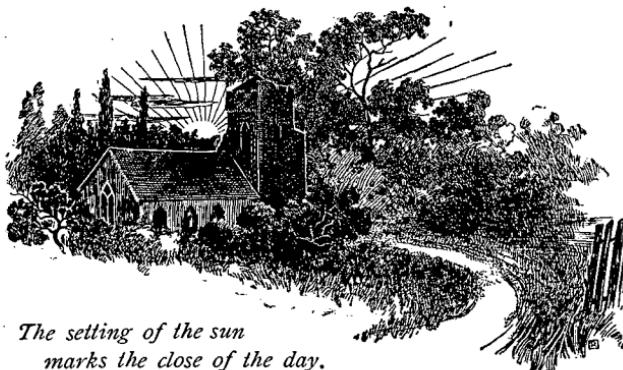
world, which discard the account as given in God's Word.

Literal Days of Creation.

Literal were the days of creation week. Positive is the marking of the exact duration of each day. Definite is the record of each day's work. Of the close of the first day's work we read, "The evening and the morning were the first day." And so the record tallies off the remaining days of that first week of time.

"The evening and the morning." Each day was divided into two parts,—the light portion, or day,

which was ruled by the sun; and the dark portion, or the night, which was relieved from utter darkness by light from moon



*The setting of the sun
marks the close of the day.*

and stars. In God's plan, the setting of the sun marks the close of the day. The Bible account is as follows:—

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness." Gen. 1:14-18.

It is plain to be seen, therefore, that each day of the creation week was a twenty-four-hour day, beginning and ending with the setting of the sun. And why should this be considered impossible? A Being who could create a world like ours, could certainly perform the work in six literal days as easily as in six long periods of time. With God no work is difficult.

The Bible Our Guide.

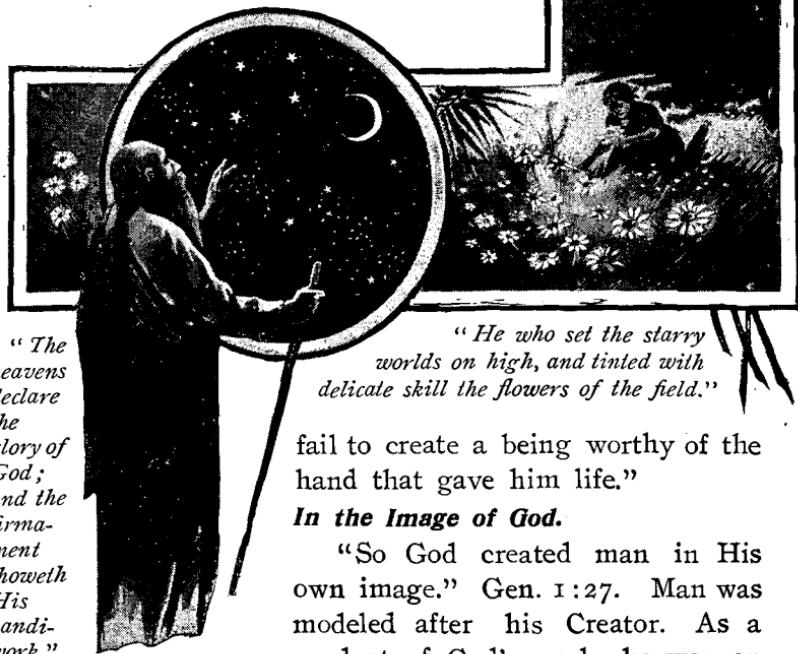
The office of revelation is to teach us such things as we could not otherwise understand. Without the Bible we are left to grope in the darkness of uncertainty and doubt. The Bible, and the Bible alone, can guide us in our search for truth.

Rejecting the divine record of the origin of man, many of our most learned scientists have formulated and taught the most absurd theories. By them it is claimed that man is the product of development from the lowest forms of animal life, by a process of evolution, through long ages of the past.

There is no foundation for the claim put forth that man must trace his origin to the development of monads, germs, and four-footed creatures. Men are so determined to deny the miraculous in the great creation of God, that "they degrade man, and defraud him of the dignity of his origin." Though moulded

from humble clay, Adam was "the son of God." See Luke 3:38.

"He who set the starry worlds on high, and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, did not



*"The
heavens
declare
the
glory of
God;
and the
firmament
showeth
His
handi-
work."*

*"He who set the starry
worlds on high, and tinted with
delicate skill the flowers of the field."*

fail to create a being worthy of the hand that gave him life."

In the Image of God.

"So God created man in His own image." Gen. 1:27. Man was modeled after his Creator. As a product of God's work, he was an

image, or likeness of God. Thus was man honored above the rest of earth's creation.

Not only was man made in the form of God, but many of the attributes of the Creator were given to

him. The gift of speech, and the ability to reason, are among the greatest of these. And although man is not born with faculties trained for the battle of life, yet the power to reason and to gain knowledge may be wonderfully developed.

Heavenly truths, and the understanding of the eternal purposes of God are, so far as necessary to salvation, open to human investigation: And the divine Spirit is given us to be our guide as we study these truths revealed in the Holy Scriptures. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." John 16:13.

To the believer of God's Word there can be no doubt concerning the origin of the human family. The statement is plain, "So God *created* man; . . . male and female created He them." Gen. 1:27. Man owes his existence to *creation*, not to *evolution*.

There were two steps in the process of the creation of man:—

First, "The Lord God formed man of the dust of the ground." Gen. 2:7.

When thus created, he was complete in physical form. But he was an inert being, without life or power of action. He was like the well-made steam engine, with all parts perfect, but without power to move until the steam is applied.

Secondly, God "breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

The steam applied to the engine sets its wheels in motion, and it can then perform the work for which it is designed.

The breath put into the body of the man by the Creator, expanded the lungs, set the heart to beating

and the blood to circulating, and the senseless clay became the living, acting, thinking, intelligent man.

When the breath of God entered into the man whom He had made, he lived, and "*man* became a living soul." Isaac Leeser, the Jewish translator of the Hebrew Bible into English, renders the text as follows: "And the Lord God formed man dust from the ground, and breathed into his nostrils the breath of life; and *the man became a living being.*"

An example of the use of the word "soul" is found in 1 Peter 3:20, where, referring to the preservation of Noah and his family in the ark, the apostle declares that "eight *souls* were saved by water." In Genesis 46:27 we read that threescore and ten "souls of the house of Jacob" came down to the land of Egypt. And with Paul, at the time of his shipwreck, there were in the ship "two hundred threescore and sixteen *souls.*"

In each of these instances, and in many others, the word "soul" is clearly used to indicate the individual, or person.



Sin and Death



THIS chapter introduces the darkest experience in the history of the human race. It is an experience which came through disobedience, by which our first parents forfeited their right to the beautiful home that had been given them. It brought in an era of sin, suffering, and death.

The Garden of Eden.

After creating man, God prepared a garden which was to be his future home. This garden was a sample of what the rest of the world was to be made by man's offspring.

This home was called the "Garden of Eden." It was very beautiful, for "out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Gen. 2:9.

When all was completed, the Lord gave to man the earth and everything which was in it. "The earth hath He given to the children of men," declares the psalmist. Ps. 115:16.

Man was to be the ruler of all that was on the

earth. The Lord said, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28.

Fear was unknown in that beautiful home. All was love, peace, and happiness. Even the beasts loved Adam, and delighted to obey him.

The Creator and the angels from heaven were frequent visitors and instructors of man. Adam and Eve found delightful employment in caring for their Eden home, and they were also students of the manifold works of God. The living creatures which God had made, the leaves, the flowers, the trees, the wonders of the heavens, the mysteries of light and sound,—all were open to their study.

Character.

But the love and obedience of every intelligent being must be tested. *Tests endured make character.* Those who obey God's laws and walk in His ways, become, in character, like



"Students of the manifold works of God."



"ANGELS FROM HEAVEN WERE FREQUENT VISITORS AND
INSTRUCTORS OF MAN."



God and sinless angels. He who would enjoy the beautiful and wonderful home that Christ is preparing for those who are faithful, must develop a character which will fit him for it.

When created, Adam and Eve were innocent and holy, but their character had not been formed. In the formation of character it was necessary that they be given the choice of right and wrong.

This necessitated the existence of law. Of course, since God is all-powerful, He might have made it impossible for Adam to disobey His law. But had He done this, the character of man would have been undeveloped and imperfect. Hence, every opportunity was given them to study the character of God and the justice of His commands. The blessings of obedience and the awful consequences of sin were carefully taught them by their heavenly visitors. But full liberty was given them either to believe, obey, and live, or to doubt, disobey, and die.

This was in perfect harmony with God's manner of dealing with the inhabitants of other worlds. Had He dealt otherwise with man, Satan would have insisted that his charge that God was arbitrary and unjust was correct.

Self-indulgence was the cause of Satan's fall. The test for man was made on this same point. By "the tree of the knowledge of good and evil" their faith, love, and obedience were tested. Of every other tree they could eat freely, but of this one, God had said, "Ye shall not eat of it, neither shall ye touch it, lest ye die." Gen. 3:3. Here Satan was allowed to come with his temptations; but if man remained true, his period of probation would finally end, and the

human race be placed beyond the power of the enemy.

Having himself lost the peace and happiness of heaven, Satan could not endure the sight of the happiness of Adam and Eve in Eden. Moved by envy, he resolved to lead them into disobedience and sin.

Every art which he possessed he determined should be used in causing their overthrow.



Satan could reach them only beside the forbidden tree.

Moreover, by leading the first pair into sin, he hoped to obtain possession of the earth, and make it his permanent home and the seat of his government.

"Our first parents were not left without warning of the danger that threatened them. Heavenly messengers opened to them the history of Satan's fall, and his plots for their destruction, unfolding more fully the nature of divine government, which the prince of evil was trying to overthrow."

The Tree of Knowledge.

God had said of the tree of knowledge, "Neither

shall ye touch it, lest ye die." As this tree was the *only* test, Satan could reach them *only when they were beside it*. Hence, had they obeyed God and kept away from it, they would never have known evil.

Curiosity finally led Eve to examine this tree, which had connected with it such terrible consequences. By so doing she placed herself in the very path of Satan's temptations, and *he was there to meet her*, as he *always* meets us *when we go in the way of temptation*.

Satan did not appear in his true form, but made use of the serpent as his medium in speaking to Eve. The serpent was then, without doubt, the most beautiful and intelligent of all the creatures which God had made. Had Satan appeared in his own form, Eve would have recognized him. We do not now see the serpent as he *was created*, but as he *has become* since the curse of God was pronounced upon him. See Gen. 3:14. Never does Satan come to us *as he really is*, but always as a deceiver.

The serpent told Eve that the fruit of the tree was good, and began to eat of it. She saw no immediate evil come to the serpent, yet she made a feeble protest. She said that the Lord had forbidden them to eat of it, and if they did, they would "surely die."

But the serpent replied, "Ye shall not surely die. See, I am eating of it, and it does me no harm."

The serpent continued, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:5. He claimed that God was withholding from them some wonderful good, which would come to them by eating that special fruit.

Satan's statement was partly true, for he always mixes enough truth with his error to deceive those who do not know him and his ways well enough to distinguish the difference. It was true that to eat the fruit of that tree would make them wise in the knowledge of *evil*, but God did not want his creatures to know evil. Such knowledge brings death.

Satan lied, and he knew it, when he said, "Ye shall not surely die." He has been telling that lie ever since. It is the foundation stone of heathenism, spiritualism, paganism, and a host of other "isms" not to be found in the teachings of God's Word.

The Lord has said, "The soul that sinneth, it shall die." Eze. 18:4. And God knows. He impressed upon Adam and Eve the fact of their lowly origin and perishable composition: "Dust thou art, and unto dust shalt thou return." Gen. 3:19.

Of the uncertain tenure of the life of man we read, "He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Job 14:2.

David says that God considers the frailty and instability of our composition. "He knoweth our frame; He remembereth that we are dust." Ps. 103:14.

The material from which man was made was very simple, very humble. "The Lord God formed man of the dust of the ground." Gen. 2:7.

Driven From Eden.

Eve's desire for the forbidden fruit was so great that she finally yielded to the persuasion of the enemy. She ate of it, and gave it to her husband, and he also ate. They at once became sinful beings, and in consequence lost their Eden home.

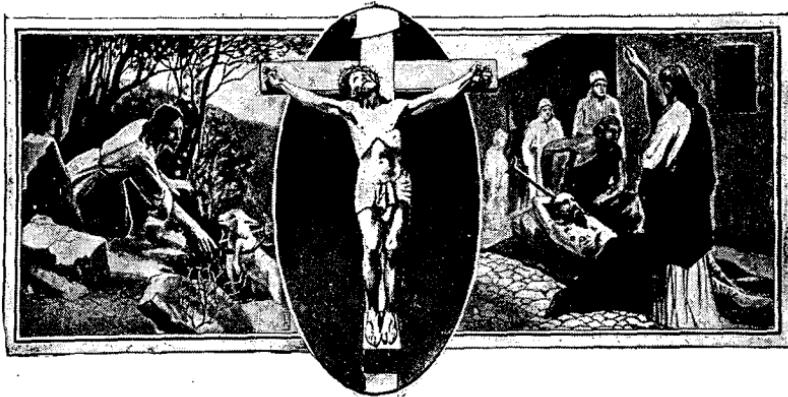
Then lest they should eat of the tree of life, and

thus perpetuate sin, they were driven from the garden, and cherubim and a flaming sword were stationed to guard every avenue to this life-giving tree. See Gen. 3:22-24.

It was sin that deprived our first parents of the right to eat of that tree which alone could perpetuate life. The sentence of death was even then being carried out.

The effect of their sin did not cease with Adam and Eve. All that have been born of them are under the same sentence of death. "As by one man sin entered into the world, and death by sin; and so death passed upon all men." Rom. 5:12. The account of the origin of sin is the account of the origin of death.





The Plan of Redemption



HE angels of heaven were deeply interested in the work of creation as it progressed from day to day. When the first week of earthly time was finished and the completed beauty of the new world was seen, "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7.

But all was changed at the fall. Man had broken his allegiance to his Creator. The earth and the human family had fallen into the hands of Satan and the rebel host, who had themselves been so recently driven from heaven. Angel songs of joy were hushed, and sorrow filled heaven.

The results of the sin of Adam and Eve could not be mistaken or overlooked. Through the fall, man lost dominion over the earth, which had been given him at creation. This dominion was usurped by Satan, and the earth and its inhabitants were lost to the loyal universe of God. Satan had secured a

kingdom for himself, and unless it should be redeemed through the infinite mercy of God, and wrested from the usurper, he would retain it forever.

Heaven's Pity for Fallen Man.

The heart of the Son of God was touched with pity for fallen man. He knew the malignity which had taken possession of Satan and his rebel host. He knew the woe and suffering that would be the lot of the human race. He knew the depths of sorrow and degradation which the power of evil would bring upon the human family.

But by infinite love a plan had been devised by which man should be redeemed and the lost earth returned to its place in the moral universe of God.

Man had broken the command of God, and stood convicted as a sinner. There was but one penalty for sin,—“The wages of sin is death.”

There was but One in all the universe who could satisfy the claims of the law, and rescue the race from its impending doom. The Son of God, who was equal with His Father, the Author of law, would take upon Himself the guilt of the world, and pay the penalty of death in man's behalf.

The immutability of every precept of God's law is emphasized by this dire necessity of the sacrifice of Christ. Could that law have been changed, the Son of God need not have died, for then man might have been saved without such an infinite sacrifice.

God's Law Magnified.

David has said, “Thou hast magnified Thy word above all Thy name.” Ps. 138:2. Speaking to Israel of Christ, Jehovah said, “My name is in Him.” Ex. 23:21. Christ alone bears the name of God.

Prophesying of Christ, Isaiah said, “He will magnify

the law, and make it honorable." The law demands the death of the transgressor. In becoming man's substitute and sin-bearer, it was necessary for Christ to die. In nothing else did He so magnify the law as in His death. Christ was subjected to a life of sorrow, suffering, and humiliation, and to a death of shame, that God's law might stand vindicated before the entire universe.

Gladly would angels have undertaken the work of atonement, but the death of any created being could not satisfy the claims of the law in behalf of fallen man. Only the Son of God, by whom all things were created, could satisfy the demands of the broken law.

The Wonderful Sacrifice.

"And the counsel of peace shall be between them both." Zech. 6:13. Christ pleaded with the Father in behalf of the sinner. Between them the whole plan came in review. Great consequences were involved in the decision. If undertaken, Christ in person would be separated from His Father during His lifetime on earth. He would be a "man of sorrows, and acquainted with grief." Isa. 53:3.

On earth Jesus would own no possessions. While here, He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matt. 8:20. He must suffer the displeasure of Jehovah for sin as the sinner must suffer it. And He must die the most ignominious death of the most hardened criminal.

Even this was not all. Do we realize that as a man, Christ assumed all the conditions of a man? With the surroundings and tendencies of a man,

He must live the holy life of God. Otherwise He could not be the Saviour of the fallen race, or even a fit example for humanity to imitate.

In becoming a man, Christ took upon Himself the awful liability of eternal loss as other men must take it. Day by day He was "in all points tempted like as we are." Heb.

4:15. If there was no danger of failure and loss, there could be no temptation, for He would be beyond it.

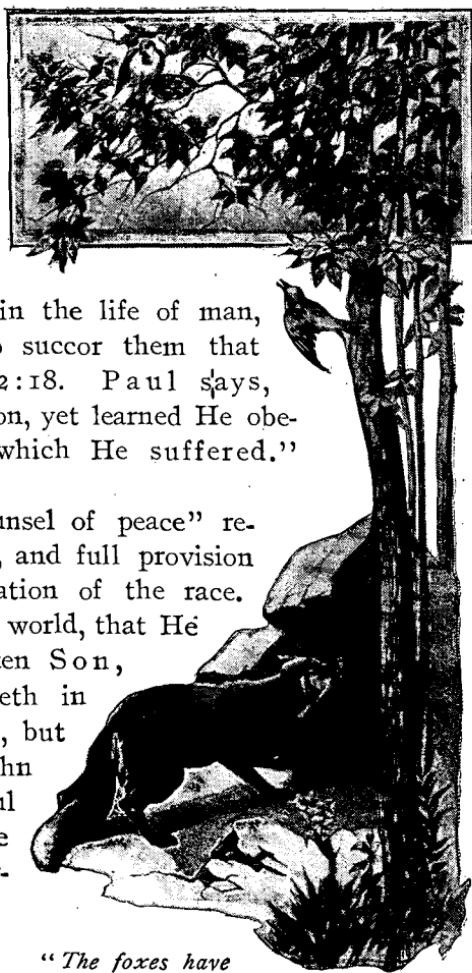
The very temptations He met and so successfully resisted

gave Him experience in the life of man, and prepared Him "to succor them that are tempted." Heb. 2:18. Paul says, "Though He were a Son, yet learned He obedience by the things which He suffered." Heb. 5:8.

The heavenly "counsel of peace" resulted in favor of man, and full provision was made for the salvation of the race.

"For 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. What wonderful love! Truly, the love of God "passeth understanding."

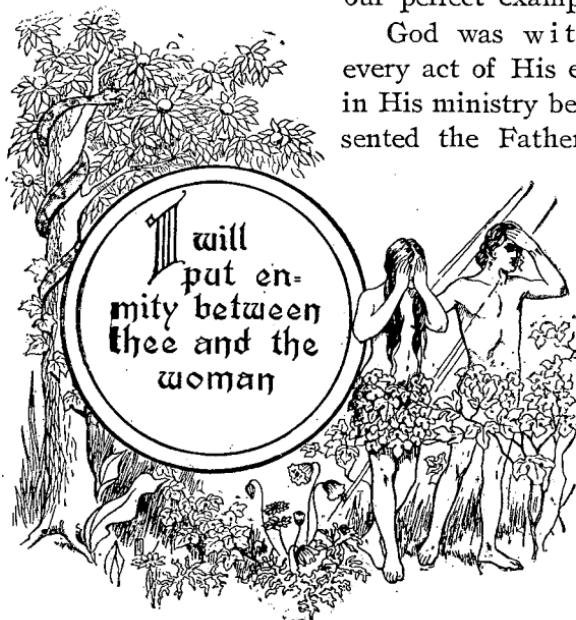


"The foxes have holes, and the birds of the air have nests."

Christ did not come to earth in His own divine strength. He left this when He came as a babe in the manger. But, guarded and guided by power from on high, as every human being can be guarded and guided, He lived a life of simple purity such as no other being has lived upon earth, and thus became our perfect example.

God was with His Son in every act of His earthly life, and in His ministry below Jesus represented the Father to the world.

Paul, explaining His mission, says, "God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. Man had become "alienated from the life of God" through sin,



and the mission of Christ was to bring him back to a reconciliation with his Creator.

The Promise of a Saviour.

Soon after Adam and Eve had eaten of the forbidden fruit, the Lord met them, and made known to them the consequences of their sin. The fair earth itself was to share in the results of transgression.

Thorns and thistles were to grow, and man's life must be sustained by the sweat of his face, until the sentence of death should be executed upon him.

But a door of hope was opened to the fallen pair. They were to be granted another probation; and there was laid before them the plan whereby they could renew their broken allegiance, and through faith in a Saviour, overcome the evil one, and be restored to their beautiful home.

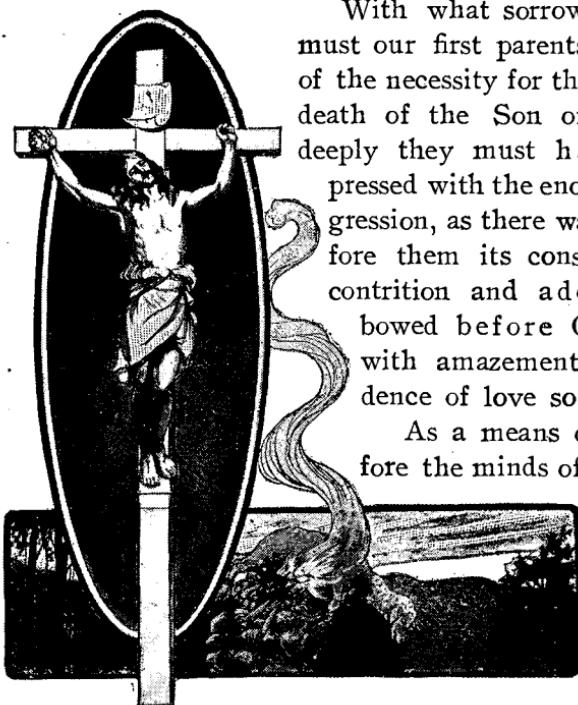
To the serpent, God said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

Naturally, there is no enmity between Satan and fallen man. Both "have sinned, and come short of the glory of God." Rom. 3:23. It might be expected that their interests would be mutual. Any effort to draw away from the rule of sin and Satan, is contrary to the natural order, and ever results in a conflict with the powers of darkness.

But the Lord declared that He would "put enmity" between Satan and the sinner. In fulfilment of this, God has miraculously given to man a desire to draw away from evil, and to return to God. This enmity is a part of the plan of salvation, as proclaimed in Eden at the fall. It is the influence of the Holy Spirit upon the human heart.

Man could never in his own strength break away from the great deceiver. Divine help was necessary, and it was guaranteed in the promise that the seed of the woman (Christ) should bruise the head of the serpent (Satan). Although Christ would be cruelly

wounded by Satan, yet the conflict would result in the overthrow of the devil, the loss of his usurped dominion, his death, and with it the final destruction of all evil.



Every lamb offered in sacrifice pointed to "the Lamb slain from the foundation of the world."

With what sorrow and remorse must our first parents have learned of the necessity for the suffering and death of the Son of God! How deeply they must have been impressed with the enormity of transgression, as there was unfolded before them its consequences! In contrition and adoration they bowed before God, overcome with amazement at the evidence of love so wonderful.

As a means of keeping before the minds of men the consequences of sin, and as a constant reminder of the Saviour who was to give "His life a ransom for

many" (Matt. 20:28), God ordained a system of sacrificial offerings. The penalty of death for sin was to fall, not on the guilty, but on the innocent. He "who knew no sin" was made "to be sin for us." 2 Cor. 5:21. To prefigure this atonement of Christ, the sinner must himself slay an innocent victim,

Doubtless Adam's first acquaintance with death came when his hand shed the blood of the first sin-offering. It caused him to realize, as nothing else could, his responsibility for human suffering, as well as for the death of his beloved Redeemer; and we may well believe that he gratefully availed himself of the proffered mercy thus offered through Christ.

With every sacrifice offered by men before the first advent, the fact that Christ must die for their sins was brought vividly to their remembrance. Every lamb offered in sacrifice pointed to "the Lamb of God, which taketh away the sin of the world." John 1:29.

Redemption from Evil.

Satan is responsible for all the evil, both physical and moral, that exists in the world to-day.

The origin of evil among men is traced back in earth's history to Adam and Eve's transgression in Eden. Sickness of soul and body, disease and death, are the outgrowth and fruit of Satan's deception practiced upon our first parents. From that time till the present, this world has been a vast stage upon which the contending forces of good and evil have each acted their part in the drama of life. Under sin, the experience of every individual, therefore, like a great Indian summer, reflects sad shadows intermingled with brightest sunshine, and decay and death amid its most gorgeous display. In each human nature the opposing forces of good and evil are striving to prevail, so that, as Paul says, "when I would do good, evil is present with me."

But, through Christ, God provided a means of redemption from this bondage of sin and evil, that man

might be rescued from the power of the enemy, and enjoy the peace "which passeth all understanding."

As the scientist searches out the minute and obscure causes of ravaging disease, and provides a remedy for its cure, so God, in Christ, the great Physician, through the gospel, the science of salvation, has given to the world the remedy for the scourge of sin, which is hurrying the world on to misery and eternal death.

In the fulness of time Christ came to convince the world of sin, "that we might be made the righteousness of God in Him." 2 Cor. 5:21.

Christ did not come to this earth to carry out the plan for the redemption of man in His own divine strength, but He took upon Himself our own weak, sinful nature, was in all things made "like unto His brethren," and was in all points tempted as we are tempted. So absolutely was He dependent upon His Heavenly Father that He said, "I can of Mine own self do nothing." John 5:30.

The salvation of the whole human race depended upon the sacrifice Christ was willing to make, and upon His living a holy and sinless life.

"And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:8.

In taking upon Himself the sins of the world, our Saviour suffered, as every sinner must suffer, a sense of separation from God. This is indicated in the prophetic psalms, where He is represented as saying, "Mine iniquities have taken hold upon Me, so that I am not able to look up; they are more than the hairs of Mine head: therefore My heart faileth

Me." "Reproach hath broken My heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none." Ps. 40:12; 69:20. This is also shown by His cry of despair on the cross, "My God, My God, why hast Thou forsaken Me?" Matt. 27:46.

But in answer to earnest prayer, the Saviour received divine help to withstand every attack of the enemy, and when the cry went up from the cross, "It is finished," Satan knew that he was vanquished, that his doom was sealed. The Son of God had overcome all the power of Satan and his host. The sacrifice was complete, and a remnant would at last come forth "more than conquerors through Him that loved us." Rom. 8:37.

Satan realized that his own life was at stake in the sacrifice of the Son of God, and he had hoped that he might overcome Jesus by leading Him into sin. To this end he had bent all the energies of his evil and cunning, developed through four thousand years of experience.

Christ the Second Adam.

"The first man is of the earth, earthly: the second Man is the Lord from heaven." 1 Cor. 15:47.

Through the sin of the first man Adam, the dominion of the earth was lost to the race. Through Christ, "the second Man," "the Lord from heaven," the dominion will be restored. The prophet Micah declares, "O tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion." Micah 4:8.

Writing to the Ephesians, Paul speaks of the "re-

demption of the purchased possession." Eph. 1:14. Yes, the possession has been purchased at an infinite cost. And when the great work of redemption is finished, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

Truly, the plan of salvation, which to Paul was "the mystery of godliness," is beyond our comprehension. "Who can know the depths of that love which 'passeth knowledge'? Through endless ages, immortal minds, seeking to comprehend the mysteries of that incomprehensible love, will wonder and adore."

Before the Universe.

Not only does the sacrifice of Christ avail for the redemption of our world, but it is also a demonstration to the unfallen beings throughout the universe, of God's love, His wisdom, and His justice.

And throughout eternity the people redeemed from sin and death by the mercy of Jesus, will proclaim the love of their Redeemer, a love that never could have been fully revealed save by His infinite sacrifice.



"I will multiply thy seed as the stars of the heaven." Gen. 22:17.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

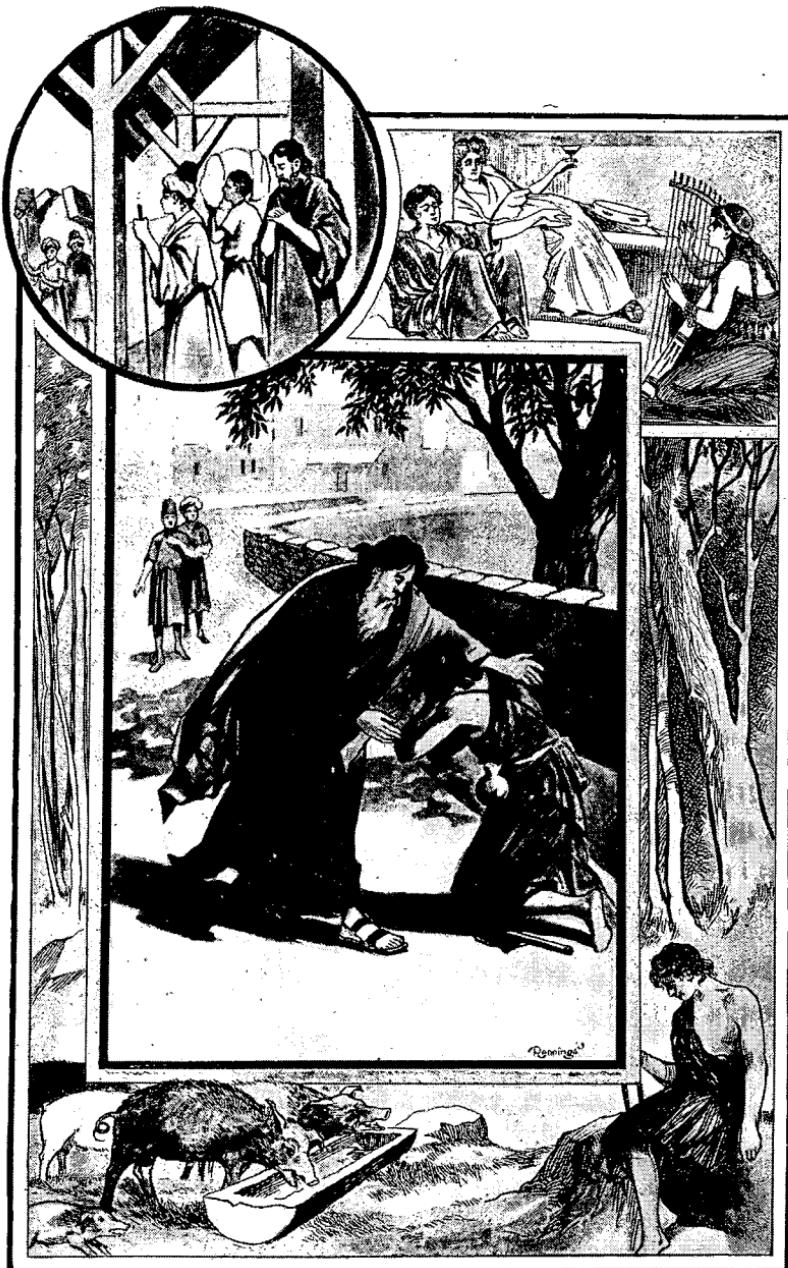
Standing on the Promises



ETER, in summing up what Christ has done for "them that have obtained like precious faith," says:—

"According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." 2 Peter 1:3, 4.

On these promises the hope of the Christian rests. "Which hope," says the apostle Paul, "we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6:19. The soul of the servant of God is anchored to the



STORY OF THE PRODIGAL SON.

throne above. His hope is as sure and stable as that throne itself.

Heaven's part in the great plan of redemption has been faithfully performed. God's purposes in the salvation of man are sure and unalterable. Sometime this earth will be peopled by the redeemed of the Lord. From each generation since the fall will be gathered a remnant of those who have been true to God and the principles of His government. To such the sure promises of God have been as a beacon light, to guide their feet through the gloom and darkness of earth's error and sin.

While God's promises are always sure, man must meet them in faith and hold their blessings by prayer. Faith in God and earnest prayer will bring to any human being the sure mercies of the wonderful plan of redemption.

Though we may wander far, and may long reject the overtures of a merciful God, yet the story of the prodigal son teaches how the arms of Infinite Love are ever stretched out to receive the returning wanderer.

The record of God's dealings with Israel has brought hope and confidence to many a despairing soul. This history is but a rehearsal of the experiences of the human heart. Tempted by Satan, we wander from God, but the road is not easy. Afflictions overtake us. As a parent chastens a loved son, so our Father allows difficulties and troubles to overtake us. These are God's agencies to turn back our feet into right paths. As soon as we turn, we find a loving Father with arms stretched out to receive us.

Over and over again did Israel wander from God into sin and idolatry. Then they were delivered into

the hand of their enemies. But when these afflictions brought them to seek the Lord, how quickly He returned to them and brought confusion to their enemies! God's position toward His people during these experiences is well illustrated in Isa. 65:2, 3:—

“I have spread out My hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh Me to anger continually to My face.”

At this time Israel had gone into abominable idolatry; hence God had removed His protecting hand, and the heathen had come against them. His anger was strong against His people, yet, through it all, His hand was stretched out to receive them and protect them at the first indication of repentance and returning.

There is a human side to the plan of redemption. This calls for our co-operation with the efforts of Heaven in our behalf. And although we cannot work out salvation for ourselves, neither can Heaven save us unless we take our stand by the side of holy intelligences, and by earnest faith and humble prayer secure the help we must have.

God Guards His People.

Heaven listens to the faintest plea from those who come to God in sincerity. No one, however far he may have wandered, need fear to approach the throne of grace. Our Saviour left the promise, “Him that cometh to Me I will in no wise cast out.” John 6:37.

The throne of the eternal God is pledged to the protection of those who place themselves in the keeping of Almighty power. To such our Lord has left the pledge, that “no one shall snatch them out of My

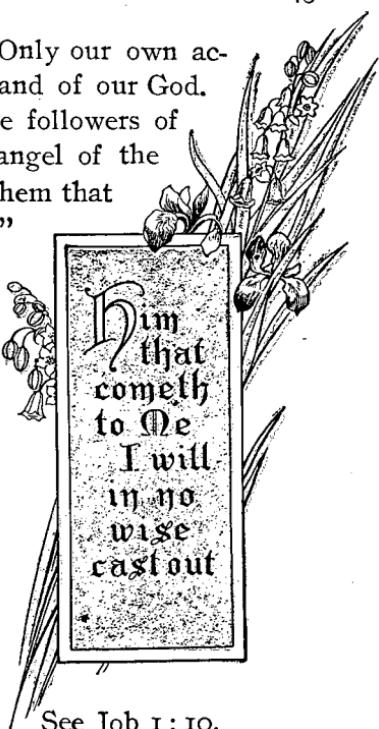
hand." John 10:28, R. V. Only our own action can take us out of the hand of our God.

Guarded well are the true followers of our Lord. David says, "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

Ps. 34:7.

When the armies of Syria surrounded the prophet of God at Dothan, heaven sent a host to protect him. The Lord opened the eyes of the trembling servant of the prophet, "and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:17.

About Job was placed a rampart, or hedge, of angels, which the devil could not pass.



See Job 1:10.

When Jacob was about to meet his brother Esau, who was marching against him, he was allowed to see God's host which had been sent from heaven to protect him. See Gen. 32:1, 2.

All heaven would move to the aid of the weakest child of God if necessary, to protect him from the attacks of the enemy. The hosts of evil are strong, but if the battle wages fiercely, the angel guards will be reinforced by the most powerful beings from the very presence of Jehovah.

When Daniel prayed for the deliverance of Israel, the Lord sent one of the most powerful angels of heaven to the king of Persia to induce him to let Israel

go. For full three weeks this mighty angel labored with King Cyrus, but without success. Then came Michael (Christ), and the release of God's people was assured.

God's people represent on earth the principles of His government in heaven. Hence injury to God's people on earth is an insult to God's throne in heaven. Our Lord Himself would come to earth, if necessary, to carry out His purposes concerning His people.

Our Saviour came to earth for the resurrection of Moses. At the grave of that servant of God He was met by the devil, who has "the power of death." See Heb. 2:14. In thus invading the territory of the enemy, being withstood by him, Christ did not rely on Himself, but invoked the highest power of heaven in the words, "The Lord rebuke thee." Jude 9.

The Prayer of Faith.

It is not alone to mighty deeds in great emergencies that we must look for evidences of heaven's aid to God's people. The prayer of the humble saint and of the repentant sinner is as sure of a hearing and an answer as that of the most godly prophet of Bible days.

David said, "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Ps. 34:6.

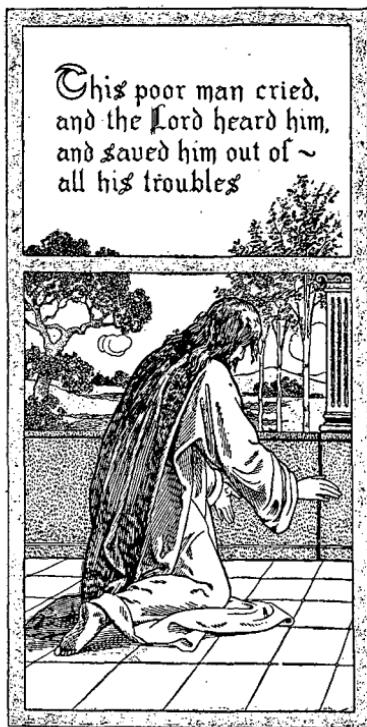
But we must come to God in faith. The prayer of faith commands the most powerful forces of heaven. Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." But He adds, "Howbeit this kind goeth not out but by prayer and fasting." Matt. 17:20, 21.

But our will must be subject to the will of God. The beloved John writes, "If we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5:14, 15.

If we are true followers of Christ, our will is in accord with His will. Then the Holy Spirit leads and directs our prayer, and it is, therefore, in harmony with the will of heaven, and the very throne of God is pledged to the answer.

But if we come with our will unsubdued, and with sins cherished and unrepented of, we are out of harmony, out of touch, with heaven. Then the line of communication is broken, and our prayers cannot reach the throne. We will then ask according to our unsanctified, unsubdued heart, and God can neither hear nor answer such prayers. "If I regard iniquity in my heart," says the psalmist, "the Lord will not hear me." Ps. 66:18.

But more than this, God cannot accept the prayers of those who disobey His requirements. Solomon says, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov.



28:9. And David speaks of prayers that "become sin," because of wickedness and deceit. See Ps. 109:7.

When our prayers go forth in harmony with the

mind of the Spirit of God, they will be prayers of faith, and cannot fail to bring their answer. But no doubting, no wavering must be allowed to mingle with them. "Let him ask in faith, nothing wavering. For



He that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:6, 7.

The waters composing the waves of the sea do not rush on with the waves. The wave is but the upheaval of the waters. The ship upon the billows does not move along with the wave. As the wave rushes along, the vessel rises upon the crest, and then falls into

the trough of the sea, but it does not move forward with the wave unless propelled by sail or steam. It is so with the life of many vacillating Christians,—sometimes on the mountain top of hope, and again in the valley of doubt, but with no visible advancement in spiritual attainments or experience.

The apostle Peter outlines a different experience: "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." 1 Peter 5:10.

God's promises to His children represent all the power of heaven. They are not promises merely, but they are backed by the oath of Jehovah. Paul, presenting these sure promises, says:—

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6:17, 18.

To show that this assurance applies to our day, Paul writes, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

Faith and Hope.

The Christian's hope is based upon the promises of God. Faith brings the reward. "The sincere faith of the humblest suppliant at the throne of grace is more powerful than "all the power of the enemy," for

"Satan trembles when he sees
The weakest saint upon his knees."

Simple faith makes real the promises of God. Paul

writes : "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

Through faith the hope of the child of God be-



comes very real and tangible. We have a loving heavenly Father. Jesus Christ is our Elder Brother, and our Advocate with the Father. Heavenly angels are

our constant attendants. A city with mansions is being prepared for us in heaven. See John 14:2, 3.

The true and faithful of earth will have homes in that beautiful city. This earth will be made new and glorified, to become the eternal dominion of the saints. Here they

will dwell through an endless life of joy and bliss beyond our comprehension.

These are the rewards which the Christian contemplates "with joy unspeakable and full of glory." 1 Peter 1:8. And these are the promises which become as real and substantial to us as the events of every-day life. Through faith they are the "substance of things hoped for, the evidence of things not seen."

ANGELS, GOOD AND EVIL

*"The angel of the Lord encampeth round about them
that fear Him, and delivereth them"*



When the morning stars sang together.

Angels—Their Nature



ANGELS are real, heavenly beings, intensely interested in the plan of human redemption, and constantly employed in the service of God. We are not left in uncertainty regarding them. The Bible tells us what they are as well as what they are not.

That they cannot be the spirits of the dead, is shown conclusively by the facts presented farther on, in the chapter, "Is Death a Sleep?" Additional evidence will be found also in the

chapter on "Modern Spiritualism." So we need not dwell upon it here in detail.

Created Beings.

Angels are created beings, made before the world was formed. Touching upon this point, the apostle Paul says, "For by Him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers [different orders of angels]: all things were created by Him, and for Him." Col. 1:16.

From a reading of John 1:1-3, 10, it will be seen that the world, with all it contains, was created by Christ (the Word), for "all things were made by Him; and without Him was not anything made that was made." The angels, therefore, being created, are necessarily lower than Christ, their Creator. Christ is the only being begotten of the Father.

Col. 1:16 takes us back into the unknown ages, before the world was formed, and tells us that all things, animate and inanimate, including the angels, were created by the word spoken by Christ. The text closes with the statement that "all things were created by Him, and for Him." And verse 17 adds, "He is before all things, and by Him all things consist." The earth and all the planets of the universe are held in place, and perform their circuits, by "the word of His power." The millions of heavenly angels owe their existence to His creative word. It is His hand that maintains the order of heaven, and directs the work of the vast hosts of heavenly messengers.

In God's answer to Job, He says, "Where wast

thou when I laid the foundations of the earth? . . . when the morning stars [the angels] sang together, and all the sons of God shouted for joy?" Job 38:4, 7. There was great rejoicing in heaven when the earth was made, and the angels were there to swell the anthem of universal praise to the Creator.

The angels are many times mentioned in the Bible as intelligent, tangible, spiritual beings. They are similar to human beings in general appearance. They have body and parts, but are of a higher order than men.

The psalmist says of man, "Thou hast made him a little lower than the angels." Ps. 8:5. Of the Redeemer the apostle testifies, "Verily He took not on Him the nature of angels [heavenly beings]; but He took on Him the seed of Abraham" [the nature of man]. Heb. 2:16.

On Probation.

Angels, however, were placed on probation the same as man. This is evidenced by the fact that a vast host of them joined with Satan in his rebellion against God, and were cast out of heaven, thus ending their probation. See Rev. 12:7-9.

When impious warfare was waged against the Son of God, the limit of God's forbearance was reached. The angels in rebellion had sinned away their day of grace, and were necessarily expelled from heaven.

Jude says that these evil angels who "kept not their first estate" are reserved "unto the judgment of the great day." Vs. 6..

When the probation of the angels who remained true to the government of God would cease, we are not

told. But they have watched with intense earnestness the awful results of the sin of rebellion. When iniquity has run its course, never again will a question as to the justice and mercy of the government of God arise in the hearts of any unfallen being.

Of the finality of the "judgment of the great day," as mentioned in Jude 6, we read, "He will make an utter end: affliction shall not rise up the second time." Nahum 1:9.

REAL BEINGS.

"The angels of God are not mere ghosts, or phantoms, as is generally taught: they are real, personal, material beings. This may be learned by almost every instance where they are mentioned in the Scriptures. Isaiah describes them as possessing a face, feet, wings, etc. : 'I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.' Chap. 6:1, 2. Ezekiel also describes them in a similar manner. Of the cherubim he says, 'And their whole body, and their backs, and their hands, and their wings,' etc. Chap. 10:12. Then they have bodies, with hands, feet, wings, backs, etc.'

"Angels eat food, and are, consequently, material beings. Immaterial beings could not eat material food, such as the manna which God sent from heaven." "This idea is further sustained

Never will there be another rebellion in the universe of God. Then will end the uncertainty of probation, and man, angels, and the inhabitants of the other worlds will be safe through all the ages of eternity.

Tangible Beings.

That angels are tangible beings is evidenced by many occurrences recorded in the Scriptures. In Genesis 18 is an interesting account of the hospitality of Abraham to three angels. As the patriarch was sitting in the door of his tent in the heat of the day, "he lift up his eyes and looked, and, lo, three men stood by him; and when he saw them, he ran to meet them from the tent door." He begged them to stop with him and accept his hospitality. He asked them to rest and refresh

themselves, while he prepared food for them, after which they might "pass on." And the three strangers replied, "So do, as thou hast said."

"And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it to a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." Gen. 18:6-8.

This is a very realistic pen picture of patriarchal hospitality. By this kindly entertainment of these three unknown travelers, Abraham furnished an example for future ages; and the apostle refers to it in his exhortation, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Heb. 13:2.

When Abraham pressed upon these strangers the hospitality of his camp, he had no thought of their heavenly character. In his angel

by the fact that Jesus, after His resurrection, had flesh, and did eat. Luke 24:36-43. After appearing to His disciples He said, 'Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.'

"So also when the saints enter the kingdom, they will have flesh. Says Job, in speaking of the resurrection, 'And though after my skin worms destroy this body, yet in my flesh shall I see God.' Job 19:26. Mark that it is *after* he dies that Job will see God in his flesh. How long after? The previous verse will tell: 'For I know that my Redeemer liveth, and that He shall stand at the *latter day* upon the earth; and [then] though after my skin worms destroy this body, yet in my flesh shall I see God.' This proves that the saints, after their resurrection, will have flesh the same as Jesus had. Speaking of the new earth, where the saints will dwell, the Lord says, 'All flesh [shall] come to worship before me,' every Sabbath. Isa. 66:23. Hence the saints will have flesh in the kingdom of God. So also we conclude that the angels are real, material beings, like Christ and the immortal saints."—*Ministration of Angels.*

guests he had seen only three tired wayfarers. Had the patriarch been less earnest in his purpose to entertain these travelers, they would have passed on in

their mission to Sodom, and he would have lost the blessing of a face-to-face communion with the messengers from heaven.



*"And he stood by them under the tree,
and they did eat." Gen. 18:8.*

the three Hebrew captives in the fiery furnace.

From this we can better understand the blessings attending hospitality, and what those lose who, like

More than this, it is thought by some that the spokesman of the three heavenly visitors who came to Abraham on this occasion was none other than the Son of God,—the same Being who later appeared with

the Sodomites, having an abundance, refuse to share with the poor, the needy, and the stranger. They close the door against Christ Himself.

After the meal the Lord promised the aged patriarch a son through whom should be fulfilled the promise that from him should arise a mighty nation which should represent God in the earth. It was then that Abraham realized that he had entertained beings from the heavenly world, and that in this interview he had been conversing with the Lord Himself.

The two angels went on to Sodom, while the Lord remained to tell Abraham of their mission to that wicked city. It was then that the beautiful circumstance occurred of Abraham's pleading for the doomed city. See Gen. 18:23-33.

Once Abraham had with his sword rescued from their enemies Lot and the other dwellers in Sodom. Now he pleads with the God of mercy, if by any possibility he can save the city from the impending destruction. Knowing of the presence there of his nephew, Lot, and his family, Abraham was deeply solicitous concerning the fate of Sodom.

ANGEL VISITORS.

"In the form of men, angels are often in the assemblies of the righteous, and they visit the assemblies of the wicked, as they went to Sodom, to make a record of their deeds, to determine whether they have passed the boundary of God's forbearance.

"Though the rulers of this world know it not, yet often in their councils angels have been spokesmen. Human eyes have looked upon them; human ears have listened to their appeals; human lips have opposed their suggestions and ridiculed their counsels; human hands have met them with insult and abuse. In the council hall and the court of justice, these heavenly messengers have shown an intimate acquaintance with human history; they have proved themselves better able to plead the cause of the oppressed than were their ablest and most eloquent defenders. They have defeated purposes and arrested evils that would have greatly retarded the work of God, and would have caused great suffering to His people. In the hour of peril and distress, 'the angel of the Lord encampeth round about them that fear Him, and delivereth them.' "—*Great Controversy*, p. 632.

MESSENGERS OF MERCY.

"It is interesting to read the Bible narratives in which the work and ministration of holy angels are set forth.

"They were sent to Abraham with messages of hope and cheer, and when his faith and confidence in God had been tested, an angel stayed his arm as he was preparing to sacrifice Isaac, the son of his old age.

"Angels appeared to Jacob in a dream as he wandered, sad and alone, in a land of strangers.

"When Elijah had become utterly discouraged and sat down under the juniper tree, praying for death, the angel of God came very near to him and even ministered to his physical needs.

"Daniel and Paul and Peter and the beloved John knew what it was to be led and protected by the angels.

"In every age examples may be cited illustrating the blessed ministration and work of the holy, beautiful beings who ever stand in the presence of God."

With the promise that the city would be spared if ten righteous persons could be found within its gates, Abraham was content. He knew that there were more than that number of the family of Lot alone, and he felt confident that the safety of the city was assured. But the Lord sees not as man sees, for God knows the heart. The angels failed to find ten righteous persons in that great city, and its doom was sealed.

The two angels who had departed from Abraham, appeared to Lot as he sat in the gate of Sodom at even. Like his uncle Abraham, Lot insisted that the strangers should partake of his hospitality. So they came to his house, "and he made them a feast, and did bake unleavened bread, and they did eat." Gen. 19:1-3.

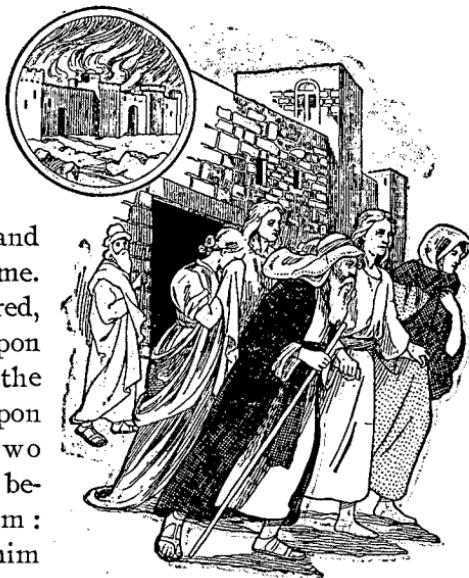
Soon a mob gathered about the door of the house and demanded that the strangers be delivered up to them. Lot went out to reason with them, and disperse them if possible, but he could not, and as his very life was in danger, and the door was about to be broken in, "the men put forth their hand, and pulled Lot into the house to them, and shut to the door." Vs. 10. Through the miracle of smiting the people with blindness, the mob was finally dispersed.

In the morning the angels hurried Lot and his wife and two daughters out of the city. But it was hard for them to leave their friends and their beautiful home. “And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.” Gen. 19:16.

This whole account of the experience of Abraham and Lot is very real and impressive. The angels here mentioned were not mere immaterial phantoms. They had bodies and parts the same as men. They partook of material food, and did not hesitate to lay hands upon Lot and his family, and with force hasten them in their escape. These accounts are given in all their minuteness that we may gain, with other lessons, a correct understanding of the nature and work of heavenly beings.

Balaam's Eyes Opened.

In another instance Balaam's ass saw an angel in the way and “turned aside” from him. When the Lord opened the eyes of Balaam, he also saw the angel.



“In the morning the angels hurried Lot and his wife and two daughters out of the city.”

The Lord permitted the humble beast to see the angel



"Balaam's ass saw an angel in the way, and turned aside from him."

A SPIRITUAL BODY.

"The saints will have spiritual bodies after the resurrection. 'It is sown a natural body; it is raised a spiritual body.' 1 Cor. 15:44. On this point Dr. V. Baader, *Anthropolog. Schr.*, remarks:—

"A spirit without body is also, according to the Scriptures, simply a shadow, and in this sense the Scriptures are all the way through materialistic, in opposition to the spiritualism [the spiritual as compared with the material] of the moderns; only they place *imperishable* matter everywhere in contrast with the *perishable* matter."

at the first, but the erring prophet could not see him till *his eyes were opened*. But the angel was there all the time.

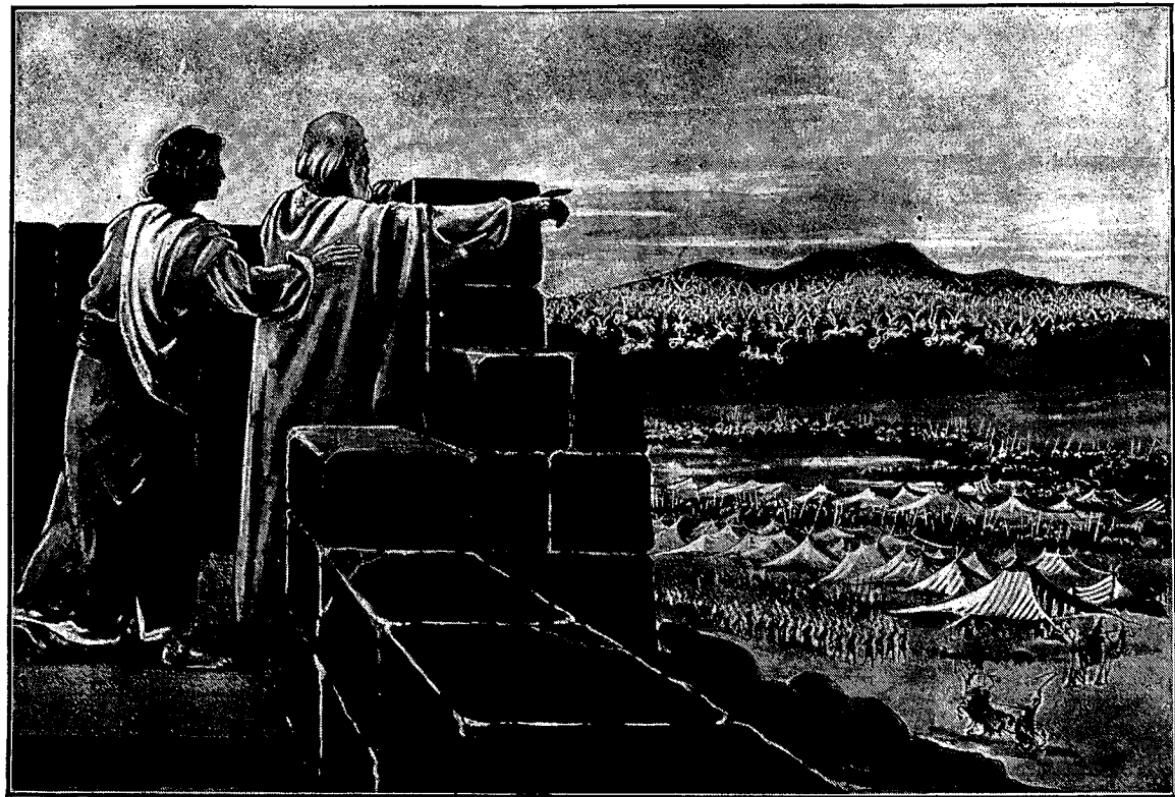
Spiritual Bodies.

There are spiritual bodies as well as the natural, gross bodies of this life. Contrasting gross, perishable bodies with spiritual, imperishable bodies, the apostle says, "It

is sown a natural body [at death]; it is raised a spiritual body [at the resurrection]. There is a natural body, and there is a spiritual body." 1 Cor. 15:44.

A spiritual body is not necessarily gross. Eventually the redeemed saints, as well as the angels, will have spiritual bodies. How and when does man obtain this spiritual body?—At the resurrection this great change will come. "For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:53.





"THE MOUNTAINS WERE FULL OF HORSES AND CHARIOTS OF FIRE ROUND ABOUT ELISHA."

But how can the spiritual body be material and still invisible? Air is invisible and yet very material. Wind storms and tornadoes are evidences of its material nature. Our Saviour in instructing Nicodemus uses this very fact to illustrate the nature and operation of the Holy Spirit. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” John 3:8.

Electricity is a mighty power in moving cars and other heavy machinery, yet only in the form of a spark or flash can it be seen. The gases are also material, but seldom visible.

Our Eyes Holden.

If we do not see angels, is it not because our eyes are holden? The case of Balaam, previously mentioned, is an example. So also is the experience of the servant of Elisha. When the prophet prayed, “Lord, I pray Thee, open his eyes,” the Lord answered the prayer, and the young man saw that “the mountain was full of horses and chariots of fire round about Elisha.” 2 Kings 6:17.

Following this manifestation, the Lord, in answer to the prayer of the prophet, smote the hosts of Syria with blindness, so that their eyes were holden from seeing certain objects. The prophet then led them into the very stronghold of their foes, within the walls of the city of Samaria. Then the Lord opened their eyes, and they were astonished to find themselves helpless, and at the mercy of the Hebrews.

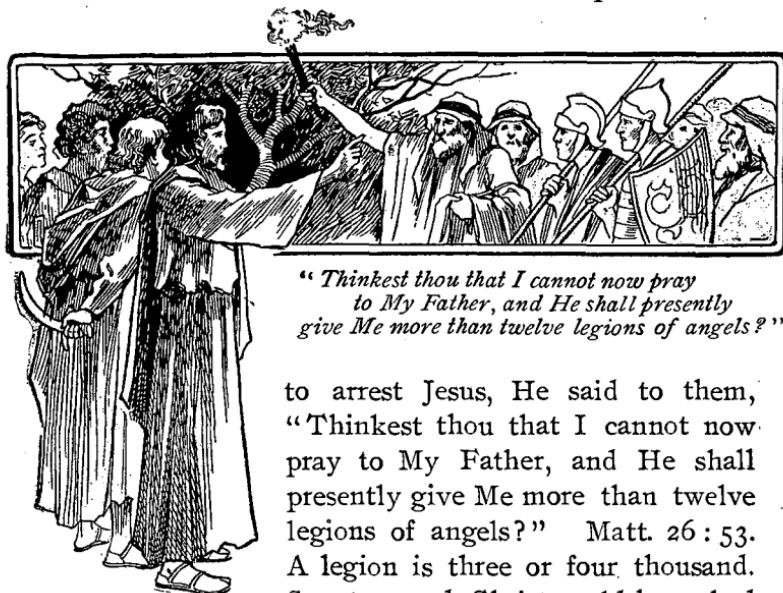
Dr. Rudolph, in *Die Lehre vom Menschen*, says:—

“The Holy Scriptures do not know of any formless being or life.”

Number of Angels.

The Bible does not inform us as to the exact number of the angels, but many texts show conclusively that there is a vast host of them.

When the multitude from the chief priests came



to arrest Jesus, He said to them, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matt. 26:53. A legion is three or four thousand. So, at a word, Christ could have had more than forty thousand angels to defend Him.

John, on the Isle of Patmos, was given a view of the heavenly host, and endeavored to express the number. He said there were "ten thousand times ten thousand" (one hundred million), and as this could not express the number, he adds, "and thousands of thousands." Rev. 5:11.

Paul speaks of the angels as "an innumerable company." Heb. 12:22. No adequate idea of the number of the heavenly family can be expressed.

Not only are the angels sent as messengers to do God's bidding to this world, but it must be that they are sent as well to the inhabitants of other worlds.

As no shining sun nor circling world is beyond the knowledge or power of God, so in every place His angel messengers do His will and execute His commands.

When we consider how many angels have from time to time visited this little world of ours, yes, how many are constantly here watching over God's people, we cannot escape the conviction that the inhabitants of unfallen worlds must also be favored with heavenly visitants to their respective places of abode. Their number is too vast, their mission is too wonderful, for human comprehension.

Their Glory.

The glory of "the holy angels" who will come with Him is one of the special features of the second coming of Christ.

A fleeting view of the glory and power of the angel who came to raise Christ from the dead is given in Matt. 28 : 2-4. At his presence the very mountains trembled, and "there was a great earthquake. . . . His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men."

The apostle-prophet, John, on the Isle of Patmos, gives the following description of the

MAJESTY AND GLORY.

"The most lovely objects that we behold are marred with deformity and tarnished with decay. Hence, men ordinarily have but slight conceptions of the surpassing loveliness and glory of the heavenly beings. A few times a rift has been made in the clouds, through which some privileged ones have been permitted to behold a few rays of the glory of Heaven. And then these have been so overwhelmed by it as to fear that they should die. Thus the prophet Isaiah, upon having a view of Heaven, exclaimed, 'Woe is me! for I am undone. . . . For mine eyes have seen the King, the Lord of hosts.' Isa. 6 : 5. As Moses came down from the mount where he had been with

the Lord forty days, his face so shone with the reflected glory of God that the Israelites in fear ran from him. Ex. 34. . . .

"Let the reader consider a moment what majesty and glory are here described. The most gorgeously appareled monarch would appear mean in comparison! No wonder that Daniel says of the men who were with him, 'A great quaking fell upon them, so that they fled to hide themselves.' Dan. 10:7. So exceedingly glorious was the sight of the angel who came to John upon Patmos that the apostle fell down to worship him, supposing that it must be God Himself. Rev. 22:8. From these facts we can form some conception of the exalted nature of the holy angels."

angel who appeared to him : "And I saw another mighty angel come down from heaven, clothed with a cloud : and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Rev. 10:1.

Their Swiftness.

Ezekiel says of the heavenly messengers that they "ran and returned as the appearance of a flash of lightning." Eze. 1:14.

In a time of special need Daniel prayed to God for light and wisdom. Gabriel was sent from heaven in answer, and reached the prophet before the prayer was finished. See Dan. 9:21, 23.

Their Power.

When King Hezekiah was confronted with the overwhelming army of Sennacherib, king of Assyria, he cried to God for aid, and in the night a single angel sent from God slew a hundred and eighty-five thousand of the heathen host. See 2 Kings 19.

We are not told how those mighty men of valor were destroyed by the angel, but their death so struck terror to the heart of their wicked king that he at once abandoned his campaign against Jerusalem. How puny is the might of a whole army of men in comparison with the power of even one member of the Lord's heavenly host!

An angel shut the mouths of the lions when Daniel was cast among them. The three Hebrew captives were protected in Nebuchadnezzar's fiery furnace when "the form of the Fourth" (doubtless the Son of God) came among them. In unnumbered ways the Lord has, through His angels, miraculously intervened to protect His servants in times of distress. And if our eyes were "opened" we would doubtless behold scenes of the intervention of the angels of God now as miraculous as any recorded in the divine Word.

Orders of Angels.

God is a God of order. The heavenly hosts are properly organized, and the different orders of angels have their positions to occupy, and their appropriate work to do.

In Jude 9, we read of "Michael the archangel." The archangel is the head of all angels, as the word archangel signifies. Christ is spoken of in Rev. 19:13, 14, as leader of the heavenly hosts at His second coming. Hence Michael is no other than Christ, the archangel, who is "Captain of the host of the Lord," in which capacity He appeared unto Joshua



"The three Hebrew captives were protected in Nebuchadnezzar's fiery furnace when 'the form of the Fourth' came among them."

before Jericho. See Joshua 5:14. The "host of the Lord" is the multitude of heavenly angels. The psalmist also says, "The chariots of God are twenty thousand, even thousands of angels." Ps. 68:17.

"Now, if the angels are marshaled in armies (plural number, Rev. 19:14), and are subject to the orders of a chief commander, it is necessarily implied that there are also subordinate commanders, and captains of smaller divisions. We often read in the Bible of cherubim (Eze. 10:1), of seraphim (Isa. 6:1-6), of dominions, of principalities, of powers, etc., (Col. 1:16); all of these, we conclude, are different orders of angels. We may further suppose that each company is subject to its commander, and he to one yet higher, and so on, till we reach the Commander-in-chief, the Son of God."



Angels—Their Ministration

BEFORE Adam and Eve sinned, their home was in "Eden, the garden of God." Here they were visited, not only by holy angels, but God Himself held communion with them, and they talked with Him face to face.

After the fall, man could no longer talk with God. Neither could any sinful being see His face and live. Even to Moses, the man of God, He said, "Thou canst not see My face: for there shall no man see Me, and live." Ex. 33:20.

It was not, however, the Creator's will to cut man off from communication with heavenly beings. And in the darkness and uncertainty following the entrance of sin, man has ever felt the need of "some ministering spirit, some heavenly visitant, from the world of light, to instruct him in the things of God." Hence it is but natural that man should be ever reaching out for some method of communication with heaven. This need of the human soul the Lord supplies by means of the ministration of angels.

Ministering Spirits.

To the inhabitants of this world the angels are messengers (see margin of Judges 2:1) sent from the courts above. Around the throne of God in heaven there is an "innumerable company of angels" that go and come at His command.

Says John, "I beheld, and I heard the voice of many angels round about the throne." Rev. 5:11.

David says, "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all. Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the Lord, all ye His hosts; ye ministers of His, that do His pleasure." Ps. 103:19-21.

In an earthly kingdom the conditions are similar. The monarch resides at the capital of his kingdom, which is the seat of government. Here trusty messengers bring to him reports from every part of the realm. As questions of moment are settled, the decisions are placed in the hands of those who are empowered to act in the name of the king. Thus the affairs of the kingdom receive proper attention, no matter how broad or widely scattered the dominion may be.

We can readily see that the Lord employs His servants, the angels, in a similar manner. "He always works by means, or agents. The angels are His officers, or messengers, whom He has appointed to represent Him and to have charge of the affairs of this earth. They watch over God's people, and minister to their wants. They bear the prayers of the saints up before the Lord, and come again to answer them according to His direction."

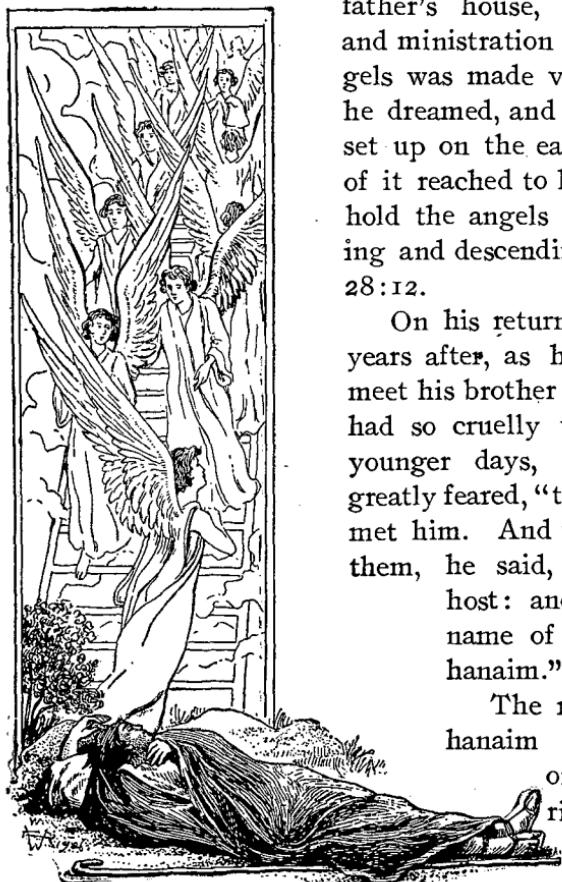
The statement of the apostle Paul is very clear on the ministry of angels: "To which of the angels said He at any time, Sit on My right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:13, 14.

Jacob's Wonderful Experience.

To Jacob, on his lonely way as he fled from his father's house, the attendance and ministration of heavenly angels was made very real: "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." Gen. 28:12.

On his return journey, many years after, as he was about to meet his brother Esau, whom he had so cruelly wronged in his younger days, and whom he greatly feared, "the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim." Gen. 32:1, 2.

The meaning of Mahanaim is "*Two hosts, or camps,*" referring to the great



camp of Jacob's band, and the camp of the angels of God. This was evidence to the patriarch that the camp of heaven was by his side to protect him in the dreaded meeting with his brother.

Angels Sent in Answer to Prayer.

Angels are at times sent from heaven in answer to prayer. In Dan. 9 : 21, 22, we read that as the prophet was praying, the angel Gabriel was sent to answer his prayer.

Another instance in the life of Daniel gives the most realistic account of angelic ministration. The prophet was deeply burdened regarding the sins and the captivity of his people. For three weeks he had fasted and prayed to God that the way might be opened for Israel to return to their own land. Then the angel appeared to him and said:—

“Fear not, Daniel; for from the *first day* that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withheld me one and twenty days: but, lo, Michael, one of the chief princes [margin, the first Prince], came to help me; and I remained there with the kings of Persia.” Dan. 10 : 12, 13.

Daniel's “three full weeks” of fasting and prayer for his people had not been in vain. The angel (doubtless Gabriel) said to him that from the *first day* of his fast his words were heard. Gabriel had been with the king of Persia for three weeks,—just the time Daniel had been afflicting his soul.

What a lesson regarding answer to prayer! During his three weeks of fasting and prayer Daniel had no evidence that his prayers were bringing any answer.

Yet every day of this time this mighty angel was engaged with the king in his effort to bring about the very results for which Daniel was praying.

During all these days Satan opposed the efforts of Gabriel to move the heart of the king. The task was too unequal, and Michael, the Son of God, Himself came to the court of the king to complete the work. Gabriel is thus released, and goes swiftly to Daniel, to assure him that his prayers are heard, and to give him the instruction for which he has been pleading.

Michael, equal with the Father in all the power of heaven, is soon able to bring the king of Persia to terms, and the release of Israel is assured.



“The prince of the kingdom of Persia withheld me one and twenty days.”

We read and talk of the romance of history, and of the titanic forces employed in modern warfare. But what earthly event can compare with this scene, in which the actors were, *first*, Daniel, the aged prophet, in prayer; *secondly*, Michael and Gabriel, two of the strongest beings from heaven itself; *thirdly*, the king of Persia; *fourthly*, Satan and his powerful angels. Truly it was a battle royal, the nature of which was little suspected by the human characters interested in it.

The day of wonderful answers to prayer is not of the past alone. God is as ready to hear and answer now as He was in the days of Daniel. The sincere Christian who prays in faith, and expects and looks for answers, will receive answers and know that he receives them. Yet the response from heaven may be so far-reaching that we would be startled if our eyes were opened. The delay that tries the faith of the suppliant may arise from necessary work upon other hearts as hard and as stubborn as that of the king of Persia or the Pharaoh of Egypt.

Guardian Angels.

“Take heed that ye despise not one of these little ones [servants of God, not necessarily children]; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.” Matt. 18:10.

The Bible clearly indicates that a guardian angel is appointed to every follower of Christ. So in every conflict with the powers of darkness, it is a comforting and inspiring thought that we have not only a Father in heaven, but we have also a powerful angel by our side. We have always within immediate reach a

power sufficient to beat back all the assaults of the enemy. These angels bring to us light and courage, and in all cases are at hand to protect us.

Satan himself recognized, in the experience of Job, the efficiency of this angelic guardianship. The Lord called his attention to the integrity of Job, and Satan replied, "Doth Job fear God for naught? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side?" Job 1:9, 10. Of the character of Job the Lord said, "There is none like him in the earth, a perfect and an upright man." Hence powerful angels were placed like a guarding wall about him, to protect him and all he possessed from the power of Satan and his hosts of evil. He was practically placed beyond their malign influence. No evil could come to him except as God gave special permission.

Satan claimed that if this protection was removed, and Job's possessions were destroyed, he would curse God to His face.

"And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand." Job 1:12.

Yet through all the calamities the evil one was permitted to bring upon him, he was not forsaken by the heavenly messengers. They were there to see that Satan should not afflict Job beyond the permission given by Jehovah. Even though tempted to sin, he retained his integrity, for it is said, "In all this Job sinned not."

So, although God in His wise providence allows His children to be tempted, tried, and afflicted, they are never forsaken. Heavenly messengers maintain a

constant communication between them and their heavenly Father, and no evil is permitted to come upon them except that which is for their good and the advancement of His work in the earth.

The psalmist tells us how God protects His children: "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

Ps. 34:7.

An Angel Delivers Peter.

Peter's guardian angel released him from prison more than once. At one time Herod had cast him into prison, intending to kill him as he had James. But the Lord had yet a work for Peter to do.

"And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me." Acts 12:6-8.

The apostle did not understand what was transpiring, "but thought he saw a vision." "And when Peter was come to himself [when he realized that it was all real and true], he said, Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." Acts 12:9, 11.

Then Peter went to the house of Mary, the mother of John, where the disciples were "gathered together

praying." They were doubtless beseeching God for the release of the imprisoned apostle.

As he "knocked at the door of the gate, a damsel came to harken, named Rhoda." When she heard his voice asking for admission, she did not let him in for very joy, but, instead, ran and told the praying disciples that Peter stood at the gate. At first they could not believe the words of the maid, but she insisted that he was really there. "Then said they, It is his angel."

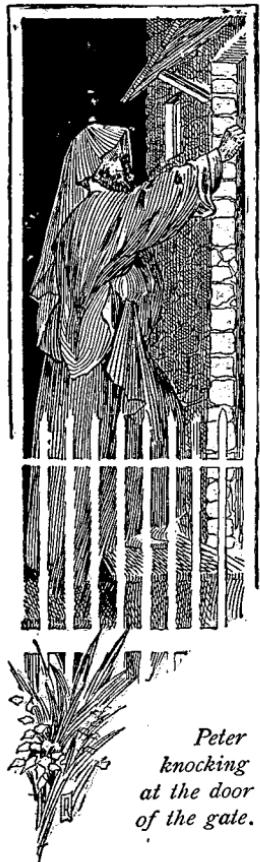
"They did not mean that it was Peter's spirit, for they supposed he was yet alive and in prison. They meant . . . what they said, that it was his angel,—the one who attended him."

God's People Protected.

The ninety-first psalm describes the position of God's people during the time of trouble. Of the mission of the angels during this time, we read, "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91: 11, 12.

They Hear Our Words.

An angel is always present and hears what we say. "Suffer not thy mouth to cause thy flesh to sin; neither say thou before [in the presence of] the angel,



that it was an error." Eccl. 5:6. The angels of God can not be deceived.

They See Us.

"For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9. We are never alone. We could see our angel guardian if our eyes were opened. See 2 Kings 6:13-17.

Angels in the Gospel.

When the work of creating the earth and its inhabitants was finished, "the morning stars [angels] sang together."

When man sinned and was driven from Eden, the angels ceased their songs of praise. "Throughout the heavenly courts there was mourning for the ruin that sin had wrought."

When the plan of salvation through Christ, which was to give the human race another chance, was proclaimed to the angels, they made heaven ring again with the song that later sounded over the hills of Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

Before the fall, angels were the teachers of Adam and Eve. They told them of the fall of Satan, and of the ceaseless efforts he and his fallen companions would make to cause them to sin and fall as he had fallen.

Since the fall, the interest of holy angels in the human family has intensified. As before the fall they were to warn our first parents of the danger that lurked in the wiles of Satan, so after the fall they were to in-

struct man in the plan of salvation that had been devised in his behalf.

As man failed to stand the test while surrounded by every influence that could guard him from evil, he must now, by obedience, develop the character which, under favorable circumstances he had failed to develop, in a world fallen under the dominion of Satan.

To meet these adverse conditions the angels were appointed as guardians, ministers, and messengers from heaven to aid fallen humanity in its struggle with evil. Then how deep must be the interest of angels in the welfare of man, and in the advancement of the gospel in the earth!

Angels have ever acted a prominent part in the spread of the gospel. Though the preaching of the gospel has been given to men, yet angels have an important mission to perform in aiding and guiding the earthly minister in his work.

The case of Cornelius is an example. Cornelius was a Gentile. He was also an officer in the Roman army. It was said of him that he was "a just man, and one that feareth God, and of good report among all the nation of the Jews." Acts 10:22.

But Cornelius knew nothing of Jesus Christ. It seems that he was seeking for light from heaven, for he "prayed to God alway," and to such a man help will always be sent when needed. In this case the angel appeared to the Roman officer while he was fasting and praying. He instructed him to send for Peter, saying, "He shall tell thee what thou oughtest to do." Verses 2-6.

Cornelius therefore sent two servants and a devout

soldier to the place where Peter abode in Joppa. The next day, as the three men were nearing Joppa, Peter "went up upon the housetop to pray." There he saw a vis-



As the three men were nearing Joppa, Peter "went up upon the housetop to pray." There he saw a vision, and a heavenly messenger instructed him to go with them to Cornelius.

ion, and a heavenly messenger instructed him to go with the men in response to the call of Cornelius, notwithstanding he was a Gentile.

So Peter returned with them, and found the house of Cornelius filled with his "kinsmen and near friends." And as he preached the gospel to them, "the Holy Ghost fell on all them which heard the word." And they believed and were baptized.

In this instance the actual ministration of angels, both to Cornelius and to Peter, was necessary to bring about this result.

An incident in the life of the deacon Philip is to the point. Crossing the desert near Gaza was a eunuch, an officer of great authority in the court of Candace, queen of Ethiopia. He was returning from Jerusalem, where



“Understandest thou what thou readest?”

he had gone to worship. As he rode in his chariot, he was reading Isaiah's prophecy in regard to Christ, but did not understand it. At the command of the angel, Philip met the eunuch at this time. He was invited to a seat in the chariot, and there he explained the passage from Isaiah, and preached Christ to the Ethiopian officer.

As a result, the eunuch believed, and as they passed a pool he asked for baptism. “And they went down



“And they went down both into the water, both Philip and the eunuch; and he baptized him.”

both into the water, both Philip and the eunuch; and he baptized him." Acts 8:38.

And the Spirit of the Lord caught away Philip, and carried him to Azotus. But the eunuch went on his way rejoicing, a new channel through which the light of the gospel was to be carried into darkest Africa.

This whole transaction, which was so important in carrying the gospel into new territory, was due to the appearance of an angel to lead God's minister on this important errand.

Angel Messengers.

Angels appeared to Daniel, and revealed to him many important truths pertaining to the work of the gospel, some of which refer to the times in which we now live. Especially is the instruction of the angel Gabriel important, as it concerns the atonement, or the investigative judgment, and the sacrifice of the Messiah. See Dan. 8:13-17; 9:20-27.

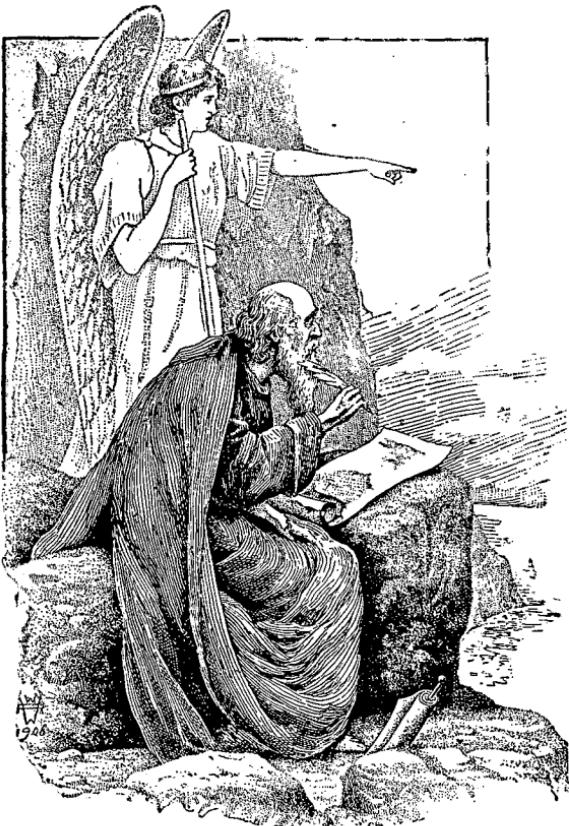
It was Gabriel also who came to Mary to announce the birth of Christ, and to Zacharias to foretell that of John the Baptist. See Luke 1:11-19, 26-33.

A powerful angel appeared many times to the apostle-prophet, John, as recorded in the Revelation, presenting before him important events and truths pertaining to the work of God to be done in the earth, and in regard to the triumph of God's people and their final great reward. See Rev. 1:1.

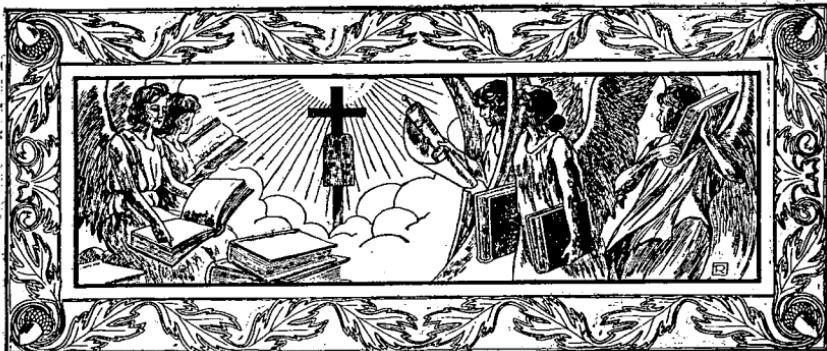
In Rev. 14:6, 7, an angel is seen flying "in the midst of heaven, having the *everlasting gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the

hour of His judgment is come." And other angels followed, each having a special message to proclaim.

Special messages have gone to the world at special times. God sends His angels to direct the minds of His ministers to the lines of truth He would have them proclaim. Angels stand by their side as they speak the truth to the people. Angels are beside the listeners to impress their hearts. So through it all, as in the cases of Cornelius and Peter, and of Philip and the eunuch, angels are moulding the work of the ministers, and pressing home the truths to the hearts of the people.



"A powerful angel appeared many times to the apostle-prophet, John."



Angels in the Judgment



FOR THE final scene of the judgment the prophet Daniel, while an exile at Babylon, writes: "A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:10.

In this most important of all court scenes, the Judge is represented as having more than a million angels as His assistants, while more than a hundred million are court attendants. The books containing the records of the lives of men are opened, the court is convened, and the judgment is set.

John, in vision on lonely Patmos, adds important features to this imposing scene: "I saw the dead, small and great, stand before God; and the books were opened: . . . and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

At the great judgment day the record books of heaven will be opened, and the future of all will be decided according to what has been written therein by the recording angels.

The Book of Remembrance.

Of the righteous as they near the end of this world's history, we read, "They that feared the Lord



"And a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."

spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3:16.

This "book of remembrance" was written by those heavenly messengers who ministered "before

Him." In fact, the Scriptures declare over and over again, as we have already presented, that it is the constant commission of the angels to watch over the children of men. "He shall give His angels charge over thee," wrote the psalmist, "to keep thee in all thy ways." Ps. 91:11. And faithfully do they execute that commission. There is never a sigh which they do not hear, and there is never a humble, earnest prayer, breathed by contrite lips, that they do not note. This should be a great source of comfort and courage to the earnest child of God.

Executive Judgments.

Not only do the angels act as guardians and protectors to the servants of God, but they also execute judgments upon the wicked and disobedient.

When Balaam, the sinning prophet, started on his journey to the land of Moab to curse Israel, God's anger was kindled against him, and the angel of the Lord met him, and "stood in the way for an adversary against him." "Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand." Num. 22:22, 31.

Yet so blinded by avarice was Balaam that he still went on his journey, and was finally among the slain in the overthrow of Moab when they fought against Israel. See Joshua 13:22.

David and the Angel.

When David sinned in numbering Israel, it is recorded that "God sent an angel unto Jerusalem to destroy it. . . . And David lifted up his eyes, and



"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth."

BALAAM BLESSING ISRAEL.

(87)



saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem." 1 Chron. 21:

15, 16.

The eyes of David were opened, and he



"And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven."

saw the messenger of destruction. By humility, confession of sin, and strong cries to God, the plague was stayed, and the sword of the avenging angel was sheathed.

The Message to Lot.

When Sodom became so wicked that its very presence could no longer be tolerated, two angels came to Lot with the message, "We will destroy this place, because the cry of them is waxen great before the

face of the Lord ; and the Lord hath sent us to destroy it." Gen. 19:13.

An Angel Destroys Sennacherib's Army.

When Sennacherib, king of Assyria, came against Israel and Jerusalem with an immense army, Hezekiah, King of Judah, cried unto the Lord, "and the

Lord sent an angel, which cut off all the mighty men of valor." 2 Chron.

32:21. And that night the angel slew 185,000 of the wicked, blasphemous host. See 2 Kings 19: 35.

Coming to our own time, we are led to believe that in some instances, even as in days of old, judgments are executed upon the wicked by mighty angels. Jehovah has not withdrawn His hand from the affairs of the world. The earth to-day is "filled with violence," and is fast becoming as in the days of the visitations of old. Is it not reasonable, therefore, to suppose that God's methods have not changed, and that His mighty angels have a part



"He that soweth the good seed is the Son of man."

to act in some of the punishments of individuals in this life, as well as in the reverses which overtake some of the wicked nations?

Angel Reapers.

Of the great harvest of the world, our Saviour speaks in His parable recorded in Matt. 13:37-39:—

“He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.”

By these angels the good seed is brought into the garner, but the wicked, represented as tares, will be cast into the furnace of the great burning day.

Just prior to the second coming of Christ seven awful plagues will be sent upon the wicked. See Rev. 15:1. These are to be poured out by seven angels selected for that purpose.



“The reapers are the angels.”

The Gathering of the Saints.

When the work of the gospel is finished, our Saviour will come again to this earth to take His faithful people to Himself. On this glorious mission He will be accompanied by "all the holy angels." See Matt. 25:31; 2 Thess. 1:7-10.

Of this glad day the apostle Paul writes, "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. This gathering of the saints will be made by the angels. See Matt. 24:30, 31.

Amid indescribable convulsions of nature, amid rolling skies and rocking earth, the voice of the Archangel and the trump of God will wake the sleeping saints to life and blessed immortality. Then the same holy angel who has been the life-long companion of each sleeping one, the same who watched over his precious dust, will clasp the renewed and immortalized body in his arms, and together will they ascend to meet the Lord in the air. "Wherefore comfort one another with these words."



Lucifer, Son of the Morning



ATAN, who is now the representative of all evil, was once a commanding angel in heaven, beautiful and powerful. His name was Lucifer, which means, "Son of the Morning," or, "Shining One, Son of the Dawn." Isa. 14:12.

Lucifer and the Prince of Tyre.

The first nineteen verses of the twenty-eighth chapter of Ezekiel have a double application:—

First, they describe the beauty, riches, pride, arrogance, and wickedness of the prince and city of Tyre, which city was located near the borders of Palestine, on the Mediterranean Sea.

Secondly, in reading Eze. 28:12-15, a deeper meaning is discovered, and it becomes evident that a being is there described who has, at some time, held a high position in heaven, near the throne of the Almighty. Such a description can apply only to Lucifer, who, since his fall, is known as the devil, or Satan.

Many of the prophecies of the Old Testament have a remote as well as an immediate application. For an example see Hosea 11:1: "When Israel was a child, then I loved him, and called My son out of Egypt."

This refers primarily to the calling of Israel from the bondage of Egypt. This call is given in Ex. 4:22, 23, in God's instruction to Moses: "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My firstborn. . . . Let My son go, that he may serve Me."

But the words of the prophet refer also to the calling of the child Jesus from Egypt. It is stated that He remained in Egypt "until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet [Hosea 11:1], saying, Out of Egypt have I called My Son." Matt. 2:15.

It will be seen also that in the writings of many of the prophets the condition and fate of nations are frequently taken as object-lessons, pointing to still more important events that have transpired in the past, or are to take place in the future.

Thus in the twenty-eighth of Ezekiel the power and beauty, the pride and wickedness, and the final overthrow of the prince of Tyre are taken to represent the high position of Lucifer in heaven, his sin of pride and rebellion, and his final fall.

Lucifer Described.

The description of the qualifications of Lucifer and the position which he occupied, as described in Ezekiel 28, is something marvelous.

Next to God and Christ he was, and still is, the wisest being in the universe; for God said through

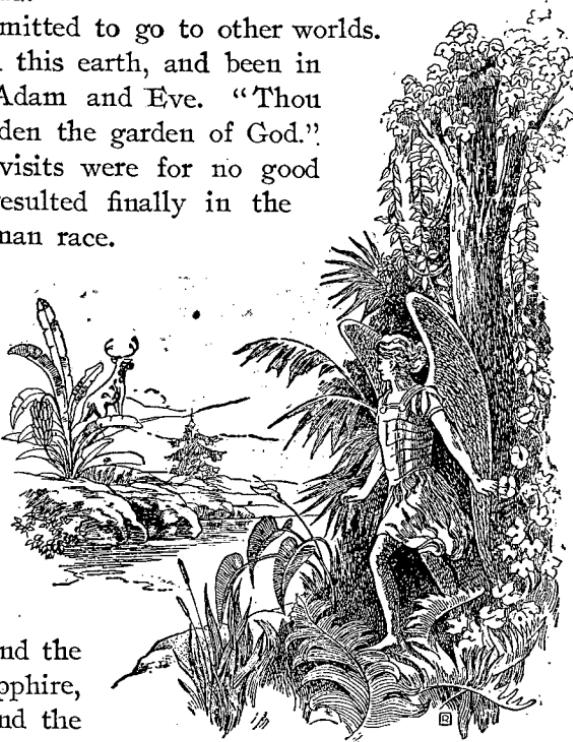
the prophet, "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee." Vs. 3. "Thou sealest up the sum, full of wisdom." Vs. 12.

He was also the most beautiful being in all the creation of God, for the text says he was "*perfect in beauty.*" Vs. 12.

He was permitted to go to other worlds. He had visited this earth, and been in the home of Adam and Eve. "Thou hast been in Eden the garden of God." Vs. 13. His visits were for no good purpose, and resulted finally in the fall of the human race.

His apparel was beautiful beyond human conception. "Every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold." Vs. 13.

As a musician he excelled, and doubtless presided as leader of the angelic hosts in their morning and evening songs of praise to God. "The workmanship of thy tabrets and of thy

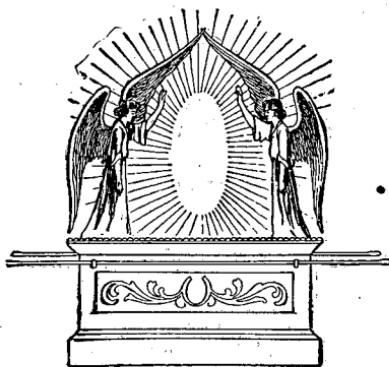


*"Thou hast been in Eden
the garden of God."*

pipes was prepared in thee in the day that thou wast created." Vs. 13.

This quotation shows that Satan was "created." All angels were created, not born as children, hence it is evident that this text describes a heavenly being.

"Thou art the anointed cherub that covereth; and I have set thee so." Vs. 14. Lucifer was one of the covering cherubim, so that his position was beside the throne of God, with his wings outstretched above it.



The Ark Made by Moses.

The position which he occupied in heaven before his fall, was represented in the earthly sanctuary by the cherubim on the cover of the golden ark made by Moses in the wilderness. These cherubim were made of gold, with their wings covering the mercy-seat above the ark, where the glory of God rested. See Ex. 25:20.

It was said of Lucifer, "Thou art the anointed cherub." Anciently the prophets of the Lord anointed the rulers of Israel to show that they were ordained of God to govern and command. Therefore Lucifer, next to the Son of God, was the commander of the hosts of the heavenly angels.

He was beloved and reverenced by the heavenly host, angels delighted to execute his commands, and he was clothed with wisdom and glory above them all.

"Thou wast upon the holy mountain of God."

Vs. 14. He stood, therefore, in the very presence of God, near His throne.

"Thou hast walked up and down in the midst of the stones of fire." Vs. 14. The glory of God radiates like fire from the golden pavement around His throne. Paul says, "For our God is a consuming fire." Heb. 12:29. These surroundings were familiar to Lucifer. "He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God, rested upon him."





Celestial War



HE law of love is the foundation of the government of God. Obedience to its requirements brings the only real peace and happiness that can come to created beings. Hence it must be that love is the foundation of a law that produces such results.

The apostle Paul says, "Love is the fulfilling of the law." Rom. 13:10.

The lawyer came to the Saviour with the question, "Master, which is the great commandment in the law?"

The answer comes plain and clear, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

He then applies the same rule to our dealings with our fellow-men: "And the second is like unto it, Thou shalt love thy neighbor as thyself."

Lest any should accept this as a mere sentiment, to take the place of law, He adds, "On these two commandments hang *all* the law and the prophets." Matt. 22:36-40. Every commandment in God's Word is embraced in these two great commandments of love.

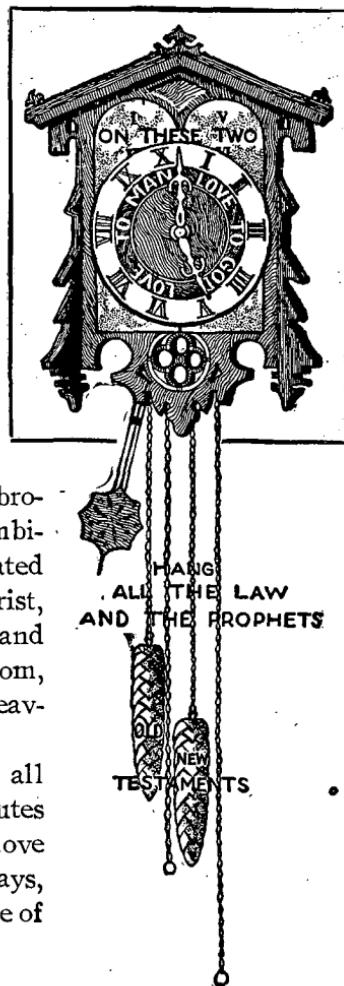
Pride and Love of Self.

So long as Lucifer and his associate angels acknowledged the supremacy of love, there was harmony in heaven. It is impossible for jealousy, pride, and rebellion to exist where love is supreme.

When love of self becomes greater than love for our neighbor, the harmony is broken, and we are very sure to desire the advancement of our own interests, even though it be to the detriment of our neighbor.

The harmony of heaven was broken by the entrance of pride, ambition, and self-love. Sin originated with Lucifer, who, next to Christ, had been most honored of God, and who stood highest in beauty, wisdom, power, and glory, among the heavenly host.

Lucifer *chose to forget* that all his wonderful powers and attributes were the gift of God. Pride and love of self came in. The Word says, "Thine heart was lifted up because of



thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28:17.

Envy and selfish ambition followed. Christ stood above him, equal with the Father. Lucifer decided that by his beauty and attainments he was fitted for a position of equality with God, and he said in his heart:—



"I will exalt my throne above the stars [angels] of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."

Isa. 14:13, 14. Young's translation reads, "I am like the Most High."

But Jehovah could not permit this. He Himself had established the order of heaven. *No created being could be equal with God.* The only begotten Son alone could occupy this position.

Lucifer presented his pernicious plans to the angels. As God will accept nothing but willing obedience • prompted by love, He allowed them perfect freedom in choosing their master. They loved Lucifer, their leader, and a vast host of these renounced their allegiance to God and continued under Lucifer.

And so there was discord in heaven. Some disposition had to be made of the rebel host. God could have blotted them out of existence at once, for He who could create could also destroy. But the purposes of God are far reaching and beyond the conception of finite minds. This rebellion, with all its train of evils, must be an object-lesson to all the universe of God, throughout eternal ages. And when the lesson is finished, with all its defilement and horrors, there must never be the possibility of another rebellion.

So God allowed the evil to work and ripen in heaven; and as He has constituted all His creatures free moral agents, He is allowing it to work out its destruction on earth, so that, in the final outcome, sin and its consequences will be seen to be so hateful that it can never appear again as a temptation.

War in Heaven.

As the disaffection ripened, Lucifer and his followers became the avowed enemies of God, and rebels against His government. Heaven must therefore be cleared from such objectionable elements at any cost.

The Son of God took command of the angels who had remained true, and prepared to drive out the rebel host. Lucifer held command of the angels who had rebelled with him, and believed that he could retain his place in heaven.

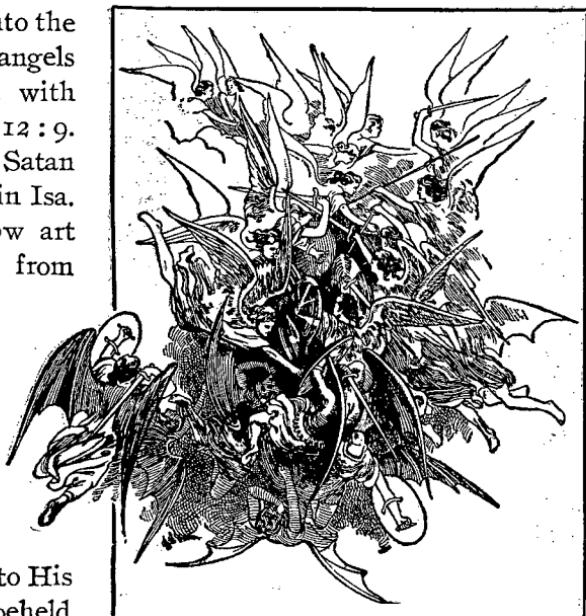
Then "there was war in heaven; Michael [Christ] and His angels fought against the dragon; and the dragon fought and his angels." Rev. 12:7. The word "dragon," with other familiar names, refers to Lucifer after he was driven from heaven. "And the great dragon was cast out, that old serpent, called the devil, and Satan." Rev. 12:9.

How the hosts of celestial beings were marshaled, what weapons they used, and how they fought, are mysteries that have never been revealed to mortals. But the outcome was sure. Lucifer could never win in such a warfare. "He was cast out into the earth, and his angels were cast out with him." Rev. 12:9.

The fall of Satan is mentioned in Isa. 14:12: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground!"

Christ referred to this when He said to His disciples, "I beheld Satan as lightning fall from heaven." Luke 10:18.

After the rebel host was cast out, love and joyful obedience again reigned supreme in heaven. And as the sinless angels view the awful, vindictive work of their former companions, how their hearts must swell with thanksgiving and praise to that power of love that preserved them from such a course, and from such a fate!



*"How art thou fallen from heaven,
O Lucifer!"*



The Prince of the Power of the Air



HEN Lucifer, or Satan, as he is now called, was cast out, he realized that he had lost heaven forever.

His nature was now changed completely, and his heart was filled with anger and hatred toward the entire government of God. His history shows that from that time his motto was, in the language of Milton, "Evil, be thou my good." His change of name indicates his change of character. *Lucifer* means "light bearer." The word *Satan* means "the grand adversary of man," "the prince of darkness."

Revenge now filled that heart where once the love of God abode, and all Satan's powers were exerted against God and His work. Every artful device of Satan and the evil angels has since

been used to lead men to follow them in sin and rebellion against God.

It is well for man to know the strength of the foe he has to meet. Satan and his angels have on earth the same wisdom, and much of the power, which they had in heaven before their fall. To this is added six thousand years of experience in their terrible work.

In heaven Satan's influence was so great as to deceive and lead into rebellion a vast number of the angels. If his influence in the very courts of heaven was so great, we can more readily understand how it is possible for him to lead mankind astray.

With such power and influence as he has at his command, we can never overcome Satan in our own strength. If we let go our hold upon God, we step upon the enemy's ground, and he will always be there to meet us. Under such conditions we are sure to be "taken captive by him at his will." 2 Tim. 2:26.

A Conquered Foe.

But we need not be overcome by the enemy. Christ has twice conquered this foe,—once in the battle in heaven, when Satan was cast out; and again as a man on earth when He met all his temptations, and came off victorious. Hence Satan is to Christ *a conquered foe*. If we trust our Lord fully, He will give us strength in every hour of need, and thus we may become "more than conquerors through Him that loved us." Rom. 8:37.

Prince of the Power of the Air.

Not only does Satan seek to draw man away from his allegiance to God, but he uses also the elements of the earth, sea, and sky to work out his evil purposes.

Paul calls Satan "the prince of the power of the air." Eph. 2:2. The name is well applied; for it is he who causes the terrible cyclones, the tidal waves, and other awful disasters. Only the restraining hand of God prevents him from bringing devastation to the whole world, more awful than has yet been known.



*"It is he who causes the terrible cyclones,
the tidal waves, and other awful disasters."*

The experience of Job, as recorded in the first chapter of that book, is evidence that Satan controls, not only the hearts and actions of wicked men, but also, as far as permitted, the very elements. When God allowed him to afflict Job, four great calamities came upon him in such quick succession that one bearer of evil tidings could not finish his report before another was waiting with his account of disaster. They were as follows:—

First, a band of Sabeans fell upon the servants who were plowing, and slew them, and took away the oxen; and the asses that were feeding beside them. It was Satan who stirred up these wicked men to do this deed.

Second, fire from above burned up the sheep as they were feeding, as well as the servants who were caring for them. This storm of fire was brought down by Satan for the purpose of causing this very destruction.

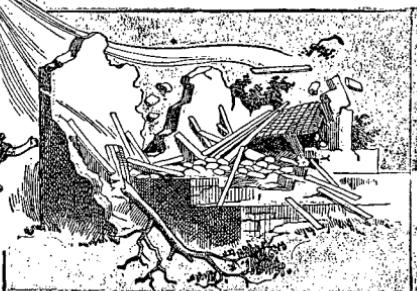
The text reads, "The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them." Job 1:16.



This was the language of the messenger, giving an account of the disaster as he understood it. By a reading of the twelfth verse we cannot avoid the conclusion that these calamities were not sent by God, but were the means the Lord permitted Satan to use in his effort to destroy the integrity of Job.

Third, three bands of Chaldeans fell upon the camels, and carried them away, and slew the servants who were keeping them.

These Chaldeans were idolaters, hence were servants of Satan, and were led and influenced by him in this raid upon the property of Job.



*The four great calamities
that came upon Job.*

Fourth, a wind from the wilderness smote the house where the sons and daughters of Job were eating and drinking, and killed them all. This awful bereavement was the last of the four great calamities brought upon him at this time. In this instance the winds obeyed the will of Satan, so justifying the statement made by Paul, that Satan is "the prince of the power of the air."

Increase of Disasters.

Awful disasters and terrible calamities are abroad in the earth to-day. As wickedness is increasing in the land, God is removing His restraining power, and Satan is having a freer hand to do the work in which he delights.

Satan is a hard master, for he takes pleasure in bringing disaster and suffering and misery even upon his own subjects. This is in sharp contrast with the loving, tender care which God delights to manifest toward His people. When Israel was in bondage in Egypt, and that land was afflicted because of the hardness of the heart of the Egyptian king, God preserved His people; the plagues did not come near them, and there was peace in their homes in the land of Goshen.

The Time of Trouble.

As we near the close of probation, a short time before Christ comes, awful plagues will be poured out upon the inhabitants of the earth, of which the plagues upon Egypt were only a shadowy type. See Rev. 16. These plagues will be visited upon those who have stubbornly refused the offers of God's mercy. The prophet Daniel speaks of this as "a time of trouble, such as never was, since there was a nation even to that same time." Dani. 12:1.

But during this time God will protect His people as He did Israel in Egypt. Daniel 12:1 reads further, "At that time Thy people shall be delivered, *every one* that shall be found written in the book." And David says of the righteous in this time, "Only with thine eyes shalt thou behold and see the reward of the wicked. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:8, 10. God's care is ever over His people for good, for He loves them, and they are to Him as "the apple of His eye."

As we near the end, Satan will become more and more active in bringing disaster upon the world. The apostle-prophet, John, says of this time, "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

The Deceptions of Satan.

As the coming of Christ draws near, the deceptions of Satan will increase in power, and become more startling and convincing. Christ said that "great signs and wonders" shall be shown; "insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. It is only by being firmly and thoroughly grounded in the Word, that we shall be able to detect these deceptions. and be saved from their evil consequences.

The "working of Satan" is to be "with all power and signs and lying wonders, and with all deceivable-ness of unrighteousness in them that perish." 2 Thess. 2:9, 10.

"And he doeth great wonders, so that he maketh fire come down from heaven [the atmospheric heavens, which surround this earth] on the earth in the sight of men." Rev. 13:13.

Satan brought fire from heaven, and burned the flocks of Job for the purpose of destroying his confidence in God. In the latter days he will repeat such miracles for the purpose of establishing confidence in himself.

"And deceiveth them that dwell on the earth by the means of those miracles *which he had power to do.*" Rev. 13:14. Christ pointed to His miracles as evidences of His divinity. See John 10:38; 14:11. Satan ever seeks to counterfeit the work of God. In the last days he will support the claims of his apostate church by the evidence of miracles.

In the last days "the spirits of devils" are to work "miracles," and "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

In Heb. 2:14, we learn that the devil has "the power of death." This is true, because sin brought death, and Satan is the author of sin. He claims all who die as his own. *Death is not a friend, but a deadly foe.* Paul says, "The last *enemy* that shall be destroyed is death." 1 Cor. 15:26. Death is the child of sin, and Satan is its father. Only the power of God can bring the dead from "the land of the *enemy*," at the resurrection. 1 Cor. 15:22-26.

But some glad day sin and death and Satan will be destroyed together. Paul declared that Christ, by His death, opened the way by which He "might *destroy* him that had the power of death, that is, the devil." Heb. 2:14.

The Lord, speaking of Satan through the prophet Ezekiel, says, "Therefore will I bring forth a fire from the midst of thee, it shall *devour* thee, . . . and *never shalt thou be any more.*" Eze. 28:18, 19.



Sin and Satan—Why Permitted



OD is good. God is merciful. God is all-powerful. "God is love." God knows the end from the beginning. And yet in this world, comprising a part of the universe which He created and controls, and in which His power is unlimited and absolute, sin, suffering, and death have borne sway for nearly six thousand years.

Why does God permit sin and its author, Satan, to exist? This cry has for thousands of years gone up from the lips of a multitude of sufferers. It is a question that to many minds is a source of great perplexity. God has the power to destroy sin and all its attendant evils. Yet He permits it. Some have asserted that because God permits sin, He is therefore responsible for it. Where lies the answer?

Obedience not Forced.

In the establishment of the moral government of God, every intelligent being is a free moral agent, with full power to obey or disobey. God could force obedi-

ence, but that would prevent the development of individual character. It would make mere machines out of intelligent, reasoning creatures.

Hence angels, as well as all other created beings, were placed upon probation. Willing, glad obedience to the demands of a just Creator, would give them a sound, perfect character. It would fit them for eternal life, with all the joys that heaven could bestow. Pride, love of self, and all other sins, if cherished, would develop a character out of harmony with heaven. Such a character God cannot tolerate, and the fiat has gone forth, "The soul that sinneth, it shall die." Eze. 18:4.

But some day the test of character will be complete throughout all the creation of God. Then the faithful and true, with a life record which has stood the test of trial and temptation, will be forever free from the wiles of sin and Satan.

Sin an Intruder.

No reason for sin can be given. No excuse can be made for its existence. "Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it, is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin." Yet of one thing we may be sure; a careful study of the Scriptures will show abundant evidence that God is in no way responsible for the entrance of sin.

Origin of Sin.

But while no reason or ex-

NO EXCUSE FOR SIN.

On this subject Dr. Charles Beecher has made some very sensible remarks. He says:—

"If such was the original condition of the universe, the question arises, How could sin possibly enter? Some minds have felt the difficulty on this point so strongly that they have rejected the Bible account of the matter, and denied the existence of any such sinless state of the universe.

"But the answer to the question is simple. Sin is, in its own nature, anomalous, and therefore mysterious; it is, in its own nature, an unaccountable thing; for, the moment that we admit that it is properly accounted for, *i. e.*, the moment we have assigned a good and sufficient cause for it, that moment it ceases to be a sin. A good and sufficient cause is a good and sufficient excuse; and that which has a good and sufficient excuse is not sin.

"To account for sin, therefore, is to defend it; and to defend it is to certify that it does not exist. Therefore the objection that it is inconceivable and unaccountable that sin should enter into such a perfect universe, amounts to nothing but saying that sin is exceeding sinful, inexcusable, and destitute of the least defense or justification.

"Sin is a violation of all law, a departure from all original nature, a thing essentially lawless, anomalous, and mysterious. We can identify the fact of its existence, we can describe the manner, we can discover the occasion, but the cause, the good and sufficient cause, God Himself and the judgment seat will demonstrate cannot be shown, for it does not exist."—*Redeemer and Redeemed*, pp. 82, 83.

cuse for sin can be given, its history may be easily traced. About the time of the creation of this earth, Lucifer, one of the most powerful and beautiful of all the heavenly host, allowed pride and rebellion to come into his heart. He was not satisfied with the high position which he held, but aspired to a place by the side of Jehovah, upon His throne. He said, "I will be like the Most High." Isa. 14:14.

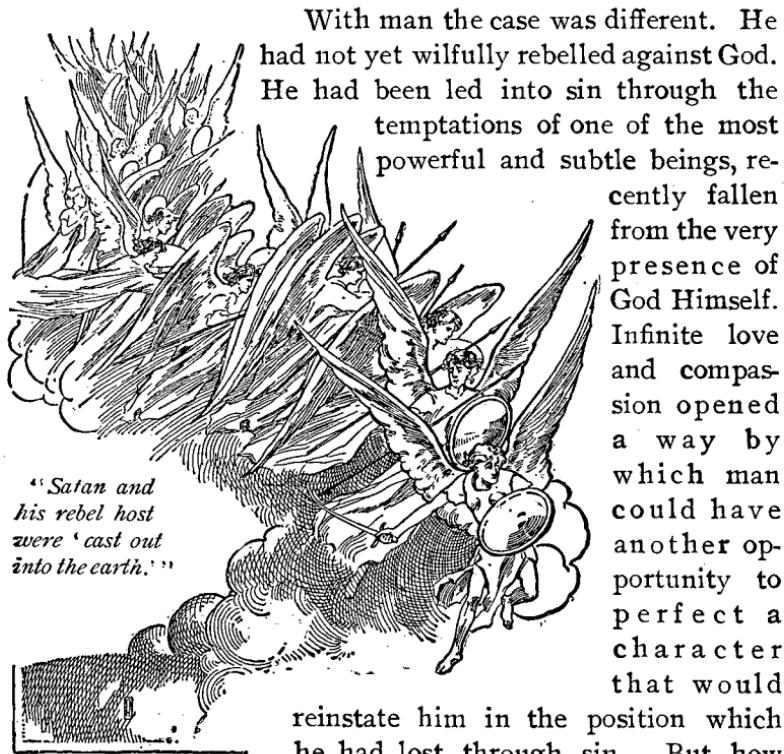
Because such a demand could not be granted, Lucifer openly rebelled against the government of God, and led millions of heavenly angels into rebellion with him. Then there was war in heaven, as a result of which Lucifer, or Satan, and his rebel host were "cast out into the earth."* Rev. 12:9.

Their Probation Ended.

When Satan and his angels were cast out of heaven, their probation had ended, their doom was sealed. Their privileges had been so great and their re-

* For a detailed account of Lucifer's sin and fall, see chapters entitled, "Lucifer, Son of the Morning," "Celestial War," and "Prince of the Power of the Air," pages 93-109.

bellion so stubborn and wicked that they could never again be reinstated or trusted. They had passed the limit of divine forbearance.



With man the case was different. He had not yet wilfully rebelled against God. He had been led into sin through the temptations of one of the most powerful and subtle beings, recently fallen from the very presence of God Himself. Infinite love and compassion opened a way by which man could have another opportunity to perfect a character that would reinstate him in the position which he had lost through sin. But how different the conditions! He had failed when sinless and under the direct dominion and government of God. He must now, while dwelling in the dominion governed by Satan, encompassed by all his evil and temptations, win back that which he had lost. Were it not that divine help was provided, and holy angels appointed to his aid, the condition of man would be hopeless.

How God Deals with Rebellion.

Those who question the wisdom of God in permitting the rebellion of Satan and his followers to develop, ask, "Why did not God destroy Satan at once, and thus save the awful results of sin?" or,

"Why were not Adam and Eve destroyed, and others created to people this earth?"

NOT CREATED EVIL.

"Because Satan harbored evil thoughts, was tempted, and fell, it does not follow that God created him with an evil inclination. The Bible contradicts such an idea, for the Lord says of him, 'Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.' Eze. 28:15.

"All intelligent creatures, capable of reasoning concerning right and wrong, are free moral agents. It is impossible that God should *confer* a moral character on any of His creatures. He creates them perfect, endows them with full capacities to do His will, to walk in the way of righteousness, but He cannot so compel them to do right as to destroy their power of choice; for to deprive them of choice would be to destroy the moral quality of their actions. Deprived of choice, they would be mere passive machines, and machines cannot develop character. All acknowledge the force of this reasoning as applying to men, but it is equally applicable to angels and all created intelligences."—*Ministration of Angels*, pp. 67, 68.

In considering these questions, it must be borne in mind that this world is only a small part of God's great universe, and that, viewed in the light of eternity, the six thousand years of man's life constitute but a small period of time.

What would have been the effect upon the unfallen beings had God immediately destroyed Satan and his followers when they rebelled against Him? The fact that Lucifer had aspired to be "like the Most High," and that many followed him in his ambitious claim, indicates that he must have brought charges against the Most High. God was represented as arbitrary and tyrannical, and His laws were assailed as unjust.

Such accusations by one of the leaders of the heavenly host could not fail to attract the

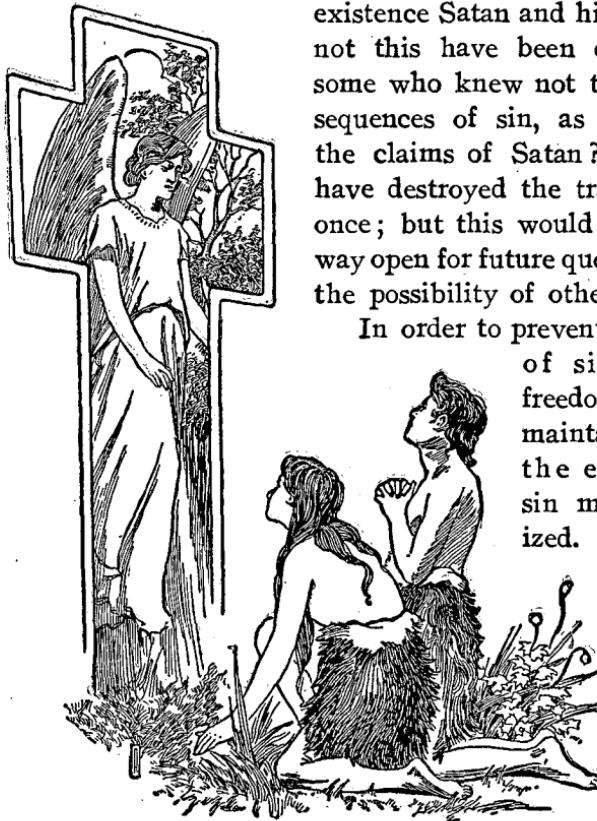
wondering attention of the universe. And had God exercised His power to blot from existence Satan and his hosts, might not this have been considered by some who knew not the awful consequences of sin, as substantiating the claims of Satan? God might have destroyed the transgressors at once; but this would have left the way open for future questioning, with the possibility of other rebellions.

In order to prevent a recurrence of sin, individual freedom must be maintained, while the evil results of sin must be realized. Moreover, the real character of Satan must be so manifested that never again through the coming cycles of eternity would there be a

“Were it not that help divine was provided, and holy angels appointed to his aid, the condition of man would be hopeless.”

being who would sympathize with his course.

The character of Satan must be so revealed that his course cannot command the sympathy of a single unfallen being when he is finally destroyed. There



must be such a revelation of the love of God that forevermore all the intelligences in the great universe of God will render to Him willing service. This service will not be based upon slavish fear, as might have been the case had Satan been prematurely destroyed, but will be founded upon the deepest love.

JUSTICE VINDICATED.

"When God promised the land to Abraham and to his seed, He said that he could not then inherit it, because 'the iniquity of the Amorites is not yet full.' Gen. 15:16. The Lord would give them an opportunity to fill up the cup of their iniquity. This proves the long-suffering of God. And no sin was ever so great but that it found sympathy somewhere.

"Satan so wrought upon the sympathies of the angels, that legions of them denied the justice of God, and took their stand by his side. Had the Lord then destroyed him, it is highly probable that myriads more in the universe might have doubted the wisdom or justice of the action. Perhaps they could not yet realize the enormity of his guilt.

"But at the final judgment, when every cup is full, and Satan has fully convinced every creature that he is the only personification of malignity and all that is evil and hateful, all will approve the justice of God in his destruction. And no doubt Satan himself, seeing the issue of many generations of rebellion, and the causeless ruin he has wrought, will realize that

When sin has so far developed that these results have been attained, *then* may God destroy sin and unrepentant sinners, and every one in the universe will acknowledge the justice of God, as well as His great love and mercy.

And surely the awful results of sin have been revealed in the sorrow, suffering, and death that have filled the earth. Who can but long for the time when nothing but eternal joy and happiness shall reign through all God's great creation!

Satan has manifested his true character in his dealings with the subjects of his kingdom. Especially was his malignity and cruelty manifested when the divine Son of God came to earth. Satan sought to hinder Him at every step, and to make His life as bitter as possible. He worked

through wicked men, influencing them to fill the life of the Saviour with suffering and sorrow.

And when the life of the Son of God was taken on the cruel cross of Calvary, it was then forever demonstrated that Satan “was a murderer from the beginning,” and that had he been permitted to remain in heaven, this same spirit would have been manifested there.

The giving of His only begotten Son to die for the lost world, was a wonderful revelation of the love of God. Every argument and all the sophistry and cunning of the arch-rebel have found their complete answer in the cross of Calvary. So mightily will the love of God triumph, that from the lips of “every creature which is in heaven, and on the earth, . . . and such as are in the sea,” will be heard the shout of praise, “Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.” Rev. 5:13.

Then there will be a clean universe, “and there shall be no more death, . . . neither shall there be any more pain; for the former things are passed away.”

God is just, and that he was altogether wrong in his pride and ambition, and, above all, in instigating the murder of the meek and lowly Son of God.

“When Satan sees the city of God descend from heaven, and the hosts of angels with whom he once worshiped in blessed union, and the glorious Son of God, their loved Commander, at their head, and the millions of glorified ones from this world, purchased by His blood, even he himself will be compelled to acknowledge the utter failure of his ambitious plan, the goodness of Jesus in dying for His creatures, and the wisdom and justice of God the Father in exalting His Son over such a vicious spirit as he has proved himself to be. We verily believe that this will be the case, and that in this will be found the fulfilment of the words of inspiration: ‘That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.’ Phil. 2:10, 11.”—*Ministration of Angels*, pp. 67-71.



Satan and Evil Angels



S has been presented in previous chapters, the angels of heaven are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1:14.

There is, also, another class of angels, "spirits of devils, working miracles" in the earth. Rev. 16:14. The mission of this satanic host is to deceive "the whole world." Rev. 12:9.

These evil spirits were once sinless angels in heaven, of the same nature and equal in power and glory with the holy beings whom God now uses as His messengers to this earth. But they united with Satan in his rebellion against the government of God, and with him were cast "as profane out of the mountain of God." Eze. 28:16.

The Dominion Given to Man.

At the creation, the dominion of the earth and all it contained was given to man. To the first pair God said, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28.

Of the dominion of the earth David said, "The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." Ps. 115:16. But when man sinned, he lost this dominion. For not only did Adam lose his Eden home, but the whole earth passed over to Satan, the conquering foe of man. The majestic hills, the flower-decked valleys, the flowing rivers, the wide-spreading plains,—all this beautiful heritage which the loving Creator had so kindly given to our first parents, was foolishly bartered away. They sold their birthright to their deadly foe,—and at what a price!

Unappreciative of the tender care and love of Him who was their best Friend, forgetful of His benefits and of His unfailing friendship and loving kindness, they chose to have their own way, and to listen to and accept the falsehoods of a lying fiend,—one who had given them no proof of friendship or love,—instead of the word of their Creator. They sold their heritage for naught.

Paul says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16. And in 2 Peter 2:19 we read, "For of whom a man is overcome, of the same is he brought in bondage."

In yielding to Satan, man became his servant. And in becoming the servant of Satan, man lost his dominion of the earth, and it passed into the possession of his conqueror.

Paul speaks of Satan as "the god of this world." 2 Cor. 4:4. Our Saviour three times refers to him as "the prince of this world." John 12:31; 14:30; 16:11.

Satan himself takes a bold stand in the very presence of the Saviour, and claims full ownership and control of the world and of the works of man that are in it. Of this we read: "And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine." Luke 4:5-7. See also Matt. 4:8, 9.

Christ came to this earth to redeem man and to bring this lost world back into allegiance to God. This could be accomplished only through the self-denial, suffering, and death of the Son of God. Satan, however, presents another plan by which he promises to abdicate, and turn over the dominion to Christ, thus returning to Him the possession of the earth without the necessity of giving the awful price which He came to pay for it.

Divinity flashed through the humanity of our Saviour as He sternly rebuked the enemy, with the words, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:10. At this command Satan was compelled to leave the Master, and angels came and ministered unto Him. Christ's trial with the prince of this world had been long and severe, and His human frame had become so exhausted that the ministering angels were sent to strengthen and restore Him.

While rejecting the offer of Satan, our Lord did not dispute his claim to the rulership of the earth. But He would carry through the original plan at

whatever cost of trial and suffering to Himself. Christ and Satan both knew that the acceptance of this alluring offer would frustrate the plan of redemption which had brought the Lord from heaven to earth.



“Get thee hence, Satan.”

The sacrifice must be a perfect one, without one instance of weakness or yielding to the temptations of the evil one.

The Prince of This World.

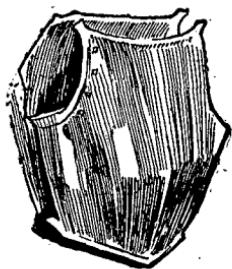
Although Satan is the “god” and “prince” of this world, and “the prince of the power of the air” (Eph. 2:2), his rule is not for the betterment of his kingdom or the benefit of his subjects. Of his work on the earth we read, “Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour,” 1 Peter 5:8.

Satan is a hard master, a cruel ruler in his own kingdom. He holds out flattering inducements to all

who will accept him. As he did to the Saviour, he offers the good things of this world to those who will receive and acknowledge him. He offers to give man his own way and a good time; but when the bargain is made, it becomes a bondage and a servitude of the most cruel nature.



'Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.'



"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

And as though the evil workings of Satan through the generations of the past did not exhibit enough of cruelty and malignity, he goads himself into a fury as he nears the end of the history of this world. Of this time the apostle John writes, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

Satan's assistants in all this warfare are the angels who joined with him in rebellion against the government of God and were cast out of heaven with him. "They are leagued together for the dishonor of God and the de-

struction of men. United with Satan in his rebellion, and with him cast out from heaven, they have, through all succeeding ages, co-operated with him in his warfare against the divine authority. We are told in Scripture of their confederacy and government, of their various orders, of their intelligence and subtilty, and of their malicious designs against the peace and happiness of men."

Against all these Paul warns us as follows: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6: 11, 12.

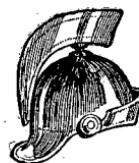
This warfare is not merely against the rulers of this world, but against the darkness of this world. In the days of Paul the soldier went forth to battle protected by armor which would turn aside the crude weapons then in use. He likens the protection which the Christian may employ to the different parts of the soldier's armor.



"And your feet shod with the preparation of the gospel of peace."



"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

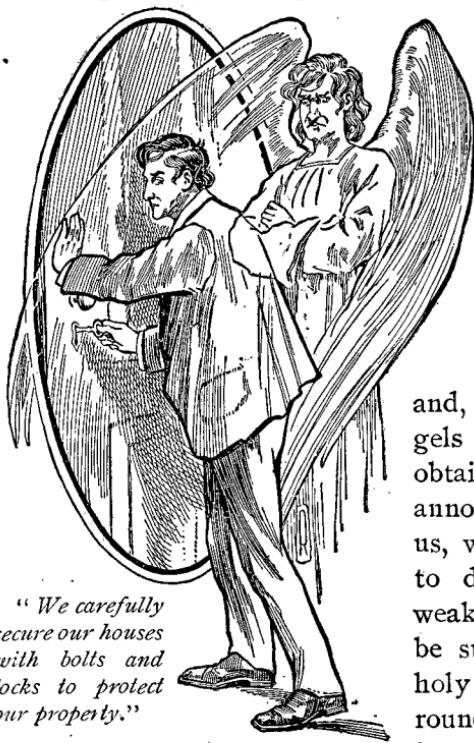


"And take the helmet of salvation."



"And the sword of the Spirit, which is the Word of God."
Eph. 6: 11-17.

When we think of the malice and malignity of Satan, we might well tremble, had we to depend upon our own unaided strength. But we must not forget that, although the hosts of darkness are mighty,



"We carefully secure our houses with bolts and locks to protect our property."

there is One who has promised to fight our battles for us,—One who is stronger than the strong man armed,—and we need not fear. The angels of God, who excel in strength, are the constant companions of His children; and, although the evil angels are forever striving to obtain a foothold, and to annoy, perplex, and harass us, we need not give way to doubt and fear. The weakest child of God may be sure that the guard of holy angels which surrounds him *cannot* be broken through by all the

hosts of darkness, while he trusts in God.

But when we relax our diligence, forget our God, and grow careless of the holy claims He has upon us, there is grave danger that we may fall under the cruel wiles of Satan, and be taken captive by him at his will.

Though evil angels have always played a promi-

nent part in the affairs of earth since the fall of man, yet the fiercest attacks of Satan and his legions were made during the time when Jesus Christ was upon earth. Almost the entire world was given over to idolatrous worship. In this land where dwelt God's people, and at the time when the Son of God came to dwell among men, the powers of darkness, realizing that their very existence was at stake, manifested their utmost power.

Although Christ was unhonored and unrecognized by the leaders of the chosen people, yet the hosts of evil understood and acknowledged the almighty power of the Redeemer. We 'know Thee, who Thou art, the Holy One of God!' "Art Thou come hither to torment us before the time?" they cried, trembling. Mark 1:24; Matt. 8:29. The hoary fiend of darkness raged in impotent wrath because he had not been able to overcome Him,—the mighty Lion of the tribe of Judah. Many times the Master of Life met and conquered the enemy. He had but to speak the word, and the gibbering maniac, insane and devil-

POWER OF EVIL ANGELS.

"We are accustomed to place too low an estimate on the majesty and power of Satan and his angels, making them like unto ourselves, or even lower. This is wrong. We naturally stand in awe of the mighty men of earth, such as a great king or a mighty warrior, but what are they compared with the devil and his angels? These are the enemies with whom we have to contend; so we ought to be acquainted with their character, and thus be better prepared to resist them.

"But, mighty as are the fallen angels, the angels who remained faithful to God are more mighty still, for they have all the power of heaven on their side. The psalmist says of these angels that they 'excel in strength.' Ps. 103:20. They are our helpers, our defenders against the powers of darkness. If we trust in God, and are faithful to the trust He has committed to us, we need not fear. For, says Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus."—*Ministration of Angels*, pp. 63, 64.

possessed, became quiet and peaceable as a little child; the once glaring eye beamed with the light of reason, and the harsh and shrieking voice became attuned to the notes of praise.

Thus Christ met and vanquished the fallen foe, and placed man on vantage ground.

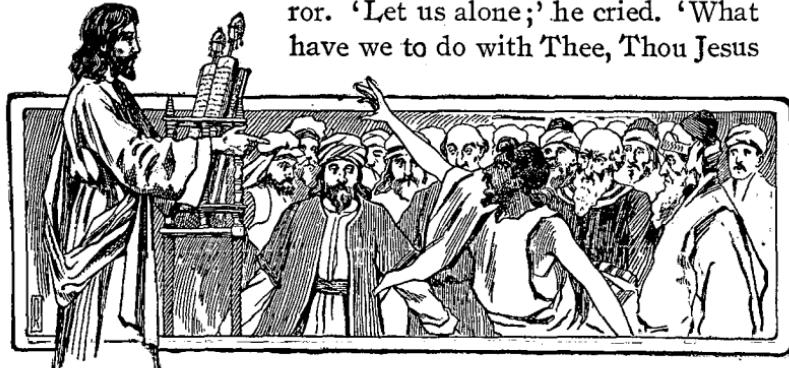
Possessed with Demons.

The condition of those possessed with demons in the days of Christ and His apostles was most pitiful. We are not told how the evil spirits obtained power over these unfortunates, but at some time and in some way they had submitted themselves to the control of satanic influences. Once the demons had secured such control, the life of the victim became one long experience of suffering and horror. Those so possessed seemed filled with the same rage which was manifested by the evil one himself.

At one time when Jesus was speaking in the crowded synagogue at Capernaum, the devil attempted to destroy the influence of His words by sending into their midst a man possessed with an evil spirit. The following description of the event is wonderfully vivid, and throws great light upon this subject:—

“Jesus had nothing to do with the various subjects of dissension among the Jews. His words were so simple that a child could understand them, yet lofty enough in their grand simplicity to charm the highest mind with their noble truths. He spoke of a new kingdom which He came to set up among men, in opposition to the kingdom of this world, and of His power to wrest from Satan his dominion, and deliver the captives bound by his power.

"There was a man in the synagogue who was possessed of the spirit of Satan. He broke in upon the discourse of Jesus with a piercing shriek, that chilled the blood of the hearers with a nameless terror. 'Let us alone;' he cried. 'What have we to do with Thee, Thou Jesus



"Let us alone; what have we to do with Thee, Thou Jesus of Nazareth?"

of Nazareth? Art thou come to destroy us? I know Thee who Thou art; the Holy One of God.'

"Devils even believed and trembled, but the Israel of God had closed their eyes and ears to divine evidences, and knew not the time of their visitation. Satan's object in leading his wretched victim to the synagogue, was to distract the attention of the people from Jesus to the paroxysms of the poor sufferer, and prevent the words of truth from reaching the hearts of the people. But the darkened understanding of the man comprehended that the teachings of Jesus were from heaven. The power of divinity roused the terror of the demon which controlled his mind, and a conflict ensued between it and his remnant of reason.

"As the victim realized that the Healer was near

to release him, his heart was aroused to long for freedom from Satan's power. The demon resisted this power and held control over the poor wretch who was wrestling against him. The sufferer tried to appeal to Jesus for help, but when he opened his lips, the demon put words in his mouth so that he shrieked out in an agony of fear, 'Let us alone; what have we to do with Thee, Thou Jesus of Nazareth?' The darkened reason of the poor man partially comprehended that he was in the presence of One who could free him from the bondage that had so long enslaved him; but when he sought to come within reach of that mighty hand, another's will held him back, another's words found utterance through him.

"By his own sinful course, this man had placed himself on the enemy's ground, and Satan had taken possession of all his faculties, so that when the gloom of his understanding was pierced by feeble rays of light from the Saviour's presence, the conflict between his desire for freedom and the devil's power threw him into terrible contortions, and drew from him unearthly cries. The demon exerted all his hellish power to retain the control of his victim. To lose ground here would be to give Jesus a victory. He who had, in His own person, conquered the power of the prince of darkness in the wilderness of temptation, was now again brought face to face with His enemy.

"It seemed that the tortured man must lose his life in the terrible struggle with the demon that had been the ruin of his manhood. Only one power could break this cruel tyranny. Jesus spoke with a voice of authority and set the captive free. The demoniac spirit made a last effort to rend the life from his vic-

tim before he was forced to depart. Then the man who had been possessed stood before the wondering people happy in the freedom of self-possession. In the synagogue on the Sabbath day, before the assembled congregation, the prince of darkness was again met and conquered. And even the demon had testified to the divine power of the Saviour, crying, 'Thou Jesus of Nazareth! art Thou come to destroy us? I know Thee who Thou art; the Holy One of God!'

"The man whose reason was thus suddenly restored praised God for his deliverance. The eye that had so lately glared with the fire of insanity, now beamed with intelligence and overflowed with grateful tears. The people were dumb with amazement. As soon as they recovered speech they marveled one with another, saying, 'What a word is this! for with authority and power He commandeth the unclean spirits, and they come out.'

"It was not according to the will of God that this man should be visited with so terrible an affliction as to be delivered wholly into the hands of Satan.



*"Happy in
the freedom
of self-pos-
session."*

The secret source of his calamity, which had made him a fearful spectacle to his friends and a burden to himself, was in his own life. The pleasures of sin had fascinated him, the path of dissipation had looked bright and tempting, he had sought to make life a grand carnival. He did not dream of becoming a disgust and terror to the world and the reproach of his family. He thought his time could be spent in innocent folly; but once on the downward path, his feet rapidly descended till he had broken the laws of health and morality. Intemperance and frivolity chained his senses, the fine qualities of his mind were perverted, and Satan stepped in and took absolute control of him.

"Remorse came too late, and though he would then have sacrificed wealth and pleasure to regain his lost manhood; he had become helpless in the hands of the evil one. Satan had allured that young man with many charming presentations; he had cloaked vice with a flowery mantle that the victim might clasp it to his breast; but when his object was once accomplished and the wretched man was in his power, the fiend had become relentless in his cruelty, and terrible in his fierce and angry visitations. So it is ever with those who succumb to evil; the fascinating pleasure of their early career ends in the darkness of despair, or the madness of a lost and ruined soul.

"But He who conquered the arch enemy in the wilderness, wrested this writhing captive from the grasp of Satan. Jesus well knew that although assuming another form, this demon was the same evil spirit that had tempted Him in the wilderness. Satan seeks by various devices to gain his object.

"The same spirit that saw and recognized the Saviour, and cried out to Him, 'Let us alone; what have we to do with Thee!' possessed the wicked Jews who rejected Christ and scorned His teaching. But with them he assumed an air of piety and learning, seeking to deceive them as to their real motives in refusing the Saviour.

"Jesus then retired from the synagogue while the people were still spell-bound with wonder and admiration."—*Miracles of Christ*, pp. 39-43.

Rivaling the preceding account of the fierceness of those possessed with demons, is the story of the demoniacs of Gergesa, as recorded in Matt. 8:28-34. The circumstance occurred on the morning following the long night of storm and terror on the sea of Galilee, in which the Saviour performed the miracle of stilling the tempest. The following account is taken from the same authority as the foregoing:—

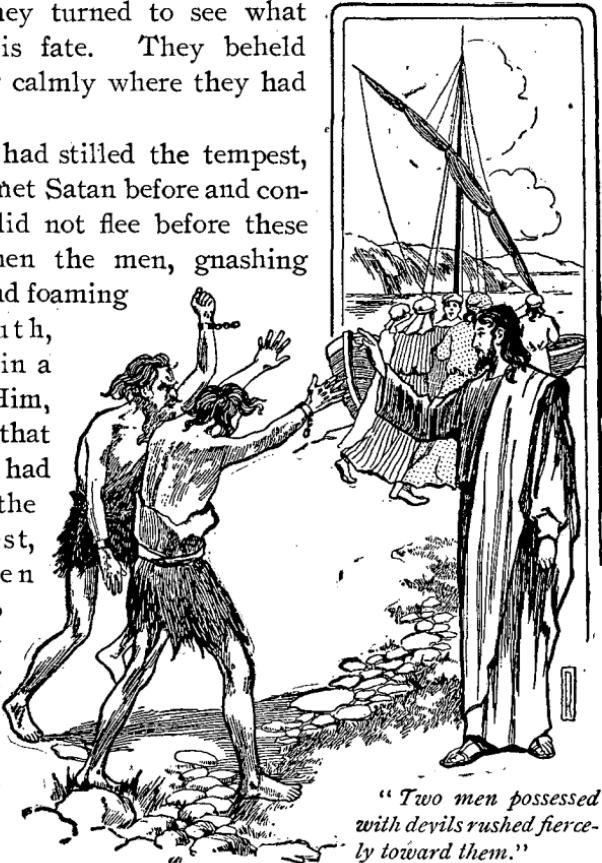
"The night upon the water was over, and in the early morning Jesus and the disciples landed, together with those who had followed them across the sea. But no sooner had they stepped upon the beach than two men possessed with devils rushed fiercely toward them as though they desired to tear them in pieces. Still clinging to them were parts of chains which they had broken, in escaping from confinement. They were cutting and bruising themselves with sharp stones and other missiles that they could lay their hands upon.

"They had been dwelling among the graves, and no traveler had been safe to pass that way; for they would rush upon him with the fury of demons and kill him if they could. Their faces glared out from their long and matted hair, and they looked more like wild beasts than men.

"When the disciples and the others saw these fearful creatures rushing toward them, they fled in terror. But presently they discovered that Jesus was not with them, and they turned to see what had been His fate. They beheld Him standing calmly where they had left Him.

"He who had stilled the tempest, He who had met Satan before and conquered him, did not flee before these demons. When the men, gnashing their teeth, and foaming at the mouth, came to within a few feet of Him, Jesus raised that hand which had beckoned the waves to rest, and the men could come no nearer. They stood raging but helpless before Him.

"In accents of authority He bade the unclean spirits come out of them. The words of Jesus penetrated the darkened minds of the men enough for them to dimly realize that One was near who could save them from the demons that tormented them. They fell at the



"Two men possessed with devils rushed fiercely toward them."

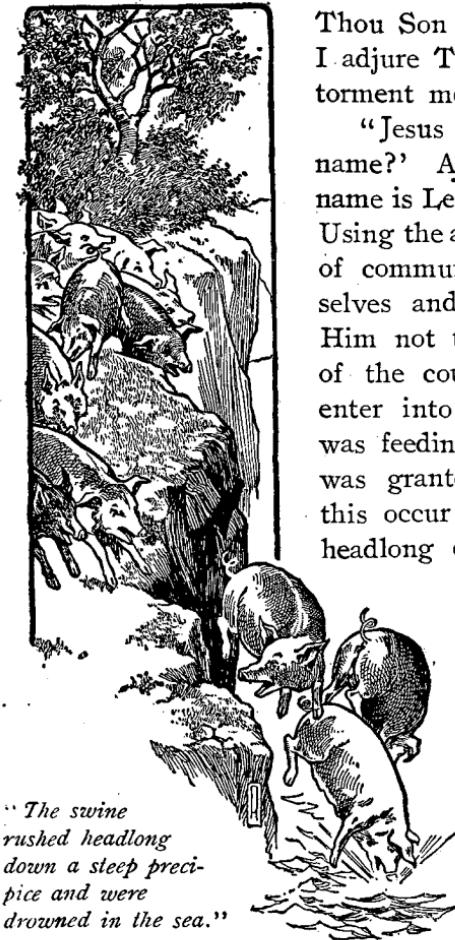
feet of Jesus, worshiping Him. But when they opened their mouths to entreat His mercy, the demons spoke through them and cried vehemently, 'What

have I to do with Thee, Jesus, Thou Son of the Most High God? I adjure Thee by God, that Thou torment me not!'

"Jesus asked, 'What is thy name?' And the answer was, 'My name is Legion: for we are many.' Using the afflicted men as mediums of communication between themselves and Jesus, they besought Him not to send them away out of the country, but to let them enter into a herd of swine that was feeding near. Their request was granted; but no sooner did this occur than the swine rushed headlong down a steep precipice, and were drowned in the sea.

"Light dawned upon the minds of the restored lunatics. Their eyes beamed with an intelligence to which they had long been strangers. The countenances, so long deformed into the

image of Satan, became suddenly mild, the blood-stained hands were quiet, and the men praised the



"The swine rushed headlong down a steep precipice and were drowned in the sea."

Lord for their deliverance from the bondage of demons."—*Ibid.*, pp. 86-88.

Satan's object in requesting permission to enter into the herd of swine, was to defeat the mission of Christ to the Gergesenes. His object seemed to be accomplished, for when the report of the drowning of the swine reached the ears of the people, a panic seized them, as they feared that other calamities would follow.

"And, behold, the whole city came out to meet Jesus: and when they saw Him, they besought Him that He would depart out of their coasts. And He entered into a ship, and passed over, and came into His own city." Matt. 8:34; 9:1.

But Jesus left faithful witnesses in the two men who were healed. "Those who had been mediums of the prince of darkness, became channels of light, messengers of the Son of God." They carried their message of Jesus the Restorer to their own friends and neighbors. They proclaimed it also to the Gentiles in the whole region of Decapolis.

Satan's plans had miscarried. He had overreached himself. Instead of defeat to the gospel, his efforts had resulted in bringing the knowledge of Christ to the whole surrounding country, thus verifying the statement of Paul, "We can do nothing against the truth, but for the truth." 2 Cor. 13:8.

IMMORTALITY

*“Who will render to every man according to his deeds:
to them who by patient continuance in well-doing seek for glory
and honor and immortality, eternal life.”*



"I am the resurrection and the life."

Immortality Through Christ



EATH has no legitimate part in the economy of the creation of God. It is an abnormal condition, brought into this world by sin. An endless life was the Creator's purpose for man, but it was to be maintained only upon conditions of obedience. God's government must be clean, free from all sin, and from danger of rebellion.

Earth's Position In God's Future Government.

The immensity of God's government cannot be estimated by finite minds. But it is safe to conclude that heaven and earth do not comprise all the creation of God. The myriads of stars were not created for beauty alone. Astronomers tell us that many of them are suns, some of them much larger than our sun. We conclude, therefore, that there must be thousands of worlds in the universe peopled by beings, as the result of the creative power of God.

The starry worlds are certainly of importance, for the psalmist says that God "telleth the number of the stars; He calleth them all by their names." Ps. 147:4.

In the wonders of the heavens, David beheld such evidences of the magnitude of creation that earth and the petty affairs of man appeared very small. This earth was to him but a minute particle in God's great universe. He exclaims, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" Ps. 8:3, 4.

Yet notwithstanding the insignificant part which this earth occupies in the creation of God, it has, through sin and rebellion, become of great significance in the economy of heaven. Not only has the Son of God died to redeem the world, but the Father and the Son are continually interested in the plan of salvation, and millions of angels are constantly employed as messengers and ministering spirits to fallen man.

Throughout eternity the greatest triumph of divine power will be the redemption of a fallen world. It is wonderful that God should create our world in six days. But it is still more wonderful that, after the fall, all heaven should be engaged for six thousand years in its redemption. And so important is this triumph of divine grace, that, when it is consummated, the entire administration of heaven will be changed.

This must be so, for in coming to earth the Son of God became the Son of man. Throughout eternity He will ever be identified with humanity. He will ever bear the marks of His earthly experience and ministry. This earth will be honored as the abode of the Man of

Calvary, and as the seat of the great white throne from above. This world will become the eternal home of the Son of God.

John says, in speaking of the New Jerusalem as the capital city of the new earth, that "the throne of God and of the Lamb shall be in it." Rev. 22:3. May we not gather from this that the earth will become the seat of God's government, and the New Jerusalem its capital city? However this may be, it will be blessed beyond comprehension. And as the only sphere redeemed from sin and honored by the presence of its Redeemer, it will, through eternity, stand as a gem in all the creation of God.

But what a change must be wrought before this condition can be realized! Man was sunk in the depths of sin; he had lost his right to life, and the world had come under the dominion of the author of all evil. Desperate measures must be employed to remedy such a desperate condition.

Nothing less than the life on earth of the Son of God, and His death on Calvary, could atone for the sins of man. The Son of God, the active agent in creation, must become Jesus Christ, the Restorer, and thus bring to man the bliss of heaven and the blessings of a life eternal. Immortality through Christ is the only possible basis of hope for a future life.

Christ the Source of Immortality.

In 2 Tim. 1:10 we read of "the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Man lost life by sin, for "the wages of sin is death." Jesus atones for sin, abolishes death, and

restores to life and immorality, for Paul continues, "But the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

To possess immortality is to possess an undying nature. Man can receive it only through Him who is the fountain of life. David says, "With Thee is the fountain of life." Ps. 36:9. Hence it is only from God, through Christ, that we can ever drink of the life-giving stream. The River of Life flows from the throne of God, where Christ sits. See Rev. 22:1.

Christ to us is the source of all life. "In Him was life; and the life was the light of men." John 1:4.

Through Christ alone we receive eternal life. "This is the record, that God hath given to us eternal life [in giving us Christ], 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 [eternal] life." 1 John 5:11, 12. From this text it is evident that immortality is a gift to those only who accept Jesus Christ, and who have Him abiding in them.

Christ said to His disciples, "He that believeth on Me hath everlasting life. I am that bread of life." "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." John 6:47, 48, 51.

This life is the eternal life which is to be given when Christ comes, and is ours now by faith as Christ's life was His, even when He laid it down at the crucifixion.

Jesus said, "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. *I have power to lay it down, and I have power to take it again.*" John 10:17, 18.

Jesus had life in Himself. No one could take it from Him without His consent. But He yielded His life to His Father, and trusted Him for His resurrection. He said, "This commandment [the promise of His resurrection] have I received of My Father." Vs. 18.

It was His faith in God and the resurrection, that brought Jesus from the grave, and gave back to Him the life which He had laid down. It is the Christian's faith in Christ that will bring him from the grave at the resurrection morning, and give to him the eternal life which became his by faith when he accepted Christ as his Saviour and Life-giver.

But this everlasting life is entirely dependent upon the resurrection. Our Saviour said, "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." John 6: 54. A living connection with Christ insures the believer's resurrection, and the eternal life which comes from Christ.

This is illustrated in Rom. 4: 16, 17: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all (as it is written, I have made thee a father of many nations), before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were."

Unto God all are alive. In His purpose and plan, Abraham, Isaac, and Jacob live. Their names are in the book of life, and their future is as sure as was that of Christ while lying in Joseph's tomb. God counts "those things which be not as though they were," because He quickens the dead, and because

He will raise them "up at the last day." The Lord looks beyond the short interval between death and the resurrection.

But the future life is all dependent upon the fact that Jesus Christ is not only the life, but the resurrection, and life comes through the resurrection.

"This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day."

John 6:39, 40.

Those who do not have Christ abiding in them have not this eternal life or the promise of it. "He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

John 3:14, 15.

Here, then, are two classes compared. *First*, Those who have the love of Christ, because He dwells in them, and so have eternal life; and, *secondly*, Those who have not the love of Christ, the indwelling Saviour, have not everlasting life, but abide "in death."

The conclusion seems clear, that the life and immortality of which we have been reading is only in Christ, and is obtained only through the resurrection.

The resurrection has been the hope of all the people of God through all ages. Says Paul, "Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." Acts 26:6, 7.

What was that hope? Paul continues: "Why should it be thought a thing incredible with you, that God should raise the dead?" Vs. 8.

Death is the common lot of all, because it is the wages of sin, and "all have sinned." Rom. 3:23. The young and the old, the wise and the unwise, the believer and the unbeliever,—all must bow their heads to the grim tyrant, save those who "are alive and remain." 1 Thess. 4:17.

Eternal life is not something which man possesses by inheritance, nor can he earn it by good works. "The wages of sin is death; but the *gift of God* is eternal life through Jesus Christ our Lord." Rom. 6:23.

By suffering death as a criminal, in agony unspeakable, Jesus purchased life for those who would receive it at His hand. When He appears the second time, bringing life through the resurrection to those who believe in Him, we shall receive this gift of all gifts.

But it is believed by many that man already pos-



*"King Agrippa,
why should it be
thought a thing incredible
with you, that God should
raise the dead?"*

sesses life and immortality, an undying spirit, an immortal soul, a deathless life. If this be true, Jesus died in vain, for He died to *bring us* life and immortality. If we already possess immortality, His death was unnecessary. The doctrine that we now have immortality outside of Jesus, robs Him of that for which He died. It makes the cross of Christ of none effect, and His precious blood was spilled for naught.

"I am the way, the truth, and the life." John 14:6.
"He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:1.

Any theory or doctrine which robs Christ of that for which He died, and gives hope of immortality to men who are not in Christ, is a thief and a robber. Of those who teach such false theories the prophet says:—

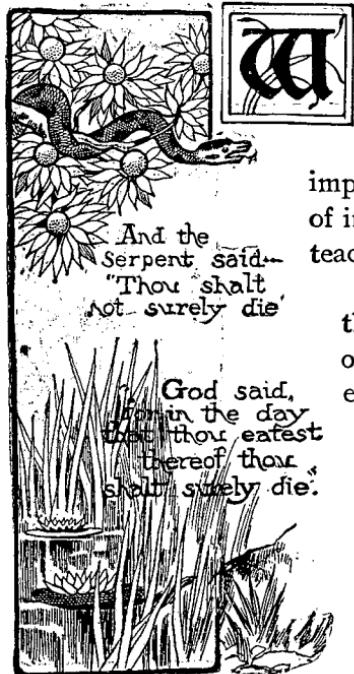
"With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by *promising him life.*" Eze. 13:22.

Even now the words which He speaks unto us are spirit and life, and when He comes, "this mortal shall put on immortality."



Paul to Timothy: "The King of kings and Lord of lords; Who only hath Immortality."

Mortal or Immortal?



And the
Serpent said—
"Thou shalt
not surely die."

God said,
"In the day
that thou eatest
thereof thou
shalt surely die."

HAT testimony does the Bible bear concerning the condition of man after death? It is vain to search for an answer to this important question outside the word of inspiration. So let us consider the teaching of God's Word.

God said to Adam and Eve in the garden of Eden, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

In regard to those living since the fall, God's ultimatum has been sent through the prophet: "The soul that sinneth, it shall

die." Eze. 18:4, 20. Paul tells us, "The wages of sin is death." Rom. 6:23. And, "In Adam all die." 1 Cor. 15:22.

Still we find that an opposite opinion is held regarding this question. Its origin was in the garden of Eden. Satan was its author as he appeared to Eve and invited her to eat of the forbidden fruit. He told her that God's statement that death would be the result of eating the fruit of that tree was not true. He said, "Ye shall not surely die." Gen. 3:4.

And this great deceiver still finds a large following who accept his teaching upon this subject in the face of the plain "Thus saith the Lord."

Hence, from the pulpit, and by the religious press of the day, we are told that at death man does not really die. We are told that the soul, which is claimed to be the real thinking, intelligent part of man, is immortal, and hence can never die.

To those sorrowing because of the loss of loved ones, the all-prevailing source of comfort and consolation is that their beloved dead are not really dead, but that the intelligent part, the soul, has, instead, actually entered upon a higher state of existence and enjoyment. It is explained that "there is no death; what seems so is transition." And the poet sings,

"Dust thou art, to dust returneth,
Was not spoken of the soul."

This all seems good, so far as sentiment goes, but is it true? It is not always safe to trust sentiment and



popular theology too implicitly. God knows all about it, for the nature of man, and his destiny, were planned by Him, and human theories, be they never so popular and world-wide, and theology, be it never so positive, will not change God's plans and purposes.

God's Word, the Bible, was given to reveal to man God's designs concerning the human race. It tells of man's origin, explains his present condition, and foretells what his future will be. It is, therefore, safe to rely implicitly upon the statements of the Scriptures for a definite settlement of a question of such vital importance.

"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.

The Word "Mortal."

A *mortal*, as defined by Webster, is "a being subject to death." The following texts show the scriptural use of the word:—

"Shall *mortal* man be more just than God?" Job 4:17.

"Let not sin therefore reign

A CORNER-STONE.

The critical clergyman and Bible commentator, J. N. Andrews, writes:—

"The doctrine of the immortality of the soul is something indispensable to almost every prominent religious system.

"It is the corner-stone of heathenism. All, or nearly all, the gods of heathenism are dead men who were turned into gods by dying. They are simply the immortal souls of the dead.

"Romanism is indebted to this doctrine for all its saints who are now acting as mediators with God. It is a fundamental idea in the system of purgatory. In fact, Romanism is as much dependent on this doctrine as is heathenism, and that is incapable of existing without it.

"Spiritualism is simply the embodiment of this doctrine of natural immortality. It is incapable of existing without it. The very mission of Spiritualism, as proclaimed by itself, is to establish the doctrine of the immortality of the soul.

"Is it not strange that this corner-stone of heathenism, Romanism, and Spiritualism, should also be the corner-stone of modern orthodoxy? Yet such is the case. It is in these days esteemed the marrow and fatness of the gospel. And so prevalent is this doctrine, that the advent of Christ, the resurrection of the dead, and the judgment, are rendered almost obsolete by it."

HOW APPLIED.

In the book, "Pauline Theology," by H. L. Hastings, are found the following statements:

"1. The apostle Paul is the only writer in the whole Bible who makes use of the word 'immortal' or 'immortality.'

"2. He never applies it to sinners.

"3. He never applies it to either righteous or wicked in this world.

"4. He never applies it to men's souls at all, either before or after death.

"5. He speaks of it as an attribute of the King Eternal. 1 Tim. 1:17.

"6. He declares that He is the only possessor of it. 1 Tim. 6:16.

"7. He presents it as an object which men are to seek after by patient continuance in well-doing. Rom. 2:7.

"8. He speaks of it as revealed or brought to light in the gospel of the Son of God. 2 Tim. 1:10.

"9. He defines the period when it shall be 'put on' by the saints of God, and fixes it at the resurrection, when Christ, who is our life, shall appear. 1 Cor. 15:52, 54.

"10. Therefore, he never taught the immortality of the soul, as it is now taught, and hence, when he declared that sinners should be destroyed, or perish, or die, or be burned, or

in your *mortal* body." Rom. 6:12.

"He that raised up Christ from the dead shall also quicken your *mortal* bodies by His Spirit that dwelleth in you." Rom. 8:11.

"For this corruptible must PUT ON incorruption, and this *mortal* must PUT ON immortality." 1 Cor. 15:53.

The foregoing texts teach plainly that man is *mortal*, subject to death. Our "*mortal* bodies" shall be quickened at the resurrection of the just, and at that time this *mortal* will "put on immortality."

"Then [at the resurrection] shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:54.

The Word "Immortal."

Webster defines immortal as "not mortal; exempt from liability to die; undying; imperishable; lasting forever; having unlimited or eternal existence."

If God gave man such qualities as are expressed in this definition, with power to transmit them to his offspring, as must be the case if the theory of natural immortality be true, it is reason-

able to suppose He would reveal the fact in His Word. Has He ever made such a revelation?— No, not in a single instance is it to be found in the Bible.

In the Old Testament the words *immortal* and *immortality* are not to be found. In the English version of the New Testament the word *immortal* occurs once:—

“Now, unto the King eternal, *immortal*, invisible, the only wise God, be honor and glory forever and ever. Amen.” 1 Tim. 1:17. The word *immortal* is never in the Bible applied to human beings.

The word *immortality* occurs five times in the English version of the New Testament, as follows:—

“To them who by patient continuance in well doing seek for glory and honor and *immortality* [God will give] eternal life.” Rom. 2:7. This shows that we do not now possess immortality, for if we do, why should we be instructed to seek for it?

“For this corruptible must put on incorruption, and this mortal must put on *immortality*. So when this corruptible shall have put on incorruption, and this mortal shall have put on *immortality*, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” 1 Cor. 15:53, 54. This quotation refers to the resurrection to take place when

devoured by fire, he did so without any ‘mental reservations,’ or ‘theological definitions;’ in other words, he said what he meant, and meant what he said.”

USE OF TERMS.

In his tract entitled, “The Intermediate State,” Evangelist G. W. Anglebarger says:—

“If the saints are dead they are not alive. If they are in the grave, they are not in heaven. If they have no thoughts, then they are not thinking. If they know nothing, then they are not intelligent. If they are asleep, then they are not awake. If they are to be rewarded at the judgment, they are not being rewarded now. Is this not the doctrine of the Bible?”

Christ comes to receive His own. And the statement is distinctly made that man is now *mortal*, but at that time *immortality* is to be "put on," before he can inherit the kingdom prepared for the righteous.

A NEW DICTIONARY.

"It is a notorious fact that in our theological works a nondescript dictionary is made with definitions as follows: 'To be dead,' means to be more conscious. 'To die,' is to live on in woe. 'To lose life,' is to preserve a miserable existence. 'Life' means happiness. 'To burn up,' is to make a living salamander. 'To destroy,' is to preserve whole. 'To devour,' 'perish,' 'consume,' etc., mean to make indestructible and immortal. 'Not to be,' to be without end!" — *Rev. Jacob Blain, Baptist minister of Buffalo.*

"Who only hath *immortality*, dwelling in the light which no man can approach unto." 1 Tim. 6:16. The preceding verse shows that reference is here made to "the blessed and only Potentate, the King of kings, and Lord of lords." Here Paul plainly states that *God alone* possesses the attribute of *immortality*.

"Be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our

works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and *immortality* to light through the gospel." 2 Tim. 1:8-10. Here we are told that the truth in regard to immortality is brought to light "through the gospel." Reason and science cannot demonstrate it. Neither can the oracles of heathenism, the decretals of the Pope, nor the creeds of churches reveal it to us. God's Word alone can give us the desired light.

Death *has* been the lot of man ever since the fall of our first parents, but Christ will destroy it. *Im-*

mortality is not now possessed by the sons of Adam, but will be given to the saints when Christ, "Who is our life shall appear."

"How has Christ brought life and immortality to light? *Answer*: By abolishing death. There could have been no life nor immortality without this; for the human race was hopelessly doomed to death through sin.

Then by what means and for whom has He abolished death? *Answer*: He has abolished it by dying for man and rising

Death has been the lot of man ever since the fall of our first parents, but Christ will destroy it.

again, a victor over death; and He has wrought this work only for those who will accept of it through Him; for all who reject His proffered aid, will meet at last the same fate that would have been the lot of all had Christ never undertaken the work of redemption in our behalf. Thus through the gospel — the good news of salvation by His sufferings and death — He has brought to light the fact, *not* that all men are by nature in possession of immortality, but that a way is open whereby we *may* at last *gain* possession of this *inestimable boon*." — *U. Smith.*



ORIGIN OF THE DOCTRINE.

Mr. Panton Ham, of Bristol, England, in writing of the immortality of the soul, says:—

"Let it be registered as the genuine genealogy, that pagan Plato was its father, and the profligate Pope Leo its foster-father. Born and bred by the pagan philosophy, the protégé of popery, this notion of the soul's immortality has become a pet dogma of popular Protes-

tantism, which, with a strange forgetfulness of its low lineage, openly declares it to be the honorable offspring of a true orthodoxy!"

UNKNOWN IN THE BIBLE.

Olshausen, in his comments on 1 Cor. 15:19, "If in this life only we have hope in Christ," etc., says: "The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."

And in explaining Luke 16:24-26, he also states: "The Bible knows not either the expression, 'immortality of the soul' (God is He who alone 'hath immortality.' 1 Tim. 6:16), or the modern doctrine of immortality."

GOD'S DESIGN.

Prof. Hudson, author of a valuable Greek Concordance of the New Testament, says:—

"We regard man as created not absolutely immortal, but in a certain sense for immortality; *i. e.*, immortality was his natural and proper destination. He was designed to be immortal in the same sense in which he was designed for eternal life; or, as the chief end of man is to glorify God, to enjoy Him forever. In this view we maintain that the guilty failure of eternal life brings the penal forfeiture of immortality."

According to the popular dogma of the natural immortality of man, the righteous go to their reward, and the wicked to their punishment, at death. But the Bible doctrines of the judgment, the resurrection of the dead, and the second coming of Christ, make such a theory untenable.

A Judgment to Come.

The Bible plainly teaches a judgment still in the future.

Paul, before Felix, "reasoned of righteousness, temperance, and judgment *to come.*" Acts 24:25.

The scene of this judgment is described in Rev. 20:12, 13; and that it takes place at the end of the world is evident from the statements found in the nineteenth and twentieth chapters of Revelation.

The apostle Peter says, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the *day of judgment* to be punished." 2 Peter 2:9.

In this text it is stated that the wicked are *reserved* "unto the day of judgment" for punishment. Hence they are not

immortal, and are not now receiving their chastisement.

Paul says also that God "*hath appointed a day, in the which He will judge the world.*" Acts 17:31.

Time of Reward.

As an evidence that the righteous do not yet possess immortality, and are not now receiving their reward, the Bible plainly teaches that they *do not* receive it until the coming of Christ, and the resurrection, and the judgment.

Rewarded at the second coming of Christ:—

“For the Son of man shall come in the glory of His Father with His angels; and *then* He shall reward every man according to his works.” Matt. 16:27.

John prophesies of Christ, “And, behold, I come quickly; and My reward is *with Me*, to give every man according as his work shall be.” Rev. 22:12.

Crowned at the appearing of the Chief Shepherd:—

“And *when the Chief Shepherd shall appear*, ye shall receive a crown of glory that fadeth not away.” 1 Peter 5:4.

FROM THE ORIGINAL.

For the benefit of those who desire to study the original text on this subject, the following is given from the pen of the author and clergyman, U. Smith:

“The word ‘immortal’ occurs but once in the English version of the Scriptures (1 Tim. 1:17) and there it is applied, not to man nor any part of man, but to God. The original word, however, from which it comes, *aphthartos*, occurs seven times in the New Testament; and in the six other instances of its use it is rendered ‘in corruptible,’ but is never applied to man. Its entire use is as follows, the rendering of the word being in italics:—

“Rom. 1:23, the glory of the *uncorruptible* God.

“1 Cor. 9:25, they do it to obtain a corruptible crown; but we are *in corruptible*.

“Chap. 15:52, the dead shall be raised *in corruptible*.

“1 Tim. 1:17, unto the King eternal, *immortal*.

“1 Peter 1:4, to an inheritance *in corruptible*.

“Verse 23, born again, not of corruptible seed, but of *in corruptible*, by the word of God.

“Chap. 3:4, the hidden man of the heart, in that which is not corruptible.

“It will thus be seen that in Rom. 1:23, it is applied to God; in 1 Cor. 9:25, to the crown of immortality which we seek; in

1 Cor. 15:52, to the incorruptible bodies we receive in the resurrection; in 1 Peter 1:4, to the future inheritance of the saints; in verse 23, to the principle by which conversion is wrought in us; and in 1 Peter 3:4, to the ornament of a meek and quiet spirit which we put on through Christ.

“But although man is nowhere called immortal, is not the equivalent declaration somewhere made that he has immortality? The word ‘immortality’ occurs in the English Scriptures but five times; but it comes from two words in the Greek, and these occur in the aggregate eleven times. The first of these *athanasia*, occurs but three times, and is every time rendered ‘immortality’ as follows:—

“1 Cor. 15:53, this mortal must put on *immortality*.

“Verse 54, when this mortal shall have put on *immortality*.

“1 Tim. 6:16, Who only hath *immortality*.

“In these instances the word is applied to what we are to put on in the resurrection, and to God, Who, it is declared, is the only One Who by nature hath it. The other word, *aphtharsia*, occurs eight times, as follows:—

“Rom. 2:7, to them who . . . seek for glory and honor and *immortality*.

“1 Cor. 15:42, it is raised in *in incorruption*.

“Verse 50, neither doth corruption inherit *in incorruption*.

Recompensed at the resurrection:—

“For thou shalt be recompensed at the resurrection of the just.” Luke 14:14. Not at death.

Paul looked forward to the resurrection as the only hope of those who die. He said, “For if the dead rise not, . . . your faith is vain; . . . then they also which are fallen asleep in Christ are perished.” 1 Cor. 15:12-18.

In John 6:39, Christ said that He would lose nothing of all the Father had given, but would “raise it up again at the last day.” This shows that to be saved, the dead must be raised.

Andrew Carmichael (“Theology of the Scriptures,” vol. ii, p. 315) says: “It cannot be too often repeated: If there be an immortal soul, there is no resurrection; and if there be any resurrection, there is no immortal soul.”

Rewarded at the judgment:—

“And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the

saints, and them that fear Thy name, small and great." Rev. 11:18.

When Reward Given.

No comment is needed upon such plain statements from the Word of God. It is folly to argue that at death the wicked receive their punishment and afterward are recalled for judgment, for this is yet in the future.

It is equally unscriptural to claim that the righteous, at death, obtain their great reward in heaven, and later are to be called back to the judgment to ascertain if the reward has been rightly bestowed. And further, the foregoing quotations of Scripture prove clearly that the reward is *not* to be given until the judgment, the coming of Christ, and the resurrection of the just. In future chapters the specific and definite scripture evidences upon these points will be more fully considered.

"Verse 53, this corruptible must put on *incorruption*.

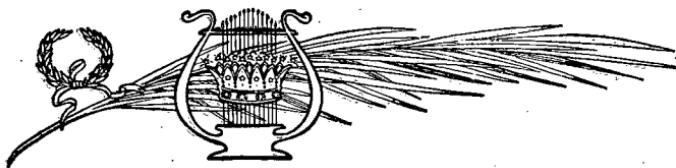
"Verse 54; when this corruptible shall have put on *incorruption*.

"Eph. 6:24, love our Lord Jesus Christ in *sincerity*.

"2 Tim. 1:10, brought life and *immortality* to light.

"Titus 2:7, showing *uncorruptness*, *gravity*, *sincerity*.

"In all these instances it will be seen that the word is not once applied to man, but to that for which we are to *seek*, to that which we obtain by the resurrection, to our love to Christ, to what Christ has brought to light, and to the doctrine we are to cherish. The way in which these words are used is very significant, and should have great weight in deciding this question."





Is Death a Sleep?



N the Bible death is spoken of as a sleep. The following texts, both from the Old and New Testaments, corroborate this:—

“So David slept with his fathers, and was buried in the city of David.” 1 Kings 2:10. This was the sleep of death, for burial followed it.

“And Solomon slept with his fathers, and was buried in the city of David his father.” 1 Kings 11:43.

“And Hezekiah slept with his fathers.” 2 Kings 20:21.

“For now shall I sleep in the dust.” Job 7:21. This refers to rest in death from his afflictions.

“So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep.” Job 14:12. Here the death of all mankind is likened to a dreamless sleep.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” Dan. 12:2. Here death is spoken of as a sleep, and the resurrection as an awakening out of sleep.

"These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. . . . Then said Jesus unto them plainly, Lazarus is dead." John 11:11, 14. Here Christ uses the words "sleepeth" and "death" as synonymous, representing the same condition.

"After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present,

"Our friend Lazarus sleepeth; but I go that I may awake him out of sleep."

but some are fallen asleep." 1 Cor. 15:6. That is, some had died since that event.

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18. This refers to the sleep of death. The sleep of death has such a hold upon these righteous people that if the resurrection does not occur



THE SLEEP OF LAZARUS.

The following is from the pen of the poet Milton:—

"1 Thess. 4:13-17: 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.' But why should they sorrow and have no hope, if

they believed that their souls would be in a state of salvation and happiness even before the resurrection, whatever might become of the body? The rest of the world, indeed, who had no hope, might with reason despair concerning the soul as well as the body, because they did not believe in the resurrection; and therefore it is to the resurrection that Paul directs the hope of all believers. Them 'which sleep in Jesus will God bring with Him:' that is, to heaven from the grave.

"In such a sleep I should suppose Lazarus to have been lying, if it were asked whether his soul betook itself during those four days of death. For I can not believe that it would have been called back from heaven to suffer the inconveniences of the body, but rather that it was summoned from the grave, and roused from the sleep of death. The words of Christ themselves lead to this conclusion: John 11:11, 13: 'Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.' 'Howbeit Jesus spake of his death;' which death, if the miracle were true, must have been real."

shall sound, and the
ble, and we shall be
must put on incorruption, and this mortal must put
on immortality." 1 Cor. 15:51-53.

"We shall not all sleep." No, some will be alive

they certainly have perished. Such a statement *could not* be true if they are now enjoying the rewards of heaven, according to the doctrine of natural immortality.

"But now hath Christ been raised from the dead, the first-fruits of them that are asleep." 1 Cor. 15:20, R. V. This text finishes the argument of verses 16-18. Christ *had* risen from the dead; and that made the future resurrection a certainty. As Christ had risen, so those who sleep in Jesus will be raised also, therefore they have *not* perished. They are all sleeping until the morning of the resurrection. Then with David, who has not yet 'ascended into the heavens' (Acts 2:34), they will be raised to immortality and eternal life.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet dead shall be raised incorruptible, and we shall all be changed. For this corruptible

on the earth when Christ comes, and will be translated without seeing death. It is of these the apostle here speaks. "But we shall all be changed, . . . and this mortal must *put on* [receive the gift of] immortality" before the translation. At that same time "the dead [those who have been asleep] shall be raised incorruptible," or immortal. The living must be changed to incorruptibility, but the righteous who sleep in the grave will be raised incorruptible.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep." 1 Thess. 4:13-15. Those who are asleep are dead, and the terms "asleep" and "alive" are used to represent the two conditions in which the righteous will be found when Christ comes. One class will be the living righteous; the other, those who have died in faith. The latter will be

COMPARED TO SLEEP.

U. Smith, editor and author, says:—

"Again, death is compared to sleep, and there must be some analogy between the state of sleep and the state of death. And this analogy must pertain to that which renders sleep a peculiar condition. Our condition in sleep differs from our condition when awake simply in this, that when we are soundly asleep we are entirely unconscious. In this respect, then, death is like sleep, that is, the dead are unconscious, and without the resurrection they would ever remain so."

REPRESENTED BY SLEEP.

Bishop Law says:—

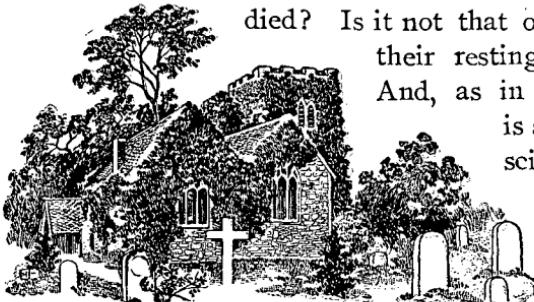
"I proceed to consider what account the Scriptures give of that state to which death reduces us; and this we find represented by sleep; by a negation of all life and action; by rest, resting-place, or home, silence, oblivion, darkness, destruction, and corruption."

the two conditions in which the righteous will be found when Christ comes. One class will be the living righteous; the other, those who have died in faith. The latter will be

raised from the sleep of death and will receive their reward together with the living. This reward is immortality,—everlasting life with Christ and angels, in the home Christ has gone to prepare for the faithful. See John 14:1-3.

Are the Dead Conscious?

From the foregoing, what is the natural conclusion as to the condition of those who have died? Is it not that of actual death, and their resting place the grave? And, as in perfect sleep there is absolute loss of consciousness, is it not plain that those who have died have lost all consciousness and a knowledge of passing events until the morning of the



*“For the living know that they shall die:
but the dead know not anything.”*

resurrection? Hence the great importance of that event.

“The dead praise not the Lord, neither any that go down into silence.” Ps. 115:17. “For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?” Ps. 6:5. How could the souls of the dead be enjoying their great reward in the presence of the Lord, as is commonly taught, and yet praise Him not? Such a thing could not be possible. Dreamless sleep in the grave is the only condition in which the righteous could be and not praise the Lord.

“For the living know that they shall die: but the dead know not anything.” Eccl. 9:5. A living soul that could enjoy the life of heaven and still “know not anything” is an impossibility.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

From these texts we see that the dead "praise not the Lord," they "know not anything," and at the very moment of death their "thoughts perish." This would be a singular thing, an anomalous condition, if it were true that man is, in this life, possessed of immortality, and enters upon his reward at death. In no way can that doctrine be harmonized with Bible truth.

The following is from the pen of the author, critic, and clergyman, J. N. Andrews:—

"The sleep of the dead is often designated a gloomy doctrine, and many refuse to listen to the testimony of the Bible on this subject, choosing rather to remain 'ignorant concerning them which are asleep,' than to consider the stern realities of death and the grave.

"Your doctrine,' say they, 'is chilling, repulsive, forbidding. The sleep of the dead! Why, the very idea is enough to freeze one. But the immortality of the soul,

IS SLEEP GLOOMY?

The following is taken from the treatise entitled, "The Sleep of the Dead":—

"But it is said that this is such a dark, gloomy prospect, to sleep for ages in the cold grave. If this be so, it is no evidence that it is not the truth; for many things are true which are very undesirable, such as sin, war, sickness, and death. We must not decide what is truth by our desires.

"But look on the other side: The popular theory is that the wicked go into hell torments as fast as they die. The majority die wicked. Every day souls are falling into hell. Millions are writhing there now in unutterable woe. Is not this dark? How much better to know that all are quietly resting in slumber!

"In sleep there is no consciousness of the lapse of time. A thousand years would seem no longer than one day to them. Then, eternity will be long enough for the saints. We sleep here one-third of our time. Do we think this terrible?—No. In fact, it is the most consoling thought imaginable to know that our friends are sweetly resting near us. We know just where they are, and how they are."

and the reward of the saints at death, this, this is the very marrow and fatness of the gospel; this is indeed that blessed hope.'

"But stop, friends, a few moments. It may be that you are blinded by prejudice. Be not too hasty. If you are not willing to devote the needed time for weighing this subject in the balances of the Scriptures, will you not wait long enough to try the justice of this objection in the balances of reason?

"You say that the doctrine is full of gloom, and that the departed saints have experienced a bitter disappointment in being consigned to the cold grave for long ages, instead of being received into glory.

THE LAPSE OF TIME.

J. N. Andrews, the author and critic, in his treatise, "Departing and Being with Christ," says:—

"There is no gloom to those who 'know not anything.' There is no lapse of time to those whose thoughts have perished. The time is not long to the silent sleeper in his quiet rest. It is an atom of time as the twinkling of an eye. Rather, it is simply a blank. This is proved by facts of frequent occurrence. Men receive blows upon the head which destroy the power of thought. They remain in this condition sometimes for months. When consciousness is restored, thought begins at the very point where it was suspended.

"An officer wounded in bat-

gloom to the living, and dreadful to the dead. But you forget that, if the doctrine be true, there is no chill, no gloom, no darkness, no disappointment, no lapse of time, no waiting through long ages, to the dead. The interval between their decease and their resurrection will be to them *no time at all*. The twinkling of an eye, in which the righteous will be changed to immortality, will be as long to them as the whole period during which righteous Abel has slept in death, will be to him. And to him, so far as his own knowledge of the case is concerned, it will be precisely as though he entered heaven at

the very moment he was slain. You say that this helps the matter a little; but that, for all this, the sleep of the dead will no more compare in consolation with the soul's immortality and the reward at death than the desert of Sahara will compare in beauty with the garden of Eden.

"Do not be too hasty, friend. You may discover facts that will change this opinion. You find great consolation in the thought that the soul is immortal, and that men are rewarded as soon as they die. Answer me a few questions.

"How large a part of mankind lead lives of holiness, and die with good evidence of their acceptance with God?

"Truth compels you to answer that a minority are all that can be said to do this.

"What becomes, then, of the great majority of men who have died out of Christ, and entered their reward?

"O! they have gone into the furnace of fire, where 'there is wailing and gnashing of teeth.'

"What is the condition, then, at this very moment, of the greater part of the dead, according to this cheering doctrine of yours?

"You have to answer, They are in unspeakable torment. You admit that this dreadful fact somewhat

tle, and remaining months without a thought, when relieved by surgical operation, has arisen in bed and finished the order he was giving when struck down. This shows that to those who have no thought time is annihilated.

"To Stephen, who fell asleep while gazing upon the glory of heaven, it will ever be the same as though, without one moment's delay, he had entered it. *Acts 7:55-60.*

"And so of many Christians who have had rapturous views of heaven in the hour of their death. It will never seem to them as though heaven had even disappeared from their view.

"In winking, we cease to gaze upon that which is before us. It disappears from our view, yet we do not even notice the disappearance of the object. Such is the sleep of death. To the sleeper it is an imperceptible atom of time, of which he can take no account."

abates the consolation you have hitherto found in this doctrine. But I want you to answer one question more:—

“If the soul is immortal, as you affirm, how long are these impenitent men thus to suffer?

“You answer again, and this time surely with a shudder, They must suffer to all eternity.

“Before we part, will you not own that yours is the gloomy doctrine? Is it not a relief to your mind to think that men are to be judged before they are rewarded, or punished? and that till the day of judgment men wait for their reward?

“And is not that doctrine best which teaches that immortality is the gift of God, and that it is given only to the righteous?”





“Breath of Life” and “Living Soul”



ND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Gen. 2:7.

Here is given the account of the formation of man, or the assembling of the different parts or elements of which he is composed. It is the statement of the closing work of the sixth day of creation, as given in the previous chapter, which reads:—

“So God created man in His own image, in the image of God created He him; male and female created He them.” Gen. 1:27.

These two simple texts comprise all the historical record we have of the origin of our race. The successive steps in this work of creation, as given in these texts, are as follows:—

First, Man was created in the image, or likeness, of God.

CRITICISM FROM PROFESSOR BUSH.

This learned annotator, in his "Notes on Genesis," comments on chap. 2:7 as follows:—

"*Breathed into his nostrils the breath of life.*" Heb., 'breath of lives;' intimating, as some have supposed, that man possesses the vegetative life of plants, the sensitive life of animals, and that higher rational life which distinguishes humanity. Still, it is not certain that this is the import of the plural in this word, nor is it possible to say with confidence what is. As to the action here attributed to the Creator, we are not to suppose that any such process was actually performed by Him as breathing into the nostrils of the inanimate clay which He had molded into the human form. This is evidently spoken after the manner of men; and we are merely to understand by it a special act of Omnipotence, imparting the power of breathing, or respiration, to the animal fabric that He had formed, in consequence of which it became quickened and converted to a 'living soul,' that is, a living and sentient creature. This act is indicated by the phrase, 'breathed into his nostrils,' because the function of respiration is chiefly visible in this part of the human frame."

And he concludes on this passage with the following candid

Secondly, He was formed of the dust of the ground, and was then complete in every part, but was inanimate—without life. He was a perfect physical image, but lifeless.

Thirdly, The Creator "breathed into his nostrils the breath of life." He supplied the element lacking to start the heart beating, the blood circulating, and to set at work all the functions of this wonderfully constructed being. God breathed into man the breath which animated, or gave him life.

Fourthly, "And man became a living soul." He was now a "living being." Before he was a lifeless soul, or a lifeless being.

What more can be gathered from these texts? Man was made in the image of his Creator; he was formed of dust; God breathed into his nostrils, thus starting respiration, and "*the man*" lived. He thus became a living being.

It seems almost unnecessary to bring argument to bear upon such plain statements as recorded in the foregoing texts. They certainly contain nothing which

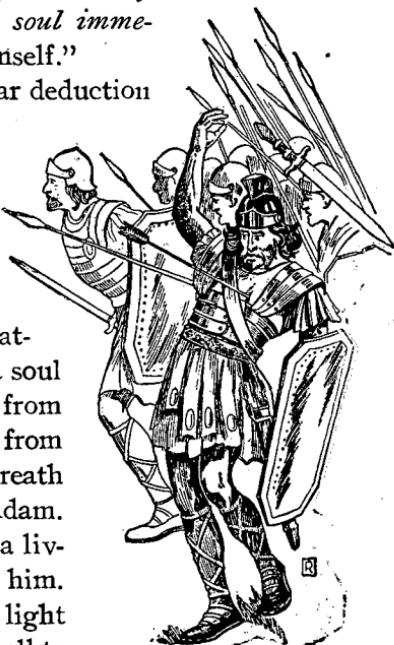
teaches the natural immortality of man, or that God gave to him a soul separate from, and independent of, the body, which could live, be happy, or suffer, apart from the body. Many, however, entertain this opinion. The commentator, Adam Clarke, LL. D., in his notes on Gen. 2:7, says:—

"In the most distinct manner, God shows us that man is a compound being, having a body and soul distinctly and separately created,—the body of the dust of the earth, *the soul immediately breathed from God himself.*"

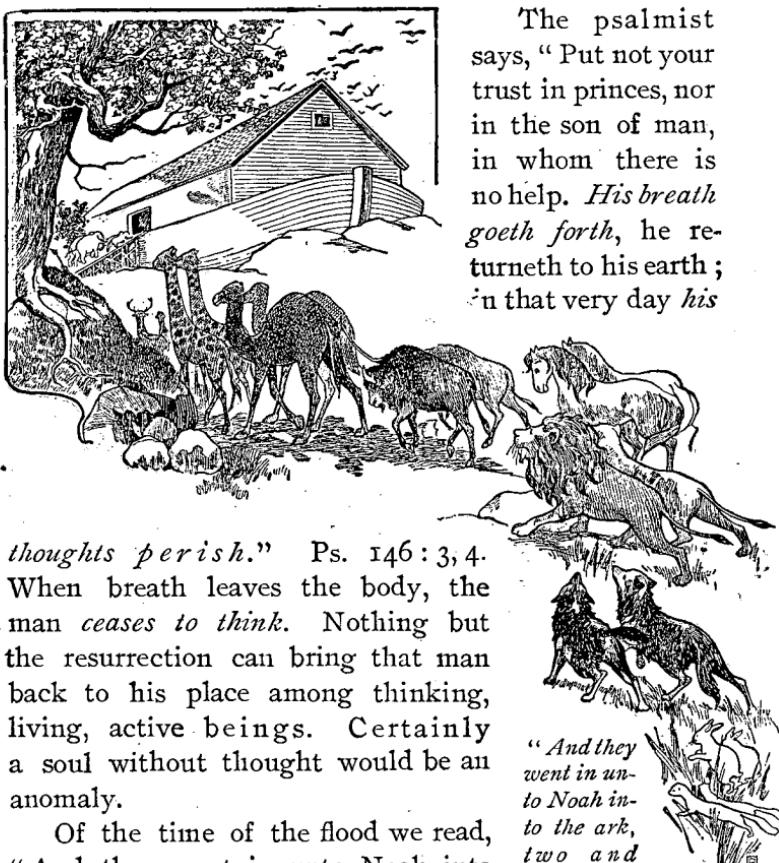
This is certainly a singular deduction to make from the reading of the text, for there is nothing in it to warrant so surprising a conclusion. All its statements are plain and simple; and not a word in them can be made to teach natural immortality for man, or a soul that is separate and distinct from the body which God formed from the dust of the ground. The breath of life was breathed into Adam. Nowhere is it affirmed that a living soul was breathed into him.

But to throw further light upon this subject, it may be well to ascertain how the words "breath" and "breath of life" are used in other portions of the Scriptures.

admission: "Indeed, it may be remarked that the Scriptures generally afford much less explicit evidence of the existence of a sentient, immaterial principle in man, capable of living and acting separate from the body, than is usually supposed."



*"His breath goeth forth,
he returneth to his earth;
in that very day
his thoughts perish."*



thoughts perish." Ps. 146: 3, 4. When breath leaves the body, the man *ceases to think*. Nothing but the resurrection can bring that man back to his place among thinking, living, active beings. Certainly a soul without thought would be an anomaly.

Of the time of the flood we read, "And they went in unto Noah into the ark, two and two of all flesh, wherein is the *breath of life*." Gen. 7:15. This includes all the animal creation saved in the ark. By the power of God specimens of all the animals and creeping things of the earth were made to come peaceably into the ark, into the places prepared for them, so that the different species of animal life might be preserved and perpetuated

The psalmist says, "Put not your trust in princes, nor in the son of man, in whom there is no help. *His breath goeth forth*, he returneth to his earth; in that very day his

"And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life."

on the earth after the flood. The text states that these animals possessed the "breath of life,"— the same principle that was breathed into man at creation.

Again we read, "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. *All in whose nostrils was the breath of life* [margin, 'the breath of the spirit of life'], of all that was in the dry land, died." Gen. 7:21, 22. This statement is more definite and explicit than the one that precedes it. Different species of animals are named, and all have in their nostrils the same "breath of life" as that given to man at creation.

And Solomon says, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, *they have all one breath*; so that a man [in the matter of death] hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:19, 20.

The above texts show plainly that the "breath of life" is possessed by man and beast alike. Hence, if Gen. 2:7 proves that, at creation, God breathed into man an immortal soul, we are forced to the conclusion that He gave the same to beasts, birds, reptiles, and insects. The argument, specious as it is, destroys itself. It proves too much, and falls to the ground of its own weight.

A FALSE POSITION.

"We are sometimes accused of bringing man *down*, by our argument, to a *level with the beast*. What better is this argument of our friends, which brings *beasts and reptiles all up to a level with man*? We deny the charge that we are doing the one, and shall be pardoned for declining the other."—U. Smith, in "Here and Hereafter."

"AND MAN BECAME A LIVING SOUL." Gen. 2:7. Tradition has invested the word "soul," wherever it occurs, with the attribute of immortality. Hence it is taken for granted that the entering of the breath from God into the nostrils of man, was the giving to him of a living, immortal soul. But the text does not admit of such a construction. The reading is plain, "And *man* became a living soul," or, according to the translation of Young and others, "And man became a *living being*." (See also the Jewish translation of Rabbi Isaac Leeser, p. 16.) There is therefore in this text no hint of an immortal entity capable of conscious existence apart from the body.



Weighing a Soul. Egyptian.



“Soul” and “Spirit”.



HE terms soul and spirit occur many times in the Scriptures, in which they are in most instances applied to human beings.

These facts are popularly accepted as proof positive that man is possessed of natural immortality; “for,” it is argued, “the *soul* cannot die, and the *spirit* cannot be destroyed.”

But, before we base an argument and found an important tenet of doctrine upon a word, the meaning of that word must be unequivocal; that is, it must admit of but *one definition* or interpretation. We must not give to a word our own definition, and then claim that it proves our position on a doctrine. Our only safe course is to learn the sense in which a given word is used in the Bible; then, and only then, can we know what it is designed to teach.

Upon this point U. Smith says: “We do not deny that there is a ‘soul’ and a ‘spirit’ pertaining to man; we only say that if our friends will show that the Bible anywhere attaches to them the meaning with which modern theology has invested them, they will supply

PLAIN, BUT TRUE.

A recent reviewer of a work on unconditional immortality states that the whole doctrine is based upon Catholicism. He says:—

"The whole Protestant world is tinctured with this subtle heresy; and in vain do they oppose the mass, purgatory, and invocation of saints, whose very existence depends upon the popular dogma of immortality, while they maintain, uphold, and defend this foundation."—*Anthropos*, p. 69.

LUTHER'S VIEW.

Audlin, in his "Life of Luther," speaks of the Italian reformers thus:—

"They left Wittemberg and went to Geneva, where we find them in 1571, sustaining in a crowded school and in printed theses, that all which was said about the immortality of the soul was invented by antichrist, for the purpose of making the pope's pot boil!"

scripture, the humble searcher after truth will be rewarded, and God's Word become indeed a lamp to his feet.

But that the word "soul," in the Bible, is not always used in the same sense, is the testimony of the best and most eminent clergymen and Biblical students. This also applies with equal weight to the word "spirit."

what has thus far been a perpetual lack, and forever settle this controversy. The trouble is, men borrow from heathen philosophy and their own imagination, the conception of an immaterial, immortal entity, and call it *soul*; then when they find the term [soul] used in the Bible, they attach to it their own definition, and call the question settled."—*Here and Hereafter*, p. 58. Such reasoning is not only illogical, but unsafe and misleading.

Searching the Bible for a definite meaning of the words "soul" and "spirit," we find that they have so many different meanings; and are used in so many different ways, that neither word can be covered by any single definition.

But the candid and honest student need not become perplexed by this, for, by a careful comparison of scripture with scripture after truth will be rewarded, and God's Word become indeed a lamp to his feet.

If the foregoing be true, an argument based upon the single use of a word cannot stand. Especially is this the case when, as has been shown in previous chapters of this book, the theory of natural immortality is not sustained by the Bible.

All matters of Bible truth must be decided upon unequivocal statements of Scripture. When a doctrine is plainly and fully established by a "Thus saith the Lord," it is not safe to allow a word, or a half-understood sentence to overthrow our faith. God's Word is not "yea" and "nay," but "yea" and "amen." It never contradicts itself. Yet after reading the plain, positive statements of a truth, we may find texts which to us seem to conflict with it. In all such cases it is safer to doubt our understanding of more obscure words and passages, and hold firmly to the plain, positive declarations of the Word. Then in His own good time God will make the difficult places plain, and the obscure texts clear to our mind. Hold fast to the pillars of truth as revealed in the good old Bible.

From the Original Hebrew and Greek Bible.

The English terms "soul" and "spirit" are taken from several different words in the original languages, in which the Bible was written, and are translated into English in many different ways from the same original

SOUL—THREE DEFINITIONS.

The word "soul" as it appears in the English Bible is from *nephesh** in the Hebrew and *psukee* in the Greek. It has three different significations, as follows:—

1. Primarily it means the

*In this volume the author wishes to state that the spelling of the original words herein used, is in accordance with the Hebrew and Greek Concordances from which he has quoted. The former is printed by Walton & Maberly, London, England, and the latter by Harper Brothers, New York.

whole man in his entirety, as in Gen. 2:7, "And man became a living *soul*;" hence also person, creature.

2. It signifies "life," as in Matt. 16:26, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Commenting upon this text Dr. Clarke says, "On what authority some have translated the word *psukee* in the 25th verse 'life,' and in this verse 'soul,' I know not, but am certain it means 'life' in both places."

3. It means "desire" (Jer. 50:19), "heart" (Gen. 34:8), "appetite" (Deut. 12:15), and indeed embraces the entire range of the affections.

In every one of the many hundred instances in which the word "soul" occurs in the Bible, it naturally comes under the head of some one of the three definitions given above.

IMPORTANT FACT.

Dr. McCulloch, author of "Credibility of the Scriptures," vol. ii, p. 466, says:—

"There is no word in the Hebrew language that signifies either 'soul' or 'spirit,' in the technical sense in which we use the terms, as implying something distinct from the body."

one is at liberty to attach any arbitrary meaning. Their

words. Hence, as translations were made by men, we must examine carefully the original text in order to obtain a correct understanding of the true Biblical sense in which these words are used.

The word "soul" in the Old Testament is translated from the Hebrew word *nehpheh*, with only two exceptions. In Job 30:16, it comes from the Hebrew word *n'dee-vah*, and in Isa. 57:16 the original word is *n'shah-mah*. In the New Testament the Greek word for soul is *psukee*. This difference is because the Old Testament was written in Hebrew, and the New Testament in Greek.

The word "spirit" in the Old Testament is from the Hebrew word *roo-agh*. To this rule there are only two exceptions. In Job 26:4 and Prov. 20:27, it is translated from the Hebrew word *n'shah-mah*. In the New Testament the original word is *pneuma*.

In commenting on these words U. Smith makes the following apt statement: "To these [the original words from which "soul" and "spirit" are translated] no

significance must be determined by the sense in which they are used in the Sacred Record; and whoever goes beyond that, does violence to the Word of God."—*Here and Hereafter*, p. 61.

Significant Facts.

"The word 'soul,' or rather the Hebrew and Greek words from which it is translated, occurs in the Bible 873 times—768 in the Old Testament, and 105 in the New. Also the word rendered 'spirit' occurs in both Testaments 827 times—442 in the Old Testament, and 385 in the New. Their aggregate use is 1700 times.

"But notwithstanding the frequent use of these words, they are never once qualified by such expressions as 'immortal,' 'deathless,' 'never-dying,' etc., which so much abound in modern theology. Though the Bible speaks to us 875 times of the soul, it never once calls it an 'immortal soul;' and though it tells us 827 times of the spirit, it never once tells of a 'deathless spirit.'" —*Scripture References*, pp. 24, 25.

The Hebrew Word for Soul in the Old Testament.

The Hebrew word *nehpheh* is defined by the lexicographer Gesenius, as follows:—

"1. Breath. 2. The vital spirit, as the Greek *psukee*, and Latin *anima*, through which the body lives; *i. e.*, the principle of life manifested in the breath." Also, "whatever has respect to the sustenance of life by food and drink, and the contrary." "3. The rational

MILTON'S VIEW.

Milton in his treatise on "Christian Doctrine," vol i, pp. 250, 251, says:—

"Man is a living being, intrinsically and properly one and individual, not compound and separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul, man; that is to say, a body or substance, individual, animated, sensitive, and rational."

soul, mind, *animus*, as the seat of feelings, affections, and emotions.
4. Concrete, living thing, animal in which is the *nehphesh*, life."

The word *nehphesh* occurs 745 times in the Old Testament, and is translated 43 different ways, as follows:—

"Soul," 473 times; "life" and "lives," 120; "person," 30; "mind," 16; "heart," 15; "body" and "dead body," 13; "creature," 9; "himself," 8; "yourselves," 5; "pleasure," 4; "desire," 4; "themselves," 3; "thee," 3; "herself," 2; "ghost," 2; "man," 2; "any," 2; "jeopardy of life," 2; "he," 2; "me," 2; "beast," 2; and one each as follows: "would we have it," "him," "own," "hearty," "tablets," "fish," "greedy," "one," "mortality," "life in jeopardy," "whither she will," "discontented," "thyself," "will," "she," "they," "deadly," "myself," "breath," "dead," "slay."

The Greek Word for "Soul" in the New Testament.

The Greek word *psukee* is defined by Greenfield as follows:—

"Breath; life; *i. e.*, the animal soul, principle of life; Luke 12:19, 20; Acts 20:10; life; *i. e.*, the state of being alive, existence (spoken of natural life); Matt. 2:20; 6:25; and by implication, of life extending beyond the grave; Matt. 10:39; John 12:25; by metonymy, that which has life, a living creature, living being; 1 Cor. 15:45; spoken of a man, person, individual; Acts 2:41."

The word *psukee* occurs 105 times in the New Testament, and is translated six different ways, as follows:—

"Soul," 58 times; "life," 40; "mind," 3; "heart," twice; "us" and "you," once each.

Hebrew Word for "Spirit" in the Old Testament.

The Hebrew word *roo-agh* is defined by Gesenius as follows:—

"1. *Breath*, a breathing blowing; *i. e.*, (a) *breath* of the nostrils, a snuffing, snorting; (b) *breath* of the mouth. Often of the

vital breath, breath of life; . . . (c) *breath* of air, air in motion. 2. The same as *anima*; *i. e.*, the vital spirit, breath of life. 3. The rational *soul*, *mind*, *spirit*; (a) as the seat of the affections; (b) in reference to the disposition, the mode of *feeling* and *acting*; (c) of *will*, *counsel*, *purpose*; (d) more rarely of the *understanding*. 4. The *Spirit* of God."

The word *roo-agh* occurs 442 times in the Old Testament, and is translated six different ways, as follows:—

"Spirit," 232 times; "wind," 97; "breath," 28; "smell," 8; "mind," 6; "blast," 4.

The Greek Word for "Spirit" in the New Testament.

Robinson, in his Greek Lexicon, defines *pneuma* as follows:—

"1. A breathing, breath, breath of air, air in motion. 2. The spirit of man; *i. e.*, the vital spirit, life, soul, the *principle of life* residing in the breath breathed into men *from God*, and again *returning to God*."

The word *pneuma* occurs 385 times in the New Testament, and is translated four different ways, as follows:—

"Spirit," 288 times; "ghost," 92; "wind," once; "life," once.

The Hebrew Word N' shah-mah.

Gesenius defines *n'shah-mah* as follows:—

"1. *Breath*, *spirit*, spoken of the breath of God, *i. e.*, (a) the *wind*; (b) the *breath*, *breathing*, of His anger; (c) the *Spirit* of God, imparting life and wisdom. 2. *Breath*, *life*, of man and beasts; Gen. 2:7: 'and breathed into his nostrils.' . . . 3. The *mind*, the *intellect*. 4. Concrete, *living thing*, *animal*."

The word *n'shah-mah* occurs 24 times in the Old Testament, and is translated five different ways, as follows:—

"Breath," 17 times; "blast," 3; "spirit," twice; "soul," once; "inspiration," once.

We now have the definitions of the different words from which the terms "soul" and "spirit" are translated, as given by some of the foremost Hebrew and Greek scholars. We can in the main subscribe to their definitions, although they sometimes are tinged with the old belief of man's natural immortality. And yet they signally fail to give any satisfactory ground upon which to build the doctrine.

Again, taking the five words as they occur in the original, as previously enumerated, we find them translated *sixty-four different ways*, which is rather a confusing fact if an important argument is to be built upon these words.

Of these words U. Smith says: "From the facts presented, we learn that a large variety of meanings attaches to them; and that we are at liberty, wherever they occur, to give them that definition which the sense of the context requires. But when a certain meaning is attached to either of these words in one place, it is not saying that it has the *same* meaning in every *other* place."—*Here and Hereafter*, p. 65.

After considering all the many meanings of the words, we come back to the question under consideration, Is the *soul* or *spirit* immortal? If human beings are actually possessed of natural immortality, having a soul that can never die, the fact is, without doubt, one of the most important features of divine truth. If such were the truth, our God of love would not fail to proclaim it to us in such plain terms that there could be no misunderstanding in regard to it.

In our study of this subject we have found that the Hebrew and Greek words from which "soul" and "spirit" are translated occur seventeen hundred

times. In such a long array we have a right to expect definite statements that the soul is immortal, if the theory of natural immortality be true. Do we find such a statement fifty times?—No! Twenty-five times?—No! Ten times?—No! Once?—*No, not even once!* With all the force of popular theology in favor of natural immortality, and with the many hundreds of times the words relating to the nature of man are used in the Bible, *not once* do we read of the soul being immortal or the spirit never-dying. We would expect to find many plain statements of the fact if it were true. The utter absence of any such statement makes of no value any argument that might be drawn from a misapplied use of the words in the Bible.

It is sometimes claimed that the immortality of God is taken for granted, and hence it is reasonable to conclude that the immortality of man is treated in a similar manner. But while the reasoning is not logical, the statement is not true as to fact, as the following texts distinctly show:—

"Now unto the King eternal, *immortal*, invisible, the only wise God, be honor and glory for ever and ever." "Who only hath *immortality*, . . . to whom be honor and power everlasting." 1 Tim. 1:17; 6:16.

Not a Separate Entity.

Milton, in writing on "The State of the Dead," says:—

"That the spirit of man should be separate from the body, so as to have a perfect and intelligent existence independently of it, is nowhere said in Scripture, and the doctrine is evidently at variance both with nature and reason, as will be shown more fully here-

after. For the word 'soul' is applied to every kind of living being. Gen. 1:30: 'Every beast of the earth wherein there is life.' (Heb., a living soul). Gen. 7:22: 'All in whose nostrils was the breath of life [Heb., living soul] of all that was in the dry land, died;' yet it is never inferred from these expressions that the soul exists separate from the body in any of the brute creation."

"Saint Augustine was led to confess that he could neither discover, by study nor prayer nor any process of reasoning, how the doctrine of original sin could be defended on the supposition of the creation of souls."

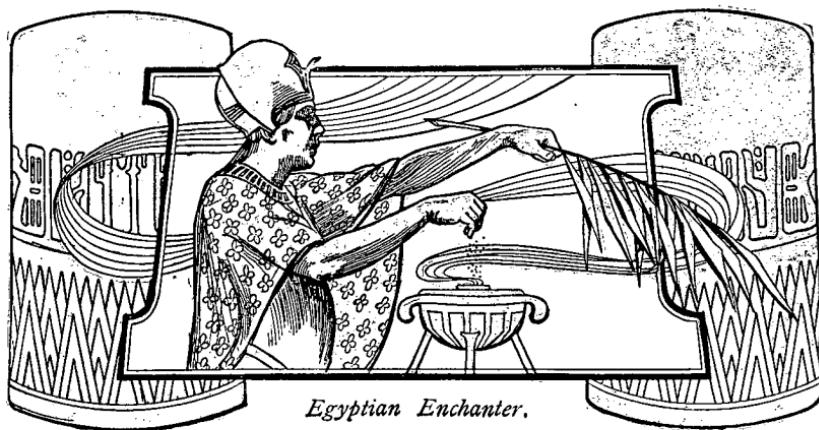
However strongly theologians inveigh against the Bible view of immortality, there are some who make surprising concessions toward this truth. Thus Bishop Tillotson, in his sermons, printed in 1774, vol. ii, admits the whole question. He says: "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible." And Dr. Bagnall, in the *Methodist Quarterly Review* for April, 1852, while writing in favor of natural immortality, acknowledges, "In the Bible, we think, there is no passage which can be strictly said to declare that all human souls are immortal."

William Tyndale, the reformer, translator of the Bible, and martyr, writing to Sir Thomas Moore, a Catholic, says:—

"In putting departed souls in heaven, hell, and purgatory, you destroy the argument wherewith Christ and Paul prove the resurrection. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

SPIRITUALISM, ANCIENT AND MODERN

"And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isa. 8:19, R. V.



Egyptian Enchanter.

Ancient Spiritualism



T is claimed by the disciples of modern Spiritualism that its manifestations are to be attributed to the spirits of the dead. These manifestations are usually produced through some "medium" susceptible to the influence of the spirits.

Spiritualistic phenomena have not, however, had their origin in modern times. They date far back in the history of ancient heathen nations, with which they originated, and from which they trespassed, from time to time, upon the actual confines of the professed people of God.

From the days of Saul and the witch of Endor, to the times of our Saviour and the demoniacs of Gergesa, the manifestations of these spirits have been various and many-sided.

The Old Testament Scriptures contain numerous references to, and denunciations of, the manifestations of ancient Spiritualism, under the names of *familiar spirits*, *witchcraft*, *necromancy*, etc. From these scriptures most of the references in this chapter are selected.

To Israel, on their journey from Egypt to Canaan, the Lord gave the warning: "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 maketh his son or his daughter to pass through the fire; or 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.

While encamped before Sinai the Lord said to Israel, "Regard not them that have *familiar spirits*, neither seek after *wizards*, to be defiled by them: I am the Lord your God." Lev. 19:31.

Again He said, "A man also or woman that hath a *familiar spirit* [one who is a spirit medium], or that is a *wizard*, shall surely be put to death: they shall stone them with stones; their blood shall be upon them." Lev. 20:27.

Samuel said to King Saul, "For rebellion is as the sin of *witchcraft*, and stubbornness is as iniquity and idolatry." 1 Sam. 15:23. The disobedience of Saul was counted as rebellion, and rebellion was a heinous sin. It was compared to *witchcraft*, one of the worst of crimes in the sight of God.

Of Manasseh, king of Judah, it is written, "And he made his son pass through the fire, and observed



"And he made his son pass through the fire."

times, and used enchantments, and dealt with *familiar spirits* and *wizards*: he wrought much wickedness in the sight of the Lord, to provoke Him to anger."

2 Kings 21:6.

False Claims Exposed.

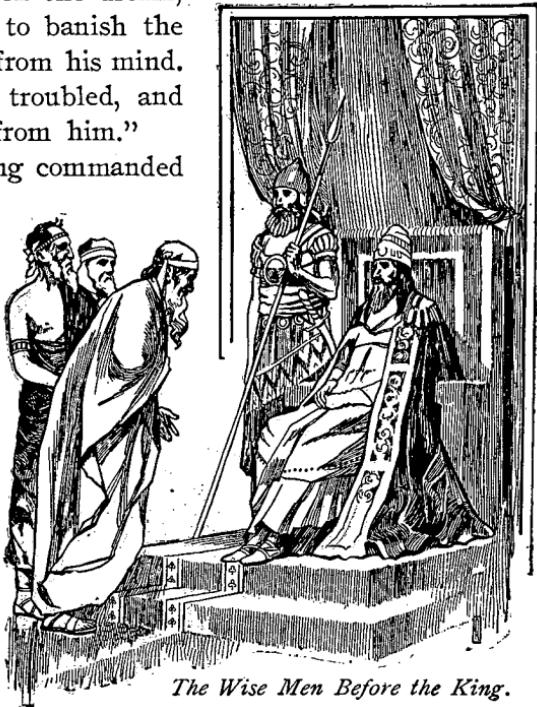
As the ancient nations forgot God, and in consequence lost communication with heaven, they invented false systems of worship to take the place of the true service of the living God. Hence came the worship of fire, the sun, "all the host of heaven," and a numerous retinue of lesser deities. Their gods were often the alleged spirits of great men who had lived on the earth, the worship of which is known as hero worship.

Heathenism, idolatry, and ignorance always breed superstition. Not having faith in the only true God to sustain them, the heathen nations turned toward any form of worship which contained the elements of the supernatural. Hence they became an easy prey to evil men and women who dealt in soothsaying, magic, astrology, *necromancy*, *witchcraft*, *spirit incantations*, etc. These were the abominations of the heathen against which God warned His people Israel.

At one time Nebuchadnezzar, king of Babylon, had a dream which troubled him exceedingly. As a superstitious heathen, he attached great importance to signs and dreams. And in this instance, although the king had forgotten the dream, he was not able to banish the impression of it from his mind. "His spirit was troubled, and his sleep brake from him."

"Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the *Chaldeans*, for to show the king his dreams. So they came and stood before the king." Dan. 2:1, 2.

But these men were help-



The Wise Men Before the King.

less. Evil spirits do not know our thoughts, and cannot enter into the secrets of a midnight dream. Hence they could not aid their servants, the *sorcerers* and *Chaldeans*, in their time of peril.

It was not until Daniel, the prophet of God, was called, that the dream and its interpretation were revealed to the king. This was, in the providence of God, a lesson demonstrating the utter worthlessness of the source of information upon which the king had heretofore relied. It taught the power of the true God, and the reliance that can be placed upon communications from the realm of light.

At an earlier date king Pharaoh of Egypt, when



Daniel Interpreting the Dream of King Nebuchadnezzar.

confronted with the miracles performed at the hands of Moses and Aaron, withstood them with the *magic* of evil men who appeared to duplicate the first three miracles of the servants of God. See Ex.

FAMILIAR SPIRITS.

J. N. Andrews writes on this subject as follows:—

“But who are these *familiar spirits*? To this question two answers have been returned:—

“1. They are the spirits of our dead friends.

“2. They are the fallen angels who imitate or counterfeit them.

“One of these answers must be true; both of them cannot be; which, therefore, shall we accept as the truth?

“If we could believe the familiar spirits themselves, the first answer must be true; for they profess to be the spirits of the dead, and they claim to bring up any of the dead who are called for. But there are some reasons for distrusting their testimony.

“1. In the case which the Bible gives at length, as a specimen of their works, the *familiar spirit* which consorted with the witch of Endor professed to bring up the dead at pleasure, and to enable them to speak; yet we have found this to be a false pretense; for the familiar spirit did all the speaking and dead Samuel had nothing to say.

“2. The Bible warns us against them all as wicked and deceitful. Deut. 18. Their testimony as to their own personal

7:11, 12, 22; 8:7.

God had set the bounds on these evil men and frustrated their work of deception. After the third effort, their power to counterwork the miraculous evidences sent of God, failed. They recognized a power greater than that which they possessed, and cried out to the king, “This is the finger of God.” Here again the work of evil spirits was defeated by the invisible power of Heaven.

The readiness of these heathen kings to call upon the charlatans of their court in case of perplexity, is again illustrated in the account of Belshazzar of Babylon. At the height of the great impious feast of his closing dynasty, there came the terrifying scene of the “handwriting on the wall.” None present could read the writing or explain its import. The king therefore sent for his court astrologers, *Chaldeans*, and *soothsayers*.

As with the dream of his grandfather, Nebuchadnezzar, no explanation could be given until Daniel, the servant of the only true God, was called in. See **Daniel 5.**

The foregoing incidents show that spirit communion constituted a large part of the stock in trade of the wise men in the courts of Pharaoh, Nebuchadnezzar, and Belshazzar. These men claimed supernatural powers through the influence of spirits. Even the Chaldeans, who were the educated men of the court of Babylon, relied upon their supposed communion with the spirits of the dead for much of their mysterious information. These manifestations of the far-distant past were of the same nature as are those of the Spiritualism of to-day.

Teaching of New Testament.

The New Testament is very plain in its denunciation of all forms of Spiritualism. Its statements are worthy of our consideration, in the light of the same manifestations in the Spiritualism of to-day.

“Now the works of the flesh

ity, therefore, is entitled to no weight.

“ But the doctrine that the *familiar spirits* are the spirits of the dead, in ancient times rested upon the following propositions:—

“ 1. That the spirits of the dead are now in a state of conscious existence.

“ 2. That they are now endowed with superior intelligence.

“ 3. That they inhabit a region within the earth itself.

“ In modern times, however, the same doctrine is supported thus:—

“ 1. That the souls of men are immortal.

“ 2. That death is the gate to endless joy.

“ 3. That they enter upon their reward at death.

“ 4. That they are in death endowed with superior intelligence.

“ 5. That they are ministering spirits to the living, having their abode either in heaven or upon earth, at pleasure.

“ The modern doctrine is an improvement upon the theology of the days of Saul. But the Bible sweeps away this cunningly-devised fable of ancient days, and with it the doctrine that dead men can hold converse with the living. Thus, that sacred volume teaches us:—

“ 1. That God made man of the dust of the ground, and gave him life from His own breath. **Genesis 2.**

“2. That He warned him that for transgression he should be deprived of life, and turned again into dust. Gen. 2:17.

“3. That all men are now under the sentence of death, and are both mortal and corruptible. Heb. 9:27; Job 4:17; Rom. 1:23.

“4. That those who seek immortality shall receive it at the resurrection, from Him who is its only source. Rom. 2:7; 1 Cor. 15:51-55; 1 Tim. 6:15, 16.

“5. That death came into the world by sin; that it is the last enemy; that Satan has had the power of it; and that death and Satan shall both be destroyed in the lake of fire. Rom. 5:12; 1 Cor. 15:26; Heb. 2:14; Rev. 20.

“6. That in death there is no remembrance of God. Ps. 6:5.

“7. That in the day of death the thoughts perish. Ps. 146:4.

“8. That the dead know not anything; and that their love, and envy, and hatred, are now perished. Eccl. 9:5, 6.

“9. That the dead do not praise God. Ps. 115:17.

“10. That sheol, or hades, the under-ground abode of the dead, is a place where there is no work, device, knowledge, nor wisdom; a place of silence, secrecy, darkness, corruption, and death. Eccl. 9:10; Job 14:10-15; 17:13-16.

“11. That the righteous are not to be with Christ till He

are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, *witchcraft*, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” Gal. 5:19-21.

Philip and Peter met with the deceptions of a Spiritualist medium during their ministry at Samaria: “There was a certain man, called Simon, which beforetime in the same city used *sorcery*, and *bewitched* the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had *bewitched* them with *sorceries*.” Acts 8:9-11.

This “medium” was nominally converted by the preaching of Philip; but his experience in the occult led him to de-

sire to replace the power which formerly controlled him by the power of the Holy Spirit which attended the work of the apostles. Being too gross to understand its sacredness, he offered to buy from the apostles this power with money. To this proposition Peter administered the strong rebuke: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. . . . I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Acts 8:20-23.

To this class do all belong who, for a monetary consideration, profess to "cure," "heal," "restore," or perform any other miraculous work by the power of God, through prayer, by the ministration of spirits, or in any other way. And to the evil work of those who would make merchandise of religion and the things of God, the name "Simony" has been attached in recognition of this circumstance.

John the Revelator testifies, by the Spirit of God, as follows: "But the fearful, and unbeliev-

comes for them. John 14:1-3; 1 Cor. 15:32; 1 Thess. 4:13-18.

"12. That men are neither rewarded nor punished till they have first been judged. 2 Peter 2:9; Rev. 22:12; Matt. 16:27.

"13. That the dead, both righteous and wicked, are now asleep. Dan. 12:2; Job 14:12; 1 Thess. 4:14; 1 Cor. 15:6, 18, 20.

"14. That the keys of death and hades are not in the hands of *familiar spirits*, but in those of our Lord Jesus Christ. Rev. 1:18.

"These facts are certainly sufficient to show that the *familiar spirits* do not come from the dead themselves, and that they do not, and cannot, bring up any of the dead. Who, then, are the *familiar spirits*? We need not deny their existence, nor can we without denying the Bible. Nor should we pronounce it an inexplicable mystery that our dead friends, whose very thoughts have perished, and who sleep quietly in the silent dust, are by them apparently made to speak in so wonderful a manner. There is an agency competent to do this work. That the *familiar spirits* are the fallen angels will appear from the following facts:—

"1. The Scriptures inform us that Satan, who was once an obedient servant of the God of heaven, long since raised the standard of revolt against Him. John 8:44; 1 John 3:8; Eze. 28.

"2. That a large body of the

angels joined in this revolt. 2 Pet. 2:4; Jude 6; Rev. 12:7-9.

"3. That these wicked spirits are not now in torment, but they await the day of judgment, when with wicked men they shall be sent into everlasting fire. Jude 6; Matt. 25:41; Rev. 20; Matt. 8:29; James 2:19.

"4. That this vast body of fallen angels have been engaged during the whole history of our race in the most mighty efforts to involve mankind in ruin. 1 Pet. 5:8, 9; Job 2:2; Luke 22:31; Rom. 8:38, 39; Eph. 6:12.

"5. That hypocrisy, deception, and fraud have been the chief of the ways in which they have ruined mankind. 2 Cor. 11:14, 15; Gen. 3; John 8:44; Rev. 12:9; 20:3, 8.

"6. The Old Testament plainly teaches that the work of the *familiar spirits* is false, deceitful, and ruinous. The New Testament shows who they are that deceive, seduce, and ruin mankind. It is the fallen angels, with Satan at their head.

"We cannot, therefore, avoid the conclusion that the *familiar spirits* of the Old Testament are the fallen angels of the New. And hence it is that the 'seducing spirits' of Paul, and the 'unclean spirits' of John, are called devils, or spirits of devils. 1 Tim. 4:1; Rev. 16:13. We need not, therefore, think it strange that the Scriptures warn us so faithfully against seeking knowledge at their hands."

ing, and the abominable, and murderers, and whoremongers, and *sorcerers*, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8. And from this second death there is no awakening forevermore.

Again he says of those who have no place in the New Jerusalem, "Without are dogs, and *sorcerers*, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:15. The final disposition of this class of people is given in chapter 20:9: "And fire came down from God out of heaven, and devoured them."

Regarding the foregoing texts, J. N. Andrews writes: "These scriptures are sufficient to show that dealing with *familiar spirits*, otherwise called *sorcery*, or *witchcraft*, is a sin of fearful magnitude in the sight of God. Nor can it be said that this is an Old Testament sin, of which the New Testament knows nothing; for Paul, Luke, and John, or rather the Spirit of God speaking through them, classes

this with the vilest of sins, and excludes those who are guilty of it from any part in the kingdom.

Definitions.

That necromancy and the work of wizards and familiar spirits are similar to the work of modern Spiritualism, the following definitions will show:—

Webster defines *necromancy* as “pretended communication with the dead.”

Brown says: “*Necromancers* were those who pretended to raise and consult with such persons as were dead.”

Dr. Jahn says: “*Necromancers* pretended that they were able by their incantations to summon back departed spirits from their abode. They utter the communications which they pretend to receive from the dead.”

Mr. Andrews says: “*Wizards* are men who deal with *familiar spirits*. Women who do the same work are called *witches*.” He adds that *sorcery* is “dealing with *familiar spirits*.”

The prophet Isaiah, referring to last-day conditions, says: “When they shall say unto you, Seek unto them that have *familiar spirits*, and unto *wizards*, that chirp and that mutter:

**WHY SPIRITS CALLED
“FAMILIAR”?**

“The ‘familiar spirits’ are so called because they associate with men, even the vicious and degraded, in the most familiar manner.

“Their character is entirely unlike that of the angels of God, in that they form intimate union with wicked men, and unite with them in the works which God forbids.

“There is nothing in their manifestations that inspires awe, veneration, or reverence.

“But when the angels have visited men, so awe-inspiring has been their appearance that even God’s most favored servants have fallen upon their faces with terror, or stood trembling in their presence. And hence the style of address so often used.

“Thus, Daniel, the ‘man

greatly beloved,' the angel strengthens by saying, 'Fear not, Daniel.' Dan. 10:12.

"To Zacharias, who was 'righteous before God,' he says, 'Fear not, Zacharias.' Luke 1:13.

"To Mary, who had found favor with God, 'Fear not, Mary.' Luke 1:30.

"To the holy women at the sepulcher, 'Fear not ye.' Matt. 28:5.

"To Paul, the most eminent of Christ's servants, 'Fear not, Paul.' Acts 27:24."—*Sin of Witchcraft*, p. 6.

Webster says: "A *familiar spirit* is a demon, or evil spirit, supposed to attend at call."

U. Smith says: "Sorcerers were such as pretended to hold communication with the dead. In this sense, we believe, it is always used in the Scriptures." "Modern Spiritualism is simply heathen *sorcery* revived."

Mr. Cornell, in his pamphlet entitled: "Spiritualism a Satanic Delusion," says: "Spiritualists do not deny that their mesmerizing, magnetizing, calling on the dead, etc., are what is called in the Bible, '*charming*,' '*enchantment*,' '*sorcery*,' '*witchcraft*,' '*necromancy*,' '*divination*,' '*consulting with familiar spirits*, etc."

Spiritualism a Reality.

We must not make the mistake of denying the reality of Spiritualism, either ancient or modern.

should not a people seek unto their God? *on behalf of the living should they seek unto the dead?*" Isa. 8:19, R. V. Isaiah's meaning is plain, that those who have "*familiar spirits*," and the "*wizards*," are those who, "*on behalf of the living, . . . seek unto the dead.*" This is the essence of Spiritualism, both ancient and modern.

Gesenius says: "Sorcerers are those who profess to call up the dead."

Men and women of both ancient and modern times have been influenced by spirits, and have held actual communication with them. These communications have not come from the spirits of dead men, however, as is clearly shown by the side notes from Mr. Andrews in the earlier pages of this chapter, and by the consideration of the nature of man as discussed in other chapters of this book.

After a candid consideration of the subject of the angels of God who remained true, and those who fell and became the angels of Satan, we are forced to the conclusion that all spirit communications are from one of these sources. Hence they may be considered under the two heads; first, Communications from the realm of God; and, secondly, Communications from the realm of Satan.

Communications from the Realm of God.

God has ever held communication with His children through holy angels. Paul says they are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1:14.

Angels have appeared many times in the form of men.

Three angels appeared thus to Abraham as he sat under an oak at the door of his tent. There they talked with him and partook of his hospitality. Abraham did not know of their heavenly origin until it was revealed to him as two of them were about to depart on their mission of destruction to Sodom. See Genesis 18.

Two of these angels appeared to Lot at the close

of the day. They warned him of the impending doom of Sodom, and in the morning took Lot and his wife and their two daughters by the hand, and, almost by force, hastened them out of the city. These angels came to Sodom as men, and their true nature was not revealed until they brought deliverance to the house of Lot by smiting with blindness the wicked men who were endeavoring to break down the door. See Genesis 19.

An angel in the form of a man appeared to Gideon, and instructed him regarding the deliverance of Israel. Gideon learned that it was an angel from heaven when he disappeared at the burning of the offering. Gideon feared for his life, and exclaimed, "Alas, O Lord God! for because I have seen an angel of the Lord face to face." But the invisible God reassured him with the words, "Peace be unto thee; fear not: thou shalt not die." God had an important work for Gideon, and was preparing him for it. See Judges 6.

To Joshua the Lord Himself appeared as a warrior "with His sword drawn in His hand; and Joshua went unto Him, and said unto Him, Art thou for us, or for our adversaries? And He said, Nay; but as Captain of the host of the Lord am I now come." Christ alone is "Captain of the host of the Lord." Joshua quickly recognized the Lord when the words were spoken, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." It was then that the Lord gave personal instruction regarding the taking of Jericho. See Joshua 5 and 6.

Angels appeared in their natural form, without disguise, to many in ancient times.

To the servant of Elisha was revealed the mountains surrounding Dothan filled with the chariots of the Lord and the angel host which had come to protect the beloved prophet. See 2 Kings 6:13-17.

David and the Angel.

King David saw the avenging angel of God standing between heaven and earth, with his sword stretched out, to destroy the people of Jerusalem because of the sin of David in numbering Israel. Seventy thousand of Israel had already been destroyed elsewhere by the pestilence. As David saw the angel of destruction, he plead with God for the people, and the plague was stayed. See 1 Chron. 21:9-30.

The angel Gabriel appeared several times to the prophet Daniel with prophecies and instruction of the greatest importance.



*Daniel
and the Angel.*

At one time, while standing beside "the great river, which is Hiddekel," a view was given him of a heavenly visitant, whom he describes as follows:—

"Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Dan. 10:5, 6.

Those who were with Daniel fled in terror; even though they could not see the angel, they felt his presence. Daniel himself fell prostrate before him, and another angel strengthened him before he could speak, or even listen to the instruction brought to him by the angel Gabriel.

John the Revelator saw the angels of God many times in connection with the prophecies that were given to him.

God Speaks Through Prophets.

God has various ways of communicating with the people of earth. He has usually spoken through prophets, Himself remaining invisible. To Israel at a time of rebellion against Moses, the Lord said, "If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." Num. 12:6-8.

Concerning the inspiration of prophets we read,

" For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

Through this channel God has instructed man. Our Bible, which is the revelation of God's will to man, was dictated by the Spirit of God to the prophets of old. These revelations have been left on record for our benefit "upon whom the ends of the world are come." 1 Cor. 10:11. It is through this channel that the plan of salvation is revealed, and the only road to eternal life pointed out.

Different Methods of Communication.

The methods of communication have differed with the times, the men, and the circumstances under which the revelations have been given.

To the child Samuel it was the audible voice of God in the night. See 1 Sam. 3:2-18.

To Abraham, Moses, Joshua, and Paul, the Son of God at times appeared in person and instructed them.

To Ezekiel, Zechariah, John, and others were given panoramic views of scenes which have deep significance to the people of this world. Sometimes these presentations have been explained, and again God's people have been left to apply them to events as they transpired.

To Daniel, the fate of kingdoms and the great events of history were represented by symbols, many of which were explained.

To others God speaks in His own way in times of emergency. Our Saviour promised to put words into the mouths of His servants when they should be brought before kings and rulers for conscience' sake. "Take ye no thought how or what thing ye shall

answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12:11, 12.

And so, in His own way, God teaches us, leads us, and reveals to us the true mysteries of this life and of the great beyond. By His Word He has bridged the chasm between this sinful earth and the glorious home of the blest which our Saviour has gone to prepare.

And by the loving care of the ever-watchful angels of light, we are made to "lie down in green pastures," and are led "beside the still waters."

Through the ministration of angels there is wrought out in the lives of the true, the faithful, the obedient of earth, the fulfilling of the beautiful song of the heavenly musicians on the plains of Bethlehem, "Glory to God in the highest, and on earth peace, good will toward men."

Thus God reaches man through spiritual, heavenly beings, whom He sends to earth to minister to those who are "heirs of salvation," and citizens of the kingdom of Christ on earth. Through them are given manifestations from the very home of the great Jehovah. Sinless angels are the messengers, and their messages are true and ennobling. How wonderful! how dignified! how perfect! how beautiful is the whole history of this angelic ministration!

Communications From the Realm of Satan.

A little careful thought must convince us that the communications from the hosts of the evil one are as real as those which come from the angels of God. Their origin is the same, and they had long dwelt and ministered together in heaven, the home of God.

When sin entered among them, the sinning angels were driven out, and took up their abode on this earth.

Through the sin of man the dominion of the earth passed under the control of Satan and his sinful legions. From that time forward a constant warfare has waged between the two hosts,—the angels of God laboring unwearingly to rescue man and bring the earth back to allegiance to God, while the hosts of evil are unceasing in their efforts to hold mankind in the bondage of sin, and to retain the earth in their possession.

Being of the same nature as the angels of God, the evil angels have the same power of communicating with man.

To our Saviour, while a man upon earth, Satan appeared in visible form. He tempted Him in the wilderness, and bore Him bodily to the pinnacle of the temple and to the mountain top.

He can assume before men any form he chooses; he can transform himself "into an angel of light." See 2 Cor. 11:14. His evil hosts assume the form and take on the peculiarities of those who are dead, personating them so accurately as to deceive their closest and dearest friends. They communicate openly through mediums, thus counterfeiting, though often in a low and undignified manner, the work of the Holy Spirit in its inspiration of the prophets.

But it is in their unseen, silent influence for evil that their greatest power lies. It is felt in every heart, and its fruit is borne in every life. As the angels of God influence toward a better life, so the evil angels counterwork. Through six thousand years of evil, cunning, and deceit they have become adepts in leading

mankind away from God, into sin and unrighteousness.

It will thus be seen that every medium of communication, every influence for good which God employs, is counterfeited by Satan and his evil host.

Origin and Character of False Religions.

Heathenism and all forms of false worship have had their origin with Satan. He is responsible for the many forms of religion which, while they may contain much of good, have enough that is contrary to God's Word to mar the religious experience of those who conform to them. Satan is pleased to foster any religion which contains much of truth, if he can mix with it enough of error to mar the character and unfit men for the kingdom of God.

A professedly religious man who holds to serious errors, can do more to lead men from the true service of God than can an avowed infidel. His profession of religion disarms suspicion, and gives him an advantage which no out-and-out worldling possesses. Every weapon that can be devised to overthrow the true worship of the living God is employed by the enemy.

Character of Satanic Spirit Manifestations.

Our Saviour declares in regard to all false teaching, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Matt. 7:16. A simple comparison of the various spirit manifestations will emphasize every statement made in this chapter regarding their origin.

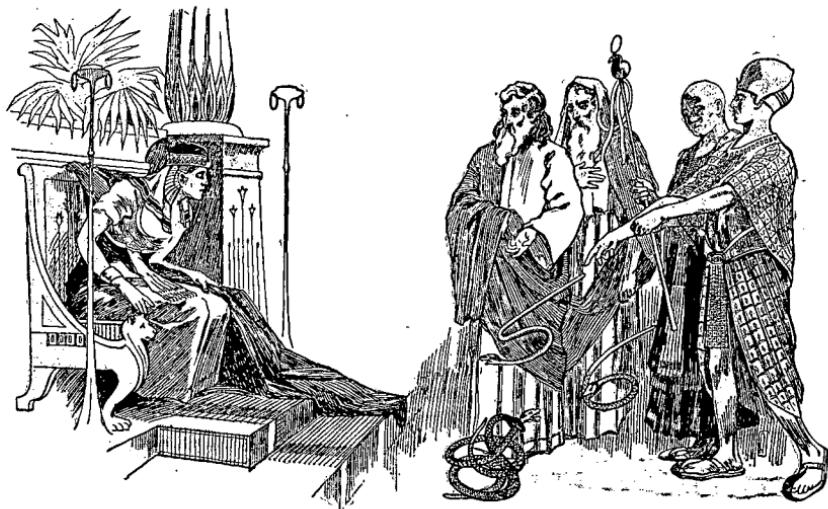
There is beauty and awful grandeur in the appearance of the messengers from the courts above. Their communications have always been with dignity, and

whether given in person or through a prophet, are usually accompanied with a reference to God as commanding what they have to declare.

They hold no communication with wicked men, and depart from God's people when they become estranged from heaven, as in the case of Saul. 1 Sam. 28:6.

In contrast with this are many of the common, degrading manifestations of *familiar spirits*, both ancient and modern.

In ancient times these *familiar spirits* communicated with wicked men and women, called *wizards*, *witches*, etc. See 1 Sam. 28:7; 2 Kings 21:6. Ancient Spiritualism originated among heathen nations.



"They counterfeited the work of God."

These familiar spirits counterfeited the work of God, as in the case of Jannes and Jambres performing miracles before Pharaoh. See Exodus 7, 8; 2 Tim. 3:8.

Through their mediums they attempted to bring discredit upon the work of Christ when on earth. See Mark 1:23-26, etc.

Through the soothsaying damsel they attempted to bring reproach and ridicule on the work of Paul and the other apostles. See Acts 16:16-18.

They took forcible possession of men and women, cast them down, threw them into the fire, and made their lives a burden to themselves and a terror to those around them. See Matt. 17:14, 18.

They compelled those whom they possessed to blaspheme and to speak contrary to their own desires. See Luke 4:33-35.

In their rage they took possession of beasts, as in the case of the swine of Gergesa. See Matt. 8:28-32.

In our own times the manifestations of these *familiar spirits* are often more common and degrading than in ancient days.



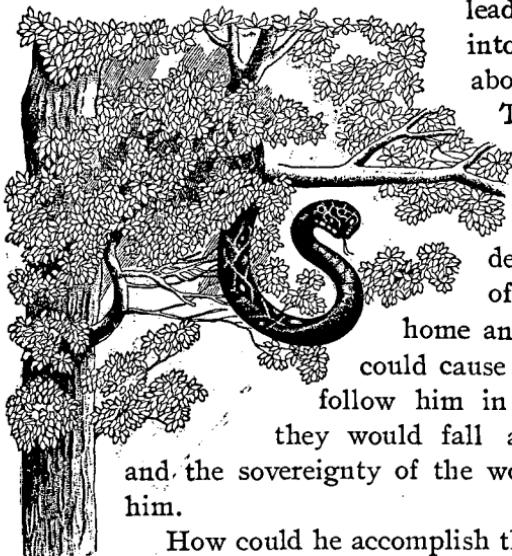
Manifestations of Ancient Spiritualism

HT the time of our Saviour, evil spirits took possession of men, controlled their actions, and compelled them to speak as they should dictate. There are authentic records of men and women who, under the guise of modern Spiritualism, are as completely controlled by the spirits of Satan as were the demoniacs in the days of the apostles.

An examination of the phenomena of ancient Spiritualism can hardly fail to demonstrate to thinking minds the satanic nature of its origin. The records of ancient dealings with *familiar spirits* by the *necromancers*, *wizards*, and *witches*, show these manifestations to be identical with the Spiritualism of to-day. A few examples will be given to illustrate this similarity and identity.

The First Spiritualist Medium.

The first Spiritualist medium of which we have any account was the serpent in the garden of Eden. Lucifer had rebelled, had fallen, and had determined to lead Adam and Eve into sin and so bring about their fall.



The dominion of the earth had been given to man at creation. Satan desired the possession of this earth as his home and kingdom. If he could cause our first parents to follow him in sin and rebellion, they would fall as he had fallen, and the sovereignty of the world would come to him.

How could he accomplish the ruin of the man? If he should approach Adam and Eve in his true character, he could never succeed, for they had been warned of his design. Hence he chose as a medium of communication, the serpent, at that time one of the most intelligent of the animal creation. The record states that "the serpent was more subtil than any beast of the field which the Lord God had made." Gen. 3:1.

And through this serpent Satan introduced the doctrine of natural immortality, which is the foundation upon which the superstructure of Spiritualism is reared. For if the soul is immortal, and goes to its reward at

death, it is but a step to believe that this immortal soul can come back to earth and communicate with its former friends. And that is Spiritualism pure and simple.

The Lord had said that if man ate of the forbidden fruit, he should surely die. See Gen. 2:17. Through the medium of the serpent Satan affirmed to Eve that the Lord had not told the truth. He said, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4, 5.

Evil was the very thing man had no business to know. Satan introduced it through the channel of Spiritualism. It was a lie he told then, and that lie he has kept alive by continuous repetition. Its acceptance brought sin, disgrace, and suffering to our first parents, and the result has been the same with all their descendants who have given ear to the same falsehood.

This deplorable episode in the lives of Adam and Eve was the first manifestation of what is now known as Spiritualism.

Saul and the Witch of Endor.

The account of this seance is found in 1 Sam. 28:3-20. In substance it is as follows:—

The prophet Samuel was dead and buried in Ramah. The hosts of the Philistines had come up against Israel, and pitched at Shunem. King Saul called out the armies of Israel, and camped at Gilboa.

When Saul saw the immense host of his enemies, he was afraid. So, as in other days, he called upon the Lord for instruction and help. But Saul had not served the Lord for many years, and "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets."

When Saul saw that the Lord would not undertake his cause, he said to his servants, "Seek me a woman

that hath a *familiar spirit* [in other words, a Spiritualist medium, called in those days a *witch*], that I may go to her, and inquire of her."

They replied, "Behold, there is a woman that hath a *familiar spirit* at Endor."

Then Saul took two men and went by night to Endor, and when they found the woman, Saul said to her, "I pray thee, divine unto me by the *familiar spirit*, and bring me him up, whom I shall name unto thee."

The woman did not know it was Saul who spoke to her. But she doubted the sincerity of her visitors, and said, "Behold, thou knowest what Saul hath done, how he hath cut off those that have *familiar spirits*, and the *wizards*, out of the land; wherefore then layest thou a snare for my life, to cause me to die?"

WAS IT SAMUEL?

"Several questions concerning this interview may well be asked:—

"1. Samuel was buried in distant Ramah. See 1 Sam. 28:3. How could he come out of the ground in Endor?

"2. Can it be believed that he was raised by God to talk with Saul upon the devil's own ground?

"3. Would such a man as Samuel, who held witchcraft as a heinous sin (1 Sam. 15:23), before beginning his message to Saul, first hold private converse with this wicked woman in the midst of her incantations, and warn her that her visitor was Saul?

"4. And what became of this old man thus raised from the dead? Did he go through the pains of a second dissolution? He might, in such case, well complain of being disquieted, and brought up by Saul. See 1 Sam. 28:15.

"But there is one important fact that settles this question

But Saul replied with an oath, "As the Lord liveth, there shall no punishment happen to thee for this thing."

Then the woman questioned, "Whom shall I bring up unto thee?"

Saul answered, "Bring me up Samuel."

Then the woman called upon her *familiar spirit*, and there came up an apparition representing Samuel. It is evident that as soon as the apparition appeared it informed the woman that the man who stood before her was Saul, for she cried out:—

"Why hast thou deceived me? for thou art Saul."

But Saul answered, "Be not afraid: for what sawest thou?"

She replied (R. V.), "I see a god coming up out of the earth."

Then the king asked, "What form is he of?"

And she said, "An old man cometh up; and he is covered with a mantle."

The text adds, "And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself."

Then the apparition spoke, and said, "Why hast thou disquieted me, to bring me up?"

of Samuel's resurrection. Had Samuel been present in his own flesh and bones, and not as a matter of enchantment or sorcery, Saul would have seen him as well as the woman. That Saul could not see him is convincing proof that Samuel was not raised from the dead. He must have been raised—if raised at all—by God or by Satan. But the devil cannot raise the dead; and it is certain that the God of heaven would not raise His servant in answer to satanic incantations.

"We are therefore brought to the conclusion that Samuel was not present, either as an immortal spirit from the third heaven, or as resurrected from the dead. And therefore the conclusion is inevitable that this Samuel is no other than the *familiar spirit* personating the man of God.

"Saul had asked the God of heaven to speak to him by His prophets, but for his wickedness this was refused. This time he asks Satan to send him Samuel; and Satan was not slow to answer the prayer by sending such a Samuel as he could produce."—*Sin of Witchcraft*, pp. 18, 19.

And Saul answered, "I am sore distressed ; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams : therefore I have called thee, that thou mayest make known unto me what I shall do."

The apparition, acting the part of Samuel to perfection, reproves the king sharply for his departure

from God, and informs him that the kingdom is taken from him and given to David. Then Saul is told of the outcome of the impending battle.

"The Lord will also deliver Israel with thee into the hand of the Philistines : and to-morrow shalt thou and thy sons be with me : the Lord also shall deliver the host of Israel into the hand of the Philistines."

How closely this whole episode is reproduced in the Spiritualism of to-day ! The same characters are introduced and the same methods adopted. It was the working out of the problem of Satan's first lie then, and it is the ministration of the messengers of evil to-day.

It may be well to analyze some of the steps of this famous seance in the days of Saul, king

A SUMMING UP.

Mr. J. N. Andrews sums up the circumstances of this interview as follows :—

"Saul relates to Samuel his sore distress. And now behold the result of serving Satan, and then calling upon him for help in the day of dire extremity.

"Satan flatters men during all the time in which they can repent, telling them the path in which they are walking is the path of the righteous ; or, if it is not, it is just as good as that of the righteous, and will end at last in heaven ; or, if it be not just right, there is plenty of time for repentance, and that they may safely neglect it for many years.

"But when the last hours of their probation are expiring, he comes upon his victims with overwhelming power, telling them it is now too late, and drives them to despair by repeating the history of their sins, until, perhaps, they take their lives with their own hands.

"Such was the case with Saul.

of Israel, to see the comparison clearly.

The agencies which the king employed were the woman and her *familiar spirit*. Saul said to the woman, "Divine unto me by the *familiar spirit*," and "bring me up Samuel."

As the wicked woman calls upon her *familiar spirit*, he must actually bring Samuel from the grave, or, if he cannot do this, he must personate him so accurately that Saul shall really believe that it is Samuel.

If Samuel was there in person, he came because the *familiar spirit* had the power to bring him up, or because the Lord saw fit to resurrect the holy prophet and send him to converse with Saul. Both these positions are absurd; for:—

First, A *familiar spirit* does not have power to raise the dead.

Secondly, God had commanded that all who dealt with *familiar spirits* should be put to death. Then how impossible the supposition that He would bring Samuel at the call of a *witch*, and at the behest of a *familiar spirit*.

Thirdly, Saul had sinned so grievously that the Lord would not hold communion with him through

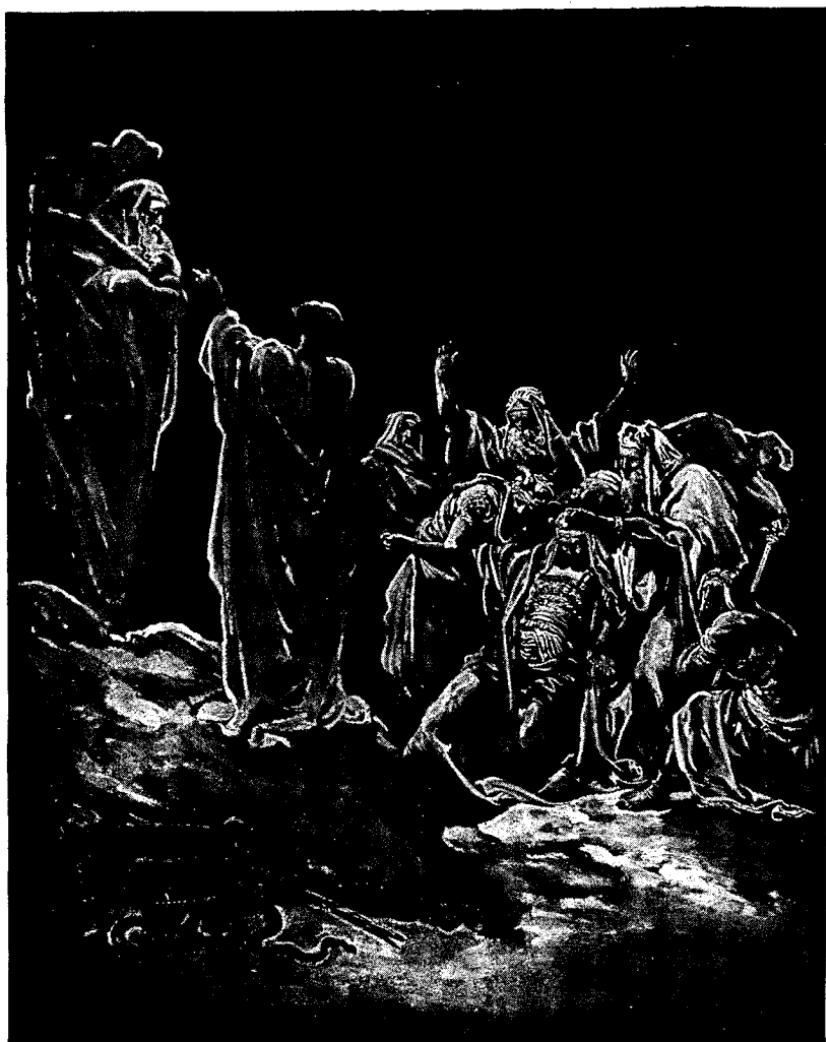
Satan led him to despise the warnings of the prophets, and to presume upon the mercy of God, till the very hour of his extremity was upon him, and then, by rehearsing his sins, and provoking him with David's certain triumph over him, and extinguishing every hope, both of this world and the next, he drives him to utter despair, and immediate suicide. He tells him,

"1. The Lord is departed from thee, and is become thine enemy; *i. e.*, there is absolutely no hope in your case.

"2. The Lord hath rent the kingdom out of thy hands, and given it to thy neighbor, even to David. This was a keen thrust to such a man as Saul.

"3. Your ruin was made sure by your sins in the memorable expedition against Amalek.

"4. Your army shall suffer a terrible defeat in the coming battle, and yourself and sons shall be slain."



SAUL AND THE WITCH OF ENDOR.

(212)

any of His appointed methods. Then how can it be supposed that He would send Samuel, or permit him to come, at the call of a *witch* whom He had sentenced to death, or a *familiar spirit* which He abhorred?

Fourthly, Saul did not see Samuel, for he asked the woman, "What seest thou?" She replied (R. V.), "I see a god coming up out of the earth." Again he asked, "What form is he of?" She answered, "An old man cometh up; and he is covered with a mantle." In his credulity, with this meager description, the record says that Saul "perceived that it was Samuel." But if Samuel was actually present, how could it be that he was seen by the woman and not by Saul?

Fifthly, Samuel, if actually present, must have appeared as an immortal spirit from glory, or have been raised from the grave, and so have been present in bodily form. But the text says that he ascended "out of the earth," therefore he could not have come from the realm of heaven. Again, he could not have been resurrected bodily, for *witches* and *familiar spirits* combined, have no power over the sacred dust of the servants of God. To Jesus Christ alone has been delegated the power to raise the dead. John 5:25, 28, 29.

Sixthly, The conclusion seems evident, that at the call of the woman, the *familiar spirit*, a messenger from the realm of Satan, personated Samuel at this interview. It was this spirit who talked with Saul, and not Samuel. His sleep in the grave at Ramah was not broken.

But how perfect was the deception! The personating spirit begins by calling to the mind of Saul

the sins of his past life. His reproofs are clear and truthful. They are just what the wicked king would expect from the prophet of God. It was this feature that fastened the deception upon the mind of Saul, and prepared him to accept, unquestioned, the forecast of the awful doom awaiting him in the battle with the Philistine host.

But it is well to note that the cutting rebuke administered by the supposed prophet was but a repetition of denunciations as given by Samuel while in the flesh. With all this past, Satan was familiar, and it was easy for him at this time to repeat these rebukes to the discouraged and broken-hearted king. Even the last thrust regarding his falling dynasty was but a quotation from the former words of Samuel. The prophet, more than once, had told Saul that his line should cease with himself, and that David should succeed to the throne of Israel.

Then the *familiar spirit* leads out in predictions regarding the future. A battle would be fought on the morrow. Israel would be smitten before their enemies, and "to-morrow shalt thou and thy sons be with me." 1 Sam. 28:19. Now Samuel was a godly man, and if this were his spirit it came from heaven. Saul was a wicked king. His very death was brought upon him because of his "asking counsel of one that had a familiar spirit." See 1 Chron. 10:13, 14. How then could he expect to have his abode with Samuel in heaven?

This was, therefore, a lying spirit from the prince of darkness, of whom Christ says, "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44.

Most of the predictions of the spirit of Endor were fulfilled to the letter. Why should we not believe, therefore, that they were from God? God alone knows the future, but Satan can only reason upon it and shrewdly guess at it. Where, then, lies the truth?

In the impending battle Satan understood the overwhelming strength of the Philistine army, and the



“He fell upon his own sword and died a suicide.”

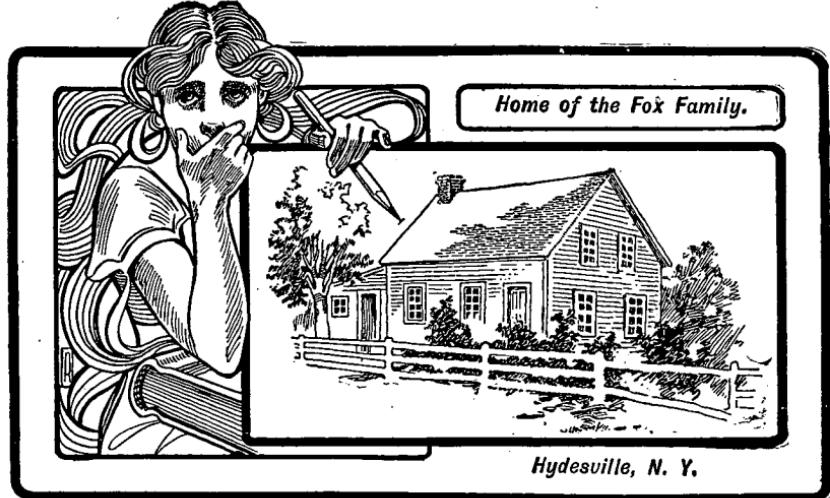
weakness of the army of Israel. This disparity he knew could not decide the coming battle if God had been with Israel. But Israel had forsaken God, and because of their sins God had turned from them. Hence Israel had not the bulwark of His protection as in their former wars. Satan therefore ruled in both armies, and arranged the defeat of Israel. His hosts of evil were mobilized upon that field of battle, and practically controlled the fortunes of the day.

Knowing all these things, how easy it was for Satan, when summoned before Saul by the witch of

Endor, to forecast the outcome of the impending battle, and then personally to superintend it, and see that his predictions were fulfilled! The Spiritualism of to-day owes what of success it has attained to just such shrewd manipulation by the prince of evil.

The case of Saul presents a warning and an impressive lesson on the danger of departing from the Lord and appealing for help to those means against which God has given solemn warning in His Word. It illustrates also how, after leading men into sin, Satan deserts them in their time of need and leaves them to their fate.

Through such taking advantage of human forces and circumstances as these, the prince of evil is often able to bring about disaster and accomplish his designs in the affairs of men.



Rise of Modern Spiritualism



ODERN Spiritualism had its origin in Hydesville, near Rochester, N. Y., in 1847. But as the first public demonstrations were given in Rochester, they soon took the name of "Rochester Knockings." Later the general name of Spiritualism was applied to this and all other manifestations which were supposed to emanate from the spirits of the dead.

The facts concerning the origin of Modern Spiritualism, as gleaned from "Greatest Events of the Greatest Century," and other reliable sources, are as follows:—

In the fall of 1847, Mr. Michael Weekman, residing in a humble house in Hydesville, heard at different times distinct raps upon his door. Upon examination no individual would be seen at the door, and no cause

for the rappings could be found. Growing nervous over the matter, he abandoned the house as "haunted." It did not remain vacant long, however, as it was soon occupied by Mr. John Fox and family.

But the rappings still continued to be heard in the house, and increased with the coming of the new tenants. By March, 1848, the rappings were of nightly occurrence, and soon furniture was moved about without hands. It was observed that the rappings were most frequent near the bed occupied by the two Fox sisters,



The Fox Sisters.

Catherine, or Kate, as she was called, and her older sister, Margareta.

The most careful investigation failed to account for these phenomena. The mystery only grew the deeper, and the manifestations more frequent and prolonged. As they always occurred in the night, the rest of the family was greatly disturbed.

Wearied by loss of sleep for a succession of nights, on Friday, March 31, 1848, the family made arrangements which they hoped would cause the annoyance to cease, and allow them to obtain much-needed rest. The bed of the two sisters was taken into the room occupied by the parents. But hardly had they retired when the children cried out, "Here they are again!" The noises then became more distinct and startling.

It was a windy night, and it was suggested that it

might be the rattling of the window sashes. Mr. Fox tried several, and each time as he would rattle them, Kate noticed that the noises seemed to reply. This gave her an idea, so turning to the place from which the rappings came, she snapped her fingers, and said, "Here, old Splitfoot, do as I do!" And the knocking sounds instantly responded.* A Spiritualist author, recounting these circumstances, says, "*That was the very commencement. Who can tell where the end will be?*"

Sounds Develop Intelligence.

Continuing experiments, Kate next tried bringing her thumb and forefinger together silently, and each time the noises would respond. The power from which the noises came could *see*, then, as well as *hear*. "Only look, mother," said Kate. And the experiment was repeated, and answering raps were heard each time she brought her thumb and finger together.

Further particulars of the occurrences are taken from a work by Robert Dale Owens, entitled, "Footfalls upon the Boundary of Another World," p. 290. These particulars were obtained

THE PROGRESS OF SPIRITUALISM.

Upon this point Mr. U. Smith writes:—

"It began in a way to excite the wonder and curiosity of the people, the very elements that would give wings to its progress through the land. Men suddenly found their thoughts careering through new channels.

"An unseen world seemed to make known its presence and invite investigation. As the phenomena claimed to be due to the direct agency of spirits, the movement naturally assumed the name of 'Spiritualism.' It was then hailed by multitudes as a new and living teacher come to clear up uncertainties, and to dispel doubts from the minds of men. At least an irrepressible curiosity was everywhere excited to know what the new 'ism' would teach concerning that invisible world, which it pro-

*The use of the word "Splitfoot," by the girl, shows that at that time she recognized the satanic nature of the manifestations.

fessed to have come to open to the knowledge of mankind.

" Everywhere men sought by what means they could come into communication with the spirit realm. Into whatever place the news entered, circles were formed, and the number of converts outstripped the pen of the enroller. It gathered adherents from every walk of life—from the higher classes as well as the lower; the educated, cultured, and refined, as well as the uncultivated and ignorant; from ministers, lawyers, physicians, judges, teachers, government officials, and all the professions. But the individuals thus interested, being of too diverse and independent views to agree upon any permanent basis for organization, the data for numerical statistics are difficult to procure. Various estimates, however, of their numbers have been formed. As long ago as 1876, computations of the number of Spiritualists in the United States ranged from 3,000,000 by Hepworth Dixon, to 10,000,000 by the Roman Catholic council at Baltimore.

" Up to the present time, it is not probable that the number of Spiritualists has been much reduced by apostasies from the faith, if such it may be called; while the movement itself has been growing more prominent

from Mrs. Fox and her children.

Mr. Owens writes as follows: " This at once arrested her mother's attention. ' Count ten,' she said, addressing the noise. Ten strokes, distinctly given! ' How old is my daughter Margaret? ' Twelve strokes. ' And Kate? ' Nine.

" ' What can all this mean? ' was Mrs. Fox's thought. Who was answering her? Was it only some mysterious echo of her own thought?

" But the next question which she put seemed to refute the idea. ' How many children have I? ' she asked aloud. Seven strokes. ' Ah! ' she thought, ' it can blunder sometimes. ' And then aloud, ' Try again. ' Still the number of raps was seven. Of a sudden a thought crossed Mrs. Fox's mind. ' Are they all alive? ' she asked. Silence for an answer. ' How many are living? ' Six strokes. ' How many are dead? ' A single stroke. *She had lost a child.*

" Then she asked, ' Are you a man? ' No answer. ' Are you a spirit? ' It rapped. ' May my

neighbors hear, if I call them?' It rapped again.

"Thereupon she asked her husband to call her neighbor, a Mrs. Redfield, who came in laughing. But her cheer was soon changed. The answers to her inquiries were as prompt and pertinent as they had been to those of Mrs. Fox. She was struck with awe; and when, in reply to a question about the number of her children, by rapping four, instead of three, as she expected, it reminded her of a little daughter, Mary, whom she had recently lost, the mother burst into tears."

This was not the first effort of spirits to communicate with men in a similar manner. "Mr. Momesson, more than two hundred years ago, had already observed a similar phenomenon. Glanvil had verified it. So had Wesley and his children. . . . But in all these cases the matter rested there, and the observation was not prosecuted farther." These people had witnessed the phenomena, but it remained for a nine-year-old Yankee girl to teach it the English language and make it talk.

and becoming more widely known every year. The conclusion would, therefore, inevitably follow that its adherents must now be more numerous than ever before.

"One of the reasons why it would be quite impossible to state the number of real Spiritualists in our land to-day, is that 'many thousands,' and we think the number might in all probability be raised to millions, who are in reality Spiritualists, do not go by that name. They are in the various churches, and are counted there. Yet they believe the phenomena of Spiritualism, accept its teachings in their own minds, and quietly and constantly, as the *Christian at Work* avers, consult clairvoyants and mediums, in quest of knowledge.

"The grosser features of the teachings of Spiritualism which were painfully prominent in its earlier stages, which there is no reason to believe are discountenanced or abandoned either in theory or practice, are relegated to an invisible background, while in its outward aspect it now poses in the attitude of piety and the garb of religion. It even professes to adopt some of the more prominent and popular doctrines of Christianity. In this phase the average church-goer cannot see why he may not accept all that Spiritualism has to give, and still retain his denominational relationship." — *Modern Spiritualism*, pp. 27-31.

At first, it is said, these phenomena would occur even when no member of the Fox family was at home, but, after a time, they occurred only when one or both of the two sisters previously referred to were present. Upon the removal of the family to Rochester, some months later, the phenomena ceased in the Hydesville house, and accompanied the two girls to their new home.

Very soon it came to be understood between the Fox girls and the spirits that one rap meant yes; silence meant no; while five raps was a call for the alphabet, which was used either by naming the letters and writing down each one indicated by a rap, or else in printed form, the finger or pencil being slowly passed up or down the column, raps indicating the letters to be used. In this way communications were received upon various subjects.

Interest in these manifestations rapidly increased until, on November 14, 1849, by direction of the spirits, a public lecture was given in Corinthian Hall, Rochester. The Fox sisters were, of course, present at this meeting as mediums, as they were even then called. Manifestations were had, and a committee was appointed to institute a rigid investigation of the whole phenomena, and to report at an adjourned meeting to be held in the same hall the next night.

The committee reported that they were utterly unable to discover any means by which the mysterious sounds could have been produced. This, of course, served to very greatly intensify the interest, and learned men of various professions, scientists, lawyers, doctors, ministers, judges, etc., were soon found

studying the subject and investigating the phenomena, but without arriving at any satisfactory solution of the mystery. And, leaving the Bible out of the question, no solution is possible except that offered by the spirits themselves, namely, that they are the spirits of the dead. This is the view that has been widely accepted; but, as has already been shown, it is not sustained by the Scriptures.

"So rapid and wide-spread was the development of the phenomena," says "Great Events of the Greatest Century," "that, in the short space of two or three years, it was calculated that the number of recognized 'media' practising in various parts of the United States, was not less than thirty thousand." Again the same authority, speaking not as a champion of the system, but simply recording facts as they were found, refers to the Spiritualistic movement as one which has "extended to the remotest bounds of the known world, which has challenged the scrutiny and excited the wonder of monarchs, savants, popes, philosophers, divines, councils, and synods."

The same authority adds: "The discussion has engaged, in the press and pulpit, and on either side, the profoundest adepts in theology, science, and philosophy; and though none dispute that fraud and imposture have played their part in multitudes of instances, it is admitted that the phenomena, under reputable auspices, exhibit great, novel, and astonishing facts."

A little later, in 1871, Judge Edmonds, in "Year Book of Spiritualism," made the following statement regarding the number of Spiritualists at that time:—

"Preparatory to the Ecumenical Council, the Pope

desired to learn the religious convictions of Christendom ; and the Catholic hierarchy of this country took pains to obtain it through its numerous priesthood. . . . Within the last two or three months there has been, at Baltimore, a convocation of the Roman Catholic bishops and archbishops of this country. One of the most interesting subjects for their consideration was the Statistical Religious Condition of the People. Each diocese brought its information ; and the result was, that while Romanism and Protestantism, combined, numbered from eight to nine millions, with some forty-five thousand preachers, *Spiritualism numbered between ten and eleven millions*, with fifty thousand mediums."

In 1895, the *Philosophical Journal* of Chicago, being asked for data upon the numerical strength of Spiritualism in the United States, replied as follows :—

" Being unorganized, largely, no reliable figures can be given. Many thousands are in the churches, and are counted there. It is *claimed* that there are about five million in the United States, and over fifty million in the world."

But the decrease in numbers between 1871 and 1895 does not indicate any decrease in its real strength. In its early days it came brazenly to the front, and through its powerful manifestations gathered in its votaries by the millions. But owing to the abuses, wickedness, blasphemy, and abominable iminoralities which swept the country under the guise of Spiritualism, a change of front became necessary. Sober, thinking, honest people could not tolerate the abominations and license brought in through the agency of these spirit communi-

cations. Hence the evil utterances became less blatant, and immorality and crime were relegated largely to the background. A garb of affected sanctity was put on in the place of open license, and Spiritualism walked, sanctimoniously, into the popular churches.

And why not? The doctrine of natural immortality is held by most religious denominations of the day. It requires but one more step to accept the spiritualistic doctrine of open communication with the spirits of the "immortal dead." This is Spiritualism pure and simple, whether held by heathen, infidel, Catholic, Protestant, or other religious professor.

It is plain to be seen, therefore, that among the membership of the churches, we may look for the greatest actual numerical strength of Spiritualism. There is, also, among non-professors, a large following who do not openly accept Spiritualism, but who really believe its teachings. Upon this point the *Christian at Work* of August 17, 1876, said:—

"But we do not know how many judges, bankers, merchants, prominent men in nearly every occupation in life, there are, who make it a constant practise to visit clairvoyants, sight-seers, and so-called Spiritual mediums; yet it can scarcely be doubted that their name is legion; that not only the unreligious man, but professing Christians, men and women, are in the habit of consulting spirits from the vasty deep, for information concerning both the living and the dead. Many who pass for intelligent people, who would be shocked to have their Christianity called in question, are constantly engaged in this disreputable business."



Manifestations of Modern Spiritualism



E shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Matt. 7:16.

Is Spiritualism a Humbug?

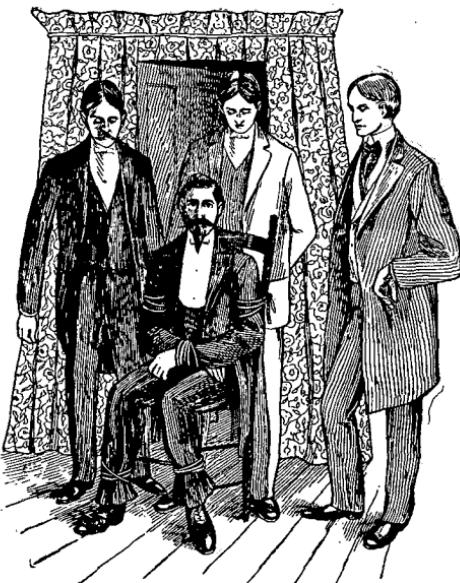
In the earlier days of Spiritualism its exhibited wonders were met with the cry of "humbug," "sleight of hand," etc. No one can doubt that in the beginning these elements came frequently into some of the so-called "spirit manifestations," and do even now to some extent. And so some undertook to explain the whole system of Spiritualism upon the basis of sleight of hand, or trickery.

The author, at one time, attended a public exhibition where the operator undertook to demonstrate that Spiritualism was nothing but a clever fraud, and sought to prove his claim by many illustrations. For instance, he would enter a cabinet, tie himself with ropes so securely that no one could untie the knots. Then, by a quick turn, would release him.

self. He would allow himself to be tied as securely as men, even sailors, could tie him, and then, behind the screen, in the presence of witnesses, would release himself almost instantly. Cords could not hold him. Yet, later, he explained his methods to the audience, and showed how it was done.

Among other exhibitions he gave spirit rappings, showed spirit hands and faces from his cabinet, and performed many other seeming impossibilities. In every instance the exhibition was followed by an explanation of the method by which the trick was accomplished. As a sleight-of-hand performance it was very clever. With many it had just the effect that the devil designed it should have,—convinced them that Spiritualism and its manifestations were merely a harmless deception. Then, when they should later meet manifestations which would convince them of their supernatural origin, they would fall an easy prey, failing to recognize the real nature of the phenomena.

But Spiritualism cannot be passed by as a myth.



An Attempt to Expose Spiritualism.

It is a positive and an assured fact, and has come to stay. It has stood the test of more than half a century, and has a future before it. The cry of chicanery and fraud has practically ceased. It is now a known quantity, with definite data.

A MANIFESTATION OF POWER.

Under this head Mr. U. Smith writes:—

“Spiritualism cannot be disposed of with a sneer. A toss of the head and a cry of ‘humbug,’ will not suffice to meet its claims and the testimony of careful, conservative men who have studied thoroughly into the genuineness of its manifestations, and have sought for the secret of its power, and have become satisfied as to the one, and been wholly baffled as to the other.

“That there have been abundant instances of attempted fraud, deception, jugglery, and imposition, is not to be denied. But this does not by any means set aside the fact that there have been manifestations of more than human power, the evidence for which has never been impeached.

“The detection of a few sham mediums, who are trying to impose upon the credulity of the people for money, may satisfy the careless and unthinking that the whole affair is a humbug. Such will dismiss the matter from their minds, and depart, easier subjects to be

Upon the reality of Spiritualism, Thomas R. Hazard, in the Philadelphia *North American*, writes:—

“Spiritualism, whatever may be thought of it, must be recognized as a fact. It is one of the characteristic intellectual or emotional phenomena of the times, and as such, it is deserving of a more serious examination than it has yet received. There are those who say it is all humbug, and that everything outside of the ordinary course which takes place at the so-called seances is the direct result of fraudulent and deliberate imposture; in short, that every Spiritualist must be either a fool or a knave. The serious objection to this hypothesis is that the explanation is almost as difficult of belief as the occurrences which it explains.”

T. J. Hudson says:—

“I will not waste time, how-

ever, by attempting to prove by experiments of my own, or of others, that such phenomena do occur. It is too late for that. The facts are too well known to the civilized world to require proof at this time. The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic, he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."—*Law of Psychic Phenomena*, p. 206, published by McClurg & Co., Chicago.

Spirits of Devils.

"For they are the spirits of devils, working miracles." Rev. 16:14.

That Spiritualism is a wonder-working power is demonstrated by the researches of some of the best minds of the age. It is also a fact that spirits often show an accurate and minute knowledge of the history and most private life of those with whom they are communicating. These and other manifestations show that there is a supernatural power behind them. And that

captured by the movement when some manifestation appears for which they can find no explanation. But the more thoughtful and careful observers well know that the exposure of these mountebanks does not account for the numberless manifestations of power, and the steady current of phenomena, utterly inexplicable on any human hypothesis, which have attended the movement from the beginning."—*Modern Spiritualism*, pp. 10, 11.

A WONDER-WORKING POWER.

Under this head W. A. Concord, a writer on this subject, says:—

"However modern Spiritualism may be viewed, it comes to us as a wonder-working power. While it may be freely admitted that there have been much fraud, trickery, and deception connected with it, still, on the other hand, there have been many well-attested wonders performed by it, which no one has been able to reproduce by mere sleight of hand, or to explain upon any natural hypothesis or scientific basis.

"Among the well-known phenomena of Spiritualism, aside from the usual rappings and table tippings, may be mentioned the following:—

"Various articles have been transported from place to place

by the agency of so-called spirits only; beautiful music has been produced independently of human agency, with and without the aid of visible instruments; many well-attested cases of healing have been presented; persons have been carried through the air by the spirits in the presence of many witnesses; tables have been suspended in the air, with several persons on them; purported spirits of deceased persons have presented themselves in bodily form, and talked with audible voices." — *Modern Spiritualism*, pp. 7, 8.

SUPERNATURAL.

Dr. Zollner, a famous German professor, in conversation with Joseph Cook, asserts "that he has seen knots tied in the middle of cords by an invisible agency, while both ends were made securely fast so that they could not be tampered with; messages written between doubly and trebly sealed slates; coins passed through a table; straps of leather knotted under his own hand; the impression of two feet made on sooted paper pasted inside two sealed slates; and a table wholly disappear, and later fall from the top of the room to the floor where he was sitting. These wonders quite eclipse the feats of the most dexterous perform-

they also show a superhuman intelligence cannot now be gainsaid. Where is its origin, and what is the source of its information and power?

Briefly stated, the evidences from the Scriptures are clear that these manifestations are of satanic origin; that the angels who sinned and were cast "as profane out of the mountain of God," became evil in all their tendencies, and are endeavoring to involve all mankind in their own ruin. Through Spiritualism these evil angels obtain a distinct connection with human beings such as could be obtained through no other channel. This is the rational, Biblical solution of Spiritualism, both ancient and modern.

The evils resulting from connection with satanic spirits are given at length in other chapters in this book. The Bible evidences for our assertion as to the nature of these manifestations have already been given in the chapter on "Ancient Spiritualism."

Lying Spirits.

"In the latter times some shall depart from the faith, giving heed to seducing spirits, and *doctrines of devils*; speaking lies in hypocrisy." 1 Tim. 4:1, 2.

"When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44.

Upon the fact that spirits are utterly unreliable, Dr. Child, the Spiritualist writer, says:—

"Nor can we doubt, I think, that there are a diverse host of badly misdirected spirits. The lower spirits seek to undo the good work of the higher, and to harass, and to annoy, and subject to suffering, medium and sitter. They will *deceive us for their amusement*. Where is the medium but what has either seen or felt this? I have both. But wise spirits, who are to us the revelators and executors of the divine will, *designedly deceive us for our good*!"—*Banner of Light, Oct. 26, 1864.*

The foregoing statement certainly shows a strange division of interests. *First*, one class of spirits is pitted against the other, endeavoring to undo its work. *Secondly*, both, according to this statement, are deceivers. One class deceives to gratify their satanic propensity for mischief, the other class deceives us "*for our good*." What a strange combination upon which to rely for spiritual guidance and support!

ers of sleight of hand or legerdemain."

EXISTING FACTS.

In 1896, Dr. W. F. Barrett, Professor of Experimental Physics in the Royal College of Dublin, writes:—

"It is well known to those who have made the phenomena of Spiritualism the subject of prolonged and careful inquiry, in the spirit of exact and unimpassioned scientific research, that beneath a repellent mass of imposture and delusion there remain certain inexplicable and startling facts which science can neither explain away nor deny."—*Automatic, or Spirit Writing*, p. 11.

Mediums soon become as unreliable as the spirits which control them. Joel Tiffany, a Spiritualist lecturer, says:—

“The point to which I wish to call your attention is the almost universal fact that mediums devoted to external manifestations, while under the influence of this presiding spirit, *are under an influence to deceive, to cheat*, which is almost irresistible. It does not matter particularly how good manifestations they get.

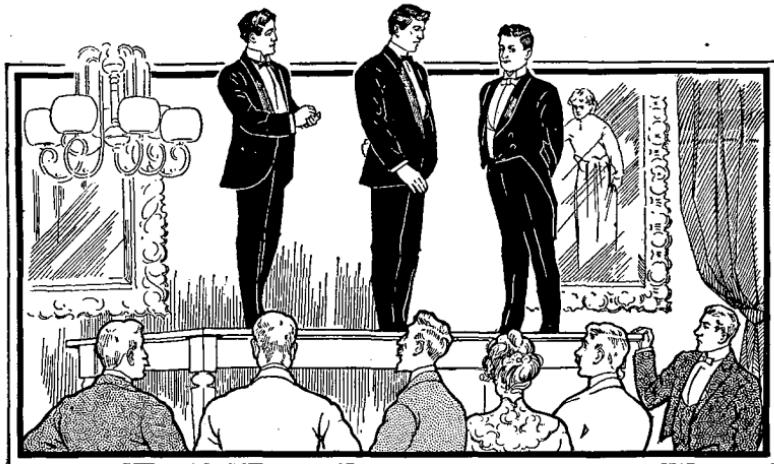


Table Lifted from the Floor Without Hands.

I have seen this *deceptive* disposition manifested in mediums who could get very remarkable manifestations, such as the movement in the open light of a table with several men standing upon it.”—*Lectures on Spiritualism, pp. 122, 123.*

Notice the conditions. “*While under the influence of this presiding spirit*,” the mediums are “*under an influence to deceive*” and “*cheat*.” And again, “*I have*

seen this deceptive disposition manifested in mediums," etc. In the name of all that is good and true, what will the poor people do? The spirits both good and bad deceive and lie, and all the time one class tries to undo the work of the other. The medium is influenced by the spirits to "deceive" and "cheat," and finally develops a "*deceptive disposition*" of his own. Such a course of training must of necessity develop an utterly unreliable, even though interesting, because wonder-working, class of teachers. Is it any wonder that many people stray into by and forbidden paths under such influences?

Upon the debasing, degrading influence of spirit intercourse upon the character of the mediums themselves, a prominent Spiritualist writer says:—

"The best that can be done, a spirit cannot always make a medium speak the truth. During the last half score of years we have had varied and extended experience as a psychological operator, which has enabled us to look with more charity on the false in phenomenal Spiritualism than in former days. We have learned that, do the best we can, it is impossible to find a medium that can always be made to speak the truth. We can often make them talk eloquently, and sometimes logically, but *no one* can be made to always talk truthfully."—*Crucible, April 23, 1871.*

All communications that come to us from God are intended to instruct and guide into paths of truth, equity, and righteousness. But here is a class of spirits who are instructors in iniquity, who are liars and cheats, and whose leadings are confessedly in crooked paths, and are designed only to deceive. Hear what

Swedenborg, a prominent Spiritualist author and lecturer, says:—

“When spirits begin to speak with man, he must beware that he believes nothing that they say; for nearly everything they say is fabricated by them, and they lie; for if they are permitted to narrate anything, as to what heaven is, and how things in the heavens are to be understood, they will tell so many lies that a man would be astonished.”—*Banner of Light, March 29, 1869.*

Regarding the pranks in which spirits indulge, another writer says:—

“In giving the results of our own experience and observation upon this subject, we would premise that spirits unquestionably can, and often do, *personate other spirits*, and that, too, often with such perfection as, for the time being, to defy every effort to detect the *deception*. Not only can they represent the leading personal characteristics of spirits whom they purport to be, but they can relate such facts in the history of said spirits as may be known to the inquirer, or to some one else with whom the communicating spirit is or has been *en rapport*.”—*Spiritual Telegraph, July 11, 1857.*

Then, according to this, the anxious “*sitter*,” who believes the communication received to be from some departed loved one, is probably only the sport of some spirit counterfeiting the very peculiarities by which the supposed spirit of his beloved dead has been recognized. Comforting, isn’t it?

The difference between our position and that taken by Spiritualists is this: we claim that *no* communications are received from the spirits of our dead friends, but

that *all* professing to come thus are from evil spirit impostors; while, according to the foregoing writer, Spiritualists acknowledge that *many* of these communications do not come from the spirits of our dead friends at all, but from spirit impostors, and therefore it is impossible to be certain what spirits they are.

Confessions of Spirits.

When our Saviour was upon earth, He met the "unclean spirits," and compelled them to release the poor victims from their control. In the presence of Christ they were helpless, and some power forced them to acknowledge the truth regarding themselves and the Son of God in whose presence they stood. No sophistry could deceive them as to His identity. In an agony of fear they cried out:—

"What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time?" Matt. 8:29.

This was a tacit acknowledgment of their evil life, and an expression of the fear that Jesus would then and there make them examples of the punishment "prepared for the devil and his angels," to be visited upon them at the last day.

In our own day, when challenged in the name of the Lord to tell the truth, evil spirits have acknowledged it as they did when our Saviour was on the earth. The following confession of the spirits was made to Mr. Laning, of New Jersey, through a writing medium:—

"In the name of the Lord, is the Bible true?"

"Yes."

"The Bible forbids necromancy and the consult-

ing of familiar spirits ; which shall I believe, you or the Bible?"

"The Bible."

"Why, then, did you tell me that it was right and useful to consult the spirits?"

"It is to deceive."

"What is the business of the spirits with men?"

"It is to deceive."

"Are you happy?"

"No, I am miserable."

"Are you in hell?"

"Not yet."

"Do you expect to go there?"

"Yes."

"When?"

"At the day of judgment."

"Is there to be a day of judgment?"

"Yes."

"Have you any prospect of happiness?"

"I have no hope."

"In the name of the Lord, is there a good spirit among all these rapping and writing spirits?"

"No, not one."

"Are all communications of Spiritualism from personating demons?"

"Yes."

Endorsed by Many Ministers.

And yet, notwithstanding these confessions from the spirits themselves, and the warnings which God has given against these things in His Word, many ministers of the gospel even are investigating the claims and manifestations of Spiritualism, and are being led into its delusions.

The Rev. Thomas Greenbury, of Leeds, England, at first opposed Spiritualism, but after investigating it, said:—

“I could as soon doubt the existence of the sun as doubt the fact of my holding communion with my darling daughter. I thank God daily for the privilege.”—*Can Telepathy Explain?* by Dr. Minot J. Savage, p. 215.

As men in high authority, and business men in the conduct of their business, not infrequently consult Spiritualist mediums concerning the affairs with which they have to do, so not a few men filling orthodox pulpits,—doctors of divinity even,—at the present time, consult these same mediums, attend private seances, and receive communications from the spirit world. Rejecting the plain teachings of the Bible concerning the condition of man in death, they fail to discern the door which such practices open to evil, lying, and seducing spirits, and so set aside, as belonging only to a past age, the warnings God has given against consulting with witches, wizards, and familiar spirits. Further facts concerning this will be found in succeeding chapters.

A Personal Experience.

In 1884, the author was in business in Kansas City, Mo. While here he came in contact with a young man who was an ardent Spiritualist medium. Two or three nights in each week he would be at some seance, and each time, on his return, had wonderful stories to tell of what he had seen.

At first little attention was paid to his representations, because we were then as well convinced of the

true nature of Spiritualism as we are to-day. But one morning he came to me full of his experiences of the night before, and said:—

“There is no use denying the wonders I witnessed last night. I saw a young girl who was not a musician take her seat at a piano, and play accurately some of

the most difficult music by Beethoven and other of the old masters.”

“I believe you,” was our reply.

He looked startled, and added, “I saw a piano lifted from the floor without hands

while the girl was playing, and then it was dropped to the floor with a jar that would utterly ruin any ordinary piano. I saw this, and no one can convince me I did not see it. How do you account for it? It must have been the power of spirits which did all this.”

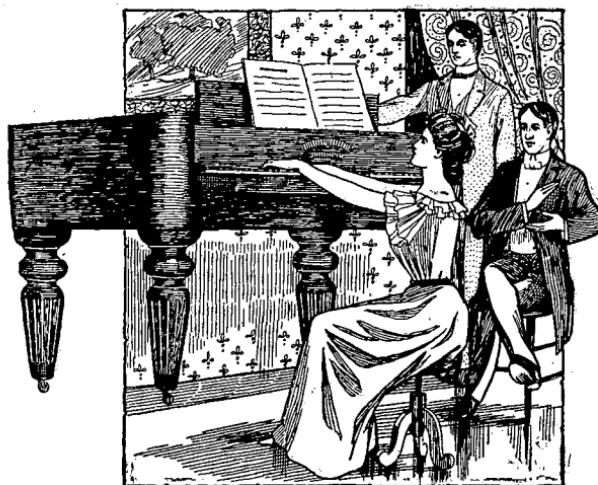
“I agree with you,” we replied.

“But you are not a Spiritualist?”

“Most emphatically, no.”

“Then how do you explain these things,” he asked.

We then stated our position: “Evil, satanic spirits are working with men wherever they can. They are powerful, unseen angels, who deceive in every con-



ceivable manner. They give communications, they personate our dead friends, and perform all kinds of wonders. Our Saviour said of them, 'If it were possible, they shall deceive the very elect.' Our only safety is in knowing the danger of these wicked workings and keeping away from them.

"And as to the music, I understand that Satan was a master musician in heaven, and when he takes possession of a human being, he can, through him, excel the music of any human musician.

"As to lifting a piano from the floor, he who is 'prince of the power of the air,' can and will do far greater wonders than this."

The young man considered for a moment, and then said: "You are the only opponent of Spiritualism that I have met who could take a reasonable, logical position against its manifestations. I have no argument with which to meet your position."

Foster, the Medium.

Mr. W. S. Chapman relates the following personal experience: A noted medium, named Charles Foster, appeared in New York City. The character of the manifestations at his seances soon set the city talking, and he was in great demand at private houses, where he would hold sittings for a charge of ten dollars nightly. At that time this sum was considered very exorbitant, and only such a man as Foster could command it. Probably, to-day, he could as well ask one hundred dollars nightly, and easily obtain his fee.

It soon became the proper thing in society to have "Foster" occasionally at the home for an entertainment, and frequently several families would combine

and have him at each of their houses alternately, once or twice weekly.

Mr. Chapman was present at a number of these seances, and saw produced many wonderful and startling phenomena.

One of the most exciting came as a finale to a sitting of great interest, during which much that was astonishing had occurred.

The seance was held in the richly furnished dining room of a wealthy merchant. While this gentleman made one of the party sitting around the dining table, he had repeatedly refused to take any part in the evening's entertainment, though pressed to do so by Mr. Foster, the medium, who seemed anxious to convince this gentleman of the genuineness of the manifestations.

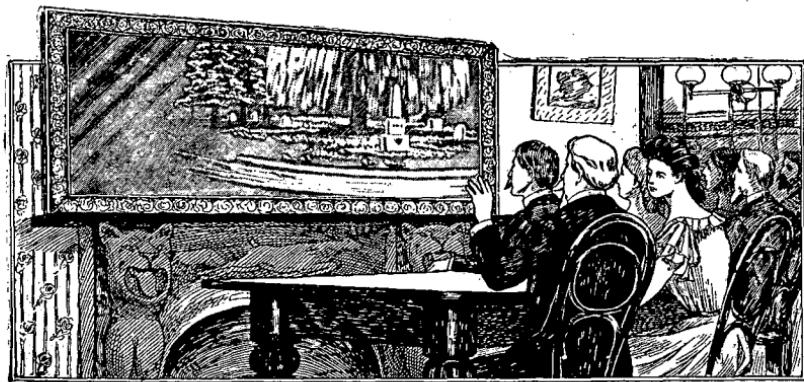
At last the medium bent his head to one side, as though listening to some unseen being talking to him, and then announced that there was a spirit present, a relative of the gentleman of the house, who was anxious to communicate with him, and that, since that gentleman would not make any effort to learn who he was, there would appear, on the looking-glass, over the mantel, a picture that he would recognize.

This glass was a large one, extending over six feet along the length of the great mantel, and about thirty inches in height. Mr. Chapman sprang up, and with his handkerchief wiped the glass carefully to make certain that there had not been some invisible drawing previously placed there through collusion with the servants.

Almost before the cleaning was finished, a picture of a corner in a city cemetery began to form on the glass,

with a small obelisk of white marble in the foreground, and with three initial letters in bold relief in gold upon it.

The picture was barely finished when the company were startled by a stifled cry from the master of



the house, and turning we saw that he had become deathly pale.

"What is the matter, papa, dear?" asked his grown daughter sitting beside him. "What does that picture represent?"

"That, Emma, is a portion of — Cemetery in New Orleans, and the obelisk is the monument I erected many years ago, long before you were born, over one of my brothers who died in that city," replied the gentleman, and hastily left the room. None of his relatives sitting at the table had previously been aware of the death and burial of the man referred to.

The picture was well drawn, and had the appearance of having been made with soap, but Mr. Chapman could not rub anything off after the sitting, and all gradually faded shortly after Mr. Foster left the house.



*God's Signs to Pharaoh
Were Counterfeited by Magicians.*

*Modern Spiritualist Seance.
Communications from Evil Spirits.*

Ancient and Modern Spiritualism



ETWEEN ancient and modern Spiritualism there are striking similarities. Regarding ancient Spiritualism, Iamblichus writes: "The inspiration is indicated by the motions of the whole body, and of certain parts of it, . . . the body likewise is seen to be *elevated*, or increased in bulk, or to be *borne along sublimely in the air*."

The parallel to this in modern Spiritualism is found in the account of a seance held in the house of Dr. Gray, New York City. "Mr. Henry Gordon, a medium, was *taken up bodily*, and conveyed about the room, without any visible power to support him. . . . He would *float about the room in the air* for several minutes."—*Threefold Test*, p. 64.

Of the speaking mediums of ancient times Iamblichus writes: "He [the spirit] sometimes makes some *stupid man to speak wisely*," etc.

Likewise modern trance speakers of only ordinary ability are made to discourse eloquently when under the influence of the spirit. Those unversed in music are made to play difficult selections from Mozart, Beethoven, etc.

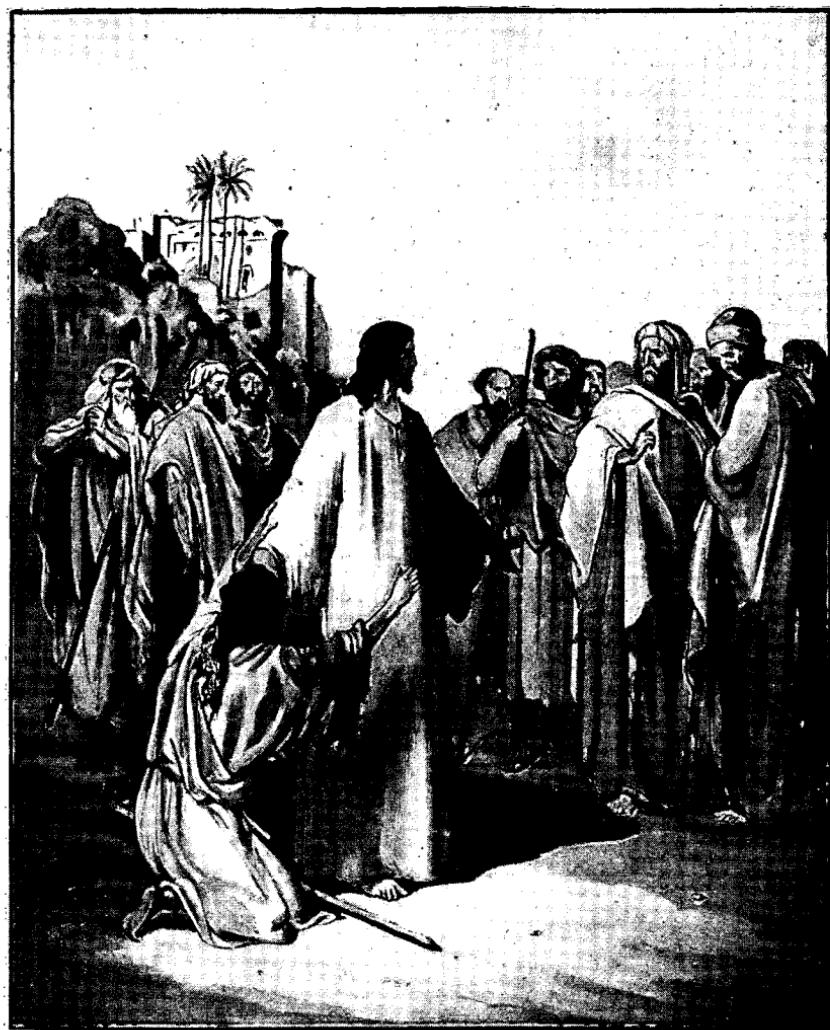
Ancient mediums divined for money. "At Corinth, a certain Chaldean stranger is just now disturbing the whole city with his *wonderful replies* to questions asked him, and is disclosing the secrets of the Fates to the people *for payment*."—*Apuleius, Met., lib. 2.*

For a parallel that is ever thrust before our notice, look over the newspapers and read the lists of clairvoyants who advertise to do the same thing.

As to the appearance of spirit mediums among the heathen Egyptians, Assyrians, and Chaldeans, a Platonic philosopher and disciple of Porphyry, of the third century, writes:—

"Some are agitated throughout the whole body; others in some of their members; others, again, are entirely quiet. Sometimes there are pleasing harmonies, dances, and according voices, and sometimes the reverse. Again the body either appears taller, or larger, or is borne aloft through the air, or is affected by the opposite of these. . . . The true cause is no other than illumination emanating from the very gods themselves, and spirits coming forth from them, and an obsession by which they hold us fully and absolutely, absorbing all our faculties even, and exterminating all human motions and operations, even to consciousness itself."

In modern Spiritualism, the spirit, so far as possible, takes the most complete possession of the medium, and the manifestations are often identical with those described in the foregoing paragraph. Swedenborg



“They brought to Him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitude marveled, saying, It was never so seen in Israel.”

gives the object that the spirits have in view as follows:—

“We mean to revolutionize the whole race of man. We will write what we will, and this medium has not the power to resist what we will to be done. *Such we intend shall be the condition of all men.* Human destiny is now measurably in our hand.”—*Book of Human Nature*, p. 308.

In regard to the use of mechanical appliances in ancient times to facilitate the communion with spirits, Mr. M. E. Cornell writes: “They also had in those days a *spirit machine* (as described by the foregoing authors) which had a circular plate, on which was skilfully engraved the letters of the alphabet;” the pointer, “falling at regular intervals upon single letters, composed heroic verses, conformable to the question asked.”

Commenting on this description, Mr. Cornell cites the counterpart of these appliances in modern times: “This reminds us of the modern ‘spiritoscope’ invented by Dr. Hare, and the ‘planchette.’”

“Thus we see that modern Spiritualism is only a *revival of the wonders of ancient heathenism*, and that the demons are at their old tricks, for their own amusement, in deceiving men, and exciting them to behold, wonder, adore, and perish.”

Possessed of Demons in Ancient Times.

In the New Testament we read that at the time of our Saviour, demons would sometimes take complete control of men and women. These unfortunate people would be compelled to do the bidding of the evil spirits, and even speak words contrary to their own desire.

To some of them would be imparted superhuman strength, so that men could not hold them, and chains could not bind them. The evil spirits would throw

down their victims, cast them into the fire, and force them to cut themselves with sharp stones. Sometimes they would compel them to inhabit tombs and to terrorize the neighborhood so that none dared pass by their abode. In fact, they would become the personification of devils in human flesh. No human being could control them.

But in Christ these evil spirits found their master. Many times He met them on their own ground and compelled them to relinquish their grasp upon the suffering victims. Often these conflicts would occur when Jesus was teaching in the synagogues and other places. In every instance the poor sufferer was rescued from satanic control, and raised his voice in thanksgiving and praise for his restored manhood.

So marvelous were these manifestations that the people exclaimed in hushed tones, "What a word is this! for with authority and power He commandeth the unclean spirits, and they come out." Luke 4:36.

At the presence of Jesus the demons would acknowledge Him as their master, for it is written, "And unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art the Son of God." Mark 3:11.

When Christ sent out the apostles, He delegated to them the same authority, for we read, "And He called unto Him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits." Mark 6:7. In Luke 9:1, we read that He "gave them power and authority over all devils."

This power was given to more than the twelve apostles, for Luke says that the *seventy* returned with wonder and rejoicing from their first missionary tour, saying, "Lord, even the devils are subject unto us through Thy name." Luke 10:17.

And Jesus intended that this power should remain in the church. He said, just before His ascension, "And these signs shall follow them that believe: In My name shall they cast out devils," etc. Mark 16:17. It is only the declension from Christ's standard of true discipleship that has shut out this power from His church of to-day.

Only by earnest devotion and sincere service can humanity expect to be entrusted with these miraculous gifts. At one time even the disciples themselves failed to cast out a demon, and that, too, in a case of dire distress. A father in Israel came to them presenting the pitiful case of his son. The devil possessing him vexed him sore. Sometimes it cast him into the fire, and sometimes into the water. His life was in constant jeopardy.

At last the afflicted father brought his son to Jesus and said, "Lord, have mercy on my son: for he is a lunatic, and sore vexed. . . . And I brought him to Thy disciples, and they could not cure him." Matt. 17:14-21. It was the sin of unbelief in the disciples that caused their failure. Earnest consecration, constant prayer, and nearness to God alone could prevail over the powers of darkness. Jesus told the sorrowful disciples that "this kind goeth not out but by prayer and fasting." This evidences that unbelief is, in our day, keeping this gift away from the church.

Possessed of Demons in Modern Times.

In previous pages accounts have been given of those possessed by demons in ancient times. In the Spiritualism of to-day are many instances where evil spirits have taken complete possession of individuals, as in the times of our Saviour.

The following statements are from the writings of Spiritualists themselves. Coming from such a source, these words have added force. It is certainly a fearful thing to place one's self under the control of such unreliable, irresponsible, cruel, and vicious spirits of evil.

A. J. Davis, a prominent modern Spiritualist medium and author, speaking of a certain class of mischievous spirits, called *diakka*, says of them that they are "never resting, never satisfied with life, often amusing themselves with jugglery and tricky witticisms, invariably victimizing others; secretly tormenting mediums, causing them to exaggerate in speech, and to falsify in acts; unlocking and unbolting the street doors of your memory; pointing your feet into wrong paths, and far more."—*The Diakka, and Their Earthly Victims*, p. 13.

Speaking of these irresponsible spirits, their baleful influence, and vicious control of their victims, Dr. Randolph writes:—

"Those ill-meaning ones who live just beyond the threshold, often obtain their ends by subtly infusing a semi-sense of volitional power into the minds of their intended victims, so that at last they come to believe themselves to be self-acting, when in fact they are the merest shuttlecocks, bandied about between the battle-
dores of knavish devils on one side, and devilish knaves on the other, and between the two *the poor fallen wretches*

are nearly heart-reft and destroyed."—*Dealings with the Dead*, pp. 108, 109.

One writer asserts that these *diakka*, or mischievous spirits, are irresponsible, and, knowing themselves to be immune from punishment, they indulge without fear their power to work mischief and evil upon their human victims. Of course we cannot accept this theory of grading evil spirits, but it is evidently the best excuse that the advocates of Spiritualism can give for much of the evil work performed by them.

Of the demoralizing effect upon mediums, Prof. Brittan writes :—

"We may further add in this connection that the trance mediums for spirit intercourse are equally irresponsible. Many of them are totally unable to resist the powers which come to them from the invisible and unknown realms."—*Telegraphic Answers to Mahan*, p. 10.

Sometimes the spirits possess and torment their victims in ways which call to mind the possession of the demoniacs of Gergesa. Dr. Gridly describes the sufferings of a medium sixty years of age as follows :—

"They forbade his eating, to the very point of starvation. He was a perfect skeleton; they compelled him to walk day and

DANGERS OF MEDIUMSHIP

Upon this subject Mr. U. Smith writes :—

"A few testimonies will show that when one gives himself or herself up to the control of the spirits, such ones take a most perilous position. The spirits insist on their victims becoming passive, ceasing to resist, and yielding their whole wills to them. Some of their persuasive words are these : 'Come in confidence to us;' 'Let our teachings deeply impress you;' 'You must not doubt what we say;' 'Learn of us;' 'Obey our directions and you will be benefited;' 'Seek to obtain knowledge of us;' 'Have faith in us;' 'Fear not to obey;' 'Obey us and you will be greatly blessed;' etc., etc.

"Mesmerists operate in the same way. They gain control of their subjects in the

same way that the spirits mesmerize their mediums, and when under their control, the spirits cause them to see whatever they bring before them, and hear according to their wills, and do as they bid. And the things they suppose they see and hear, and what they are to do, are only such things as exist in the mind of the mesmerizing power. The subject is completely at the mercy of the invisible agency; and to put one's self there is a most heaven-daring and hazardous act."—*Modern Spiritualism*, p. 111.

night, with intermissions, to be sure, as their avowed object was to torment him as much and as long as possible. They swore by everything sacred and profane, that they would knock his brains out, always accompanying their threats with blows on the forehead or temples, like that of a mallet in the hands of a powerful man, with this difference, however,—the latter would have made him unconscious, while in full consciousness he now endured the indescribable agony of those

heavy and oft-repeated blows; they declared they would skin him alive; that he must go to New York and be dissected by inches, all of which he fully believed. They declared that they would bore holes into his brain, when he instantly felt the action suited to the word, as though a dozen augers were being turned at once into his very skull; this done, they would fill his brain with bugs and worms to eat it out, when their gnawing would instantly commence. . . . These spirits would pinch and pound him, twitch him up and throw him down, yell and blaspheme, and use the most obscene language that mortals can conceive; they would declare that they were Christ in one breath, and devils in the next; they would tie him hand to foot for a long time together in a most excruciating posture; declare they would wring his neck off because he doubted or refused obedience."—*Astounding Facts from the Spirit World*, pp. 253, 254.

The same author, in describing the experience of another medium, says:—

“We have seen the medium evidently possessed by Irishmen and Dutchmen of the lowest grade—heard him repeat Joshua’s drunken prayers [Joshua was a strong but brutish man he had known in life], exactly like the original,—imitate his drunkenness in word and deed—try to repeat, or rather act over his most brutish deeds (from which for decency’s sake, he was instantly restrained by extraordinary exertion and severe rebuke)—snap and grate his teeth most furiously, strike and swear, while his eyes flashed like the fires of an orthodox perdition. We have heard him hiss, and seen him writhe his body like the serpent when crawling, and dart out his tongue, and play it exactly like that reptile. These exhibitions were intermingled with the most wrangling and horrible convulsions.”

It would seem that such descriptions as these would be sufficient “to strike terror to any heart at the thought of being a medium.” But there is another phase of mediumship that is well worth considering. It is the claim that “disembodied spirits [spirits of the dead], just over the threshold, will retain the characteristics they bore in life, such as a disposition to sensuality and licentiousness, love of rum, tobacco, and other vices, and that they can, *by causing the medium to plunge excessively into these things*, thereby still gratify their propensities to indulge in them.”

Concerning this Mr. U. Smith comments as follows:—

“In these cases the whole evil of the indulgences of course falls upon the mediums; and who would wish to

assume personal relation with such a world, and be forced to bear in their own bodies the evils of the unhallowed indulgences of unseen spirits, against their will?"—*Modern Spiritualism*, p. 117.

In his work, "The Psychic Riddle," pages 128, 129, Mr. I. K. Funk, speaking of a certain "control," known as the Indian chief Red Jacket, says:—

"Red Jacket to-night gave us a talk on mediumship. Among other things, he said: 'Most mediums are mere playthings of their imagination, others, a small number, are the dupes of the intelligences, tricky, sometimes sportive, at other times malignant. It is a terribly dangerous mistake to think that there are no evil spirits. There are great hosts of them. They come at times without formal invitation of the medium or of the circle, and control to the hurt of the members of the circle and to the hurt of the medium.' "

The following pointed statement is from the pen of Dr. B. P. Randolph, from his book, "Dealings with the Dead." He was eight years a medium, when he renounced Spiritualism and exposed its evils. Later he returned to it, unable permanently to break from its spell. He says:—

"I enter the arena as the champion of common sense, against what in my soul I believe to be the most tremendous enemy of God, morals, and religion, that ever found foothold on the earth; the most seductive, hence the most dangerous, form of sensualism that ever cursed a nation, age, or people. I was a medium about eight years, during which time I made three thousand speeches, and traveled over several different countries, proclaiming its new gospel. I now regret that so much

excellent breath was wasted, and that my health of mind and body was well nigh-ruined. I have only begun to regain both since I totally abandoned it, and to-day had rather see the cholera in my house, than be a spiritual medium.

"As a trance speaker, I became widely known; and now aver that during the entire eight years of my mediumship, I firmly and sacredly confess that I had not the control of my own mind, as I now have, one twentieth of the time; and before man and high heaven I most solemnly declare that I do not now believe that during the whole eight years, I was sane for thirty-six consecutive hours, in consequence of the trance and the susceptibility thereto.

"For seven years I held daily intercourse with what purported to be my mother's spirit. I am now fully persuaded that it was nothing but an evil spirit, an infernal demon, who, in that guise, gained my soul's confidence, and led me to the very brink of ruin. We read in Scripture of demoniac possession, as well as abnormal spiritual action. Both facts exist, provable to-day; I am positive the former does. A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. Five of my friends destroyed themselves, and I attempted it, by direct spiritual influences. Every crime in the calendar has been committed by mortal movers of viewless beings. Adultery, fornication, suicides, desertions, unjust divorces, prostitution, abortion, insanity, are not evils, I suppose! I charge all these to this scientific Spiritualism. It has also broken up families, squandered fortunes, tempted and destroyed the weak. It has

banished peace from happy families, separated husbands and wives, and shattered the intellect of thousands."

The views of J. F. Whitney, editor of the *New York Pathfinder*, are in harmony with those of Dr. Randolph, as given on the two preceding pages. As a former advocate of Spiritualism, his words have great weight. He says:—

"Now, after a long and constant watchfulness, seeing for months and for 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 entranced 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 men little better than the brute.

"We desire to send forth our warning voice, . . . 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."

In the light of the foregoing statements, a striking similarity is seen between these modern manifestations and the demoniacal possessions in heathen times and in the days of Christ and the apostles. Such possession is certainly not to be desired, and can be contemplated only with disgust and abhorrence.

The Two Spiritual Forces.

This chapter cannot be better closed than by comparing the two forces operating upon the lives and character of humanity.

Of those who yield themselves to the possession of Satan, enough has been said. The results are only such as might be expected. The Bible brands Satan as a deceiver, a liar, and a murderer. Of those who yield themselves to his vicious control the Saviour said:—

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” John 8:44.

When such an evil being takes possession of a man, he will do the works of Satan, who possesses and controls him. Then the condition of the victim is, Satan in you the certainty of perdition. He is the author of all evil, the cruel power behind all evil, drawing the one possessed downward to the very depths of darkness which he himself has already reached.

Of the poor victims who have yielded themselves to Satan’s control, Paul expresses the hope that “they may recover themselves out of the snare of the devil, *who are taken captive by him at his will.*” 2 Tim. 2:26. How well the conditions expressed in this verse apply in the cases mentioned and the circumstances connected with them! The power of God alone can break the chains that bind them.

On the other hand, Christ came to save the world

and rescue humanity from the grasp of Satan. Of the natural, unconverted condition of those whom He came to save, Paul writes:—

“At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” Eph. 2:12.

Christ desires to come into the lives of all such, for the purpose of bringing hope, faith, and consolation. He says:—

“Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” Rev. 3:20.

“If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him.” John 14:23.

Paul, speaking of the mystery of the connection of Christ with humanity, writes:—

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you, the hope of glory.*” Col. 1:27.

Of the object of this union, Paul tells the church at Ephesus that Christ desires to come in to the sinner, and “to make in Himself of twain one new man, so making peace.” Of the result he says, “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.” Eph. 2:15, 13.

What an infinite difference in these two powers of possession! Summed up in few words, it means our choice of possession by Satan the destroyer, or Christ the Restorer. Who can hesitate in making this momentous decision?



JESUS RAISING THE DAUGHTER OF JAIRUS.

"What an infinite difference in these two powers of possession! It means our choice of possession by Satan the destroyer, or Christ the Restorer."



Teachings of Spiritualism



O 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.

"If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 6:23.

The Bible Our Only Guide.

We have no desire to investigate Spiritualism other than from the standpoint of the Bible. The revelation of God's will to man, is the only position from which to view the claims of this or any other system of teaching which has to do with things eternal.

Thus far we have seen no claim advanced by the advocates of Spiritualism but that can be, and that has been, fully met by the Word of God. Yet on all sides are given wonderful presentations and miraculous manifestations to prove the claims put forward.

This very feature of Spiritualism was foretold by the apostle John. He says of these spirits, "They are the spirits of devils; working miracles." Rev. 16:14.

This is the position taken in the pages of this book regarding all Spiritualistic manifestations. The position is harmonious and Biblical throughout.

"But," it is urged, "much of the information received through these spirits is true."

This may readily be admitted, and yet the whole thing be evil. Satan and his angels know many things which have transpired, and they have become adepts in communicating their knowledge to man.

They can tell one when, where, and how a dear friend has died. Perfectly easy! They are pretty much everywhere, and know about all that is going on in the world.

They can represent the characteristics of a father, a mother, a child, or any dear friend, though the person may have been dead for years. Easy again, for their memory is good, and they can represent what they knew of these friends while they were living.

Again it is said, "They many times foretell accurately events that have not yet transpired."

Yes, they are shrewd, careful judges of passing events, and, as in the case of Saul and the witch of Endor, can often predict accurately regarding the future. Furthermore, they have great power, and can often manipulate their human agents so that the predictions shall be quite accurately fulfilled. But even against this

A SIGN OR WONDER NOT A SUFFICIENT TEST.

Upon this point Mr. U. Smith writes:—

"It matters not that what they teach may be supported by signs and wonders beyond the comprehension of the human mind. That is no guarantee of truth; for such phenomena are to be wrought, as will be shown, to prove a lie."

"Thus (as shown in Deut. 13), the fact that one that professed to be a prophet could perform a sign or wonder, showing his connection with some unseen power, was not enough to shield him from condemnation and punishment, if what he undertook to prove by

that sign or wonder was contrary to the truth, and tended to lead away from God. The teaching of any system is an important part of the fruit it bears; and by that, according to our Lord's own rule, we are to judge it, and not by any power or mighty works connected with it, however wonderful they may be."—*Modern Spiritualism*, pp. 77, 78.

besides the Lord], which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. . . . And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, . . . out of the way which the Lord thy God commanded thee to walk in." Deut. 13:1-3, 5.

That Spiritualism is inherently pantheistic and infidelic, and that its teachings are contrary to the Bible, and lead away from God, is evident from many of its early utterances. Let us consider the character and claims of modern Spiritualism, therefore, in the light of some of these utterances.

They Have Denied the Existence of a Personal God.

David said, "The fool hath said in his heart, There is no God." Ps. 53:1.

It is not pleasant to chronicle the blasphemous utterances found in the speeches and writings of Spiritualists upon this and kindred subjects. It seems necessary, however, that the teachings of Spiritualism should

deception the Lord has given warning in His Word. To ancient Israel He said:—

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods [serve others

be presented, stripped of their gilding, so that they may be seen in all their hideous deformity. For the sake of our readers we have omitted, so far as possible, the worst of the blasphemy in their writings.

One writer chronicles his belief as follows:—

“It is just as sensible to pray to the ocean, or the sun, as to the Jewish ‘unknown Jehovah,’ or the Christian’s God.”—*Banner of Light, Aug. 8, 1868.*

W. F. Jamieson, in debate with Mr. Burgess, said:—

“I do not believe in a personal God, no great First Cause, NO CREATOR. Space, and the worlds, or the matter composing them, *never were created*, never needed a First Cause.”—*Banner of Light, April 12, 1871.*

Mr. Jamieson wrote again, as follows:—

“A personal God would be a monstrosity.” “All prayer addressed to a supposed Supreme Intelligence is idolatry. There is not and cannot be a Supreme Spirit even.”—*Crucible, April 22, 1871.*

At a Spiritualist seance the following dialogue with the spirits took place:—

“*Ques.*—It is said in the Bible that man is made in the image of God. Please tell us what that image is.

“*Ans.*—He is made in the image of everything that ever was, that is, or ever shall be. He holds within his caliber everything that exists, that ever has existed, or that ever will exist. Now, God is included in this. If He exists at all, He

PAGAN PANTHEISM

Mr. U. Smith comments on such utterances as follows:—

“The devil, through the serpent, in the garden, taught Adam and Eve that the soul is immortal, and has transfused the same idea very successfully through paganism, Romanism, and Protestantism; but he also said, ‘Ye shall be as gods,’ and now, it seems, he is trying to make the world swallow this other leg of his falsehood; but by putting it forth under the

form of the old pagan pantheism, that everything is God, and God is everything, he betrays the lie he uttered in Eden; for in that case, Adam and Eve were no more gods after they ate than they were before."—*Modern Spiritualism*, p. 79.

exists everywhere (and we have taken in everything), every place, every name, every condition. I believe that the human stands above all things else, and holds within its embrace all the past, present, and future. In this

sense he is created and exists in the image of God.

"*Q.*—What is God essentially?

"*A.*—Everything. 'Essentially you are God, and I am God—the flowers, the grass, the pebbles, the stars, the moon, the sun, everything is God.'—*Banner of Light*, July 11, 1868.

Joel Tiffany, a Spiritualist lecturer and publisher, under date of June, 1858, wrote as follows:—

"My experience has been, go among Spiritualists where you will, and, as a general thing, they have no faith in a living, conscious, intelligent Deity, possessed of love, volition, affection, etc., as an object of religious aspiration and worship."

Man as God.

"Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." Rom. 1:25.

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man." Rom. 1:21-23.

In a Spiritualist work we find the following:—

“The being called God exists, organically, in the form of the being called man.” And again, “Man is God’s embodiment—His highest, divinist outer elaboration. God, then, is man, and *man is God.*”—*The Educator*, pp. 303, 526.

In a National Convention of Spiritualists at Chicago, Mr. Pope said:—

“I am further convinced by my inspiration that whereas the devil, in the garden of Eden, declared if man, in his compound condition of Adam and Eve, would disobey the prohibition against eating of the tree which was adapted to his tastes and his conditions, he should become as God, knowing good from evil, that voice has gone on until, in the latter days, we hear it repeating, ‘*Ye are gods.*’ We know that this is *divinity in humanity*, that this God is manifest in the flesh. . . . When *we know that we are gods*, and that we have the power, we shall advance to that position in which we shall become judges.”

Judge Edmonds, a noted Spiritualist author, asserts:—

“*The soul is a god of itself.*”—*Spiritualism, Vol. I.* p. 10.

The Spirit of Antichrist.

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. . . . Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof

“AS GODS.”

Mr. M. E. Cornell writes:—
“About six thousand years ago, Satan, the father of lies, said, ‘*Ye shall be as gods,*’ and now we see Spiritualists preaching the same old lie. They take the side of the devil every time.”—*Spiritualism*, p. 19.

ye have heard that it should come." 1 John 4:1, 3.

"Denying the only Lord God, and our Lord Jesus Christ." Jude 4.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." 1 John 2:22.

In the earlier days of Spiritualism the spirits taught concerning Christ as follows:—

"What is the meaning of the word 'Christ?' 'Tis not, as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all

have to contend with before becoming perfect and righteous. The miraculous conception of Christ is merely a fabulous tale."

—*Spiritual Telegraph*, No. 37.

On July 19, 1862, Mrs. C. L. V. Hatch, in a lecture, spoke of Christ in the following manner:—

"Of Jesus of Nazareth, personally, we have but little to say. Certain it is, we find sufficient that is divine in His life and teachings, without professing to believe in the fables of theologians respecting His birth and parentage. We are content to take the simple record as it stands, and to regard Him as the

HAVE DENIED CHRIST.

Upon this point Mr. U. Smith writes:—

"Christ is revealed as the divine Son of the Father; and to deny that He was or is any more than any other man is surely to deny Him; and the Scripture says that 'whosoever denieth the Son, the same hath not the Father.' 1 John 2:23.

"How fully does the declaration that any good man is Christ open the way for the fulfilment of the Saviour's prophecy that in the last days many false Christs and false prophets shall arise, and shall deceive many. See Matt. 24:24. A prospectus of the *Truth Seeker* contained these words: 'It shall be the organ through which the Christs of the last dispensation will choose to speak.' "—*Modern Spiritualism*, p. 83.

son of Joseph and Mary, endowed with such purity and harmony of character as fitted Him to be the apostle and revelator of the highest wisdom ever taught to man. It is the fundamental article in the creed of modern Christianity, that Jesus was divine in His nature, and of miraculous origin and nativity. Now, no human being of ordinary intelligence, unwarped by educational bias, would ever profess to believe in such a monstrous figment, which only shows the blindness of superstitious prejudice."—*Banner of Light, July 19, 1862.*

In a seance the spirit was questioned as to the divinity of Christ, and the answer was given as follows:—

"No; spirits generally,—advanced spirits, those who are intelligent, having studied deeply into the principles of life, —do not accept the theory of the divinity of Jesus Christ; they do not believe that He was crucified for mankind, in the accepted understanding of that term."—*Banner of Light, Oct. 9, 1886.*

In a class formed in New York City for the investigation of "Spiritual Philosophy," Dr. Weisse spoke as follows:—

"All the testimony received from advanced spirits only shows that Christ was a medium and reformer in Judea; that He now is an advanced spirit in the *sixth sphere*: but that He never

MAN PREFERRED BEFORE CHRIST.

Upon such utterances as are given in these pages, coming from the so-called spirit world, note the following comments:—

"The peculiar insult here purposely offered to the Saviour will be appreciated when it is noted that at about the same time the spirits located Thomas Paine, the well-known skeptic, in the seventh sphere, one sphere above that of Christ. He must therefore have progressed very rapidly, seeing he so quickly surpassed Christ, who had over 1,700 years the start of him.

"When Christ was upon earth, it was envy, jealousy, and malice that moved the

Pharisees against Him (Matt. 27:18); and it seems that He is followed by the same feelings in the spirit world. This is natural; for he who fired the hearts of the Pharisees with their malignant spirit, is the same one, as we have seen, who is working through the powers of darkness in the unseen world to-day. Any way to degrade Christ in the minds of men to a level with, or below, the mediums of our time, and make it appear that they can do as great wonders as He, seems to be the object in view."—*Modern Spiritualism*, pp. 85, 86.

Jesus Christ to him, with whom he had also communicated. He had first repelled Him as an impostor; but became convinced afterwards that it was really He. He related that he had learned from that high and holy spirit, that He was not the character that Christendom had represented Him to be, and not responsible for the errors connected with His name, but that He was, while on earth, a medium of high and extraordinary powers, and that it was solely through his mediumistic capabilities that He attained so great knowledge, and was enabled to practise such apparent wonders."

In a seance held in 1864, the following dialogue with the spirits occurred:—

"*Ques.*—Have you ever seen Confucius or Zoroaster?

"*Ans.*—Yes, many times.

"*Q.*—In the order of degree, which stands the

claimed to be God, and does not at present. I have had two communications to that effect. I have also read some that Dr. Hare had. If I am wrong in my views of the Bible, I should like to know it, for the spirits and mediums *do not contradict me.*"

Before this same class Dr. Hare is reported to have spoken as follows:—

"He said that he had been thus protected from deception by the spirits of Washington and Franklin, and that they had brought

higher in moral excellence—Jesus Christ, Confucius, or Zoroaster?

"A.—Confucius stands in morality higher than the other two. . . . Jesus Himself claims to have been inspired, to a large extent, by this same Confucius. And if we are to place reliance upon the records concerning each individual, we shall find that Jesus spoke the truth when He tells us that He was inspired by Confucius."—*Banner of Light, June 4, 1864.*

We ask, Where are these records? Where is the account of any such words spoken by Jesus? Were the glorious truths of the New Testament really inspired by Confucius? Then what shall be said of the truthfulness of the claims of Christ, as recorded in the New Testament, that He received His instruction direct from God? See John 5:19, 20; 8:28.

In this the early teachings of Spiritualism are shown to be contrary to those of Christ and the Bible.

They Have Denied the Second Coming of Christ.

As Spiritualists have denied the divinity of Christ, so also have they denied His personal second coming. By this the great aim and trend of the New Testament are set at naught. If the New Testament teaches anything positively, it is the doctrine of the second coming of Christ to this world.

Upon this point Joel Tiffany said:—

"I must look for the coming of my Lord in my own affection. He must come in the clouds of my spiritual heavens, or He cannot come for any benefit to me."

The controlling spirit of Mrs. Conant, a prominent

medium in the early days of Spiritualism, said:—

“This second coming of Christ means simply the second coming of truths that are not of themselves new, that have always existed. . . . He said, ‘When I come again, I shall not be known to you.’ Spiritualism is that second coming of Christ.”—*Banner of Light, Nov. 18, 1865.*

False Christs.

Speaking of the deceptions of the last days, the Saviour calls our attention to one that will be specially prominent. He says:—

“If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders. . . . Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not.”
Matt. 24:23, 24, 26.

The text does not present any definite form to be taken by these deceptions. In numerous ways has this prediction been fulfilled. But the danger of deception was so great that our Saviour gave the following distinct warnings regarding it:—

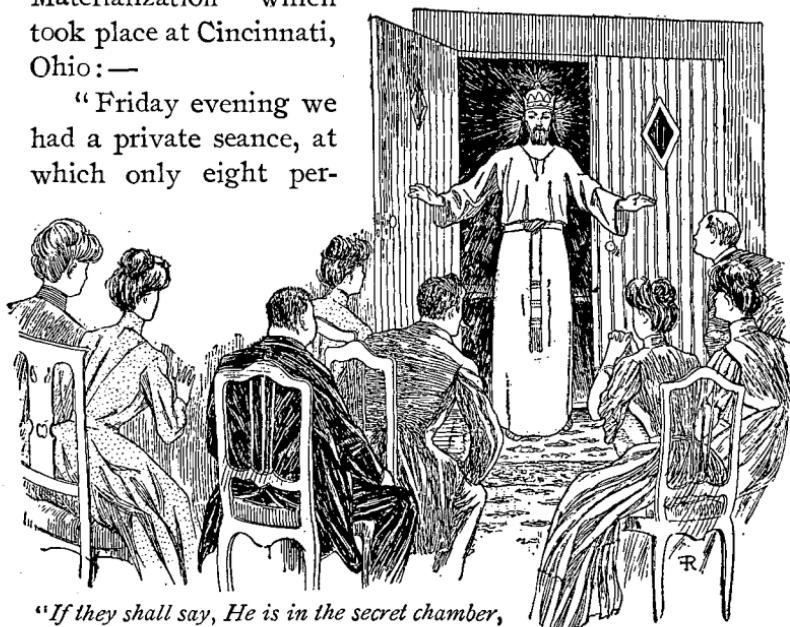
“Take heed that no man deceive you.” And again, “If it were possible, they shall deceive the very elect.”
Matt. 24:4, 24.

It is only by careful adherence to the teachings of God’s word that even “the very elect” are saved from these fatal deceptions. Yet one simple statement from the Lord, if heeded, will guard us from the tissue of error and deception which has been, and is being, woven around this subject. Jesus said:—

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

In the light of these scriptures it may be interesting to read the following description of "A Wonderful Materialization" which took place at Cincinnati, Ohio:—

"Friday evening we had a private seance, at which only eight per-



*"If they shall say, He is in the secret chamber,
believe it not."*

sons were present, including Dr. Pence. The medium entered the cabinet, and in about twenty minutes was entranced.

"After a little while, during which the controlling spirit talked as usual, the cabinet door opened, and a majestic form appeared that filled us with awe; for there in the door stood, in majestic grandeur, Jesus of Nazareth! the Lord of glory! the King of kings;

the pure and holy Christ of God! He had come according to promise, and stood manifest before our eyes.

"He stood looking at us for several moments, and then said, 'You are faithful soldiers, and greater wonders than these shall ye yet see.'

"He reached his hand to Mrs. Lewis, who sat nearest to the cabinet. She took it, and gave him a bouquet of flowers. He then reached his hand to Mrs. Dr. Cutter, who sat next to Mrs. Lewis, then to Mrs. Kline, who had stepped onto the platform. He took her by the hands, then laid his hands upon her head, blessed, and kissed her. He then beckoned each one of us to him, took us by the hand, and blessed and kissed us before retiring to the cabinet.

"He had stood in the door and on the platform nearly half an hour. He had on a white robe, and a crown upon his head, in the center of which glittered a beautiful gem. A faint halo was visible surrounding his sacred head. He left us awe-stricken with his sacred presence.

"This was the masterpiece of materialization. Surely these are the days foretold by John the Revelator, when he declared that Jesus Christ should come again a second time, with power and great glory; and have not the dead arisen throughout the land, and angels returned, appearing unto many?

"Would to God every mortal could have seen, and know as we now know, this glorious truth. The Saviour of mankind has reappeared; the second advent has arrived; the heavens are opened; the dead are raised; mortality is swallowed up in immortality; death has lost its sting, and the grave its victory." (Then follows the testimonial as to the truthfulness of the foregoing

statements by all who were present.)—*Cincinnati Inquirer.*

Have we cause to wonder at such a manifestation? —Not if we accept the Bible statements regarding just such phenomena. Satan can take any form he desires. Paul, speaking of deceitful workers, and their leader, Satan, said:—

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.” 2 Cor. 11:13, 14.

How shall we classify such a manifestation? The Saviour gives the following warning regarding the manner of His coming. He said, “If they shall say unto you, . . . Behold, *He is in the secret chambers; believe it not.*” Matt. 24:26.

Then what shall we do with such a representation? —Give it its proper place as one of Satan’s deceptions.

In the foregoing account, the spirit representing Jesus said, “Greater wonders than these shall ye yet see.” Yes, the Lord Himself said that this very deceptive power would “show *great* signs and wonders.” Matt. 24:24. John was shown “spirits of devils, working miracles.” Rev. 16:14.

Perhaps the climax will be reached when “he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do.” Rev. 13:13, 14. But the most heaven-daring are such representations of Jesus Christ and His second coming as recorded in the foregoing.

But what shall we say of the professions of these Spiritualists who in one place will deny Jesus Christ,

and in another, eulogize Him to the skies, and minutely describe His so-called second coming.

And again, in the foregoing account of "A Wonderful Materialization," the apostle John is quoted as authority regarding the second coming of Christ, when he foretold that He "should come again a second time, with power and great glory." And yet, as shown in the statements that follow, Spiritualists have declared the Bible a fraud, and have pronounced the New Testament "disgusting."

In such inconsistencies as these is shown the trail of the serpent. Truth is ever consistent with itself, but error pursues a devious course.

They Have Denied the Bible.

Having denied the existence of God and the divinity of Christ, the next logical step is to deny the Bible. This modern Spiritualism, in its early history, did in terms too plain to be misunderstood.

Thus one spirit testified as follows:—

"The book of Genesis is the skin of the old serpent. . . . There are *three hundred lies* in that book alone."

Another spirit declared:—

"Many times before we have said that we cannot place implicit confidence in that which we find between the lids of the Bible."—*Banner of Light, Nov. 23, 1861.*

A spirit purporting to be that of Rev. John Moore communicated as follows:—

"My friend asks, 'Do you believe the Bible?' I answer, No; I do not. I cannot believe one word of it as the Word of God."

A spirit claiming to be that of Timothy M. Baker, said:—

“I’ve got folks in Montpelier, and . . . I want them to get my sister where I can talk to her straight as I do to you, and I’ll knock her God and Bible all to nothing.”

Dr. Hare, a Spiritualist writer, said:—

“The Old Testament does not impart a knowledge of immortality, without which religion is worthless. The notions derived from the Gospels are vague, disgusting, inaccurate, and difficult to believe.”—*Spiritual Science Demonstrated*, p. 209.

It is of course true that Dr. Hare failed to find anything in the Old Testament which sustains the heathen and Spiritualistic doctrine of the natural immortality of man. Such a doctrine is not to be found within the lids of the Bible, for its teachings are directly opposed to it. Without such a doctrine all the teachings of Spiritualism fall to the ground. It is natural, therefore, that Spiritualists should discard the Bible.

It is also very evident that Dr. Hare failed to see and recognize the Bible doctrine of a future “eternal life” as embraced in the resurrection, and a future immortality as “the gift of God.” Let us see if the Old Testament teaches a life beyond the grave.

Job in his affliction cried out, “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins within me are consumed with earnest desire.” Job 19:25-27,

marginal reading. His "earnest desire" was for the coming of the morning of the resurrection, when he should see his Redeemer.

NEGLECT DOCTRINE OF THE RESURRECTION.

The doctrine of the resurrection is one of the most important of all the teachings of the Bible. Yet how little is written about it in the religious journals, or preached about it from the pulpits of to-day!

In Clarke's Commentary, edition of 1836 (before it had been tampered with, and many of the sentiments of the author subverted), occurs the following:—

"One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and inciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!"

David, looking forward to the resurrection, exclaims, "I shall be satisfied, when I awake, with Thy likeness." Ps. 17:15.

In poetic strain, Isaiah rejoices, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust." Isa. 26:19.

Ezekiel testifies, "Behold, O My people, I will open your graves, and cause you to come up out of your graves." Eze. 37:12.

The Lord Himself, speaking through His prophet, says, "I will ransom them from the power of the grave; I will redeem them from death." Hosea 13:14.

Coming to the New Testament, we find the apostle Paul comforting the bereaved with the beautiful truths regarding the resurrection and a future, endless life, in the following glowing words:—

"The Lord Himself shall descend from heaven with a shout, with the voice of the archangel,

and with the trump of God: *and the dead in Christ shall rise first*: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Immortality is to be given at the resurrection, and is something to be sought after. Paul says that God "will render to every man according to his deeds: to them who by patient continuance in well doing *seek for* glory and honor and immortality, eternal life." Rom. 2:6, 7. Why seek for it if man already possesses it?

Paul also says that "the *gift of God* is eternal life through Jesus Christ our Lord" (Rom. 6:23), and that He "hath abolished death, and hath brought life and immortality to light *through the gospel*." 2 Tim. 1:10.

At the coming of Christ all the enemies of God and of His true children will be destroyed. The most dreaded enemy of all is death. Of this the apostle says, "The last enemy that shall be destroyed is death." 1 Cor. 15:26.

The foregoing texts give, in few words, the Bible doctrine of immortality. It is a gift to be conferred at the second coming of Christ. It can come to those who have passed away only by the resurrection from the dead, and to the living only by that change that shall make our vile bodies like unto His glorious body.

The texts quoted are a complete refutation of the claims of Spiritualism, for, without the heathen tenet of natural, inherent immortality, Spiritualism could not exist. It is for this reason that its votaries largely discard the Bible and the God of the Bible.

They Have Denied the Atonement.

Dr. Hare makes the following statement:—

“Since my spirit sister’s translation to the spheres, she has risen from the fifth to the sixth sphere. It has been alleged by her that her ascent was retarded by her belief in the atonement.”—*Spiritual Science Demonstrated.*

A spirit purporting to be that of “Deacon John Horton” testified as follows:—

“I used to believe in the atonement: I honestly believed that Christ died to save the world, and that by and through His death all must be saved if saved at all. Now I see that this is folly—it cannot be so. The light through Christ, the Holy One, shone in darkness; the darkness could not comprehend it; and thus it crucified the body, and Christ died a martyr. He was not called in that way, that by the shedding of His blood, the vast multitude coming after Him should find salvation. Everything in nature proves this false. They tell me here that Christ was the most perfect man of His time. I am told here also that He is worthy to be worshiped, because of His goodness; and where man finds goodness, He may worship. God’s face is seen in the violet, and man may well worship this tiny flower.”—*Banner of Light.*

How the pantheism of heathenism crops out in its legitimate offspring, Spiritualism! To deny the personality of God, and declare God to be in the trees, the flowers, the birds, the butterflies, the bees, and all other objects of nature, is the rankest pantheism. According to the foregoing statement all these are to be worshiped as much as Christ, and their worship *is* the worship of Christ. Thus these old

heathen theories are rehabilitated and spiritualized. And although Spiritualism is not always consistent with itself, its tendencies are to reject the God of the Bible, Jesus Christ, and all religion that teaches salvation through Christ.

At War with the Laws of God and Man.

Laws are made to restrain evil doers. Without law the land would be filled with every species of iniquity and violence. Hence, in every community, it is necessary that there shall be a wise power to compel obedience to some code of laws that shall protect the innocent and restrain the vicious. A community without such restraint would be a maelstrom of vice and anarchy.

The law of God is the highest type of all known law. It is the code which governs heaven, and before we can be admitted into the kingdom of heaven, our characters must be brought into harmony with it.

Yet Spiritualism, especially in its early teachings, was very pronounced in its utterance against law, and man's accountability to either divine or human laws. Some of the pronouncements of its leading publications and advocates were so low and degrading as hardly to be fit for publication. Enough, however, can be given to show the trend of its early teachings upon this subject.

LAW ONLY A PIECE OF ADVICE.

Of the tendency of Spiritualistic teachers to degrade law, Mr. U. Smith writes:—

“Many of them talk fluently of the beauty and perfection of divine laws; but in the sense in which they would have them understood, they rob them of all characteristics of law. The first great essential of law is authority; but this they take away from it; the next is penalty for its violation; but this they deny, and thus degrade the law to a mere piece of advice.”—*Modern Spiritualism, pp. 95, 96.*

Of the transgression of Eve in the garden of Eden, Mr. S. C. Huddleson wrote as follows:—

“She has been of more benefit to humanity than any other person that ever existed, God not excepted; for it appears to be His intention to keep man in shameful ignorance, and who would not prefer wisdom to ignorance? Just imagine for a moment what a pitiable set of blind, naked, idiotic babies we would have been if Mother Eve had obeyed God’s command.”—*Crucible, April 22, 1871.*

Yes, the devil convinced Mother Eve of the truthfulness of just such disastrous sentiments, and the human race has been suffering for six thousand years in consequence.

Of the ten commandments, Mr. A. B. Child said:—

“The divine use of the ten commandments is in their violation, not in their observance.”—*Better Views, pp. 28, 29, 128.*

An authoritative work among Spiritualists contains the following statement:—

“Thus thy body needs no laws, having been in its creation supplied with all that could be necessary for its government. Thy spirit is above all laws, and above all essences which flow therein. God created thy spirit from within His own, and surely the creator of law is above it; the creator of essences must be above all essence created. And if thou hast what may be or what might be termed laws, they are always subservient to thy spirit. Good men need no laws, and laws will do bad or ignorant men no good. If a man be above law, he should never be governed by it. If he be below, what good can dead, dry words do him? True knowledge removeth all law from

power by placing the spirit of man above it."—*Healing of the Nations*, pp. 163, 164.

The following paragraph is from a discourse by J. S. Loveland, once a Methodist minister:—

"With God there is no crime; with man there is. Crime does not displease God, but it does man. God is in the darkest crime as in the highest possible holiness. He is equally pleased in either case. Both harmonize equally with His attributes—they are only different sides of the same Deity."—*Banner of Light*.

Dr. Hare wrote:—

"That anything should, even for an instant, be contrary to His will, is inconsistent with His foresight and omnipotency. It would be a miracle that anything counter to His will should exist."—*Healing of the Nations*, p. 402.

Where do such sentiments lead?—Most certainly to charging God with the responsibility for all the sorrow, suffering, vice, and crime which curse the earth of to-day. What a monstrous proposition! Who can accept it?

How infinitely better is the Bible doctrine, that all this evil is the result of sin, is contrary to the will of God, and abhorrent to Him, and is allowed to exist only until the number of the good and true shall be gathered out to repeople the earth when it is made new. Moreover, it will be an object lesson to all the creation of God, throughout all the ages of eternity, of the awful results of sin.

At a seance the following question was asked, and the answer given by the communicating spirit:—

"Ques.—To whom or to what is the soul accountable?

"Ans.—To no Deity outside the realm of his own being, certainly; to no God which is a creation of fancy; to no Deity who dwells in a far-off heaven, and sits upon a white throne; to no Jesus of Nazareth; to no patron saint; to no personality; to no principle outside our own individual selves."—*Banner of Light, May 28, 1864.*

Another Spiritualist author wrote:—

"Man is his own saviour, his own redeemer. He is his own judge—in his own scales weighed."

At the Fifth National Convention of Spiritualists, held in Corinthian Hall, Rochester, N. Y., a formal "Declaration of Principles" was promulgated, of which the following is a part:—

"Seventh, To stimulate the mind to the largest investigation . . . that we may be qualified to judge for ourselves what is right and true. Eighth, To deliver from all bondage to authority, whether vested in creed, book, or church, except that of received truth."

Lax Views Concerning Marriage.

One can but be filled with disgust and loathing as he wades through much of the early writings of Spiritualists upon the subject of marriage. Their own publications frequently contained teachings that were not only degrading, but utterly at variance with the Bible view of this subject. Only a few of the less objectionable statements will be admitted into these pages—just enough to complete the showing of the downward, demoralizing tendency of this modern delusion.

Dr. Wm. Potter, of New York, while yet a Spiritualist, wrote as follows:—

“Fifteen years of critical study of Spiritual literature, and acquaintance with the leading Spiritualists, and a patient, systematic, and thorough examination of the manifestations for many years, enable us to speak from actual knowledge, definitely and positively, of ‘Spiritualism as it is.’ Spiritual literature is full of the most insidious and seductive doctrines, calculated to undermine the very foundations of morality and virtue, and lead to the most unbridled licentiousness.

“We are told that ‘we must have charity;’ that it is wrong to blame any one; that we must not expose iniquity, as ‘it will harden the guilty;’ that ‘none should be punished;’ that ‘man is a machine, and not to blame for his conduct;’ that ‘there is no high, no low, no good, no bad;’ that ‘sin is a lesser degree of righteousness;’ that ‘nothing we can do can injure the soul or retard its progress;’ that ‘those who act the worst will progress the fastest;’ that ‘lying is right, slavery is right, murder is right, adultery is right,—that ‘whatever is, is right.’”

The same author again wrote:—

“At the National Spiritual Convention at Chicago, called to consider the question of a national organization, the only plan approved by the committee, especially provided that no charge should ever be entertained against any member, and that any person, without any regard to his or her moral character, might become a member.”

Thus, no plan would be considered which had any standard of right or wrong, or which would debar the most vicious from membership in their organization. Such sentiments were responsible for the loose morals revealed in early Spiritualism.

True, a change has taken place, and such views

are not now so openly expressed; but the evil still remains, as the following from T. J. Hudson shows:—

“I do not charge Spiritualists as a class with being advocates of the doctrine of free love. On the contrary,

I am aware that, as a class, they hold the marriage relation in sacred regard. I cannot for-

get, however, that but a few years ago some of their leading advocates and mediums proclaimed the doctrine of free love in all its hideous deformity from every platform in the land. Nor do I fail to remember that the better class of Spiritualists every-

where repudiated the doctrine, and denounced its advocates and exemplars. Nevertheless, the moral virus took effect here and there all over the country, and it is doing its deadly work in secret in many an otherwise happy home. And *I charge a large and constantly growing class of professional mediums with being the leading propagandists of the doctrine of free love.*

“2. They declare the God of the Bible to be unjust, because in His general judgments He destroys infants, etc. But they exalt the god of nature manifested in various sublimities, ‘tiny flowers,’ etc.; forgetting that their god, nature, in the fury of tornadoes, earthquakes, pestilences, and famines, has swept off hundreds of millions of innocent mothers and infants!

“3. They teach that ‘whatever is, is right,’ and yet condemn in the most unsparing terms those who expose their deceptions!

“4. They ridicule the idea of the Creator raising up again the same particles composing human bodies, after they have been dissolved and scattered, and yet they teach that the soul of man is composed of particles like condensed steam, and that it *resurrects itself!*

average medium, and can, moreover, find justification for illicit love by invoking the spirits of the dead through such mediums."

—*The Law of Psychic Phenomena*, published by A. C. McClurg & Co., Chicago, 1894.

Italicized passages in this quotation show that the evils portrayed still exist.

Dr. Hatch, after renouncing Spiritualism, wrote as follows:—

“The most damning iniquities are everywhere perpetrated in Spiritual circles, a very small percentage of which ever comes to public attention. I care not whether it be spiritual or mundane, the facts exist, and should demand the attention and condemnation of an intelligent community.”

“For a long time I was swallowed up in its whirlpool of excitement, and comparatively paid but little attention to its evils, believing that much good might result from the opening of the avenues of spiritual intercourse. But during the past eight months I have devoted my attention to critical investigation of its moral, social, and religious bearing, and I stand appalled before the revelations of its awful and damning realities.”

A leading Spiritualist writer says:—

“All advanced Spiritualists—though few may have the courage to confess it—repudiate marriage in its legal sense, and believe in the doctrine of affinities.”—*Letter to New York Herald*.

“5. They warn us against the Bible as if it was fatal to our eternal interests to follow it, and yet admit that we shall all share the progressive spheres after death! If Spiritualism is true, we are just as well off as they at last; but if the Bible view is true, they are lost. They being the judges, we have a double assurance. If there be a doubt (which we do not admit), we are on the safe side of the doubt. Let every Bible believer hold on to the sure foundation.”—*Spiritualism a Satanic Delusion*, pp. 30, 31.

Dr. Child, on marriage and religion, wrote thus:—

“The present laws of marriage, that now give birth to regrets and sorrows unnumbered, to prostitution, with its long train of curses and agonies, will be abandoned for a holier, purer, diviner revelation that will *erelong be given to the people*. . . . A religion more spiritual will be discovered and acknowledged . . . resting upon no uncertain outside standard of rectitude, upon no dogma of another, *no purity of earthly life*, no glory of earthly perfection. . . . This religion is *simply desire*. With every one, desire is spontaneous and sincere, pure and holy; no matter what the desire is, whether it be called good or bad, *it is the natural, God-given religion of the soul*.”—*Christ and the People*, pp. 27-29.

In a sermon on “Spiritualism and Imposture,” Rev. T. De Witt Talmage said:—

“If Spiritualism had its way, it would turn the world into a pandemonium of carnality. It is an unclean and adulterous system.”

Spiritualistic Resurrection.

As to the inconsistent views of the resurrection as taught by Spiritualists (see paragraph 4, side note page 282 of this work), the following from A. J. Davis, a prominent Spiritualist speaker, medium, and author, may be of interest:—

“How can one [spirit] extricate itself from the depths of an avalanche where it has been buried? how shall it escape from the mountain of earth and stones? To this question I am impressed to answer that when a human being is overwhelmed by such a catastrophe,—is thus fearfully buried, thus crushed to death, as it is

termed,—the spirit escapes the body and the mass of materials, according to the law of gravitation, to a position above the earth, where the *reorganization* of the elements can, without obstruction, easily take place."

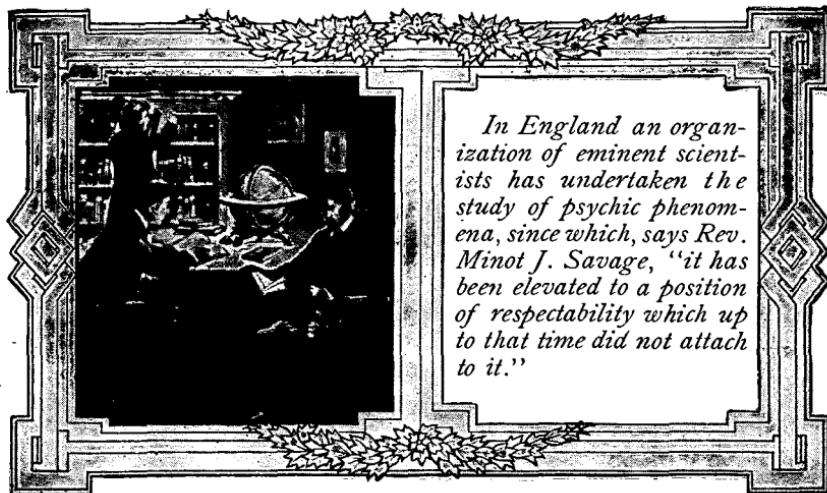
Then he adds, "Particle sought particle, atom sought atom, element sought element, principle sought principle, etc. . . . In due order of progression, I saw developed the perfect development of the head, body, limbs, etc."—*Philosophy of Spiritual Intercourse*, pp. 128-131.

In this description of the resurrection, Mr. Davis describes the alleged spiritual body as rising up in appearance like "smoke or steam," having evaporated up through twenty feet of earth, a thin, gaseous, steam-like cloud, and then, by a quivering process, it *resurrected itself!*

Compare this with Paul's account of the resurrection as recorded in 1 Thess. 4:14-18.

Has Spiritualism Reformed?

While the foregoing quotations represent the true nature and tendency of modern Spiritualism, as given to the world by its early mediums, speakers, and published literature, there has, nevertheless, during recent years, come a change. It soon became apparent that upright, honest, Christian people were being shocked and repelled by such blasphemous, immoral, degrading teaching. Hence these features have largely been relegated to the background, and an air of religion, respectability, and refinement has been assumed.



In England an organization of eminent scientists has undertaken the study of psychic phenomena, since which, says Rev. Minot J. Savage, "it has been elevated to a position of respectability which up to that time did not attach to it."

Developments of Modern Spiritualism



THE doctrine of the immortality of the soul, or of continued life and consciousness after death, lies at the foundation of modern Spiritualism. This doctrine being so generally believed, it is not surprising that a belief in the claims of Spiritualism, instead of dying out, is now coming to be widely accepted throughout the religious and scientific world.

At first, as already noted, the character and tone of Spiritualism were openly infidelic, and its influence was for lax morality. This, with its wonderful manifestations, made it exceedingly popular with certain classes.

Later it began to assume more of a moral and religious aspect, and so could more easily make its way into church circles. This it has not only done, but it has, in fact, assumed the name and form of a church

itself. It is not uncommon now in our large cities to find Spiritualist churches, the services of which are conducted much after the order of orthodox congregations, with gospel songs, sermons, and prayer. Washington, D. C., has a number of such churches. One of these is called the First Spiritualist Church, another the Holy Spiritual Church. These churches hold regular Sunday services, and their announcements appear in the papers each week with the regular church notices. In these churches addresses are given on "Bible Spiritualism," and the claim is now put forth that Spiritualists are genuine Christians.

Spiritualists "the Real Heaven-Proved Christians."

In a paper on "The Progress and Purpose of Spiritualism," read at the International Congress of Spiritualists held at Liverpool, England, July 7 and 8, 1912, Dr. J. M. Peebles, the well known Spiritualist, said:—

"At length, in the providence of God, under the ministrations of angels, there came from the higher life what is now denominated Modern Spiritualism. . . . It should be proudly considered that Spiritualism is no longer on trial, but is a rigidly proven fact, a most enchanting philosophy, and the resurrected wisdom-religion of all the historic ages; and it is so acknowledged by Oriental adepts, by the more advanced in psychic research, and by the most learned savants of all countries. . . . Therefore, it may be truthfully stated that Spiritualists, under all skies, who conscientiously and reverently live the true spirit of Spiritualism, are the real, heaven-proved Christians of this century."—*London Light, Sept. 14, 1912.*

Assuming a Scientific Aspect.

As to the soundness of the claims of Spiritualism from a scientific standpoint, there was, however, until recent years, much speculation; and the fact that by so many it was still looked upon as questionable and uncanny, naturally deterred scientists from entering upon an examination of its phenomena. But of late a marked change has taken place in this respect. Men of learning, and not a few well-known in the scientific world, have been led to investigate the mysterious manifestations of Spiritualism with a view to ascertaining, if possible, their true origin, nature, and import, and of determining if there is indeed a scientific basis for the belief in continued existence after death, and of communication with the alleged spirits of the dead.

Dr. I. K. Funk, of the well-known Funk and Wagnalls Company, of New York City, in his work, "The Psychic Riddle," page 33, says:—

"A few years ago when the Society for Psychical Research began its work, the scientists of that day, Darwin, Huxley, Tyndale, Spencer, scarcely recognized anything but a sort of physical psychology, a mind or brain that secretes thought as a gland secretes fluids, placing an impermeable wall between the living and the dead. Now psychic research has proven to not a few scientists that death is the opening of the golden gates, and yet what has been recognized as psychic phenomena compared to what seems likely will be, are but as the droppings from the eaves when compared to Niagara."

The Society for Psychical Research was organized in England in 1882. Its object was to investigate

the phenomena of Spiritualism in the light of science and enlightened reason. Its first president was Prof. H. Sidgwick, of Cambridge, a well-known ethical writer. "He challenged the common sense, the intellect, and the scientific knowledge of England," says Rev. Minot J. Savage, "by the statement that it was a 'scandal' that such alleged facts should go so long without any serious attempt at investigation." Later such men as Prof. Balfour Stewart, F. R. S., Hon. A. J. Balfour, M. P., F. R. S., Prof. William James, of Harvard, Sir William Crookes, F. R. S., the inventor of the famous Crookes tube, the stepping stone to the discovery of the X-rays, and Oliver Lodge, F. R. S., served as presidents of the society.

A similar society was organized in the United States in 1885, but after a time was made a branch of the English society.

The Study Made Respectable.

The significance of this modern scientific movement, and the influence it has had upon Spiritualism, are clearly indicated in the following from Rev. Minot J. Savage, in his work, "Can Telepathy Explain?" pages 20, 21:—

"Since men like these have undertaken the work, it has been elevated to a position of respectability which up to that time did not attach to it. Until this society was organized, the man who proposed to study in this direction was likely to be looked upon with suspicion as not entirely well-balanced. . . . One of the first, and as a preliminary, one of the most important results of the society so far has been to make the study respectable, as I have already said,

Under the shadow of these great names a man can look into these things without having his sanity impeached. . . . He can investigate as much as he pleases now, without being regarded as anything more than 'peculiar.'

By this means Spiritualism has been raised to the plane of "respectability," and opened up to the scientific world. Chameleon-like, it has again shown its ability to adapt itself to suit the ideas and tastes of all classes, the infidel and the believer, the immoral and the moral, the uneducated and the educated, and last of all, to charm, convince, and captivate even the scientific mind.

A writer in the London *Light*, a Spiritualist journal, for March 22, 1913, says:—

"It is interesting to observe that science seems to be gradually accepting and confirming the Spiritualistic hypothesis."

Experiments and Findings of Scientists.

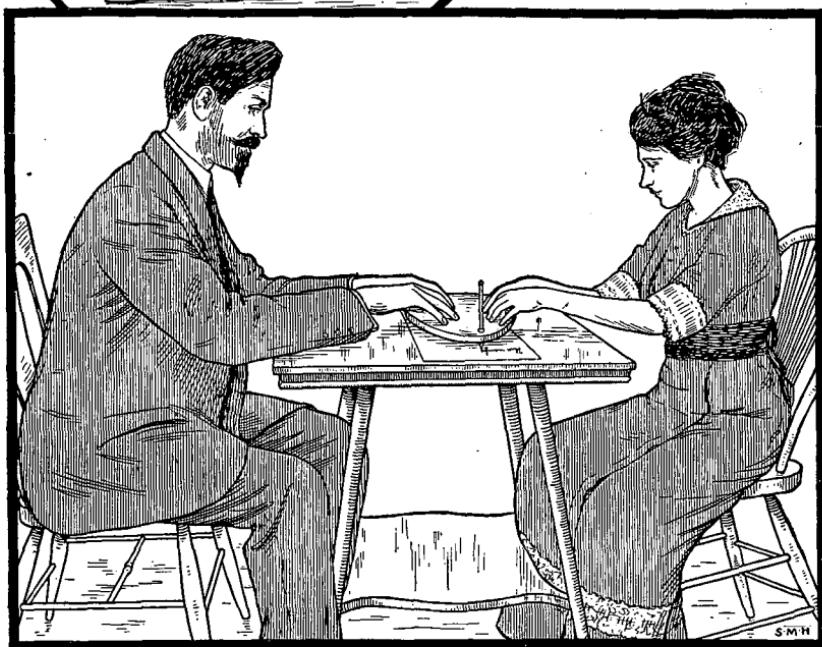
As might be expected, scientists in their investigation of the phenomena of Spiritualism, soon became convinced, as have most of the careful and candid investigators before them, that, whatever the source, they were dealing with outside intelligencies. Sir William Crookes, the well-known English scientist, gives the following narration of an experiment which he made with a certain psychic:—

"A lady was writing automatically by means of the planchette. I was trying to devise a means of proving that what she wrote was not due to 'unconscious cerebration.' The planchette, as it always does, insisted that, although it was moved by the hand



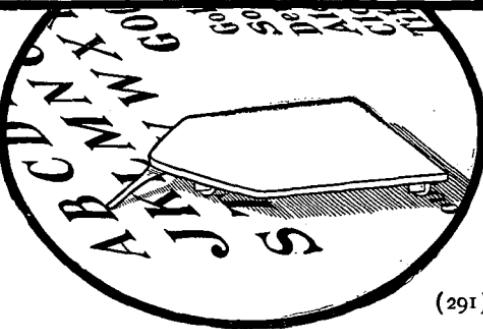
THE PLANCHETTE.

This little mechanical contrivance is used by the spirits in making communications to the "sitters," whose hands are placed upon it as shown in the picture. The middle and upper pictures represent the writing planchette.



PLANCHETTE AND OUIJA BOARD

In the lower picture is shown the ouija board on which is printed the alphabet and the names of dead people with whom the sitters desire to communicate. The planchette moves upon this board and with its pointer spells out words and points to names.



and arm of the lady, the intelligence was that of an invisible being who was playing on her brain as on a musical instrument, and thus moving her muscles. I therefore said to this intelligence: 'Can you see the contents of this room?' 'Yes,' wrote the planchette. 'Can you see to read this newspaper?' said I, putting my finger on a copy of the *Times*, which was on the table behind me, but without looking at it. 'Yes,' was the reply of the planchette. 'Well,' I said, 'if you can see that, write the word which is now covered by my finger, and I will believe you.' The planchette commenced to move. Slowly and with great difficulty the word 'however' was written. I turned around and saw that the word 'however' was covered by the tip of my finger.

"I had purposely avoided looking at the newspaper when I tried this experiment, and it was impossible for the lady, had she tried, to have seen any of the printed words, for she was sitting at one table, and the paper was on another table behind, my body intervening."—*The Widow's Mite, and Other Psychic Phenomena*, by I. K. Funk, p. 256.

Referring to the experiments made by Professor Crookes, Mr. Funk says:—

"These experiments were to Mr. Crookes conclusive that he was dealing with a force hitherto unknown to science, a force that was directed by some outside intelligence."—*The Widow's Mite, and Other Psychic Phenomena*, p. 327.

Speaking of his own convictions after years of investigation, Mr. Funk, in the preface to the work just quoted, himself says:—

"Whatever the source of these [spirit] intelligences, they are *intelligences*."

Spirits Sent on Errands.

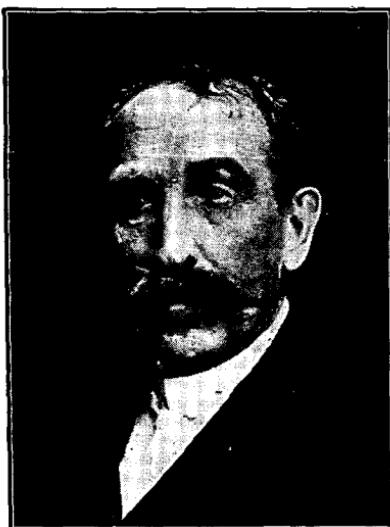
In his work, "Can Telepathy Explain?" Dr. Minot J. Savage tells of his having sent spirits on errands. On one occasion he said to a spirit that was writing through the hand of a young man :—

"If you are really a person and are really here, you ought to be able to go somewhere in the city for me, find out something at my request, return, and tell me about it."—*Can Telepathy Explain?* p. 96.

The following is a summary of Dr. Savage's narrative of this incident :—

"The spirit said he had never done anything of the kind, but would try.

Dr. Savage sent him to his own house to find out what Mrs. Savage was doing. Mrs. Savage had told the doctor before he left home that morning that she would be away all the forenoon. In four or five minutes the spirit returned and said: 'Mrs. Savage was at home, and when I was there, she was standing in the front hall saying good-by to a caller.' The doctor believed that she was anywhere but home. Yet it turned out that a caller had come, and Mrs. Savage



Dr. Minot J. Savage.

did not go elsewhere as she had expected; and on comparing notes, Dr. Savage found that at the time that the spirit said he called, she was saying good-by to her guest."—*The Widow's Mite, and Other Psychic Phenomena*, p. 255.

Dr. Savage gives another instance of sending spirits on errands. In this case he received information concerning a friend two hundred miles away. He says:—

"I have already stated one case in which the invisible intelligence acts at my request to find out something and report to me. I wish now to give another illustration of the same kind, only more remarkable still. I was sitting with a friend in my study in Boston. This friend, though having psychic sensitiveness, was not in a professional sense a medium. She did not go into a trance, but was in her normal condition. The communications were made chiefly through automatic writing. The intelligence at work claimed to be the spirit of a friend of mine who had recently died, but who during her life had lived in a town on the Kennebec River in Maine. She had a sister still living in this same town. It occurred to me to make this test, and I explained what it was which I wanted. I asked her if she knew where her sister was at the time. She answered that she did not, and had no way of knowing, unless she could go or send and find out. I then asked her if she would not try to find out for me while I waited. The answer being in the affirmative, we sat in perfect silence and quiet for nearly fifteen minutes, when the influence appeared again and the hand began to write. She said she had been to Maine, and told me distinctly and clearly where the sister was,

and what she was doing. And here let me ask careful attention to the fact that there were conditions in the family with which I was acquainted, which led me to believe that the sister at this time would probably be in another town; so that the answer was directly opposed to my expectation. It seems to me that this has a bearing on the theory of telepathy as explaining matters of this kind. I immediately wrote a letter to Maine, and had the correctness of the statement made to me corroborated in every particular by return mail."— *Can Telepathy Explain?* pp. 97, 98.

By such experiments men of keen intellect and superior intelligence have been forced to the conclusion that telepathy, as commonly understood, can not explain these things, but that, connected with the psychic phenomena of Spiritualism, there is and must be present the actual communication and manifestation of intelligent spirits of some kind. But, as with most other classes, scientists generally accept the belief that they are the spirits of the *dead*, instead of the "spirits of *devils*," as they are in fact, working miracles.

Beings Real but Invisible.

That real but invisible beings may exist is thus explained by Dr. Savage:—

"I do not believe in any supernatural. Whatever is, seems to me a part of the natural order. If beings invisible to us at present exist, and if they are able to take some part in our ordinary human lives, the fact of their invisibility would not make them supernatural. If something is done in the presence of a

blind man, the natural order is not transcended because he is not able to see the agent at work. It is perfectly well known that our senses are very strictly limited. There are vibrations both too slow and too rapid to produce the sense of sound in ears constructed like our own. So there are vibrations both too slow and too fast to produce the sense of vision on such eyes as those with which we are endowed."—
Can Telepathy Explain? pp. 129, 130.

This explanation need not be seriously questioned if used in proof of the existence of angels, either good or bad, which, under ordinary conditions, are invisible to men; but it is altogether misapplied when used to prove the continued existence of man after death. The eyes of the servant of Elisha had to be opened to enable him to see the heavenly guard surrounding his master; but when they were opened he saw the mountains full of "chariots of fire," or of "thousands of angels," as the psalmist defines these chariots to be (Ps. 68:17), and not full of the spirits of dead men.

A New Christianity Predicted.

The fear, as expressed by some, that in becoming scientific, Spiritualism might lose its religious character, is thus answered by Dr. Funk:—

"It is said that the spiritualistic movement in becoming scientific has struck a side-track and ceased to be religious. Yes, but what if this side-track proves to be the main road, and that main road proves to be the Christianity newly interpreted through the new intellectual light which is thereby revealed? What if Crookes and Lodge and Wallace and James and

Hyslop should succeed in placing a scientific foundation under psychic communications, and these manifestations should place a scientific foundation under a future existence, and make *scientifically* possible and believable the birth and resurrection of Christ? Would not that be religious?" — *The Psychic Riddle*, pp. 33, 34.

Thus scientists, and professed ministers of the gospel even, are looking to the manifestations of Spiritualism to throw a "new intellectual light" upon Christianity, to give a "scientific foundation" for belief in "a future existence," and to make the birth and resurrection of Christ "scientifically" possible and believable."

To Explain the Miracles of Christ.

Concluding the preface to his book, "The Widow's Mite, and Other Psychic Phenomena," Dr. Funk says:—

"The human body is coarse, made up of slow, sluggish vibrations; but were these vibrations as rapid as those of the X-rays, our bodies would be invisible and pass through many solids, and were they as rapid as radium, they would pass through all solids as Christ's resurrected body passed through the walls of the chamber at Jerusalem. Scientists will soon make the miracles of Christ elementary. Already they are changing their attitude toward what has been regarded as supernatural."

Let the reader note particularly the statement made in the next to the last sentence: "Scientists will soon make the miracles of Christ elementary." This means that scientists will not only explain the miracles of Christ, but that they will far exceed and outclass them,

The miracles of Christ include not only the changing of water into wine, the healing of the lame, the palsied, and the blind, but the raising of the dead to life. According to this boastful claim, therefore, we must expect scientific Spiritualism not only to explain all these, but to attempt to perform even greater wonders.



JESUS RAISES LAZARUS.

“And when He thus had spoken, He cried, . . . Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes. Jesus saith unto them, Loose him, and let him go.” John 11:43, 44.



JESUS APPEARS TO THE DISCIPLES.

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.”

John 20:19.

Jesus Enters the Room Through Closed Doors.

That startling wonders and miracles are yet to be performed by this deceptive and wonder-working power we have every reason to believe, for Christ Himself, warning us of the deceptions that were to precede His second advent, said: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and *shall show great signs and wonders*; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24.

From this we may not only look for the setting up of a false Christianity, and for the performing of great signs and wonders, but we may expect also that the counterfeiting of the very coming of Christ itself will be attempted.



Walking the Waves.

Healing the Blind.



“Spiritualism takes advantage of those who are weak and morbid with trouble. . . . It says: ‘Now I will open the door; you shall hear the voices. Take your places around the table; all be quiet now.’ . . . Oh, I hate Spiritualism, because it takes advantage of people when they are weak, and worn out, and morbid under life’s bereavements and sorrows.”—Sermon by Talmage.

Dangers and Delusions of Spiritualism



THE dangers and delusions of Spiritualism are by many little realized. Ignorant of its origin, its deceptions, and its captivating snares, the unwary become entrapped, and fall an easy prey to its seductive teachings and bewitching powers. Venturing upon forbidden ground, they are ensnared by this satanic delusion before they are aware of its true character, or of the real nature of the forces operating in it.

A Widely Accepted Belief.

The very tap-root of Spiritualism is the doctrine of continued life and consciousness after death. And belief in this doctrine has been widely accepted.

Says the late Mr. William T. Stead:—

“The immense majority of the greatest minds in all ages have firmly believed that the personality sur-

vives death."—*How I Know the Dead Return*, p. 2.

Dr. Minot J. Savage, the well-known Unitarian minister, bears similar testimony:—

"In spite of apparent exceptions, it is generally conceded by those who have made a careful study of the subject, that the belief in some sort of continued existence after death is practically universal. . . . Practically, then, all people everywhere have believed that death, instead of being the end of personal consciousness, was only an incident in the advance of life. . . . Most Christians, I suppose, have accepted the belief as a part of their inherited religion."—*Can Telepathy Explain? By Minot J. Savage*, pp. 132, 133, 142.

Again the same author says:—

"It is practically true that all men everywhere have always believed in continued existence after death. It is the teaching of all the religions of the world. It is bound up with the deepest loves and dearest hopes of the human heart."—*Ibid.* p. 169.

And as a belief in this erroneous doctrine lies at the very foundation of Spiritualism, it is easy to understand why the teachings of Spiritualism are so readily accepted. From a belief that the dead are conscious, it is but a step, and a natural step, into the belief that they return and communicate with their friends on earth.

And yet, notwithstanding the general belief in the conscious state of the dead, this belief is contrary to the teaching of the Scriptures. In plainest terms the Bible declares that "the dead know not anything," and that when a man dies, "in that very day his thoughts perish." Eccl. 9:5; Ps. 146:3, 4.

There is a wide difference between *continued ex-*

istence after death, and a future life through Christ and the resurrection, after death. The first is the teaching of the serpent in Eden, "Ye shall not surely die." The second is the teaching of Christ and the Bible. The first is Spiritualism. The second is the gospel.

The Stronghold of Spiritualism.

The desire to communicate with lost loved ones is what, more than all else, leads men and women into Spiritualism.

In its issue for March 8, 1913, the London *Light*, a leading Spiritualist Journal, speaks touchingly of "men and women who, in the days of bereavement, cry for proof that their beloved dead still live and remember them." And under date of Feb. 15, 1913, in defense of the claims of Spiritualism, this journal declares that "many thousands have enjoyed happy intercourse with their 'dear departed!'"

The same publication for Nov. 23, 1912, declares that "the stronghold of Spiritualism is its evidence that love is immortal; that it triumphs over death, links hearts together in indissoluble ties, and brings back to the bereaved those dear ones whose outward loss has been the occasion of their bitterest grief."

In the dedication of his book, "Spirit Mates," Dr. J. M. Peebles, a prominent Spiritualist, speaks of the "seances which demonstrate the mighty truth of a future life, the reunion of friends hereafter, and eternal progress beyond death, thus cheering the disconsolate, and wiping the tears from mourners' eyes."

In other words, Spiritualism, by denying the reality of death, and claiming to hold communion with the dead, professes to give the consolation which, according to the Bible, can come only through faith in

Christ and the resurrection from the dead at Christ's second appearing.

Thus Spiritualism leads away from the Bible, destroys faith in Christ, and does away with the necessity of the resurrection and the second coming of Christ.

In a sermon on "Spiritualism an Imposture," Rev. T. DeWitt Talmage well said:—

"Spiritualism takes advantage of those who are weak and morbid with trouble. We lose a friend. The house is dark, the world is dark, the future seems dark. If we had, in our rebellion and weakness, the power to marshal a host and recapture our loved ones, we would marshal the host. Spiritualism comes in at that moment, when we are all worn out by watching,—all worn out, body, mind, and soul,—and says: 'Now I will open the door; you shall hear the voices. Take your places around the table; all be quiet now.' . . . Oh, I hate Spiritualism, because it takes advantage of people when they are weak, and worn out, and morbid under life's bereavements and sorrows!"

The only sure and certain safeguard, therefore, against the dangers and deceptions of this latter-day delusion, amidst life's pressing conflicts and bitter sorrows, is a firm reliance upon God; faith in what His Word says concerning the dead and the condition of man in death; refraining from consulting with those who have familiar spirits, as this Word directs; and to trust in Christ for the future life and a resurrection from the dead.

How Many Become Spiritualists.

Many who go to seances, consult mediums, listen

to the rappings, play with the planchette, work the ouija board, or receive communications through slate writings, obtain what they consider convincing and unmistakable evidence of spirit return. They discover that there are invisible intelligences operating through these things, and accept without question the claims made by these intelligences that they are the spirits of their deceased friends. Thus thousands are lead into a belief in Spiritualism.

In his work, "Can. Telepathy Explain?" pages 73, 74, Dr. Minot J. Savage narrates one of his early experiences with a spirit medium. He says:—

"I had sittings with Mrs. Piper years ago, before the society [for Psychical Research] was organized, or her name was publicly known. On the occasion of my first visit to her, she was, I think, in a little house on Pinckney Street in Boston. At this time she went into a trance, but talked instead of writing. The first person who claimed to be present was my father. He had died in Maine at the age of ninety. He had never lived in Boston, nor, indeed, had he visited there for a great many years, so there was no possibility that Mrs. Piper should ever have seen him, and no likelihood of her having known anything about him. She described him at once with accuracy, pointing out certain peculiarities which the ordinary observer, even if he had seen him, would not have been likely to notice. Without any question on my part, she told me that it was my father, and added, 'He calls you Judson.'"

"Judson" is Mr. Savage's middle name. In his boyhood all the members of the family except his father and his half brother, he says, had always called him

“Minot.” Out of tender regard to an older but deceased sister, who, before her death, had named him “Judson,” Mr. Savage’s father had called him in his youth by this name.

The description given, and this reminiscence and personal characteristic of his father, convinced Mr. Savage, it seems, that the spirit of his father was really present. Like Saul with the witch of Endor, he perceived, by the description given by the medium, who it was.

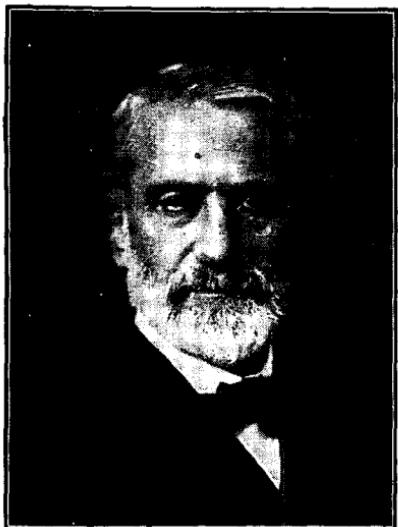
As already stated, the desire to commune with the dead, more than all else, leads thousands into Spiritualism. The same author last quoted further says:—

“Never in my life, until my son died, did I attempt to get into communication with any special person at any sitting with any medium. . . . On two or three occasions, however, within the last two years, I have tried to see if I could get anything that appeared to be a message from my boy.”—*Can Telepathy Explain?* p. 105.

Mr. Savage got what he was seeking for. At one of these sittings, he says, “my boy claimed to be present.” Mr. Savage was directed to go to his son’s room and make search in a drawer, where he would find among a lot of loose papers, some which the son very much wished destroyed. The father did as bidden. Among the papers he says he found things which his son “had jotted down and trusted to the privacy of his drawer, which he would not have had made public for the world.” This convinced Mr. Savage that he had received a message from his son.

Investigations of Mr. Funk.

Wishing to investigate the claims of Spiritualism, Dr. I. K. Funk attended a number of sittings or seances at a private circle in Brooklyn, about the year 1903. On his third visit, at about eleven o'clock one night, the spirit in control abruptly asked:—



*Dr. I. K. Funk.
looks to you, doctor, to return it."*

"Has any one here got anything that belonged to Mr. Beecher? I am told by a spirit present, John Rakestraw, that Mr. Beecher, who is not present, is concerned about an ancient coin, 'the widow's mite.' This coin is out of its place, and should be returned. It has long been away, and Mr. Beecher wishes it returned, and he

In getting out the Standard Dictionary Mr. Funk had some years before borrowed an ancient coin of a friend of Mr. Beecher's, living in Brooklyn, from which to make a cut for this work, but supposed that the coin had been returned according to previous instructions. Confident that the coin had been returned, Mr. Funk insisted that it had been; but the spirit as stoutly insisted that it had not, and in addition gave the following suggestion as to where it would be found:—

"I am impressed that this coin is in a large iron

safe, that it has been lost sight of; that it is in a drawer in this safe under a lot of papers, and that you can find it, and Mr. Beecher wishes you to find it."

Upon making search the next day, the missing coin was soon found, as described, in a large iron safe in the office of the Funk and Wagnalls firm.

This incident, it seems, convinced Mr. Funk that there was a reality to the claims of Spiritualism.

To the man directed to look for the coin, Mr. Funk said, "Now find the coin, and it will be a good *test*." And it was. It convinced Mr. Funk that the spirits connected with Spiritualism knew more about his business affairs than he did himself.

"At a circle with another medium the following week," says Mr. Funk, "I was told by the control that Mr. Beecher said that he was not concerned about the return of the coin; what he was concerned about was to give me a test that would prove the certainty of communication between the two worlds, and since that has been accomplished in my finding the coin, he cared nothing about it."—*The Widow's Mite, and Other Psychic Phenomena*, p. 163.

This not only demonstrates that the spirit connected with this affair was a "lying spirit," inasmuch as it first said that Mr. Beecher wished the coin returned, and later stated that he cared nothing about its return, but that the design of the whole plot was, by means of this "test" of superior knowledge on the part of the spirits, to capture and bring into the ranks of believers in Spiritualism, a man of wide influence, well known throughout the literary and religious world.



WM. T. STEAD IN HIS LIBRARY DEVOTED TO PSYCHIC RESEARCH.

Mr. Stead and Spiritualism.

For many years Mr. W. T. Stead, the noted English journalist who went down on the ill-fated "Titanic" on the morning of April 15, 1912, was an ardent believer and an active worker in Spiritualism. In a cablegram published in the *Washington Post* of January 17, 1909, Mr. Stead said:—

"New and wonderful letters are reaching me almost daily from my boy Willie, who died a year ago. . . . He says that the spirit world is quite as anxious to establish communication with this world as we are with it. For many years I have known that spirit communications were a reality. . . . In my opinion, not only experts, but ordinary men, will be able to communicate with those who have gone before. It is all a question of faith and of knowing how. The method whereby ordinary people may communicate with their relatives and friends whom they ignorantly suppose to be dead, I shall shortly attempt to make plain. Undoubtedly the greatest development lying before the present century will be the bridging of the gulf between this world of change and the future world of changeless immortality."

A Spirit Bureau.

Early in 1909, Mr. Stead, acting under the directions of the alleged spirit of Miss Julia A. Ames, formerly editor of the *Union Signal*, official organ of the Women's Christian Temperance Union, who died seventeen years before, established in London a "spirit telegraph office," for sending and receiving communications between the two worlds.

Giving an account of how he came to establish this "bureau of communication between the two sides,"

Mr. Stead quoted the following letter which he claimed to have received from Miss Ames:—

“I have long wanted to establish a place where those who have passed over could communicate with the loved ones behind. At present the world is full of spirits longing to speak to those from whom they have been parted. It is a strange spectacle. On your side, souls full of anguish and bereavement; on this side, souls full of sadness because they cannot communicate with those whom they love. What can be done to bring these somber, sorrow-laden souls together?

“What is wanted is a bureau of communication between the two sides. Could you not establish some such sort of office with one or more trustworthy mediums? If only it were to enable the sorrowing on earth to know, if only for once, that their so-called dead live nearer than ever before, it would help to dry many a tear and soothe many a sorrow. I think you could count upon the eager cooperation of all on this side.”—*Washington Post, May 28, 1909.*

In this same account Mr. Stead further said:—

“People who die go on living with the same personality that they had in this world. We are merely unable to perceive them, though they move in our midst. The bureau will establish communication between the two worlds.”

Speaking of his own psychic powers, Mr. Stead said:—

“I have the gift of automatic handwriting. By that I mean that I can, after making my mind passive, place my pen on paper, and my hand will write messages from my friends at a distance.”—*How I Know that the Dead Return*, p. 16.

Let the reader here note the necessary condition of mediumship, "After making my mind *passive*." In order to become a Spiritualist medium, one must yield one's self a willing, passive instrument in the hands of the spirits seeking control.

A Wireless Plant for Spirit Messages.

Spiritualists have gone so far as to attempt to establish wireless plants in their churches in the hope of receiving messages by this means from the spirit world.

March 10, 1913, Rev. Dr. Richard R. Schlensner, head of the New York Temple of Modern Spiritualism in West Twenty-seventh Street, said:—

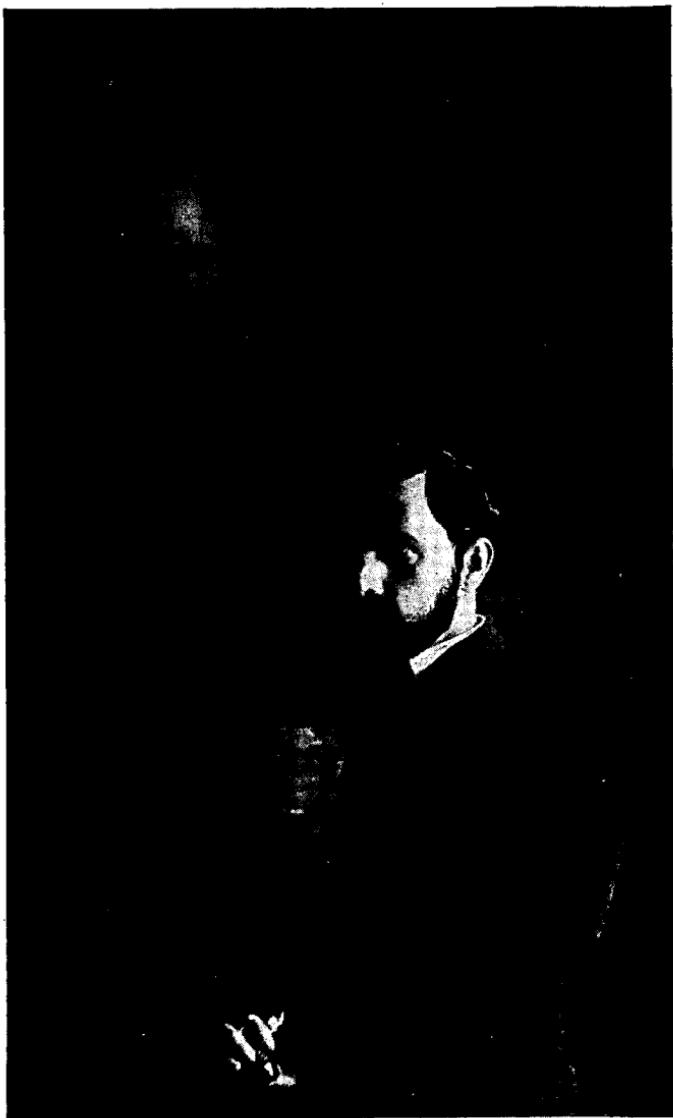
"We hope soon to be able to be in wireless communication with the departed ones. We have already installed a wireless plant in our church, and hope almost any day to receive a communication from some one who has left our shores."—*Washington Herald*, March 11, 1913.

Spirit Photographs.

And even the art of photography has been called into play as an aid to the cause of Spiritualism. Photographs are now taken in which, surrounding the sitter, appear the shadows of alleged spirits of deceased friends, or of notable personages who have passed away.

Great Men Involved.

Kings and rulers even are being drawn into this modern delusion. A few years ago it was reported in the daily press, that one of the prominent rulers of Europe had fallen under the influence of a certain Spiritualist who ruled him to such an extent that he



SPIRIT PHOTOGRAPHS.

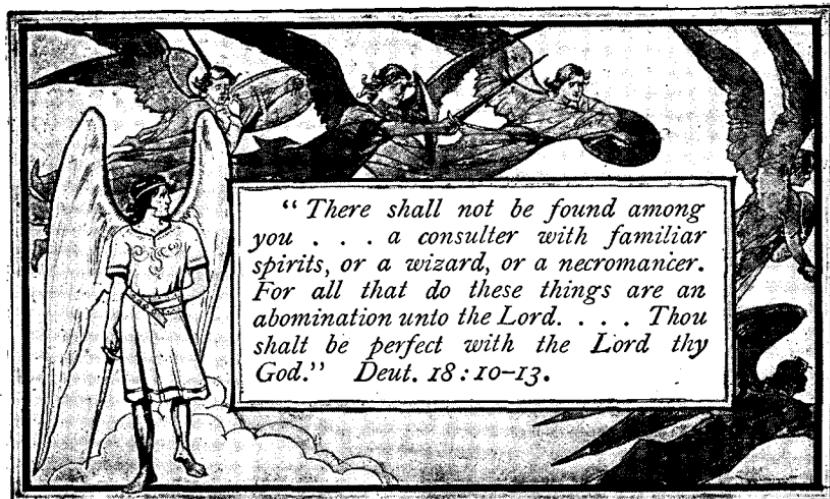
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made no important decision, even in relation to family life, without consulting his Spiritualist guide.

Many men of business never engage in important transactions without first consulting a medium. A certain lawyer of national reputation, it is said, never begins the preparation of a difficult case without getting "advice from the other side," as he styles it.

A prominent Chicago divine has predicted that before long "communicating with the dead will become a routine study in our public schools, like arithmetic and geography."

Thus thousands are being led into the deceptive snares and enchanting delusions of Spiritualism. In its many phases it has so adapted itself as to appeal to all classes of people. Yet viewed in the light of God's Word, it may be seen that the very foundation of its claims is false, and viewed in the light of prophetic utterances, it may be seen further that its manifestations are the subtle delusions of the enemy of righteousness to turn away minds from the truth that would lead to eternal life.



"There shall not be found among you . . . a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord. . . . Thou shalt be perfect with the Lord thy God." Deut. 18:10-13.

"Satan himself is transformed into an angel of light." 2 Cor. 11:14.

Warnings Against Spiritualism



HAT has been presented in preceding chapters ought to be sufficient, it would seem, to warn every one of the evils of Spiritualism, and of the dangers of meddling with it. A few additional testimonies bearing directly upon this point, however, will here be given.

Tangles Intellectual Giants.

After making an extensive study of the phenomena of Spiritualism, Dr. I. K. Funk, while not an avowed Spiritualist, yet apparently endorsing much in it, gives the following cautions in the preface of his book, "The Widow's Mite, and Other Psychic Phenomena," regarding the dangers attending investigations of the mysteries of this occult system:—

"When the facts are admitted to be true as here told, the reader must not leap to the conclusion that .

the hypothesis of Spiritualism is proved. There are many chasms, each miles and miles wide, yet to be bridged and filled. Permit me another cautionary word: there is danger—real danger—along these lines of investigation. I have seen psychic cobwebs—if cobwebs they be—tangle the feet of even intellectual giants; and the shrewdest experts—to change the simile—need to sail these mystic seas with sharp eyes and level heads; for these seas are almost wholly uncharted, and sailing over them at times the ship's compasses exhibit inexplicable variations."

This of itself, coming from such a source, ought to be sufficient warning to suggest the wisdom of restraining from meddling with the seductive, bewitching snares of Spiritualism, or from attempting to sail these dangerous mystic seas by any such charts or compasses as those used by Spiritualists.

A note of warning against the dangers connected with the use of occult forces, was given in a lecture by Dr. Azro J. Corey, April 6, 1913, before the Washington Theosophical Society, on "Magic, Black and White":—

"The occult force of words to produce results, blessings, and curses, was also touched upon, and the lecturer closed with a word of warning that any attempt to use 'magic' or occult force for any but the highest and most unselfish purposes would inevitably result in the undoing of the operator."—*Washington Herald*, April 7, 1913.

Mediums Degenerate into Tricksters.

Regarding the character of mediums, Mr. Funk bears the following testimony:—

"It is true that many mediums who start out hon-

est finally degenerate into tricksters—often revealing in their character a mixture of the fraudulent and the genuine.”—*The Widow's Mite, and Other Psychic Phenomena*, p. 210.

Why Mediums Necessary.

Why mediums are necessary in obtaining communications from the spirit world was thus explained by the spirit in control at a certain circle attended by

Mr. Funk:—

“You do not understand why a medium is necessary. You ring up one on the telephone, but what if the girl in charge is not present and the switchboard is not arranged and connection made? You may call ever so loudly, and you get no response. The medium is the ‘hello-girl,’ as you call her, between the two worlds, absolutely necessary for making communication possible. She makes connection between you and your friends. It depends not on the



loudness of your voice, or your desire, or the importance of your message, but upon connection being made."—*The Widow's Mite, and Other Psychic Phenomena*, p. 148.

But when it is understood that the spirit world with which Spiritualist mediums connect one, is the world of *fallen spirits*, in other words, of *evil angels*, who are under the direction and control of *Satan* himself, it is readily seen upon what dangerous ground one is treading who consults them, or who accepts as true the messages received through them.

And the fact that the universal testimony of these mediums is but a perpetuation of that first great lie told by the serpent to Eve in Eden, "Ye shall not surely die," is of itself sufficient evidence as to the true nature, character, and origin of Spiritualism.

Spirits Sometimes Give Warnings.

Not to lead people out of Spiritualism, but to throw them off their guard, evil spirits themselves sometimes acknowledge the existence of other evil spirits, and the danger of being deceived and misled by them. Thus one spirit, warning against indulging in frivolity at sittings, says:—

"Some who come here and who believe in Spiritualism do not take these communications seriously, but as a matter of amusement. This is wholly wrong and hurtful. . . . Remember, we spirits are in a world where thought and feeling have dynamic force. You are in a coarse, physical world, and are not subject to these influences. . . . A frivolous spirit in the seance room opens the door to spirits that you may find it hard to get rid of. Beware of having

fun with what you sometimes jestingly call 'the devil'; he has in every way the advantage. He doesn't need to mark the cards to read them, nor run lead into dice to make them turn to his guessing. . . .

"Remember, you are living in a world largely of effects; we are living in a world of causes, and also of effects from higher worlds. All things in your earthly life begin on this side and are carried into execution under our direction. There are many spirits who are frivolous and truculent; some are simply mischievous, some mean harm. Death has not radically changed their characters. . . . If you give the conditions, some of these spirits will wheedle you, flatter you, bamboozle you, make you believe that they are anybody you ask for—your child, sister, or mother, or Shakespeare, or St. Paul. You are easily led captive by your foolish vanity. . . . If you give the conditions for them to enter the sphere of your life, we cannot keep them from entering, nor keep you from harm."—*The Widow's Mite, and Other Psychic Phenomena*, pp. 29, 30.

At first this might seem to be very good advice; but a careful examination of it will reveal the fact that it contains a mixture of wisdom, truth, and deadly error.

This warning conveys the idea that frivolity at seances is the "condition" which opens the door to spirits which are mischievous, deceptive, harmful, and "hard to get rid of." But both the Bible and the experience of thousands prove that those who go in all seriousness to Spiritualist mediums to consult with the supposed spirits of the dead, are just as open to deception, and just as likely to be wheedled, flattered,

bamboozled, deceived, and harmed, as are others. Saul was serious enough when he went to consult with the witch of Endor; but this act was the signal for his downfall and death. See 1 Chron. 10:13, 14.

From the very nature of the case, any spirit which professes to be the spirit of the dead, must be a lying spirit; for "the dead know not anything, . . . neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

Let it be noted that this spirit did not warn against attending seances, or against consulting those who have familiar spirits, but simply said to be serious when you go. God's Word warns against having anything to do with such persons or places.

The danger of becoming entangled with lying, mischievous, and harm-intending spirits, even as set forth in this warning, ought, in itself, to admonish everyone to let Spiritualism and all who claim to hold communion with the spirits of the dead, entirely alone. And simple faith in the plain statements of God's Word concerning the condition of the dead, ought to be sufficient also to convince every one of the error, folly, and danger of pursuing any other course.

Says Dr. C. Williams, of London:—

"I am perfectly certain that the whole movement known as Modern Spiritualism is in the hands and under the direction of the father of evil spirits; in other words, is thoroughly and unmistakably diabolical."

Rev. F. B. Meyer, of England, gives the following warning against dabbling in Spiritualism:—

"I have known several families that have been

cursed by having recourse to clairvoyants and mediums. There are grave dangers in these things; and when occult powers are used for selfish ends, it is possible for men and women to be filled with evil spirits, as was the girl at Philippi. People are fools to play with the dregs of the spirit world."

God's Warning.

Before their entrance into Canaan, God gave the following instruction to 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 maketh his son or his daughter to pass through the fire, or 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 before thee. Thou shalt be perfect with the Lord thy God." Deut. 18:9-13.

Whoever consults with mediums or with any who profess to receive communications from the spirits of the dead, disregards this plain instruction, and places himself upon the enemy's ground.

Ever since Satan told that first lie in Eden, when he denied that *death* would be the result of sin, working upon man's natural dread of death, and upon his distress at the thought of being separated from loved ones, Satan has been endeavoring to persuade men to believe in the very face of death itself, that the dead are not dead, and that men do not die.

Idolatry, heathenism, Spiritualism, theosophy, oc-

cultism, and the whole brood of false isms of this kind, it will be noticed, deal very largely with *death*. This, of itself, indicates their origin, and should be a warning to all to have nothing whatever to do with them. They are from beneath, and not from above. However promising and pleasing they may be at first, they are downward and destructive in their tendency, and ultimately lead away from God, into unbelief in His Word, into sin, and thus to death. They promise life by denying death, and, under pretended communications from the dead, apparently "make good" the lie told by Satan in Eden, through the ministration and manifestations of evil angels.

Mr. John C. Bywater, in "Mystery Solved," page 82, well says:—

"As these demons were especially active at the time of our Saviour's first advent, so now, as the time for his second coming approaches, old Beelzebub is marshaling his troop of subordinate devils, that, by all sorts of ingenious maneuvers, they may captivate the whole world. They have already succeeded to a great extent; but few will escape their wiles, for their signs and wonders will be still more wonderful."

Let all, therefore, as they value their souls, keep clear from this latter-day delusion—Modern Spiritualism. Its origin may be traced back to the tree of the knowledge of good and evil in Eden. It does not bear the stamp of Heaven. And let all who, through any means, have become in any wise entangled in it, seek God for deliverance. Through Christ there is help now as in the days when He walked among men; for He is "the same yesterday, and to-day, and

forever," and "He ever liveth to make intercession" for us.

"Wicked spirits gather round thee,
 Legions of those foes to God—
 Principalities most mighty—
 Walk unseen the earth abroad ;
 They are gathering to the battle,
 Strengthened for the last deep strife ;
 Christian, arm! be watchful, ready,
 Struggle manfully for life."

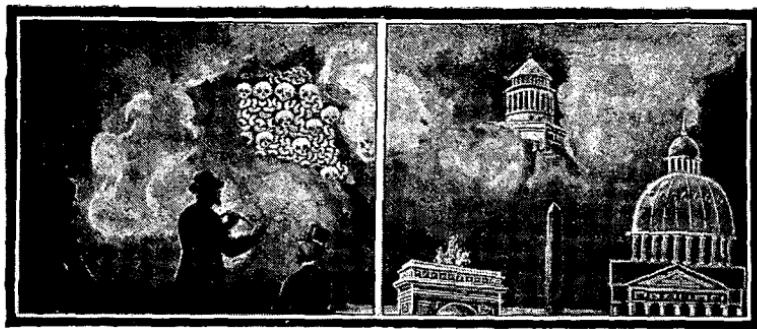


The serpent may strike in a moment least expected. Hold no parley with the powers of evil. It was listening to temptation which overcame Eve at the foot of the tree of the knowledge of good and evil, and caused the fall of a world.

On the mount of temptation Jesus replied to Satan, "Thou shalt not tempt the Lord thy God." Matt. 4:7. One plea of the Lord's Prayer is, "Bring us not into temptation, but deliver us from the evil one." Matt. 6:13, R. V. Our heavenly Father will not shield us when we fall into temptation by deliberately going onto the enemy's ground. It is dangerous to enter the circle where the hosts of evil preside.



HEALING THE LUNATIC POSSESSED WITH A DEVIL.



Worship of Men and Devils



HE tendency of the age is to "serve the creature more than the Creator." The boastful spirit of men is described by Paul. He says, "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man." See Rom. 1:25, 22, 23.

These statements were literally fulfilled in the heathenism of ancient times, and are being as literally fulfilled in the Spiritualism of to-day.

In the worship of man, the first step in either age has been to exalt and deify him, and the next to worship his departed spirit.

In the worship of devils, the first step is to make them respectable, and the next is to adore them as gods.

About six thousand years ago, Satan, the father of lies, said to Eve, that if she and her husband would only disobey God, and sin, "they would be as gods." In

our day we find Spiritualism teaching this same error.

Mr. Pope, at the National Convention of Spiritualists, at Chicago, said "that whereas the devil, in the garden of Eden, declared if man . . . would disobey the prohibition against eating of the tree, . . . he should become as God, knowing good from evil, that voice has gone on until, in the latter days, we hear it repeating, 'YE ARE GODS.' We know that this divinity is in humanity, that this God IS MANIFEST IN THE FLESH."

Judge Edmunds, an early Spiritualist writer and authority, says:—

"The soul is a god of itself."—*Spiritualism, Vol. I, p. 10.*

Another writer speaks as follows:—

"The being called God exists, organically, in the form of the being called man."—*The Educator, p. 303.*

Heathen mythology converted dead heroes into gods, and modern Spiritualism revives the heathen custom, and offers worship to dead friends, great scholars, and noted philanthropists. With men transformed into gods, the next logical step is to worship and pray to their spirits after death.

The following is an extract from a prayer offered by E. S. Wheeler, in Music Hall, Boston, Sunday, March 5, 1871:—

"Most holy angels, O ye great and good and beautiful souls, who have made earth the heaven it is fast becoming, hear our prayers. Unable to comprehend an Infinite Mind, we offer our supplications to you. Great souls that have blessed the world, condescend to bless us. Martyrs, heroes, patriots—ye who have inspired in all times the hearts of men, give us your sympathy,

your love, your wisdom, in this hour. Mighty ones of years gone by—Pythagoras, Zoroaster, Confucius, Buddha—come to us. Socrates, Plato, Jesus, Mahomet, Ann Lee, Washington, Channing, Browning, Theodore Parker, hear us as we ask for strength and wisdom, and give, in answer to our practical prayer for help, that assistance which you well know is our necessity. Amen.”

This praying to the dead is not confined to avowed Spiritualists, as evidenced by the following statement:—

“Dr. George Adam Smith, in his ‘Life of Henry Drummond,’ mentions as a fact within his knowledge that certain persons habitually addressed prayers to Henry Drummond.”—*Living Church, Nov. 14, 1899.*

The following is still more startling:—

“Dr. Joseph Parker, of the City Temple, London, has openly declared that he prayed to his departed wife every day. He said that he ‘never came to the City Temple to preach without asking her to come with him.’ He further says, ‘I encourage my friend to pray to his wife, and to pray to God to ask her to come to his help. She will be more to him than twelve legions of unknown angels.’”—*Spiritism, pp. 25, 26.*

Although not so outspoken, the following statement from the pen of General Booth, of the Salvation Army, is significant. Under the heading, “Communion with the Departed,” he says:—

“Through all my history, my personal intercourse with the spirit-world has been but limited. I have not been favored with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit; and yet I have a spiritual communion with the departed saints that is not without both satisfaction and

service. And especially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain wakeful on my bed in the night season. Amongst these, one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed, my beautiful wife!"—*War Cry, Nov. 27, 1897.*

The Devil Their God and Father.

"Ye are of your father the devil, and the lusts of your father ye will do." John 8:44.

The following question and answer were given through the medium, Mrs. Conant:—

"Ques.—Do you know of any such spirit as a person we call the devil?

"Ans.—We certainly do. And yet THIS SAME DEVIL IS OUR GOD, OUR FATHER."—*Banner of Light, Nov. 4, 1865.*

A. B. Child, another medium, says:—

"What is called the devil is the Spirit of God in nature."—*Christ and the People, p. 167.*

In another work the same author says:—

"It is the mission of the devil, yet unthought of by men, to carry them through the hell of earth, and prepare them for the heaven of the spiritual world."—*Better Views of Living, p. 41.*

Worship of Devils.

Concerning the origin of the heathen worship of demons, Gibbon, the historian, writes:—

"It was the universal sentiment, both of the church and of heretics, that the demons were the authors, the patrons, and the objects, of idolatry. Those rebellious spirits who had been *degraded from the ranks of angels* and cast down into the infernal pit, were still permitted to roam upon the earth, to torment the bodies and to seduce the minds of sinful men. The demons soon discovered and abused the natural propensities of the human heart toward devotion, and, artfully withdrawing the adoration of mankind from their Creator, they *usurped the place and honors of the Supreme Deity*. By the success of their malicious contrivances, they at once gratified their own vanity and revenge, and obtained the only comfort of which they were yet susceptible—the hope of involving the human species in the participation of their guilt and misery."—*Vol. I., p. 523.*

The nations of Canaan, when Israel came up from Egypt, deified the dead and worshiped them. In Num. 25:1, 2, we read that the daughters of Moab invited Israel to "the sacrifices of their gods." These occasions were celebrated with feasting and the most debasing orgies. David, referring to this very sin of Israel, said they "ate the sacrifices of the dead." Ps. 106:28. Hence the gods of Moab were deified dead men. Paul traces back such worship to its legitimate source. He says "that the things which the Gentiles sacrifice, they sacrifice to devils." 1 Cor. 10:20. Hence, at Baal-Peor, Israel took part in devil worship. Likewise all communication with so-called spirits of the dead is communication with devils, and the worship of spirits is no more nor less than heathen devil worship.

Writing upon "Demonology," Farmer says:—

"To some persons it may appear strange that posses-

sions should be ascribed by many of the fathers after the time of Justin Martyr, to *fallen angels*.

"Several philosophers taught that the heathen demons were evil spirits of a rank superior to mankind, and that these demons *personated* the souls of the dead, gods, and genii, and *procured themselves to be worshiped under their names*."

The gods of the Chinese are malignant devils. Prayers to them are to propitiate these undesirable gods, and prevent them from doing injury to the worshipers.

Spiritualism has *progressed backward* toward heathenism in the matter of devil worship. Listen to this from a prayer offered by Miss Lizzie Doten, at the opening of one of her trance lectures:—

"O Lucifer, thou son of the morning, who fell from thy high estate, and whom mortals are prone to call the embodiment of evil, *we lift up our voices to thee*."

It has been seen that Satan is acknowledged as their god and father. It is, therefore, but natural that they should pray to him. And this worship is given with eyes open. In this prayer is the acknowledgment that their devil-god is the Lucifer who fell from his "high estate," or, in the words of the Bible, was "cast as profane out of the mountain of God." Eze. 28:16.

We are informed, on good authority, that before the earthquake and fire destroyed San Francisco, there was in that city a temple devoted to the worship of the devil. And why not? We have read the prayers offered to the devil. Why should there not be temples for his worship?

In *Everybody's Magazine* for March, 1906, appeared

an article by Vance Thompson, under the heading, "The Invisible World." We here quote a number of paragraphs from this article, including some of his statements regarding demon worship in Paris. He says:—

"A skeptical age; we do not believe in much of anything—unless, indeed, it bears the trade-mark of science. The intellectual fashion is all for materialism. For the rest there is only an easy incredulity.

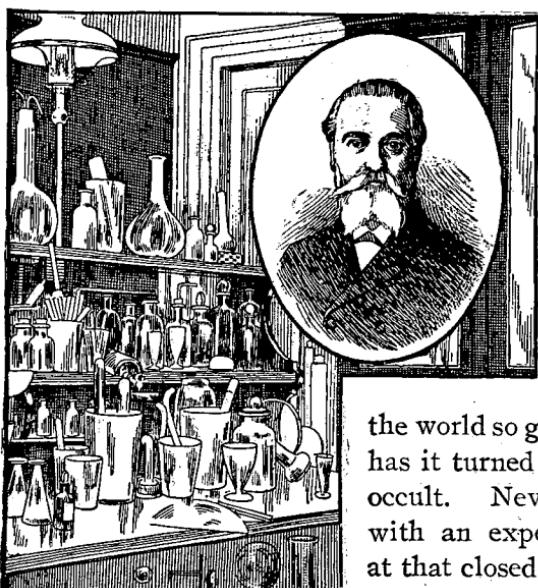
"And yet—the paradox is curious—never was

the world so ghost-ridden. Never has it turned so wistfully to the occult. Never has it listened with an expectation so painful at that closed door behind which mysterious silences stretch away

—the door of the tomb.

"I dare say it is natural enough. Always in epochs of unbelief, when the conservative forms of faith are weakened, there is an immense growth of vague supernaturalism. It was in the cynical eighteenth century, when Voltaire had sneered religion out of fashion, that sorcerers, fortune-tellers, magicians—all the Mesmers and Cagliostros—ruled the world.

"Our new century, quite as skeptical, is equally in



Professor Moissan, a modern alchemist.

love with the marvelous. Only the fashion in wizards has changed. The modern magician comes from the laboratory. He speaks in the name of science, for there is a science of the immaterial—a science of witchcraft—a science which has its professors and learned societies, its journals and magazines.

"The very ghosts that haunt the societies for psychical research have taken on a scientific air; they walk no more in windy corridors, clanking spectral chains; in a practical, modern way they exhibit themselves to scientific congresses.

"World over, psychic phenomena are being studied by trained scientists. Dismissing theories, they give themselves to the observation of scientifically established facts. Their labors range from the study of hysteria, of hypnosis and the transmission of psychic forces, to the time-old mysteries of enchantment and apparition. . . .

"Science recognizes the existence of an invisible world, wherein unknown forces flit to and fro; what ghostly things they are it knows not, but they are very real, very strong and terrible. They are not material; they are the masters of matter. Occult forces, but no longer unknown; science has given them passports and names. . . .

"In Paris I had an opportunity of studying some of these dark exploits of modern magic. Among those who dabbled in it were men so eminent as Paul Adam—the greatest living novelist, were not Meredith alive—Laurent Tailhade, the poet Edouard Dubus, Jules Bois, Suzanne Gay, the actress, and Stanislas de Guaita.

"De Guaita risked his life and his reason in his conflicts with the unknown. His astral body was detach-

able, as the occultists say ; that is, his soul possessed the power of leaving his body, without breaking entirely the fluidic cord that attached it to the body. This, by the way, was an accomplishment of the mediæval sorcerers. This dangerous practise led De Guaita to madness and death ; it led the poet Dubus to madness and death ; and, at one time, Laurent Tailhade was cared for in a madhouse."



The Great Charcot.

Thompson speaks further of a known and named "sudden death" which overtakes those who dabble too deeply in occult lore. He speaks of the sudden death of Irving Bishop, Charcot, and "the blithe actress, Suzanne Gay, whom he [Charcot] married and led with him into the vertigo of sorcery and death."

Thompson continues: "Would you look farther ? I have come close to stormy and mystic adventures in this occult world of Paris ; I have seen men die and men go mad in their attempts to explore the land beyond the frontier [the spirit land], that cloudy land of superstitions, of hopes and terrors, where the unknown forces flit to and fro. It is not well to adventure there. The practise of magic [the arts of spirits] is dangerous. It is the most perfidious of psychic intoxicants.

"The dark forces which science recognizes, but does not define, exercise marvelous attraction on minds of a certain order. In scores of temples they [“dark forces,”—devils] are worshiped under different names.

I know a little temple in Burges where the followers of Lucifer gather, and not far from the Pantheon in Paris there is an altar to Pandoemon. This may seem grotesque; perhaps it is, but it is formidable.

"It need hardly be said that the rites wherewith Lucifer is worshiped are hid in much mystery. A couple of years ago I visited one of the 'chapels'; it was in the rue Rochechouart. The black mass, which I have no desire to describe, was celebrated. It was Friday at three o'clock. Over the altar was a winged figure of Lucifer, amid flames; he trampled underfoot a crocodile—symbol of the church.

"A few days ago I found the chapel closed. Only after patient research did I find the new abode of the Satanists. Their chapel now is in a great new apartment house at No. 22, rue du Risseau, within the shadow of the cathedral of the Sacred Heart on Montmartre. As of old, Satan is worshiped; every Friday the Luciferians gather. I could name many of them—men not unknown in the learned professions.

"Some of them have influence enough to secure,



Altar in Lucifer Worshipers' Chapel.

now and then, a right of midnight entry to the catacombs; there amid skulls and bones, with orgies I do not care to describe, they have worshiped the spirit of

evil—calling upon Baphomet, upon Lucifer and Beelzebub and Ashtaroth and Moloch, with cries and wailing hysteria. This attempt to reestablish the worship of the fallen archangel is, I think, the most remarkable manifestation of modern occultism."

Connecting, in a measure, the manifestations of these occult forces

with Spiritualism, Mr. Thompson continues:—

"Paris, the city of light and laughter, is dotted over with Spiritualistic temples—there is a notable one in the rue Saint Jacques; another is in the rue des Martyrs. One and all they derive from the Fox sisters, who amazed New York a half-century ago.



Devil Worshipers in the Catacombs of Paris.

"Among the faithful are such men as Sardou—himself a medium—and Saint-René Taillandier, the French envoy to Morocco, and Camille Flammarion. If they are to be believed—and why not?—the ghosts are more active in unbelieving Paris than in any other city at the present moment.

"Jean Lorrain, the novelist, assures me that their activity is a menace to workaday life. For a long time he called them, and they came; now they come unbidden; cold hands are laid upon him in the dark. And Paul Adam, that great, serene man, was troubled for a year by the attacks of larvæ, which whispered disturbing suggestions to him.

"Spiritualism is the successor of the mediæval occultism and of the older magic. To-day science, without accepting its manifestations, studies them; and in these troubled waters almost all the facts upon which the new metaphysics is founded have been fished up."



The darkness shall cover the earth, and gross darkness the people.

Spiritualism in Prophecy



N Isaiah 60:2, the prophet, referring to the last days, says, "Behold, the darkness shall cover the earth, and gross darkness the people."

In the sermon on the mount, Jesus said, "If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 6:23.

The Light of the World.

Jesus declares of Himself, "I am the light of the world." John 8:12.

DECEPTIONS.

Of the deceptive workings of Satan, W. A. Colcord writes:—
"As has already been shown, Spiritualism, at first, was strongly antichristian and infidelic. It denied the existence of God, the divinity, incarnation, and atonement of Christ, and the inspiration of the Bible. It thus adapted itself to the large class of people known as infidels or unbelievers. But later, chameleon-like, it began to take on a different aspect. It

The psalmist wrote, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

In the teachings of Christ, in the revelations of the Word of God through the prophets, the light of God is shining in the darkness of this world.

Satan's Counterfeit.

Satan, the prince of darkness, has always counterworked God's

Spirit of light and truth. Sometimes he directly opposes the work of God, and leads his subjects in open rebellion. Sometimes he unites with the professed people of God, and, by insensible degrees, leads them into error, until *the very light which is in them* becomes "darkness." And then are fulfilled again the words of the scripture which says:—

"And the light shineth in darkness; and the darkness comprehended it not." John 1:5.

Satan has ever endeavored to counterfeit the work of God. Every prophecy of the Bible he fulfills, if possible, in his own way. Any method to lead the world into darkness, and away from God's true light, is employed by himself and his angels.

The Second Coming of Christ.

Satan is a close student of prophecy. With a mind while in heaven second only to that of Christ, and though fallen, yet possessing a keen and brilliant intellect, sharpened through six thousand years of cunning and

began to be religious, to profess faith in God, Christ, and the Bible—in a way. This was to adapt itself to the religious world. When Satan fails to persuade all to remain in open unbelief, he transforms himself into an angel of light, and professes to believe the truth himself. But he does it only to deceive. While professing to believe the truth, he perverts the truth, so that men receive error as truth, and thus he accomplishes his purpose, only in another way; for truth perverted is a more deceptive and dangerous thing, and a far more difficult thing to deal with, than open unbelief."—*Modern Spiritualism*, pp. 58, 59.

SATAN'S LAST DECEPTION.

Of the fulfilment of Christ's prophecy in Matthew 24, regarding the deceptions of the last days, Mr. U. Smith says:—

"A deception of no ordinary power is here brought to view. It really results in the division of Christendom; for all but the elect are carried away by it. In its own claims, Spiritualism fulfills the 'christs' and 'prophets' part of the declaration, claiming, of course, to be true, while the Bible says it is 'false.'

"The signs and wonders are beginning to be seen in the many 'inexplicable' phenomena attending Spiritualism.

But many more startling exhibitions, as will be presently shown, are yet to appear. We charge upon Spiritualism, so far, the fulfilment of this prophecy.

"But mark! this occurs when the Son of man is about to appear, 'as the lightning cometh out of the east, and shineth even unto the west' (verse 27); and it is one of the prominent signs of that event. See the prophecy from verse 23 to verse 35. Mark and Luke also dwell upon the same prediction, as gathered from the lips of our Lord Himself. . . .

"In this work, according to the prophecy before us, lie [Satan] will go to the extent of his power, and show his most potent signs. Bringing the supposed forms and features of the dead before living witnesses, is his most successful method at the present time. But as this work is, as yet, done largely in the dark, it gives more room for jugglery and imposition.

"The time will come, however, when, in open light, counterfeit materializations of the dead will swarm on earth, and deceive, if it were possible, the very elect—i. e., all who cannot meet the deception with the potent weapon—'It is written. The dead know not anything, neither have they any more a portion forever [in the presen-

deception, he can quite accurately forecast the times and seasons as foretold in the Scriptures.

He knows that the time is near when Jesus will come again. To meet and forestall the solemnizing effect of the message of this great event, he employs many subterfuges. He cares not what they are, or that they may be contradictory as to fact, if they can be made to lead away from the real issue.

Some are made to believe that Christ comes at death for the purpose of taking the immortal soul to glory. To others He appears at the conversion of the sinner. To some Spiritualists the coming of so-called new truths answers the requirements, while to others He appears in person in majestic form, from the secret cabinet of a private seance. Each variation is made to meet the peculiar "credulity" of the individual mind. Satan cares not a straw as to which error is accepted, for all are alike false and fatal.

But to the student of God's Word our Saviour has Himself

laid bare all these deceptions. In His great prophecy of Matthew 24, He says:—

“Take heed that no man deceive you. For many shall come *in My name*, saying, I am Christ; and shall deceive many.” Verses 4, 5.

“And many false prophets shall rise, and shall deceive many.” Verse 11.

“Then if any man shall say unto you, Lo, here is Christ, or there; *believe it not*. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, *they shall deceive the very elect*. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, *He is in the secret chambers*; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” Verses 23-27.

Satan cannot counterfeit the MANNER of the second coming of Christ, as described in the foregoing verses, but he will ap-

state of things] in anything that is done under the sun.’”—*Modern Spiritualism*, pp. 134-136.

IS THERE A DEVIL?

A certain robber in England became so well known, and his depredations so guarded against, that it became impossible for him to work successfully. So he disappeared for many months, and had it given out that he was dead. This threw people off their guard, and he returned and was successful in committing greater depredations than ever.

Spiritualism is the devil's choicest weapon with which to deceive and overthrow mankind. At first it reared its head in all its unsightly deformity. But people came to know it as it was, and turned from it in disgust. Its methods were then changed, it hid its ugly head under a cloak of morality and religion, its utterances before the world were divested of their shameless immorality and blasphemy, and it would fain have the world believe that “THE DEVIL IS DEAD.”

But do not be deceived. The devil is very much alive, and is only biding his time until the fears of the evils of his special great deception have worn off, and then, with greater cunning, in power never yet equaled, accompanied with convincing and

awe-inspiring wonders and miracles, he will sweep the world with such a maelstrom of deception and iniquity as Egypt and Sodom never dreamed of.
THE DEVIL IS NOT DEAD!

"None are in greater danger from the influence of evil spirits than are those who, notwithstanding the direct and ample testimony of the Scriptures, deny the existence and agency of the devil and his angels. So long as we are ignorant of their wiles, they have almost inconceivable advantage; many give heed to their suggestions while they suppose themselves to be following the dictates of their own wisdom. This is why, as we approach the close of time, when Satan is to work with greatest power to deceive and destroy, he spreads everywhere the belief that he does not exist. It is his policy to conceal himself and his manner of working.

"There is nothing that the great deceiver fears so much as that we shall become acquainted with his devices. The better to disguise his real character and purposes, he has caused himself to be so represented as to excite no stronger emotion than ridicule or contempt. He is well pleased to be painted as a ludicrous or loathsome object, misshapen, half animal and half human. He is pleased to hear his name used in sport and mockery by those who think

pear in many places, working miracles, and claiming that he is Christ.

A Message of Woe.

"*Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*" Rev. 12:12.

How does Satan know that he has but a short time?—Because he studies the prophecies, and believes the prophecies, although he is able to convince the most of the world that they are untrue, that they mean something else, or, if true, that they are of little moment.

Why is the devil possessed of such "great wrath"?—Because he knows that the end is near, and that he has but a short time in which to work. This fact incites him to fury, and he works for the destruction of humanity as he has never worked before in all his six thousand years of evil. What he does must be done quickly. He realizes that his race is nearly run.

So, with all the devices which

his ages of experience in evil have given him, he redoubles his attacks to deceive the dwellers on the earth. Through Spiritualism, through the avenues of a lukewarm, fallen, and apostate church, and through the evil of wicked men and fallen angels, he pursues his victims to the limit of his ingenuity. The word "wrath" in the original, as used in this text, means all that is here expressed, and even more than human language can tell.

Fire from Heaven.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Rev. 13:13, 14.

The miracles of Christ were presented by Him as the evidence of His Messiahship. He said, "Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake." John 14:11.

Elijah called down fire from heaven to consume his sacrifice, and thus proved to Israel that Baal was no true god, and that Jehovah alone was God.

Miracles are being performed, and will be wrought still more abundantly, through the agencies of Spiritualism, to prove its claims. The great and final test of bringing fire down from heaven will yet be manifested to complete the work of deception.

themselves intelligent and well-informed.

"It is because he has masked himself with consummate skill that the question is so widely asked, 'Does such a being really exist?' It is an evidence of his success that theories giving the lie to the plainest testimony of the Scriptures are so generally received in the religious world. And it is because Satan can most readily control the minds of those who are unconscious of his influence that the Word of God gives us so many examples of his malignant work, unveiling before us his secret forces, and thus placing us on our guard against his assaults."—*Great Controversy*, pp. 516, 517.

Let us not, then, make the mistake of calling these miracles frauds. The Scriptures declare that Satan has power to do them. We should be ready, therefore, to discern the source of this power.

Source of this Miracle-Working Power.

“For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” Rev. 16:14.

This scripture presents the last, closing work of this deceptive power, and places the responsibility upon the devil, where it belongs. Just before Christ comes, the deceptive powers of evil will gather the nations of the earth together in one sweeping, closing, clash of arms. This is the call to the awful battle of Armageddon of Rev. 16:16. In chapter 14:19 it is spoken of as the “winepress of the wrath of God.” In this fearful battle the carnage will be so great that the blood is described as flowing “even unto the horse bridles.” Verse 20.

What a climax to the six thousand years of the malignant workings of Satan and the fallen angels! What a maelstrom of horror and woe this presents for the contemplation of those who are allowing themselves to be led by this great deceiver! What a warning to the earnest Bible student! The deceptions are so cunning that there is only one place of safety for any soul, and that is in the “secret place of the Most High.” None else will escape the besom of destruction which is soon to sweep the world. The “elect” will know and be safe, because they alone heed the warnings of God’s word, and have their abiding place “under the shadow of the Almighty.”

MIRACULOUS MANIFESTATIONS

“These signs shall follow them that believe.” “He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.”



Miraculous Powers



WEBSTER defines a miracle as a work "performed by supernatural power; effected by the direct agency of almighty power, and not by natural causes." The Encyclopedia Americana adds, "An event produced by the interposition of an intelligent power for moral purposes."

But these definitions present only one side of the miraculous. Not all miracles are performed by "almighty power," or for "moral purposes." But whatever their source, or for whatever purpose performed, such manifestations are beyond the power of human beings to accomplish or even to comprehend.

Through all the history of mankind there have existed two antagonistic, wonder-working powers. One is of divine origin, and is manifested for the benefit and elevation of mankind. The other has its origin with the prince of evil, and is exercised with the intent to deceive, overthrow, and finally destroy the human race.

In and out, through the warp and woof of earth's

history, has the miraculous power of the counterfeit met the power of the true on the battle ground for human souls. Through it all the purpose of Satan has been to discount and bring discredit upon the work of the Holy Spirit of God in the earth. Through this channel Satan has been able to turn the hearts of men from the mighty works of God. By it he has been able to bind millions in the chains of deception to keep them away from God, and outside the promises of everlasting life.

This evil, wonder-working power was first manifested when a reptile was made to converse with Eve in the garden of Eden.

The first recorded clash of these two supernatural powers on earth occurred when Moses and Aaron, servants of the true God, in the presence of Pharaoh, met the magicians, who represented the evil, supernatural power of Satan. See Exodus 7. It was the custom then to prove the possession of divine authority by the performance of miracles. So the Lord provided Moses with the necessary evidence. He said:—

“When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.” Verse 9.

When the king saw the miracle, he at once called for the “wise men and the sorcerers,” to ascertain if before him stood two men who really represented a higher cult, or religion, than was familiar to him. Moses and Aaron were really making known the God of Israel to the king, through miracles.

The wise men of Pharaoh’s realm were those who advanced doctrines, and decreed rites and ceremonies,



MOSES AND AARON BEFORE PHARAOH.



and the sorcerers were the magicians who performed the necessary miracles to convince the people of the truth of those doctrines.

But miracles, while a sign of supernatural power, prove nothing as to the source of that power. Professor Newman, contrasting true and false miracles, says, "The miracles of the Scriptures are, as a whole, grave, simple, and majestic." Of the others he writes that they "often partake of what may not unfitly be called a romantic character, and of that wildness and inequality which enter into the notion of romance."

The Scripture test in all cases is this, "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. Briefly stated, the thought is, any miracle that does not exalt Christ and the law of God, that does not elevate and purify, is of Satanic origin.

The acceptance of the offering of Abel manifested in its consumption by fire; the answering by fire on Mt. Carmel in the time of Elijah; the protection afforded the three Hebrews in the fiery flame; the shutting of the mouths of the lions when Daniel was cast into their den, are examples of the kind of miracles described by Professor Newman as "grave, simple, and majestic." Though awe-inspiring, bearing the imprint of Divinity, they terrify only the wicked, bringing to the humble believer comforting assurance of communion with God, and protection because of obedience to His requirements. Such miracles stand the test of Isa. 8:20.

The possession of the two men of Gergesa by devils, transforming them into beings "exceeding fierce, so that no man might pass by that way," and the case

of the man's son possessed of a dumb spirit which tore him, so that he foamed and gnashed his teeth and pined away, are examples of the destructive, wonder-working power. All down through the ages, side by side with divine agencies, this latter power has been working in a malignant effort to neutralize the work of Christ to save humanity.

All Christians believe that miracles were wrought by Christ and His apostles, and even by others in the apostolic church; but some are of the opinion that all such manifestations long since ceased, and that now we have no Scriptural warrant to pray for or to expect any unusual exhibitions of Providence.

In previous chapters it has been clearly shown that for ages there has existed a wonder-working power now known as Spiritualism. This is the evil power which all along has antagonized the work of Christ. While few of ordinary intelligence would think of denying the existence of this power to-day, yet many insist that the miracle-working power of God is not now present among His people. But this virtually is to claim that the counterfeit power has overcome the power of God, and that now man is left a prey to Satanic agencies.

GIFTS NOT RESTRICTED.

"It will not do to say that these gifts were restricted in their bestowment to the apostles and early Christians. All will allow that what Paul says of 'charity,' or love, 'the more excellent way,' in 1 Corinthians 13, applies to Christians in all subsequent time, and yet he immediately exhorts to 'covet

A careful study of the subject will, we feel sure, fully satisfy the humble believer in the inspiration of the Scriptures, that the gifts of the Spirit were given to the church till the close of time, and that there is to-day the same power in the ~~play~~ power of faith as there was in the days of patriarchs, prophets, and apostles.

The New Testament affords us many instances of the manifestations of the gifts of the Spirit of God. From this we learn that the power to work miracles was not confined to the twelve apostles. Ananias, a humble disciple at Damascus, laid his hands on Saul of Tarsus, and spoke the words that brought to that penitent man the healing power of God.

Nor were the gifts of the Spirit limited to the brethren. We find in Acts 21:8, 9, that Philip the evangelist had "four daughters, virgins, which did prophesy." That the gift here referred to was the gift of prophecy in the sense of foretelling events, and not in the sense of teaching, is evident from what is recorded in the same connection concerning Agabus, the prophet who foretold what later befell Paul at Jerusalem.

But we need not multiply evidence upon this point. We know of no church historian who does not admit that miraculous powers continued in the church long after the death of the last of the early apostles. Indeed, we might go further, and say that church history affords abundant evidence that *miraculous powers never entirely ceased from among God's people.*

But while the gifts of the Spirit of God have never been wholly withdrawn from the church, there have been seen at every step Satan's counterfeit. Too often religious enthusiasts and fanatics have been, unwittingly, it may be, the instruments of the evil one in bringing discredit upon the power and work of the gospel.

earnestly the best gifts.' The truth is, the church needs these gifts at this day to battle against error in its various forms. She needs them to preserve in her own mind the idea of the spiritual, the supernatural. She needs them as ornaments to supersede her jewelry. Let her 'covet earnestly' these gifts and there would be less covetousness of worldly riches and honor, less covetousness of worldly display.'—*Wm. Eddy, Methodist minister, in North Western Christian Advocate, 1855.*

Milman, the historian, speaking of the condition of things existing in the Christian church in the second century, says:—

“ Miltiades was usefully engaged in discriminating the genuine influences of the Holy Spirit from the fictitious, of which unhappy instances had then appeared. False prophets evinced at first the most stupid ignorance, and afterwards a distempered imagination and furious frenzy. Miltiades showed that the influence of the Holy Spirit described in the Scriptures was sober, consistent, reasonable. ‘There is no new thing under the sun;’ impostures and delusions exist at this day: and why should it not be thought as reasonable now, as it was then, to discriminate genuine from fictitious or diabolical influences, by laying down the true marks and evidences of each, instead of scornfully treating all alike as enthusiastic? The extraordinary and miraculous influences chiefly came under Miltiades’ inspection; for *these were at that time very common in the Christian church*: so were delusive pretenses.”—*Church History*, pp. 90-93.

Miltiades’ work was done near the close of the

MODERN UNBELIEF.

“There is a tendency among men at this day to depreciate or deny the supernatural in religion, and to account for all the phenomena of religious manifestation on natural and scientific principles. . . . And this tendency is spreading in the church. The tales told us by our fathers of the ‘mighty works’ that were witnessed in the days of Abbot, Wooster, and

second century, from A. D. 180-192. This was many years after the days of the twelve apostles; and the fact that miraculous powers were still in the church at that time affords a very practical refutation of the gratuitous assertion that the gifts of the Spirit were limited to the apostolic church. It would be difficult indeed to assign any

good reason why, if these gifts were in the church seventy-five years after the death of the last of the early apostles, they might not continue indefinitely.

But apart from any reasoning upon the subject, is the fact that the Scriptures teach plainly that the gifts of the Spirit of God were promised, not to the early Christians alone, but to the church until the end of the world.

In Mark 16:15-18, we find the promise of miraculous power recorded in the great commission as follows: "And He said unto them, Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover."

In Matt. 28:18-20 the great commission is similarly recorded, but with this addition: "And, lo, I am with you alway, even unto the end of the world."

That these words are equivalent to a promise of the continuation of the manifestation of miraculous power, is made plain by the statement in Mark 16:20, which shows how Christ was with the early disciples: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

In order that the church might do its appointed work, the apostle Paul says that "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of

Wesley, were the offspring of credulity or of superstition.

. . . So says an unbelieving, skeptical world; so say merely philosophical, metaphysical, psychological, formal, fashionable, professors of religion."—*Northwestern Christian Advocate*.



PETER AND JOHN HEALING THE CRIPPLE.

healings, helps, governments, diversities of tongues." 1 Cor. 12:28.

The purpose of the gifts given to the church by her divine Head is set forth in Eph. 4:12. They are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And the time for which they were given is "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Verse 13. No one will affirm that the church has yet reached this blessed condition.

Is it, then, too much to say that the church, to be perfect, must have in lively exercise the gifts of the Spirit of God? And is not the church, so long as she is lacking in these gifts, disqualified to just that degree for the work committed to her? Candor admits of but one answer to this question.

Certainly the church with Christ as its head, ought to be in a position to have fulfilled through her members the words of her Lord, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." John 14:12.

But it may be asked, "Why are the various manifestations of miraculous power not more frequently seen in the church, if indeed it is true that the gifts were given for all time?" The answer is not far to seek. Mark tells us that the apostles "went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16:20.

Observe that the Lord confirmed "the *word* with

signs following." Then only as the word is preached can we expect to see the signs. Therefore, just in

proportion as the church departed from the primitive simplicity of the gospel, were the gifts gradually withdrawn.

WHY THEY CEASED.

"By reflecting on an odd book which I had read, . . . 'The General Delusion of Christians with regard to Prophecy,' I was fully convinced of what I had long suspected,—First, that the Montanists, in the second and third centuries, were real, Scriptural Christians; and second, that the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well-nigh lost, but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all, as either mad men or impostors."—*Wesley's Journal*, vol. iii, p. 496.

The apostle Paul bade Christians to "covet earnestly the best gifts" (1 Cor. 12:31); but as the gifts became rare in the church because of departures from the Word, and as imposture and pretense multiplied, leaders in the church, instead of asking for the old paths and humbly walking therein, denied the existence of the gifts. Under these circumstances miraculous powers well-nigh ceased.

Nevertheless every real reformation, every honest effort to return to the simplicity of the gospel, has been witnessed, to some extent, by the manifestation of the power of God. Here and there, all along down the history of the church, we find well-authenticated instances of divine interposition.

Gibbon, the noted historian, says:—

"The Christian Church, from the time of the apostles and their first disciples, has claimed an uninterrupted succession of miraculous powers, the gift of tongues, of visions, and of prophecy, the power of expelling demons, of the healing of the sick, etc."—*Milman's Gibbon*, Vol. I, p. 539.

John Wesley believed in miraculous powers and

the ministry of good angels. "How often," he says, "does God deliver us from evil men by the ministry of His angels!" On page 297 of his Journal he relates his experience with an infuriated mob. They endeavored to throw him down; but, he says, "I made no stumble at all, nor the least slip till I was entirely out of their hands."

Dr. Adam Clarke relates a similar experience he had while preaching on the Isle of Wight. See his comments on Luke 4:30, and "Life of Adam Clarke," page 209.

As God's people come into the unity of the faith, and, under the influence of the outpouring of the Holy Spirit in the last days, go forth to proclaim the closing message of the gospel, we may expect that there will be a revival of the manifestations of the various gifts of the Spirit, and that miracles will be performed in confirmation of the Word preached.

Even the early Montanists of the second century, Neander informs us, believed "that the season of



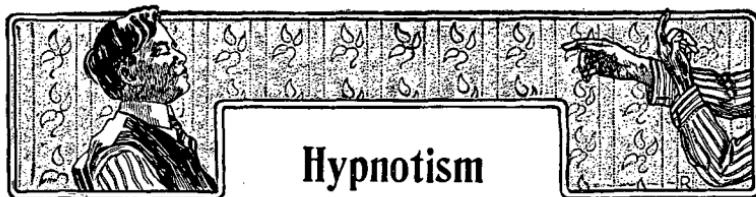
Wesley and the Mob.

the last and richest outpouring of the Holy Spirit would form the last age of the church, and precede the second coming of Christ, and be the fulfilment of the prophecy of Joel."

At the same time, as the Scriptures definitely inform us, we may expect that Satan will work "with all power and signs and lying wonders" to counter-work the work of God, and fasten men in deception.
2 Thess. 2:8-12.

Thus will miracles and miraculous manifestations, true and false, continue till the close of the gospel age.

While believing in the power of God to work miracles, the child of God will be careful not to be led into error by the delusions and miraculous manifestations of the evil one.



YPNOTISM is defined by the Standard Dictionary as, "An artificially induced somnambulistic state in which the mind becomes passive, acting readily upon suggestion or direction." Touching the same phenomenon the Century Dictionary says: "The subject believes, and at last does all that is commanded."

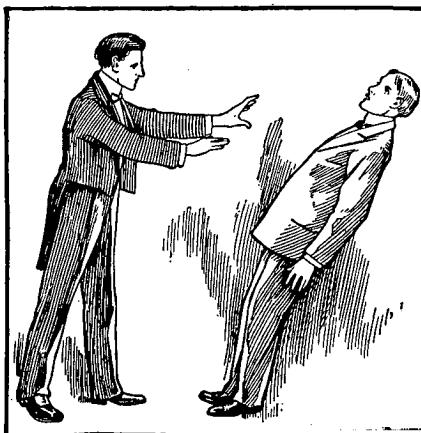
These definitions are in harmony with the testimony of hypnotists themselves. One of the most prominent of these in America, says:—

"What is hypnotism? . . . What force is exerted that, after making a man sleep, rouses him to a false wakefulness in which he obeys any suggestion, loses his identity, speaks a language foreign to him, feels contradictory sensations, takes part in strange scenes, and then is suddenly aroused, to have no memory of what has happened? . . . It is the most wonderful thing on earth. . . . Hypnotism is a *spell*, or trance-like sleep, that *one person*, by certain simple methods, *casts over another*. . . .

"The mind of the subject is entirely under the control of the operator. He may be made to see and hear, to think and feel, exactly as the hypnotist wishes. . . . No pen could adequately describe the marvels that may be brought about by hypnotism. You must see it and learn to use it before you can fully realize

how wonderful is that silent and mysterious force which enables one man to seize on its very throne the will of another, and make him conform to his slightest wish in every act and feeling."

The divine law demands that all our powers be exercised in subjection to the will of God. "Thou shalt love the Lord thy God with all thy heart, and



"Falling, gently falling."
Scene at Denver, Colo.



A Dangerous Power.
Scene at South Bend, Ind.

with all thy soul, and with all thy mind," says the Saviour; while the apostolic injunction is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

But in hypnotism we have a "silent and mysterious force," which usurps the place of the Creator, and "enables one man to seize on its very throne the will of another man and make him conform to his slightest wish in every act and feeling." Surely no man has any right to make such a surrender of his will, so to place himself under the power and will of

another; and just so surely has no man the right to usurp such power over the mind and will of another. Such power belongs alone to God, for He only can safely hold such power.

The surrender of the will, or the making of the mind passive, and yielding it to the control of some other intelligence, is an essential requirement on the part of every Spiritualist medium. See the statement made by Mr. Stead on page 311.

Nor is it necessary in all cases that the subject make a conscious surrender of his will to the operator. L. W. DeLaurence, Professional Hypnotist and Magnetic Healer, in his book, "Hypnotism," under the head, "People Hypnotized Against Their Will," says: "There is a way in which a shrewd hypnotist can succeed in putting people under the influence who really do not care to be hypnotized." He then describes his method of entrapping an unwilling victim, and concludes thus: "You can then proceed by a few well-chosen suggestions to put him dead asleep and induce somnambulism or trance in the regular way. *He will ever afterwards be your subject* if you understand your business in giving post-hypnotic suggestions."

Thus hypnotism not only accepts the sovereignty of the mind when voluntarily surrendered to it, but by force and fraud "seizes upon its very throne the will" of the unwary victim of its entrancing arts. Is not such power Satanic, if not in its origin, at least in its exercise?

Whether this power is Satanic, that is, whether Satan or one of his angels merely works through the hypnotist or steps in to complete what he has begun, or whether "the silent and mysterious force" is simply

the perversion of a God-given power, matters little. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" If the power is Satanic, that is, if it is conferred upon the hypnotist by Satan, then he who yields to it is directly the servant of Satan. On the



*An Appropriate
Design of the Cover
Page of a Book on
Hypnotism.*

other hand, if this "silent and mysterious force" which seizes "on its very throne the will of another," is only a perverted and misused power, originally God-given and for that reason inherent in man, then he who yields to it becomes, not indeed primarily the servant of Satan, but a servant of one who is himself Satan's servant; and of whom it may be truly said, "A servant of servants shall he be." But in either case the effect can only be ruinous to the one who thus surrenders his will.

How fully the will power may be seized upon, and with what results, may be seen by the following warning from a noted hypnotist of the better class. He says:—

"The hypnotized may fall hopeless victims to the most criminal and harmful actions, not only while they sleep, but after they have been awakened. . . . There lies such infernal power in the hands of the hypnotizer, that every one ought to be strictly for-

bidden to meddle with hypnotism, except those who are honorable and trustworthy. The hypnotized can by all kinds of suggestions be made not only to harm themselves, but also others, and they may even be irresistibly driven to any crime."

The question might be asked very appropriately, Where is there a man sufficiently honorable and trustworthy to be a safe custodian of such power, who would be willing to assume the responsibility? Any man who covets such power is an unsafe and dangerous man, no matter what his profession. No man has any right to such power over any human being.

That this "silent and mysterious force" is sometimes used for the alleviation of pain and the subless dangerous; for when occasion requires, "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. 11:14, 15.

Moreover, this false angel of light collects an awful and a lasting toll for all the supposed or pretended benefits conferred. The will power of the subject is broken, and he is ever afterwards subject to the will of the hypnotist, unless rescued and set free by divine grace.

Nor is this all. There is another danger connected with this art. In a book giving instructions in hypnotism, the would-be operator is thus warned: "If you become excited after having the subject under control, he may remain in that condition for hours, but in my experience there is no danger *if you manage right.*"

That there is not only danger of mismanagement,

but that it often occurs, is shown by the facts connected with two out of a number of cases that might be cited.

In one of these cases the subject was made to believe that he was a pugilist. The hypnotist lost control, first of himself, and then of his subject, who soon cleared the house, and proceeded at once to destroy the fences and other property outside, using as his weapon a heavy ornamental urn. Sixteen young men present were unable to restrain the fury of the subject, who, after thrusting aside his friends, as he might have done so many children, began tearing the clothing from his own body like the man described in Luke 8:26-29. The police patrol was called, and after a desperate struggle by five policemen, the young man was handcuffed and held down while a physician administered morphine to him by hypodermic injection. But after arriving at the hospital he again became violent, and it was again necessary to quiet him with powerful drugs. We are told that after this experience "he was weak and nervous." Is it any wonder?

The second case, illustrative of the danger here referred to, is that of a young man, a teacher of music, who submitted himself to a professional hypnotist to be taught the "art." Very soon dangerous symptoms began to manifest themselves, such as unnatural nervousness, great mental agitation, rapid dilation and contraction of the pupils of his eyes, etc., and in a short time he became hopelessly insane.

And let no one suppose that the hypnotist is himself safe. No man can debauch the will and mind of another without sinning against his own soul. Nor

is this all; the operator may become self-hypnotized and fall into that form of hypnotic sleep technically known as the "lethargic" or "independent state." This is a condition so closely resembling death as to deceive even experts. "There is no doubt," says Professor DeLaurence, "that Bishop, the mind reader, was in this condition when the autopsy was performed upon his supposed dead body." Nor is self-induced hypnotism uncommon. In the fall of 1904, the newspapers reported the case of a hypnotist in New York City who went to one of the hospitals there and begged to be taken care of, as he feared that he was about to pass involuntarily into the lethargic state, and was in terror lest he might be buried alive.

Surely such facts alone, if there were no moral principle involved, ought to deter any one from meddling in any way with this "silent and mysterious force."

Another statement made by hypnotists, and which is doubtless true, demands special consideration. It ought to appeal strongly to Christian minds. It is the claim that under this "silent and mysterious force" the subject "loses his identity," and "*speaks a language foreign to him.*"

The power thus to speak in an unknown tongue is one of the gifts of the Spirit of God; but it would be blasphemy to assert that it is the Divine Spirit that confers this power upon the hypnotized subject. No one claims this. Indeed, it is asserted that the mind and will of the subject are controlled by the mind and will of the human operator, the hypnotist. The real truth, however, is that the hypnotic gift of tongues is nothing more or less than a Satanic counterfeit

of the Divine Spirit's gift of tongues on the day of Pentecost. In its nature and tendency it is closely akin to the false miracles wrought by Jannes and Jambres for the purpose of discrediting the signs shown by Moses and Aaron. As these magicians withstood Moses, so we may expect that in the last days there will be men professing godliness who, through Satanic power, will oppose and seek to discredit truth by various counterfeits and substitutes. See 2 Tim. 3:8.

Hypnotism is new only in name, for it has long been practised by heathen conjurers in India, and has been known to Western civilization for more than a century and a half under the name of "Mesmerism;" while its principles are doubtless as old as the human race. But its modern growth and the wonderful claims made for it are nevertheless suggestive of the dawn of the time foretold by the apostle, when Satan should work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved." 2 Thess. 2:9, 10.

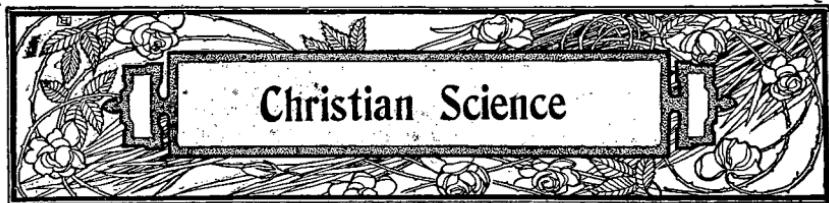
Another evidence that hypnotism is not of God is found in the fact that while this power, or at least the knowledge of how to exercise it, may be bought with money, the gift of God is beyond purchase. "Thy money perish with thee," said Peter to Simon the sorcerer, "because thou hast thought that the gift of God may be purchased with money." Acts 8:20. But hypnotism is a commodity to be bought and sold, the same as the knowledge of any other money-making art.

Dr. Joseph Lapponi, late chief physician to popes Leo XIII and Pius X, in his work on "Hypnotism

and Spiritism," pages 251, 252, speaking of the effects of hypnotism, says:—

"From the point of view of the individual, hypnotism is practically nearly always injurious. . . . It is harmful to physical health and to morality. To physical health because it arouses latent hysterical nerves; because it exhausts the cerebro-spinal activity; because it tends to make the hypnotic state habitual; because this state exposes one to physical dangers such as falls, burns, etc.; and because it facilitates the entrance of hallucinations which may lead to morbid conditions, to self-mutilation, and even to suicide. It is injurious to morality because it gradually distorts or deadens the moral sense; because it exposes one to the acceptance of the strangest and most revolting principles about crimes; and because it excites strongly the love for the transcendental and marvelous, thus insensibly opening the door to spiritism."

Hypnotism, under whatever name it may be known, is evil and only evil, for it violates the great principle of liberty of soul, of individual responsibility and accountability. Whosoever surrenders his will to another, should know that, once out of his own keeping, it can be restored to him only by a miracle of divine grace, and that he is in imminent danger of being led captive by Satan at his will. Therefore, as the wise man says of the path of the wicked, and of the way of evil men, so we say of hypnotism, "avoid it, pass not by it, turn from it, and pass away."



CHRISTIAN SCIENCE is one of the most vague and illusive of all ethical systems; and yet withal, judged by its remarkable growth, it is by no means lacking in elements that appeal strongly to many minds.

Writing for the October, 1901, number of the *Metropolitan Magazine*, of the spread of this new religious cult, Mr. W. D. McCrackan, chief of the Christian Science Publication Committee, State of New York, said:—

“The work which Mrs. Eddy has accomplished in so short a time appears to be without parallel in history, and it has not yet received its full recognition in every quarter.”

ITS GROWTH.

“The growth of Christian Science during the last ten years has been large. The Scientists now claim over half a million adherents, thus giving them a numerical rank among our more prominent religious bodies. They have over ten thousand practitioners devoted to healing the sick. . . . They have more than four hundred congregations, and during the last five years have built many churches, costing from one thousand dollars all the way up to two hundred thousand.”—*Fred. Winslow Adams.*

This statement seems to be justified by the history of this so-called science. But though popular to a degree, and widespread to a still greater degree, Christian Science has not ceased to be vague and illusive, and its phases and definitions are nearly as varied as the votaries of the system are numerous.

Christian Scientists hold peculiar views concerning matter,

and teach that there is no reality in sin, sickness, or death. In the article already referred to, Mr. McCrackan says:—

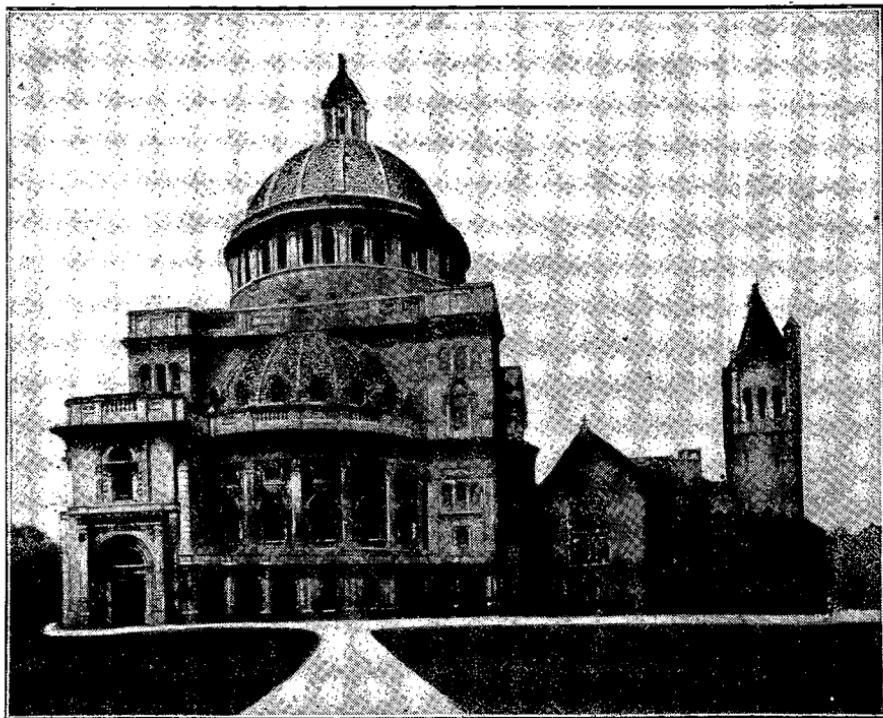
“The teaching of Christian Science concerning matter, as well as sin, sickness, and death, must be spiritually apprehended. . . . What Christian Science teaches concerning matter may well be illustrated by referring to a saying of Professor Huxley. ‘After all,’ he says, ‘what do we know of this terrible matter, except as the name for the unknown hypothetical cause of states of our own consciousness?’ Matter is therefore a mental concept only.”

“Judging from the fact that all matter decays and corrodes, and that every imaginable discord to which mankind seems to be subject is connected with matter in some form or another, Christian Scientists feel justified in declaring that matter is not only a temporary but also a false concept of the human mind, and that it does not belong to the imperishable realm, guided, guarded, and controlled by God, the Principle of the universe. Only in this sense is the existence of matter denied by Christian Scientists.

“In the same manner Christian Scientists do not deny the existence of sin, sickness, and death as creations of the human mind, and, therefore, as subject to mental treatment; but they do not admit these evidences of discord as permanent factors in the problem of the real universe.”

This is perhaps as fair, as accurate, and as clear a definition of Christian Science teaching and belief as can well be found or stated in few words. But while it is difficult to learn with certainty what Christian Science really is, and what it really teaches, it seems

clear enough in some of its negations. We may therefore know at least something of what it does not



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Boston's New Christian Science Cathedral.

One of the largest and most expensive churches in America, erected by a sect which has been in existence little more than a quarter of a century. Cost, \$2,000,000. The dedication took place on June 10, 1906.

teach—or, rather, of what it denies. And in examining this phase of the question, we shall learn that this so-called science is the negation of much that has long been regarded as vital in Christian faith.

Modern Mysticism.

Mysticism is as old as the vain imaginations incident to the sinful state and consequent separation from the source of wisdom; but Mrs. Eddy is the founder of that modern phase of mysticism known as "Christian Science." She has developed the theory as it is taught and believed by many thousands to-day, and her utterances upon the subject are regarded by her disciples as authoritative and final. We turn, therefore, to her writings for further information concerning this alleged "science."



Mrs. Mary Baker G. Eddy.

The Christian Science Text-Book.

"Science and Health, With Key to the Scriptures," written by Mrs. Eddy, is the acknowledged text-book on Christian Science. Speaking of this book in her work, "Retrospection and Introspection," page 57, Mrs. Eddy says: "'Science and Health' is the text-book of Christian Science."

A Great Discovery Claimed.

In the same work, "Retrospection and Introspection,"

"ONLY WORDS."

"To those who read it ['Science and Health'] it seems at first without plan or purpose — only words, words, words, words, and, what is more, words whose meanings are uncertain and shifting. If you pore over its pages, you soon fall under the sway of the book and lapse into a condition of mental dizziness or vertigo. The reasoning faculties are benumbed and your critical judgment is lulled to sleep." —*Rev. P. C. Wolcott.*

Mrs. Eddy gives the origin of this "new religion." She says:—

"The divine hand led me into a new world of light and life, a fresh universe—old to God, but new to His 'little one.'"—*Pages 43, 44.*

"I learned that mind reconstructed the body, and that nothing else could."—*Page 45.*

"Even the Scriptures gave no direct interpretation to the scientific basis for demonstrating the spiritual principle of healing, until our heavenly Father saw fit, through the Key to the Scriptures, in 'Science and Health,' to unlock this 'mystery of godliness.'"—*Pages 55, 56.*

"Through four successive years I healed, preached, and taught in a general way. . . . Many were the desperate cases I instantly healed, 'without money and without price.'"—*Pages 58, 59.*

"In 1867 I introduced the first purely metaphysical system of healing since the apostolic days. I began teaching one student Christian Science mind healing. From this seed grew the Massachusetts Metaphysical College in Boston, chartered in 1881."—*Page 61.*

Rapid Growth.

During the seven years of the existence of the college here referred to, over four thousand students received instruction in it. As noted in Dr. J. M. Buckley's book, "Faith Healing, Christian Science, and Kindred Phenomena," page 242, four short courses of from three to six weeks each were embraced in its curriculum. The primary class in Christian Science and mind healing included twelve lessons, the tuition for which was \$300. The normal class required six

lectures, with a tuition of \$200. For the six lectures in metaphysical obstetrics the tuition was \$100. The class in theology included six lectures on the Scriptures, the tuition being \$200. When the college closed in 1888, the annual income was \$40,000.

This, with the large sale of Mrs. Eddy's books, the publishing of Christian Science literature in many foreign languages, and the thousands of Christian Scientist practitioners, or "mental healers," springing up throughout the world, indicate something as to how rapidly the doctrines of Christian Science have spread. According to a statement made by Mr. William S. Campbell in the *Washington Post* of Nov. 23, 1913, "Christian Science has belted the globe, and can now be called a world religion." By its followers it is regarded as "the most phenomenal religious movement of modern times."

The Nomenclature of Christian Science.

Speaking of "the great discovery" of Christian Science, and the terms used in describing it, Mrs. Eddy says:—

"I named it Christian because it is compassionate, helpful, and spiritual. God I call Immortal Mind. That which sins, suffers, and dies I named mortal mind. The physical senses, or sensuous nature, I call error and shadow. Soul I denominated substance, because soul alone is truly substantial. God I characterized as individual entity, but His corporeality I denied. The real I claimed as eternal; and its antipodes, or the temporal, I described as unreal. Spirit I called reality; and matter, the unreality."—*Retrospection and Introspection*, pp. 39, 40.

The Evidence of the Senses Denied.

Writing further upon this "great discovery," Mrs. Eddy says:—

"I knew the human conception of God to be that He was a physically personal Being, like unto man; and that the five physical senses are so many witnesses to the physical personality of Mind, and the real existence of matter; but I learned that these material senses testify falsely; that matter neither sees, hears, nor feels spirit, and is therefore inadequate to form any proper conception of infinite Mind."—*Ibid.* p. 40.

God Himself has told us that He created man in His own image, and after His own likeness (Gen. 1:26, 27); and to say that the physical senses with which God endowed man, and through which He speaks to the soul in their normal condition, "testify falsely," is not only to cast reflection upon God, the Creator of man, but to open the door to the wildest speculations and the most deceptive delusions. If what God made bears false witness, then what foundation is there for knowing anything, or what hope can there be of ever arriving at any certain knowledge of the truth concerning anything?

Denies the Genesis Account of Creation.

What sort of "Key to the Scriptures" "Science and Health" is, the reader may judge for himself from the following quotation concerning the material and immaterial view of God and the universe:—

"The second chapter of Genesis contains a statement of this material view of God and the universe, which is the *exact opposite* of Scientific Truth. The history of error, or matter, if veritable, would set

aside the omnipotence of Spirit; but *it is the false history* in contradistinction to the true. The science of the first record proves the incorrectness of the second, for they are antagonistic."—*Science and Health*, p. 51, ed. 1897.

Again, referring to the second chapter of Genesis, the question is asked, "Is this addition to His creation real or unreal? Is it truth, or is it a *lie* concerning man and God? It must be the *latter*, for God presently curses the ground."—*Ibid.*, p. 517.

The foregoing surprising statement is explained on the basis of higher criticism: "It may be worth while here to remark that, according to the best scholars, there are clear evidences of two distinct documents in the early part of the book of Genesis."—*Ibid.*, p. 516.

The author of this book further states that the distinction between these two documents in Genesis is definite until the twelfth chapter is reached, "after which the distinction is not definitely traceable." So, according to Christian Science, a part of Genesis is true, and a part a lie, and the truth and the lie are finally so closely blended that the distinction cannot be traced.

Denies the Existence of Matter.

While the Scriptures teach that "the things which are seen are temporal; but the things which are not seen are eternal;" that the heavens as they now exist are to "pass away with a great noise," and the elements and the earth itself are to "melt with fervent heat;" and that sin, sinners, and the results of sin are to be "burned up," root and branch, with

unquenchable fire, Christian Science, in its mystical, metaphysical, and unrealistic teachings, denies the existence of matter, and identifies matter with evil; in fact, makes them to mean practically one and the same thing.

The following statements are taken from "Science and Health," pages 277-280:—

"Evil and matter are mortal error, and error has no creator."

"Matter is an error of statement."

"Science reveals nothing in spirit out of which to create matter. Divine metaphysics explains away matter. Spirit is the only substance and consciousness recognized by divine science."

"Hence, as we approach truth, we lose the consciousness of matter.

HARD TO UNDERSTAND.

"In dissecting Christian Science the author has come to the irresistible conclusion that in its genesis, its contradictions, its perversions of Scripture, its travesties of ordinary language, it is its own best refutation. For nearly twenty-five years he has known of Christian Science. Being fond of psychological subjects he has made a special study of Mrs. Eddy's book, 'Science and Health,' in its various editions. He has given it as much attention as he gave to the study of the integral and differential calculus in the university. The more he pored over it, the less he found he knew of it."—*Bishop Samuel Fallows.*

"We define matter as error, because it is the opposite of life, substance, and intelligence."

"Spirit and matter can neither coexist nor cooperate, and one can no more create the other than truth can create error, or vice versa."

"In the infinitude of mind matter must be unknown."

The following statement from "Retrospection and Introspection," page 79, agrees with the foregoing:—

"Matter is substance in error; spirit is substance in truth."

Denies the Existence of Sin, Sickness, and Death.

In harmony with this view of matter, Christian Science denies the existence of sin, sickness, and death. Note the following statements from "Science and Health," pages 278, 286, 393, and 525:—

"All that we term sin, sickness, and death is a mortal belief."

"Sin, sickness, and death are comprised in human material belief, and belong not to the divine Mind. They are without a real origin or existence."

"Man is never sick, for mind is not sick, and matter cannot be."

"Sin, sickness, and death must be deemed as devoid of reality as they are of good."

The following quotations from "Retrospection and Introspection," pages 83 and 88, present the same view:—

"Evil is unreal, and good is all that is real."

"We classify sin, sickness, and death as illusions. They are supposititious claims of error; and error being a false claim, they are no claims at all."

Unlike the Bible, Christian Science gives no satisfactory explanation as to the origin of sin, sickness, and death. According to it, these are the result simply of mental misconcep-

MRS. EDDY'S WRITINGS.

In the *New York Weekly Witness* of May 13, 1908, the question is asked, "Can you tell what there is in Christian Science that is attracting so many people?" The following paragraph is given in answer:—

"But how has this fantastic idiocy captured so many nice and otherwise intelligent people, who believe that they are worshiping the true God, while bowing down before an all-embracing and impersonal MIND? To understand that strange fact, it would be necessary to read some of Mrs. Eddy's writings. She possesses the marvelous faculty of saying and unsaying things in many different ways until the mind of the reader is apt to get twisted up so completely as to be quite unable to untwist itself again. It gets lost in a maze of contradictions, and the only fact that is made quite clear to it is that only a very clever person could possi-

bly understand such teaching. And the conclusion which many minds draw from this fact is that they must be very clever because they think they understand it. When any one has fairly arrived at that conclusion, he is ready to gulp the whole of the teaching which has produced a result so flattering to his vanity."

use for hygiene and the ordinary means employed for maintaining health or for the recovery of the sick.

"A Christian Scientist's medicine is mind, the divine truth that makes man free. A Christian Scientist never recommends material hygiene, never manipulates."—*Science and Health*, p. 453.

The apostle Paul, in Col. 2:23, classes with "a show of wisdom in will worship" the "neglecting of the body."

Denial Made a Cure-All.

Consistent with its view of the unreality of matter, Christian Science denies the existence of disease, and treats it as an imaginary condition, curable by a merely mental process. The treatment prescribed consists in denials of the reality of pain, sickness, and disease, and in an endeavor to get the patient to believe that he is not sick. Doubtless this method answers every purpose in many cases where the ailments are due chiefly or wholly to mental conditions.

It is a well-known fact also that the condition of the mind does to some extent influence the body and its functions; that faith, hope, and cheerfulness are conducive to life and health, while sorrow, despondency, and gloom tend to disease and death. The

tions; but what gave rise to even this alleged mental defect or derangement it does not assume to explain.

Little Use for Hygiene.

Basing everything, as it does, upon mind, and rejecting everything material, Christian Science appears to have little place or

converse is also true, that the condition of the body naturally has much to do with the state of the mind. Indigestion beclouds the mind and produces headache; intemperance tends to impatience, excitability, and lack of self-control; and biliousness, or a torpid liver, is naturally productive of despondency and gloom.

But while all this is true, the doctrine of Christain Science, that to deny actual facts and existing conditions is a cure-all for all human ailments, is a fatal error, as thousands of grass-covered and flower-strewn mounds mutely testify. An appropriate inscription for the tombstone of many an ardent, sincere, but mistaken believer in this delusion, would be, "Died of criminal neglect." In numerous cases children of tender age have been the innocent victims of the extreme, inconsistent, and erroneous doctrines of this modern teaching. The most dangerous and deceptive errors are those which are mixed with truth.

As already stated, Christian Science practically ignores the laws of health and hygiene, and teaches that mind and proper mental conceptions will cure all human ailments. The following are its teachings, as set forth

CHRISTIAN SCIENCE TEXT-BOOK.

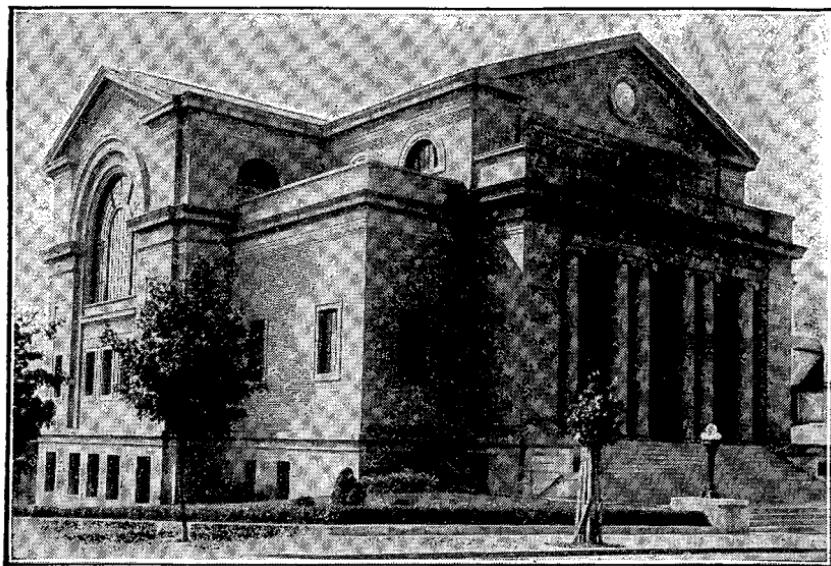
Mark Twain, in his book on "Christian Science," speaks as follows regarding the text-book, "Science and Health":—

"Of all the strange and frantic and incomprehensible books which the imagination of man has created, surely this one is the prize sample. It is written with a limitless confidence and complacency, and with a dash and stir and earnestness which often compel the effects of eloquence, even when the words do not seem to have any traceable meaning. There are plenty of people who imagine they understand the book; I know this, for I have talked with them; but in all cases they were people who also imagined that there were no such things as pain, sickness, and death, and no realities in the world; nothing actually existent but *mind*. . . . When you read it, you seem to be listening to a lively and aggressive and oracular speech delivered in an unknown tongue, a speech whose spirit you get, but not the particulars."

in "Science and Health, with Key to the Scriptures":—

"Mind is the master of the corporeal sense, and can conquer sickness, sin, and death. Exercise this God-given authority."—*Page 393.*

"Have no fear that matter can ache, swell, and be inflamed as the result of a law of any kind, when it is self-evident that matter can have no pain or inflammation. Your body would suffer no more from



Christian Science Church, Washington, D. C.

tension or wounds than the trunk of a tree which you gash, or the electric wire when you stretched it, were it not for mortal mind." *Page 393.*

"Man is never sick, for Mind is not sick, and matter cannot be. A false belief is both the tempter and the tempted, the sin and the sinner, the disease and its cause."—*Page 393.*

"The physical affirmation of disease should always be met with mental negation."—*Page 392.*

Christian Science Treatment of Disease.

The following from the section in "Science and Health" on "Mental Treatment," pages 411-413, will give some idea of the Christian Science method of treating disease:—

"Silently reassure the patient as to his exemption from disease and danger. . . . If you succeed in wholly removing the fear, your patient is healed. . . . Be thoroughly persuaded in your own mind concerning the truth which you think or speak, and you will be the winner. . . . The power of Christian Science and divine Love is omnipotent. It is indeed adequate to unclasp the hold of disease, and to destroy it.

"To prevent disease or to cure it, the power of the divine Spirit must break this dream of the material senses. . . . Argue with the patient (at first mentally, not audibly) that he has no disease, and conform the argument so as to destroy the evidence of disease. . . . Realize the presence of health, and the fact of harmonious functions and organs, until the corporeal sense corresponds with these normal conditions."

RESEMBLES BUDDHISM.

Writing of a visit to the Lord Abbott of a Buddha temple in Japan, Mrs. Evelyn Clark Morgan says:—

"I had an interesting conversation with the Lord Abbott upon Buddhism, the foundation-stone of which, he informed me, is meditation. It meant sitting motionless for two hours in the position in which Buddha is represented, and repeating incessantly the words, 'What is my mind?' for, said the Lord Abbott, 'the knowledge of Buddha must come from within; a man must first know himself, and I can only instruct persons when they have shown me their minds.' As I listened to him, it seemed to me that Buddhism strongly resembles Christian, or mental, Science, control of the mind over the body being the fundamental principle in each."—*Christian Herald, July 22, 1908.*

"If the case is that of a young child or an infant, it needs to be met mainly through the parent's thought, silently or audibly, on the basis of Christian Science. The Scientist knows there can be no hereditary disease, since matter cannot transmit good or evil intelligence to man, and Mind produces no pain in matter. . . . The views of parents and other people on these subjects produce their good or bad results in the health of children."

Such a method of treating disease very closely resembles the Spiritualistic method of treating by "hypnotic suggestion." And to deny the law of heredity is to deny the truth stated in the law of God itself,— "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." Ex. 20:5.

The Text-Book Altered.

As already noted, "Science and Health, with Key to the Scriptures," by Mrs. Eddy, is the Christian Science text-book. This work has not only gone through numerous editions, but it has been revised several times. Its statements, therefore, in some places, vary quite materially in different editions. For instance, in editions up to 1906 the following statement appeared on page 245:—

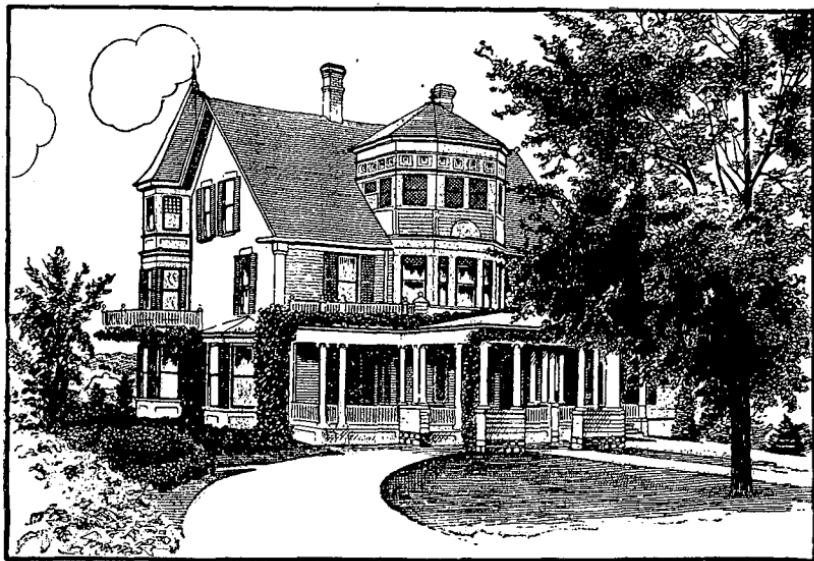
"Decrepitude is not according to law, nor is it a necessity of nature, but an illusion which may be avoided."

But in the edition of 1908 (as in all editions since then), when Mrs. Eddy was herself beginning to show marked signs of decrepitude, and only two years before her death, the last four words of this statement, "which may be avoided," were omitted. Mrs. Eddy's

own physical condition was beginning to disprove some of the extreme and unreasonable positions of her theory.

Likewise, in the 1906 and earlier editions of "Science and Health," the following statement is found on page 329:—

"Divine mercy destroys error, but never *pardons* it."



Former Home of Mrs. Eddy, Concord, N. H.

But in the 1908 and later editions this statement is changed to read:—

"The *pardon* of divine mercy is the destruction of error."

This, though evidently intended to teach the same thing, does not so openly nor so boldly deny that God *pardons*.

No Personal Devil.

Christian Science not only denies the existence of matter, sin, sickness, and death, but it goes farther, and denies the existence of the being which the Bible, from beginning to end, sets forth as the author of sin, sickness, and death,—the devil. It repudiates the idea of a personal devil. "Science and Health," page 81, refers to the being thus presented in the Scriptures, as "another illusive personification, named Satan." In her "Miscellaneous Writings," page 81, Mrs. Eddy, by a play upon words, gives the Christian Science idea of Satan. She says: "By omitting the first letter [of devils] the name of his Satanic majesty is found to be evils, apparent wrong traits." Impersonal evil, therefore, is the only devil known to Christian Science.

Such teaching makes strange reading of Satan's expulsion from heaven, and of Christ's temptation in the wilderness, and robs those scriptural warnings against man's wily foe of much of their force and meaning.

Says Rev. I. M. Haldeman, in his "Christian Science in the Light of Holy Scripture," page 11:—

"Nothing so satisfies the great adversary of God and man as disbelief in his own personality. . . . An inspiration to such sentiments among men has in it all the 'subtilty' of the serpent; it disarms suspicion, and allows him to work unhindered in the dark."

No Good or Evil Spirits.

The Bible speaks of the good angels as "ministering spirits" sent forth to minister to the heirs of

salvation (Heb. 1:13, 14); and of the fallen angels as "wicked spirits," and "spirits of devils." Eph. 6:12 (margin); Rev. 16:13, 14. But Christian Science denies that there are any such spirits. It says:—

"The supposition . . . that there are good and evil spirits is a mistake."—*Science and Health*, p. 70.

According to Christian Science, therefore, there is no Satan, nor fallen angels; no devil, nor demons; no tempter from without; only "*apparent* wrong traits" *within*.

No Literal Angels.

"My angels," says Mrs. Eddy, "are exalted thoughts . . . Angels are God's impartation to man,—not messengers or persons, but messages of the true idea of divinity flowing into humanity."—*Ibid.* p. 195.

Sin an Illusion.

In the philosophy of Christian Science, sin has no real existence. It is an illusion incident to matter, which is itself an illusion. It says:—

"As for spiritual error there is none." "All sin is of the flesh. It cannot be spiritual. Sin exists here or hereafter only so long as the illusion of mind in matter remains. It is a sense of sin, not a sinful soul, which is lost."—*Ibid.*, pp. 291, 311.

Denies the Atonement.

Christian Science denies the atonement for sin through Christ. This is evident from the following:—

"One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made."

"The eternal Christ, His spiritual selfhood, never suffered."—*Ibid.*, pp. 23, 38.

This sets aside the whole plan of salvation through Christ, as revealed in the Bible, and in its place sets forth a plan of self-salvation—"constant self-immolation on the sinner's part." Such teaching ought, it would seem, to be sufficient to deprive any system of the name Christian.

The Christian Science Remedy for Sin.

Holding, as Christian Science does, that sin is "without a real origin or existence," and that it is only an "illusion" ("Science and Health," pp. 287, 311), the only remedy needed for sin, according to such a system, would be to convince men of the non-existence of sin. And, true to the logic of its theory, this is the savior, the salvation from sin, which Christian Science offers to the world. It says so in so many words:—

"To get rid of sin, through Science, is to divest sin of any supposed reality."—*Ibid.*, p. 234.

Disparages Prayer.

Christian Science has little place or use for prayer. On the contrary, it regards prayer as a hindrance to spiritual growth. Here is what it says:—

"The habit of pleading with the divine Mind, as one pleads with human beings, perpetuates the belief in God as humanly circumscribed,—an error which impedes spiritual growth." "Audible prayer is impressive; it gives momentary solemnity and elevation of thought. But does it produce any lasting benefit? Looking deeply into these things, we find that 'a zeal . . . not according to knowledge' gives occasion for re-

action unfavorable to spiritual growth."—*Ibid.*, pp. 2, 7.

Christ, then, must have had erroneous views concerning prayer when he prayed, both publicly and privately, as He did, and spent whole nights, even, in prayer, pleading with the Father for divine grace and power to fulfil His life mission. The earnest prayers of Elijah, Daniel, and ancient worthies are virtually set at naught by such teaching.

Denies the Resurrection.

In the teachings of Christ and the apostles the resurrection has a very prominent place. The apostle Paul in his writings makes everything pertaining to the future life and future rewards hinge upon the resurrection. See 1 Cor. 15, and 1 Thess. 4:13-18: But Christian Science, having become wise above that which is written, sets aside this all-important Christian doctrine, and teaches that there is to be no such resurrection as that set forth in the Word of God. It says:—

"The belief that material bodies return to dust, hereafter to rise up as spiritual bodies with material sensations and desires, is incorrect." "Mind never becomes dust. No resurrection from the grave awaits mind or life, for the grave has no power over either."—*Science and Health*, pp. 73, 291.

This is a direct denial of the plainest teachings of the Scriptures, and ought to be sufficient, it would seem, to convince any one of the unchristian character of much, at least, of the teachings of Christian Science.

The Bible teaches that in death the life ceases, or is suspended, till the resurrection; that "the dead know not anything;" and that when a man dies, "in

that very day his thoughts perish." Eccl. 9:5; Ps. 146:3, 4. Christian Science denies this, and affirms that the grave has no power over either mind or life.

Death a "Mortal Illusion."

Although in its literature Christian Science speaks of death, yet, as with almost everything else, it declares death itself to be an illusion. It says:—

"The spiritual real man has no birth, no material life, and no death. Science reveals the glorious possibilities of immortal man, forever unhindered by the mortal senses. . . . What appears to the senses to be death is but a mortal illusion, for to the real man and the real universe there is no death process. . . . Matter and death are mortal illusions."—*Science and Health*, pp. 288, 289.

From this it is plain that Christian Science, like most other false religions, teaches survival after death; in other words the natural immortality of the soul. But, as already noted in this work, this doctrine lies at the very foundation of Spiritualism, and subjects every one holding it to the deceptions and delusions of this occult but captivating ism.

Death in Heaven.

On page 243 of "Science and Health" is found the following surprising statement: "Death will occur on the next plane of existence as on this, until the understanding of life is reached."

Death in heaven! This in reality is the heathen doctrine of transmigration of souls through ages until the divine essence is reached, the heaven of the Hindu nonentity. But such teaching is directly at variance with the plainest declarations of Scripture. The

apostle Paul says, "it is appointed unto men *once* to die." Heb. 9:27. Christain Science has men dying several times, even "on the next plane of existence." In the world to come Christ said, "Neither can they die any more: for they are equal unto the angels." Luke 20:36. Speaking of the new-earth state through the apostle John, He says, "And God shall wipe away all tears from their eyes; and there shall be no more death." Rev. 21:4.

Denies the Future Judgment.

In plainest terms the Bible teaches a future judgment. Christian Science denies this. It says:—

"No final judgment awaits mortals, for the judgment day of wisdom comes hourly and continually."—*Science and Health*, p. 291.

Teaches Future Probation and Universal Salvation.

Christian Science teaches future probation and universal salvation. It says:—

"They who are unrighteous shall be unrighteous still, until in divine science, Christ, Truth, removes all ignorance and sin. . . . The sin and error which possess us at the instant of death do not cease at that moment, but endure until the death of these errors." "Universal salvation rests on progression and probation, and is unattainable without them. . . . As death findeth mortal man, so shall he be after death, until probation and growth shall effect the needed change."—*Ibid.*, pp. 290, 291.

Combines Hinduism and Christianity.

Col. Oliver C. Sabin, of Washington, D. C., was for some years leader of what was denominated Evangelical Christian Science, in the city of Washington, an

LIKE BRAHMANISM.

"An analysis of Eddyism will show whether or not it is 'Christian' and 'Science.' The very basis of Mrs. Eddy's religio-philosophical teaching is heathen and not Christian. She says: 'There is but one I, but one mind or spirit, because there is but one God.' 'There is no finite soul or spirit.' . . . And again, 'God, soul, is and was and ever will be; and man is co-existent and co- eternal with the soul.' Thus man is neither separate nor distinct from God. But heathen Brahmanism, thousands of years before Mrs. Eddy was born, and yet of whose dogmas she was profoundly ignorant, taught that its devotees 'must notice the illusory character of all that seems to exist, or all that is besides the Absolute Spirit, and be thereby in a position to say, "I am Brahma, the unchanging, pure, intelligent, free, un-decaying, supreme One, eternal, secondless.'" —*Bishop Samuel Fallows.*

Christ, and I believe that this treatment is the key that unlocks the path to eternal youth. And I mean by that literally what I say, and that any person who will take this treatment systematically, earnestly, and sincerely will never see physical death."

Not long after writing this, Mr. Sabin's wife, who was an ardent believer with him in these views, died, thus disproving the extravagant claim set forth. Like Mrs. Eddy's statement that decrepitude is a condition

offshoot of the system as taught by Mrs. Eddy. Speaking of the nature of his treatment of sickness and disease in his paper, the *Washington News Letter*, of April, 1903, Mr. Sabin said: "This treatment as given by me is the combining of the occult of India and Brahm with the religion of Jesus Christ. . . . This Indian religion has been shown by scientific research to be the father of all learning and all the languages and tongues of the world, commencing six thousand years and over before Christ."

Promised Freedom from Physical Death.

Speaking further of his treatment, Mr. Sabin said: —

"This treatment . . . came from that source to me, and I combined with it, as I was led to do, the religion of Jesus

"which may be avoided" (see p. 357 of M. S.), a little time only was needed to prove the falsity of the doctrine presented.

Extravagant Claims.

In her work, "Retrospection and Introspection," page 89, Mrs. Eddy says: "Christian Science is the pure evangelic truth."

As with the leaders of many movements of this kind, Mrs. Eddy was idolized, venerated, and practically deified by her followers. By them she was called "Mother," and, finally, "the female Christ." As noted by Dr. J. M. Buckley in his book on "Faith Healing, Christian Science, and Kindred Phenomena," page 275, years ago, before Mrs. Eddy's death, it was said that there were "hundreds of persons in Boston who believe that Mrs. Eddy will never die." Her writings have been regarded as equal to, and, by some, as superior to, the Bible itself. Among the testimonials which Mrs. Eddy published in the back part of her book "Science and Health," in editions as late as 1906, were the following:—

"'Science and Health, with Key to the Scriptures,' by Mrs. Mary Baker G. Eddy, . . . will do more for the reader thereof, physically and spiritually, than all the books he has ever read or can read, not excepting the Bible.—T. C. D., Toronto, Canada."—Page 608.

"'Science and Health' is the greatest book that has ever been published in modern times; for it is the key to the Bible and all the hidden principles of life.—J. W. R., San Francisco, Cal."—Page 614.

"The blessed science never seemed hard to understand, because from the first I loved it, and loved her

who gave it to a starving world. My prayer now is that I may become worthy to call her 'Mother.'—C. D., De Funiak Springs, Florida."—*Page 642.*

"Words cannot express our gratitude to dear Mrs. Eddy for her book, 'Science and Health,' which is our daily strength for daily needs.—H. L. S., Chicago, Illinois."—*Page 689.*

"I cannot express my gratitude to our dear Mother for the light of Christian Science.—A. J. A., Salem, Oregon."—*Page 638.*

In the *Washington Post* of Nov. 23, 1913, Mr. William S. Campbell says:—

"Christian Science is a religion that heals. It heals from sickness, and it heals from sin. . . . The emphatic purpose of Christian Science is the healing of sin."

A Revival of Pantheism.

Briefly stated, Christian Science, although its followers may be most sincere, is, in substance, a revival of ancient pantheism, or the doctrine that God is all, and, conversely, that all is God. The term pantheism is derived from the words *pan*, all, and *theos*, God.

Pantheism teaches that God is not a person, but an essence, filling the universe. It teaches that the heavens, the stars, the ocean, the forests, man, every living creature, in fact, all things, visible and invisible, are God. So Christian Science denies the personality of God, and teaches that "God is everywhere."—*Science and Health*, p. 84.

No Literal Heaven.

With the Christian Scientist there is no personal

God or actual heaven. With him God is but an essence, a divine principle, permeating and filling the universe; and heaven, as explained by Christian Science, "is not a locality, but a divine state of mind."—*Science and Health*, p. 291.

God All in All.

A standard and catching phrase among Christian Scientists is, "God is all in all." This, in our present state of imperfection, is a falsehood. Christ acknowledged Satan as "prince of this world." See John 12:31; 14:30; 16:11. Paul speaks of him as "the god of this world." 2 Cor. 4:4.

So long as sin and Satan control the larger part of humanity, it is a fearful libel on the holy and sacred character of God to say that He is *now* all in all.

By sin this world was lost to the loyal universe of God. The mission of Christ to earth was to bring it back to loyalty to its Creator. When sin is finally conquered and blotted out of the universe of God, then God will be loved and obeyed by all. Then, and not until then, can God be said to be "all in all." See 1 Cor. 15:24, 25; Heb. 2:8.

Christian Science the Second Advent.

Foreseeing that Satan would bring in many delusions in order

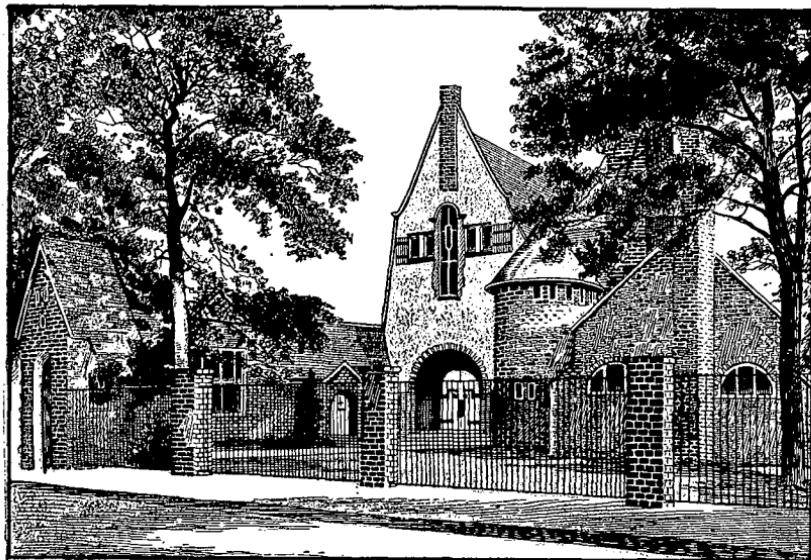
A GREAT RELIGIOUS PÉRIL.

In the preface to his book, "Christian Science in the Light of the Holy Scripture," page 11, Rev. I. M. Haldeman, after careful study, gives the following as a condensed summary and what he considers a proper estimate of Christian Science:—

"In its last analysis Christian Science is one of the greatest religious perils of the day; full of folly and yet of wisdom; full of a simplicity akin to silliness and a subtlety that, at moments, appeals to reason; denying the Scripture and quoting it; a false system breathing the name of Christ; an angel of light talking of righteousness, it is a concealed hand seeking with grip of steel to lead the sons of men downward to darkness and to woe."

to blind minds as to the literal, visible coming of Christ in the clouds of heaven, Christ gave the following warning:—

“For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore



First Church of Christ, Scientist, Manchester, England.

if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” Matt. 24:24-27.

In the face of this warning, Christian Scientists teach that Christian Science is the second advent of Christ. Note the following:—

"The second appearing of Jesus is unquestionably the spiritual advent of the advancing idea of God as in Christian Science."—*Retrospection and Introspection*, p. 96.

"We have no longer a personal Jesus. We are no longer seeking to be like the sinless Jew of eighteen hundred years ago. Here let us apprehend the wise words of our teacher [Mrs. Eddy]: 'Christian Science is the second advent of Christ.'"—*New Interpreter*, p. 110.

The last quotation not only does away with the Bible doctrine of the second advent of Christ, but seems to set Christ Himself aside as the model after which the Scriptures admonish all to pattern their lives.

Another Christ.

By many Christian Scientists Mrs. Eddy has been regarded as interpreting in our day the feminine idea of divinity, as Christ represented in His day the masculine idea of divinity. To them she has stood in the place of Christ, and by them, while she lived, was familiarly styled "Mother."

In the *Christian Science Journal* for March, 1897, she was spoken of as God's "anointed."

Shortly after her death, which occurred Dec. 4, 1910, there was published in the newspapers of Dec. 30, 1910, what was declared to be an official statement by Mrs. Amelia Stetson, one of the leaders of the Christian Science Church of New York City, regarding the resurrection from the dead of Mrs. Eddy, as follows:—

"This is the need of the gospel age. Mrs. Eddy, who was the female Christ, will return to earth. I am watching and waiting for the manifestation of

Mrs. Eddy in the semblance of human form. It may come to-day, it may come next week, it may not come for ten years, but it will surely come, and its coming will be hastened if an attempt is made to alter the rule of Christian Science as it appears in the Manual of the church. The millennium is at hand. Mrs. Eddy is not dead. She is still alive, and when she appears again on earth it will be as herself—as Mrs. Mary Baker Eddy. . . . In the transition from the world of matter to the world of spirit there is always a gradual diminishing of the material and a gradual assumption of the spiritual. It takes time, but those who have lived the most spiritual lives effect the transition more quickly."

How far is this from Spiritualism? The veneration and practical deification of Mrs. Eddy is also apparent here. She was "the female Christ," and is to appear again on earth as such. How easy it will be for those entertaining such views to be deceived with the "Lo, here is Christ," and "Lo, there," in the great delusions of the days yet to come!

A Message from "Mrs. Eddy."

Mr. William T. Stead, the noted English journalist and Spiritualist, early in 1911, claimed to have received a spirit message from Mrs. Eddy, saying that altogether too much attention was given to her body, "that shell which I so recently left," and adding, "There is no death; all is life; all is freedom." This is in harmony with Mrs. Stetson's statements that "Mrs. Eddy is not dead. She is still alive."

The foregoing we believe is sufficient to demonstrate the dangerous, deceptive, and misleading character of Christian Science as a whole.



"Babylon . . . is fallen, and is become the habitation of devils, . . . and a cage of every unclean and hateful bird." Rev. 18:2.

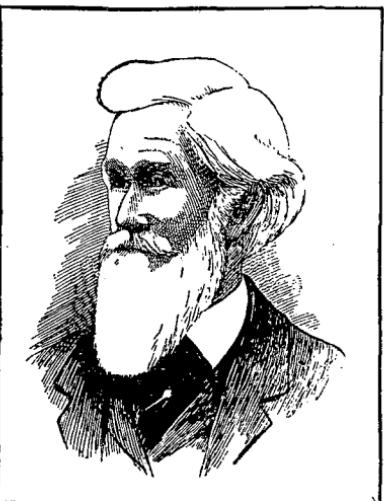
New Thought and Pantheism



New Thought originated from identically the same source as Christian Science. The Rev. Warren Felt Evans, M. D., is called the father of the New Thought school. He was born in Rockingham,

Vt., Dec. 23, 1817. For a time he was a minister in the Methodist Episcopal Church. During years of broken and frail health he began to study the works of Emanuel Swedenborg, the noted spirit medium and teacher, and in 1863 he visited Phineas Parkhurst Quimby.

Mr. Quimby was the discoverer in America of the so-called principles of Mental Healing. Mrs. Eddy her-



Rev. Warren Felt Evans, Father of New Thought School.

self visited him when in feeble health, and for years afterward gave the credit, not only of her personal healing, but for the discovery of healing by power of the mind, to Mr. Quimby.

Before Mrs. Eddy had ever published the book "Science and Health," Dr. Evans, through the teachings of Mr. Quimby, had begun to practice Mental Healing, and had written two books on the subject, "Mental Cure," in 1869, and "Mental Medicine," in 1872.

Dr. Evans did not deny the existence of disease and matter, as Christian Scientists do. He simply

affirmed the power of the mind to cure disease. The idea of the divinity of the mind and its infinite power was developed by both, by Mrs. Eddy, in Christian Science, and by Dr. Evans, in New Thought, from the teachings of Phineas Parkhurst Quimby.

Mr. Quimby was born February 16, 1802, and died January 16, 1866. He often spoke of his system as "Divine Science," and sometimes called it, directly, "Chris-

A black and white engraving portrait of Phineas Parkhurst Quimby. He is a middle-aged man with a full, bushy white beard and mustache. He has receding hair and is wearing a dark, high-collared coat or suit jacket. The portrait is set within a thin black rectangular border.
*Phineas Parkhurst Quimby,
the Maine healer, who was the dis-
coverer in America of the prin-
ciple of mental healing.*

tian Science." See *McClure's Magazine*, March, 1907, page 511.

One Common Origin.

The editor of *Hiawatha*, a New Thought journal,

in conversation with the writer, stated that New Thought and Christian Science hold one common foundation principle, that is, *the Pantheism of India*.

That New Thought and Theosophy are pantheistic, may be seen by comparing two or three quotations. Ralph Waldo Trine, author of "In Tune with the Infinite," much quoted in New Thought circles, says: "The most powerful agent in character building is this awakening of the true self; that I, this very eternal I, am a spiritual being right here and now, at this very moment, with God-powers which can be quickly called forth. With this awakening, one is brought at once *en rapport* with the universe. All is He, since He is all, . . . and if all, then each individual, you and I, must be a vital part of that all. . . . Man is God incarnate. . . . The moment, however, we recognize our divinity, our God-selves, and the fact that we are the saviors of our fellow men, we become saviors, and stand and move in the midst of a majesty and beauty and power that proclaim us as such."

This teaching is in exact line with Theosophy. We quote from Annie Besant, a noted Theosophist: "That man in his inner self is one with the Self of the universe,—'I am that,'—is an idea that so thoroughly pervades all Hindu thought, that man is often referred to as 'The Divine town of Brahm,' 'The Town of Nine Gates,' 'God dwelling in the cavity of his heart.'"

Dr. Washington Gladden, of Columbus, Ohio, said regarding the doctrine of the immanent God: "It substitutes for our mechanical theories of creation the thought of the immanent God, who, in the words

of Paul, 'Is above all and through all, and in you all ;' nay, it also gives us that doctrine of the immanent Christ, the logic of infinite reason and love. A god in whom we live and move and have our being need not to be certified by documents and symbolized by sacraments and demonstrated by logic. Our knowledge of Him would be immediate and certain. This truth sanctifies and glorifies the whole life. It is a truth which lies at the heart of what is known as New Theology, and if the Christian pulpit can but grasp it and realize it, we shall have such a revival of religion as the world has never seen."

A Revival Not to Be Desired.

Such a revival of religion is not to be desired. It would mean a revival of Pantheism and the subversion of the teachings of Christ regarding the indwelling Saviour.

The teachings of Theosophy, New Thought, Christian Science, Spiritualism, and Hinduism promise the elevation of self,—the "I," the "Ego,"—through the exercise of "Thought" and "Mind," to the position in the universe occupied by God alone. This is simply the renewal of Satan's promise to Eve in the garden of Eden, "Ye shall be as gods."

On the other hand, even Jesus Christ while a man on earth said of Himself, "I am meek and lowly in heart." Matt. 11:29. And again: "The Son can do nothing of Himself." John 5:19.

How God Dwells in Humanity.

Of man's inability to do good without divine help, Christ says, "Without Me ye can do nothing." John 15:5.

Paul explains the "mystery of godliness" as "Christ in you, the hope of glory." Col. 1:27.

Jesus said, "He that abideth in Me, and I in him, the same bringeth forth much fruit." Again: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:5, 7.

And again Jesus says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

Of the relation of God to His children, He says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

The foregoing Scripture quotations are in striking contrast with the egotistical teachings of New Thought and kindred delusions, which exalt self, and ignore Christ.

Christ's Method in Uplifting Humanity.

Jesus Christ can regenerate and uplift fallen humanity; but it is only by submitting our fallen, sinful self to His control that this can be accomplished. When this submission is made, the "mystery of godliness,"—"Christ in you, the hope of glory,"—will be manifested in the life. In this way, and in this way only, can there be any true uplifting of mankind. To those who are finally exalted by this means, will be restored the paradise which was lost to our first parents through listening to such falsehoods of Satan as are now being proclaimed through these modern pantheistic teachings.

Such a revival of religion as contemplated by Dr. Gladden would be a fulfilment of Isa. 2:6, "Therefore Thou hast forsaken Thy people the house of Jacob, because they be replenished from the East, and are soothsayers like the Philistines, and they please themselves in the children of strangers."

It is indeed an alarming fact that through this modern theology is flowing the tide of the Eastern religions, the Pantheism and Hinduism of India, whether it be named Theosophy, Christian Science, New Thought, or New Theology. "In tune with the Infinite," "a universal essence," "God in all men," "everything a part of God," is the tenor of all these religions. This seems to be the underlying, all-permeating thought of much of the religion of to-day.

Pantheism, Ancient and Modern.

Pantheism is defined by Webster as follows: "Gr. *Pan*, all; *Theos*, God. The doctrine that the universe taken and conceived of as a whole is God; the doctrine that there is no God but the combined forces and laws which are manifested in the existing universe."

The Standard Dictionary states that Pantheism is the teaching that the entire universe, with all those in it and its every movement, is the form and movement of "one single universal substance, which is God; thus God is all, and all is God."

The New International Encyclopedia says that Pantheism is the system of "speculation which identifies the universe with God, and God with the universe."

The Hindu thinker regards man as born into the world of delusions and entanglements, from which his great aim should be to deliver himself.

He hopes that he may finally cease to be a definite form, and become a part of the infinite and eternal and unchangeable Being who is all in all; in other words, that he may cease to be himself, and in fact come to be, so far as his own personality and individual life are concerned, as though he had not been.

Chambers' Encyclopedia says: "The antiquity of Pantheism is undoubtedly great, for it is prevalent in the oldest civilization in the world, the Hindu. . . . Denying the possibility of creation, it argues that there exists only an eternal, infinite one or all, of which individual objects and existences are merely illusory modes of representation [that is, that what one sees has no existence; all that is seen and known is an empty dream]. To see God everywhere, to realize that He alone is all, and that all else is but a perishable phenomenon or passing illusion." That is to say, that matter has no existence whatever. This is similar to the teaching of Christian Science. Its adherents assert that "matter is not known in the infinitude of mind," and "matter and death are mortal illusions."—*Science and Health*, ed. 1905, pp. 290, 289.

The teachings of Christian Science and New Thought are recognized as pantheistic even by orientals. This may be seen from the following statement made by Pandita Ramabai, a native missionary of India, who says:—

"On my arrival in New York, I was told that a new philosophy was being taught in the United States, and that it had won many disciples. The philosophy was called Christian Science; and when I asked what its teaching was, I recognized it as being the same philosophy that has been taught among my people

four thousand years. It has wrecked millions of lives, caused immeasurable suffering and sorrow in my land; for it is based on selfishness, and knows no sympathy or compassion. It means just this, the philosophy of nothingness. You are to view the whole universe as nothing but falsehood. You are to think it does not exist. You do not exist. I do not exist. The birds and the beasts that you see do not exist. When you realize that you have no personality whatever, then you will have attained the highest perfection of what is called '*Yoga*', and that gives you liberation, and you are liberated from your body, and you become like Him, without any personality."

This, then, is the doctrine of Pantheism, which says that there is no God but the stars, the sky, the sea, the earth, and living creatures. In turn it states that all which we see is a falsehood, that it does not really exist, that there is no such thing as matter, and that things which we see or touch are not real. It claims that all things which surround us are, in fact, nothing, and that the only real existence is thought or mind, which cannot be touched or seen or appreciated by any of our senses. In other words, everything is simply *nothing*.

The first proposition is, God is all, and all that we see is God; the second is that all we see is nothing; therefore God is nothing. We have no real existence, neither has God.

The Indian teacher, in the foregoing quotation, well stated that 'the Hindu Pantheism now manifested in Christian Science is the "philosophy of nothingness." It is, in fact, the doctrine that there is no God, no reality, no hope. Before humanity, be-

fore all life, then, Christian Science and New Theology hold out to us only the hope of eternal and everlasting darkness and vacancy. They are glittering, alluring, empty falsehoods, accurately described by the apostle Paul in his advice to Timothy: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." 1 Tim. 6:20.

The following appeal from the pen of a Christian writer, is worthy of careful perusal and prayerful study:—

"The theory that God is an essence pervading all nature, is one of Satan's most subtle devices. It misrepresents God and dishonors His greatness and majesty. Pantheistic theories are not sustained by the Word of God. The light of His truth shows that these theories are soul-destroying agencies. Darkness is their element, and sensuality their sphere. They gratify the natural heart and give license to inclination. Separation from God is the natural result of receiving them. . . . Those who continue to hold these spiritualistic theories will surely spoil their Christian experience, and sever their connection with God, and lose eternal life.

"The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe, who is himself a Bible student, who knows the truth that is essential for the people to receive, and whose study is to divert minds from the great truths given to prepare them for what is coming upon the world. . . . The experience of the past will be repeated.

"In the future Satan's superstitions will assume new

forms. Error will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect.

"Most seducing influences will be exerted; minds will be hypnotized. Corruptions of every type, similar to those existing among the antediluvians, will be brought in to take minds captive. The exaltation of nature as God, the unrestrained license of the human will, the counsel of the ungodly,—these Satan uses as agencies to bring about certain ends. He will employ the power of mind over mind to carry out his designs.

"The most sorrowful thought of all is that under Satan's deceptive influence, men will have a form of godliness without having a real connection with God. Like Adam and Eve, who ate the fruit from the tree of knowledge of good and evil, many are even now feeding upon the destructive morsels of error. . . .

"These agencies are instilling into human minds that which in reality is deadly error. . . . It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray. *Be not deceived; God is not mocked.*"

Has Satan Power to Heal the Sick?

In the foregoing pages the deceptive power underlying the work of various modern delusions is attributed to Satan, the arch-deceiver. Under the guidance of supernatural power thousands of pro-

fessional "healers" claim to heal the sick. Do they make good their claim?

We answer, in many cases, no, and without doubt many die from neglect of proper medical attendance. In some cases, yes. Some recover through the effect of an entire change of mental conditions, which reacts upon the nerves controlling important functions of the body. Such cures are not miraculous, and could be produced by any influence that could similarly affect the mind of the patient.

We admit, however, that there are sometimes cures that partake of the miraculous. But when these professional practitioners are out of harmony with God and the teachings of the Bible, the power behind them cannot be the power of God, but must be Satanic.

But it will be asked, "Can Satan heal the sick?" In answer we refer to the Bible evidences previously given that Satan has power to work miracles. He also has the power of death. See Heb. 2:14. When permitted, he can afflict with sickness. He "smote Job with sore boils." Job 2:7. Jesus at one time healed "a daughter of Abraham, whom Satan hath bound, lo, these eighteen years." Luke 13:16.

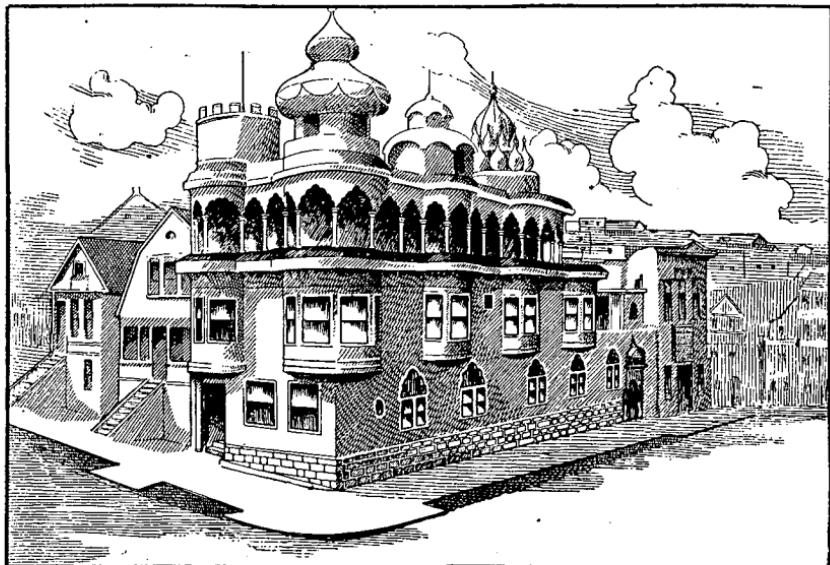
If Satan can bind a human being in the chains of sickness and disease, he can remove his hand and allow a recovery; and to this extent can these "healers," through his power, work miraculous cures.

Heathenism in America.

In the *Christian Herald*, June 10, 1908, J. DeRowe writes: "It will come somewhat as a surprise to the people of this Christian country to learn that a Hindu temple has just been dedicated in San Francisco by the members of the local Vedanta Society."

When heathenism is promulgated among professed Christian people, it usually hides under some garb of false Christianity, as in the case of Christian Science, New Thought, etc. When the standard of an avowed Christain community sinks so low that an openly acknowledged heathen temple can obtain a constituency and flourish in its midst, we may cease to wonder at the tendency of the ancient Hebrews to lapse into idolatry when surrounded by, and intermingled with, the heathen nations around them.

It is a fact, based upon good authority, that the Hinduism of India, in its several garbs, is making more converts to its heathen teachings in England and the United States than all the missionaries sent by the world are bringing to the religion of Christ in all India.



Hindu Temple in San Francisco.

CLOSING EVENTS

“Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth.”



The Judgment

fOR nearly six thousand years this world has stood as the one dark blot in the universe of God; and yet through it all the light of His mercy has shone clear and bright, and the work of redemption has gone steadily forward. When this work is finally completed, there will have been gathered from the multitudes of all the ages a host of those who have been true to God, who shall people this earth according to the original plan of the Creator.

When the warfare between good and evil is ended, a clear line of demarkation will then be drawn "between him that serveth God and him that serveth Him not." This will once more be a clean world, with the stains of sin and the blot of sinners forever removed. Mal 3:18.

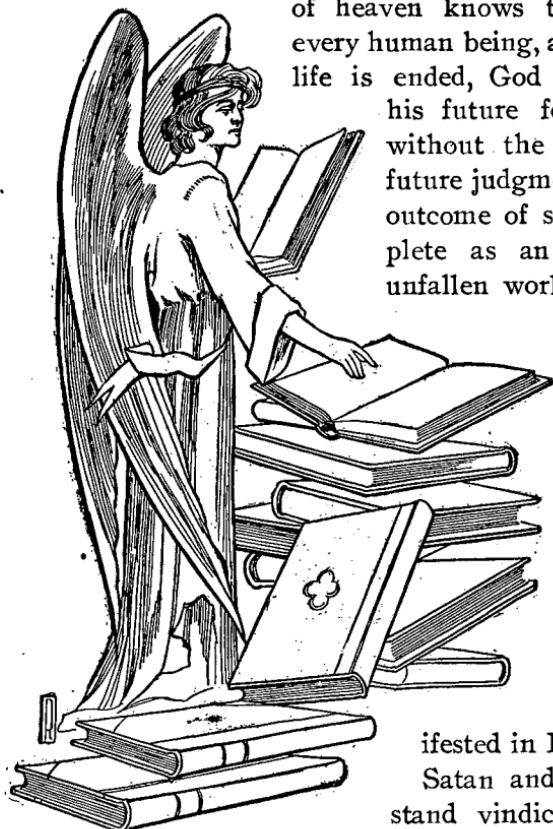
It is therefore evident that a time must come when the cases of all who have lived shall come in review, and their future destiny be finally settled. This is the time of judgment so many times men-

tioned in the Word of God. Paul says that "we shall all stand before the judgment seat of Christ." Rom. 14:10.

This judgment will not be arbitrary. The God of heaven knows the character of every human being, and when a man's life is ended, God could pass upon his future for weal or woe without the formalities of a future judgment. But the evil outcome of sin must be complete as an object-lesson to unfallen worlds. God's righteousness

has been called in question by Satan. It must be revealed in the closing up of this world's history. Throughout the ages of eternity God's justice and mercy, as manifested in His dealings with

Satan and sinners, must stand vindicated, hence the final judgment will be very real, and in its scenes hosts of heavenly angels and the redeemed of earth will participate.



From the records found in these books will the future of all who have lived on this earth be decided.

Of this great day we read that God "hath ap-

pointed a day [time or period], in the which He will judge the world in righteousness by that Man whom He hath ordained [Jesus Christ]; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31.

The judgment cannot, therefore, take place at the death of each individual, as some suppose, for a "day," or a set time has been fixed when this work shall be undertaken. The apostle Paul, in his powerful argument before Felix, "reasoned of righteousness, temperance, and judgment to come." Acts 24:25. Hence in the days of Paul the judgment had not taken place, nor was it then in session.

The Books of Heaven.

In order that the investigations of the judgment may be unquestioned and complete, the lives of all men are written in the books of heaven. From the records found in these books the future of all who have lived on this earth will be decided.

Concerning the books of record and the throngs that take part in this great assize, we read, "Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:10.

Of the fate of the millions who have lived and died, John writes, "and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

The Book of Life.

In the foregoing text reference is made to "the

book of life." This to the Christian is the most important volume in all the universe of God. It is the roster of all the faithful of all the ages. In it are written the names of all those who have ever started in the service of God. No other names are entered upon its pages.

Day by day the guardian angel bears to heaven the record of every human being living on this earth. Both their sins and their good deeds are faithfully

recorded. As sins are confessed and wrongs made right, "pardon" is written opposite their names.

And so the life record grows. Happy is that individual whose life record stands the final test. Awful is the fate of him who starts in the service of God, but



falters in his course. For him there awaits no crown of life, no palm of victory; for he has proved unfaithful in the service of the Lord. The names of such will be blotted out of the book of life in God's great judgment day.

Although our names may be written once in the book of life, they may, in the day of judgment, be stricken from its pages. Of the one who trifles with God's Word, John writes, "God shall take away his

part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:19.

Only those whose names are retained in the book of life can enter the gates of the New Jerusalem. "There shall in no wise enter into it [the New Jerusalem] anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21:27.

The names of all the overcomers will be retained in this wonderful book. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3:5.

From the foregoing it will be seen that the judgment for which the book of life is the basis has to do only with those who have undertaken the service of God. This investigative judgment must take place before Jesus comes, for at His coming He brings the reward for the overcomers, and fulfils all the promises made to them. Hence their cases must then have been decided.

Of the great final reward our Lord has sent us word through the prophet John: "Behold, I come quickly; and My reward is with Me, to give to every

COUNTED WITH SINNERS.

That the righteous may turn from their service of God, and lose the eternal reward promised to those who overcome and are faithful to the end, is evident from the following scripture:—

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Ezek. 18:24.

man according as his work shall be." Rev. 22:12.

The righteous receive their reward when Jesus comes, and their judgment takes place first, while that of the wicked takes place at a later period. Hence Peter, in prophetic view of the consummation of the Christian's hope, exclaims, "for the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:17, 18.

John, viewing this same scene, writes, "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great." Rev. 11:18.

According to the foregoing Scripture, the judgment here referred to takes place during the closing scenes of this earth's history. It is the investigative judgment of all who have ever started in the service of God, and will determine who have been overcomers in the warfare with sin and Satan.

The cases of the living righteous will come up for review just before probation ceases. This work completed, the fiat will go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11. When that decree goes forth, the days of repentance are passed, the righteous are sealed for the kingdom of God, and the judgment

of the wicked, to determine what their punishment shall be, will follow.

The next event is the coming of the Lord from heaven, as the text indicates. "And, behold, I come quickly." Verse 12. The cases of the righteous have then been settled. Jesus comes to earth, the righteous dead are raised, the living who are tried and true are changed, and all are caught up in the clouds to meet the Lord in the air and go with Him to the city of God. The apostle Paul, with the pen of inspiration, writes thus of the triumph of the saints: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thess. 4:16, 17.

There will be two resurrections. The first will be that of the righteous when Christ comes, of which John writes, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20:6.

THE JUDGMENT.

On the subject of the judgment, C. P. Bollman comments as follows:—

"In the investigative judgment 'God [the Father] is Judge Himself,' as declared in Ps. 50:6. In the plan of salvation the Son undertook 'to present faultless before the presence of His [the Father's] glory with exceeding joy' a sufficient number of the children of Adam to fill this earth according to the original plan of God.

"Therefore, as the closing act of His priesthood, Christ presents His work to the Father for His approval. The book of life is opened, and each name passes in review before the Father, and those who have proved true, and are presented by the great Advocate, are accepted by the Father as fit subjects of the eternal kingdom.

"At this judgment the saints are not present, except by the record of their lives and in the person of their Advocate, who says, 'Behold, I have graven thee upon the palms of My hands.' Isa. 49:16.

"With the conclusion of the investigative judgment our

Lord's service as a priest ceases. Then is fulfilled that which is written in the second psalm: 'Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.' Ps. 2:8, 9.

"For six thousand years the earth has groaned under the burden of sin. She has not enjoyed her sabbaths as she would had sin not entered. Therefore, when the Lord comes, 'the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land.' Zeph. 1:18.

"Behold, the Lord maketh the earth empty, and maketh it waste. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.' Isa. 24:1, 3.

"I beheld, and, lo, there was no man, and all the birds of the heavens were fled.' Jer. 4:25.

"And here it may be said of the whole earth, even as it was of Palestine, 'Then shall the land enjoy her sabbaths, as long as it lieth desolate.' Lev. 26:34.

"This condition continues for a thousand years. The wicked are all dead,—slain at the second coming of Christ. The righteous have been taken to heaven, there to reign with

The second resurrection will be that of all the wicked of all ages. "But the rest of the dead lived not again until the thousand years were finished. Rev. 20:5. This clearly implies that at the end of the thousand years the wicked will be raised.

Judgment of the Wicked.

During this thousand years the righteous will be in the courts of heaven engaged with the Father, the Son, and the myriads of holy angels, in the judgment of wicked men and fallen angels. We read, "And I saw thrones, and they [the saints] sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years." Rev. 20:4. This thousand years of judgment covers the period between the two resurrections—that of the righteous and that of the wicked.

The saints have a prominent part to act in the judgment of the wicked. In Daniel's vision of the future of God's people, he saw the time when "judgment was given to the saints of the Most High; and the time

came that the saints possessed the kingdom." Dan. 7:22.

And Paul, in reproofing those of the Corinthian church who went to law against the brethren, writes, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels [the angels who sinned and were driven out of heaven]? how much more things that pertain to this life?" 1 Cor. 6:2, 3.

The Executive Judgment.

At the end of the thousand years, or at the conclusion of the judgment of the wicked, the New Jerusalem comes down from heaven (Rev. 21:2), to become the capital city of the new earth.

Then the wicked dead are raised and come up around the holy city. And then from His throne, high and lifted up, Christ, the Son of God, to whom the Father has committed all judgment (John 5:22), announces the decisions of the heavenly court.

First addressing those upon

Christ a thousand years. During this time the saints sit upon the thrones of judgment; for it is at this time that judgment is given to the people of God. See Rev. 20:4.

"If it is asked why to human beings is given such a part in the judgment, we reply, Unquestionably that there may be no lingering doubt in any mind of the righteousness of God. The judgment will leave no question in the mind of any created intelligence as to the justice of divine government. 'For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.' Luke 12:2, 3.

"'Some men's sins are open beforehand, going before to judgment; and some men they follow after.' 1 Tim. 5:24. The sins of those who have turned to the Lord with sincere repentance and confession, go before and are blotted out in the investigative judgment. But the sins that men have clung to, though concealed from their fellow men, are known to God, and in the judgment of the wicked they will stand revealed to all loyal intelligencies."

In that day all will know

why their fate is as it is. The judgment will doubtless reveal many surprises, but every sentence will be just.

His right hand, the position of favor, Christ, the great Shepherd, says, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Matt. 25:34.

Then turning to those on His left hand, He utters the fearful sentence, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Matt. 25:41.

Then follows the execution of the sentence. Inspired by Satan, the wicked array themselves against the city as though to take it by force. The prophetic record of the scene, as presented to John in vision, says, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:9. This is the second death spoken of in Rev. 20:6, 14.

But of the righteous it is written, "When the wicked are cut off, thou shalt see it." Ps. 37:34. "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:2, 3.

"Then, O my Lord, prepare
My soul for that great day;
O, wash me in Thy precious blood,
And take my sins away."



Fate of the Wicked



WHAT shall the end be of them that obey not the gospel of God?" 1 Peter 4:17.

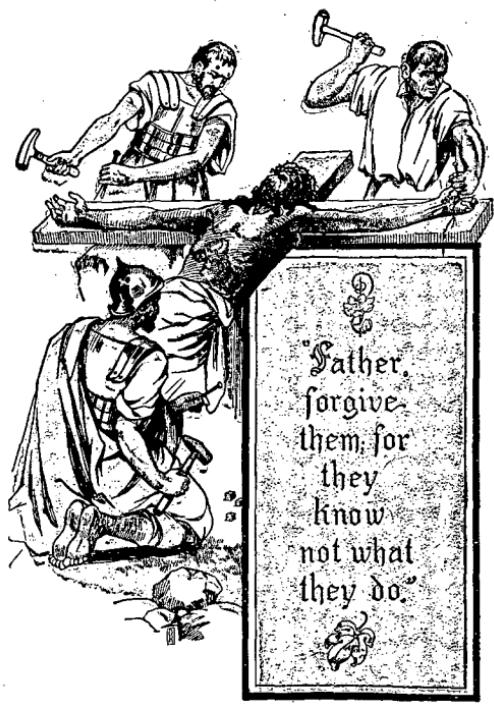
The Creator has done everything which a merciful God could do to redeem this earth and save man from the awful penalty of sin. Heaven's most valued treasure was given when the Son of God was offered as a sacrifice for sinners.

And as every overture of mercy has been rejected by the majority of the human race, the heart of God has been filled with sorrow, and He exclaims, "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*, O house of Israel?" Eze. 33:11. God Himself can save the sinner only through the gospel plan, repentance, forgiveness, and a new life. Obedience is a necessary requirement of salvation.

God and holy angels know the terrible consequences of sin, and all heaven would rejoice if man would

accept the overtures of mercy and roll back the tide of wickedness which is sweeping man on to his final doom.

At the cross of Calvary, as the cruel nails were being driven through the hands of our Saviour, causing the most exquisite agony, He was able to appre-



ciate the terrible retributive suffering that would finally be meted out to His tormentors. But this thought added only sorrow to His sufferings. His heart of love was filled with pity, and He pleads, "Father, forgive them; for they know not what they do." Luke 23:34.

The thoughts of God are toward us for good. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace,

and not of evil, to give you an expected [desired] end." Jer. 29:11.

All heaven is most intensely interested in the salvation of man. If we had only a fraction of the interest in our own future welfare that is manifested for us by heaven, every effort of our being would be engaged in the work of overcoming.

The whole human race is under condemnation, for, as Paul says, "All have sinned, and come short of the glory of God." Rom. 3:23. He also says, "The wages of sin is death." Rom. 6:23.

So, because of sin, the whole race is condemned to death. Paul further states that "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.

Therefore, to rescue man from the penalty of death, a way was provided by which the penitent might escape. But those who do not accept of God's proffered mercy remain under the sentence of death, which sentence will be carried out at the great day of the executive judgment of God.

Of this event Paul writes, "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life:

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; . . .

"But glory, honor, and peace, to every man that worketh good." Rom. 2:6-10.

There is a great diversity of opinion as to the nature and duration of the punishment to be inflicted upon the wicked, and when and how it is to be administered. Setting aside all previous opinions,

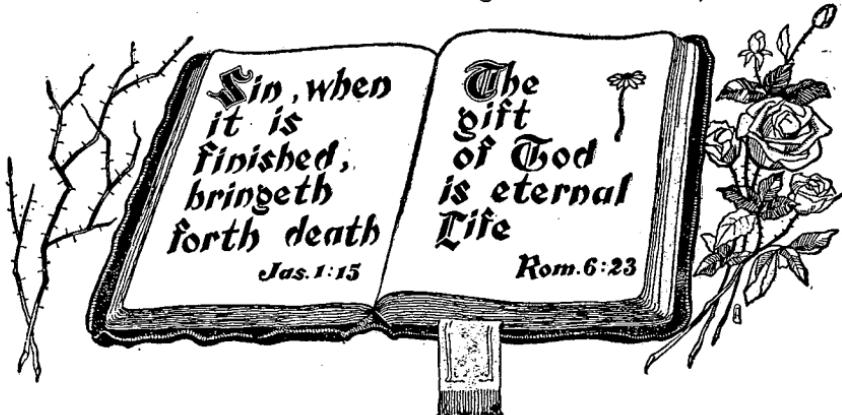


let us turn to the Word of God as the only true foundation upon which to build the superstructure of our belief.

Of the final punishment of the wicked we read, "Behold, all souls [people] are mine; . . . the soul that sinneth, it shall die." Eze. 18:4.

James says, "Sin, when it is finished, bringeth forth death." James 1:15.

The death mentioned in the foregoing texts does not refer to the natural death which is the inevitable lot of all the sons and daughters of Adam; if it



did, the righteous and the wicked would be punished alike. The text refers to the second death, which is to be the final punishment of the wicked. It is the death described by John when he says that "fire came down from God out of heaven, and devoured them." Rev. 20:9. This occurs after the second resurrection, at the end of the "thousand years." (See chapter on the Judgment.)

No Ever-Burning Hell.

The theory of natural immortality is responsible

for the popular belief that the souls of the righteous go at death to their exceeding great reward. This theory, in order to be consistent with itself, logically demands an ever-burning hell into which the wicked are cast at death, there to be tormented through all eternity.

But thanks be to God, the Bible is not responsible for the monstrous doctrine of eternal torment.

The widely different rewards of the two classes are plainly stated in God's Word. To the righteous, "the gift of God is eternal life." Rom. 6:23. To the wicked, "the soul that sinneth, it shall die." Eze. 18:20.

The Wicked Shall Die.

To Die.—"To cease to live; to expire; to decease; to perish."—Webster.

Of the one who dies in wickedness, we read, "For his iniquity that he hath done shall he die." Eze. 18:26.

God's final sentence upon the wicked is foreshadowed in His warning, "When I say unto the wicked, Thou shalt surely die." Eze. 33:14.

Solomon says, "He that hateth reproof shall die." Prov. 15:10.

Of the fruits of sin, Paul writes, "For the end of those

TORMENTS OF HELL.

Thomas Vincent expresses the popular view of hell in the following forcible language:—

"The torments of hell will not be in one part only, but in every part; not in a weaker degree, but in the greatest extremity; not for a day, or a month, or a year, but forever: the wicked will be always dying, never dead; the pangs of death will ever be upon them, and yet they shall never give up the ghost; if they could die, they would think themselves happy; they will always be roaring, and never breathe out their last; always sinking, and never come to the bottom: always burning in those flames, and never consumed; the eternity of hell will be the hell of hell."

SUFFERINGS IN HELL.

Benson writes:—

"He will exert *all* His divine attributes to make them as wretched as the capacity of their nature will admit. They must be perpetually swelling

their enormous sums of guilt, and still running deeper, immensely deeper, in debt to divine and infinite justice. Hence after the longest imaginable period, they will be so far from having discharged their debt that they will find more due than when they first began to suffer."

AN AWFUL PICTURE.

Of the horrible picture of sinners consigned to an ever-burning hell, Mr. U. Smith comments as follows:—

"Thus the sinner is represented as being able to distance in sin the power of Omnipotence to punish. They go on accumulating loads of guilt in their rebellion against the divine government; while God, exerting *all* His divine attributes, follows tardily after, in fruitless effort to make the terrors of His punishment adequate to the infinitude of their guilt. O horrid picture of perverted imagination! Did we not believe its authors labored under the sincere conviction that they were doing God service; and did we not know that many good and estimable persons still defend the doctrine under an earnest, though mistaken, zeal for God, it would deserve to be styled the most arrant blasphemy."—*Here and Hereafter*, pp. 267, 268.

things is death." Rom. 6:21.

Of the end of the finally worldly and unconsecrated, Paul says, "For to be carnally minded is death." Rom. 8:6.

Of the final results of sin, James tells us that "sin, when it is finished, bringeth forth death." James 1:15.

The Wicked Shall be Destroyed.

To Destroy.—"To demolish; to pull down; to bring to naught; to annihilate."—Webster.

The word *destroy* is used many times in the Bible to describe the punishment of the wicked.

"The Lord preserveth all them that love Him: but all the wicked will He destroy." Ps. 145:20.

The Lord, speaking through David of the final end of the wicked, says: "I will early destroy all the wicked of the land." "The transgressors shall be destroyed together: the end of the wicked shall be cut off." "All the workers of iniquity . . . shall be destroyed forever." Ps. 101:8; 37:38; 92:7.

Solomon says, "Whoso despiseth the word shall be

destroyed." And again, "Destruction shall be to the workers of iniquity." Prov. 13:13; 10:29.

Of those in the church who do not walk orderly, Paul says, "Whose end is destruction." Phil. 3:19.

We read that the desire for riches which leads to hurtful lusts will "drown men in destruction and perdition." 1 Tim. 6:9.

Of those who obey not the gospel, Paul writes, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:9.

Mark the wording of the foregoing text. The wicked will be destroyed "from the presence of the Lord." Where, then, will they go? David said, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall

DEATH OF SINNERS.

Of the final fate of the sinner, Henry Constable says:—

"But it is not only by this phrase, 'death,' that the Old Testament describes the punishment of the ungodly. By every expression in the Hebrew language significant of loss of life, loss of existence, the resolution of organized substance into its original parts, its reduction to that condition in which it is as though it had never been called into being,—by every such expression does the Old Testament describe the end of the ungodly. 'The destruction of the transgressors and of the sinners shall be together;,' 'prepare them for *the day of slaughter*,' '*the slain of the Lord* shall be many;,' 'they shall go forth and look upon *the carcasses* of the men that have transgressed;,' 'God shall *destroy* them;,' 'they shall be *consumed*,' 'they shall be *cut off*,' 'they shall be rooted *out of the land of the living*,' '*blotted out of the book of life*,' 'they are not.' The Hebrew scholar will see from the above passages that there is no phrase of the Hebrew language significant of all destruction short of that philosophical annihilation of elements which we do not assert, which is not used to denote the end of the ungodly." —*Duration and Nature of Future Punishment*, p. 12.

hold me." Ps. 139:7-10. This of a certainty leaves no place for a burning hell full of sinners.

They Shall Perish.

To Perish.—"To die; to lose life in any manner; to be destroyed; to come to nothing."—Webster.

David said, "The wicked shall perish." Ps. 37:20.

The wise man writes, "He that speaketh lies shall perish." Prov. 19:9.

Our Saviour said, "Except ye repent, ye shall all likewise perish." Luke 13:3.

Paul tells of those who join in the wonder-working power of Satan, "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:10.

And Peter says that some of the specially vile "shall utterly perish in their own corruption." 2 Peter 2:12.

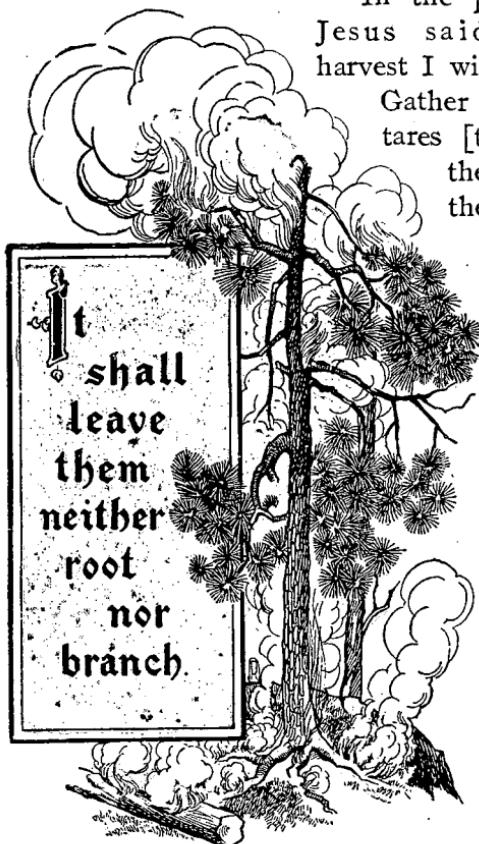
They Shall Be Burned Up.

Of the judgment, our Saviour said, "He will thor-



"He will thoroughly purge His floor."

oughly purge His floor [the earth], and gather His wheat [the righteous] into the garner; but He will burn up the chaff [the wicked] with unquenchable fire." Matt. 3:12. Unquenchable fire is fire that cannot be put out.



In the parable of the sower, Jesus said, "In the time of harvest I will say to the reapers, Gather ye together first the tares [the wicked], and bind them in bundles to burn them: but gather the wheat [the righteous] into My barn." Matt. 13:30.

Of the wicked, Paul writes, "Whose end is to be burned." Heb. 6:8.

Concerning the utter destruction of the wicked by fire, Malachi gives the following fearful statement: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly,

shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

This is a very plain statement. The wicked are likened to a tree which is utterly burned. Its branches are burned, and even the roots are consumed. How much of the tree is left? In verse 3 the prophet says to the righteous, "They shall be ashes under the soles of your feet." David said, "Into smoke shall they consume away." Ps. 37:20. A handful of ashes, and the vanishing smoke will be all that will remain of the wicked after the fires of heaven have completed their work.

They Shall Be Consumed.

To Consume.—"To destroy by separating the parts of a thing by decomposition, as by fire; to destroy and annihilate the form of a substance."—Webster.

"They that forsake the Lord shall be consumed." Isa. 1:28.

"The enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 37:20.

Of certain wicked people the prophet wrote, "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Zech. 14:12. Although there is no evidence in the Bible of an ever-burning hell, yet the fate of the wicked, as here portrayed, is certainly terrible.

They Shall Be Devoured.

To Devour.—"To eat up; to destroy; to consume with rapidity and violence."—Webster.

Of the enemies of the Lord, David writes, "Thou shalt make them as a fiery oven in the time of Thine anger: the Lord shall swallow them up in His wrath, and the fire shall devour them." Ps. 21:9.

Concerning the utter end of the wicked, the prophet said, "Affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." Nahum 1:9, 10. There will need to be but one punishment for the wicked. It will not come a "second time."

And Paul speaks of the "fiery indignation, which shall devour the adversaries." Heb. 10:27.

In speaking of the final day of destruction of the wicked, John writes, "And fire came down from God out of heaven, and devoured them."

Rev. 20:9.

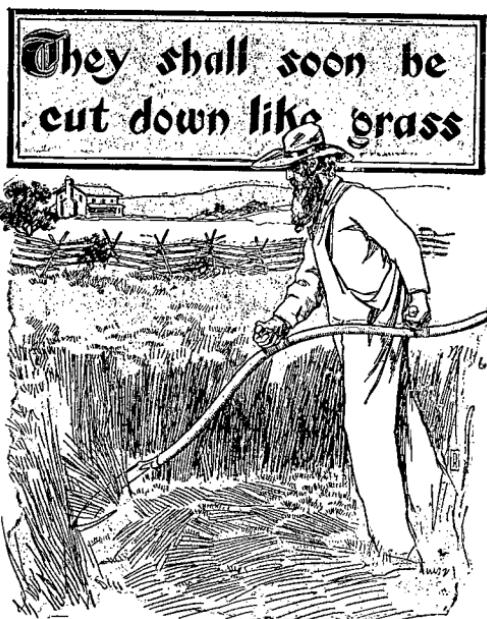
***Shall Be Cut Off
from the Earth.***

"I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord."

"They shall soon be cut down like the grass." "Evildoers shall be cut off."

"They that be cursed of Him shall be cut off."

"The seed of the wicked shall be cut off." "When the wicked are cut off, thou shalt see it." "The end of the wicked shall be cut off." Ps. 101:8; 37:2, 9, 22, 28, 34, 38.



"As thorns cut up shall they be burned in the fire."
Isa. 33:12.

"The wicked shall be cut off from the earth."
Prov. 2:22.

Shall Go Into Perdition.

Perdition.—"Entire loss or ruin; utter destruction."—Webster.

Perdition awaits those who draw back. Paul says, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:37.

Of the destruction of the earth and the wicked, Peter writes, "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7.

Not Prepared for Man.

In the final judgment day, when the sentence is pronounced upon the wicked, the "King" shall say "unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

The fires of the last day were prepared for Satan and his angels, and not for man. The choice of reward is with man himself. If he chooses to cast in his lot with Satan, it is his privilege to do so; but if he does, he will share in the destruction prepared for the fallen angels. There was no need that any human being should share in the awful punishment which will be meted out upon the great author of all sin.

As Though They Had Not Been.

"For as ye have drunk upon My holy mountain, so

shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Obadiah 16.

A thousand years ago those now living had no existence. Were we to return to that condition, we should entirely cease to be. When the wicked are consumed, root and branch, soul and body, then they come to be as though they had not been. God, who forgives sin and is able to blot it out of our lives forever, is able also to reserve the unjust to the day of judgment, and to completely destroy them in that awful day.

Rebellion shall not rise up a second time. Righteousness shall win a final and eternal victory, when all rebellion, cursing, and hate shall have gone out entirely and forever. Then one universal anthem of praise and thanksgiving will be sung by all the heavenly choir, made up of all the loyal angels, the inhabitants of the worlds unfallen, and the redeemed from this sin-scarred world. How blessed the justice and goodness of Him who doeth all things well!



Coming of the King



T creation God gave to man a beautiful world. "And God saw everything that He had made, and, behold, it was very good." Gen. 1:31. This earth was to be inhabited by a loyal, happy people, whose joy and delight would be to honor and obey the Giver of all the wonderful bounties of earth, sea, and sky.

But sin entered, and all was changed. Through sin, man became a rebel to the government of God. The dominion of the earth was lost to man, and Satan became the ruler. Again and again has the earth been cursed as man sank lower and lower in the service of Satan, and departed farther and farther from God.

But this condition will not always continue. In the outcome God's purpose will be carried out. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it

to be inhabited: I am the Lord; and there is none else." Isa. 45:18.

But although man has sinned, and the earth has been cursed, yet they will be redeemed, and man will be brought back to his loyalty to God, and the first dominion will be re-established. Through Christ the blessings of Eden will be restored. "And Thou, O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion." Micah 4:8.

The First Advent of Christ.

The only hope of salvation for a lost race was centered in the mission of Christ to earth at the first advent. The penalty for the sins of the saved must be met, and Jesus alone had wherewith to pay the price. As one with the Father in creation and redemption, His sacrifice could meet the requirements of the broken law, and man could be redeemed.

Christ, the desire of the faithful of all ages, could purchase back the lost dominion. He could restore man to the vantage-ground which he had lost. With longing anticipation, patriarch and prophet looked forward to the coming Messiah. This was the key-note of all their hopes.

The Second Coming of Christ.

Prophets have foretold, and Christ when on earth



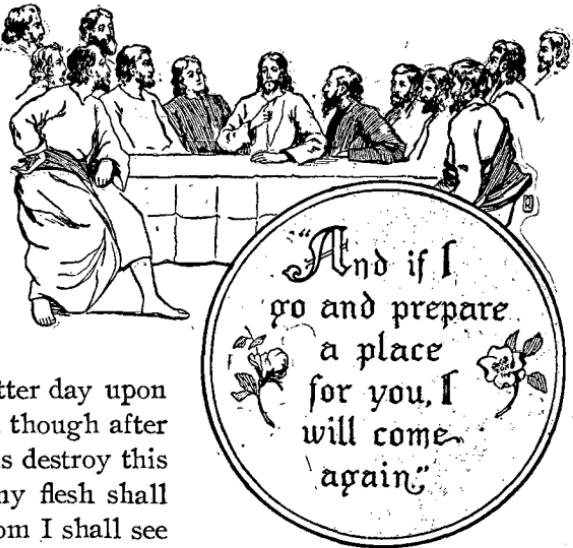
*"In My
Father's house
are many man-
sions. . . .
I go to pre-
pare a place
for you."*

distinctly taught, that He would again come to earth and bring redemption to His faithful people.

Before the flood, Enoch, "the seventh from Adam," testified, "Behold, the Lord cometh . . . to execute judgment upon all." Jude 14, 15. This can refer only to the second coming of Christ.

In the depths of affliction Job looked down the ages to the coming of the Lord, the resurrection and final deliverance, and exclaimed, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27.

Of the final rescue of this world from the thrall of sin and Satan, the inspired David sings, "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." Ps. 96:11-13.

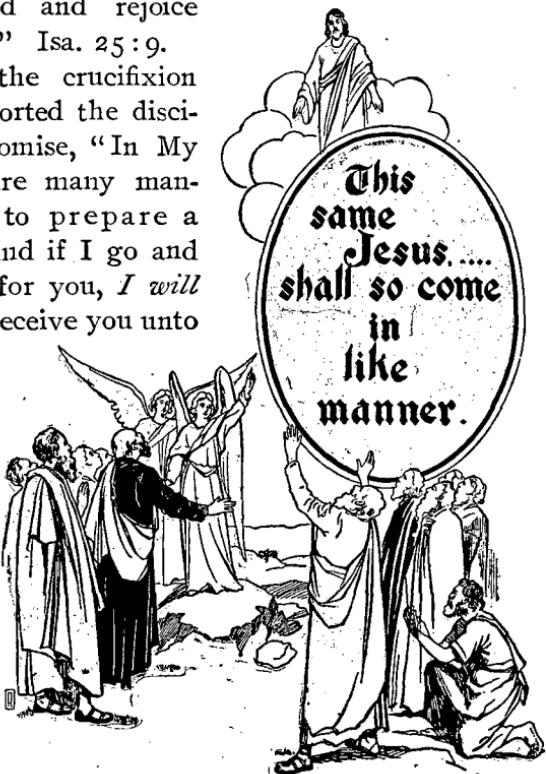


In glowing words the prophet Isaiah tells of the joy of the saints as they catch a glimpse of their Lord coming in the clouds. They exclaim, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

Just before the crucifixion the Saviour comforted the disciples with the promise, "In My Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

And as the sorrowful disciples stood with uplifted eyes striving to discern the form of their Lord as the cloud "received

Him out of their sight," two men in white apparel appeared by their side, and said, "Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus*, which is taken up from you into heaven, shall so come *in like manner* as ye have seen Him go into heaven." Acts 1:9, 11.



How will He come? In answer to the question of the disciples as recorded in Matthew 24, our Saviour said, "Take heed that no man deceive you." Verse 4. This certainly indicates that there will be great deceptions abroad in regard to the second coming of Christ.

No event which ever has transpired, or ever will take place in this world, is so offensive and hateful to Satan as the second coming of Christ. At that time our Lord will come to break Satan's hold upon this world, and redeem the faithful and true. Then will be destroyed forever the power of the enemy. Hence every deception which he can use will be employed to deceive the world as to the nature and importance of this great event.



"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

Contrary to the teachings of some, that the second coming of Christ occurs at death, at conversion, or in any other than the literal way, Christ says, "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

To the Spiritualist, who proclaims that Christ has come in the private seance; to those who claim that the mystical views

of Christian Science are the second advent of Christ; to all who teach false views concerning the manner

of Christ's second coming, the apostle John says, "Behold, He cometh with clouds [of holy angels]; and *every eye shall see Him.*" Rev. 1:7.

And our Saviour warns us, "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not." Matt. 24:23-26.

No one will be left to question and doubt when our Saviour really appears. John describes His appearance when He returns to earth: "His eyes were as a flame of fire, and on His head were many crowns. . . . And His name is called THE WORD OF GOD." "And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19:12, 13, 16. He is not then the lowly man of Calvary, but the King coming to His kingdom.

Yes, Jesus is coming again. And while this fact rouses the hate and fury of Satan, and is a source of uneasiness and terror to the unprepared, it is the theme of joy and rejoicing to the few who "love His appearing." 2 Tim. 4:8. Paul writes, "Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

The apostle says that our Lord will come with salvation "unto them that look for Him." Jesus said, "And what I say unto you I say unto all, Watch." Mark 13:37. When Jesus comes, all who

are thus watching will swell the glad shout of victory, "Lo, this is our God; we have waited for Him, and He will save us." Isa. 25:9.

But the wicked will not be able to endure the glory of Jesus as He comes to earth. They will hide themselves "in the dens and in the rocks of the mountains." They will call to the mountains and rocks to fall on them and hide them from the glory of the face of Jesus. See Rev. 6:15,16.

Exact Time Not Revealed.

Can we know the time of His coming? Our Saviour said, "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24:36.

No, the day and hour have not been revealed, and hence all who set a definite time for the Lord to come are sure to be mistaken. But are we left in absolute uncertainty? In the twenty-fourth chapter of Matthew are given many signs by which it may be known when Christ's coming is near. To His people, Christ says, "When ye shall see all these things, *know* that it is near, even at the doors." Matt. 24:33. Then comes the watching period, the time of waiting for our Lord. We do well to study our Saviour's great second advent prophecy.

But the question is asked, "Does not Paul say that 'the day of the Lord so cometh as a thief in the night'?" Yes, and he also says that some will say, "Peace and safety;" that is, there is no danger that the Lord will come in our day. But this is a dangerous position for any to occupy, for Paul says of such that "sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:2, 3.

But there is no need for any to be overtaken unprepared. We may understand and *know* when the Lord "is near, even at the doors." The way-marks are plain and the mile-posts are sure. Paul adds, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:4, 5.

Jesus is coming soon. Paul, writing to those who are looking for and expecting the Lord, said, "For



"The day of the Lord so cometh as a thief in the night."

yet a little while, and He that shall come will come, and will not tarry." Heb. 10:37.

When Jesus comes, He will bring the reward to the righteous. In the last chapter of the Bible, addressed to those in the last days, our Saviour, through His apostle John, says, "Behold, I come quickly; and My reward is *with Me*, to give every man according as his work shall be." Rev. 22:12.



"He cried with a loud voice, Lazarus, come forth." John 11:43.

The Resurrection



ONE of the most important events connected with the second coming of Christ is the resurrection of the righteous. A most graphic pen picture of this crowning event of the ages is given by the apostle Paul. His words of comfort to the sorrowing have been as balm to many bleeding hearts. He says:—

“I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede in receiving the reward] them which are asleep.

“For the Lord Himself [“this same Jesus”] shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the

dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

"Wherefore comfort one another with these words."

I Thess. 4:13-18.

Christ comes on a cloud of angels. He remains "in the air," directing the gathering of the saints. Our Lord says of Himself, "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31.

Paul says, "The trumpet shall sound, and the dead shall be raised incorruptible, and we [the living righteous] shall be changed." 1 Cor. 15:52. He also says that we shall "meet the Lord in the air."

I Thess. 4:17.

From Christ's position on the cloud He sends His angels to all parts of the earth to gather His saints. The righteous dead are raised with incorruptible bodies, the living righteous are changed from mortality to immortality, and all are borne "from the four winds" (all parts of the earth) to the cloud where Christ awaits them, and are then taken to the paradise of God, to the mansions which Christ went to prepare for them in the New Jerusalem. See John 14:2.

Such, in brief, is the prophetic description of the resurrection. It may be well also to study this subject as to its importance in the great plan of redemption.

Its Importance.

To Martha at the raising of Lazarus, Jesus said, "I am the resurrection, and the life." John 11:25.

This was said before His own death and resurrection; but when He came forth, a victor over the grave, it was demonstrated to be a living reality. The power of death was broken, the resurrection was assured.

Upon the resurrection of Christ, Paul builds a strong argument regarding the resurrection of the just at the last day.

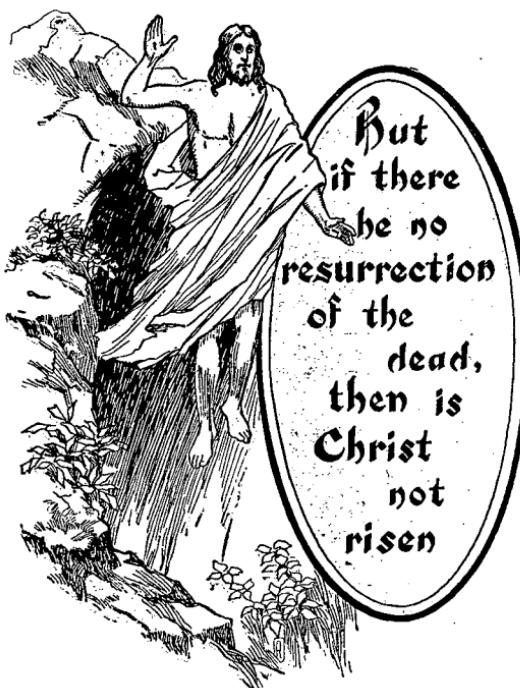
He says:—

“Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But 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.”

1 Cor. 15:12-14.

These are

strong words. Paul links the raising of Christ from the dead so closely with the resurrection of the just, that one is not possible without the other. If Christ be not raised, there will be no future resurrection. If there be no future resurrection, then Christ is still lying in Joseph's tomb, and all the work of the gospel is vain. The apostle adds:—



"Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: Whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

1 Cor. 15:15-18.

And to show the utter folly of a faith without the resurrection, he further says, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." 1 Cor. 15:32.

What a sweeping refutation of the claims of natural immortality is Paul's argument! If the righteous go to their reward at death, then it could not be said that the dead in Christ "are perished." And if the dead were enjoying the bliss of heaven before the resurrection, their faith had certainly not been "in vain," and the gospel was a reality, resurrection or no resurrection.

The Hope of God's People.

The resurrection has been the hope of all the people of God since the plan of redemption was first announced. It is the only hope; for death comes to all, and the only escape from eternal death is in the resurrection.

In faith Job looked forward to the morning of the resurrection. In the midst of earthly sorrow and pain he exclaims:—

"O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me!"

"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 14:13-15.

Isaiah prophesies of the righteous who sleep in the grave, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust [in the grave]: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

Paul, pleading his case before King Agrippa, states his position plainly: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." And then comes the epitome of the hope: "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:6-8.

The "hope of Israel" is the hope of God's people. For Israel embraces every overcomer,—every soul who shall stand at last victorious over sin and death. It is the "blessed hope" spoken of in Titus 2:13.

The text just referred to does not say that the "blessed hope" is the glorious appearing of the great God and our Saviour, Jesus Christ, but it reads, "Looking for that blessed hope *and* the glorious appearing." The resurrection is the gospel hope, the way of escape, the road to heaven, the gate to endless joy.

In the days of Paul, as with many in our time, the opinion of the Jews was divided regarding the





"OF THE HOPE AND RESURRECTION OF THE DEAD I AM CALLED IN QUESTION."

resurrection. In the early days of his imprisonment Paul was brought before the Jewish council. He knew well his accusers, and perceiving that some were Pharisees, who believed in the resurrection, and that some were Sadducees, who did not so believe, he cried out, "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." Acts 23:6.

And immediately there was an uproar, the Pharisees siding with Paul, and the Sadducees against him. So great was the contention that the chief captain of the Roman guard, "fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle." Verse 10. See also Acts 24:15; 28:20.

Raised With Glorified Bodies.

In concluding this chapter we quote the following from the pen of J. S. Washburn:—

"Christ is 'the resurrection, and the life.' John 11:25. He entered the dark valley, and was buried in the tomb, Satan's prison-house. When he ascended up to heaven after His resurrection, He carried with Him the keys of death and the grave. He says: 'I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [the grave] and of death.' Rev. 1:18.

"Jesus opened the door on the other side of death. Without His resurrection, the tomb had but one door—the door of entrance. *From* it there was no door, no hope of escape. But through Christ, the tomb has not only the door by which all men must enter, but also a door through which all may escape—

the door of the resurrection. Without the resurrection, even the righteous have perished. See 1 Cor. 15:16, 18.

"Enoch and Elijah were taken to heaven without dying. When Jesus comes, the living righteous will be changed without seeing death. Translation is the only exception to the resurrection, and comparatively a very small number are to be translated.

"Christ is the model of the resurrection. His body was not left in the tomb. It was the same Jesus that went into the grave who arose, but with a changed, glorified body. After His resurrection He appeared and disappeared before those who had known Him. Evidently there was a great change in some respects in His *appearance*, yet He was the same.

"So with the righteous. They will rise as He arose, with glorified bodies. Their bodies are sown in corruption, but raised in incorruption; they are sown in dishonor, but raised in glory; they are sown in weakness, but raised in power; they are sown a natural body, but raised a spiritual body. 1 Cor. 15:42-44.

"Note that it is impossible for any human being to go to heaven without a body. The Scripture knows nothing of a spiritual, immaterial essence floating through the heavens, with intelligent, thinking power. When God created man in the beginning, perfect and beautiful, it was with a body. When He raises the righteous from the dead, freed from every mark of sin and the curse, it will be with a spiritual body, but a body nevertheless.

Shall Know Our Friends.

"Those who saw Jesus when upon the earth, will

know Him when He comes again—‘this same Jesus.’ Those who have known us when upon the earth, will know us there—changed, glorified, the vile body ‘fashioned like unto His glorious body,’ yet the same. We shall see familiar faces in heaven, those with whom we have been actually acquainted, whose memory and ours link us together—not new beings with whom we must become acquainted, but the same old friends. How many times in this life have we sighed that the *old* friends might remain with us; yes, that even those articles that have become dear to us by association, could be preserved and kept rather than replaced by those that were new and strange. But, blessed thought! the same old friends, renewed, glorified, shall meet us in the morning of the resurrection.

“Then, truly, shall we know even as we are known. As from the dark tomb Jesus arose triumphant, turning His back upon the darkness and the tomb, and His face toward the sunrise of eternal morning, so, when the trumpet sounds, we shall rise victorious over all the sorrows and failures of the past, leaving death a conquered enemy, while before us will stretch out an eternal, glorious future. O, the glory, the joy, the triumph, the eternal blessedness of the resurrection of the dead!

The Two Resurrections.

“But we should remember that there are two resurrections. See 1 Thess. 4:16, 17; Rev. 20:5, 6. There is a resurrection to condemnation, as well as one to eternal life. See Acts 24:15; John 5:28, 29. Between these two resurrections there is a period of a thousand years.

"The first resurrection is of the righteous when Jesus comes, in which they are changed to immortality. The second is of the wicked a thousand years later. But the wicked come forth with the same bodies, the same weaknesses, the same passions with which they went into the grave. With the same malice and murder in their hearts as in the day when they breathed their last, do they rise to wage war against the people and the city of God. See Rev. 20:8.

"All might have been raised blessed and holy. None would have needed to have part in the second resurrection if the opportunities which God held out had been accepted. But all must rise either in the first resurrection to eternal life, or in the second resurrection to final destruction and eternal death. Shall we not choose our part in the first resurrection?"



The City of God.

The Earth Desolate.

The Millennium



HE word "millennium" is derived from the Latin words *mille*, a thousand, and *annus*, a year. It is a modern term used to represent the thousand years referred to in the following texts:—

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

"And I saw thrones, and they [the holy martyrs and all the righteous dead of all past ages, who have part in the first resurrection] sat upon them,

and judgment [the power to sit as judges] was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God [the redeemed martyrs], and which had not worshiped the beast, neither his image; neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years.

“But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

“And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.” “This is the second death.” Rev. 20:1-9, 14.

As the millennium is so closely connected with our earth's history, and represents a definite period of time, we will consider it under the three following heads: *First*, When will it begin, and what are the events which lead up to it? *Secondly*, What takes place during this period? *Thirdly*, What marks its close?

When Will the Millennium Begin?

The millennium begins with “the first resurrec-

tion," when Jesus comes. This is made plain by the revelator, who says, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, *and shall reign with Him a thousand years.*" Rev. 20:6.

Paul gives the details of this "first resurrection," which is to mark the beginning of the millennium, in the following words: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel [Jesus Christ], and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

¹ Thess. 4:16, 17.

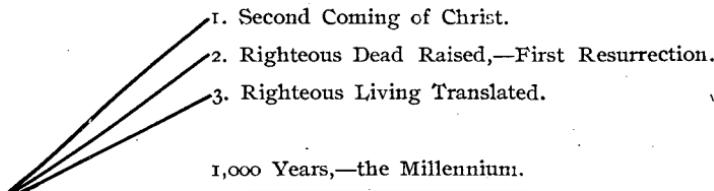
Where will the saints go at this resurrection? Jesus said, "In My Father's house [His heavenly home] are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

This home of mansions is the New Jerusalem, which will come down to earth at the end of the thousand years to be the capital city of the new earth. See Rev. 21:2.

When Jesus comes, all the righteous will be "caught up . . . in the clouds, to meet the Lord in the air." ¹ Thess. 4:17. And while destruction and desolation as a pall are spreading over the earth, the saints are borne upon the cloud to their New Jerusalem home, where "judgment is given unto them" over wicked men and fallen angels. Paul says, "Do ye not know

that the saints shall judge the world? . . . know ye not that we shall judge angels?" 1 Cor. 6:2, 3. In this work the saints will be "priests of God and of Christ, and shall reign with Him a thousand years." This is the millennium of the people of God. For a full explanation of these events, see the chapter on "The Judgment."

A simple diagram will assist us to understand the events connected with the beginning of the thousand years.



1. Second Coming of Christ.
2. Righteous Dead Raised,—First Resurrection.
3. Righteous Living Translated.

1,000 Years,—the Millennium.

But what will be the condition of the world just prior to the millennium? A consideration of the prophecies regarding the times immediately preceding the second advent of Christ, will make this very clear.

Will it Be a Millennium of Righteousness on Earth?

It is the popular belief that the gospel of Jesus Christ will go forth with increasing power until all men are converted; that war will cease, and the "peace on earth, good will toward men" proclaimed by the angels to the shepherds of Bethlehem, will rule the world during this millennium; that during this period Christ will reign on earth, either spiritually or in person; in fact, that Satan's rule will cease, and that Christ will reign supreme in the hearts of men and in the government of the world.

But does God's Word support such a theory of the millennium? Our Saviour, speaking of the days immediately preceding His coming, says, "As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37.

Of the condition of the world in the days of Noah we read, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

That there will be a similar condition in the last days Paul testifies: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13.



Of the deceptive power of Satan and his agents in the last days, Paul testifies: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all power and signs and *lying wonders*, and with all *deceitfulness of unrighteousness* in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them [permit to come upon them] strong delusion, that they should *believe a lie*: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

WILL NOT BECOME BETTER.

Upon this point Matthew Henry, in his comment on Luke 18:8, says:—

"Even to the end of time there will still be occasion for the same complaint; the world will grow no better, no, not when it is drawing towards its period. Bad it is, and bad it will be, and *worst of all* just before Christ's coming."

A TIME OF DECEPTION.

"The great work of deception by Satan which results in the scenes of 'Armageddon,' 'the battle of that great day of God Almighty,' begins long before the plagues are poured out. These deceptive, Satanic influences are now at work, and have been working for years. The nations are making mighty preparations. The armies do not gather for this battle, however, until the sixth plague is poured out, just prior to the second coming of Christ."

APOSTASY, APOSTASY.

Robert Atkins, in a sermon preached in London, said:—

"The truly righteous are diminished from the earth, and no man layeth it to heart. The

Condition of Professed Christians.

As to the standing of professed Christians when Christ comes to usher in the millennium, Paul says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without nat-

ural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof.*" 2 Tim. 3:1-5.

These things will be in the churches where Christ is professed, among those who have "*a form of godliness.*" Satan will deceive many as to their Christian experience. Jesus said, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matt. 7:21-23.

And as we see the churches honeycombed with the soul-destroying errors of Spiritualism, Christian Science, New Thought, Pantheism, Higher Criticism, etc.,

professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach. *Apostasy, apostasy, apostasy,* is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope, but alas! they cry, 'We are rich and increased in goods, and have need of nothing.' "

POPULARITY DENOUNCED.

Paul said, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. Jesus Himself pronounced a woe upon His followers whenever they should become popular in the world. He says: "Woe unto you, when all men shall speak well of you: for so did their fathers to the false prophets." Luke 6:26. When the religion of the church becomes popular in the world, it is because the standard has been lowered to the level of the world. The tendency of the church of to-day is to lower the standard in order to increase its membership. But popularity so gained will not bring about a temporal millennium in which the world will become acceptable followers of the meek and lowly Man of Calvary.

we can see how the denunciations of our Saviour can well apply to many professed Christians "in the last days." Many such have "a form of godliness" but in their lives they deny the "power" of godliness.

RELIGION A "SUCCESS."

Prof. S. C. Bartlett, of Chicago, writing in the *New York Independent* concerning the present status of Methodism said:—

"Religion now is in a different position from Methodism then. To a certain extent it is a very reputable thing. Christianity is, in our day, something of a success. Men 'speak well of it.' Ex-presidents and statesmen have been willing to round off their career with a recognition of its claims, and the popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties. The church courts the world, and the world caresses the church. The line of separation between the godly and the irreligious fades into a kind of penumbra [the shadow of a shadow], and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment."

week, I give tithes of all that I possess." Verses 11, 12. In God's judgment day He will say to such, "Depart from Me, I never knew you."

The position we occupy in the church or the theol-

Old time religion is dying out of the popular churches. True faith in God is being lost in the teachings of modern philosophy and the higher criticism of churchmen. The plain, cutting truths of God's Word are being toned down, and made of none effect. This condition of unbelief was foreseen by our Saviour when He put the question to the disciples, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. When He comes, the millennium begins. The true condition of many professed Christians at that time may be illustrated by the parable of the Pharisee, who prayed "with himself" in the following self-righteous words:—

"God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the

ogy of the day will be no shield when every man's character is tested by the standard of God's Word. The conditions existing even in the church make a temporal millennium impossible.

The World Not to Be Converted.

The popular theory of the millennium is based upon the conversion of the world. But such a desirable condition is not possible in the light of our Lord's parable of the wheat and the tares. He says:—

“The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.” Matt. 13:24-30.

A DEGENERATE CHURCH.

Rev. Geo. F. Pentecost, in *Christian Statesman*, writes:—

“A confession can be had from the lips of the pastors of most of our churches, that in our midst there are wicked, un-holy, corrupt men who maintain their position, and are saved from righteous discipline, by either their wealth or social position. . . . If a ship should go to sea with as many rotten timbers as we have spiritually rotten members, it would go to the bottom in twenty-four hours. . . . One thoughtful, intelligent layman, a member of a church which is a leader in its denomination, said the other day, ‘Our church has degenerated into a great, strong, social, fashionable organization.’”

In His interpretation of the parable Jesus said, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." Verses 38, 39.

EVIL NOT BANISHED.

Dr. A. Clarke, in his comments on Rev. 20:2, says:—

"Probably no such time shall ever appear, in which the evil shall be wholly banished from the earth, till after the day of judgment, when, the earth having been burnt up, a new heaven and a new earth shall be produced out of the ruins of the old, by the mighty power of God; righteousness alone shall dwell in them."

This parable teaches that both the wicked and the righteous remain in the world until the end, when Christ comes; then the living wicked are destroyed, and the saints are gathered into the garner of their Lord, to enter upon the enjoyment of the millennium in the city of God.

Increase of Evil.

Is the world growing better? Are there signs of the approach of a temporal millennium? Is the world being converted to Christ? The saturnalia of crime which is flooding our earth in ever-increasing volume may be taken as one answer to these questions. And not the least in the criminal list is the modern concentration of enormous wealth in the hands of a few "captains of finance." These vast fortunes are mainly wrung from the very life-blood of thousands who have gone down in the battle for gold and for bread. This insatiable greed for gain is a crying iniquity of our day, an evil which so far baffles legislation and defies governmental control.* The results of this evil are thus foretold in the words of the prophecy:—

* For a full treatise on this subject, see the book "Coming King," issued by the publishers of this work.

“Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be

“Ye have lived in pleasure on the earth, and been wanton.”

“*The hire of your laborers crieth.*”



“Behold, the Judge standeth before the door.”

a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days [in the last days, R. V.]. Behold, the hire of the laborers who have reaped down your fields, which is of

you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; *and he doth not resist you.*" James 5:1-6.

This condition will not improve, but will grow worse as we near the end. That this condition will immediately precede the second coming of Christ, is conclusively shown by referring to the verses that follow. To God's people the apostle says: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh." "Behold, the Judge standeth before the door." Verses 7-9.

War, Not Peace.

Yet one of the last-day errors is the teaching that there will come a time of peace and righteousness, when wars will cease and Satan be bound, thus bringing in an era of universal prosperity and happiness upon the earth.

Perhaps the strongest argument in favor of a temporal millennium is built upon the texts found in Isa. 2:2-5 and Micah 4:1-3. Isaiah says that "many people" "in the last days" shall talk about the establishment of universal peace as the result of the conversion of the world. The marginal reading of Isa. 2:16, calls such talk "pictures of desire," and says that they shall "be brought low." See verse 12.



Beat your plow-
shares into swords,
and your pruning hooks
into spears.

JOEL 3:10

Following are given, side by side, the sayings of the people, and what Jehovah says:—

WHAT THE PEOPLE SAY.

“And MANY PEOPLE shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and He will teach us of His ways, and we will walk in His paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

“And He shall judge among the nations, and shall rebuke many people : and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.” Isa. 2:3, 4. See also Micah 4:1-3.

WHAT JEHOVAH SAYS.

“Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near ; let them come up: beat your plowshares into swords, and your pruning-hooks into spears : let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about. . . .

“Put ye in the sickle, for the harvest is ripe : come, get you down ; for the press is full, the fats overflow ; for their wickedness is great. Multitudes, multitudes in the valley of decision : for the day of the Lord is near in the valley of decision.” Joel 3:9-14.

The apostle Paul states that before “the day of the Lord” the world will be crying, “Peace and safety.” But while this cry is still going up, “sudden destruction cometh upon them.” 1 Thess. 5:3. This is the New Testament statement of the conditions brought out in the parallel prophecies given above.

Universal peace is a very desirable condition to long for, but we should not be deceived into believing that such a desideratum is among the possibilities of this earth before the end of the thousand-year period, after the millennium.

Many look forward to The Hague tribunal as a promise of universal world peace. At the last conclave of representatives from the different nations at The Hague, M. Nelidoff, the representative of Russia,

who was made the chairman of the conference, made a speech sounding the the keynote on behalf of Russia, saying, among other things, that universal peace should be considered as "a star floating far above this

NO UNIVERSAL PEACE.

In a recent issue of the New Orleans *Picayune*, under the heading, "Why Universal Peace Is Impossible Now," is the following terse summing up of the situation:—

"No, only a miracle could bring about the conditions that would justify universal peace among nations. But before any such international peace is possible, there must be a universal reign of purity, honesty, virtue, and truth among the people that constitute all the nations concerned. Nations are what their people make them, just as the whole of organized society is made up of families, each family being a unit. If, as we see, the people of every country, every state, every community, are making such country and such community a hell of crime, of murder, of violence, of robbery, of the outraging, not only the laws and enactments made for their government by nations and states, but of the laws of nature, how can it be expected that a nation in the gross is better than the people who compose it?

"Human society in every country to-day has in its midst

mundane sphere, to be always striven for, but never attained." "Nations," he said, "like individuals, are human, and not the most perfect judicial system ever invented could put an end to strife and violence. When honor and vital interests are at stake, regardless of consequences, neither the former nor the latter will recognize any authority but personal judgment and personal feeling."

And while at The Hague the representatives of the governments of the world are striving for methods that will peacefully settle all international difficulties, the home government of each nation is burdening the resources of its country with preparations for grim war. Thus the predictions of prophecy are being literally fulfilled before us.

Speaking of these times, the revelator says, "The nations were angry." Rev. 11:18. The nations *are* angry. They are jealous of one another, each fear-

ing that the other will gain some advantage in power, trade, or an increase of territory; hence the mustering of armies and the manufacture of implements of warfare with a death-dealing capacity marvelous in accuracy and power. Never were the nations arming themselves for war as at the present time.

Nations do not make such preparations for war without a purpose. A nation cannot go on always arming and never fighting. At some time the storm will burst in its fury, and all past wars will sink into insignificance before that conflict. In the last great struggle, the "mighty ones" of God (see Joel 3:11) will take part. Says the prophet Isaiah: "The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." Isa. 17:13.

Several times it has seemed that a general European war could not be avoided; but a settlement has been speedily affected, and the powers have again quieted

men with the hearts of wild beasts, whose sole and every object is to seize, either by violence or by cunning, upon the lives and property, the rights and character of their fellows, and to destroy them or convert them to their own use. Are there any signs that the human lamb, the innocent and tender and helpless, may be safely trusted to the custody of the human tigers, hyenas, and jackals? Are there any indications that a season of universal piety, benevolence, righteousness, justice, honesty, and truth among men is nigh?

"If, then, the people themselves are not ready to unite in one grand act of honor, truth, and justice; if, on the contrary, crime, violence, and all manner of unrighteousness continue to fill the earth with horrible and horrifying happenings, how utterly idle it is to dream of universal peace.

"It also comes to pass, in the administration of human justice, in the face of so much and such hideous crime, that we must in very self-defense kill and destroy the wrong-doers; and while this necessity exists, there can be among men no universal peace and righteousness."

down to watch one another. Why is this?—For the reason that God has a work to be done in the earth. The angels of God are holding the winds of strife until the “servants of God” are “sealed.” See Rev. 7:2, 3.

It will not be long now, however, before “rumors of war” will be turned into war itself,—war, grim and terrible,—and none can be safe except those who have made God their trust, whose hope is in another world than this, even the new earth, wherein shall dwell the righteous. See Matt. 5:5; 2 Peter 3:13.

What the Nations Are Paying to “Prepare War.”

The New York *Times*, in 1907, published the following table on the cost of militarism to some of the nations, for two five-year periods:—

	1881-1885	1901-1905
Great Britain	\$2,101,848,936	\$4,143,226,885
France	3,424,570,561	3,451,104,934
Germany	721,450,267	2,656,938,452
United States	1,288,455,644	2,636,938,452
Russia	1,919,977,536	5,242,449,129
Italy	1,598,995,750	1,752,555,047
Japan	182,913,134	692,923,471

Still another graphic illustration of the growing burden of militarism is found in the following table of the per capita expenditures for the two five-year periods:—

	ARMIES		NAVIES	
	1881-1885	1901-1905	1881-1885	1901-1905
Great Britain	\$11.04	\$35.95	\$7.43	\$18.23
France . . .	14.91	16.16	4.75	7.46
Germany . .	9.28	11.25	.89	4.26
United States	4.04	8.00	1.58	5.64
Russia . . .	5.35	6.43	.89	1.94
Italy	7.81	7.74	1.78	3.50
Japan64	1.97	.22	1.14

God's People Sealed.

As illustrated in our Saviour's parable of the wheat and the tares (Matt. 13:24-30, 40), the righteous and the wicked will occupy the earth together until "the time of harvest," at "the end of this world." But when the last note of mercy has been sounded, and all have made their final decision, there will be a separation "between him that serveth God and him that serveth Him not." Mal. 3:18.

John writes: "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:2, 3.

This same scene is described in Eze. 9:3, 4, in the following words:—

"And He called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

Probation ceases when God's commandment-keeping people are sealed for the kingdom, and then the destiny for both the righteous and the wicked is sealed for time and for eternity. This settling of destinies is described by John in the last chapter of the Bible as follows:—

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that

is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:11, 12.

"The Seven Last Plagues."

When probation ceases, the mercy of God is withdrawn from all upon whom has not been placed the seal of God. Then the sealing angel withdraws his hand from the four angels "to whom it was given to hurt the earth and the sea" (Rev. 7:2, 3), and the judgments of God are poured out upon the impenitent. This is spoken of as "the wine of the wrath of God, which is poured out without mixture [of mercy] into the cup of His indignation." Rev. 14:10.

Daniel, in prophetic vision, says of this time: "And at that time shall Michael stand up, the great Prince which standeth for the children of Thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time Thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

This "trouble" is to fall upon the heads of the wicked. From its horrors God's people will be delivered. David says of the righteous at this time, "Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:8-10.

As probation ceases, the closely-following judgments of God upon the wicked are represented by seven angels who are commissioned to pour out "seven last

plagues" upon the doomed heads of the wicked. See Rev. 15:1, 6-8; 16:1. These plagues are very real. Their nature and order are as follows:—

First, "a noisome and grievous sore." This doubtless will be something of the nature of what is now known as cancer, but in virulent form, which will affect the class mentioned in Rev. 16:2.

Second, the sea "became as the blood of a dead man: and every living soul [creature having life] died in the sea." Verse 3.

Third, the rivers and fountains of waters "became blood." This is a repetition of one of the plagues of Egypt. Verses 4-7.

Fourth, to the sun was given "power . . . to scorch men with fire." Verses 8, 9. This refers not only to heat from the sun, but also to great conflagrations which result from it.

Fifth, a plague of darkness (as in the plagues of Egypt), in which they "gnaw their tongues for pain," falls on the seat and kingdom of the beast. Rev. 16:10, 11.

Sixth, under this plague, the conditions of nations are so shaped as to prepare the way for the great battle of Armageddon mentioned

NOT UNIVERSAL.

Terrible beyond conception will be these seven last plagues, in which "is filled up the wrath of God." Never before has God's wrath been unmixed with mercy; but now the day of mercy is past. Yet it is evident that not every one of these plagues is visited upon every part of the earth; else no man could live. For instance, the second and third plagues make not only the sea, but the rivers and the fountains to be blood. Such a state, if universal, would destroy all life within few days. The fifth and sixth plagues, moreover, are expressly limited to certain territory, and the preceding judgments are doubtless of the same nature. But they are so distributed that the whole earth is given opportunity to recognize, in these first drops, the coming storm of God's wrath in the final judgment.

NOT A LITERAL RIVER.

The sixth plague is the drying up of "the great river Euphrates." It is not probable that this refers to the literal river, for that as a plague would be very insignificant by the side of the others. We may, rather, see in it a figure representing

the destruction of the political power in the land of the Euphrates, a meaning that is suggested by such texts as Rev. 17:15 and Isa. 8:7. Such a complete destruction of a political power indicates all the terrors and miseries of a terrific invasion and desolating war.

in this chapter. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up [referring to the nation whose territory embraces this river], that the way of the kings of the east might be prepared." And then follows

an account of the deceptive works of Satan and his followers to bring the nations together to the battle of Armageddon. See verses 12-16. These verses bring in the culminating events of the Eastern Question, which cannot be considered in the limited space of this chapter. Special literature on this subject can be had of the publishers of this book.

Armageddon.

In this connection it seems appropriate to introduce the scenes of Armageddon.

To Jeremiah was given a view of the earth during its last world-wide gathering for war. In astonishment and fear he exclaims:—

"My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet?" Jer. 4:19-21.

Verses 23-27 show that the prophet's "alarm of war" occurs just before the second coming of Christ, and the desolation of the earth which is to follow.

Joel speaks of "multitudes, multitudes in the valley of decision: *for the day of the Lord is near* in the valley of decision." Joel 3:14. This refers to a great war rendezvous for the nations of the earth. See verses 9-12.

To this awful battle all the nations of the world will be gathered. John saw "three unclean spirits like frogs come out of the mouth of the dragon [Paganism], and out of the mouth of the beast [Papacy], and out of the mouth of the false prophet [degenerate Protestantism]. For they are the spirits of devils [represented by all spiritualistic teachings], working miracles, which go forth unto the kings of the earth and *of the whole world*, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon" (or Mount Megiddo). Rev. 16:13, 14, 16.

The hills of Megiddo, overlooking the plains of Esdraelon, were in the days of the Jews noted for scenes of great slaughter.

The awful scene of the carnage of Armageddon is counted as one of the acts of the vengeance of God upon the impeni-

LAST-DAY TROUBLES.

Isaiah 2:3-5 gives man's version of last-day conditions. But, turning from this, the prophet gives in verses 10-21 a startling view of what the reality will be:

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

"For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures [margin, *pictures of desire*].

"And the loftiness of man shall be bowed down, and the haughtiness of men shall be

made low : and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish.

“ And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth.

“ In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship [both heathen and mammon worship], to the moles and to the bats ; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth.”

The foregoing reference to the seeking of “ the holes of the rocks” and of “ the caves of the earth,” is emphasized by the apostle-prophet John :—

“ And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men [great generals and warriors of earth], and every bond man, and every free man, hid themselves in the dens and in the rocks of the monntains ; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb : for the great day of His wrath is

tent nations of earth. It is spoken of as a gathering of the clusters of the vine of the earth, which were cast “ into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.” Rev. 14:19, 20. This symbol is used to represent the terrible nature and vast extent of this last great battle field of earth.

The fearful destruction of war, when all the nations, supplied with the most modern implements of warfare, shall meet in one last terrific clash of arms, is here compared to the treading out of the grapes at the time of vintage. The scene will be the most terrible ever witnessed in the history of nations. And for this struggle the governments of earth, unrealized by themselves, are now arming with all the powers they possess.

The Seventh Plague. During the battle of Armageddon, the seventh plague is poured out.

“ And the seventh angel

poured out his vial into the air; and there came a great voice [the voice of God, see Jer. 25:30] out of the temple of heaven, from the throne, saying, IT IS DONE." Rev. 16:17.

Heaven's ministry for earth is finished. The coming of the Lord is at hand, with reward for the saints and destruction for the wicked. Awful convulsions of nature accompany the voice of God.

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

"And the great city was divided into three parts, and the cities of the nations fell: and great Babylon [the apostate church] came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.

"And every island fled away, and the mountains were not found." Rev. 16:18-20.

In another place we read of the same scene, "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. 6:14.

Of the concluding part of the seventh plague, we read: "And there fell upon men a great hail out of

come; and who shall be able to stand?" Rev. 6:15-17.

Isaiah, in the foregoing quotation, says that the silver and the gold which have become idols to their possessors shall be cast to the moles and the bats in that day. The apostle James describes the condition of the rich in the last days, thus:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten.

"Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together *for the last days.*" James 5:1-3.

This description does not harmonize with the peace and safety cry. No temporal millennium can be possible under the conditions here portrayed.

heaven, every stone about the weight of a talent [about sixty pounds]: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:21.

"IT IS DONE."

As the voice of God sounds these words to earth's remotest bounds, it is met by the response of shaking

heaven and
trembling
earth. Start-
ling events
follow in
quick suc-
cession.

Awful are
the scenes wit-
nessed in the
atmosphere.



By Earthquake and Fire.

When shown in prophetic vision it appeared that "the heaven departed as a scroll when it is rolled together." The earth heaves and swells, as it is rent in the grasp of the mightiest earthquake ever experienced "since men were upon the earth." Of this time

Isaiah writes: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isa. 24:19,20. The very foundations of the earth seem giving way.

"And every island fled away, and the mountains were not found." The mountains disappear, leveled by the convulsions which are rending the earth. The islands sink from sight, and are covered by the waters of the sea.

"Babylon the great [a degenerate church] hath come into remembrance before God, 'to give unto her the cup of the wine of the fierceness of His wrath.' Rev. 16:19. Great hailstones, every one 'about the weight of a talent,' are doing their work of destruction. The proudest cities of earth are laid low. The lofty palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes."

The horror of these days cannot be expressed or realized. The seven last plagues are completing their terrible work. The thunders of the battle of Armageddon have shaken the world. Islands and corrupt seaports have been swallowed up by the angry sea. The earthquake has leveled the mountains and thrown down the towering buildings of cities,—the monuments of the mighty works of man. By plague, by fire, by famine, and by sword thousands will be cut down of the generation that is to witness these closing scenes which are to culminate in the coming of the Lord.

Great has been the long-suffering of God toward the wicked and impenitent of earth. For six thousand years has He borne with the blight and curse of sin, until from the people of the ages is made up the number of the redeemed. All have made the final decision for good or evil. Probation has ceased, the books of heaven are closed, and upon the defenseless

heads of the impenitent are poured the judgments of a righteous God. Of the condition of the wicked at this time we read:—

“Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty.” Isa. 13:6.

“The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.

“That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers.

“And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

“Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land.” Zeph. 1:14-18.

“Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.”

“In that day a man shall cast the idols of his silver, and the idols of his gold [the great fortunes of

the rich], which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isa. 2:10-12, 20, 21 (marginal reading).

But during all these scenes of plague, earthquake, and desolation, the people of God retain their confidence, and exclaim:—

"I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust."

"He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler."

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Ps. 91:2, 4, 7.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3.

The Coming of the Lord.

The scenes of the second coming of Christ, the resurrection of the righteous, and the destruction of the wicked, follow in quick succession. Of these events our Saviour tells the disciples:—

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31.

Of the resurrection and deliverance of the righteous, Paul writes: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

These events are fully set forth in the chapters, "Coming of the King" and "The Resurrection."

The Slain of the Lord.

Of the mortality of these days the prophet writes, "The songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence." Amos 8:3.

The services in the worldly churches will become one long procession of funerals. The joyful songs of praise will be turned into lamentations of the mourners. Finally the death-rate will be so great that of necessity the living will dispense with the formality of the funeral service. The dead will be carried forth "with silence" and buried without ceremony.

All the living wicked will be destroyed when Christ comes. Isaiah 26 speaks of the coming of the Lord and the resurrection. In the same connection the prophet says, "For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for

their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Verse 21.

In Revelation 18, John recounts the sins of modern Babylon. Of her final doom he writes, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Verse 8.

Paul, speaking of this day to the church living at Thessalonica, says, "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8.

John, writing of the same event, says: "And the beast was taken, and with him the false prophet that wrought miracles before him [referring to great deceptive powers of the last days], with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh." Rev. 19:20, 21.

From a reading of the foregoing texts we learn that all the living wicked will be destroyed at the coming of Christ. This destruction will be brought about in two ways:—

First, by a great conflagration, spoken of as "a lake of fire burning with brimstone." Rev. 19:20.

Secondly, by the sword of the Lord, under the sym-

bol of "Him that sat upon the horse." See Rev. 19:11-13, 21.

What Is This "Lake of Fire"?

Under the fourth plague power will be given the sun "to scorch men with fire." Rev. 16:8. Under such conditions the earth will become dry as tinder, ready for such conflagrations as the world has never yet known.

In our day a few weeks of rain failure result in forest fires which sometimes overleap their bounds, and bring death and destruction to isolated homes and populous villages. But what must be the condition when drought (evidenced by the famine foretold in Rev. 18:8) is followed by such blazing rays of the sun as will scorch men with their intensity.

Under such conditions the world will be prepared for the fires of the last days. Graphically the prophet outlines the situation:—

"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Isa. 34:8, 9.

Paul says that Christ will come "in flaming fire taking vengeance on them that know not God." 2 Thess. 1:8.

Without doubt local fires will occur in many places, but not until Christ comes will there be a conflagration that can be called a "lake of fire." But in this great fire, the wicked, the works of man, and whatever is combustible of earth, will be destroyed.

But we should not confound this with the fire

that is to come down "from God out of heaven" at the end of the thousand years, when there is to be another "lake of fire and brimstone." See Rev. 20:9, 10. Upon this point another writes:—

"The great and final display of the 'winepress of God's wrath,' and also of 'the lake of fire,' occurs at the end of the thousand years, as described in chapter 20; and to that it would seem that the full and formal description of Rev. 14:18-20 must apply. But the destruction of the living wicked at the second coming of Christ, at the beginning of the thousand years, furnishes a theme on a smaller scale, similar in both these respects to what takes place at the close of that period."—*Daniel and the Revelation*, p. 818.

"*And the remnant were slain with the sword of Him that sat upon the horse.*" Rev. 19:21. Here Christ, as leader of the armies of heaven, is in symbol described as sitting upon a white horse. The armies of heaven are also similarly described. See verse 14.

It seems that a "remnant" of the wicked will escape from the awful maelstrom of fire which is to sweep the earth. What is the "sword," then, that will destroy this "remnant"?

God said to Moses, "Thou canst not see My face: for there shall no man see Me, and live." Ex. 33:20.

Paul speaks of a class "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2:8.

Christ says He will come "in His own glory, and in His Father's, and of the holy angels." Luke 9:26.

The entire glory of heaven will be revealed in the brightness of Christ at His coming. As the sword of

a conquering warrior will this glory of Christ destroy the last remnant of the sinners of earth.

Why This Awful Destruction?

“They have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned.” Isa. 24:5, 6.

AN AWFUL AWAKENING.

When “fear cometh as desolation,” and “destruction cometh as a whirlwind,” the wicked are filled with regret because of their “lost cause.” They recognize that the cause of God has triumphed, and search eagerly for some way of safety.

They turn to their teachers for help from the Word of God, but it is too late, the day of probation is closed. Their anxiety is not because of repentance, but from fear. Their search is fruitless, for of them it is written:—

“Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.” Amos 8:11, 12. No such words could be spoken while the days of probation linger, for to every one, while hope remains, the Saviour says, “Ask, and it shall be given you; seek,

Of this condition of lawlessness David wrote, “It is time for Thee, Lord, to work; for they have made void Thy law.” Ps. 119:126.

Whether this was written of those living in the days of the psalmist, or was a prophecy of the future, the fact remains that never did the earth experience such a period of lawlessness as the present, and this condition will increase as we near the end. Paul writes that “evil men and seducers shall wax worse and worse, deceiving, and being deceived.” 2 Tim. 3:13.

But not so much to the violation of established law by the wicked does this refer, as to some element that will make void, of none effect, or obsolete, the law of Jehovah.

Isaiah said of such, “They

have transgressed the laws, changed the ordinance, broken the everlasting covenant." God's covenant is His law. Moses said of this, "And He wrote upon the tables the words of the covenant, the *ten commandments*." Ex. 34:28.

Yet from the pulpits of the day and in the columns of the religious papers it is taught that the Old Testament is obsolete, and that the *ten commandments* are abolished.

But thirty-five years after the crucifixion, Paul wrote to Timothy: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." 2 Tim. 3:15-17. It will be remembered that the New Testament was not written at the time referred to, but Paul recommended what Timothy did have,—the Old Testament,—as

and ye shall find; knock, and it shall be opened unto you." Luke 11:9.

But to the false teachers are directed the most scathing denunciations. During these times of trouble their eyes are opened to the awful results of their life work. Upon this point we quote:—

"The minister who has sacrificed truth to gain the favor of men, now discerns the character and influence of his teachings. It is apparent that an omniscient eye was following him as he stood in the desk, as he walked the streets, as he mingled with men in the various scenes of life. Every emotion of the soul, every line written, every word uttered, every act that led men to rest in their refuge of falsehood, has been scattering seed; and now, in the wretched, lost souls around him, he beholds the harvest.

"Saith the Lord: 'They have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace.' Jer. 8:11. 'With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.' Eze. 13:22.

"'Woe be unto the pastors that destroy and scatter the sheep of My pasture! . . . Behold, I will visit upon you the

evil of your doings.' 'Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for your days for slaughter and of your dispersions are accomplished; . . . and the shepherds shall have no way to flee, nor the principal of the flock to escape.' Jer. 23:1, 2; 25:34, 35 (margin).

"Ministers and people see that they have not sustained the right relation to God. They see that they have rebelled against the Author of all just and righteous law. The setting aside of the divine precepts gave rise to thousands of springs of evil, discord, hatred, iniquity, until the earth became one vast field of strife, one sink of corruption. This is the view that now appears to those who rejected truth and chose to cherish error. No language can express the longing which the disobedient and disloyal feel for that which they have lost forever,—eternal life. Men whom the world has worshiped for their talents and eloquence now see these things in their true light.

"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute

having all the elements necessary to "furnish" a man "unto all good works." The Old Testament contains all the truths of the gospel. It is also well to remember that the list of holy martyrs recorded in Hebrews 11 were of Old Testament times.

Of the unchanging nature of the law given on Sinai, graven on stone by the finger of God, our Saviour said in His sermon on the mount, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

The papacy has "changed the ordinance" of God by changing His Sabbath, and has given to the world a garbled version of the law of God. Protestantism has accepted this change because of its having become world-wide. This badge of Catholicism is worn in the pulpit, and the principles it stands for are taught by the religious press everywhere.

The observance of the first day of the week as the Sabbath cannot be harmonized with the law of God, nor substantiated by the Bible. The only way by which

to uphold the observance of the first day instead of the seventh is to abolish the law and pronounce the Old Testament obsolete. By pursuing this course the popular religious teachers lull the consciences of their people, and foist upon them the commandments of men in place of the law of God and the testimony of the prophets.

The worship of such commandment-breakers is not acceptable to God, for our Saviour said, "In vain they do worship Me, teaching for doctrines the commandments of men." Matt. 15:9. And of the lawless, Solomon wrote, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

But when Christ comes, there will be a remnant who have stood firmly for all the precepts of God's holy law. Of them it is written:—

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:12, 13.

For generations the precepts of the law of God have been trampled underfoot by professed followers of Christ, until the places where God's people delighted

those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. 'We are lost!' they cry, 'and you are the cause of our ruin.'"—*Great Controversy*, pp. 654-656.

to abide have become as a barren waste. Unscrupulous hands have made a breach in the law which is the bulwark of God's people. Before the close of the days of probation the old paths will be restored, and the breach in God's law will be made up.

Of the saints who remain alive and are translated



"Behold, the Lord maketh the earth empty, and maketh it waste,

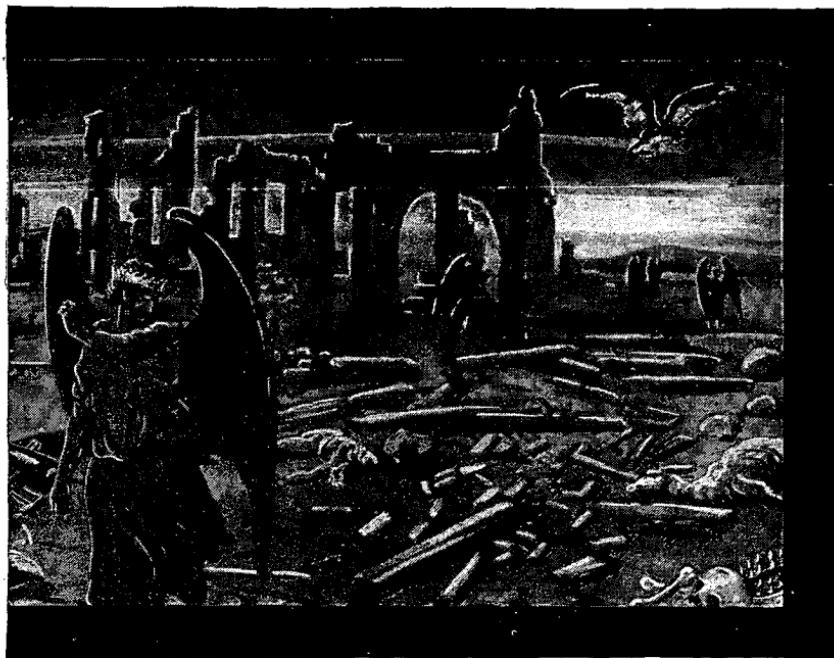
when Christ comes, John writes, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

The Earth Desolate.

"And the slain of the Lord shall be at that day from one end of the earth even unto the other end of

the earth: they shall not be lamented, neither gathered, nor buried." Jer. 25:33.

The righteous have been delivered and taken to their mansions on high; the wicked have been slain; the works of men have been destroyed; and the very face of the earth is broken up by the mighty earth-



and turneth it upside down, and scattereth abroad the inhabitants thereof."

quake. The earth has entered upon her millennium of desolation.

Isaiah gives a very realistic account of the earth at this time: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof."

"The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isa. 24:1, 3.

Of this utter desolation the prophet writes again: "For the indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood." "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." "From generation to generation it [the earth] shall lie waste; none shall pass through it forever and ever." Isa. 34:2, 3, 8, 10. The earth will be without human inhabitant. Jer. 4:25.

The Two Suppers.

As Regards the Wicked.—"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. 19:17, 18. This refers to the wicked who are to be slain at the second coming of Christ. But to this supper there is a glorious contrast.

The Supper of the Redeemed.—When the saved of the Lord reach their heavenly home, they are made to sit down to a supper called by John "the marriage supper of the Lamb." At this supper the guests will be served by Jesus Himself. He said, "Verily

I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:37.

Doubtless with this supper in mind, He told His disciples at the institution of the Lord's Supper, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Matt. 26:29. What a token of affection, what a pledge of abstinence was this! Adown the years from the crucifixion to redemption, the sorely tempted by the cup may remember that no drop of even the new fruit of the vine will pass His lips, until the tempted are safe and humanity is redeemed.

To John was given a glorious view:—

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." "And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:6, 7, 9.

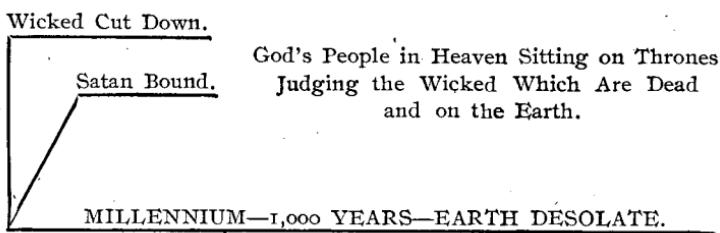
What a contrast this is to the awful supper on earth to which the fowls of the air are called!

Satan Bound.

Of the binding of Satan the revelator writes: "I saw an angel come down from heaven; having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bot-

tomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20:1-3.

The following diagram will enable us to understand the events which transpire during the thousand years:—



The binding of Satan and casting him into the "bottomless pit" can refer only to his confinement to an earth which he has utterly ruined and brought to a state of desolation and chaos. Jeremiah describes its condition thus:—

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down." Jer. 4:23-26.

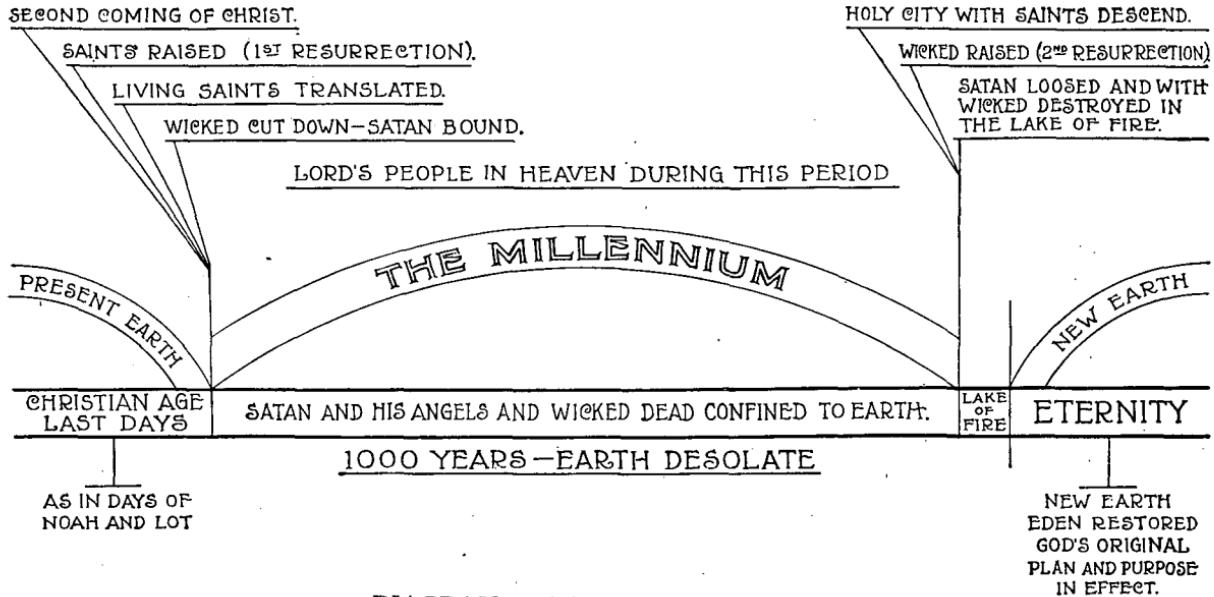
Of the condition of Satan during the thousand years, Isaiah writes, "They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that

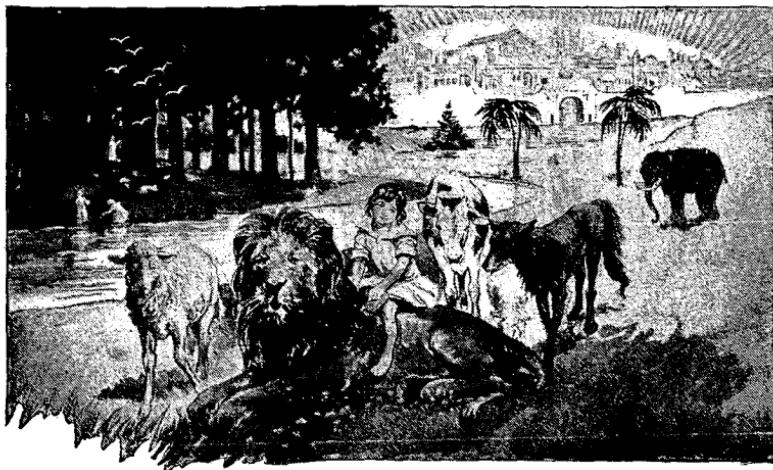
did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" Isa. 14:16, 17.

Paul says that Satan holds the "power of death." Heb. 2:14. He could shut up his subjects in the prison-house of death, but he did not, and could not, open "the house of his prisoners." For six thousand years he has held this power; but now it is taken from him. He has no subjects on which to work, and can only roam the earth, which has become a vast charnel-house of his own making. Even the rest of the grave is denied him. The prophet continues:—

"The kings of the nations, even all of them, lie in glory, every one in his own house [the grave]. But thou art cast out of thy grave like an abominable branch. . . . Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people." Isa. 14:18-20.

Thus, for the weary length of a thousand years, Satan is compelled to wander over the wide domain of the earth, which first he saw in its Eden beauty, and which now his own deeds have reduced to this dreary desert. Here he must roam with no companions but his own evil angels. For six thousand years, he and they have delighted in nothing but tempting and degrading men. Engrossed in this, they have taken but fleeting glimpses at the coming doom they have been piling up. But now their employment is snatched away, and nothing is left to them but the fearful judgment for which they must wait in shuddering horror.





The Earth Redeemed



Shown in the previous chapter, the millennium begins with the resurrection of the righteous at the second coming of Christ, and ends with the resurrection and final destruction of the wicked when our Lord comes to take possession of the earth, to cleanse it, to bring it back to its Edenic glory, and make it the everlasting home of the saved.

In God's plan there will at some time be a resurrection of the dead, both of the righteous and the wicked. Paul wrote, "There shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

Our Saviour said, "The hour is coming, in the which *all that are in the graves* shall hear His voice, and shall come forth; they that have done good, unto

the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

From these words we may infer that there will be two resurrections: the "resurrection of life," and the "resurrection of damnation." This inference becomes a certainty in the light of additional testimony.

The revelator said, "Blessed and holy is he that hath part in the *first* resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:6.

Of the "resurrection of damnation," John says, "But the rest of the dead *lived not again until the thousand years were finished.*" Rev. 20:5.

All the living wicked will be slain when Christ comes, and will remain silent in death during the thousand years. At the end of the thousand years the wicked dead will be raised by the voice of the Son of God, who will "execute upon them the judgment written." Ps. 149:9.

Christ Comes to Possess the Earth.

At the end of the thousand years Christ comes to take final possession of the earth. With Him come all the hosts of the redeemed; for it is written, "And the Lord my God shall come, and all the saints with Thee." Zech. 14:5.

At that time Christ will prepare the resting-place for the New Jerusalem. "And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and

half of the mountain shall remove toward the north, and half of it toward the south." Zech. 14: 4.

Upon this vast plain the New Jerusalem will rest as it follows the throngs of the redeemed on their journey from heaven to earth. Of this remarkable event we read, "And I John saw the holy city, New Jerusalem, coming down from God out of heaven." Rev. 21: 2.

This city is to be the capital of the new earth. How appropriate that it should be located on the site of old Jerusalem and the mount of Olives.

Out of Prison.

For one thousand years of desolation the earth has been to Satan as a dreary prison. With the saints in heaven and all the wicked silent in death, there are none to tempt, and his occupation is gone. From his condition of practical confinement he is roused as the wicked are raised at the voice of Christ. The lock of the grave is broken, the servants of sin and Satan are brought to life, and he again comes into his own—his kingdom of evil. Again he has subjects upon whom and with whom to work. His dreary prison life is ended. Of that time John writes, "After that [the thousand years] he [Satan] must be loosed a little season." Rev. 20: 3.

The Holy City and the saints are before him; and around him is a vast army of all the wicked who have ever lived. It is evident that the two classes cannot exist on the earth together. Satan is a thorough student of the prophecies, and knows that either his forces must obtain possession of the New Jerusalem, or they will be destroyed from the earth, as foretold by the prophets.

Satan reviews the situation and considers the possibilities. He has millions of fallen angels at his command, and an innumerable army of wicked men. Compared with those within the walls of the New Jerusalem, he has the advantage of overwhelming numbers.

He decides to organize his subjects into one vast army with which he will besiege the New Jerusalem.

SATAN'S ARMY.

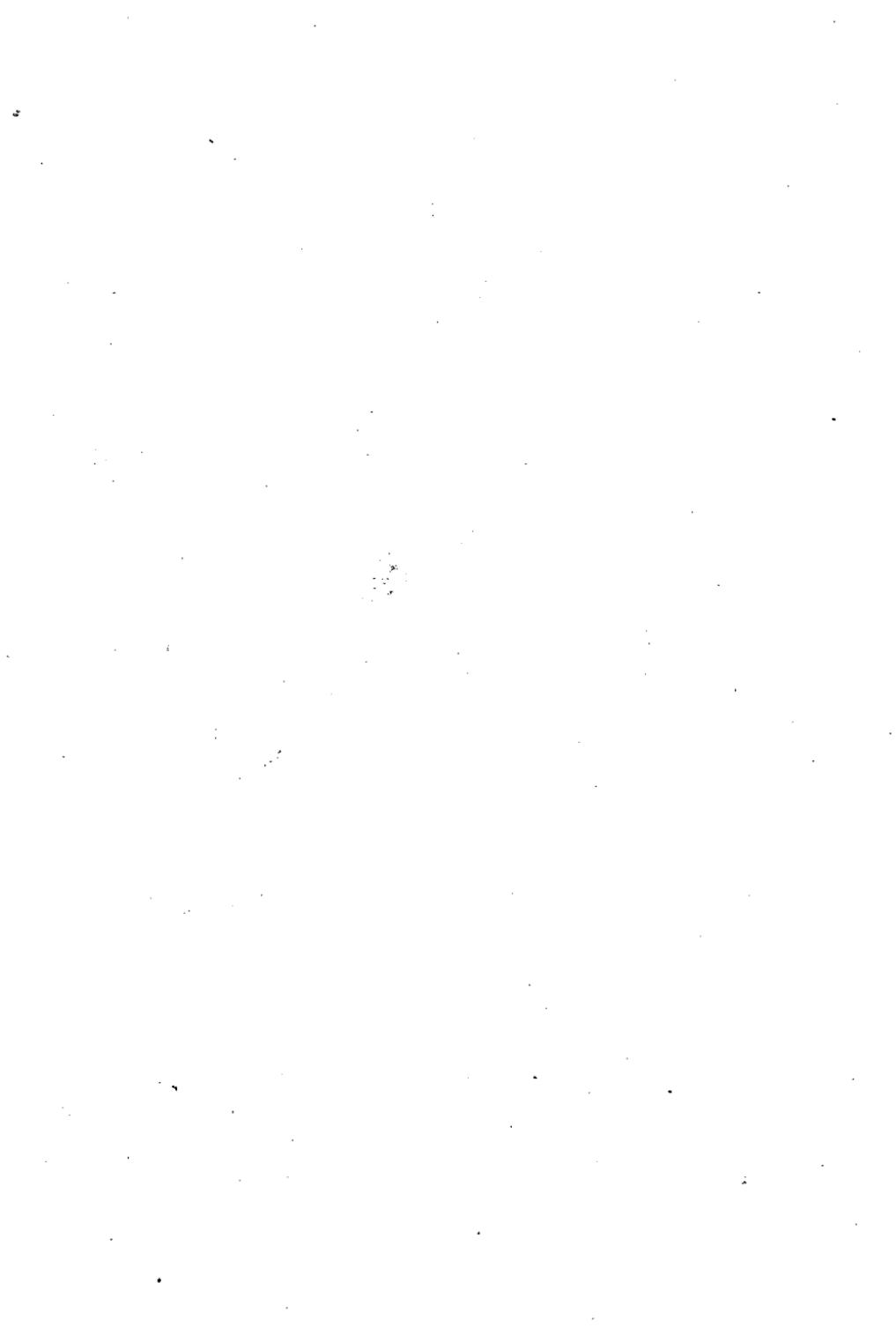
Mighty armies have trod this globe. Nations and races harnessed for war have clashed together. Blood has flowed in torrents, and desolation reigned for decades. Conquerors mighty and fearful have stretched their hands over trembling peoples, and bowed the world to their cruel scepters. But never, through all the six milleniums of strife and woe and crime, has there arisen so mighty a chief, never been marshalled so countless a host, as shall face the walls of the Holy City in the last great battle. Satan, of all the chiefs of blood the bloodiest, of all the inventors of engines of war the most skilful, of all the masters of strategy the most cunning, of all that chain the minds of men the most despotic, Satan is the recognized king.

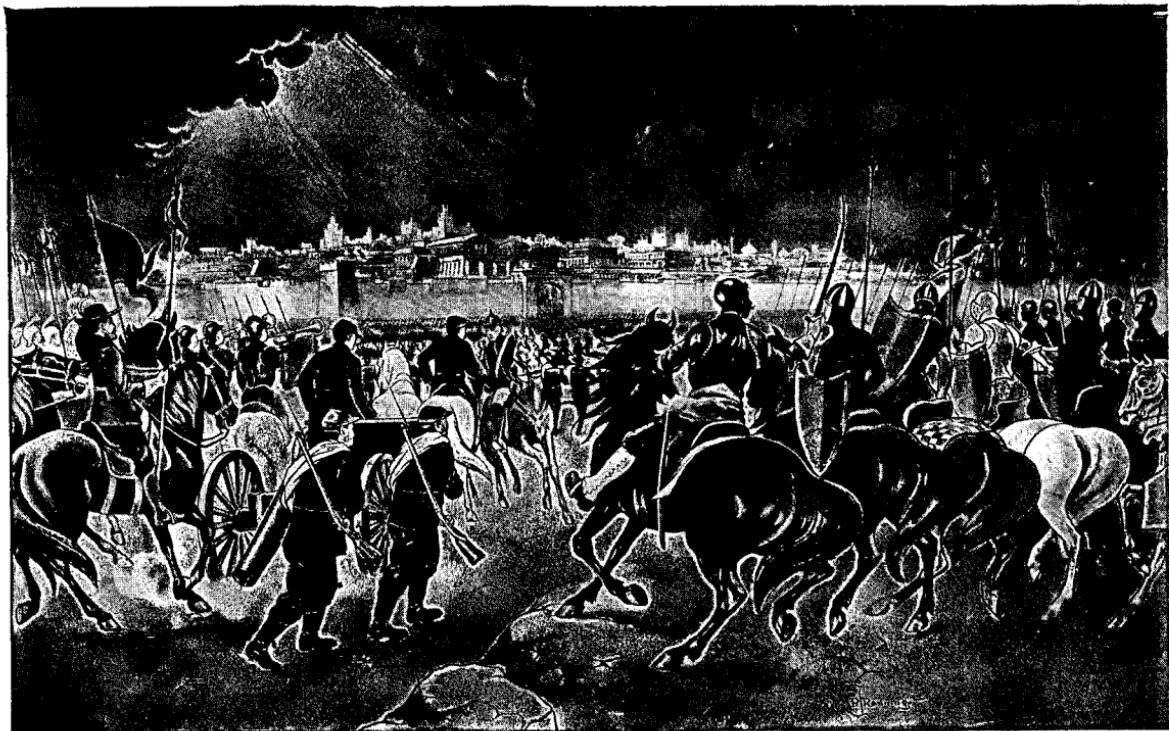
In his vast army are the hosts of a thousand generations: the giants that warred before the flood, the minions of Egyptian and Assyrian tyrants, the phalanxes of Greece, the legions of Rome, horde upon horde of barbarian desolators, and the death dealing millions of the last na-

Gog and Magog.

The earth rings with the preparation for the conflict. Satan's vast army must be provided with a complete equipment of the weapons and munitions of war. We read that he will be "*loosed a little season.*" How long this will be we are not told, but during this time his army will be equipped, organized, and drilled for his last struggle for supremacy. He realizes the nature of the power which he must meet, for he was once of it, and has met it in previous battle. He will use every element of evil, cunning, and ingenuity which he possesses to bring the equipment and organization of his hosts to the highest possible efficiency.

Of this scene of preparation





THE LAST GREAT ARMY, — GOG AND MAGOG.

and attempted warfare, John writes: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog [warlike nations of earth, which are here used as a type of Satan's vast army], to gather them together to battle: the number of whom is as the sand of the sea." Rev. 20:7, 8.

Final Destruction of Evil.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet [great deceptive powers in the last days of our dispensation] are [“*were cast*”—Smith], and shall be tormented day and night forever and ever," or, to the end of the age, according to some renderings. Rev. 20:9, 10.

Of the final destruction of

tions of earth. In countless numbers they gather for the last great battle of the day of God Almighty. Where they lay down in rage, they rise with thoughts of vengeance, and, eager for blood, cry out for arms and leaders.

Inventors and artisans, under the guidance of the master mind of war, prepare weapons and material whose destructive power is unequaled by all the arts of past time. The millions of millions that have risen from the grave, arm themselves with death, and prepare to fight for the possession of the Holy City. They scorn the feeble numbers they believe there are to defend the walls; they are deceived into believing that their leader is the rightful owner of that city's glory, which he will share with them. The death-scarred face of earth is hidden under the show of war; and to the sound of trumpet and drum, Satan, surrounded by king's and counselors, in pomp and splendor, and followed by the multitudes of every nation, kingdom, tongue, and people, advances over the broken surface of the earth to meet, with them, his doom.

THE LAKE OF FIRE.

What is the lake of fire? The term is used in the book of Revelation in five places, and nowhere else; but similar terms or descriptions are used in many

other places in the Bible. In all cases they are used to describe the punishment of the wicked. In Rev. 20:9, 10, it is made to appear that the lake of fire is created by fire that comes down from God out of heaven. In this fire are consumed all "them that know not God" (2 Thess. 1:8-10), that "man of sin" "who opposeth and exalteth himself above all that is called God" (2 Thess. 2:3-8), "the devil and his angels" (Matt. 25:41; Rev. 20:10), "the earth and all the works that are therein" (2 Peter 3:10), and, last, "death and hell," Rev. 20:14. There is left neither sinner nor sin, the cause of death, nor death itself. This fire is the "spirit of His [the Lord's] mouth, and the brightness of His coming" (2 Thess. 2:8), in which, though the wicked shall be consumed, the righteous shall dwell in glory forever. Isa. 33:14. The lake of fire, then, is the manifestation of the glory of God, in which neither sin, nor sinner, nor sin-cursed elements of earth can exist, and by which, therefore, they are burned up. Of sin there is left "neither root nor branch."

this shall be the portion of their cup." Ps. 11:6.

This recompence the wicked will receive in the earth. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31.

Satan and evil angels we read: "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and *I will bring thee to ashes upon the earth* in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and *never shalt thou be any more.*" Eze. 28:18, 19.

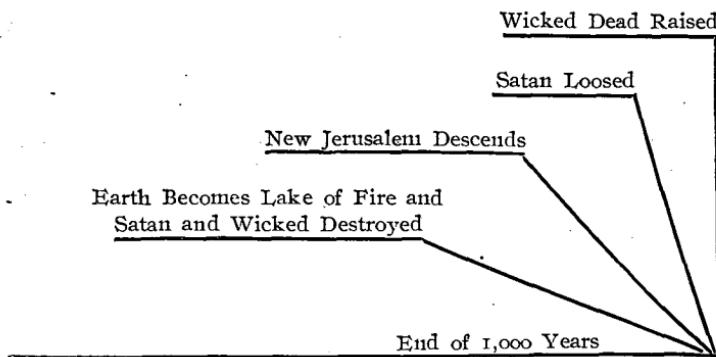
In that day the destruction of Gog and Magog shall not be as in the day of battle. "For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be *with burning and fuel of fire.*" Isa. 9:5.

Of this awful day David wrote, "Upon the wicked He shall rain snares [margin, quick burning coals], fire and brimstone, and an horrible tempest:

The wicked will be utterly destroyed by fire. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh *shall burn them up*, saith the Lord of hosts, that it shall leave them *neither root nor branch.*" "They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1, 3.

In this lake of fire the earth will be purified from every vestige of evil. "And death and hell were cast into the lake of fire. *This is the second death.* And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:14, 15.

The following diagram represents the events which mark the close of the thousand years:—



Never again will rebellion and evil exist in the universe of God. "He will make an utter end: affliction shall not rise up the second time. For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." Nahum 1:9, 10.

The Earth Made New.

“And I saw a new heaven and a new earth: for the first heaven [the atmosphere surrounding the earth] and the first earth were passed away; and there was no more sea.” Rev. 21:1.

“The heavens and the earth, which are now, by the same word [the word that destroyed the earth by a flood] are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.”

“But the day of the Lord [embracing the thousand years of the millennium, during which He will close up the affairs of this world of sin] will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter 3:7, 8, 10-13.

The curse of sin rests heavily upon the earth. It still contains many places of great beauty, but how imperfect it is when compared with the glorious world given to man at creation! Then “God saw

everything that He had made, and, behold, it was very good." Gen. 1:31.

To-day three quarters of the globe is covered with a waste of waters. The desert, the wilderness, and the barren, rocky wastes of mountain systems all testify of the curse that has come to the once beautiful earth.

But Peter tells how all this will be changed. The elements and the earth shall melt with the heat of the day of the Lord. All the works of man and every trace of the curse will be utterly purged with fire. In this fire the earth's surface becomes one molten mass. The elements of the atmosphere are disorganized and re-formed. The deformities and every unnatural condition of this old, sin-cursed world disappear, and from the crucible comes forth a "new earth," dressed in all the beauties and glory of its first creation. "And there shall be no more curse."

The New Jerusalem.

The New Jerusalem alone is exempt from the purifying fires of "the day of the Lord." This must be the time of which the prophet wrote: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Isa. 33:14. While the earth is being purged by its maelstrom of fire, the hosts of the redeemed abide safely within the walls of the holy city,—kept by the power of God. Of this time we read, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20:6. The righteous alone have part in the first resurrection. They alone are protected from the horrors which surround them. The wicked only are included in the awful cataclysm in which the earth is involved, and which to them

brings the second death, from which there is no awakening forever.

The New Jerusalem is a wonderful city. It is now being prepared in the "Father's house," the paradise of God. See John 14:1.

A LITERAL CITY.

The positive, literal terms in which John describes the New Jerusalem, require us to understand the description literally. What mockery would it be for God to tell so clearly and unmistakably the glories of the home which shall be given His saints, if He means it only to be a vague, figurative representation of His church or some other impalpable thing! No! It is a literal city. In it are the mansions which our Saviour has gone to prepare; within it, is the tree of life, lost with Eden; there flows the river of life, and there is the throne of our God, where we shall worship from Sabbath to Sabbath and from one new moon to another.

In heaven it will be the home of the saints during the thousand years of the judgment. At the end of the thousand years it will come down to earth (Rev. 21:2) to be the central figure during the last days of the wicked. It will be the capital city of the earth when the earth is finally redeemed and made new.

In Revelation 21 is given a comprehensive description of the Holy City. Some spiritualize this account, but it is too definite and realistic to admit of such treatment. It must be considered as a real city, built in a very material manner. It is to be the metropolis of the new earth, and a definite city residence for the redeemed.

The revelator says, "And the city lieth foursquare." Its measurement is given as "twelve thousand furlongs," or fifteen hundred English miles. We may understand this to be the measurement around the city, as, according to Kitto, this was the ancient method of measuring cities. John says, "The length and the breadth and the height of it are equal," that is, in proportion.

The city is surrounded by a beautiful wall. Its height is given as "an hundred and forty and four cubits," or two hundred and sixteen feet.

The vast wall of the city is of jasper stone, usually described as of "a beautiful bright green color, sometimes clouded with white or spotted with yellow." This wall has twelve foundations set with precious stones. It has twelve gates of pearl, and streets of transparent gold. The city will be filled with the palaces of the saved, the walls of which are also of transparent gold.

"The throne of God and of the Lamb shall be in it." Rev. 22:3. From this statement we understand that the New Jerusalem will become the capital city of the new earth.

From the throne springs the river of life, which runs through the main street of the city. On either side of the river is the tree of life. This wonderful tree bears twelve manner of fruit, which ripens each month. The leaves of the tree are for the restoring of the nations, and its fruit perpetuates the life of the saved.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." And "there shall be no night there." Rev. 21:23, 25. While other portions of the new earth may have its succession of day and night, it will not be so in the New Jerusalem.

The Home of the Saved.

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

"And I saw a new heaven and a new earth: for

the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17.

Our Lord desires that we shall understand the promises regarding the final reward of the saints, to appreciate them, and to make them a reality in our lives. Paul says, "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Such faith makes the promises of the new earth as real as our knowledge of the cities and countries of the present world. God is honored when we accept His promises as material, as matter of fact. He desires that we shall build our hopes upon them.

God's promises are given to help us to realize the actuality of His rewards. Peter says, "Whereby are given unto us exceeding great and precious promises: that *by these* ye might be partakers of the divine nature." 2 Peter 1:4. How is this accomplished? Paul says that *by* "beholding" *we* "are changed." See 2 Cor. 3:18. As we contemplate God's promises, and they become real to us, our own character and aspirations are changed, and we touch the connecting lines of the great beyond, and become fit and eligible to the future possessions offered to the faithful.

The future life is not a myth, it is a reality. It is not to be spent in idle pleasure, but in material affairs, and in the duties of citizenship and government. Every one will have his place to fill, his work to perform.

When the earth is finally re-made, the people of God scatter abroad upon it. There are houses to build and country homes to be fitted up. The prophet says, "And

they shall build houses, and inhabit them. . . . They shall not build, and another inhabit." Isa. 65:21, 22.

They will cultivate the soil, for we read, "They shall plant vineyards, and eat the fruit of them. . . . They shall not plant and another eat: for as the days of a tree are the days of My people, and Mine elect

shall long enjoy the work of their hands. They shall not labor in vain." Isa. 65:21-23.

There will be order in all the new earth. There will be nations and governments and officers and kings.

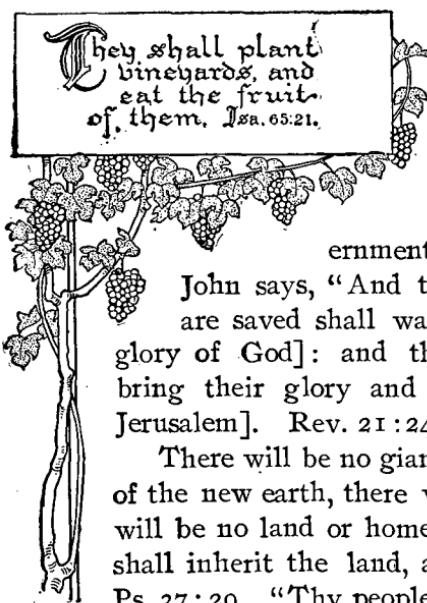
John says, "And the nations of them which are saved shall walk in the light of it [the glory of God]: and the kings of the earth do bring their glory and honor into it" [the New Jerusalem]. Rev. 21:24.

There will be no giant trusts to absorb the wealth of the new earth, there will be no mortgages, there will be no land or homes for sale. "The righteous shall inherit the land, and dwell therein forever."

Ps. 37:29. "Thy people also shall be all righteous: they shall inherit the land forever." Isa. 60:21.

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." Isa. 32:18; 60:18.

Farming will not be the difficult occupation which it is at present. "Instead of the thorn shall come up



the fir-tree, and instead of the brier shall come up the myrtle tree." "The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose." Isa. 55:13; 35:1.

Life in the new earth will not be monotonous, neither will the dwellers be handicapped by distance or methods of travel; for from the remotest bounds of the earth they gather to the New Jerusalem to worship each Sabbath, and once a month to partake of the fruit of the tree of life. The prophet says, "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:23.

All the animals there will be tame, and their nature changed to correspond with their surroundings. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain." Isa. 11:6-9. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14.

In our beautiful Eden home there will be no more sorrow, sickness, pain, nor death. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed

away." Rev. 21:4. "And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24. "And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:19.

To Paul was given a view of Eden restored. Lost in wonder at the glories revealed, he exclaims, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

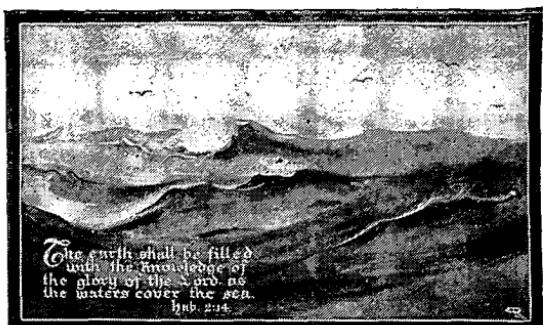
1 Cor. 2:9.

Our eyes have feasted upon the beauties of nature, and we have viewed with pleasure the palatial homes of

the wealthy; but all these sink into insignificance beside the beauties of the earth made new and the Eden homes of the humblest saints.

Our ears have heard the stories of earthly grandeur, and we have been thrilled with delight as we have listened to the music of this world; but all tales of earthly beauty will pale beside the realities of our New Jerusalem home, and earthly music will seem as discord when compared with the glorious songs of the redeemed as they join in the Sabbath anthem of praise around the great white throne.

The thoughts of our heart sometimes wander afar,



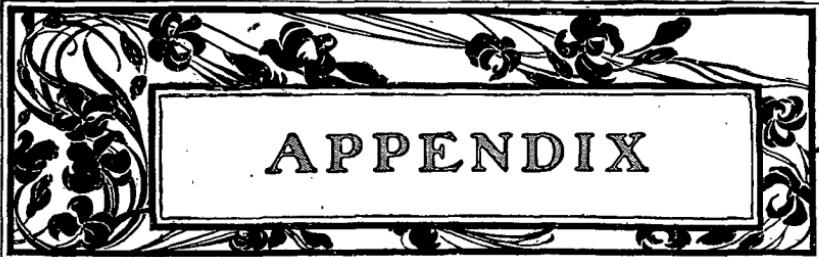
and we picture to ourselves the greatest possessions or attainments which our mind can grasp or our wishes encompass. But the realities of the home of the saints will go far beyond the highest reaches of mind, or the greatest stretch of imagination.

All these glories may be to us a blessed reality in a few more years. In view of God's promises for the future, how insignificant are the trials and labors of the present! Who would exchange the future great reward for a few days or years of what are called the pleasures of this life? At whatever cost, an eternity spent in the earth made new is worth every endeavor, every sacrifice, every sorrow which its attainment may require. Reader, which will you choose?

The apostle Peter voiced the sentiment which must possess the heart of every one striving for the exceeding great reward. He says, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:14.

"And when the conflict is ended, and the victory won, all the creation of God will join in the pean of praise to the Lamb who has redeemed them from the land of the enemy and brought them back to the harmony with their Creator which was lost by the fall."

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.



APPENDIX

Everlasting Punishment.

“And these shall go away into everlasting punishment: but the righteous into life eternal.” Matt. 25:46.

In this text the “everlasting” punishment of the wicked and the “eternal” life of the righteous must both refer to eternity. We can readily accept the eternal life of the righteous, but in what sense, in the light of the teachings of the Bible, can we accept the statements of everlasting punishment for the wicked? Upon this point Mr. U. Smith writes:—

“The Greek word here used for punishment is *kolasis*, which is defined a *curtailing*, or *pruning*. ‘Cutting off’ is the prominent idea. The righteous go into everlasting life, but the wicked into an everlasting ‘cutting off’ from something. What is that from which they are cut off? Happiness?—No; but life, or existence, such as is given to the righteous.

“But how, it will be asked, can death be an everlasting punishment? It is well understood that death is considered the severest punishment that can be inflicted in this world; and why?—Because it deprives the individual of all the blessings of life which he might have enjoyed had he lived. So in the case of the wicked at the final judgment, they are cut off from the eternal blessings of life in the kingdom of God, which the righteous enjoy; and hence it is to them an everlasting punishment.”—*Synopsis of Present Truth*, pp. 149, 150.

That Paul so understood the nature of the punishment of the wicked is clear from his statement in 2 Thess. 1:7-9. “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and

from the glory of His power." In these verses the "everlasting punishment" spoken of by our Saviour is in this text termed "everlasting destruction" by Paul.

Everlasting Fire.

"Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

This is the "unquenchable fire" spoken of by our Saviour in Matt. 3:12 and Luke 3:17. It is fire which cannot be put out until it has utterly consumed that which it is burning. Upon this text W. H. Littlejohn comments:—

"Because the fire in which the wicked are to be punished is called 'everlasting fire,' some have inferred that those who are cast into that fire must suffer eternally. The mistake here lies in attributing to the wicked a quality which is not predicated of them, but only of the fire into which they are cast. . . . We know that they will not continue to burn eternally, because Malachi 4:1, 3 teaches that they will be reduced to ashes under the feet of the saints, and the revelator states that they will be 'devoured' by the fire which comes down from God out of heaven. Rev. 20:9. The fire in which the wicked are to be punished is called 'everlasting' because the work which it accomplishes is eternal in its results."—*Life Only in Christ*, pp. 131, 132.

The use of a single word in one portion of the Bible should not be taken to overthrow a fundamental truth taught in other places. When such words occur, we should search carefully for the commentary found in other texts using the same or synonymous words.

The records regarding the punishment of Sodom and Gomorrah will aid us in this instance. Gen. 19:24 states that "the Lord rained upon Sodom and upon Gomorrah brimstone and fire." Jude 7 tells us that these cities suffered "the vengeance of *eternal* fire."

The terms "eternal" and "everlasting" are synonymous. But these cities are not still burning. It is supposed that the Dead Sea covers the place where they were located. But the fire was very serious, for by it God "overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Gen. 19:25.

How completely is this a type of the last great burning day. In the first instance the "eternal fire" continued its work until the land was utterly purged of every human feature. The "everlasting fire" of our text will fall upon the heads of the wicked who have come up in the second resurrection, until "it shall leave them neither root nor branch." And "they shall be ashes under the soles of your feet." Mal. 4:1, 3.

In this fire the works of man "shall be burned up," and "the elements shall melt with fervent heat, the earth also." After being thus purified, the earth will be reconstructed, and from the ruins will be brought forth "new heavens and a new earth, wherein dwelleth righteousness." See 2 Peter 3:10, 13.

Tormented Forever and Ever.

"And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:11.

DEFINITIONS.

Greenfield defines the word from which "forever" is translated as follows:—

"Duration, finite or infinite, unlimited duration, eternity, a period of duration past or future, time, age, lifetime; the world, universe."

Cruden, in his Unabridged Concordance, under the word "eternal," says:—

"The words, 'eternal,' 'everlasting,' and 'forever,' are sometimes taken for a long time, and are not always to be understood strictly. Thus, 'Thou shalt be our guide from this time forth even *forever*,' that is, during our *whole life*. And in many other places of Scripture, and in particular when the word 'forever' is applied to the Jewish rites and privileges, it commonly signifies no more than during the standing of that commonwealth, until the coming of the Messiah."

Upon the meaning of these words U. Smith writes:—

"Dr. Clarke places in our hands a key to the interpretation of the words 'forever' and 'forever and ever,' which is adapted to every instance of their use. According to his rule, they are to be taken to mean as long as a thing, considering the surrounding circumstances, can exist."

Does the use of the words "forever and ever" in this text teach the doctrine of never-ending torment of the

wicked? If so, we must admit the immortality of the sufferers, which the Bible distinctly denies. How, then, can the seeming inconsistency be harmonized? Let us consider the term as used in other texts, as we did with "everlasting fire":—

"For My sword shall be bathed in heaven: behold, it shall come down upon Idumea [Edom], and upon the people of My curse, to judgment." "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever." Isa. 34:5, 9, 10.

This prophecy, like many others, has a double application, and refers primarily to the utter destruction of the whole land of the Edomites, a country lying east and south of Judea. It was settled by the descendants of Esau, who became the bitter enemies of Israel as they neared Palestine on their journey from Egypt. But in a broader sense the text uses the destruction of Idumea as a type of the destruction of sinners and the works of man when Christ comes, and the desolation of the earth during the thousand years. If we consider the prophecy as it applies to the literal Edom, we find that the judgments foretold were long since fulfilled upon that land. Its inhabitants were blotted out, and the very site of its capital city, Petra, whose dwellings were hewn in the cliffs of a rocky defile, was lost to the world for centuries. Its palaces were given over to owls, serpents, and dragons. But its ruins have been discovered in recent years, and have been explored, minutely written up, and every corner searched for hidden treasure.

If our text shall be considered in the light of the great reality of which Idumea was the type, the day described by Peter as "the day of the Lord; . . . in the which

... the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10), the result is the same. The earth will not, to all eternity continue as a mass of molten, seething flame, in which the wicked will be tormented throughout eternal ages. No, the punishment will cease, and the fires will be quenched, for Peter promises that after the fires in which the wicked are "utterly burned" have done their work, "we, according to His promise, look for new heavens and a new earth." Verse 13.

Hence we find that in both type and antitype, as given in Isaiah 34, the "forever and ever" there used is limited in its duration. There are numerous other instances where the term is so used.

Jonah, in the account of his sojourn in the stomach of the great fish, says, "I went down to the bottoms of the mountains; the earth with her bars was about me forever." Jonah 2:6. In this instance "forever" means three days.

In ancient Israel there were servants who in reality were slaves. But at the end of seven years they were to go free. Yet family ties and other considerations sometimes caused them to prefer to remain in servitude. In such case "his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him *forever*." Ex. 21:6. Here "forever" would end at his death.

In 1 Sam. 1:22 the child Samuel was given by his mother to abide in the service of the earthly sanctuary "forever." In verse eleven this period is stated to be "all the days of his life." Here "forever" would end at the death of Samuel.

The preceding comments on Rev. 14:11, apply equally to Rev. 20:10, which reads, "And the devil that deceived them was cast into the lake of fire and brimstone, where

the beast and the false prophet are, and shall be tormented day and night forever and ever."

FOREVER AND EVER.

Upon the duration of this period, C. P. Bollman writes:—

"The smoke of their torment ascendeth up forever and ever." Rev. 14:11. Young renders this, 'To ages of ages.' The language does not, however, necessarily mean that the going up of this smoke continues for ages made up of other ages, as weeks are made up of days and years of months; but in harmony with other scriptures it must mean that from the time the punishment of the wicked begins, it continues without interruption unto or until the age of ages is reached.

"We are now living in time, which is measured duration as contrasted with eternity, which is not only unmeasured but unmeasurable duration. Similarly the Sabbath is sometimes spoken of as the 'day of days,' that is as being preeminent among days; so eternity is here described as the age of ages. Writing of the present time and its influence upon our future existence, the poet uses very similar language, thus:—

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling;
To be living is sublime."

"The end of 'the heavens and the earth which are . . . kept in store, reserved unto fire against the day of judgment and perdition of ungodly men,' marks the end of probationary and retributive ages and the beginning of eternity—unending duration—described by the prophet as ages of ages. From that point forward, 'there shall be no more curse,' or as Dr. Clarke says, on Rev. 22:3, no more a 'cursed person.' Then shall be fulfilled that which the beloved John saw and heard in beatific vision: 'Every creature which is in heaven, and on, the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.'

"The Creator will have a clean universe."

INDEX

ABRAHAM entertained angels 54-57
 Abraham pleads for Sodom 57
 Adam and Eve driven from Eden 26, 27
 Adam and Eve, formation of character of 23
 Adam, Christ the second 37, 38
 Advent, Christian Science the second 393-395
 Air, prince of the power of the 104, 105
 Ancient and modern Spiritualism 242-256
 Ancient Spiritualism 183-204
 Ancient Spiritualism, manifestations of 205-216
 Angel, David and the 86-89, 197
 Angel delivers Peter 76, 77
 Angel destroys Sennacherib's army 90
 Angel Gabriel visits Daniel 72-74
 Angel messengers 70, 82, 83
 Angel reapers 91
 Angel visitors 57
 Angels and the ministry 83
 Angels, Christian Science denies existence of literal 385
 Angels commune with men 195-197
 Angels created beings 52
 Angels entertained by Abraham 54-57
 Angels, good and evil 49
 Angels guarded Job 75
 Angels, guardian 74, 75
 Angels hear our words 77
 Angels in the gospel 78-82
 Angels in the judgment 84-92
 Angels, number of 64
 Angels on probation 53
 Angels, orders of 67, 68
 Angels placed on probation 111
 Angels, power of evil 125
 Angels real beings 54, 55
 Angels, Satan and evil 118-134
 Angels see us 78
 Angels sent in answer to prayer 72-74
 Angels tangible beings 54-59
 Angels, their glory 65
 Angels, their ministration 69-83, 200
 Angels, their nature 51-68
 Angels, their power 66, 67
 Angels, their swiftness 66
 Angels visit Lot in Sodom 58
 Angels write book of remembrance 85, 86
 Antichrist, the spirit of 263-267
 Apostasy, apostasy 458
 Appendix 515-520
 Armageddon 474-476
 Armor, Christian 123
 Atonement, Christian Science denies the 385
 Atonement, Spiritualists deny the 276
 Awakening, an awful 486-489
 BALAAM's eyes opened 59
 Battle of Armageddon 474-476
 Beings real but invisible 295
 Belshazzar and Spiritualism 188, 189
 Bible our guide, the 15, 258-260
 Bible, Spiritualists deny the 272-275
 Binding of Satan 493-495
 Body, a spiritual 60
 Book of life, the 413-417
 Book of remembrance, the 85
 Books of heaven, the 413
 Brahmanism, Christian Science like 390
 "Breath of Life" and "living soul" 165-170
 Breath of life in man and animals 168, 169
 Buddhism, Christian Science resembles 381
 Burned up, wicked shall be 428, 429
 Bush, criticism from Professor .. 166

CELESTIAL war 98-102
 Character 20-24
 Character of satanic spirit manifestations 202-204
 Christ and the resurrection 157-159
 Christ a spirit medium 265, 266
 Christ cast out devils 127, 128
 Christ, Christian Science believes in another 395
 Christ comes to possess the earth 498, 499
 Christ, eternal life through 140, 143
 Christ, immortality through 137-144
 Christ, man preferred before 265
 Christ, model of the resurrection 450
 Christ, spirits impersonate 269, 270
 Christ, Spiritualists have denied 264
 Christ, temptation of 31
 Christ, the first advent of 435
 Christ the light of the world 336
 Christ the second Adam 37, 38
 Christ, the second coming of 337-339, 435-440
 Christ the source of immortality 139-144
 Christ, the wonderful sacrifice of 30-32
 Christs, false 268-272
 Christ's method in uplifting humanity 401, 402
 Christ's miracles to be explained 297-299
 Christ's second coming 92, 417
 Christ's second coming, manner of 438, 439
 Christ's second coming, resurrection at 442, 443
 Christ's second coming, time not revealed 440, 441
 Christ's temptation 120

Christian, appeal from a 405
 Christian armor 123
 Christians, condition of professed 458-460
 Christianity, Christian Science combines Hinduism and 389
 Christianity predicted, a new 296
 Christian Science 368-396
 Christian Science a great religious peril 393
 Christian Science and New Thought one common origin 398, 399
 Christian Science a revival of pantheism 392
 Christian Science believes in another Christ 395
 Christian Science believes in no literal heaven 392
 Christian Science combines Hinduism and Christianity 389
 Christian Science declares death is a "mortal illusion" 388
 Christian Science denies evidence of the senses 374
 Christian Science denies the existence of good or evil spirits 384, 385
 Christian Science denies existence of literal angels 385
 Christian Science denies existence of personal devil 384
 Christian Science denies the atonement 385
 Christian Science denies the existence of matter 375, 376
 Christian Science denies the existence of sin, sickness, and death 377
 Christian Science denies the future judgment 389
 Christian Science denies the Genesis account of creation 374, 375
 Christian Science denies the resurrection 387
 Christian Science disparages prayer 386
 Christian Science, extravagant claims of 391
 Christian Science, growth of 368, 372
 Christian Science hard to understand 375
 Christian Science has little use for hygiene 378
 Christian Science, is it a cure-all? 378-380
 Christian Science like Brahmanism 390
 Christian Science, origin of 371, 372
 Christian Science phrase, "God is all in all" 393
 Christian Science promised freedom from physical death 390
 Christian Science, rapid growth of 372
 Christian Science remedy for sin, the 386
 Christian Science resembles Buddhism 381
 Christian Science teaches future probation and universal salvation 389
 Christian Science teaches sin is an illusion 385
 Christian Science teaches there will be death in heaven 388
 Christian Science, teaching of 369
 Christian Science text-book altered 382, 383
 Christian Science text-book, the 371, 379
 Christian Science, the nomenclature of 373
 Christian Science the second advent 393-395
 Christian Science Treatment of disease 381
 Closing events 409
 Closing scenes of earth 478-481
 Coming of the King 434-441
 Coming of the Lord, the 481, 482
 Communication, different methods of 199
 Communications from the realm of God 195
 Communications from the realm of Satan 200, 201
 Confessions of spirits 235, 236
 Conscious, are the dead 160
 Consumed, wicked shall be 430
 Converted, the world not to be 461, 462
 Cornelius' prayer 79
 Cornelius visited by Peter 80
 Corner-stone, a 147
 Counterfeit, Satan's 336
 Created beings 52
 Creation, Christian Science denies the Genesis account of 374, 375
 Creation of man 11, 12, 17, 18, 165, 166
 Creation, literal days of 14
 Criticism from Professor Bush 166
 Church, a degenerate 461
 Church, gifts of the Spirit in the 355
 Churches, Spiritualism in the 225

DANGERS and delusions of Spiritualism 300-313
 Daniel visited by the angel Gabriel 72-74
 David and the angel 86, 89, 197
 Day of the Lord 480
 Dead conscious, are the 160
 Dead, prayers offered to the 325, 326
 Dead, state of 146
 Dead, sleep of the 161-163
 Dead, wicked, are raised 499
 Death abolished 151
 Death a sleep, is 156-164
 Death compared to sleep 159
 Death in heaven, Christian Science teaches there will be 388
 Death is a "mortal illusion," Christian Science declares 388
 Death of sinners 427
 Death, sin and 19-27
 Death, Spiritualists believe in consciousness after 300, 301
 Death, the second 424
 Deception, a time of 458
 Deception, Satan's last 337, 338
 Deceptions of Satan, the 108, 271, 336, 337

Definitions of "Spiritualism" 193, 194
 Delusions of Spiritualism, dangers and 300-313
 Demoniacs of Gergesa restored 131-133
 Demons in ancient times, possessed with 245-247
 Demons in modern times, possessed with 248-254
 Demons, possessed with 126
 Desolation of the earth 490-492
 Destroyed, the wicked shall be 426, 427
 Destruction of evil, final 503-505
 Destruction, why this awful 486-490
 Developments of modern Spiritualism 286-299
 Devil, Christian Science denies existence of personal 384
 Devil, is there a 339, 340
 Devil their god and father, the 327
 Devils, Christ cast out 127, 128
 Devils, spirits of 109, 229
 Devils, worship of 327-335
 Devils, worship of men and 324, 335
 Devoured, wicked shall be 430, 431
 Diagram of events at end of 1000 years 505
 Diagram of the millennium 490
 Dictionary, a new 150
 Disasters, increase of 107
 Doctrine of immortality, origin of 151
 Dominion given to man, the 118
 Dominion, how lost 119

EARTH, closing scenes of 478-481
 Earth, desolation of the 490-492
 Earth made new, the 506, 507
 Earth purified by fire 505
 Earth redeemed, the 497-514
 Earth's position in God's future government 137-139
 Eden, driven from 26, 27
 Eden, the garden of 19
 Eden restored 513, 514
 Eddy, Mrs., a message from 396
 Eddy's, Mrs., writings 377
 Endor, Saul and witch of 207-216
 Endor, was it Samuel at 208, 209
 Enmity between Satan and man 33
 Eternal fire 516, 517
 Eternal life through Christ 140, 143
 Eternal torment 425
 Eunuch, Philip and the 81
 Everlasting fire 516, 517
 Everlasting fire not prepared for man 432
 Everlasting punishment 515
 Evil angels, power of 125
 Evil angels, Satan and 118-134
 Evil, final destruction of 503-505
 Evil, increase of 462-464
 Evil not banished 462
 Evil not created 114
 Evil, redemption from 35-37
 Evil spirits cast out 127, 128
 Executive judgment, the 419, 420, 423
 Executive judgments 86
 Eyes holden, our 63

FAITH and hope 47, 48
 Faith, the prayer of 44-47
 Fall of man 25, 26
 Fall of Satan 102
 False Christs 268-272
 False position, a 169
 Familiar spirits 188-192, 211
 Familiar spirits, work of 203, 204
 Fate of the wicked 421-433
 Fire, earth purified by 509
 Fire, eternal 516, 517
 Fire, everlasting 516, 517
 Fire from heaven 341
 Fire, the lake of 503, 504
 First advent of Christ, the 435
 Foe, a conquered 104
 "Forever and ever," definition of 517-520
 Foster, the medium 230-241
 Fox sisters spirit mediums 218-223

GARDEN of Eden, the 19
 Gathering of the saints, the 92
 Genesis, the story of 13
 Gifts not restricted 350
 Gifts of the Spirit in the church 355
 Glory of the angels 65
 God, communications from the realm of 195
 God deals with rebellion, how 114-117
 God declares, "It is done" 478-481
 God dwells in humanity, how 400, 401
 God guards his people 42-44
 God, in the image of 11-18
 God, man as 262, 263
 God speaks through the prophets 198, 199
 God, Spiritualists deny the existence of a personal 260-262
 God's design, immortality 152
 God's future government, earth's position in 137-139
 God's law magnified 29
 God's laws, result of transgressing 486
 God's love, how revealed 116, 117
 God's people protected 77
 God's people, resurrection the hope of 445-449
 God's people sealed 471
 God's warning against Spiritualism 320-322
 "Gods, ye shall be as" 263
 Gog and Magog 500
 Gospel, angels in the 78-82
 Greek word for "soul" in the New Testament 176
 Greek word for "spirit" in the New Testament 177
 Government, earth's position in God's future 137-139
 Guardian angels 74, 75

HARVEST of the world 91
 Heathenism, immortality cornerstone of 147
 Heathenism in America 407, 408
 Hebrew word for "soul" in the Old Testament, the 175, 176

Hebrew word for "spirit" in the Old Testament, the 176
 Hebrew word "n'shah-mah," the 177
 Heaven, Christian Science believes in no literal 392
 Heaven, Christian Science teaches there will be death in 388
 Heaven, fire from 341
 Heaven, shall know friends in 450, 451
 Heaven, the books of 413
 Heaven, war in 101, 102
 Heaven's pity for fallen man 29
 Hell, no ever-burning 424, 425
 Hell, sufferings in 425
 Hell, torments of 425
 Higher criticism, science and 12
 Hinduism and Christianity, Christian Science combines 389
 Holy City, description of 508, 509
 Home of the saved, the 509-514
 Hope and faith 47, 48
 Hospitality, importance of 55
 Humanity, Christ's method in uplifting 401, 402
 Hygiene, Christian Science has little use for 378
 Hypnotism 359-367
 Hypnotism, danger of mismanagement 363, 364
 Hypnotism makes hopeless victims 362
 Hypnotism, new only in name 366
 Hypnotism, only evil 367

IMAGE of God, in the 11-18
 "Immortal," from the original 153-155
 "Immortal," in Scriptures 149
 Immortal, is the soul or spirit 178
 Immortal, mortal or 145-155
 "Immortal," the word defined 148
 Immortality 135
 Immortality and heathenism 147
 Immortality and modern orthodoxy 147
 Immortality and Romanism 147
 Immortality and Spiritualism 147
 Immortality at the resurrection 142-144
 Immortality, Christ the source of 139-144
 Immortality, corner-stone of heathenism 147
 Immortality, God's design 152
 Immortality, how applied 148
 Immortality, in Scriptures 149
 Immortality, Luther's view of 172
 Immortality, natural 152
 Immortality, origin of doctrine 151
 Immortality through Christ 137-144, 151
 Immortality, who only hath 150, 179
 Increase of disasters 107
 In the image of God 11-18
 Investigative judgment 415, 416
 Is death a sleep? 156-164

JACOB's ladder 71
 Jacob's wonderful experience 71
 Jehovah says, what 467
 Job, afflictions of 105-107
 Job guarded by angels 75

Judgment, angels in the 84-92
 Judgment, Christian Science denies the future 389
 Judgment, investigative 415, 416
 Judgment of the wicked 418
 Judgment, rewarded at the 154, 155
 Judgment, the 411-420
 Judgment, the (comments by C. P. Bollman) 417-419
 Judgment, the executive 419, 420
 Judgment, the time of the 416
 Judgment to come, a 152
 Judgments, executive 86
 Justice vindicated 116, 117

KING, coming of the 434-441

LADDER, Jacob's 71
 Lake of fire, the 503, 504
 Lake of fire, what is this 484, 485
 Law of God changed by Papacy 488
 Law of God magnified 29
 Law only piece of advice 277
 Laws, Spiritualism at war with 277-280
 Lazarus, the sleep of 157, 158
 Life, eternal, through Christ 140, 143
 Life only through Christ 151
 Life, the book of 413-417
 Literal days of creation 14
 Lord, day of the 480
 Lord, the coming of the 481, 482
 Lord, the slain of the 482, 483
 Lot leaves Sodom 59
 Lot, message to 89
 Lot visited by angels 58
 Love of God, how revealed 116, 117
 Love of self, pride and 99-101
 Lucifer, a covering cherub 96
 Lucifer and the prince of Tyre 93, 94
 Lucifer described 94-97
 Lucifer, pride of 99, 112
 Lucifer, Son of the Morning 93-97
 Lucifer, worship of 333
 Lucifer's rebellion against God 99, 112
 Lunatics restored 133
 Luther's view of immortality 172

MAN and animals, breath of life in 168, 169
 Man as God 262, 263
 Man became a living soul 170
 Man created in the image of God 16, 17
 Man, enmity between Satan and 33
 Man, everlasting fire not prepared for 432
 Man, Heaven's pity for fallen 29
 Man lost dominion, how 119
 Man, the creation of 11, 12, 17, 18, 165, 166
 Man, the dominion given to 166
 Man's temptation and fall 25, 26
 Manifestations, miraculous 343
 Manifestations of ancient Spiritualism 205-216
 Manifestations of modern Spiritualism 226-241

Manifestations of spirit mediums 242-245
 Manner of Christ's second coming 438, 439
 Marriage, lax views concerning 280-284
 Mediums degenerate into tricksters 315
 Medium, Foster, the 239-241
 Medium, the first Spiritualist 206, 207
 Mediums, Fox sisters 218-223
 Mediums, why necessary 316
 Mediumship, dangers of 249
 Message of woe, a 340
 Message to Lot, the 89
 Messengers, angel 70, 82, 83
 Messengers of mercy 58
 Millennium, diagram of the 496
 Millennium of righteousness on earth, will it be a 456-458
 Millennium, the 453-496
 Millennium, when will it begin? 454-456
 Methods of communication, different 199
 Milton's view of the soul 175, 179
 Ministering spirits 70
 • Ministers endorse Spiritualism 236, 237
 Ministration of angels 69-83, 200
 Ministry, angels and the 83
 Miracles of Christ to be explained, the 297-299
 Miracles, test for true and false 349
 Miracle-working powers, antagnostic 345-358
 Miraculous manifestations 343
 Miraculous powers 345-358
 Mysticism, modern 371
 Modern mysticism 371
 Modern Spiritualism, ancient and 242-256
 Modern Spiritualism, manifestations of 226-241
 Modern Spiritualism, rise of 217-225
 "Mortal," defined 147
 Mortal or immortal 145-155

NATIONS angry 468-470
 Natural immortality 152
 Nebuchadnezzar and Spiritualism 186, 187
 "Nephesh," defined by lexicographer 175, 176
 New dictionary, a 150
 New Jerusalem a literal city 508
 New Jerusalem, the 507-509
 New Thought and Christian Science one common origin 398, 399
 New Thought and pantheism 397-408
 New Thought, origin of 397
 Number of angels 64
 "N'shah-mah," the Hebrew word 177

OBEDIENCE not forced 110
 Offerings ordained, a system of sacrificial 34, 39
 Origin and character of false religions 202
 Origin of angels 67, 68

Origin of sin 99, 111, 112
 Ouija board and planchette 291

PAGAN pantheism 261
 Pantheism, ancient and modern 402-406
 Pantheism, Christian Science a revival of 392
 Pantheism, New Thought and 387-408
 Pantheism not to be desired, a revival of 400
 Pantheism, pagan 261
 Pantheism, the doctrine of 404
 Papacy, law of God changed by 488
 Peace-and-safety cry 467
 Peace, no universal 468, 469
 Peace, universal 467-469
 People, what say the 467
 Perdition, wicked shall go into 432
 Peter delivered by an angel 76, 77
 Peter visits Cornelius 80
 Peter's vision 80
 Pharaoh and Spiritualism 187-189
 Philip and the eunuch 81
 Photographs, spirit 311
 Plagues, the seven last 91, 107, 472-474
 Plague, the sixth 473
 Plain, hut true 172
 Planchette and ouija board 291
 Planchette, the 291
 Plan of redemption, the 28
 Popularity denounced 459
 Position, a false 169
 Possessed of demons in ancient times 245-247
 Possessed of demons in modern times 248-254
 Possessed with demons 126
 Powers, miraculous 345-358
 Power of evil angels 125
 Prayer, angels sent in answer to 72-74
 Prayer, Christian Science disappearances 386
 Prayer of faith, the 44-47
 Prayers offered to the dead 325, 326
 Pride and love of self 99-101
 Prince of the power of the air, the 103-109
 Prince of this world, the 121, 122
 Prince of Tyre, Lucifer and the 93, 94
 Probation, angels placed on 53, 111
 Probation, close of 471
 Probation, future, and universal salvation 389
 Probation of angels ended 112
 Progress of Spiritualism, the 219-221
 Promises, standing on the 39-48
 Prophets, God speaks through 198, 199
 Punishment, everlasting 515
 Punishment of the wicked 423, 424

RAPPINGS, spirit 217-222, 227
 Reapers, angel 91
 Rebellion, how God deals with 114-117
 Redeemed, the earth 497-514
 Redeemed, the supper of the 492, 493
 Redemption from evil 35-37
 Redemption, the plan of 28

Religion a "success" 460
 Religions, origin and character of
 false 202
 Resurrection at Christ's second
 coming 442, 443
 Resurrection, Christ and the 157-159
 Resurrection, Christ model of the 450
 Resurrection, Christian Science de-
 nies the 387
 Resurrection, immortality at the 142-144
 Resurrection, its importance 443-445
 Resurrection of the just and unjust
 497, 498
 Resurrection, recompensed at the 154
 Resurrection, Spiritualistic 284
 Resurrection, Spiritualists neglect
 doctrines of the 274
 Resurrection, the 442-452
 Resurrection, the hope of God's
 people 445-449
 Resurrections, the two 417, 451, 452
 Revival of pantheism not to be de-
 sired, a 400
 Reward, given when 155
 Reward of the righteous 441
 Reward, time of 153
 Rewarded at the judgment 154
 Righteous raised with glorified bod-
 ies 449, 450
 Righteous, reward of the 441
 Rise of modern Spiritualism 217-225
 Romanism and immortality 147

SACRIFICE, the wonderful 30-32
 Sacrificial offerings ordained, a sys-
 tem of 34, 35
 Saints, the gathering of the 92
 Salvation, future probation and
 universal 389
 Samuel at Endor, was it 208, 209
 Satan a conquered foe 104
 Satan and angels, probation ended 112
 Satan and evil angels 118-134
 Satan and man, enmity between 33
 Satan before his fall 94-97
 Satan bound 493-495
 Satan, communications from the
 realm of 200, 201
 Satan, deceptive workings of 336, 337
 Satan, fall of 102
 Satan flatters then discourages men
 210, 211
 Satan, has he power to heal the
 sick? 406, 407
 Satan loosed out of prison 499, 503
 Satan, prince and power of the air 104
 Satan, sin and, why permitted 110
 Satan, the deceptions of 108
 Satan's army 500-503
 Satan's counterfeit 336
 Satan's deceptions 271
 Satan's fall, the cause of 23, 24
 Satan's last deception 337, 338
 Saul and the witch of Endor 207-216
 Saved, the home of the 509-514
 Saviour, the promise of a 32-35
 Science and higher criticism 12
 Scientists' experiments with Spirit-
 ualism 290-292

Sealed, God's people 471
 Second coming of Christ
 92, 337-339, 417, 435-440
 Second coming of Christ, Spiritual-
 ists deny 267
 Second coming of Christ, time not
 revealed 440, 441
 Sennacherib's army, angel destroys 90
 Serpent, the first Spiritualist me-
 dium 206, 207
 Seven last plagues 91, 107, 472-474
 Seven last plagues not universal 473
 Sick, has Satan power to heal the
 406, 407
 Sign or wonder not a sufficient
 test 259
 Sin and death 19-27
 Sin and Satan, why permitted 110
 Sin an intruder 111
 Sin is an illusion, Christian Sci-
 ence teaches 385
 Sin, no excuse for 111
 Sin, origin of 99, 111, 112
 Sin, the Christian Science remedy
 for 386
 Sin, the result of 28, 145
 Sin, to prevent a recurrence of 115
 Sinners, counted with 415
 Sinners, death of 427
 Sinners in hell, awful picture of 426
 Slain of the Lord 482, 483
 Sleep, death compared to 159
 Sleep gloomy, is 161
 Sleep, is death a 156-164
 Sleep of Lazarus, the 157, 158
 Sleep of the dead 161-163
 Sleight of hand practiced by Spir-
 itualists 226-228
 Sodom, Abraham pleads for 57
 Sodom, angels visit Lot in 58
 "Soul" and "spirit" 171-180
 "Soul" and "spirit," important
 fact concerning 174
 "Soul" and "spirit," number of
 times translated 175-177
 Soul, Bishop Tillotson's view of 180
 Soul, breath of life and living 165-170
 "Soul" from the original Hebrew
 and Greek 173, 174
 "Soul" in the New Testament,
 Greek word for 176
 "Soul" in the Old Testament, He-
 brew word for 175, 176
 Soul, man became a living 170
 Soul, Milton's view of the 175
 "Soul," three definitions of 173
 "Soul," translation of word 174, 176
 Soul, William Tyndale's view of
 the 180
 Spirit bureau, a 309, 310
 "Spirit" from the original He-
 brew and Greek 173, 174
 "Spirit" in the New Testament,
 Greek word for 177
 "Spirit" in the Old Testament,
 Hebrew word for 176
 Spirit manifestations, character of
 satanic 202-204
 Spirit medium, Christ a 265, 266

Spirit medium, statement from 252, 253
 Spirit mediums, Fox sisters .. 218-223
 Spirit mediums, manifestations of .. 242-245
 Spirit messages, a wireless plant
 for 311
 Spirit, not a separate entity 179
 Spirit of Antichrist, the 263-267
 Spirit photographs 311
 Spirit rappings 217-222, 227
 "Spirit," "soul," and 171-180
 "Spirit," translations of word 174, 176
 Spirits, angels ministering 79
 Spirits called "familiar," why 193, 194
 Spirits, Christian Science denies
 existence of good or evil .. 384, 385
 Spirits communicate by sounds 219-222
 Spirits, confessions of 235, 236
 Spirits enter herd of swine .. 133, 134
 Spirits, evil, cast out 127, 128
 Spirits, familiar, 188-192, 203, 204, 211
 Spirits impersonate Christ .. 209, 270
 Spirits, lying 231
 Spirits of devils 109, 229
 Spirits sent on errands .. 293-295
 Spirits sometimes give warnings 317-320
 Spirits torment their victims .. 249-251
 Spirits, unclean, rebuked 132
 Spiritual bodies 60-63
 Spiritual forces, the two 255, 256
 Spiritual gifts withdrawn, why .. 356
 Spiritualism, a manifestation of
 power 228
 Spiritualism, ancient 183-204, 205, 216
 Spiritualism, ancient and modern
 181, 242-256
 Spiritualism and immortality 147
 Spiritualism a reality 194, 195
 Spiritualism at war with laws 277-280
 Spiritualism a wonder-working
 power 229
 Spiritualism, Belshazzar and 188, 189
 Spiritualism, dangers and delusions
 of 300-313
 Spiritualism, deceptive influence of
 232-234
 "Spiritualism," definitions of 193, 194
 Spiritualism, developments of mod-
 ern 226-241, 286-299
 Spiritualism endorsed by ministers
 236, 237
 Spiritualism, experience of Philip
 and Peter with 190, 191
 Spiritualism, false claims exposed 185
 Spiritualism from a scientific stand-
 point 288
 Spiritualism from the Bible stand-
 point 258-260
 Spiritualism, God's warning against
 320, 322
 Spiritualism, has it reformed? .. 285
 Spiritualism, inconsistent teachings
 of 282
 Spiritualism in prophecy 336-342
 Spiritualism in the churches 225
 Spiritualism in the New Testament
 189-192
 Spiritualism investigated by Dr.
 Funk 306, 307
 Spiritualism involves great men 311-313
 Spiritualism, is it a humbug? 226-229
 Spiritualism, Mr. Stead and 309
 Spiritualism, Nebuchadnezzar and
 186, 187
 Spiritualism not explained by sci-
 ence 231
 Spiritualism, personal experience
 with 237-239
 Spiritualism, Pharaoh and 187-189
 Spiritualism, rise of modern 217-225
 Spiritualism, scientists' experiments
 with 290-292
 Spiritualism, source of its miracle-
 working power 342
 Spiritualism, supernatural power of
 230
 Spiritualism tangles intellectual
 giants 314, 315
 Spiritualism, the progress of 219-221
 Spiritualism, the strength of 224
 Spiritualism, the stronghold of 302, 303
 Spiritualism, teachings of .. 258-285
 Spiritualism to explain miracles 297-299
 Spiritualism, warnings against 314-323
 Spiritualist medium, serpent the
 first 206, 207
 Spiritualists believe in conscious-
 ness after death 300, 301
 Spiritualists deny the second com-
 ing of Christ 267
 Spiritualists deny the atonement 276
 Spiritualists deny the Bible 272-275
 Spiritualists deny the existence of
 a personal God 260-262
 Spiritualists have denied Christ .. 264
 Spiritualists, how many become
 303-305
 Spiritualists neglect doctrine of the
 resurrection 274
 Spiritualists, "the real heaven-
 proved Christians" 287
 Spiritualistic phenomena, origin of
 183, 184
 Spiritualistic resurrection 284
 Spiritualistic study made respect-
 able 289, 290
 Spiritualistic tricks and sleight of
 hand 226-228
 Spiritualistic views of marriage 280-284
 Standing on the promises 39-48
 State of the dead 146
 "State of the dead," Milton's view
 of the 179
 Supernatural power of Spiritualism 230
 Suppers, the two 492, 493
 Swine, spirits enter herd of 133, 134

TEACHINGS of Spiritualism .. 258-285
 Temptation of Christ 31, 120
 Tillotson's, Bishop, view of the
 soul 180
 Time of deception, a 458
 Time of reward 153
 Time of trouble, the 107
 Time, the lapse of, in sleep .. 162, 163
 Torment, eternal 425
 Torments forever and ever 517
 Torments of hell 425

Tree of knowledge, the 24-26
 Trouble, the time of 107
 Troubles, last-day 475-477
 Tyndale's, William, view of the soul 180

UNBELIEF, modern 352
 Unclean spirits rebuked 132
 Universal peace, no 468, 469

VINDICATED, justice 116, 117
 Vision of Peter 80

WAR, celestial 98-102
 War in heaven 101, 102
 War, not peace 464
 War preparations, cost of 470
 Warnings against Spiritualism 314-323
 Warnings, spirits sometimes give 317-320
 Wicked as though they had not been 432, 433

Wicked dead are raised 499
 Wicked, destruction of 504, 595
 Wicked, fate of the 421-433
 Wicked, judgment of the 418
 Wicked, punishment of the 423, 424
 Wicked shall be burned up 428, 429
 Wicked shall be consumed 430
 Wicked shall be cut off from the earth 431
 Wicked shall be destroyed 426, 427
 Wicked shall be devoured 430, 431
 Wicked shall die 425
 Wicked shall go into perdition 432
 Wicked shall perish 428
 Wicked slain when Christ comes 498
 Wireless plant for spirit messages, a 311
 Witch of Endor, Saul and the 207-216
 Woe, a message of 349
 World not to be converted, the 461, 462
 World, the prince of this 121, 122
 World will not become better 458
 Worship of devils 327-335
 Worship of Lucifer 333
 Worship of men and devils 324-335