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Salvation...

Is it Deliverance

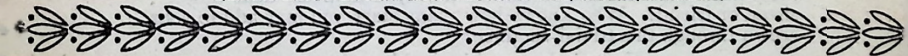
From Hell to Heaven

or

Death to Life

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existence, or at least a prolonged existence, in some evil or unhappy condition, while salvation is a deliverance from the possibility of being immersed into that condition after death.

Another thing upon which those who so believe are agreed is that it is the disembodied intelligence which suffers the pain or unhappiness of the evil place or enjoys the pleasures of the Elysian fields, but what the punishment of the alleged immortal wicked consists of or where the place of their confinement is located, or what are the pleasures of the righteous or the place of their enjoyment, is variously stated but not clearly defined.

The Buddhist, in common with nearly all religionists of Asia, believe in the transmigration of this disembodied intelligence from one species of life to another. Thus if the life of the person has been evil punishment will follow by being born again into a lower order of being, or into one of 136 places of punishment, graded according to the measure of demerit.

The shortest term of punishment in one of these hells is 10,000,000 years, the longest beyond human calculation of numbers. If he has not been quite bad enough to warrant punishment in one of these places he will probably be born a person of lower caste or degree of position in life, or a woman, a slave, or a persecuted or disgusting animal, reptile, plant, or even a piece of inanimate substance.

If his merits have exceeded his demerits he will go up higher, being born a person of higher degree or caste among his fellows or an angel, until finally as the highest of all rewards he will enter into the state of Nerva or nothingness. Thus Buddha himself before entering into the condition of Nerva was transformed 500 different times, covering nearly all the range of human, animal, and so-called spirit life.

The Mohammedan hell has seven apartments, assigned respectively to bad Mohammedans, Jews, Christians, Sabians, Majaiaans, idolators, and lowest of all, as seems proper, to the hypocrites of all religions. The punishment in these various apartments consists of degrees of heat and cold applied according to the degree of wickedness. Those, however, who believe in the unity of God, such as Mohammedans, Jews, and those Christians who do not believe in the Trinity, will ultimately be released, but to others the punishment is final and eternal.

It must be very different in Mohammedan countries than with us. In Christian lands, especially Protestant Christian lands, the women constitute the majority of those who uphold religion and religious societies, but the majority of the inhabitants of these seven priefcncts of the Momammedan hell are women. There is also a

separate apartment for those women who are fortunate enough to enter Paradise.

The Koran abounds in such "orthodox" sentiments as these: "The unbelievers shall be companions of hell-fire forever;" "Those who disbelieve we will surely cast to be broiled in hell-fire; so often as their skins shall be burned, we will give them other skins in exchange, that they may taste the sharper torment." "They shall be dragged on their faces into hell, and it shall be said unto them: 'Taste ye that torment of hell-fire which ye rejected as a falsehood;'" "They shall be taken by the forelocks and the feet and flung into hell, where they shall drink scalding water." "The true believers, lying on couches, shall look down upon the infidels in hell and laugh them to scorn." Mohomet.

In the Mohammedan heaven there are five apartments for men, the first of which is occupied by prophets, second by religious teachers, third martyrs, fourth and fifth common believers. There is also a sixth place—a kind of a middle country, which is provided for the "worldly-wise men"—luke-warm believers who are neither cold nor hot. This, with the other five apartments and the apartment for women, makes seven heavens, the delights of which or the degree of happiness enjoyed by those who enter depends upon the degree of merit or the works which they have brought forth while in the body. The so-called enjoyment of Paradise, so far as men are concerned, seems to be wholly of a sensual character.

The Roman Catholic hell is a place of fire and brimstone, where the devil and his angels preside where the unfortunate souls who have lived a wicked life, especially those who dare to disobey the priests or hold opinions of their own which are heretical to the decrees of the popes and councils, are tormented to all eternity. If Dante's *Inferno* may be accepted as an orthodox description of the Catholic hell, it is an infernal region indeed, in which, if the unfortunate sinner's punishment is not fitted to his crime in degree it is at least graded according to his measure of demerit.

The pain inflicted is what the Catholic writers call "the pain of sense;" that is, such a pain as fire would inflict upon our corporal being in this life. Thus "Bloody Mary" of England, in defending her acts in condemning Protestants to be burned at the stake, said: "As the souls of heretics are hereafter to be eternally burning in hell, there can be nothing more proper than for me to imitate the Divine vengeance by burning them on earth." Queen Mary as quoted by Bishop Burnet.

The Catholics also have an intermediate state called purgatory,

in which those immortal intelligences which have not been sufficiently good or too bad are purged of their sins by the agency of fire before they can enter into the holy presence of God. This is also a place of the "pain of sense," where the purging process is by fire, inflicted doubtless so that those who have passed through it will better appreciate the mercy of God in delivering them from the greater and eternal torments of hell. The duration of the purging process seems to largely depend upon the liberality of the relatives and friends of the deceased in contributing of their substance to the coffers of the church.

In the Mohammedan scheme the rich are handicapped 500 years, the poor getting into heaven 500 years before the rich, but in the Catholic scheme of purgatory, the rich seem to have the advantage as they can employ more priests to pray for them and to offer more and longer prayers, so that in getting through purgatory and into heaven they have an immense advantage over the poor.

The Catholic heaven is an undefined place somewhere above, in which the righteous soul enjoys an undefined bliss throughout eternity.

The idea of heaven and hell, as held a few years ago by the majority of Protestant sects, with the exception of purgatory which they reject, was borrowed from the Catholic church.

SOME DESCRIPTIONS OF HELL.

I well remember some of the startling hell-fire sermons preached during my younger days—descriptions well calculated to drive away sleep and make one's hair stand on end. One sermon especially made a great impression upon me. It was preached by a Methodist minister at Geneva, Ill., who said in substance, that when the unfortunate sinner was cast into the fires of hell and begun to suffer the pain, in his agony he would curse God, when God in retribution for this additional sin would increase the pain. Again the sinner would curse God and again the fire would be increased, until in the course of time, each of the fine sensitive nerves would become as large as an arm, with power to suffer pain magnified in like degree.

Then there was Elder Knapp, a famous evangelist, who held meetings in Kane County, Ill., at various places. In his scheme of hell there was a great wheel, to which the sinners were attached, which revolved slowly through the sea of fire and brimstone, making one revolution every million years. Once in a million years as the wheel rolled round the sinner would come to the surface for a brief time, and would be given a view of the heaven he had lost, with God upon his throne, when in his agony he would cry out: "O, Lord, how

long;" when would come the answer, "eternity." I remember one estimable lady, the wife of one of the leading lawyers in the town of Geneva, who became a raving lunatic through listening to these horrible descriptions. Here are some authentic specimens:

"The damned shall be packed like brick in a kiln, and be so bound that they cannot move a limb, nor even the eyelid; and while thus fixed, the Almighty shall blow the fires of hell through them forever."—Isaac Ambrose.

"The bodies of the damned will be salted with fire, so tempered and prepared as to burn the more fiercely and yet never consume."—John Whitaker.

"The world will probably be converted into a great lake or liquid globe of fire—a vast ocean of fire, in which the wicked shall be overwhelmed, which will always be in tempest in which they shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads, of which they shall forever be full of quick sense within and without: their heads, their eyes, their tongues their hands, their feet, their loins and their vitals shall forever be full of a glowing, melting fire, fierce enough to melt the very rocks and elements; and also they shall eternally be full of the most quick and lively sense to feel the torments: not for one minute, nor for one day, nor for one age, nor for two ages, nor for a hundred years, nor for ten thousands of millions of ages, one after another, but forever and ever, without any end at all, and never, never to be delivered." Sermon Vol. VII., p. 166.—Jonathan Edwards.

"Forever harrassed with a dreadful tempest, they shall feel themselves torn asunder by an angry God, and transfixed and penetrated by mortal stings, terrified by the thunderbolts of God, and broken by the weight of His hand, so that to sink into any gulf would be more tolerable than to stand for a moment in these terrors."—John Calvin.

"Sinners shall suffer the most grievous torments, both in soul and body, and WITHOUT INTERMISSION FOREVERMORE. These torments are beyond expression, and our most fearful thoughts cannot equal the horror of them."—Body of Divinity, Boston.

It was such horrible stuff as this preached and believed to be a part of the Gospel of the Lord Jesus Christ, and the contemplation of such a cruel and vindictive God that made a Spaniard and gave birth to the cruelties of the inquisition and the bloody deeds done in the name of Christianity during past centuries. Like God, like people. If in retribution for the few sins a person can commit in this short life he must suffer the most excruciating and indescribable pain

an all-powerful God can inflict throughout all eternity, why should not the servants of such a God use similar means to compel obedience to His will in this life? What pain they could inflict would be but an atom in comparison with what the victim would suffer after death. As "Bloody Mary" said, there could be nothing more proper than for her to imitate the Divine vengeance.

Modern Protestant theology, however, has passed through an evolution in its opinion of the character of the punishment of the wicked. While retaining the idea of eternal conscious punishment, it has instead of the punishment of the pain of sense, become the "pain of the sense of loss," or perpetual sorrow and remorse over the loss of the joys of heaven.

Having found that they were wrong in accepting this God-dishonoring scheme of hell invented by Pagan, Mohammedan and Papal priests to frighten ignorant, superstitious people into subjective obedience, Protestants will do well to examine further and see if the whole scheme of salvation, rewards and the doctrine of the immortality of the soul itself, coming as it does from the same source, is not equally false.

Though a Papal council has decreed the pope infallible, it does not make him so, nor does the fact that an alleged infallible pope has decreed the soul immortal make it so. On the contrary, the pope is only a poor, fallible mortal, subject to like passions as ourselves, and his decree on such a weighty topic is of no more importance as defining the line between truth and error than that of any other equally intelligent man.

God alone is infallible. His word alone endureth forever. 1st. Peter 1-25. To learn the truth about salvation and the condition of mankind after death we must search His word, as given us in the Bible. The decrees of popes and councils or man-made creeds, doctrines or traditions have no weight except as they are in harmony with the word of God.

It is a positive relief, therefore, to turn from this horrible nightmare of the apostasy to the bright sunshine of God's love, as found in the Bible—to a God who sends His rain upon the just and the unjust, who so loved a world gone astray and immersed in sin that "He sent His only begotten Son that whosoever believeth in Him might not perish but have everlasting life" (John 3-16,) who in His great love is stretching out His arms to the utmost to save those who will seek the fountain of His love.

HELL DEFINED.

In the course of time under usage the meaning of words is frequently modified and changed. This is the case with the word hell. It is a word of Anglo-Saxon origin, derived from helan, the meaning of which, in the ancient Saxon tongue, was "to hide," "a hole beneath our feet," "a pit." Thus a man who thatched or slated roofs, in other words covered up holes, was called a "Hellier." To cover a thing or bury it was to hell it. The equivalent of the Anglo-Saxon helan in the ancient Hebrew and the word from which it is translated in the Old Testament scriptures is "sheol," which, as originally defined, was a cavern, a deep, dark abyss, the unseen, a place of darkness and gloom, and at a later period a receptacle for the dead without distinction. Hence, we find that in an old English translation of the Bible, made in the year 1611, sheol is almost uniformly translated hell.

For example: In Genesis 37:35, Jacob, mourning for Joseph, whom he thought was dead, is made to say:

"I will go down to hell (sheol) unto him." In the later version Jacob is made to say: "I will go down to the grave unto him." That is, to the place where the dead are deposited; manifestly not a place of fire and brimstone. Also in Genesis 42:38, Jacob, in discussing whether he should let Benjamin accompany his brethren down to Egypt to meet Joseph, said: "If mischief befall him, then shall ye bring down my hairs in sorrow to hell (sheol)."

Job is made to say, 14:13, "Oh, that thou would'st hide me in hell (sheol) that thou would'st keep me secret, until thy wrath is past, that thou would'st appoint me a set time, and remember me."

The word in both these instances in our authorized version is grave. Also in this ancient Anglo-Saxon Bible, David is made to say of the wicked, Psalm 49:15, "Like sheep they are laid in hell (sheol)." Also speaking of the righteous in the same connection, he said, "But thou wilt redeem my soul from the power of hell (sheol) for thou wilt receive me." Both the wicked and the righteous were laid away in sheol or hell, the difference being the wicked were laid away in this receptacle for the dead like sheep, and in the same connection he says "they shall not rise;" "they shall not see light," but the righteous are restored to life. This is the place in which Job wanted to be laid away until the wrath of God is passed, and then at the set time (that is, the resurrection day) asked the Lord to remember him.

It is properly translated the grave. Sheol in our authorized version is translated grave thirty-one times and hell thirty-one times. Grave would have been a proper translation in every instance. In no case in the Old Testament is sheol associated with fire or regarded

as a place of torment. The idea that it is a place of fire and brimstone where the wicked only were cast is not of Hebrew origin. No Hebrew ever associated fire with sheol. But it is of Roman Catholic origin, adopted from a later day Greek conception of hades. The term hades as used among the ancients meant a receptacle for the dead without distinction. It was used by New Testament writers as the equivalent of sheol in the Hebrew, an abyss, a place of darkness, the under world. In more modern usage among Greeks and Romans it became a place of departed, disembodied spirits. At a later period the Greeks divided hades into two apartments, the wicked being incarcerated in the lowest and darkest portion, where they were subject to perpetual punishment, while those distinguished for heroic deeds were given the higher portion—the happy Elysian fields. From this notion, invented by the Pagan theologians of Greece, came the Roman Catholic doctrine of heaven and hell. The Catholic priests exaggerated and enlarged upon it, it is true, to better suit their purpose as a formidable weapon to frighten ignorant and superstitious people into obedience to the mandates of popes and councils.

In this same early English translation of 1666, Paul is made to say in the 15th Chapter of Corinthians, 55th verse: "O, hell where is thy victory? Oh, death where is thy sting?" The word here translated hell and in our authorized version the grave, is hades in the original.

In describing the final judgment day, we read in Rev. 20, 13 and 14, "Death and hell delivered up the dead which were in them, and death and hell were cast into the lake of fire, which is the second death." This simply means that death and the receptacle of the dead were destroyed.

No one, however, has undertaken to definitely locate either hell or heaven, except that one is below and the other above. The Bible, however, definitely locates hell, in Numbers 16:30. Korah and Abiram had rebelled against God, and as a punishment were swallowed up by the earth. In pronouncing judgment Moses said, "they should go down quick into the pit (sheol) and the earth opened her mouth and swallowed them up and they went down into the pit (sheol) and the earth closed upon them." They were not confined in some place of eternal torment, but simply engulfed and buried in the earth.

The Bible does not teach that hell is a place of conscious existence, but quite the contrary. In Eccles. 9:10 it says: "Whatsoever thy hand findeth to do, that do with thy might, for there is no work, no device, nor knowledge in the grave (sheol, hell in Bible of 1611) whither thou goest."

If the reader will consult Psalms 6:5 he will learn that "in death there is no remembrance of Thee (the Lord); in the grave (sheol) who shall give thee thanks?" Again Psalm 88, 10 to 13, "Wilt thou show thy wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave (sheol)? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?"

What plainer teaching can there be than this, that sheol is a place of darkness, destruction, forgetfulness, where no knowledge, power or thought exists; in fact, just such a place as our own knowledge and observation teaches the grave to be, or as we naturally observe of a person in the state of death? If there is anything beyond it is invisible. If there is an immortal part which leaves the body at death, which is capable of being tormented in fire or of suffering the pangs of remorse of an uneasy conscience, or of enjoying the bliss of a heaven somewhere above, an intelligence which can reason, devise, think, curse God or praise Him for His loving kindness, the Bible, nature or experience do not reveal it. It remains therefore for those who so assert to produce the evidence to substantiate their claim.

Again, uniformly throughout the Bible it teaches that the fate or ultimate end of the persistent wicked is death, destruction, to perish, to be consumed, to be "turned into sheol" to "remain in the congregation of the dead." Jesus represents them as passing along the broad way through the wide gate that leads to destruction. (Matt. 7:13.)

Paul says they shall be "punished with everlasting destruction from the presence of the Lord and the glory of His power." (2nd. Thess. 1:9.)

Peter says "they shall utterly perish in their own corruption." (2nd Peter 2:12.)

If we go back to the Old Testament we find in (1st. Samuel 2:9): "The wicked shall be silent in darkness." Job 31:3, "Is not destruction to the wicked?" Psalms 10:39, "Destruction shall be to the workers of iniquity," Psalms 9:17, "the wicked shall be turned into sheol and all nations that forget God." Again in Proverbs, "He that wandereth out of the way of understanding shall remain in the congregation of the dead." Again, Psalms 37:2, in speaking of the workers of iniquity says, "they shall soon be cut down like the grass, and wither as the green herb." Again, 10th verse, "For yet a little while and the wicked shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Again, 20th verse, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke

shall they consume away." Isaiah says, 26th Chap. 14th verse, "They are dead, they shall not live: they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish."

Obadiah says, 16th verse, "they shall be as though they had not been." In Jere. 51:39 and 57, "they shall sleep a perpetual sleep and not awake." Mal. 4:1, "For behold the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Son of righteousness arise with healing in his wings."

I have quoted but a tittle of the testimony of like import.

If any one still believes the doctrine is found in the Scriptures he can readily satisfy himself by taking a complete concordance and examining the words, wicked, destroy, destruction, death, perish, soul and spirit wherever they occur. If he has or can obtain an Englishman's Greek and Hebrew concordance, such for example as Young's, all the better. He would then be able to examine the meaning of the words in the original tongue from which they are translated. In no case will he find the idea of immortality connected with either the righteous or wicked, except as a gift from God to be given at the coming of the Lord. On the contrary, uniformly he will find that the soul is mortal, subject to death, and that the great law, as enunciated by Ezekiel 18:20, "The soul that sinneth it shall die," is an invariable law.

In Gen. 17:14, for example, we learn the "uncircumcised soul shall be cut off from among his people," and Exodus 12:15, that the soul that refuses to keep the law "shall be cut off from his people." In Lev. 23:30, the soul that works on the holy day "that soul will I destroy." We also read of "fat souls," lean souls, hungry souls, "thirsty souls," "souls slain with the sword," "souls redeemed from the sword," "souls in danger of the pit," "souls redeemed from the grave," that souls have blood, as in Jere. 2:34, "In thy skirts is found the blood of souls," that souls can be strangled, Job. 7:15, "So that my soul chooseth strangling and death rather than life," that a soul can be utterly destroyed, as in Joshua 11:11, "And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe."

SOUL DEFINED.

The word soul as used in the Bible usually signifies animal life,

animal existence, a person or a personality, but never eternal life or an immortal being. In the New Testament it comes from the Greek word *Psuche*, meaning animal life: When eternal or endless life is meant the Greek word *zoe* is used. The Bible throughout refers to man as a mortal being subject to death and holds out the hope of life to perishing humanity as a precious gift bestowed by the will of God through the Lord Jesus Christ to those only who believe on Him and are obedient to His commandments.

The same Hebrew word *Nephesh*, which is translated (soul) several hundred times in the Old Testament Scriptures is also translated *Body* in the following cases: Lev 51:11. Neither shall he go into any dead body. (*Nephesh*, soul). Num. 6:6. "He shall come at no dead body." (*Nephesh*) Num. 19:13. "Whosoever toucheth the dead body (*Nephesh*) of any man that is dead." Hag. 2:13. If one that is unclean by a dead body, (*Nephesh*) touch any one of them shall it be unclean."

It will be seen by these quotations that there are dead souls as well as living and that it is quite proper to speak of a dead man as a dead soul.

THE SPIRIT.

The spirit, *Reuah* in the Hebrew and *Pneuma* in the Greek, the primary meaning of which is wind, air or breath, from which comes our familiar words *pneumatics*, *pneumonia*, etc., never was alive, but is one of the essential elements, which, combined with others, enables a person to live and perpetuate life.

It is true the word *pneuma* (spirit) is sometimes applied to angels. Heb. 1:7, Psalm 104:4, evidently because they possess certain characteristics or powers which resemble the air. The redeemed also at the resurrection will come forth with spiritual (*Pneumatikos*) bodies. 1st Cor. 15:44. The Lord Jesus Christ says of those who are thus born of the spirit, John 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Our bodies will then "be changed and fashioned like unto His (Christ's) glorious body." Phill. 3:21. What is the nature of his body and what peculiar powers it possesses which resembled spirit so as to make the name "spiritual body" (not *Phantasma* Matt. 14:26) appropriate may be seen by reading the account of the various appearances of Jesus after his resurrection.

We call many things spirits, such as the spirits of turpentine, alcohol spirits, spirits of nitre, etc., because they possess certain characteristics which resemble air. There are also many forces

which though unseen, yet, like the wind, exert an influence. Electricity could properly be called a spiritual force; likewise the mind of man, that unseen, yet powerful expression of force, is frequently called spirit in the Bible. (Rom. 8:16). It does not necessarily follow, however, that it is immortal; and also that unseen but powerful, creating, guiding agency which emanates from God called the holy spirit—holy because set apart for God's special use. Gen. 1:2, Acts 2:17, Rom. 8:11. To confound the two, soul and spirit, and apply them to the same thing betrays ignorance both of the original and natural meaning of the terms.

NEITHER SOUL NOR SPIRIT IMMORTAL.

The point I would make, however, is that neither the natural soul nor the spirit of man is immortal, but immortality begins with the spiritual body at the resurrection, as explained by Paul 1st. Cor. 15:46: "Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual." That is prior to the resurrection man possesses a natural or Adamatic nature, the nature of the first Adam—"a living soul," (45th verse) but at the resurrection a change takes place. He then partakes of the nature of the second Adam, in other words possesses a spiritual body, with the powers described by Christ in the 3rd Chap. of John above quoted.

If we turn back to the creation, Genesis 2:7, we learn that "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." He was a dead soul before he received the breath of life, but by the operation of breathing became a living soul. So, as is stated in Job 34:13, if God should reverse the operation and "gather unto Himself His spirit and His breath, all flesh shall perish together, and man shall return again unto dust."

The same Hebrew words (*chai Nephesh*) here translated living soul, are used in the 20th verse of the previous chapter, as applied to the living creation in the waters. Also in the 30th verse to all animal creation. (See marginal reading.) The significance of the Hebrew word is "breath living" or "breathing creature." In the 22nd verse of the 7th chapter the same phrase occurs again. It says: "All in whose nostrils was the breath of life, of all that was in the dry land, died." That is both of man and animals, all breathing creatures.

In their efforts to establish the doctrine of the immortality of the soul some have claimed that the breath of life which God breathed into Adam was an immortal soul, but there is no warrant for such a conclusion, especially as it is possessed by all breathing creatures.

THE STORY OF CREATION.

After creating them, God placed Adam and Eve in the Garden of Eden, in which, among other varieties, there were two trees, one the tree of the knowledge of good and evil, the fruit of which they were forbidden to eat, and the other the tree of life. Of the tree of the knowledge of good and evil, God said (Gen. 2:17): "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Thus he gave a law or commandment, to which a penalty was attached, the penalty for disobedience being death.

But, as the story goes, beguiled by the serpent, both Adam and Eve partook of the forbidden fruit, and thus became transgressors or sinners, for sin is a transgression of law. In passing sentence upon them for thus breaking the law, God said to Adam, (Gen. 3:19): "In the sweat of thy face shalt thou eat bread, 'till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return."

It is true the serpent had said to this unfortunate pair: "Ye shall not surely die. For God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as Gods, knowing good and evil." The question might here arise, which spoke the truth? Let the record tell. It says, (Gen. 5:5): "And all the days that Adam lived were nine hundred and thirty years; and he died." Thus the penalty was executed according to the sentence. This law of sin and its penalty, death, is still in operation. Paul says (Rom. 6:23): "For the wages of sin is death."

It is probably true that if after disobeying God, this misguided pair had partaken of the tree of life they might have lived forever—immortal sinners, but God to prevent so great a calamity after driving Adam and Eve out of the garden, placed cherubims around this tree, as the record says, with "a flaming sword which turned every way to keep the way of the tree of life," "lest he put forth his hand and take also of the tree of life, and eat and live forever." If popular theology is true, Adam must in some way have got past the cherubims and the flaming sword, and partook of the desired fruit. Otherwise, how is it we are taught that his posterity possess immortality?

I believe the theologians are mistaken and the Bible true. The Lord Jesus is now the tree of life. No cherubims with flaming sword keeps us from partaking of the fruit of His righteousness. The fruit of the tree which Adam was denied is promised to him that overcomes. (See Rev. 2:7), "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Those

who partake of this tree will indeed live forever. But we do not possess this power naturally, but can obtain it through Jesus, the Savior or life-giver.

On whose side are you, dear brother, sister or friend, in this great controversy? Did God or the serpent speak the truth? Jesus said of the serpent, John 8:44, "He was a murderer and a liar from the beginning and the father of lies." By his lie to Eve in the garden he became the murderer of the race. I think, therefore, regardless of what tradition may teach to the contrary, that it is better to believe the Lord Jesus. He came to undo the work of Satan and in so doing will not only destroy death to those who believe in and obey him, but "him that hath the power of death"—the old serpent himself. (See Heb. 2:14).

It is evident the serpent did not speak the truth because not only the Bible but all history and human experience without variation voices the great truth of God—"dust thou art, unto dust shalt thou return." From the great charnal house of the past one alone has escaped, He who has become "the captain of our salvation"—the Lord Jesus Christ.

Those who claim to possess inherent, immortal life, are, though without doubt unconsciously, upholding the serpent's lying assertion to the woman—"ye shall not surely die." I will not say so, but I greatly fear that those who so blindly adhere to this doctrine of the old serpent are the class Paul speaks of (2nd Thes. 2:11), "For this cause God shall send them strong delusion, that they should believe a lie."

A careful research of the Bible and history shows that this doctrine of natural immortality was begotten of Satan, born of Paganism, nursed and fostered by Roman Catholicism, bound to the church by decrees of popes and councils, and adopted from Catholics by the Protestants but not sanctioned by the Bible or common sense.

Arrayed against it are the Scriptures, reason, science and experience of humanity. In favor of it is found only traditional teaching, which has been handed down from father to son, imbibed with our mother's milk, and instilled into our minds from earliest infancy, and consequently rarely questioned.

This is an age of investigation, however, when traditions which cannot stand the searchlight of truth must be cast aside. We have learned in other matters that age and hoariness are not always evidence of truth. Because a doctrine is old and was believed by our fathers and forefathers does not necessarily make it true. The Bible, nature, true science, reason and the book of human experience are

always in perfect agreement, and any doctrine therefore, no matter how old, which is out of harmony with these will on careful examination be found out of harmony with the Bible.

THE PRODUCTION OF THOUGHT A PHYSICAL OPERATION.

It is unreasonable to suppose that thought can be produced without the machinery of the nerves and brain made by God for that purpose. We know that the brain, assisted by the nerves, senses of sight, hearing, smell, touch, etc., produces thought. We also know that anything which disarranges the machinery of the brain either disorganizes thought or stops the process of thinking altogether. Thus, a blow on the head of sufficient strength to stun a man suspends for the time being the power to think. If the blow is dealt a little harder, so that death ensues, what reason have we to believe otherwise than that the suspension of thought is perpetual?

There are many examples on record where the skull has been fractured so that a portion of it has so pressed upon the brain that it becomes unable to act and unconsciousness has ensued, or the person is made crazy, but on removal of the pressure by a surgical operation, again permitting the brain to perform its proper functions, organized thought is again resumed.

In many instances persons have been unconscious for days or weeks through this cause, when, on the removal of the pressure, thought was resumed where it left off. As far as the operation of the brain is concerned or the power to think during the interim the person was practically dead. If, as is claimed, the immortal soul or spirit within the body and independent of it is the intelligence which thinks and reasons, what becomes of it during the period of unconsciousness? Why does it not still act when the brain for the time being is paralyzed by a blow or the skull fractured? This is a reasonable question which has never yet been answered and which cannot be answered except from the scientific standpoint that thought is produced by the action of the brain.

An example on this point, with which Chicago people at least are familiar, is that of the noted lawyer, Frank Collier. In his younger days he had a brilliant mind and earned a very large income through his legal practice. Unfortunately in some political brawl his brain was injured by a blow, since which time he has been largely irresponsible and twice has been incarcerated in an insane asylum. He recently paid a visit to an eminent brain specialist in New York, who says that the blow depressed a portion of the skull so that it caused a

pressure on the brain and that a surgical operation would remove the difficulty and restore it to its normal condition.

What better evidences do we need to show that intelligence is dependent upon the physical man, or that when the brain ceases to act, either through death of the man or the disorganization of its machinery, thought ceases? In this the Bible and science are in perfect accord as the following quotations will prove. (Psalm 146 3rd verse). "Put not your trust in princes, nor in the sons of men, whose breath goeth forth; he returneth to the earth; in that very day his thoughts perish." Also (Psalms 5:6) "For in death there is no remembrance of Thee (God): in the grave none can give thanks." Also Psalms 115:17, "The dead praise not the Lord, neither any that go down into silence." Also the testimony of Job (14:21), "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."

We know that certain kinds of food affect the brain, strengthening or weakening it, is the case may be, causing thought to flow more or less readily. We know that our ability to perform brain work depends largely upon our physical condition. We find also that animals think and reason according to their capacity. Therefore, on the same principle of reasoning, they must also possess immortal souls.

Experience also teaches that the soul is mortal, otherwise if it continues to exist after death and is enjoying a higher life, it would seem as if in some way or somehow it ought to be able to communicate with its friends and loved ones left behind. No reason can be given why it should not. So reasonable indeed is this proposition that many have claimed that our departed friends do exert an influence over us. There is no evidence however to prove the truth of their claim. No one has ever seen, felt or conversed with an immortal soul, unless, indeed, we accept the testimony of witches and wizards that "peep and mutter." (Isaiah 8:19).

On the contrary, the whole sum of human experience teaches that man is a mortal, dying creature; that death is an enemy (1st Cor. 15:26), in fact, the great enemy, the dread of which enters into almost every phase of human existence. Death is the impending danger to the human family, the fear of which keeps us in continual bondage, against the approach of which we continually guard ourselves and spend our money lavishly on medicines and physicians, and in anticipation of which sure visitation we make wills and insure our lives.

OUR HOPE NOT IN CONTINUED BUT RENEWED EXISTENCE.

The question is not, therefore, does man die? The evidences are altogether too plentiful that he does, but is there hope beyond the grave, or, in the words of Job, (14th chap.) "If a man die shall he live again?" Job answers this question himself. The Bible answers it in many places. It is answered through the message of the Gospel. It is answered in the life, teachings, death and resurrection of the Lord Jesus Christ. He is our Savior. The salvation He will bring us is the deliverance from death to life through the medium of the resurrection.

Job noticed where a certain kind of tree was cut down it sprang up again from the roots. "Yet," he says, (14:19) "through the scent of water it will bud and bring forth boughs like a plant," but (14th verse) "If a man die, shall he live again?" and then he answers his own question.—"All the days of my appointed time will I wait until my change come." "Thou shalt call and I will answer thee: thou wilt have a desire to the work of thy hands." "Oh, that thou would'st hide me in the grave, that thou would'st keep me secret until thy wrath be past, that thou would'st appoint me a set time and remember me."

Then (19:23) he again says, "Oh, that my words were written, oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: Though after my skin worms destroy this body, yet in my flesh shall I see God whom I shall see for myself and mine eyes shall behold and not another; although my reins be consumed within me."

Job was not looking for deliverance from a burning hell of fire and brimstone to a heaven above. He did not suspect sheol (hell) was a place of torment, but asked to be hid away in its confines until the resurrection morning, when God would call and he would answer, (1st Thes. 4:16) when his redeemer, the Lord Jesus Christ, would stand upon the earth, when, even though worms had destroyed his skin and body, yet in his flesh he knew that he would see his God. The salvation which Job looked forward to was the deliverance from death to life by a resurrection when the Lord comes. (1st Cor. 15.22).

In the 49th Psalm David tells us that the souls of those who trust in their wealth rather than in the living God "ceaseth forever;" that they are laid like sheep in the grave, where death feeds on them, that they shall not rise nor again see the light. But of the righteous he says "thou wilt redeem my soul from the power of the grave: (sheol: thou wilt receive me." He too looked forward to the resurrection morning.

Isaiah adds his testimony. After telling us that the lords who had dominated over Israel would not rise from the dead or again live, he says of the Lord's righteous dead, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out her slain." (Isa. 26:13-19).

These righteous souls or persons were not in heaven enjoying the bliss thereof, but were in sheol in a state of unconsciousness, asleep, awaiting the day of redemption, the resurrection morning, when the Lord Jesus Christ should come, when they "will awake and sing." (1st Cor. 15:54.)

Daniel speaking of the last days, when Michael shall stand up for his people, says, "many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to everlasting shame and contempt." (Dan. 12:2.)

The figure of sleep is frequently used by Old and New Testament writers, as expressive of the condition of the righteous dead. There must, therefore, be a similarity between death and sleep. It becomes a most apt figure when we understand that the death-bed is the bed of unconsciousness, from which the sleeper is only awakened by the calling voice of the Lord Jesus Christ at His coming (1st Thess. 4:16) If the righteous are already enjoying the bliss of heaven the similitude of the figure is completely destroyed. The term sleep is never applied to the death of the wicked but only to the righteous. It implies the hope of an awakening—"He giveth His beloved sleep."

The salvation God's heroes of the Old Testament looked forward to was deliverance from death to life, from the dust of the earth, from sheol—a place wherein, like Job, they are hid and quietly sleeping until the resurrection, from the congregation of the dead (Prov. 21:16) to the blessed company of the redeemed.

In perfect harmony with the heroes of the Old Testament we find the New Testament writers. Says Paul, (Gal. 6:8), "He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." Also Rom. 8:6: "For to be carnally minded is death; but to be spiritually minded is life and peace."

Jesus says, (Matt. 7th), "Straight is the gate and narrow the way that leadeth unto life, for wide is the way that leadeth to destruction, and many there be which go in thereat."

Paul further says of the persistently wicked, (2nd Thess. 1:10) "They shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power." And again (Rom.

6:23) "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Again Jesus says, in the 3rd chapter of John, last verse, "He that believeth on the Son hath everlasting life: he that beileveth not the Son shall not see life, but the wrath of God abideth on him." And again, (John 3:16) "God so loveth the world that He sent His only begotten Son, that whosoever believeth on Him might not perish but have everlasting life." To the unbelieving Jews He said, "Ye will not come unto me that ye might have life, and therefore ye shall die in your sins." Also to the unbelieving Sadducees who did not believe in the resurrection, "But they which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage. Neither can they die any more for they are equal unto angels and are the children of God, being the children of the resurrection." (Luke 20:35-36). To be in the position to die no more is to possess immortality.

Peter says of the persistently wicked that "they shall utterly perish in their own corruption." (2nd Peter 2:12). How can this be so if they are immortal sinners? The impending danger to the human family, therefore, is "death," "to perish," "destruction," "corruption," "everlasting destruction from the presence of the Lord and the glory of His power." While salvation is deliverance from death to eternal existence. To die, to be destroyed means to go out of conscious existence, while eternal life in the abstract means eternal conscious existence. Salvation means to those who believe in the Lord Jesus Christ, those who sow in the spirit,—those who walk in the narrow way,—those who have the Son, to live, to have life, to exist forever.

This is not all, however. Eternal life means more to the faithful than eternal existence. Coupled with it is "an exceeding great reward" (Psa. 19:11), a "far more exceeding and eternal weight of glory" (2nd Cor. 4:17), "A crown of righteousness that fadeth not away" (1st Pet. 5:4), "God shall wipe all tears from off all faces" (Rev. 21:4), "An inheritance incorruptible and undefiled which fadeth not away" (1st Pet. 1:4), a kingdom "Fear not, little flock, it is your father's good pleasure to give you the kingdom" (Luke 12:32); in fact, an inheritance or a blessing so great that "eye hath not seen it nor ear heard, neither hath it entered into the heart of man" to conceive of their greatness in glory.

DEATH AN UNCONSCIOUS SLEEP.

New Testament writers also represent death as a sleep. Thus in the 15th of Corinthians it is stated that Christ becomes the first fruits

of them that slept, and the rest of the faithful, those who are in Christ, will come forth at His appearing, each in his own order, which will take place "in a moment—in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible," when the righteous shall sing, "O, death where is thy sting? O, grave where is thy victory?" (1st Cor. 15.)

Paul also likens death to a sleep in (1st Thess. 4:13-18.) He says, "Those that sleep in Jesus will God bring with Him." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore," he says, "comforteth one another with these words." Very different indeed are these words of comfort from those we commonly hear from the pulpit at funeral sermons.

Again when the weeping sisters of Lazarus at his death sent for Jesus, He said, "Lazarus sleepeth." They said he was dead. He then told the sisters that their "brother shall rise again." They did not know Jesus intended restoring him to life, but thought he referred to the resurrection, about which He had taught them, so they said "we know that our brother shall rise again in the resurrection at the last day." But Jesus answered, "I am the resurrection and the life. He that believeth in me though he were dead yet shall he live, and he that liveth and believeth in me shall never die." (John 11:23-26.)

When will this blessed awakening and rewarding take place? All the Scripture writers agree that it will take place at the coming of the Lord Jesus. In harmony with this we find in the Book of Rev. 11:18, after the seventh trumpet has sounded that "the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great."

This takes place after the kingdoms of this world have become the kingdom of our Lord and of His Christ (Rev. 11:15), when His everlasting reign over the nations of the earth has begun. (Dan. 7:14.) We have a picture of this great judgment scene in Matt. 25:31, when the Son of man has come "in His glory and all His holy angels with Him" and has taken possession of "the throne of His glory," when His faithful and unfaithful servants are gathered before Him and each receives His due measure of reward. Those on His right hand receive everlasting life and those on His left are cast into the fires of destruction.

THE TRUE FOR THE FALSE.

I know the doctrine of the immortality of the soul and its kindred doctrines of heaven and hell are considered fundamental principles of Christianity, and that to attack them is to assault the Christian religion, and to demonstrate that they are unscientific and unreasonable would be to undermine the framework of Christianity itself. It is far from my purpose to undermine the faith of any one in true Christianity, faith in God and the Lord Jesus Christ, or in the Bible as the word of God, but to establish and strengthen it and turn the shafts of infidelity by substituting the true for the false. It is better to believe the truth even though it does upset preconceived opinions of Christian doctrines. It is the truth not error which shall make us free. It is better to believe the Bible rather than the traditions of men. To build with the gold, silver and precious stones of truth rather than the straw, stubble and rubbish of Pagan-Catholic doctrines (1st Cor. 3:12.)

The Bible teaches that God only has immortality (Ti. 6:16): that it is something man must seek for by a "patient continuance in well doing" (Rom. 2:7), and that he will if faithful receive it as a gift of God at the resurrection, when he, a "mortal," shall "put on immortality" (1st Cor. 15:53-54.)

We have only thus far quoted a tithe of the passages of like import which teach that death is the impending danger and that salvation is life through the Lord Jesus Christ. In fact, the whole general tenor of the Scriptures teaches this great truth, while it is as silent as the grave on the subject of natural immortality or the immortality of the soul. Why not, therefore, break the blinding bonds of tradition and come out into the glorious sunlight of God's truth?

HEAVEN NOT PROMISED.

The popular belief also handed down by tradition from father to son through so many generations that it has become the very woof and warp of our being, that when a righteous soul dies it is conveyed at once to the eternal joys of heaven, is also not found in the Scripture. The promise of heaven is not found among those "exceeding great and precious promises" (2nd Peter 1:4) which constitute the magnets to the Christian heart to draw it to Christ. On the contrary, Christ says in the Beatitudes, "blessed are the meek for they shall inherit the earth" (Matt. 5:5.) The promises of God may be summed up in three great factors.—life (1st John 2:25), land, (Gen. 13:44-15, Acts 7:5, Psalm 37:11-18-22, Prov. 11:31), and a position of authority in His kingdom (Rev. 5:10 and 3:21). The promise of land for the righteous

or a portion of the earth, or that they should inherit the earth is repeated over and over again in the Scriptures. Take your Concordance and reference Bible and examine for yourself.

Abraham and his seed (Christ) are promised the world, not heaven (Rom. 4:13) and the faithful in Christ, being also of the seed of Abraham (Gal. 3:29) are joint heirs with Him and with the Lord Jesus Christ (Rom. 8:17).

It is true Jesus also says, "Rejoice and be exceeding glad for great is your reward in heaven" (Matt. 5:12). Peter also speaks of an "inheritance incorruptible and undefiled which fadeth not away," which he says is "reserved in heaven for us who are kept by the power of God unto salvation, ready to be revealed in the last time" (1st Peter 1:4-5).

It does not necessarily follow, however, that because the title deed to the inheritance is in heaven or because the reward is there, that we must go to heaven to get it. On the contrary, Jesus has promised to bring the reward with Him and give it to the faithful on His return. He says (Rev. 22:12) "Behold I come quickly and my reward is with me to give every man according as his works shall be." And in Matthew He says "For the Son of man shall come in the glory of His Father and with His angels. Then shall He reward every man according to his works" (Matt: 16:27.) See also Isaiah 40:10, Isaiah 62:11. Jesus also told His disciples when they made a feast not to invite those who could feast them in return, but to call in the poor, lame, maimed and blind, who could recompense them. For such deeds of charity in this life, He says they shall "be recompensed" not in heaven as soon as they died, but "at the resurrection of the just" (Luke 14:14).

Also in that noted parable of the ten pieces of money, the nobleman, who is a figure of Christ, "went into a far country to receive a kingdom and return," as Christ has now gone to His Father to receive a kingdom and return. On His return He called His servants together and rewarded them. They did not go to Him in the distant country to get their reward, but the nobleman returned to them, as Christ has promised to return and reward those who faithfully serve Him. (Luke 19:12-13.)

The same idea is expressed in the symbol of the high priest who went into the holy of holies once a year to obtain the blessing. Paul says these are figures of the true. Christ the antitype "has not entered into the holy places made with hands," "but heaven itself," "now to appear in the presence of God for us" (Heb. 9:24), and "unto them that look for Him shall He appear a second time without sin offering

unto salvation" (Heb. 9:28). Peter said on the day of pentecost (Acts 2:34) "David is not ascended into the heavens," and 29th verse, "He is both dead and buried, and his sepulcher is with us unto this day." John also said (John 3:13), "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven."

There is no need of misconstruing such simple teaching if men will only fit their opinions to the Bible mold instead of trying to force God's word into the mold of their opinions. No one not previously taught would ever discover a knowledge of an immortal soul or the heaven and hell of the theologians in the Bible, or even suspect that salvation was deliverance from the danger of being cast into perpetual torment, or the reward of the righteous to dwell in a heaven above.

The doctrine of heaven and hell has its root in the doctrine of the immortality of the soul. Having conceived the idea or borrowed it from Paganism that the soul or spirit cannot die, some place must be found or invented to put it. Hades, therefore, originally a receptacle for the dead without distinction, became a place for departed spirits with one apartment for the good and one for the bad. Later, to better suit the notions or convenience of the prelates of the apostasy, hell became a place of torment, for wicked spirits only, while the heaven of the Greeks and Romans, a place where numerous gods of the Pagan faith dwelt and to which many of their heroes and demigods were transported after death, became the place of reward and abode for the departed spirits of the righteous heroes and martyrs of the Christian world.

NOT TAUGHT BY THE EARLY FATHERS.

Not only are the doctrines of immortality of the soul, heaven and hell, which occupy so prominent a place in modern theology, not found in the Bible but no hint of them can be found in the writings of the earlier fathers. It is true Paul says the "mystery of iniquity," which was subsequently to develop into the Papacy, was working in his time, (2nd Thes. 2-3:13) but the christianized Platonists did not begin to develop or be conspicuous until towards the end of the second century. Athenagorus, one of the oldest of the apologetic writers, was one of the first, if not the first, to teach the immortality of the soul. He said "eternal life would be the lot of the damned." "Every soul is immortal," "The mountains burn and ever endure. Why not guilty men, the enemies of God." On the other hand, the earlier fathers are unanimous in teaching that salvation is deliverance from death to life and that immortality is the gift of God bestowed only upon faithful believers. As for example:

"Thou shalt not join thyself to those who are condemned to death. He that chooseth evil shall be destroyed together with his works. They that put their trust in Him shall live forever." Barnabas A. D. 90.

"How blessed and wonderful are the gifts of God—Life." in immortality, etc. 1 Epistle of Clement A. D. 100. "Those who possess these virtues * * * abide unto eternal life." "They shall live in the world to come. "Sin brings death." "All who will not repent have lost their life." "They are ordained to death." "They condemn themselves to death." "Life is far from them." etc., etc. Hermas A. D. 104.

"Be vigilant as God's athlete; the reward is incorruption and eternal life." "The bread of God which is in the body of Christ, I seek, and His blood, which is love incorruptible and perpetual life." "Christ is our inseparable life." "That he might breathe the breath of immortality into His Church." "The bread which is the medicine of immortality, our antidote, that we should not die, but live forever." Ignatius A. D. 107.

"There are two ways, one of life and one of death." "The way of life is this. * * * " "This is the way of life." "Now the way of death is this. * * * "

"God alone is uncreated and incorruptible; but all things beside Him are created and perishable. For this reason souls both die and are punished. For the soul cannot live of itself as God does. * * * "

"But some will say, was man made mortal by nature? By no means. Immortal? Nor do we say that. If immortal, He would have made him a god. If mortal, God would have seemed to be the author of sin. Therefore, He made him neither mortal nor immortal, but capable of both, so that if he was carried to the things that lead to immortality he might receive immortality as a reward and become godlike. But on the other hand, if he should turn to the works of death he might become the author of death to himself. Now God repairs the evil. For as man brought death upon himself by disobedience, so by obeying the will of God, he that chooseth may obtain for himself the eternal life. For God has given us a law and holy precepts which every one who does may be saved, and obtaining the resurrection may inherit immortality." Theophilus A. D. 182.

"The unbelievers and the blinded of this world shall not inherit the world of the life to come." "The Apostolic doctrine is that they who believe in Him shall be immortal."

"Life is not from ourselves, or from our nature, but it is given or bestowed according to the grace of God; and therefore he who pre-

serves the gift of life, and returns thanks to Him who bestows it, he shall receive length of days forever and ever; but he who rejects it, and proves unthankful to his Maker for creating him, and will not know Him who bestows it, he deprives himself of the gift of duration of all eternity. * * * *

"This was done that man should not suppose that the incorruptibility which belongs to God, is his own naturally, and also, by not holding the truth, should boast with empty pride, as if he were naturally like God. For Satan thus rendered man more ungrateful to his Creator, obscured the love which God had toward man and blinded his mind, not to perceive what is worthy of God, and comparing himself and judging himself equal with God. This therefore was the object of God's long-suffering, that man passing through all things and acquiring the knowledge of discipline, then attaining the resurrection from the dead, and learning from experience what is the source of his salvation, may always live in a state of gratitude to the Lord having obtained from Him the gift of incorruptibility that he might love him the more, and that he may know himself how frail and mortal he is; while he also understands God that He is immortal and powerful to such a degree as to confer immortality upon what is mortal and eternity upon what is temporary." Irenaeus (Lib. 3:18-19.) A. D. 208.

In Arnobius' time, about the year 300, the doctrine had gained some prominence and was a subject of dispute. This learned Father writes against it with great force and in language unmistakable he said:

"Will you lay aside your habitual arrogance, O men, who claim God as your father, and maintain that you are immortal, just as He is? Will you inquire, examine, search what you are yourselves; whose you are; of what parentage you are supposed to be; what you do in the world; in what way you are born; how you leap into life? Will you laying aside all partiality, consider in the silence of your thoughts that we are creatures either quite like the rest or separated by no great difference? (Cap. 2:16) "Your interests are in jeopardy—the salvation I mean of your souls; and unless you give yourselves to know the Supreme God, a miserable death awaits you. * * * * None but almighty God can preserve souls; nor is there anyone beside who can give them length of days, and grant them a spirit that shall never die, except He alone who is immortal and everlasting and restricted by no limit of time." (Cap. 62) "For souls are of a middle or intermediate quality, as has been learned from Christ's teaching, and they are such that they may, on the one hand, perish if they have not known God; and on the other hand, be delivered from

death, if they have given heed to His threatenings and proffered favors." Lactanius in the year 370 also speaks plainly and emphatically against the doctrine. He said:

"Man stands erect and looks upward because immortality is offered him, though it comes not unless given from God. For there would be no difference between the just and the unjust if every man that is born were made immortal. Immortality, therefore, is not a law of our natures, but the wages and reward of virtue."

At a later period, when the Pope was made "the Lord of the church" and was given power over both the persons and consciencies of mankind, the decrees of the Popes and councils took the place of the Bible in churches and the doctrines of the philosophers of Greece and Rome supplanted the teachings of Christ and the apostles; these doctrines, together with the doctrine of a true God and many other teachings not found in the Scriptures, became the accepted or basis doctrines of the church while to teach the contrary was to be branded as a heretic, which meant death or banishment.

Hence, but few of the writings of those who adhered to the true faith between this period and the beginning of the Reformation have come down to us. That brilliant woman in the 12th Chap. of Revelations, which symbolized the true church, fled to the wilderness, (Rev. 12:14). Nevertheless the witnesses "continued to torment those that dwell on the earth," (Rev. 11:10) with the testimony that God is true. Nevertheless the doctrine of life only through Christ was still taught and adhered to by many in defiance of the Popes and councils.

Pope Leo X, the famous De Medici, hurled a Papal bull against the doctrine. He said:

"Whereas some have dared to assert concerning the nature of the reasonable soul that it is mortal; we with the approbation of the Sacred Council, do condemn and reprobate all who assert that the intellectual soul is mortal, seeing that the soul is not only truly and of itself and essentially the form of the human body, as it is expressed in the Canon of Pope Clement Fifth, and likewise IMMORTAL, and we strictly inhibit all from dogmatizing otherwise; and we do decree that all who adhere to the like erroneous assertions shall be shunned and punished as heretics."

To which Martin Luther, with his characteristic boldness, responded:

"I permit the Pope to establish articles of faith for his faithful followers; such as the bread and wine are transmuted in the sacrament; that the divine essence is neither generative nor generated; that the soul is the substantial form of the human body; and himself is the ruler of the world, and king of heaven and God of earth and

that THE SOUL IS IMMORTAL; and all the numberless prodigies of the Romish dunghill of decretals."

Wm. Tyndale, one of the first to translate the Bible into English, who for his adherence to the true faith was burned at the stake by the papal power, said:

"In putting departed souls in heaven, hell and purgatory, [you destroy] the argument wherewith Christ and Paul prove the resurrection. What God doth with them that shall we know when we come to them. The true faith putteth the resurrection, which we are warned to look for every hour. The heathen philosophers denying that, did put that souls did ever live. And the people joineth the spiritual doctrine of Christ and he fleshly doctriens of philosophers together—things so contrard that they cannot agree. And because the fleshly minded Pope consented unto heathen doctrine therefore he corrupteth the Scriptures to establish it. If the souls be in heaven, tell me why they be not in as good case as the angels, and then what need is there of the resurrection?"

Dr. Lyman Abbott says:

"If I believe in the hopeless doom of incorruptible sin, and also in the diminished glory of a perfected kingdom, I must believe in the annihilation of the incorribly wicked. Fire, in the Bible, is generally an emblem of destruction, not of torment. The chaff, the tares, the fruitless tree, are not to be tortured, but to be destroyed. The hell-fire spoken of in the New Testament is the fire of Gehenna, kept burning outside the walls of Jerusalem, to destroy the offal of the city, here was the worm that dieth not, and the fire that is unquenched; emblems of destruction, not of torment. I find nothing in the New Testament to warrant the terrible opinion that God sustains the life of His creatures throughout eternity only that they may continue in sin and misery. That immortality is the gift of God through our Lord Jesus Christ, that man is mortal and must put on immortality, that only he can put it on who becomes through Christ, a partaker of the divine nature, and as an inheritor of Him 'who only hath immortality,' that eternal life is life eternal and eternal death is death eternal, and everlasting destruction is destruction without remedy—this is the most natural, as it is the simplest reading of the New Testament."

Dean Alford said:

"Eternal fixity and duration belonging only to those who are in accordance with God."

John Locke thought the doctrine strange. He said:

"It seems a strange way of understanding a law which requires the plainest words, that by death should be meant eternal life in misery,"

Principal Tulloch said:

"Hope in death can only spring from the principle of immortality, and this principle has no root save in Christ."

J. J. Parker, D. D. says:

"Christianity treats man, not as immortal, but as a candidate for immortality.

Dr. Edward Beecher, the father of Henry Ward Beecher, recorded his testimony against the doctrine.

"The common theory of eternal misery involves God, His whole administration and His eternal kingdom in the deepest dishonor that the mind of man or angel can conceive."

Archbishop Whately said:

"The wicked are never spoken of as being kept alive but as forfeiting life."

Bishop Newton in his dissertation, page 60, said:

"Imagine numberless creatures produced out of nothing * * * delivered over to torments of endless ages without the least hope or possibility of relaxation or redemption. Imagine if you may; but you can never seriously believe it, nor reconcile to God and goodness."

The eminent Bible student and writer, E. Petavel, D. D., said:

"It is worthy of remark that the doctrine of eternal torment is found neither in the Apostle's Creed nor in the Nicene Creed, nor in the two principal Confessions of Faith of the Sixteenth Century, viz: the otherwise rigid creed of the French Reformed Church, and in the thirty-nine articles of the Anglican Church. And we believe if this dogma has been handed down throughout the Protestant Churches it is simply as an inheritance from the errors of the middle ages and from the speculative theories of Platonism. If we examine the writers of the earlier fathers, Barnabas, Clement of Rome, Hermas, Ignatius, Polycarp, Justin, Theophilus of Antioch, Irenaeus and Clement of Alexandria, we find them all faithful to the Apostolic doctrine of the final destruction of the wicked. The dogma of everlasting torment did not creep into the Church until she yielded to the influence of Platonic philosophy."

We might if space permitted multiply these witnesses by the thousands, but it is unnecessary. The Bible alone must be accepted as ultimate authority. We ask the reader, therefore, if he desires to share in the blessed promises of God to emulate the example of the noble Bereans and "search the Scriptures to see if these things are so," and in the words of Paul "prove all things and hold fast that which is good."

If those who have been taught to look upon the doctrine of immortality only through Christ as a dangerous heresy will lay aside their traditional spectacles long enough to see in what perfect harmony it is with the word of God, how it exalts the Saviour instead of robbing Him of His principal mission as the life giver, how it relieves the character of God from those fearful ascriptions of cruelty which the terrible doctrine of hell-fire casts upon Him and exalts Him in His true character as a God of love, how it simplifies the word and throws a flood of light upon its passages which mystic superstition and tradition have obscured, how it harmonizes the word with reason, nature and experience and thus closes the mouths of scoffers and infidels, they would joyfully accept it as a great, noble and God-given truth and let its light shine not only in their own hearts but would become Christ's torch bearers to the world.

Illinois State Conference

CHURCHES OF GOD

IN CHRIST JESUS.

...OFFICERS...

jas. W. Wilson, Pres., Austin, Ill.
Lyman Booth, Sec., Ashton, Ill.
J.M. Glotfelty, Treas., Lanark, Ill.

...Board of Management...

Lyman Booth, J. M. Glotfelty,
Ernest Gesin, Forreston, Ill.,
S. D. Fahrney, Chicago, Ill.,
Martin Aslacksen, Chicago, Ill.

The object of the Conference, as stated in its constitution, is "the propagation of the blessed gospel of Christ, organization, upbuilding and strengthening of churches, encouragement of Bible study, holy living, Christian work and charity throughout the State. It is maintained by voluntary contributions from churches and individual members."

REPORT OF THE SECOND QUARTERLY MEETING OF THE BOARD OF MANAGEMENT.

Pursuant to a resolution of adjournment passed at the first meeting of the Board at Lanark, the members assembled at Brother Ernest Gesin's residence, Forreston, Ill., Saturday, Dec, 17th. All members being present except Bro. Martin E. Aslacksen. The minutes of the last meeting were read and approved. The following financial report by the Secretary was accepted and ordered spread upon the minutes:

SECRETARY'S REPORT.

Received from committee on printing one pad of letterheads, containing about 125 sheets, 200 circular letters, 200 copies of the conference report, 1,500 collection envelopes, designed to be used by subscribers to the conference in which to forward monthly contributions to Treasurer. Mailed circular letter, copy of the conference report, and the twelve collection envelopes to each member. Have about 120 names of isolated brethren on the list, twenty of which were received through the notice in the Restitution. Have received no request for services of an evangelist, nor any application from any one for evangelist certificates or to work as an evangelist. The Secretary presented the following bill:

For postage.....	\$2.70
" express.....	.65
" record book.....	.60
Total.....	\$3.95

It was moved and carried to allow this bill and that an order be drawn on the Treasurer for its payment. The Treasurer made the

following report, which was duly approved and ordered spread on the minutes:

TREASURER'S REPORT.

Amount of money paid in for expenses of the first State conference at Lanark, Ill.....	\$70.10
Donation of food for Conference.....	7.30
Amount paid to evangelist for services at the Conference.....	\$30.00
Cost of about 500 meals for members of the Conference present during its sessions.....	40.00
Balance on hand and carried to evangelist fund.....	7.30
Total.....	\$77.30
Amount received on subscription in addition to the above.....	\$42.30
	\$77.40

A bill of \$10.25 for stationery and printing was presented by the committee on printing to be audited. By a motion an order was drawn on the treasury for its payment.

The committee on ways and means had no report to make further than that embodied in the treasurer's report.

The committee on evangelists reported no application and consequently no action was taken. The Secretary was authorized to state in this report that if any of the brethren or friends in any locality require the services of an evangelist, application should be made to the President of the conference or to the committee on evangelists, and an effort will be made to supply the demand. It was agreed to provide a tent for conference work in due season, when the weather was sufficiently mild for tent work.

The Secretary wishes to report in justice to those who pledged to pay certain amounts to the evangelist fund that an error crept into the report, viz.: The word monthly on page 3 of the conference report should be yearly, except in the item of Wm. Renner, which was twenty-five cents per month. The others were yearly subscriptions. This also includes the pledge of the Chicago church, \$150.00, and the church of Adaline, \$75.00, making a total amount pledged of \$309.50. He also further desires to state that these pledges may be paid monthly or all at once as the parties desire. It was the original intention to have subscriptions paid monthly, as in this way it would be more convenient for subscribers, as it would not require so large an amount at any one time. It would also be in hand to defray the expenses of the conference as needed.

By a resolution the Board adjourned to meet again March the 18th, 1899, at the Secretary's residence, five miles north of Ashton, Ill.

[SIGNED]

LYMAN BOOTH, Sec'y.