

The Way of Truth

Archives
231
G458w
1893
c.1

"Seek out wisdom and the reason of things." Ecc. 7:25.

The Marsh Library

EDGAR A. MARSH

OSCAR J. MARSH

No. _____

G. ELDRED MARSH

The Way of Truth Vol. 2

Gifford, Ezra D
Archives 231 G458w 1893 c.1

1648

G. Eldred Marsh,
June 1900.

"Seek out wisdom and the reason of things." Ecc. 7:25.

The Marsh Library

EDGAR A. MARSH

OSCAR J. MARSH

No. _____

G. ELDRED MARSH

The Way of Truth Vol. 2

Gifford, Ezra D
Archives 231 G458w 1893 c.1

G. Aldred Marsh,
June 1900.

THE WAY OF TRUTH

VOLUME TWO

A SERIES OF
DOCTRINAL ARTICLES

SHOWING CLEARLY THE

TRUTH

CONCERNING

THE TRUE GOD

THE TRUE CHRIST

THE TRUE HOLY SPIRIT

THE DESTINY OF THE WICKED

THE REWARD OF THE RIGHTEOUS

THE ETERNAL HOME OF THE SAVED

ETC., ETC., ETC.

BY EZRA D. GIFFORD

A MINISTER OF CHRIST

DUBUQUE, IOWA:
THE WAY OF TRUTH ASSOCIATION,
1898



"SANCTIFY THEM
IN THY TRUTH :
THY WORD
IS TRUTH."
—JESUS.

Archives
231
G 468w
Vol 2
C-1

1648

INDEX TO CHAPTERS.

	PAGE.
There is One True and Living God	67
God is a Person Having Form and Image	67
God is not a Spirit	68
The Father is the Only True God	69
Is Jesus God	70
Jesus is the Son of God	71
Jesus is the Son of Man	72
There is One Lord Jesus	73
How Jesus is Son of God and Son of Man	74
Is the Holy Spirit God	75
The Holy Spirit is not a Person	77
No Holy Ghost	79
Personal Pronouns as Applied to the Spirit	80
The Attributes of the Holy Spirit	80
There is One Spirit	81
A General Dissertation on the Trinity	81
May We Know God	83
Christ as the First Born	84
How is Jesus Equal with God	85
The Word God Does not Always Mean Supreme God	86
How Christ Pre-existed	88
How Some Mystify God	89
Life and Death	90
The Condition of Man in Death	91
Are There Any Ghosts	92
The Witch of En-dor	96
Modern Ghostism	102
The Coming of Christ	105
The Resurrection	116
The Judgment to Come	116
Is the Soul of the Sinner Immortal	117
Is There a Hell of Endless Torment	118
The Eternal Home of the Saved	122

ANNOUNCEMENT.

THE WAY OF TRUTH BOOK SERIES is composed of three volumes, the first of which treats of the Gospel and its Ordinances; the second handles Doctrine; the third volume gives an exposition of Divine Prophecy. The books are 50 cents per volume, and are for sale through missionaries and agents. The trade is supplied by the wholesale book-store of G. B. Grosvenor Co., Main street, Dubuque, Iowa, who will supply the books to book dealers in any city, or will send the books, post-paid, to any private address on receipt of price.

The Way of Truth.

There is One True and Living God.

The teaching of the Bible needs no defense. We only need to let the light shine to convince the honest hearted of the truth. The human soul was made for truth and only truth can satisfy it. We all have an inward sense of truth and we do well to cultivate and give heed to it.

That there is one true and living God is a most rational statement—is a truth that commends *itself* to our sense of fitness. One Infinite Cause is sufficient to account for the existence of all things.

Hear the Bible doctrine on this subject:

Mal. 2:10. Hath not one God created us?

Deut. 6:4. Hear, O Israel: Jehovah our God is our Jehovah.

Mark 12:29. Jesus answered, The first is, Hear, O Israel: The Lord our God is one Lord. Verse 32.—And the scribe said unto him, Of a truth, Master, thou hast well said that he is one; and there is none other but he.

1 Cor. 8:4. We know that no idol is anything in the world, and that there is no God but one.

1 Tim. 1:17. Now, unto the King of the ages, incorruptible, invisible, the only God, honor and glory into the ages of the ages.

1 Tim. 2:5. For there is One God.

1 Tim. 4:10. We have our hope set on the Living God.

Acts 14:15. We also are men of like nature with you, and bring you good tidings, that ye should turn from these vain things unto the Living God, who made the heaven and the earth and the sea, and all that in them is.

Acts 17:23. Whom therefore ye ignorantly worship, Him declare I unto you.

1 Tim. 6:15, 16. Who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom honor and power eternal. Amen.

Heb. 3:12. Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God.

“Jehovah lives, and be his name

By every heart adored;

From age to age he is the same

The only God and Lord.”

To hold any teaching that denies the doctrine that there is One and but one true God is to be an infidel, a heretic, an apostate. To worship any other than the one true God is idolatry.

* * *

The One Living and True God is a Person Having Form and Image.

As we may come to know a fellow being through his words and works so we may have a knowledge of God through the Bible and nature.

God having placed wisdom in nature must himself be wise; having placed goodness in nature he himself must be good; having placed power in nature he himself must be mighty.

Now, is it possible that He who has given form and image to all things does not himself possess form and image?

Let us hear what the scripture saith:

Gen. 1:27. And God created man in his own image, in the image of God created he him. (This image has been deformed by sin, but of Christians it is said:)

Col. 3:9, 10. Ye have put off the old man with his doings, and have put on the new man, which is being renewed into knowledge after the image of Him that created him.

Jesus said to the Jews:

John 5:37. The Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. (Then God has form.)

1 Cor. 11:7. For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God.

Col. 1:15. (Of Christ it is said:) who is the image of the invisible God, the first born of all creation.

Heb. 1:3. (This reference repeats the above, saying of Christ that he is) the very image of God's person.

2 Cor. 4:4. (This reference also says that Christ) is the image of God.

1 Cor. 15:49. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

"Thou holy God preserve my soul

From all pollution free;

The pure in heart are thy delight,

And they thy face shall see."

—Matt. 5:8.

The personality of God is also seen from the fact that he sits upon a throne and Christ as a person has gone there to be seated with him.

Let the scriptures bear their own testimony:

1 Kings 22:19. Therefore hear thou the Word of Jehovah: I saw Jehovah sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

Ps. 11:4. Jehovah is in his holy temple; Jehovah, his throne is in heaven.

Ps. 47:8. God reigneth over the nations: God sitteth upon his holy throne.

Ps. 103:19. Jehovah hath established his throne in the heavens; and his kingdom ruleth over all.

Isa. 6:1. I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Rev. 3:21. He that overcometh, I will give to him to sit down with me in MY THRONE, as I also overcame, and sat down with my Father in HIS THRONE.

Rev. 7:10, 11. Salvation unto our God which sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen.

Rev. 19:4. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne.

Rev. 21:5. And he that sitteth on the throne said, Behold, I make all things new.

Rev. 22:3. The throne of God and of the Lamb shall be therein.

Heb. 12:2. Looking into Jesus the author and perfecter of faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

Heb. 8:1. We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens.

* *
* *

God is not a Spirit.

The doctrine of PERSONAL existence of God is a most vital one. It lies at the foundation of all true worship. For if there be no personal God there can be no personal responsibility to God. We cannot pray to a mere power, nor to a diffused substance. God must be a *person* to claim our love, trust and obedience.

Christian Scientists, Spiritualists, and many others deny the personal existence of God and hence make shipwreck of true faith. Beware of their leaven!

God is not "a spirit," as our translation has it in John 4:24: there is no "a" in the Original.

The true rendering therefore is "God is spirit." The meaning of this passage is manifest from the context, by which we learn that Jesus was not speaking of the *mode* of God's existence, but of the *manner* in which he is to be worshipped. God to us indeed is spirit, for we can only know him in spirit and truth. But God in person is not a mere substance called "spirit." A person has substance, but he himself is not a substance. God as a person has form and image, and sits upon a throne, and dwells locally in heaven. So saith the scripture.

God is indeed everywhere present, but not in person; he is everywhere present by his Spirit. As the Psalmist said, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" Ps. 139:7.

We say the sun comes through the window; but we do not mean the sun individually, for the sun itself is in the sky; we mean the light that radiates from the sun comes through the window. The light that proceeds from the sun we indeed call the sun, and we mean not the sun individually, but the sun representatively. So God is everywhere present by his Spirit, and the Spirit is God only in an impersonal sense. God in his attributes (power, wisdom, love, etc.), is necessarily infinite and so also in his substance; but his personal form and image are local and circumscribed. The

greatness of any being does not consist in the greatness of his personal form and image, but in the greatness of his attributes. God is not limited because his personal form and image are limited—his wisdom, love and power know no bounds and his Spirit fills all things. In his Spiritual presence, "Thus saith Jehovah, the heaven is my throne, and the earth is my footstool; what manner of house will ye build unto me? and what place shall be my rest?" Isa. 66:1 and Acts 7:49.

* *

This One True, Living and Personal God is the Father.

As all things have had their *origin* in God, he is most properly called FATHER. God cannot be a son: for a son is a begotten being. God never could have had a father, but must be the Father, the Originator, of all things. God is the Father in an especial sense in the gospel, as the scripture saith: "Blessed be the God and Father of Our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." 1 Pet. 1:3.

Hence, whether by generation or by regeneration, the Sovereign Being of the universe is necessarily the Father and the Father alone.

Hear the Word of the Lord:

Eph. 4:6. There is one God and Father of all, who is over all, and through all, and in all.

1 Cor. 8:5, 6. There is no God but one. For though there be that are called gods, whether in heaven or on earth; as

there are gods many, and lords many; yet to us there is **ONE GOD THE FATHER.**

John 17:3. This is life eternal that they should know **THEE THE ONLY TRUE GOD.** (These are the words of Jesus in his prayer to the Father. Jesus himself says of the Father that He is the **ONLY TRUE GOD.**)

1 John 5:20. And we know that the Son of God is come, and hath given us an understanding, **THAT WE MAY KNOW HIM THAT IS TRUE,** and we are in Him that is true, in His Son Jesus Christ. This is the true God, and eternal life. (Since Jesus is here called the Son of the true God, the true God is here pointed out to be the Father. The same may be said of the following:)

1 Thess. 1:9, 10. Ye turned unto God from idols to serve a living and true God, and to wait for His Son from heaven.

.

Is Jesus God?

That it may appear the more manifest, if possible, that the Father alone is God, we wish to refer the reader to at least a few out of the many scriptures which distinguish Jesus from God; where indeed **THE FATHER** is called God, and where Jesus is called the Son of God. We have already showed by the scriptures that there is but one personal God and that this one God is the Father. Since many mystify this plain teaching by declaring that Jesus the Son of God is God, it will be edifying to such to consider how that the inspired scriptures anticipated their apostasy by frequently pointing out God as the Father and Jesus as the Son of God all in the same passage.

Rom. 1:7. Grace to you and peace from God, our Father, and the Lord Jesus Christ.

Rom. 15:6. That with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ.

1 Cor. 1:3. Grace to you and peace from God our Father and the Lord Jesus Christ.

2 Cor. 1:2. Grace to you and peace from God our Father and the Lord Jesus Christ.

2 Cor. 1:3. Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort.

Gal. 1:1-5. Paul an apostle (not from men neither through man, but through Jesus Christ, and God the Father, who raised him from the dead), and all the brethren which are with me, unto the churches of Galatia: Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil age, according to the will of our God and Father: to whom be the glory into the ages of the ages. Amen.

Eph. 1:2. Grace to you and peace from God our Father, and the Lord Jesus Christ.

Eph. 1:3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenlies in Christ.

Eph. 1:17. That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him.

Eph. 5:20. Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father.

Eph. 6:23. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

Phil. 1:2. Grace to you and peace from God our Father and the Lord Jesus Christ.

Phil. 2:11. That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Col. 1:2, 3. Grace to you and peace from God our Father. We give thanks to God the Father of our Lord Jesus Christ, praying always for you.

Col. 3:17. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

1 Thess. 1:1. Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ.

1 Thess. 1:3. Remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father.

1 Thess. 3:11-13. Now may our God and Father himself, and our Lord Jesus, direct our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you; to the end he may establish your hearts unblameable in holiness before our God and Father, at the appearing of our Lord Jesus with all his saints.

2 Thess. 1:1, 2. Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace to you and peace from God the Father and the Lord Jesus Christ.

2 Thess. 2:16, 17. Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope through grace, comfort your hearts and stablish them in every good work and word.

1 Tim. 1:1, 2. Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

2 Tim. 1:2. Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

Tit. 1:4. Grace and peace from God the Father and Christ Jesus our Saviour.

Philemon 3. Grace to you and peace from God our Father and the Lord Jesus Christ.

1 Pet. 1:3. Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope on account of the resurrection of Jesus Christ from the dead.

2 Pet. 1:1, 2. Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained an equally precious faith with us in the righteousness of our God and (the) Saviour Jesus Christ: Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord.

2 Pet. 1:16-18. For we did not follow cunningly devised fables, when we made

known unto you the power and appearing of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there was brought such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased: and this voice we ourselves heard brought out of heaven, when we were with him in the holy mount.

2 John 3. Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

Jude 1. Judas, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and kept for Jesus Christ.

Jude 21. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Jude 25. To the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and into all the ages. Amen.

* * *

Jesus is the Son of God.

Those who believe Jesus is God practically deny the scriptures we have quoted above and would gladly have them read "God the Father and God the Son." But, praise the Lord, man cannot change the scriptures and so we read: "Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love."—2 John 3.

The Son of God cannot be God any more than the son of any father can be that father.

We wish now to introduce a few pointed testimonies from sacred scripture that definitely state that Jesus is the Son of God:

Luke 1:30-35. And the angel said unto her, fear not, Mary: for thou hast found favor with God. And behold, thou shalt

conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is begotten shall be called holy, the Son of God.

Matt. 3:17. And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

John 3:35. The Father loveth the Son, and hath given all things into his hand.

Matt. 16:13-18. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the baptizer; some Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

Rom. 8:3. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of flesh of sin and for sin, judged sin in the flesh.

Gal. 4:4. But when the fullness of the time came, God sent forth his Son, born of a woman, born under the law.

Heb. 4:14. Having then a great high priest, who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

“Behold, the Prince of Peace,
The chosen of the Lord,
God’s well-beloved Son, fulfills
The sure prophetic Word.”

Jesus is the Son of Man.

We have shown that Jesus is not God, because the Father alone is God; and because Jesus is the Son of God. We now aver that Jesus is not God, because he is the Son of Man.

As Jesus is the Son of God because he was begotten of the Holy Spirit, so he is also the Son of Man because he was conceived by the virgin Mary.

That Jesus is the Son of Man is a scriptural fact none can deny.

Gal. 4:4. God sent forth his Son, *born of a woman*.

Luke 1:31. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus.

Matt. 8:20. And Jesus said unto him, The foxes have holes, and the birds of the heaven lodging places; but the Son of Man hath not where to lay his head.

Matt. 9:6. But that ye may know that the Son of Man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house.

Matt. 11:19. The Son of Man came eating and drinking, and they say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners!

Matt. 12:8. For the Son of Man is lord of the Sabbath.

Matt. 13:41. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity.

Matt. 16:27. For the Son of Man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his doing.

Mark 8:31. And he began to teach them, that the Son of Man must suffer many things and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

Mark 9:9. And as they were coming down from the mountain, he charged them that they should tell no man what

things they had seen, save when the Son of Man should have risen again from the dead.

Mark 9:31. For he taught his disciples, and said unto them, the Son of Man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again.

Mark 14:21. For the Son of Man goeth, even as it is written of him: but woe unto that man through whom the Son of Man is betrayed! good were it for him if that man had not been born.

Luke 12:8. Every one who shall confess in me before men, in him shall the Son of Man also confess before the angels of God.

Luke 18:8. Howbeit when the Son of Man cometh, shall he find the faith on the earth?

Luke 24:6, 7. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.

John 3:13, 14. And no man hath ascended into heaven, but he that descended out of heaven, the Son of Man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him may have eternal life.

John 6:27. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of Man shall give unto you: for him the Father, even God, hath sealed.

John 13:31. When therefore he was gone out, Jesus saith, Now is the Son of Man glorified, and God is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him.

Acts 2:22, 23, 24. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by powers and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death:

1 Tim. 2:5-7. For there is One God, and One Mediator between God and men, himself a man, Christ Jesus, who gave himself a ransom for all; the testimony to be borne in its own times; whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

1 Cor. 15:21. For since by man came death, by man came also the resurrection of the dead.

Rom. 5:15. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many.

Matt. 16:13, 16. Who do men say that I the Son of Man am? * * * * * And Simon Peter answered and said, Thou art the Christ, the Son of the Living God.

We have now given abundant testimony to prove that Jesus in *person* is not God, but the Son of God and Son of Man.

* * *

There is One Lord Jesus.

There are those who hold that Jesus had a double soul, one of which was God and the other a man. The scriptures utterly deny this teaching and so does common sense.

Hear a few testimonies on this point:

1 Cor. 8:6. To us there is One God, the Father, of whom are all things, and we unto him; and One Lord, Jesus Christ, on account of whom are all things, and we on account of him.

1 Tim. 2:5, 6. For there is One God, and One Mediator between God and men, himself a man, Christ Jesus, who gave himself a ransom for all.

Let those who preach a double Jesus, or any other than the true Jesus, read the following and take warning:

Jude 3, 4. Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write

unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. For there are certain men crept in privily, they who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.

2 Cor. 11:3, 4, 13, 14, 15. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your thoughts should be corrupted from the simplicity and the purity that is toward Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with it!

* * * * * For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

1 John 4:1-3. Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already.

1 John 4:15. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

1 John 5:5. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God.

2 John 3, 7-11. Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love. * * * * * For many deceivers are gone forth into the world, they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. Look to yourselves, that ye lose not the things which we have wrought, but that ye re-

ceive a full reward. Whosoever goeth onward and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works.

To sum up:

—There is but One true God.

—The one true God is a Person.

—The one true God is the Father.

—Jesus is not God in person.

—Jesus is the Son of God and the Son of Man.

—Jesus Christ is one person.

* * *

How Jesus is Son of God and Son of Man.

Jesus is not a *created* son of God, as Adam was and as the angels are, but he is the *begotten* Son,—the *only* begotten Son, of God. Thus saith the scripture:

John 1:14. And the Word became flesh and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth.

John 3:16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.

John 3:18. He that believeth in him is not judged: he that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God.

1 John 4:9. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him.

Christ is the only begotten Son of God: this makes him above the angels, -as we read in

Heb. 1:4, 5, 6. Having become by so much better than the angels, as he hath inherited a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? and again, I will be to him a father, and he shall be

to me a Son? And again, when he bringeth in the firstborn into the world, he saith, And let all the angels of God worship him.

Jesus is also above the natural man, for the scripture saith:

1 Cor. 15:45-47. So also it is written, The first man Adam became a living soul. The last Adam a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first Man is of the earth, earthy: the second Man is of heaven.

Christ indeed had a human mother but not a human father, for so saith the Book:

Matt. 1:18-25. Now the generation of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child from the Holy Spirit. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is begotten in her is from the Holy Spirit. And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God is with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a son: and he called his name Jesus. (Remark: Jesus is Immanuel because it is *through* Jesus that "God is with us." Many of the names of the Bible have remarkable signification, but we do not deify the men who bear them.)

We repeat: Christ is greater than any of the angels because he

is the only begotten Son of God; and he is greater than any man because he had no human father, having been begotten by the Holy Spirit. We will not now remark how that Christ is greater than angels or man because of the works he has done and the office that he holds.

"Majestic sweetness sits enthroned
Upon the Saviour's brow;
His head with radiant glories crowned,
His lips with grace o'erflow.

"No mortal can with him compare,
Among the sons of men;
Fairer is he than all the fair
Who fill the heavenly train."

* *
* *

Is the Holy Spirit God?

There are many who hold that the Holy Spirit is a person and the infinite God. The same persons say, The Father is God, the Son is God, and the Holy Spirit is God. Thus the learner is confused and the person of God is mystified. We will reply to the doctrine of the Trinity in another place. We have already proved that the Father alone is God and that Jesus is the Son of God.

Now we shall give the positive Bible proof that the Holy Spirit is not God, but the Spirit of God. And when we shall have established this, the reader can readily understand that the Spirit of God cannot be the person of God himself.

Let us hear the Voice of Truth:

Matt. 3:16. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him.

Matt. 10:20. For it is not ye that speak, but the Spirit of your Father that speaketh in you.

Matt. 12:18. Behold, my Servant whom I have chosen; my Beloved in whom my soul is well pleased: I will put my Spirit upon him, and he shall declare judgment to the Gentiles.

Matt. 12:28. But if I in the Spirit of God cast out demons, then is the kingdom of God come upon you.

Acts 2:17, 18. And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit: and they shall prophesy.

Acts 5:9. But Peter said unto her, how is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door and they shall carry thee out.

Acts 8:39. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

Rom. 8:9. Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you.

Rom. 8:11. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall also quicken your mortal bodies through his Spirit that dwelleth in you.

Rom. 8:14. For as many as are led by the Spirit of God, these are the sons of God.

1 Cor. 2:11. For who among men knoweth the things of a man, save the Spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God.

1 Cor. 2:14. Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged.

1 Cor. 3:16. Know ye not that ye are a temple of God, and the Spirit of God dwelleth in you?

1 Cor. 6:11. But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

1 Cor. 7:40. But she is happier if she abide as she is, after my judgment; and I think that I also have the Spirit of God.

1 Cor. 12:3. Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say (in prophesy), Jesus is Lord, but in the Holy Spirit.

2 Cor. 3:2, 3. Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the Living God; not in tables of stone, but in tables that are hearts of flesh.

Eph. 3:14-19. For this cause I bow my knees unto the Father, from whom every fatherhood in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ, which passeth knowledge, that ye may be filled into all the fulness of God.

Eph. 4:30. And grieve not the Holy Spirit of God, in which ye were sealed unto the day of redemption.

1 Thess. 4:7, 8. For God called us not for uncleanness, but in sanctification. Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.

1 Pet. 4:14. If ye are reproached in the name of Christ, blessed are ye; because the [cause] of glory and the Spirit of God resteth upon you.

1 John 4:2. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God.

1 John 4:13. Hereby know we that we abide in him, and he in us, because he hath given us of his Spirit.

In the light of these scriptures it is plain to be seen what the

Holy Spirit is: It is not God, but the Spirit of God. If the Spirit is another person from God, then God himself has no Spirit! Why mystify and obscure the truth—can such work be of God? Take hold of the clear truth of the Word, dear reader, the Holy Spirit is the Spirit of God, and God is the Father.

.

The Holy Spirit is not a Person.

The Spirit is not a person, because it proceeds *from* a Person. "But when the Comforter is come, which I will send unto you *from the Father*, even the Spirit of truth, *which proceedeth from the Father*, it shall bear witness of me." (John 15:26.) As the radiance from the sun cannot be the sun itself, so the Spirit that proceedeth from the Father cannot be the Father himself.

The Holy Spirit cannot be a person, for it is called "the Spirit of truth," that is, the divine life and power that comes into the soul because of truth received. "If ye love me, ye will keep my commandments. And I will make request of the Father, and he shall give you another Comforter, that it may abide with you forever, even the Spirit of truth, which the world cannot receive; for it beholdeth it not, neither knoweth it; ye know it; for it abideth with you, and shall be in you." (John 14:15-17.) The Holy Spirit is not only the divine life and power that comes into the soul because of the truth

already received, but it is also the life and power from above that guides the Christian *into all truth*.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when it, the Spirit of truth, is come, it shall guide you into all truth; for it shall not speak from itself; but what things soever it shall hear shall it speak, and it shall declare unto you the things that are to come." (John 16:12, 13.)

The Holy Spirit is called the "Spirit of holiness" in Rom. 1:4, which shows it is not a person, but that *power* which works in us to make us holy. As the spirit of the flesh is unholy, selfish and lustful; so the Spirit of God is holy, unselfish and against lust. "For the mind of the flesh is death; but the mind of the Spirit is life and peace; because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit (which is given because) of Christ, he is none of his." Rom. 8:6-9.

The Holy Spirit is not a person, because it is called "living water." "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth in me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake

he of the Spirit, which they that believed in him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." (John 7:37-39.)

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Lord, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh from the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life." (John 4:10-14.)

The Holy Spirit is not a person, for it is a spiritual ointment, a heavenly oil. "Jesus of Nazareth, how that God anointed him with the Holy Spirit and with power." (Acts 10:38.) "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor." (Luke 4:18.) "Anointed thee with the oil of gladness above thy fellows." (Heb. 1:9.)

The Holy Spirit is not a person, because it is a fluid of life *poured out*. "And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it

filled all the house where they were sitting." (Acts 2:2.) "This is that which hath been spoken by the prophet Joel: And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh." (Acts 2:17.) "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." (Acts 2:33.)

The Holy Spirit is not a person, because it is a seal. "In whom, having also believed, ye were sealed with the Holy Spirit of promise." (Eph. 1:13.) "Grieve not the Holy Spirit of God, in which ye were sealed unto the day of redemption." (Eph. 4:30.)

The Holy Spirit is not a person, because we are not taught nor enjoined to pray *to* the Spirit, nor to worship it in any way. We are to pray and worship *in* the Spirit, but not *to* the Spirit. "But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and truth; for such doth the Father seek to be his worshippers. God is Spirit: and they that worship him must worship in Spirit and truth." (John 4:23, 24.) Pray *with* the Spirit, but not *to* the Spirit. "I will pray with the Spirit, and I will pray with the understanding also." Sing *with* the Spirit, not *to* the Spirit. "I will sing with the Spirit, and I will sing with the understanding also." Bless *with* the Spirit. "Else if thou bless with the Spirit how shall he that filleth the place

of the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest?" (1 Cor. 14:15, 16.) Worship *by* the Spirit. "For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh." (Phil. 3:3.) We read about the communion *of* the Holy Spirit, not *with* it. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." (2 Cor. 13:14.) But we have fellowship *with* the Father and *with* the Son; for these are persons. "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ." (1 John 1:3.) The Spirit not being a person, we read of the "fellowship *of* the Spirit," not *with* the Spirit. "If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions." (Phil. 2:1.)

The Holy Spirit is not a person, because in the eternal state we read that the "throne of God and of the Lamb shall be in it," but we do not read of any throne of the Holy Spirit. Rev. 22:3.

* *

No Holy Ghost.

There is no "holy ghost," for every ghost is an illusion, a deception, and cannot be holy.

There is a Holy Spirit—the Spirit of God.

We read about the "Holy

Ghost" in our *English translation*; but the word here rendered "Ghost" is in the Original Greek and Hebrew scriptures the common word for spirit. Does it not grieve the Holy Spirit to call it a Ghost? How would it do to say, The Ghost of God? would not this be displeasing to God? Would it be true and right to say, If the Ghost of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall also quicken your mortal bodies through his Ghost that dwelleth in you? How harsh it would be to say, And it shall be in the last days, saith God, I will pour forth of my Ghost upon all flesh! Then surely it is equally harsh and untruthful to say, Ye shall be baptized in the Holy Ghost not many days hence. As for me I don't want to be baptized in a Ghost, but in God's pure, Holy Spirit of truth, righteousness, and love. Some people like to have a "Ghost" in their religion so they may have a ghostly religion. There are surely enough "ghosts" in these days and they are no credit to anybody! It is surely high time we had taken the God-dishonoring title of "Ghost" away from the name of the Holy Spirit! In every instance in our English translation where we find the word "Ghost," preceded by the word "Holy," in the original language it is "Spirit," "Holy Spirit."

Our translators were not ignorant of this, for they themselves most frequently rendered

it "spirit" instead of "ghost." Their object in using the word ghost instead of spirit may have been to lend some coloring to the assumption of their creed that the Holy Spirit is a person. But the bubble is exploded; the mist is driven away and the truth shines out; and the Holy Spirit is not even a "ghost" of a person! God is a Person and the Holy Spirit is the Spirit of God. Praise the Lord for the clear light!

* * *

He, Him and Himself as Applied to the Spirit.

The masculine personal pronouns, he, him, and himself, are applied to the Spirit in our English translation. Now we admit that this is the way they stand in the Original; but another thing we do not admit, and that is, they do not have the same force in the Original that they have in English. Any person, thing, or quality, if active in nature, requires the use of the masculine personal pronouns in the Original Greek and Hebrew. Thus a river, a wind, a month, a light, etc., have he, him and himself applied to them in the Original, as well as the Holy Spirit has. Is the Holy Spirit a person because it has the personal pronouns, he, him, and himself, applied to it? Then a river must be a person for the same reason and also a wind, a month, a light, and thousands of other *things*, all must be persons if masculine personal pronouns make them such!

Our translators ought to have translated the Original according

to the idiom (or peculiarity) of the English language. They did so in most instances; but when it came to the Spirit they brought over the masculine pronouns into English. It cannot be proven that the Holy Spirit is a person, and hence it is not correct, but rather misleading, to apply in English the masculine personal pronouns with reference to it. The neuter pronouns, it, its, and itself should alone be used in English with reference to the Holy Spirit and so we translate in this Book. If one were speaking in English of his spirit, he would not say, He is sad, He is happy; but he would say, It is sad, It is happy. So we should speak with reference to God's Spirit.

* * *

The Attributes of the Holy Spirit.

Some argue that the Holy Spirit must be a separate person because it thinks, wills, feels, teaches, comforts, guides, sheds abroad the love of God, etc.

It is sufficient answer to those who make this objection to say, as my spirit performs the attributes of my person, so the Spirit of God performs the attributes of his person, and as my spirit is not a separate person from myself, neither is God's Spirit a separate person from God himself. As the sun's light pours through the window, we may say the sun comes through the window; but we mean not the sun individually but a radiance of the sun; and so as God's Spirit comes into our soul to guide, comfort and quicken us, we may say that God is with us;

but we mean not God individually but the out-flowing of God's life and nature. It is in this impersonal sense that the "Lord is the Spirit," as spoken of in 2 Cor. 3:17, 18.

* *

There is One Spirit.

We have definitely proven that the Holy Spirit is not a person, but the Spirit of a Person—the Spirit of God. In conclusion we wish to impress upon the reader the thought that there is but One Spirit of God, even as there is but one God the Father and but one Lord Jesus Christ the Son of the Father in truth and love. As we have pointed out what the One Spirit is, it well becomes us to believe in and receive no other spirit. The scripture definitely tells us God has but One Spirit:

1 Cor. 12:4-13. Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit: to another faith in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of powers; and to another prophecy; and to another discerning of spirits: to another kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as it will. For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.

Eph. 2:18. For through him we both have our access in one Spirit unto the Father.

Eph. 4:3-6. Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.

Phil. 1:27. Behave as citizens worthily of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one Spirit, with one soul striving with the faith of the gospel.

2 Cor. 11:3, 4. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your thoughts should be corrupted from the simplicity and purity that is toward Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or ye receive a different Spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with it! (Paul here speaks in irony. He as much as says, it is a shame and a crime if you "bear with it.")

"Father of peace, and God of love,
We own thy power to save,
That power by which our Shepherd rose
Victorious o'er the grave.
Him from the dead thou brought'st
again,
When by his sacred blood,
Confirmed and sealed for evermore,
The Eternal cov'nant stood.

"O may thy Spirit seal our lives
And mould them to thy will,
That our weak hearts no more may
stray,
But keep thy precepts still.
That to perfection's sacred height.
We nearer still may rise,
And all we think, and all we do,
Be pleasing in thine eyes."

* *

A General Dissertation on the Trinity.

The Bible indeed speaks of the Father, Son, and Holy Spirit; but this does not prove that these

three are one person. Why should it? In 1 John 5:8 we read, "There are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one." Is the Spirit, water and blood one person? No; then why should we suppose the Father, Son, and Spirit to be one person,—or three persons? The water is not a person, the blood is not a person, and the Spirit is the Spirit of a person. The Father and the Son are truly persons, but not one person. The Father and the Son are one, as Jesus said (John 10:30), but one in what sense? One in the sense of being the same person? Did he say so? No. Then why assume it? Must such a great doctrine be founded on mere assumption? Jesus and his Father are not one person, but two persons, as the scriptures always hold forth. How could a father and a son be one person! A father must be prior to his son and the originator of his son. Jesus said, "My Father is greater than I" (John 14:28); "not as I will, but as thou wilt" (Matt. 26:39); "I can of myself do nothing," "I seek not mine own will, but the will of Him that sent me." (John 5:30.) Jesus never said, I am God, or I am the second person of a triune god. He was Jesus of Nazareth, the Son of God and the Son of Man, having been begotten by the Holy Spirit and conceived by the virgin Mary. Yes, he and the Father are one. He did not say I and my *brother* are one, but "I and the *Father*

are one"—it is the unity between Father and Son of which he spoke. But if we look a little farther we shall see how Jesus explains his own words. John 17:21 - 23. Jesus prayed that his disciples should be one even as he and the Father are one. Disciples are not one in the sense of being one person, of being one age, or of having an equal number of talents. Christians differ in these things. But Christians are one in the sense of having the same Spirit, the *unity* of the *Spirit*: and therefore it is in this sense that the Father and the Son are one.

If the Son is as old as the Father then he is not the Son of the Father; and those who deny the Son deny the Father also; for it is by begetting a Son that he has become the Father, for no one is a father till he has begotten a child. Jesus being the Son of God has revealed God as Father. "Neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal 'him.'" (Matt. 11:27.) God appeared to Abraham as God Almighty, and to Moses as Jehovah (Ex. 6:2, 3), but to Jesus as "Our Father who art in heaven." The word "*Jehovah*" means "He will be." The Almighty God—will be—our Father in and through Jesus the Christ. Gal. 4:4-6.

We have said the teaching that makes Jesus to be God and a person from all eternity destroys his Sonship; and those who deny the Son deny the Father also. (2

John 3, 9, 10, 1 John 2:22, 23, 2 Tim. 2:12, 2 Pet. 2:1, Jude 4.) It is vain for trinitarians to say Jesus is the *eternal* Son of God. Such a statement means that he is not the Son of God at all. "Eternal Son!" The absurdity! A Son and yet never had a beginning! A person to be a son must have a father and the father must be prior. If Jesus is "the eternal Son" then he never had a Father and therefore the eternal Son is no Son at all.

The passage found in 1 John 5:7 that says "There are three that beareth record in heaven, the Father, the Word and the Holy Spirit: and these three are one"—this passage is not found in the revised version. The reason is obvious: for over a hundred years scholars have agreed that it was not in the Original, but was added by an interpolator several hundred years later. Our revised translators were trinitarians, and yet they had to give up their favorite text. If there are any so uninformed as still to insist that this text is scripture, we would remark that even it does not prove there is a triune god. We are not told that the three are persons, nor that the three are one person. The Spirit, the water, and the blood bear witness but none of these are persons. The Father and the Son are persons, but they are nowhere declared to be one person.

If there are three infinite persons in one infinite person, then three are one and one is three! If there are three infinite persons

in one infinite substance, then there are three Gods.

If there are three infinite substances in one infinite God, then the Father is no person, but a *substance*; and the Son is no person, only a *substance*! Such deny the Father and the Son.

If there are three infinite *apparent* persons and only one real infinite person, then the Father and Son, *appearing* to be persons and are not, are deceptions. Who is he that charges God with deception! Surely few would do so intentionally.

Trinitarians do not agree among themselves, some taking one of these positions, some another. But all are equally absurd and false. None of them confesses to understand it and all forbid reasoning or investigation concerning it.

* * *

May We Know God?

God says, "Come, now, let us reason together" (Isa. 1:18), and Jesus said it is eternal life to know the Father as the only true God. (John 17:3.) Paul wrote: "Some have not the knowledge of God, I speak to move you to shame." (1 Cor. 15:34.) Peter wrote: "Be multiplied in the knowledge of God." (2 Pet. 1:2.) We read of some who "did not like to retain God in knowledge" (Rom. 1:28), but we never read that God is a mystery, unknowable and unknown. God was indeed an unknown God to the idolatrous Greeks, but Paul, standing on Mars Hill, said to them, "Whom therefore ye ignorantly worship,

Him declare I unto you." (Acts 17:23.) It is true the finite mind cannot comprehend the extent of the infinite, but it is also true that even the finite mind cannot believe unthinkable and unreasonable things. If I believe God is one, I don't believe he is three. If I believe God is three, I don't believe he is one. If I profess to believe both, I really believe neither; for the one annihilates the other. If a person takes one kind of poison and then takes another opposed to this, it would appear that he has much poison; but really he has none, for the one neutralizes the other. And so, if one professes to believe contradictory things in religion, he really believes nothing. Those who believe myths and fables may seem to be "very religious," but true religion is based in truth and knowledge.

1 Tim. 2:3-7. This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, a man, Christ Jesus, who gave himself a ransom for all; the testimony to be borne in its own times; whereunto I was appointed a preacher and an apostle, I speak the truth, I lie not, a teacher of the Gentiles in faith and truth.

John 4:22-24. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and truth: for such doth the Father seek to be his worshippers. God is Spirit: and they that worship him must worship in Spirit and truth.

"Mystery" is a mark of Babylon, Rev. 17:5, not a mark of discipleship, John 8:31, 32, for Jesus said of the good soil, "These are

they that hear the Word and understand it." Matt. 13:19, 23, Luke 8:10. Much pulpit eloquence is wasted in these days in trying to justify mystery and a mythical interpretation of the Bible. When an enquirer asks some religious teachers how certain seeming contradictions can be true, he is told he must not reason on such matters, nor expect to understand them; for, say these teachers, they are beyond reason and are matters of faith. This leads the enquirer to conclude that if these teachers have it right, faith and religion are a kind of superstition, better adapted to weak minds and the fearful. If we have no grounds for refusing to accept seeming absurdities, then we are bound to accept heathen bibles as well as our own! Praise God the Bible has more dignity than these teachers put upon it. They defame the Bible in order to support their mythical creeds. The Bible courts investigation and bids us give a reason for our faith and religion.

* * *

Christ as the First-Born.

We have said that Jesus could not have existed as a *person* prior to begetting of the Holy Spirit and conception by the virgin Mary. (Luke 1:35.) Our opponents quote to prove the opposite, John 8:58—"Before Abraham was I am." But notice Jesus did *not* say before Abraham was I *was*, but "I *am*": therefore it is only assumption to say that Jesus *was* before Abraham had his natural

existence—Jesus did not say so, and it is a sin to put words in his mouth that he did not say. Jesus says, "I am," and this *now* is before Abraham. Abraham *is not yet*. Jesus is the first one who *is*. This is a spiritual saying. Abraham is not yet a son of God—he sleeps in hope, but not in fruition. Christ is the *first-born* among many brethren (Rom 8:29), for God has ordained that Christ's brethren must all be born again from the dead in the image of Christ. (1 Cor. 15:49.) God has decreed to make all things new in Christ. Col. 1:15-20, speaking of Jesus, says: "Who is the image of the invisible God, the first-born of all creation." The old version says Jesus is the first-born of every *creature*, but the revised version renders it "the first-born of *all creation*." Even creation itself is not yet born, but it is held under an evil bondage until the sons of God are manifested. (Rom. 8:18-25.) We read that the heavens and the earth were generated, that is, born (Gen. 2:4), and we read of the earth being cursed (Gen. 3:17, 18), and we also read of a day of regeneration (Matt. 19:28) when the groaning creation shall be delivered and "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isa. 55:13), and there shall be "new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13, Rev. 21:1-4.)

How is Jesus Equal With God— --In Person or in Office ?

The scripture saith, all authority hath been given unto Christ in heaven and in earth (Matt. 28:18) and that he will retain this authority until all things are subdued and all enemies abolished, then "he shall deliver up the kingdom to God even the Father" and then shall "himself be subjected to Him that did subject all things unto him, that GOD may be all in all." 1 Cor. 15:24-28. This power that is now given to Christ puts him in the *office* of God toward us. This does not make him to be God in *person*. The very fact that Jesus had "all power" *given* unto him shows he had it not originally. The one who gave him all power must be greater than he, and Jesus himself said, "My Father is greater than I." John 14:28. "The less is blessed of the greater." Heb. 7:7. The Father alone is the source of "all power." It was He who highly exalted Jesus and *gave* him a name above every name under God. Phil. 2:9-11. "Neither doth the Father judge any man, but he hath *given* all judgment unto the Son; that all *may* honor the Son, even as they honor the Father." John 5:22, 23. This is surely an exceeding high honor and is a fulfillment of the prophecy of Isaiah (9:6): "Unto us a Child is born, unto us a Son is given (this is his *person*, what follows is his *office*); and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor,

Mighty God, Everlasting Father, Prince of Peace." These names are applied to him because of the "government" having been *given* unto him: he shall one day cease to be in the office of God (1 Cor. 15:24-28) and then he shall be simply what his person calls for—The Son of the Living God.

But God has not abdicated his throne, nor given his honor to another,—He is still the only true God and Jesus is still his Son. He has exalted Jesus to his right hand upon his throne, but God still retains his seat on the throne and is still the source of all power and glory (1 Cor. 15:27). God is *in* Christ, for Christ of himself can do nothing, the Father who dwelleth in Christ doeth the works, therefore by honoring Christ we honor Him that sent him.

* * *

The Word God Does Not Always Mean Supreme God.

The throne of David was called the throne of God. When persons were brought before the elders to be judged they were said to be brought before God. Moses was called Aaron's god. Every child of God who represents Him on earth is called god. As proof turn to the scriptures: "Then Solomon sat on the throne of Jehovah as king instead of David his father, and prospered; and all Israel obeyed him."—1 Chron. 29:23.

The queen of Sheba said prophetically to Solomon: "Blessed be Jehovah thy God, which delighted in thee, to set thee on *His throne*, to be king for Jehovah thy God."—2 Chron. 9:8.

"Thou shalt not revile the gods," that is, the judges, the elders: see margin Ex. 22:28. An elder was not God in person but was in the *office* of God, for "the judgment is God's" judgment.—Deut. 1:17.

The judges are also called gods in Ps. 82. The first verse says, "God standeth in the congregation of the mighty; he judgeth among the gods." Then follows a complaint against these "gods," these elders, for not judging better; and in the sixth verse God says to them: "I have said, 'Ye are gods, and all of you sons of the Most High.'" We have Jesus' comments on this scripture recorded in John 10:34-36. Jesus was talking with the Jews and had just told them that he and his Father are one (verse 30). The Jews, always trying to pervert his words, like many do now-a-days, took up stones to kill him, declaring by this saying that he made himself to be God, but Jesus replies to them: "Is it not written in your law: 'I said ye are gods'?" If He called them gods, unto whom the Word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, 'Thou blasphemest'; because I said, 'I am the Son of God'?" Jesus thus interpreted his own saying, "I and the Father are one," to mean "I am the Son of God": thus he did not blaspheme, nor declare himself to be the infinite God. And even if he had called himself "god," it would have been no

more than what God had called those "to whom the Word of God came." Jesus never made himself equal with God, as the Jews falsely charged that he did (John 5:18), but always honored and obeyed the true God and said of Him: "The Father is greater than I." John 14:28. Jesus was in the "form of God" (Phil. 2:6), being "the image of the invisible God" (Col. 1:15), but he did not conspire to rob God of the supreme glory, yea, he did not even take the glory that belonged to himself as being in the image of God, but *emptied himself*, and was marred by bearing our sins and was obedient to God even in the death of the cross. Phil. 2:6-8. This is the meek and lowly Jesus, and it was because of this humility and obedience that God highly exalted him and gave him a name above every finite name. He is now in God's stead to us, and we bow the knee to him to the glory of God the Father. Phil. 2:9-11. Joseph's brethren came to him in Egypt "and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for I am in the place of God." Gen. 50:18, 19.

God said that Moses should be as God to Aaron, Ex. 4:16, and "god to Pharaoh," Ex. 7:1. It was also said to Moses: "Be thou for the people to God-ward, and bring thou the causes unto God." Ex. 18:19.

These references do not prove Moses to be the Supreme God or any part of Him.

Jesus is called god in Heb. 1:8, quoted from Ps. 45:6. This cannot mean that Jesus is the Supreme God, for the next verse says to him: "Therefore God, thy God hath annointed thee." The God of Jesus must be above him.

The word God occurs over four thousand times in the Bible and over twelve hundred and eighty times in the New Testament scriptures, but not once are we told there is a triune god or any other supreme God than the God of Abraham, the God of Isaac, the God of Jacob, the God and Father of our Lord Jesus Christ.

When Thomas exclaimed, "My Lord and my God," John 20:28, he saw by faith the great and mighty power of God in Christ and feeling awed as in the presence of God exclaimed as he did.

The translators of the old version were over-zealous to have Jesus not to be the Son of God but God, and so in 1 Tim. 3:16 they inserted the word God without good reason. The revised version has corrected this, and states in the margin, "The word *God* in place of *He who* rests on no sufficient evidence." Some ancient authorities read *which*." The passage as corrected reads: "And without controversy, great is the mystery of godliness; he who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." "Which" is preferable to "he who" and is more coherent with the context.

Trinitarianism is even more unreasonable than heathenism. A heathen worships an idol that he can understand, but a trinitarian worships he knows not what, he can form no conception of it—it is a myth, an unknown and unknowable god, composed of three persons and yet only one.

* * *

How Christ Pre-existed.

The scriptures do indeed speak of Jesus being with the Father even before the world was. This is not hard to understand when we reflect that he is the Son of God. We have all pre-existed in our ancestors. When Adam fell, we fell. Levi was said to have paid tithes while he was yet in the loins of Abraham, three generations previous. Now this is all true, but we would be most unreasonable to suppose that we existed personally in our parents; that we personally fell when Adam did; or that Levi existed as a person and paid tithes as a person before he was begotten. We pre-exist as substances, but not as persons. So Jesus was with his Father from all eternity, but not as a person. The germ of the being of Christ was the Word of God. John 1:14. The Word was God in substance, not in person. The Word was with the true God, but was sent forth in the creation of the world, and, latterly, was sent forth in the begetting of a direct offspring from God—God's only begotten Son, Jesus Christ, full of grace and truth. John 1:1-18.

Our translators use the personal pronouns, "he," "him," "his," with reference to the Word. This is truly according to the idiom of the Greek language, as we have before remarked, but is not according to the usage of the English language. The English applies "he," "him" and "his" to persons only, but the Greek also applies these pronouns to thousands of even inanimate objects: so that it is no proof of an object being a person when the Greek uses a personal pronoun with reference to it. Therefore our translators ought to have rendered these pronouns by "it," "its" to express the truth in the English language. Jesus created all things, but not in person. The power that was in Christ is that by which all things were created and by which all things now consist. As we inherited our father Adam's works, so Jesus inherited his father's works and glory.

Now, dear reader, let the truth shine out clear and full orb'd. "There is one God and Father of all who is above all, and through all, and in all." Eph. 4:6. "We know that no idol is in the world, and that there is no God but One. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is One God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through him." 1 Cor. 8:4-6.

"He that sacrificeth unto any

god, save unto Jehovah only, shall be utterly destroyed." Ex. 22:20.

* * *

How Some Mystify God.

It is averred there are some passages which speak of God in the plural:

Gen. 1:26.—“And God said, Let us make man in our image, after our likeness.”

The first inquiry we would make is, To whom did God speak when He said, “Let *us*”? He surely spoke to one or more persons besides Himself. The one who spoke is called *God* and the trinitarian says the ones to whom He spoke were also Gods; but we would reply, How does he know this? This is assuming the very thing to be proved. Those to whom God spoke could not have been Gods else the wording of the text is not explicit, for in that case it would read, One God said to the other two Gods, Let us make man. The text simply reads, “God said, Let us make man.” The Bible repeatedly declares there is but one God and execrates all who believe otherwise. There is no necessity for supposing a plurality of Gods in this text, for the angels were no doubt in existence before man and were instrumental in the creation. See Job 38:4-7. Since it was “God” who spoke, those to whom he spoke could not have been God!

The observations we have just made apply with equal force to Gen. 3:22 and 11:7.

It is also said there are passages which speak of more than one God.

Gen. 19:24. “Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven.”

“Jehovah rained from Jehovah”—this is supposed to teach there was one Jehovah on earth and another in heaven. This is preposterous. The scriptures declare this interpretation to be false by declaring in many places in plain language there is one Jehovah. The truth of this text is manifestly this: Jehovah was within the angel by His Spirit; the angel called for the fire and brimstone to come down upon those cities; and Jehovah in person in heaven sent down the answer. Jehovah in Spirit in the angel rained from Jehovah in person in heaven. God dwells in the Christian, yet not in person but in Spirit. When the Christian prays in the Spirit, it may be said that God prays, but not in *person*: The Spirit makes intercession for us.

No, there are not two Jehovahs. Such teaching is false, and its origin is *satan*. Those who have to go to isolated passages and take strange and far-fetched interpretations are surely hard pushed for proof texts. The doctrine of the One true and living God is not so beggared.

There are some exceedingly mysterious passages in the Old Testament scriptures, some of which speak of Jesus under the names of Jehovah and God; but a careful examination of these passages clearly shows that they refer to a person not so great as the One infinite Jehovah God. For instance in Ps. 45:6 Jesus is

called "God" and in verse 7 we are told of the God who is above him: "God, *thy God* hath anointed thee." He who is the God of Jesus must be above Jesus. From this we must infer that Jesus is God only in office,—not in person.

Another instance: Isa. 40:3-10. Here Jehovah God is spoken of as coming to Zion. This prophecy was no doubt fulfilled in the person of Jesus, as one may discern by looking up the references given in a reference Bible. But this is no proof that Jesus himself is Jehovah God. God was *in* Christ, God did the works and spoke the words through the person of Christ as Mediator. The prophets saw only portions of the truth, here a little, there a little; but when Jesus came he said, "I am come a light into the world." It is through him that our understanding is opened to understand the Old Testament scriptures. Those who received Christ received God, not that Christ is God in person, but he is the Mediator between us and God. "He that receiveth me receiveth not me but Him that sent me." And Him that sent Christ is called the "only true God," as Jesus himself said in his prayer: "This is life eternal that they might know Thee the Only True God and Jesus Christ, whom Thou has sent." If we do not know the Father as the ONLY true God we have no promise of eternal life. We must see Christ in the *office* of God and honor him as such; but we deny his Sonship if

we make him to be God in person. God has given his Son "all power" for the subduing of all things unto the Father; and when he shall have accomplished this work he will cease to be in the office of God, and will become a subject of God, that God himself may be all in all. 1 Cor. 15:24-28.

Come out of Babylon, dear reader. Come into the sunlight of God's truth. Cast away the myths and fables of men, and lay fast hold on the truth of God. The light of morning is shining for God's true Zion, but gross darkness covers the earth. The truth is opposed and error is enthroned, but the God of truth reigns high over all and truth at last shall conquer. Enroll under the banner of the One God the Father and the one Jesus the Christ, the Son of God, our Lord and Redeemer, and receive the one Spirit, the Holy Spirit, the Spirit of God.

* * *

Life and Death.

The words "life" and "death" are elementary and are best defined by their own words: Life is life; death is death. Some, to support their own creeds, mystify the Bible in the matter of life and death. They define life to be happiness and death to be misery. Happiness may be a *result* of life and misery a *result* of the process of dying; but the result or effect wrought by a thing cannot be the thing itself. My brain thinks, but my brain is not a thought. My pen writes, but the writing is not the pen. Death is the oppo-

site of life as light is, the opposite of darkness.

Death or life may be complete or partial: one portion of the body may be alive and another dead; one may be dead in one faculty of mind or heart and alive in another; one may be dead to one course of conduct and alive to another, and dead to one person and alive to another; but in every instance death is death and life is life to that which is involved. If it is a person who dies, the person is dead; if it is any part or faculty of the person that dies, that part or faculty is dead. And so, if it is the person who lives, the person is alive; and if it is any part or faculty of the person that lives, that part or faculty is alive.

Life is more than existence, for there are many things that exist that do not have life; but life is necessary to the existence of thought, feeling and will, and to the capacity which contains the thought, feeling and will.

Death is not always destruction, for there are many dead things which are not destroyed; but destruction will *follow* death in all organic forms. Death is destruction, however, to all functions performed by life. We cannot think, nor feel, nor purpose when we ourselves are dead, for life is necessary to the existence of these.

* * *

The Condition of Man in Death.

Does the Bible say, Man dies? or does it say, Only a part of man dies and the other part lives on

forever? To raise these questions is to answer them. The Bible does say, "Man dies," it says it from Genesis to Revelation. This being true, it is plain to infer what condition man is in when in death: for, if the *man* is dead, he is without life and all the functions of life are ceased. Accordingly the scripture saith:

THE DEAD ARE ASLEEP.

Deut. 31:16. Behold thou shalt sleep with thy fathers. [The same repeated concerning others over forty times in other scriptures.],

Job 14:12. So man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be roused out of their sleep.

Ps. 13:3. Lest I sleep the sleep of death.

Ps. 90:5. They are as asleep.

Jer. 51:39. And sleep a perpetual sleep and not awake.

Dan. 12:2. The multitude of them that sleep in the dust of the earth shall awake.

Matt. 27:52. And the tombs were opened; and many bodies of the saints that had fallen asleep were raised.

Acts 7:60. And when he had said this he fell asleep.

1 Cor. 15:6. Some are fallen asleep.

1 Cor. 15:18. Then they also which are fallen asleep in Christ have perished (if there be no resurrection).

1 Cor. 15:20. But now hath Christ been raised from the dead, the first-fruits of them that are asleep.

1 Cor. 15:51. We shall not all sleep (some shall be alive at Christ's coming).

1 Thess. 4:13-18. But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. 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 that are alive, that are left, shall together with them be caught up 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.

2 Pet. 3:4. The fathers fell asleep.

THE DEAD ARE SILENT.

Ps. 115:17. The dead praise not the Lord, neither any that go down into silence.

THE DEAD KNOW NOTHING, NOR FEEL ANYTHING.

Eccl. 9:5,6. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. As well their love, as their hatred and their envy, is now perished.

THE DEAD HAVE NO THOUGHTS.

Ps. 146:4. His breath goeth forth, he returneth to his earth; and in that very day his thoughts perish.

THE DEAD DWELL IN THE DUST.

Gen. 3:19. Till thou return unto the ground.

Read also 1 Cor. 15:44-49.

Eccl. 3:20. All go unto one place, all are of dust, and all turn to dust again.

Isa. 26:19. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast forth the dead.

Dan. 12:2. And the multitude of them that sleep in the dust of the earth shall awake.

THE DEAD ASCEND NOT INTO THE HEAVENS.

John 3:13. No man hath ascended into heaven.

Acts 2:29, 34. "David both died and was buried." "David ascended not into the heavens."

John 13:33. "Whither I go, ye cannot come," 14:3, "and if I go and prepare a place for you, I come again, and will receive you unto myself, that where I am, there ye may be also."

All these scriptures are plain and show that the dead are in an unconscious state. We cannot

believe the Bible contradicts the Bible, when rightly interpreted. We should seek that interpretation of isolated passages which harmonizes with the general tenor of the scriptures.

* *

Are There Any Ghosts?

THE BEGGAR IN ABRAHAM'S BOSOM AND THE RICH MAN IN THE FLAME.

Luke 16:19-31 has been quoted to prove the conscious state of the dead. We have not room to give a commentary on each verse, but will say: That the beggar died (verse 22) we take as fact already accomplished; but we do not believe he is yet carried by the angels into Abraham's bosom, for the angels are not to come for the elect of God till the coming of Christ: "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 on the clouds of heaven with power and great glory. And he shall send forth 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. Read also Matt. 13:39—"The harvest is the end of the age," and 1 Thess. 4:16, 17—"The dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

We also accept as fact that the rich man did indeed die and that

he was indeed buried (verse 22); but we do not believe he has opened his eyes in Hades yet, for the scripture saith, "The hour cometh in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment." John 5:28, 29. "The harvest is the end of the age; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the age. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth." Matt. 13:39-42.

The "great gulf fixed" refers to the time of eternal separation, which we read shall take place when the Son of man shall come in his glory and separate the good from the bad as a shepherd separates the sheep from the goats. Matt. 25:31-46.

The latter part of this parable, verses 27-31, we understand to be a warning voice sent back from the judgment to those who now have the writings of Moses and the prophets and do not heed them. Jesus could hear these voices by anticipation and interpret them for lessons to men in the present. Jesus in the parable puts the judgment as it were in the past that men might take warning by seeing what the con-

dition of sinners will be at that time.

THE THIEF WITH CHRIST IN PARADISE.

Jesus' promise to the thief on the cross is also taken by some to teach the conscious state of the dead: "Today shalt thou be with me in Paradise." Luke 23:43.

It is inferred that Jesus had reference to a twenty-four hour day; but this view is absolutely false: for on that literal day he did not ascend into Paradise, but on the third day afterwards he said to Mary, "Touch me not, for I am not yet ascended unto the Father." John 20:17. Jesus was carried to the tomb *that* day and his soul was with his body; for we read, "Thou wilt not leave my soul in Hades." This is a prophecy written by David in the Spirit of Christ and is applied to Christ in the Acts (2:27-31). Hades is never called Paradise in the scripture, but is called "hell," "death," and the "grave" in our English translation. It should always have been translated "grave," for this is its real meaning. There is, however, another word translated "hell" which does not mean the grave, but has reference to the punishment in the day of judgment: that word is "Gehenna." We insert this remark that the reader will not understand us to teach that the only hell is the grave.

Jesus' soul did not go to Paradise that day, but to Hades, the grave. Jesus did not ascend that day to his Father.

Let us now see what day Jesus

must have had reference to. The thief asked to be remembered when Christ came into his kingdom. As a Jew the thief knew the promises of a coming Messiah and of his glorious and eternal reign on the earth. He now had his eyes open to see that Jesus is that Messiah and so he asks that the Lord Jesus should remember him when he comes into his kingdom. But Jesus offers him something better than he asks. It would be a sorry thing for the thief if the Lord would not remember him until he came into his kingdom: for then the thief would be judged; but the Lord is going to remember him in this day, this gospel day, this day of salvation: so that when Jesus comes the poor thief will have part in the first resurrection and be caught up to meet the Lord in the air, even before the kingdoms of this world become subdued unto Christ.

THE SOULS UNDER THE ALTAR.

The souls crying under the altar is said to be a proof that the dead are not asleep but conscious. Rev. 6:9-11.

But this no more proves the conscious existence of those souls than the fact that the blood of Abel crying from the ground (Gen. 3:10) proves that blood to be a person and conscious and suffering pain. God's justice still hears the cry of the souls that were martyred, notwithstanding those souls are silent in death, and he has decreed a white robe for each of them.

TO DIE IS GAIN.

The passage in Phil. 1:21-23 is also taken by some to prove the conscious state of the dead.

Paul there says, "To die is gain," but he did not say to die is to gain heaven. Paul was then in bonds as a prisoner and was liable to be put to death for his faith, and hence his remark that it would bring honor and glory to him to be martyred for Christ. Luke 17:23. But this reward is not promised at death. Rev. 22:12. "Behold, I come quickly; and my reward is with me, to render to each man according as his work is."

THE STRAIGHT BETWIXT THE TWO.

The rest of the passage under consideration does not refer to death but to translation: "To die is gain, but if to live in the flesh—if this be the fruit of my work, then what I shall choose I know not." This plainly intimates that Paul thought perhaps he might be translated, and not see death, as a reward of his holy living. He says in verse 23 that this desire was working in him to depart, to be translated and be with Christ. But when he reflected that it would be a better example for the church for him to abide in the flesh, not only in life but in martyrdom, he was persuaded that he should not be translated in this life. Paul will depart and be with Christ when Jesus comes and not before. 1 Thess. 4:13-18.

ABSENT FROM THE BODY.

Our opponents also quote 2 Cor. 5:6-8—"at home in the body, absent from the Lord." Judging

from the context we infer that this passage means that the body in which we now dwell shall not be that in which we shall dwell when the tabernacle of God shall be with men. There is no scripture that says we shall have the spiritual body at death, but the scripture does say we shall have the spiritual body at the coming of Christ: "For our commonwealth is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." Phil. 3:20, 21. "For as in Adam all die, so also in the Christ shall all be made alive. But each in his own order: Christ the first-fruits; then they that are Christ's at his appearing." I Cor. 15:22, 23.

THE SPIRIT RETURNS TO GOD.

Eccl. 12:7. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

This passage does not teach the conscious state of the dead, as some aver. When we die our spirits return to God, that is, *they go back where they were before*. Were our spirits persons before we had them? No; then neither will they be when they go back where they were before. Because the body goes back to the earth, does not argue that it is still an individual body; but, to the contrary, the body loses its individuality when it goes back where it was before. Now, the same language is used with reference to

the spirit and why then should we suppose it to be yet an individual spirit when it returns to God? This is the reason we die: if we could always retain the spirit we could never die, for "it is the spirit that quickeneth," John 6:63. Man is composed of spirit, soul and body, I Thess. 5:23. The spirit is not the soul: for the word of God can divide the soul from the spirit, Heb. 4:12. The spirit is that which quickens the soul: for when God breathed into man the spirit of life, man's soul became alive (Gen. 2:7). Now, when we give back the spirit to God, our souls cease to be alive, and if there be no resurrection of the dead, then "them that *sleep* in Christ are perished." I Cor. 15:16-18.

THE VISION ON THE MOUNT.

Some people think this was an actual occurrence, that Moses and Elijah actually appeared in person with Jesus on the Mount; but this is false; for Jesus said to his disciples as they were coming down from the mountain, "Tell the VISION to no man, until the Son of Man be risen from the dead." (Matt. 17:9.) If it was a "*vision*" why do any take it as an actual occurrence? Jesus not only called it a "vision"; but when we consider it a "vision," it has a most glorious and spiritual signification. It was a foreshadowing of the future glory of Christ. Peter speaking of it says: "For we did not follow cunningly devised fables, when we made known unto you the power and appearing of our Lord Jesus

Christ, but we were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there was brought such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased; and this voice we heard brought out of heaven when we were with him in the holy mount." 2 Pet. 1:16-18.

Moses and Elijah were made to appear prophetically in the vision that it might be shown that the Law and the Writings of the Prophets shall bear witness to the glory of Christ when he shall appear in his majesty. Moses and Elijah finally vanished in the vision that it might be foreshown that the glory of the dispensation of the Christ at his second appearing should eclipse the regal glory of Israel under the Law and the Prophets.

.

The Witch of En-dor.

The account concerning the witch of En-dor is found in 1 Sam. 28. Our space is too limited to quote it, and a brief commentary will be sufficient for our purpose. The witch is described as a woman that had a "familiar spirit" by whom she divined: thus she was what is now called a "spiritualist medium." A witch is a female wizard or sorceress. An enchanter or a sorcerer is a wizard. The cardinal doctrine of witchcraft (or spiritualism) is, that the dead are not asleep, but conscious; and that by familiar spirits they can bring them back and get

revelations from them, etc. Now, is this really so? Did the witch of En-dor really bring back the prophet Samuel by her "familiar spirit"? Or was this "familiar spirit" a lying spirit, and deceived her by an optical illusion, akin to that produced in mesmerism? Was the witch brought into a mesmeric state by the "familiar spirit" and made to see and hear, to think and feel, according to the will of the "familiar spirit"? Was this "familiar spirit" one of her "dead friends" as mediums now teach? or was it a fallen angel, a demon, a devil?

Spiritualists say it must have been a true spirit because it disclosed Saul's identity (verse 12); and because its prophecy concerning Saul's fate on the morrow was fulfilled. This is poor argument. Sometimes the most wicked people tell the truth. The demons confessed that Christ was the Son of God, for they knew him before men did. Luke 4:41. The maid that had the "spirit of divination" cried out after Paul and others: "These men are servants of the Most High God, which proclaim unto you the way of salvation." This she did many days. But Paul being annoyed much by it, finally rebuked the spirit, saying, "I charge thee in the name of Jesus Christ to come out of her." (Acts 16:17, 18.) He did not approve of a "familiar spirit" just because it spoke some truth. Every counterfeit has some marks of the genuine upon it or it would deceive no one. Some people are so credulous that ghostism can make easy victims of them.

That the witch of En-dor was able to disclose Saul's identity and foretell his fate; and that those possessed with demons knew Christ when even his disciples did not, shows there is something in "spiritualism"; but we affirm it is of the devil, and not of God.

1 SPIRITUALISM.

Let us notice a few passages concerning spiritualism in general and then we will consider in particular the witch of En-dor.

1. According to the Law a sorceress or a wizard was worthy of death. "Thou shalt not suffer a sorceress to live." Ex. 22:18.

"A man also or a woman that hath a familiar spirit, 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.

2. Those who consulted mediums were also against God and were to be cut off from among his people.

"And the soul that turneth unto them that have familiar spirits, and unto the wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." Ex. 20:6.

3. God strictly forbade all witchery among his people, and all seeking unto those who practiced it.

"Neither shall ye use enchantments, nor practice augury." Lev. 19:26.

"Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be

defiled by them: I am Jehovah your God." Lev. 19:31.

"When thou art come into the land which Jehovah thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto Jehovah: and because of these abominations Jehovah thy God doth drive them out from before thee. Thou shalt be perfect with Jehovah thy God. For these nations, which thou shalt possess, hearken unto them that practice augury, and unto diviners: but as for thee, Jehovah thy God hath not suffered thee so to do." Deut. 18:9-14.

"Rebellion is as the sin of witchcraft" [or divination]. 1 Sam. 15:23.

"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! To the law and to the testimony!" Isa. 8:19.

4. Sorcery, or witchcraft, is opposed to, and is opposed by, the true servants of God and the truth for which they stand.

Read in Ex. 7th, 8th and 9th chapters how the magicians and sorcerers withstood Moses and Aaron by hardening Pharaoh's heart that he should not allow the children of Israel to escape to their land as God had called them to do. Now read in 2 Tim. 3:6-9 how that the apostates in the last days should withstand the truth in like manner, that is by enchantments. We read in 2 Kings 9:22 what Jehu, a man of God, thought of spiritualism: "And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?"

Jesus, in his day, rebuked the familiar spirits that possessed men and called them devils or demons. "And the demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ." Luke 4:41. In one place the demons in men cried out, "What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?" Matt. 8:29. Familiar spirits could not hide their true character in Christ's day, for the light made manifest the darkness. Familiar spirits now-a-days are deceiving many who are not living near the Lord. These familiar spirits sometimes speak some very nice things: but the scripture says, "And no marvel, for even satan fashioneth himself into an *angel of light*. It

is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works." 2 Cor. 11:14, 15.

Peter and John had no soft words for Simon the sorcerer when they said to him, "Thou art in the gall of bitterness and in the bond of iniquity." Acts 8:23.

Likewise Barnabas and Paul withstood Elymas the sorcerer when by his arts he tried to turn Sergius Paulus from the gospel faith. Paul filled with the Holy Spirit fastened his eyes on Elymas the sorcerer and said: "O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand. Then the proconsul (Sergius Paulus), when he saw what was done, believed, being astonished at the teaching of the Lord." Acts 13:6-12.

At Philippi a spiritualist medium cried after Paul and his company, "These men are the servants of the Most High God, which proclaim unto you the way of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour." Acts 16:16-18.

Witches, magicians, sorcerers, enchanters, diviners, that is, "mediums," are sometimes given more than human powers; but none of them yet have ever been equal to the prophets of the Lord. Let the reader examine the following scriptures: Gen. 41:8, 16. Ex. 7th, 8th and 9th chapters. Dan. 2nd and 5th chapters. Acts 8:9-24. Acts 13:6-12. Acts 16:16-18. Acts 19:11-20.

We read in the book of Job that satan had power with Job only as God permitted him. We frequently read of God permitting evil spirits to enter into wicked men, but satan never got possession of Job's mind and heart. The true child of God need never fear spiritualism. For the scripture saith we overcome the devil because of the blood of the Lamb, and because of the Word of our testimony. Rev. 12:11. Not so with the world, however, for it is written, "Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time." Rev. 12:12.

Just before the coming of Christ there is to be revealed a lawless one "whose appearing is according to the working of satan with all power and signs and wonders of falsehood, and with all deceit of unrighteousness for them that are perishing; because they receive not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error that they should believe a lie: that they all might be judged who believe not the truth,

but had pleasure in unrighteousness." 2 Thess. 2nd chapter.

"Now, the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons." 1 Tim. 4:1.

5. - Sorcery has ever been a deadly sin and has proved the overthrow of every nation much given to it. See Deut. 18:9-14, 2 Kings 17:17, 2 Chron. 33:6, 2 Kings 21:6, 23:24-27, Isa. 47th chapter. Rev. 18:23.

6. No spiritualists, mediums, witches or wizards shall ever enter the kingdom of God. As proof, take the pains to read: Rev. 21:8, 22:15, Gal. 5:19-21, Mal. 3:5, Mic. 5:12, Isa. 57:3, 4, 13, 8:19-22.

THE WITCH OF EN-DOR AGAIN.

We come now to the question before introduced: Did the witch of En-dor *really* bring up the prophet Samuel from the dead? or is spiritualism a lie, a deception?

1. We have no record anywhere in the Bible of any patriarch, or true prophet, or apostle, nor of Christ, ever having a revelation from a dead person. Those possessed with "familiar spirits" alone professed to have any communication from the dead.

2. The inspired writers of the Bible everywhere testify that the dead are "asleep," "silent," "know not anything" and "shall not awake until the heavens be no more," even as David said of his child that died: "But now he is dead, wherefore should I fast?"

can I bring him back again? I shall go to him, but he shall not return to me." 2 Sam. 12:23. And as also the patriarch Job said: "But man dieth, and wasteth away; yea, man giveth up the spirit, and where is he? The waters are gone from the sea, and the river decayeth and dryeth up; so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be roused out of their sleep. * * * * * His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." As for himself, Job said: "For when a few years are come, I shall go the way whence I shall not return." Job. 14:10, 11, 12, 21 and 16:22. Hear what Solomon the wisest of men hath said: "For to him that is joined with all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for their memory is forgotten. As well their love, as their hatred and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:4-6.

Since therefore no man of God ever had a revelation from a dead person and the Bible positively states that the dead do not return, what are we left to infer? Manifestly, that the spirit by which the witch of En-dor was moved was a lying spirit, that is, a demon: hence we cannot sup-

pose that it was *really* Samuel that the witch brought up by this spirit.

3. The thought we have just expressed is the more manifest from the fact that angels are not men, as spiritualists say. The Bible doctrine on this subject, as on all others, is very plain. Mediums say when we die our spirits become angels and that these are the only angels there are. If this be true, then there were no angels until the death of some of our race: but the Bible says there were sons of God who sang and shouted for joy when God laid the foundations of the earth. Job 38:4, 7. And the Bible positively tells us that angels are not men: "What is man, that thou art mindful of him? and the son of man, that thou visiteth him? For thou hast made him but little lower than angels." Ps. 8:4, 5. From this, it is plain that the angels were in existence when man was made and that man was not an angel, nor destined by creation to be an angel. Jesus tells us plainly that we shall not become AS the angels until the resurrection: "The sons of this age marry, and are given in marriage: but they that are accounted worthy to attain to that age, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection." Luke 20:34-36.

Now, since our dead friends do not become as the angels until the resurrection, the medium could not have seen Samuel as she thought she did; and the "familiar spirit" by which she divined was not one of her dead friends as mediums tell us; and the spirit that thus deceived her was evidently a fallen angel, a demon. That there are such beings as fallen angels, no one who believes the Bible can deny. See 2 Pet. 2:4; Ps. 78:49, Eph. 2:2, 1 Tim. 4:1-3.

4. Good angels never claimed power to bring back the dead and never spoke through mediums, but always appeared in their own persons, not so, however, with fallen angels: the demons possessed men and women, and spoke through them, making witches and wizards and demoniacs of them. Therefore the witch of En-dor had a deceiving angel for a familiar spirit and the appearance, or apparition of Samuel was but a deception before her mind, like that produced in mesmerism. As demons have greater power than men they mesmerize the mediums and make them think and feel and do according to their will. (2 Tim. 2:25, 26.) Spiritualists admit that the "spirits" mesmerize the mediums. I quote from a spiritualist paper of several years ago: "Suppose I magnetize *you* today; and that I, the mesmerizer, speak, write, act, through you, you being unconscious;—this is Mesmerism. Suppose, further, that I die tonight;

and that tomorrow, I, a spirit, come and magnetize you, and then speak, write, act, through you;—this is spiritualism." The author of this quotation ought to have said: "This is the assumption of spiritualism;" for the "spirits" that magnetize the mediums are not the spirits of our dead friends, but deceiving and unclean spirits, spirits of demons, for so the scripture teacheth.

5. Christ alone has the "keys of death and of Hades"—he is the only person who ever possessed them, Rev. 1:18, for he alone is the "resurrection and the life" and he will not raise men up until the "last day" at the sounding of the "last trump." We are warned against those who say "the resurrection is passed already," 2 Tim. 2:18, as mediums say it is with every one who has died. It is plain then that this apparition of the witch of En-dor was not *really* Samuel.

6. It is not reasonable to suppose that the witch that had no power over Samuel while he lived could raise him up while he was dead. And if Samuel as a true prophet of the Lord contemned spiritualism while he lived, it is not reasonable to suppose he had become a convert to it after his death. It was Samuel while living who said to Saul, "Rebellion is as the sin of witchcraft." (1 Sam. 15:23.)

7. This "familiar spirit" could not have been of God, for we read: "And when Saul inquired of Jehovah, Jehovah answered him not,

neither by dreams, nor by Urim, nor by prophets. Then Saul said unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her." (1 Sam. 28:6, 7.) Jehovah, and none of his servants, would answer the wicked king: therefore the angel that did answer him through the witch must have been an evil spirit, hence a deceiving spirit, and only made the witch believe it was Samuel when it really was not.

* * *

Modern Ghostism.

Spiritualism of today takes the same forms and is based in the same doctrines as in olden times. Indeed, in ancient times mediums seemed to be able to do more wonders than they have yet come to do in these days. No doubt they will increase their wonders and powers as the years go by, so as to deceive if possible, the very elect. Some claim that mediums are now doing great wonders, but we have seen only *one* of these great wonders; and that is, the wonderful capacity for lying which they possess. Their lies are indeed wonderful for their numerousness and magnitude. A celebrated medium once delivered several messages to me, claiming they were from my father: my ostensible father poured lots of flatteries on me, and told me to keep on in the way I was and I would have a high position in the spirit land; that I was his particular pet; that it was very nice in the spirit land and quite different from what he had expected;

that I better become a spiritualist and I would be even more useful in the world; etc., etc. When I coolly told the witch that my father was not dead she looked cool enough. She was mistaken in her man! My father lived about five hundred miles away and I guess the lying spirit she had did not know much about him! The same witch had just previously delivered several presumptive messages from Dr. Knapp and several other famous theologians then dead, all stating that their theology had changed since their transmigration to the realm of ghosts and shadows, and that they were now full fledged spiritualists, that they had outgrown the Bible, and its doctrines of a personal God, redemption through the blood of Christ, the resurrection, the coming of Christ, the judgment and eternal punishment. Whether the witch *really* saw Dr. Knapp and the others can be judged by what she said concerning my father. The witch *may* have been sincere, but her "familiar spirit" was nothing else than a brazen liar. If the woman wanted to be honest and truthful how could she long follow such a religion as spiritualism? I wish to say that I never consulted this witch: she was visiting at a home where I chanced to call in missionary work. As we have seen in our previous quotations, it is a *deadly sin to consult a medium.*

I once told a spiritualist that her mediums could not foretell the history of the nations, as the prophets of the Lord have done;

and I said, "Your mediums cannot even tell for certain who is to be the next president." About two months before election I chanced to meet this same lady on the street, and, stopping me, she remarked that they now had it revealed to them who was to be the next president. "The spirits say McKinley will be beaten and Bryan will be elected." "And now," says she, "if this comes true, will you become a spiritualist." I said: "No; by no means: the witch of En-dor could do nearly as wonderful a thing and none of the prophets of the Lord was ever converted to ghostism because of that. The devil knows some things and his angels learn of him. But even if Bryan shall be elected, it does not certainly prove that your spirits actually foreknew it: for they might have guessed it." "O, you are skeptical," she replied. I said: "No, but you are credulous. If this does not come true, if Bryan is not elected, will you renounce spiritualism and become a Christian?" Evasively she replied: "It will come true, you'll see!" Well I guess we all did see that Bryan got badly defeated and McKinley got elected with the largest popular vote ever given to one man in America! I have not met the lady since election, but I suppose *she* does not "see" even yet. It is easy to get possessed with a "familiar spirit," but not so easy to cast it out.

We might relate a number of other instances illustrating the falsehood of spiritualism. As for

ourselves, as far as our observation has gone, we never knew these "spirits" to certainly speak the truth. They have made some good guesses, but when they say so much as they do, it would be strange if they did not "hit it" once in awhile. Why follow such lying spirits, such God-denying, Christ-rejecting, Bible-defaming spirits? If people would take the same pains to get the gift of the Holy Spirit, the Spirit of God and truth, they would be truly spiritual and sanctified and would have a witness from heaven—a mighty witness that is no weak, peeping spirit as of spiritualism. Greater is he that is in the Christian than he that is in the world and we know that his witness is true. When the apostles saw Christ after his resurrection they did not see a "spirit," a ghost, a phantom, a deception; but a real tangible being: for when their imaginations were abnormally excited they supposed they beheld a spirit when Jesus stood before them on the third day after his death. But he said unto them: "Why are ye troubled? and wherefore do IMAGINATIONS arise in your heart? See my hands and my feet, that it is I MYSELF: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he showed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them: Have ye here anything to eat? And they gave him a piece of broiled fish. And he took it,

and did eat before them." Luke 24:38-43.

When Jesus arose from death, he took his body with him, a real flesh and bone body; and his tomb was empty, for, the "stone was rolled away" and the women entered in and "found not the body of the Lord Jesus." Jesus was no "materialized" ghost, as spiritualists say he was. Neither did he have the lights turned out, but appeared openly in the clear daylight unto them and submitted himself to every possible test.

Why don't spiritualists believe in this? Can they do anything so wonderful? They have tried it a good many times where their ghosts have been caught and found to be real, live men and women in the flesh—and carnal flesh at that. I read of one the other day who knocked the lady down who caught him and made his escape before the lights could be turned on. He was a pugilistic ghost, you see.

If I knew a man who told nine lies to one truth; who defrauded nine times out of ten: I think I would be safe in saying he is a fraud and a cheat and I would be wise in avoiding all business deal with him. Now, if the reader will make application of this to modern spiritualism, he has our opinion exactly. "Woe unto them that call evil good," saith the scripture. Spiritualism is truly and surely a deception of satan and his angels, raised up among Christian nations in these last days to lead away those who have not the truth. Those who

already believe the dead are not asleep but conscious are often made easy victims of spiritualism. Thousands and thousands, who don't profess to be spiritualists, believe their dead friends are all about them as ministering spirits. Thus they are REALLY spiritualists now, only they wont admit it, that is all. Spiritualists claim them, however. The Roman Catholics are really spiritualists, for they pray to the dead and profess that the dead saints have appeared to them at different times. All these are of those who are spoken of in 1 Tim. 4:1-3.—"But the Spirit saith expressly, that in the later times some shall fall away from THE FAITH, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of those who speak lies, seared in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth."

O Christian, beware of spiritualism, and watch against the different forms it shall take in these last days. It does not always come under the name of spiritualism. Those who do not receive the truth when it is brought to them are at last overtaken by delusion and deception, as the scripture saith: "Whose appearing is according to the working of satan with all power and signs and wonders of falsehood, and with all deceit of unrighteousness for them

that are perishing; BECAUSE THEY RECEIVED NOT THE LOVE OF THE TRUTH, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you as first-fruits unto salvation in sanctification of the Spirit and faith of the truth: whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours. Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope through grace, comfort your hearts and stablish them in every good work and word." 2 Thess. 2:9-17.

* * *

The Coming of Christ.

We will give a Bible study on the coming of Christ under three headings: How will Christ come again; when will he come; and for what will he come. Many there be who are so ignorant of scripture teaching as not to know there is a promise of Jesus' coming again. They are ignorantly fulfilling the scripture against themselves, for it is written: "In the last of the days mockers shall come with mockery, walking after their own lusts, and saying, Where

is the promise of his appearing? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3:3,4.

Jesus *has* left the all gracious promise: "*I will come again.*" John 14:3.

HOW WILL CHRIST COME?

Many say our death is the coming of Christ. We challenge them to show one single scripture to prove this. Such doctrine is *really* spiritualism. The scripture saith Christ shall come "*again*," come the "*second*" time; but if he comes every time a person dies, he must needs come many millions of times. Such teachers practically deny the coming of Christ and set up another hope, a hope of ghostism in the land of dreams.

Our death is not the coming of Christ, for when he comes, some whom he will take shall be living at that time, as it saith, "We that are alive, that are left unto the appearing of the Lord"; and again, "We shall not all sleep." (1 Thess. 4:15, 1 Cor. 15:51.) And then the scripture saith we shall all be caught up "*together*" to meet the Lord in the air; and SO shall we ever be with the Lord. (1 Thess. 4:17.) We shall not go up one by one when we die. The angels are to gather us "*together*" and then take us up. Matt. 24:31. We are taught in scripture to wait for God's Son from heaven: "Ye turned unto God from idols, to serve the living and true God, and to WAIT for his Son from heaven, whom

he raised from the dead, even Jesus, which delivereth us from the wrath to come." 1 Thess. 1:9, 10.

"Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men LOOKING for their Lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the Lord when he cometh shall find WATCHING: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them." Luke 12:35-37.

"So that ye come behind in no gift, WAITING for the revelation of our Lord Jesus Christ." 1 Cor. 1:7.

Waiting for the hope is a Christian grace:

"For we through the Spirit by faith WAIT for the hope of righteousness." Gal. 5:5.

"But if we hope for that which we see not, then do we with patience WAIT for it." Rom. 8:25.

But Jesus said, "He that climbeth up some other way, the same is a thief and a robber." John 10:1.

There are some others who teach that Christ's second coming will be in spirit. This belief takes various forms, too numerous to mention. This belief also is of spiritualism, although most of its propagators know it not: it denies the *tangible* body of Christ and makes Christ to be a

"materialized spirit." But Christ after his resurrection said: "A spirit hath not flesh and bones as ye see me have." The doctrine that Christ shall come again in spirit is of antichrist: "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist." 2 John 7. This scripture plainly teaches that Christ shall come again in *person, in his own body, in his own flesh and bones*, and he who believes otherwise is of antichrist and is a deceiver. The following scriptures also teach that Jesus shall come again in *person and visibly*.

Acts 1:11. Ye men of Galilee, why stand ye looking into heaven? this same Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

When Christ was here, he was a visible being and when he ascended he was a visible being: now, if "this same Jesus" is to come, he must be personal and visible; and if he is to "come in like manner" as he ascended he must likewise be personal and visible. No one but an enemy to the scriptures would deny this.

1 Thess. 4:16. 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 that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

If the Lord "himself" shall descend from heaven, his coming must be personal. And if his coming is to be "with a *shout*, with the *voice* of the archangel

and with the *trump* of God," his coming is not noiseless and quiet. Of course the scripture in another place says he is coming "as a thief" but this *cannot* mean that he is coming noiselessly and invisibly as the *manner* of the thief; but that he is coming to snatch away his jewels as a thief comes to steal away treasure. If the living and the once dead saints rise *together* to meet the Lord in the air, surely his coming is personal.

Rev. 1:7. Behold, he cometh with clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

If "every eye shall see him," he must needs come *personally* and *visibly* and openly. And the same is true if that nation that pierced him shall see him; and if all the tribes of the earth shall mourn over him. The tribes of the earth will never mourn much over a ghost: Christ must needs come *openly* and personally in order to make them mourn. And thus he shall do.

Rev. 6:12-17. And I saw when he opened the sixth seal, and there was a great earthquake: and the sun became black as sackcloth of hair, and the whole moon became as blood: and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up: and every mountain and island were moved out of their places: And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sit-

teth on the throne and from the wrath of the Lamb; for the great day of their wrath is come: and who is able to stand?

This scripture will most certainly be literally fulfilled, even as the prophecies concerning Christ's *first* coming have been literally fulfilled. The earth wont quake before the coming of a ghost; neither will a ghost turn the sun black and the moon as blood and cast the stars of heaven unto the earth! No; it will require the *personal* coming of the Christ to roll back the heavens and lay the mountains low. Will all the great ones of earth hide themselves in the caves and rocks because of a "spirit" coming into the earth? Will they not rather say, "Hide us from the *face* of him that sitteth on the throne"? If they must need hide in a cave that they behold not the *face* of Christ, his coming must be most visible and open to all men. Men at that time shall know that his coming is "the great day of *their* wrath," that is, the wrath that they *deserve* shall be poured upon them then. Of course this scripture refers to those who are *living* at the time of Christ's coming. It is the judgment of men organically (in nations), not individually, for the judgment of men individually takes place later, as we shall see in another chapter. Can any read this scripture and deny the personal, literal coming of Christ in his own proper body of flesh and bones? Then such people ought not to be called Christians, for they are skeptics, only not honest enough to own it. Listen to another Voice in the wilderness:—

Matt. 24:23-27. "Then if any man shall say unto you, Lo, here is the Christ, or Here; believe not [don't believe in a ghostly coming of Christ]. For there shall arise false christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe not. [There will be no secret coming of Christ as a "spirit" to be materialized by a medium in a cabinet; neither will there be an imperceptible coming of Christ abroad in the world as a spiritual influence: no, there will be no hidden coming, but a glaring, visible coming, even as the next verse saith:] For as the lightning cometh forth from the east, and is seen even unto the west: so shall be the coming of the Son of man."

Can language be plainer than the above? Did you ever see the lightning shine from the east even unto the west, all over the horizon? Did you need to call a medium to materialize it that you might see it? Did you not rather suddenly close your eyes lest you see it too much? Nothing is more strikingly manifest than lightning. "Even SO shall the coming of the Son of man be."

Shall we consider another testimony:

Matt. 24:29-30. "But immediately after the tribulation of those days [that is, the tribula-

tion on the saints under the anti-christ's times, yet to come just before the coming of Christ, as the reader will see in our third volume. Read from the 15th to the 22nd verse of this chapter. There is to come another tribulation, but that will be on the nations, after the saints shall have been taken out of the earth. But more of this in another place. Immediately after the tribulation on the saints in the last days] the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, [tribulation on the *nations*] and they shall see the Son of man coming on the clouds of heaven with power and great glory."

This scripture manifestly declares the personal and visible coming of Christ: for all the tribes of earth shall SEE the Son of man coming; not see him in the secret chambers of a medium, nor abroad in the wilderness of this world, but ON THE CLOUDS OF HEAVEN; not *as* a power and glory, but "WITH power and great glory."

" Lord Jesus, come !

Thine absence here we mourn ;
No joy we know apart from thee,
No sorrow in thy presence see.
Come, Jesus, come !

" Lord Jesus, come !

And claim us as thine own ;
Our weary feet would wander o'er
This dark and sinful world no more.
Come, Saviour, come !

“ Lord Jesus, come !
 And take thy people home ;
 That all thy flock, so scattered here,
 With thee in glory may appear.
 Lord, quickly come !

WHEN WILL CHRIST COME?

Many say Christ will not come till all the earth is converted; and many go so far with this as to say the conversion of the world is the coming of Christ.

That the conversion of the world is not the coming of Christ is plain from what we have above quoted of the scriptures: for we have definitely proved that Jesus' coming shall be literal, personal, open, and visible to all who are living at that time. But it shall be the more apparent to the reader, as we are about to show from the scriptures that the world is not to be converted before Christ comes. The scriptures we have already quoted concerning the coming of Christ, show that all the nations of the earth are to mourn at his coming. Will the bride of Christ mourn when her bridegroom comes? Those scriptures show that all the leading men of earth will seek to hide themselves in the caves at his coming. Will converted men be afraid of their redeemer when he comes? We have also seen the coming of the Lord shall usher in a great day of wrath upon the nations then living. Will God pour wrath upon converted nations? And the scriptures we have quoted also show that the coming of Christ shall *immediately* follow the great tribulation upon the saints. Will the persecutors of the saints be Christians?

Does any want more evidence? then consider the following:

Matt. 24:37-41. And as were the days of Noah, so shall be the appearing of the Son of Man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the appearing of the Son of man. Then shall two men be in the field; one is taken; and one is left: two women shall be grinding at the mill; one is taken, and one is left.

Does this prophecy teach that all the world will be converted before the coming of Christ? As it was in the days of Noah, SO shall it be in the days of the coming of the Son of man. Was the world all converted in the days of Noah and did they all enter with him into the ark? Let us read how it was then: “And Jehovah 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. And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. And Jehovah said, I will blot out man whom I have created from the face of the earth; both man, and beast, and creeping thing, and fowl of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of Jehovah.” Gen. 6:5-8.

These were “awful” good christians in Noah's day! and the world is filling up now with the same kind of converts! But alas, the day! A fine thing, these false prophets, in these days, who cry, “Peace, peace,” where there is

no peace and when "sudden destruction is about to come upon them. (1 Thess. 5:3.) Let the reader also peruse the book of Jude. It is quite all taken up with the great apostasy that was to be in the last of the days, and that finally the Lord would come with his holy myriads and execute judgment upon them. Consider also,

Luke 17:28-33. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed. In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's wife. Whosoever shall seek to gain his soul shall lose it; but whosoever shall lose his soul shall save it alive.

As it was in the days of Lot after the same manner shall it be in the day that the Son of man is revealed. Well, how was it in the days of Lot? All the world converted? Fine Christian people in Sodom and Gomorrah? Let us see: "And Jehovah said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." Gen. 18:20, 21. Then follows Abraham's intercession in which he finally gets the promise that if there should be found "ten" only ten, righteous persons there, the Lord would not destroy those

cities for the sake of the ten. But he could not find even the ten in all the cities of the plain. "After the same manner shall it be in the day that the Son of man is revealed." There were only three righteous persons found in all the cities of the plain, and if there be no more accordingly when the Son of man is revealed, there will be but a few thousand true believers in all the earth to greet Jesus when he comes. It well becomes those who wish to be ready, to be watchful and to examine themselves in the light of God's Word, and see whether they be in the faith!!

" Mark that pilgrim lowly bending,
At the shrine of prayer ascending,
Praise and sighs together blending,
From his lips in mournful strain;
Glowing with sincere contrition,
And with childlike blest submission,
Ever riseth this petition,
Jesus come—O come to reign.

" List again—the low earth sigheth,
And the blood of martyrs crieth,
From its bosom where there lieth
Millions upon millions slain.
Lord how long ere thy Word given,
All the wicked shall be driven
From the earth by bolts of heaven,
Jesus come—O come to reign.

" Kingdoms now are reeling, falling,
Nations lie in woe appalling;
On their sages vainly calling
All these wonders to explain.
While the slain around are lying,
God's own little flock are sighing,
And in secret places crying,
Jesus come—O come to reign.

" Christian, cheer thee, land is nearing,
Still be hopeful, nothing fearing.
Soon in majesty appearing
You'll behold the Lamb once slain.
O how joyful then to hear Him,
While all nations shall revere Him,
Saying to his flock who fear Him,
I have come—on earth to reign."

FOR WHAT WILL CHRIST COME AGAIN?

Some, even of those who admit that Christ will personally come again, practically reject the coming of Christ by having their hope at death. They hold that at death the separation takes place; and the good go to heaven and the bad to a place of torment, or as some would have it, to a kind of purgatory, where, by suffering a time, they finally get up to heaven.

Now, does the Bible teach that the Christian's hope is at death, or at the coming of Christ? We have anticipated much of the answer to this question under the subject, "Where are the dead?" in which we showed by many, many scriptures that the dead are "asleep," "silent," "know nothing," "feel nothing," "have no thoughts," "dwell in the dust," and "ascend not into the heavens." We have also showed that there is nothing in the Bible to support "ghostism," that spiritualism never grafted its myths and shadows on the Bible system of doctrine. From all these considerations it is positive that the dead have not yet entered into their reward. But we will pursue our enquiry farther. We affirm that the good and bad both wait for the coming of Christ for awards and penalties. Let us search the scriptures and believe their testimony:

JESUS IS COMING TO SAVE THOSE WHO WAIT FOR HIM.

Heb. 9:27, 28. And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time,

apart from sin, to them that wait for him, unto salvation.

This scripture is incisive: it teaches with clear-cut language, that men do not get their judgment in this life, nor yet *at* death, neither during death in some disembodied state: but "AFTER" this death comes the Judgment. Now, death will not be over until we are raised out of it.

The latter part of this scripture plainly declares: that Christ is to come again once, not as a sin bearer, but as a deliverer; that he is coming for those who "WAIT" for him, not for those whose impatient faith cannot bear the thought of waiting for him, but must needs consign them to heaven when they die; and that he will save those, who *wait* for him, at his coming again, not at their death. Have you this hope, dear reader? if not come out of the ghostly, shadowy, spiritualistic religion *into* the solid truth of God's Word.

COMING TO MAKE CHRISTIANS LIKE UNTO HIM.

1 John 3:2, 3. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope in him purifieth himself, even as he is pure.

Does this teach that people get like the Lord when they die? Remember Christ is not a witch of En-dor ghost, but a real tangible person having flesh and bones. Do saints get like this when they die, or in the *resurrection*? Our text says we shall not be like Christ until he is manifested to the world again and we see him as he is; and it is those who have "THIS hope" in Christ

who purify themselves as Christ is pure. *The hope of spiritualism in all its forms is begotten in apostasy* and the true grace of God is not with it to purify the soul. Get the true hope—it is most important that you do—and God will give you grace whereby you can purify yourself as Jesus is pure.

COMING TO BRING GRACE TO
THE FAITHFUL.

1 Pet. 1:13. Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ.

Girding up the loins of our mind is the opposite of dwelling in the diffusive imaginations of ghostism or the speculative reasonings of heathen philosophers. "Set your hope perfectly," don't mix it up with spiritualism, but have it "set" solely in the favor that is to be brought to the elect *at the coming of Christ*. The grace is not brought to us at death—this is false prophecy—but at the revelation of Jesus Christ. The devil hates this hope, for it is contrary to his whole ghostly system of religion. He intoxicates people on his cup of sorcery, but our text says, Be SOBER and have your hope in the second coming of Christ.

COMING TO GATHER TOGETHER HIS
ELECT FROM THE FOUR WINDS.

Matt. 24:31. [In this scripture it is announced that when Jesus comes] he shall send forth 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.

The angels do not come for each one as he dies, but at the

coming of Christ; and they are not coming separately for each one, but for us all at the same time; and this *time* is at his second coming, when the sun and the moon are darkened and the stars are falling from heaven and the powers of the heavens are shaken and the sign of the Son of man appears and all the tribes of the earth mourn at seeing the Son of man coming on the clouds of heaven with power and great glory. Does all this take place when each one dies? Avaunt this ghostism among the children of God! O God deliver thy people out of vain imaginations!

JESUS IS COMING TO TAKE THE WISE VIRGINS IN TO THE MARRIAGE FEAST; TO RECKON WITH HIS SERVANTS; TO SEPARATE THE GOOD FROM THE BAD; AND TO GIVE ETERNAL PUNISHMENT TO THE WICKED AND ETERNAL LIFE TO THE RIGHTEOUS.

Matt. 25th chapter. We might quote this whole chapter in proof of our position, that the rewards and punishments are at the coming of Christ and not at death. The first 13 verses tell us how the virgins wait until the Bridegroom comes. This surely expresses the sweet Christian hope that Jesus is coming as the Bridegroom of the church. From the 14th to the 30th verse we are told that Jesus will come again and make a reckoning with his servants and then from verse 31 to verse 46 we are told that the separation between the good and bad shall be "when the Son of man shall come in his glory, and all the angels with him"—"then shall he sit on the throne of his

glory; and before him shall be gathered all the nations; and he shall separate them;" and the wicked "shall go away into eternal punishment; but the righteous into eternal life." There are many sermons in these days, but very few that preach the Bible; many songs, but few that sing in the true Spirit and in the truth; many prayers, but few that pray to the true God, through the true Christ, in the true Holy Spirit, and according to the true hope of God's sacred Word. There is a famine in the land for hearing the words of the Lord. It is not enough to read *over* the Bible, but to read the Bible teaching and to believe it—this is what feeds the soul.

COMING TO RECEIVE HIS OWN
UNTO HIMSELF.

John 14:3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, ye may be also.

The key to our being with the Lord is *his coming again*, not our dying. I come again that where I am ye may be, said Jesus. Why don't people believe this? Some strong delusion must blind them or they surely would. Truth is plain, but the darkness apprehendeth not the light.

COMING TO USHER IN THE TIMES
OF RESTITUTION.

Acts 3:19-21. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets since the age began.

It is the coming of Christ that shall usher in the prophetic times of restoration. This is the teaching of the prophets of the Lord; but sorcerists teach a restoration at death in the land of vain imaginations. Which shall we prefer? He that believeth not God hath made him a liar. Let God be true, even if it must make every man a liar. A thing is not true because it is popular and powerful in this carnal world. For satan is called "the god of this age" and "the prince of the power of the air"; and we read that "the whole world lieth in the evil one." Babylon was to make all that "dwell in the earth drunken with the wine of her fornication" and was to deceive "*all the nations*" with her "sorcery." And Jesus said, "Howbeit, when the Son of Man cometh shall he find the faith on the earth?" The great danger in these days is to be biased in favor of error because it is popular and influential and to be prejudiced against the truth because it is held by only a few scattered and poor and unknown people. *Beware lest you be found in this whirlpool at the coming of Christ.* Take fast hold of the truth and let tradition fall. Be ready to be a martyr for Christ. He who seeks to spare his soul from spiritual labors and trials by drifting along with the tide, pinning his faith to man, will lose his soul when Jesus comes. Come to the Light. Cast off the chain of darkness. "At evening time it shall be light," said the prophet. Don't be afraid to be called an

"Advent": for all of God's true people are "Advents", as it is written, "To them that wait for him shall he appear the second time apart from sin unto salvation." "Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the Bridegroom. Five of them were foolish, and five were wise." Remember the "wise" entered in to the marriage feast.

COMING TO TRANSLATE THE SAINTS.

1 Thess. 4:13-18. But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them that are fallen asleep on account of Jesus will God bring with him. For this we say unto you by the Word of the Lord, that we that are alive, that are left unto the appearing of the Lord, shall in no wise precede them that are fallen asleep. 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 that are alive, that are left, shall together with them be caught up 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.

"*These words*" are indeed comforting to those who have the true faith, but those who have the hope of ghostism do not comfort one another with these words. In Paul's day there were some false teachers in the church who said that those who were living when Jesus came would be with the Lord before the saints who were dead should be; but now ghostism leads many to teach that those who die are with the Lord before those who are living

shall be. But the Word of the Lord saith, The Lord himself shall descend from heaven and the dead in Christ shall rise first: then we that are alive, that are left, shall TOGETHER with them be caught up in the clouds, to meet the Lord in the air: and SO shall we ever be with the Lord. Some will say it does not matter *how* we get to be with the Lord. Well, Paul thought it mattered, for he said, "We would not have you ignorant, brethren, concerning them that fall asleep." Does it not matter whether we believe the Word of the Lord, or not? Is it no sin to poison the soul by inflaming it with the vain imaginations of false prophets and puffing it up with deceptions of men and demons? Is sorcery no sin because it is clothed with christian names? "The little leaven leaveneth the whole lump." Salvation is promised to those who *wait* for Jesus' coming. Don't believe the devil's doctrine and make God a liar *and then expect God to save you*. The line is being drawn in these days. The wedge of God's Spirit has entered and the separation between him that serveth the Lord and him that serveth him not is taking place. Prejudice and preconceived ideas are blinding the eyes of many. Those who rejected Christ's first coming were lost. Those who reject or make void his second coming will also be lost.

COMING TO DELIVER AND GLORIFY THE SAINTS AND TO DESTROY THE WICKED.

2 Thess. 1:6-10. It is a righteous thing with God to recompense affliction to them

that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marveled at in all them that believed in that day, because our testimony unto you was believed.

What is Jesus coming for? To give his saints "rest," and to be glorified" in them; and to destroy those who know not the true God and those who have not obeyed the true gospel of our Lord Jesus. Can language be plainer? Do you believe this testimony? Remember Christ is coming "to be marveled at in all them that believed in that day." Do you believe the apostles' testimony and have you entered into the apostles' doctrine?

COMING TO BRING REWARD.

Rev. 22:12. Behold, I come quickly; and my reward is with me, to render to each man according as his work is.

COMING TO JUDGE.

1 Cor. 4:5. Wherefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

COMING TO RAISE THE DEAD IN HIM.

1 Cor. 15:22, 23. For as in Adam all die, so also in the Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his appearing.

COMING TO GLORIFY HIS SAINTS.

Col. 3:3, 4. Your life is hid with Christ in God. When Christ, our life, shall be manifested, then shall ye also with him be manifested in glory.

COMING TO PRAISE, GLORIFY, AND HONOR THE FAITH OF GOD'S ELECT.

1 Pet. 1:7. That the proof of your faith being more precious than gold that perisheth, though it is proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ.

COMING TO CROWN THOSE WHO HAVE LOVED HIS APPEARING.

2 Tim. 4:8. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not to me only, but also to all them that have loved his appearing.

In our next volume we will consider the signs of the near coming of the Lord, and the prophecies leading up thereto, etc.

* *

He Cometh!

He cometh! Yes, the One,
Who on the Cross did die,
Above the brilliant sun,
Shall come on clouds of sky.
And every eye must see
The blazing glory-light;
For none can hidden be
From God's all-searching sight.

O solemn hour for those
Still left upon the earth!
The plagues and trumpet throes
Shall silence all their mirth.

The saints ascend above
And meet their glorious Lord.
In heaven's divinest love
All are of one accord.

The marriage then ensues
Of Christ and his true love,
Not one does he refuse
Before our God above.

O haste thee, happy day,
I long to see my Lord!
O brook not now delay,
But bring thy sweet reward!

And let us now prepare
While time doth linger still,
And find a shelter there
In God's sweet, blissful will

The Resurrection.

1. False teachers try to explain away the resurrection, 2 Tim. 2:18, or to deny it, 1 Cor. 15:12, Matt. 22:23.

2. The resurrection *from* the dead is a special reward to the saints, Luke 20:35-36, Phil. 3:11 (Revised Version). The rest of the dead will not be raised at that time, and hence this is called the *first* resurrection: 1 Thess. 4:16, Rev. 20:5, 6, and will take place at the coming of Christ, 1 Cor. 15:23.

This blessed resurrection is also referred to in the following scriptures: Rom. 8:18-25, Acts 26:6-8, Phil. 3:7-21, 1 Cor. 15:12-58, John 5:29 and 6:39, 40, 44, 54, and 11:23-26, Heb. 11:35, Luke 14:14, Rom. 8:11, Dan. 12:2, Isa. 26:19.

Others not worthy of obtaining this resurrection shall be raised later, Rev. 20:5, raised to be judged: Rev. 20:11-15, John 5:29 (Revised Version). Thus, according to the scriptures there is to be a resurrection both of the just and unjust, Acts 24:15.

Some say we get the spiritual body when we die, but the scripture does not so teach. Phil. 3:20, 21, 1 Cor. 15:20-58. Such false teachers practically deny the resurrection and the coming of Christ; for if we get our reward when we die of what use is the coming of Christ and the resurrection and all those scriptures which speak of those glorious events? Will those be held innocent who make void the Word of God by their traditions?

The Judgment to Come.

WHEN WILL THE JUDGMENT BE?

1. The scripture does not teach that men get their punishment and judgment as they go along through this life. Rom. 2:3, 5, 16, 1 Pet. 4:5, Acts 24:25, Matt. 10:15, and 11:22, 24, and 12:41, 42, 2 Pet. 2:9.

2. There is a special day, or period, appointed when the world shall be judged. Acts 17:31, Rev. 11:18.

3. The time of judgment will begin when Jesus comes: 1 Cor. 4:5, 2 Tim. 4:1, Matt. 16:27 and 25:31, John 12:48, 2 Pet. 3:7.

4. The judgment is first upon men in an organized form; that is, the living nations are first judged and broken to pieces, Dan. 2:44 and 7:26, 27, Rev. 8 chap., 9 chap., 10 chap., 11:15, 15:5-8, 16 chap., 18 chap., 20:1-6, Isa. 24.

5. Then follows a time of peace in which the saints reign with Christ a thousand years, Rev. 20:1-6, in which the saints as the seed of Abraham, Gal. 3:29, shall bless all the families of the earth that are left, Gen. 28:14, Mal. 14:16-21, Isa. 24:23 with 25:1-8, Joel 2:12-14, Rev. 10 chap., 15:4, and 20:3, Matt. 25:21, 23, Luke 19:17, 19, Obadiah verses 15 to 21, Isa. 61:4-11, and 65:17-25, and 66:10-23, and 4 chap., and 2:2-5, and 1:24-27.

6. At the ending of this period satan will be loosed for a little season and be overthrown, Rev. 20:7-10.

7. Then will come the Judgment of individuals—the individ-

ual or personal Judgment, Rev. 20:11-15.

The saints will have been saved before this Judgment and hence will not be judged then. John 5:24, 29, 1 John 4:17.

The judgment of the world will be preceded by their resurrection: John 5:29, Heb. 9:27, Rev. 20:13.

HOW WILL THE JUDGMENT BE?

1. Men will be judged according to knowledge and works. Matt. 7:2, Rom. 2:1-3, Jas. 2:13, Rom. 2:6, 1 Pet. 1:17, Rev. 20:12, 13, 2 Cor. 5:10, Luke 12:47-48.

2. Israelites will be judged by the law. Rom. 2:12.

3. Gentiles will be judged by the natural sense of right. Rom. 2:14, 15.

4. Christendom will be judged for rejecting the Gospel. John 12:48, Jas. 2:12, Heb. 6:4-8, and 10:26, 31, Matt. 10:15, 11:22, 24, 25:45, Rom. 2:4, 5, Acts 17:30.

5. Those who are now righteous shall not be judged in the future judgment, John 5:24, but shall be raised to life (John 5:29) at the last trump and be changed in a moment, in the twinkling of an eye, 1 Cor. 15:52.

The Christian is being judged now, 1 Pet. 4:17, 1 Cor. 11:32 (Revised Version), Heb. 12:5-13.

6. The saints shall judge the world at last. 1 Cor. 6:2, 3, and 4:5, Jude 14, Ps. 49:14, and 149:7-9.

WHAT WILL THE JUDGMENT BE?

1. Will any then be lost, forever lost? Matt. 25:46, 2 Thess. 1:9, Rev. 20:14, and 21:8, Heb. 10:27.

2. Will there be mercy then and any saved?

Ps. 136, Jas. 2:13, Matt. 10:15, and 11:22, 24, Luke 12:47, 48, 1 Cor. 3:15, Eph. 6:8, Matt. 10:41, 42 with 25:34-40.

3. The glory and wisdom of the true doctrine of election (or predestination) will then be manifest. The following scriptures will then be most significant: Jas. 1:18, Rom. 11:16, 32, Matt. 5:13, 14, 15, 1 Pet. 2:9, Rev. 3:21, Rev. 8:3, Eph. 2:7.

* *

Is the Soul of the Sinner Immortal?

1. The Bible declares the soul that sinneth shall die.

Ezk. 18:20, and 33:14, Prov. 15:10, and 19:16, Rom. 6:21, 23, and 8:6, Jas. 5:20, and 1:15.

2. Various words opposed to life are used to describe the final condition of the lost.

Phil. 3:19, perdition, Ps. 145:20, destruction, Ps. 37:38, cut off, 2 Thess. 1:9, eternal destruction, 1 Tim. 6:9, destruction and perdition, Ps. 68:2, perish as wax' in the fire, Ps. 37:20, consume, Matt. 3:12, burn up as chaff, Mal. 4:1-3, burn up as chaff, neither root nor branch, ashes, Ps. 49:20, perish like beasts, Ps. 104:35, shall be no more, Ps. 37:10, shall not be.

3. Eternal life is a gift of God's grace through Christ, and is therefore only for the righteous.

Rom. 6:23, Ps. 33:18, 19, 1 John 5:10-12, John 10:27, 28, Rom. 2:6, 7, 2 Tim. 1:9, 10, John 3:15-17, and 4:10-14, and 5:24, 39, 40, and 6:27, 40, 51, and 17:2, 3, Acts 13:46, 48.

4. The doctrine that the sinner shall not die is of satan, Gen. 3:4, and is opposed to God's doctrine, Gen. 2:17, and 3:19, 22, 24, Rev. 22:14.

Is There a Hell of Endless Torment?

The scripture nowhere says the wicked shall live forever, but continuously testifies that they shall die and perish in their sins. As proof examine the scriptures referred to in the previous article.

If the wicked shall not live forever, of course they will not be tormented forever.

The doctrine of "eternal torment" is an outgrowth of the doctrine of the necessary immortality of the soul. But God only is absolutely immortal, 1 Tim. 6:16, all other beings live from Him, Acts 17:28, and He surely can destroy the life that exists only by his permission, Matt. 10:28.

The scripture saith that Christ has brought life and immortality to light through the gospel, 2 Tim. 1:10, and that it is through the name of Christ we may have victory over death and live forever, 1 Cor. 15:42-57.

Since, therefore, this does not apply to the wicked, how can they live forever?

Christians are enjoined in sacred scripture to seek for immortality and eternal life by patient continuance in well doing, Rom. 2:7. Since the wicked do not do this, they have no hope of immortality and eternal life; and hence cannot be tormented forever, but must perish.

We will notice some of the texts frequently quoted to prove the doctrine of eternal torment.

Matt. 25:46. "And these shall go away into eternal punishment: but the righteous into eternal life.

Eternal punishment is not necessarily eternal pain and torment. Loss of eternal life would be an eternal punishment. According to the text it is the righteous only who shall go into eternal life. Will our opponents please tell us how the wicked will be in endless pain and torment when they have not eternal life?

Isa. 66:24. "And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Repeated in part in Mark 9:43-48.

A carcass is a lifeless object and surely cannot suffer eternal torment. A wicked man is like a carcass in God's sight, for he has not *eternal* life.

In the text it is only the "worm" and the "fire" that are spoken of as being eternal. The worm that devours the wicked shall not die, but the wicked shall die, Rev. 20:14. The fire that consumes the wicked shall not be quenched, but the wicked shall be quenched. Ps. 118:12, Isa. 43:17.

The worm that gnaws is not the object gnawed; the fire that burns is not the substance burned. To say that the "worm" and "fire" are eternal is not to say that the lost sinners are eternal upon which these act. A gnawing worm is a killing thing, and fire is a consuming power. Surely no life can be perpetual under such conditions. If the worm eats, it must surely devour; if the fire burns it must surely consume. What then would be left in a short while?

Evidently this immortal worm and eternal fire must be good, holy, and spiritual to thus operate against evil. Does not the law of God gnaw at the heart of a sinner? Is not this the "worm"? Will not the glory of God consume the wicked? Then will not that be the "fire"?

According to the scripture it is not the wicked who shall dwell in the "devouring fire" and "everlasting burnings." If you think so, read Isa. 33:14-16. No, the wicked shall not *dwell* in the glory of God, for they shall be *consumed* by it; but the righteous shall dwell in the glory of God forever.

We read in Jude 7 that Sodom and Gomorrah, and the cities about them are set forth as an example of the punishment of eternal fire. Are those cities still burning? and will they be burning forever and never be consumed? No; they were burned up in a very short time; so it shall be in the judgment with the wicked.

Matt. 10:28. "Be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in Gehenna."

The first part of this text has been quoted by some to prove that the soul cannot die: but such persons are not honest, for the latter part of the text definitely states that the soul may be destroyed as well as the body, and intimates that this shall be the portion of the wicked in Gehenna.

Jesus addressed this text to his own followers and said that others might kill their bodies, for they had not yet received their im-

mortal bodies; but that no persecutor could kill their *souls*, for their life was hid with Christ in God, Col. 3:3, and they could not die, John 11:26. When the body dies the Christian falls asleep, but his life is preserved till the day of redemption. "Not dead but sleepeth."

The soul that sinneth shall die, Ezk. 18:20. It is by sin the soul is killed. The bodily death we all die is not the soul-death, which shall only be the portion of the sinner.

Luke 16:19-31. The rich man and Lazarus.

Our opponents teach that this is a literal occurrence and that it takes place between death and the resurrection. Now, even if this position be correct, it cannot be taken as proof for endless torment: for even if the rich man is now suffering in torments, it would not follow that he shall after the judgment live eternally and be in torments forever.

Jesus does not say the rich man shall live forever in his condition, but that he may not pass over the "gulf."

We have given our exposition of this text under the heading, "Where are the dead?" in which we plainly showed that the rich man is not *now* in torment and will not be until he "opens his eyes" from the sleep of death; and that Lazarus has not yet gone to his reward, neither will he until the coming of Christ.

Rev. 14:11. "The smoke of their torment goeth up for ever and ever." (Repeated in Rev. 19:3.)

This text does not teach that

the wicked shall be tormented eternally; it only says the smoke resulting from their torment shall be eternal. This is highly figurative language and evidently signifies the utter and eternal destruction of the wicked. Smoke is a result of combustion, that is, of destruction of particles; and hence in figurative language is a sign of nothingness. This is clearly the sense of the word in Ps. 37:20, "But the wicked shall perish, and the enemies of the Lord shall be as the excellency of the pastures: they shall consume; in smoke shall they consume away." Also Ps. 68:2, "As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God." Or Ps. 102:3, "For my days consume away in smoke."

From these considerations it is obvious that when John saw the smoke resulting from the torment of the wicked ascending for ever and ever, he was shown under prophetic symbols the utter and eternal destruction of the wicked.

This exposition is the more clear and emphatic by considering that the same language was applied to the ancient land of Idumea: "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 for ever and ever."

Isa. 34:9, 10. This prophecy clearly indicates the absolute and eternal overthrow of that proud country as it then was. The smoke of that land has indeed gone up for ever and ever: the ancient glory of Idumea has never been restored, and, according to this prophecy, never shall be restored,—it has gone into nothing, into smoke. So shall it be with the wicked.

Rev. 20:10. "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever."

Whatever this passage may mean it refers only to the "beast," the "false prophet," and the "devil"—"they shall be tormented day and night for ever and ever."

But the text does not even teach the eternal torment of these three: for the expression "for ever and ever" is limited by the words "day and night," which are measurements of time, not of eternity. Of the eternal state we read, "And there shall be night no more," Rev. 22:5. As long as time shall last these three shall be tormented in the lake of fire and brimstone, that is, in the second death, Rev. 20:14 and 21:8; but when they die they shall cease to be tormented. That the devil is to be brought to nothing at last is a positive scripture statement, Heb. 2:14, Rev. 12:12. The antichrist shall also be destroyed, 2 Thess. 2:8, "Then shall be revealed the lawless one, whom the Lord Jesus shall con-

sume with the breath of his mouth and bring to nought by the manifestation of his appearing." The devil, the beast, and the false prophet shall at last be overthrown and from that time on shall be tormented perpetually until they are brought to nought in the second death.

The doctrine of eternal torment is nowhere taught in the scripture. Its origin is in satan's lie when he said to Eve, "Thou shalt not surely die." All heathen people today believe that every sinner is immortal, and all so-called orthodox Christians believe the same. Thus the whole world lies in the Wicked One—all believe in satan's lie (1. Tim. 4:1 with Gen. 3:4), satan has become the deceiver of the whole world, Rev. 12:9. The doctrine of eternal torment is cruel as satan is cruel. It denies the God of love and justice and defies hate and cruelty. It has made millions of infidels and is causing many millions today to neglect and to deny religion. It drives many kind hearts to universalism and casts many into the mire of spiritualism. It hardens the hearts of those who advocate it and prevents the love of God shining out to a darkened world. It inhabits the fair face of eternity with howling demons and weeping and wailing humanity.

It practically denies the redemption that is in Christ Jesus: for if the wages of sin is endless torment, then we have no redeemer, for Christ never suffered endless torment, neither could

he: if he had suffered up to the present time there would be as much of eternity left as there was at the beginning—he never could complete eternal torment and so never could have redeemed us.

How infinitely better the scripture that teaches the wicked shall *not* live forever, that the wages of sin is *death*, and that Christ *died* for our sins, according to the scriptures.

We can conceive of punishment without torment attached to it in governments of this world: why can we not in religion? In our civilized nations those deemed worthy of death are put to death in the quickest and most painless manner possible; but uncivilized nations torture their criminals in a fiendish manner before they put them to death. Orthodoxy would have God more fiendish, infinitely more, than the most barbarous savages. Avaunt such cruel doctrine! "God is love" and He has never ordained that a wicked man shall live forever. "God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not *perish*, but have *eternal* life." John 3:16. Read also 1 John 5:9-12.

Let not satan deceive you as he did Eve: Come to Jesus that you may have life, eternal life.

HISTORICAL.

The doctrine of eternal torment is not found in the Apostles Creed, nor in the Nicene Creed. Neither is it found in the two principal Confessions of Faith of the Reformation of the Sixteenth Century—the creed of the French Reformed Church and the creed of the Angelican Church. Historically the doctrine of eternal torment is an inheritance from the "dark ages" and from the speculative theories of the heathen Plato. The earlier fathers of the Church were all faithful to the Apostolic doctrine of the final

destruction of the wicked. The reader is referred to Barnabas, Clement of Rome, Hermas, Ignatius, Polycarp, Justin, Theophilus of Antioch, Irenæus, and Clement of Alexandria. The Church has not been without faithful witnesses all through the ages of her apostasy. William Tyndale, the first to translate the Bible into English, opposed the doctrine of the immortality of the soul; so also did Martin Luther, Bishop Newton, Milton, John Locke, and many others. In modern times among those who have opposed the horrid doctrine of eternal life in misery are the following worthy names: Dr. Thomson (Archbishop of York), Lyman Abbott, Dean Alford, J. Parker, D. D., Bishop Ellicott, E. Petavel, D. D., Archbishop Whately, Edward White (noted Congregationalist of London), H. Constable (of Yale College), Elizabeth Stuart Phelps, J. H. Pettingell, A. M., and hundreds of others.

* * *

The Eternal Home of the Saved.

There is no scripture that says our eternal home is in heaven, as some teach. The scripture does indeed teach that our eternal home shall be heavenly, that is, like heaven in character, Heb. 11:16, and 12:22, 2 Tim. 4:18, not that it shall be *in* heaven.

In the present, Christians have a foretaste of the good things to come, Heb. 6:4, 5, and their manner of life is in heaven, that is, in the character of heaven, Phil. 3:20, they are blessed in the heavenlies, Eph. 1:3, and sit together in the heavenlies, Eph. 2:6, that is, in the heavenly gifts and graces.

We are enjoined to give alms, and so lay up treasure in the

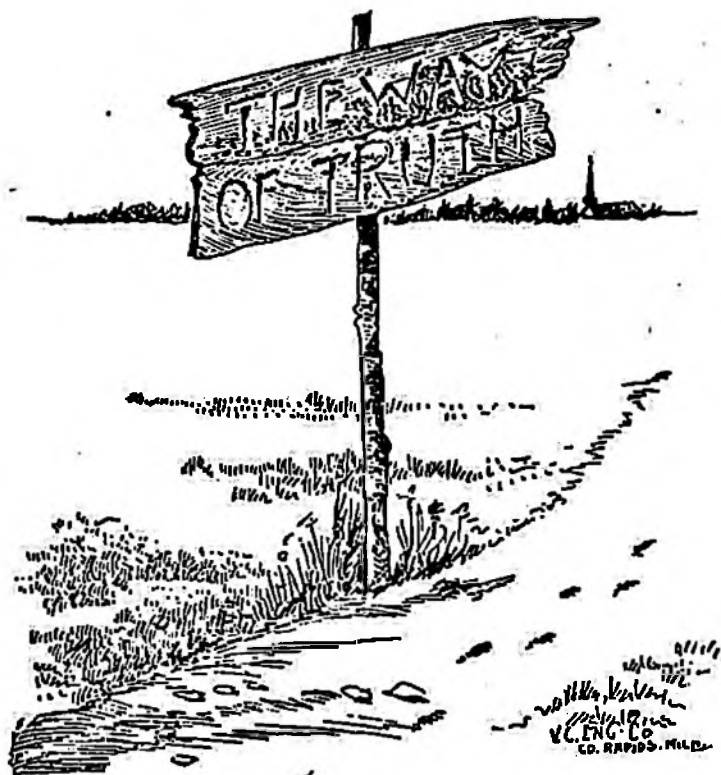
heavens, Luke 12:33. This does not mean that heaven is our future home; if so, we would have to go there to get our treasure, which the scripture does not teach, Rev. 22:12, Luke 14:14, Prov. 11:31. By giving alms we lend to the Lord, Prov. 19:17, and the Lord will repay: thus it is we lay up treasure in heaven.

Our spiritual body shall be from heaven 2 Cor. 5:1, 2, but we are not to go to it, it is to be brought to us, 2 Cor. 5:2, 4, 1 Cor. 15:44-49.

It is true, the saints are to be caught up to meet the Lord in the air when he comes again, 1 Thess. 4:16, 17, but this shall be only for a brief period, while the seven last plagues are being poured out, Rev. 15th and 16th chapters, and then the saints shall return with Christ to the earth, Jude 14, Rev. 19:14. The object of their ascent to heaven is to be hid during the time of trouble in the breaking to pieces of these nations, Isa. 26:20, 21, Ps. 27:5, 6, Dan. 12:1. It is during this time of hiding that we shall occupy the place which Jesus shall have prepared for us in his Father's house, John 14:2. This scripture is often perverted; but by reading verse 3 any honest person can see that we do not get to the place prepared till Jesus comes again. This place prepared is not for a permanent home, but for a *hiding* place in the time of trouble that is to try the whole earth, Rev. 3:10.

Where then is our eternal home? Let the scripture reply:

Matt. 5:5, Num. 14:21, Habak. 2:14, Isa. 11:9, Gen. 13:14-17, with Rom. 4:13, with Gal. 3:16, 29, Heb. 11:8-16, Ps. 2:8, Rev. 21:1-7, Heb. 2:5-10, Dan. 2:44, and 7:27, Rev. 11:15, Matt. 6:10.



Our picture above represents a time-worn signboard. It points out the Way of Truth to the humble chapel in the distance. There are stones in the path and but few footprints. The signboard looks old and weather-worn and the letters written thereon can scarce be read.

All this is symbolic. This age is ending. Not much longer will Zion's signboard hang aloft to guide the weary footworn pilgrim to the place of grace. The Way of Truth is not the popular road today, pressed by the thronging multitudes; no, it is a lonely road and must be sought by those who are willing to count all loss that they may win Christ and be found in him. The Way of Truth, although a plain way, is obscured to many by the myths and fables of Babylon, and to the multitudes the signboard is quite obliterated. Take warning and read the signboard while you may, and haste thee o'er the sandy plain to the palmy oasis of truth and grace where the living waters flow.

PROSPECTUS.

THIS BOOK gives answer to the following most important questions :

	PAGE.
Is there but one true and living God?	67
Is God a person having form and image?	67
Is God a Spirit?.....	68
Is the Father the only true God?.....	69
Is Jesus God, or the Son of God?	70, 71
Is Jesus the Son of Man?.....	72
Had Jesus a human and a divine soul?.....	73
In what sense is Jesus the only begotten Son?	74
How is he the Son of Man?.....	75
Is he above man and the angels?.....	74, 75
Is the Holy Spirit God, or the Spirit of God?.....	75
Is the Holy Spirit a person?.....	75
Are we taught to pray to the Spirit?.....	78
Is the Holy Spirit a Holy Ghost?.....	79
Do the personal pronouns referring to the Holy Spirit prove personality?	80
Do the attributes of the Holy Spirit prove its personality? ..	80
Is there a triune God?	81-90
Are Jesus and the Father one in person?.....	82
Is Jesus as old as the Father?.....	82
Is Jesus the eternal Son of God? or the Son of the eternal God?..	83
Does the Bible say there are three persons in one God?.....	83
Is God a mystery, or may we know him? ..	83
Is it possible for the mind to believe contradictory things?.....	84
Must we believe in a mystery? or is "Mystery" a mark of Babylon?	84
Did Jesus exist as a person before he was begotten by the Holy Spirit and conceived by the virgin Mary?.....	84
Was Jesus before Abraham had his natural existence?	84
How is Jesus the first-born?.....	85
In what sense is Jesus equal with God? in person, or in office?..	85
Will Jesus always retain his present equality with God?.....	86
Does the word "God" always mean supreme God? or is the word sometimes applied to men?.....	86
Is the word "Trinity" in the Bible?.....	87
Did Christ exist as a person before the world was? or did he pre-exist in substance?.....	88

Is the Word a person, and are masculine personal pronouns properly used to represent it?	88
Were all things created by the person of Christ, or by the power that dwelt in Christ?	88
Whom did God speak to when he said: "Let us make man" ?..	89
Do not some passages in the Old Testament speak of more than one Jehovah?	89
What is life? and what is death?	90
What is the condition of man in death?	91
Are the dead asleep?	91
Are the dead silent?	92
Have the dead thoughts?	92
Do the dead dwell in the dust?	92
Have the dead ascended into heaven?	92
Are there any ghosts?	92
Is the beggar now in Abraham's bosom and the rich man in the flame?	92
Did the thief go with Christ to Paradise on the day of his death?	93
Are the souls of the martyrs now crying under the altar for vengeance?	94
Does the saying, "To die is gain," refer to gaining an entrance into heaven at death?	94
Did Paul expect to depart and be with Christ by dying? or by translation?	94
Are we absent from this mortal body and present with the Lord at death? or when we get the spiritual body in the resurrection at the coming of Christ?	94
Are the soul and the spirit the same? and what does it mean to give up the spirit of God? Do our spirits become ghosts when we die?	95
Did Moses and Elijah actually appear on the mount of transfiguration? or was it all but a vision?	95
Who was the witch of En-dor? and did she actually bring up Samuel? or was she deceived?	96
Who are the "familiar spirits" of witches and mediums? Are they spirits of our dead friends? or are they spirits of demons?	98
Does the law of God condemn Spiritualism?	97
Is it a sin to consult a medium?	97
Is it hateful to God to pray to the dead?	97
Is spiritualism the enemy of the truth and of the servants of God?	98
Have mediums more than human powers? and are their powers equal to the prophets of the Lord?	99
Did the Bible prophesy of the rise of spiritualism in these days?	99

Will spiritualists be lost?	99
Is it possible for the dead to return to us before the coming of Christ?	99
Are the angels men who once lived on this earth, as spiritualists say?	100
How do the demons deceive the mediums?	101
Who alone has the keys of death and of Hades to bring up the dead?	101
Is modern spiritualism a tissue of lies and deception?	102
Will Jesus come again?	105
Does Jesus come when we die? or must we wait for his coming?	105
Will Jesus come again in spirit? or in the body? Will he come personally, visibly, openly? Will all know of his coming?	106-109
How will the antichrist personate the coming of Christ and deceive the whole world?	108
Will all the world be converted before the coming of Christ? or will the whole world be given up to wickedness and apostasy?	109
Have the dead entered into their reward? or do they wait till the coming of Christ?	111
Are Christians saved at death? or will they be saved at the coming of Christ?	111
Do we become like Christ when we die? or must we need wait till his coming again?	111
Is death the time to favor Zion? or the coming of Christ?	112
Do the angels come for us at death? or at the second coming of Christ?	112
Do we enter the marriage feast at death? or when Jesus comes? ..	112
Is death the time of reckoning, and of separation, punishment, and reward? or are these at the coming of Christ?	112
Do we go where the Lord is when we die? or must we tarry till he comes?	113
Are all things restored in death? or in the coming of Christ? ..	113
Are we translated at death? or when the Lord himself shall descend from heaven?	114
Do we go to glory when we die? or when Jesus shall come again?	115
Do the righteous dead now wear crowns in heaven? or are the crowns given at the appearing of Christ?	115
Has the resurrection passed already to the myriads who have died?	116
Is there to be no future bodily resurrection?	116

- Will there be two resurrections:—one *from* the dead, and the other *of* the dead?—one of the *saints* and the other of the *world*?—one to *life* and *salvation*, the other to judgment dire?—one at the coming of Christ, and the other a thousand years later? 116
- Do Christians get the spiritual body at death? or at the coming of the Son of Man? 116
- Do people get their judgment as they go along through this life? 116
- Is there a special period appointed when all the world shall be judged? 116
- At what time will the judgment begin? before the coming of Christ? or after it? 116
- Is the judgment of men *nationally* something different from their judgment *individually*? 116
- Is there to come a millennium of a thousand years before the judgment of the wicked dead? 116
- Will the saints be judged with the world? 117
- How will men be judged? Is there a general law for judging all men, and a special law for judging each separate class? Will the Isrealites, the Gentiles, and Christendom, each class, be judged by a special standard? 117
- Is there a future judgment for the saints? or are they being judged in this life? 117
- Will the saints assist in the judgment of the world at last? . . . 117
- Will any be lost, forever lost, in the Judgment? 117
- Will there be mercy then and any saved? 117
- Does the Bible say the soul of the sinner shall die? that the wicked shall perish at last, be destroyed, be burned up, and cease to be? 117
- Is eternal life only for the righteous? 117
- Who first taught the doctrine that the sinner should live forever, notwithstanding his sins? 117
- Has God ever threatened eternal life to the wicked? 118
- Is there a hell of endless torment? 118-122
- Is eternal punishment eternal pain? 118
- Is "the worm that shall not die" the conscience of the wicked? and what is "the fire that shall not be quenched"? 118
- Is the soul indestructible? 119
- Will the "rich man" live in torment forever? 119
- Does "the smoke of their torment ascending up for ever and ever" indicate eternal misery, or annihilation? 119
- Will the devil live forever in torment? 120
- How has satan been the deceiver of the whole world? 121
- Is the doctrine of eternal torment godly, or satanic? 121
- May Christians believe in eternal torment as the wages of sin and yet believe in Christ as Redeemer? 121
- Is the eternal home of the Christian in heaven, or on earth? . . . 122

Arch. Gifford, Ezra D.
231 The Way of Truth vol 2
G458w
1912 12803

TITLE

Arch. Gifford, Ezra
231 The way of Truth
G458w
1912
vol.2 12803