



Firm Foundation-Word And Work
DISCUSSION.

WAR IN HEAVEN.


Christ's Banner Waving On
HIGH.

God's Word Has Hauled Down
The Devil's Banner.

The Great Problem of "What Is Man?" Or Hu-
man Life and Death, Solved With The Causes
of Death and The Resurrection.

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Preface.

This Booklet needs no apology. The discussion in which we now enter with the Firm Foundation and with Mr. A. McGary as champion of the first eight propositions to be discussed jointly with us, is one for years anticipated and desired by many, but for neither earthly glory nor evil bias, nor vain ambition, it is desired, by either side. But for the sake of truth and to save the church from farther divisions now multiplying by errors and innovations. Let truth, knowledge, and faith only decide.

The respective basis upon which the disputants stand, are the two that have confronted each other from the beginning, when truth stood on its feet at all. The one in which truth was first defeated and man and his dominion under forfeit went down into darkness, dishonor, sin, death, and hell. Sheol.

We are aware we are meeting champions and well experienced debaters who are backed by the best skill and the best labored efforts for truth's enemy since the world began. However we have no fear, neither have we any uneasiness as to what the results may be.

This is regarded by many truth seekers as the most momentous, joint investigation of the most vital issues of the reformation age. To be published in two respective papers WORD AND WORK, of Abilene, Texas and The Firm Foundation, of Austin Tex.

Honest investigation by qualified polemics exposes and destroys error, and brings out, beautifies, and builds up truth. Errorists who fear their systems will be injured by developments of both error and truth, beg to escape it. But truth holders and supporters are not in any age afraid the truth will be injured by rational investigations, especially when the champions are honest gentlemen.

Christ and the apostolic ecclesia stood up in the face of all error, and the world standing in the same against them. Truth has never feared nor has it ever

been hurt by criticism alone, where all things were equal. It is harmonious with itself from Alpha to Omega.

The day is coming when truth only will stand, and all systems built up in error will pass away. And when a man will be known or measured only by the amount of truth in him lived out in his life therefore the apostles, the great champions of truth going forth to conquer and fall, yet to rise and conquer for ever, said, "Preach the word. reprove, rebuke, exhort with all long suffering and doctrine. For the time will come (under the reign of error now closing,) when they will not endure sound doctrine, but after their own lust (systems of the flesh) will they heap to themselves teachers having itching ears. And they shall turn away (on the fall of truth) their ears from the truth: and shall be turned unto fables." 2 Tim. 4: 2-4. The greatest fable of earth's production is the Papal "inner man" not in Christians only, but exalted in all men under its power. Paul's man of sin, which John said deceived the whole world. 2 Thess. 2: 6-12. Rev. 12: 9. But the day is coming with the close of error's darkness when God's people will be strong in the truth and will "have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret," The magic work of the churches. Eph. 5: 11, 12, A day when truth will rise, and it is rising, to fight against the might and its systems, which are principalities, powers, and "spiritual wickedness in high places," and "their rulers of darkness." Eph. 6: 12, A day when its supporters will test all things, or "prove all things: and hold fast that which is good." 1 Thess. 5: 21. A day when its people will "try the spirits whether they are of God." 1 John 4: 1. A day when Paul's admirers and brothers will do as Paul did, stand up against "Alexander the copper-smith" and all the church forgers, "that the Gentiles might hear." 2 Tim. 4: 14-17.

The blessed Savior said to his Jewish congregation. "Ye shall know the truth and the truth shall make you free." Free men cannot live in error. Then let the voice of truth be heard.

WM. L. GIBBS.



McGary-Gibbs Discussion.

A. McGary's First Argument.

Proposition: There is a spirit in man, which survives the death of the body, and is conscious between death and the resurrection.

I have agreed to affirm this proposition in three articles, which together with three replies to the same by Bro. W. L. Gibbs, are to be published in this paper and Bro. Gibbs', the length of my articles to become the rule for his.

I have not thought it necessary heretofore, to pay any attention to the nibbling and nagging Bro. W. L. Gibbs has been doing at things I have written. But since having my attention called to the fact that some of his readers have been deceived into the idea that I am afraid to attempt a defense of the teaching contained in my proposition, and being requested to write these articles, I have concluded to give him a chance to overthrow the position if he can.

In writing my articles I shall take the

liberty to anticipate him at any point I choose, as I think I understand the materialistic maze through which he is trying to grope.

I will begin my argument at 1 Cor. 2: 11, "What man knoweth the things of a man, save the spirit of man which is in him?" This "Spirit" that Paul here speaks of, as being in man, is the spirit to which my proposition refers. Paul ascribes to this spirit in man, KNOWLEDGE. Knowledge implies consciousness, perception, discernment and sagacity. These things cannot be predicated of the atmosphere that fills the lung-cells in the human body, or the air inhaled or exhaled in respiration. Therefore this spirit which Paul teaches is in man and knows the things of the man, is as distinct from my friend's breath-spirit, as knowledge is from insensibility. And right here I wish to impress upon the mind of the reader, as well as my opponent, that when he writes of the spirit of man, he writes

about a mere breath, the same in substance and in fine, that which is inhaled and exhaled by an ox, which bends the twig and causes the leaves to flutter—that mere elastic, transparent, ponderable fluid composed of oxygen, nitrogen, and carbon! This is the all in all of his conception of the spirit that is in man! But my proposition refers to that spirit in man which is an intelligent entity, and “knows the things of the man.” Hence we see at the outset of this controversy, that the issue between us is as broad as the universe—that we are as far apart as the gross speculations of materialism and the utterances of the Holy Spirit.

Daniel 7: 15 we find this: “I was grieved in my spirit in the midst of my body.” Here Daniel is speaking of the same spirit in the midst of his body that Paul says is in man, and knows the things of man. Webster defines grief, as being pain of mind on account of something in the past, mental suffering. Then there was an entity in the midst of Daniel’s body that suffered mental pain. This was not his body, but that something he calls spirit in the midst of his body. Was this his breath? Can that fluid composed of oxygen, nitrogen and carbon, experience mental anguish? If it can, then perhaps an ox can repent as well as a man, and a man who passes through a cyclone may thus be baptized with the spirit! The reader will pardon me for calling attention to my opponents’s position, occasionally as we go along, as he does not affirm on the question, and I want to test his wind.

In 2 Cor. 5: 16 Paul says: “but though our outward man perish, yet the inward man is renewed day by day.” Here the apostle speaks so clearly of a duality in man’s composition, that he ought to make an immediate, unconditional surrender of his theory, or come out openly in repudiation of the word of God. If there were not another word in all the Bible out of harmony

with Bro. Gibb’s theory, Paul’s reference here to the “outer” and inward man,” and his wide contrast drawn between the two, is all sufficient to thoroughly disgust any candid believer in the word of God, with his gross, materialistic Paganism.

Now will my opponent be considerate enough to tell just what Paul’s “inward man” refers to? We hope he will for we feel quite sure that he cannot afford to attempt to ravish right reason with the idea that this “inward man” refers to the mere breath in the body! But in order to make out my case on this point I will consult Peter. In his first epistle Peter speaks of “the hidden man of the heart” after it is ornamented by the obedience of the word, as being “a meek and quiet spirit.” (See 1 Peter 33: 4). Will our friend tell us that Peter is referring to a “meek and quiet” breath? Hardly, we presume! What Paul calls “the inward man” or “the spirit of man that is in him.” Peter calls the hidden man of the heart and speaks of its “meekness.” Mr. Webster defines meekness thus: “Mildness of temper; not easily provoked or irritated; patient under injuries; not vain or haughty or resentful; forbearing; submissive.” Can such things as these be predicated of the wild wind? Meekness implies consciousness; discernment; perception; KNOWLEDGE—just what Paul ascribes to “the spirit that is in man”. Now as we have with the word of God, stopped up the crack against the wind of our opponent, concerning “the spirit that is in man,” we wish to accumulate the the scripture thus far adduced in one pile and leave it as a high stone of stumbling in the path of our opponent, that he may break the neck of his theory if he attempts to force it over this pile of truth, while we are going on with our proposition to ultimate victory for the truth. Paul said, “what man knoweth the things of a man save the spirit of man which is in him?” (1 Cor-

2:11.) Daniel said: "I was grieved in my spirit in the midst of my body." Dan. 7: 15). And Peter said: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible." (1 Pet. 3: 3-4.) Now in each of these scriptures is to be found a clear contrast drawn between the body of man and the spirit. And to the spirit referred to, or the "inward" or "hidden man of the heart" is ascribed, KNOWLEDGE, GRIEF AND MEKNESS. The man who will attempt to argue to reasonable creatures that these several attributes, or any one of them, may be ascribed to mere breath or atmosphere, will succeed in nothing more than convicting himself of imbecility! Right here my opponent must either halt and stack arms, or make a square issue with the word of God. But we will proceed. The word "incorruptible" which Peter uses in reference to this "hidden man of the heart," or "meek and quiet Spirit," means eternal. Hence this hidden man of the heart" is an eternal entity. It "survives the death of the body" or the "outer man" as my proposition affirms. When Paul speaks of the same entity, he conveys the same idea, by comparing it with the Spirit of God. Listen at him: "What man knoweth the things of a man save the spirit of man which is in him, even so the things of God knoweth no man, but the Spirit of God." (1 Cor 2:11). We learn in the first book of the Bible, that God made man in his own likeness. Our opponent will not say that the outer or corruptible body of man is a likeness of God. Paul settles this point for us by speaking of the folly of some who had "changed the glory of the incorruptible God into an image made like to corruptible man." The "outer man" was the negative after which they modeled their image of God, because the inner man is so "hidden"—as Pe-

ter says—from human eyes that they know as little about his form as they do about the form of that God who is Spirit.

That the body, or outer man dies, we all know too well. But in the light of the scriptures already adduced, we find there is a spirit in the body, which Peter teaches is incorruptible, or eternal, and which Paul compares with the spirit of God. This ought to quiet all gainsayers: but we will investigate a little further for the benefit of such as may be marching in materialistic ranks like dumb driven cattle."

Our next proof will be found in Luke 20: 38 and Matthew 22: 32. "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living, for all live unto him." Now let us analyze the language of him who spoke as never man spoke; God is not the God of the dead but of the living, yet he is the God of Abraham, Isaac, and Jacob. The bodies of these three patriarchs had returned to dust more than a thousand years before Jesus used this language. Yet God was their God, but was not the God of the dead. How can any man account for this statement of the Lord from my opponent's gross materialistic standpoint? He just can't account for it at all, but must close his eyes and stop his ears and run rough shod over this saying of Jesus, if he holds to such a position. But with the light furnished by Paul and Peter, we can clearly comprehend what our Lord here says. The outward man of Abraham, Isaac, and Jacob perished, but "the spirit which was in them"—"the inner man," "the hidden man of the heart," their "meek and quiet spirit," which is "incorruptible," survived the death "of their body," or "outward man" just as my proposition affirms.

Jesus said to his disciples after his resurrection, "Behold my hands and my feet, that it is myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24: 36). If they or their Lord had considered the spirit mere breath, would Jesus have said this? Would it have been necessary for him to have told them that a breath hath not flesh and bones?

But now, in conclusion of the article, and in substantiation of the last count of my proposition, I refer to the Lord's lesson on the cases of Lazarus and the rich man, found in Luke 16: 19-31. The Lord gives us a brief view of the lives of these two men on this earth, in their dual condition, that is while their spirits were in their bodies. Then he carries the lesson into the Hadean state. Here we find one of them comforted, and the other tormented. What are we to understand by the word "comforted?" By examining Webster, we will find that to be comforted is to be strengthened, encouraged, relieved, hopeful. Can one be strengthened, encouraged, relieved, and hopeful if he is unconscious? No. Then Lazarus' spirit was after death, and before the resurrection, conscious. This proves that part of my proposition which states that the spirit of man is conscious between death and the resurrection. But the rich man was "tormented." What are we to understand from this? Mr. Webster informs us that the word "tormented" means to be in extreme pain or anguish, suffering excruciating misery, etc. Can any entity that is unconscious, suffer extreme anguish and excruciating misery? Every rational being will answer, No! Then the rich man was not unconscious, but conscious after the death of his body and before the resurrection. Therefore every count and feature of my proposition stands proved by the word of God, and I wait right here for the windy attack of my opponent, promising him a live-

Wm. L. Gibbs' First Reply.

It has been kindly requested by a responsible one of the F. F. Pub. Co., at Austin of us here, at Abilene, Tex., that this joint examination of eight propositions, four affirmed by each disputant, be conducted on the merits of the propositions under consideration, and without personality. We rejoined, and according to rules of discussion, etc., also. But almost the first thing that greets our eye is the violation. The contract is the limit of one page of WORD AND WORK to each article of either disputant on any proposition. For we desire more, and that the book be published in tract form now, and finally in book form in all the languages of earth and sent to the whole world. For we regard this discussion the most momentous and opportune one since the death of the last apostle. And that too right in the midst of heaven's harvest. It will also be the most decisive one perhaps in the greatest contest since said time, unless the opposition surrender and come to Christ, the head of the apostolic body.

Why should it not be all that we desire as the opposition is a part of and backed up by some of the most skillful, aggressive disputants of earth, and the wing of their opposing house, with such champion polemics as A. Campbell, A. Willford Hall, Lawrence W. Scott, (the last of whom has met us in discussion,) et. al., the best qualified element, and most persistent defenders on earth of their claims, as their aids?

Not only this, but the most vital issues of heaven are involved. The eternal issues of God are attacked by the best equipped element on that side, and by such polemics and logicians as our opponent, A. McGary. The element of

great pretension and defiant boast, that has not only challenged all their opponents, high and low, on differences, but they stand up in the name of Jesus Christ to assault the most vital principles and saving properties of the gospel of Jesus Christ. For claims and rapidity in their work and progress no opponent of Jesus Christ has ever excelled them.

So we have accepted their challenge and enter at once the discussion for the defense of God's word, and for the good of all truth searchers every where. The ugly feature of our opponent's factious part of the great house, that has declared non-fellowship with us and our collaborators in the one faith, as we understand it, is, it, like he now does, apprehended, or anticipated us for years and moved against us, charging upon us doctrines we have persistently disavowed, and which they have done against every established claim and rule of right. We plead in behalf of Christ's cause as a brother in the rights of God's house to be heard. But without the grant of this liberty we were charged by unscriptural proceedings with heresy, and denied the right of speech or brotherhood, contrary to the word.

Why, then, does our opponent now regard us as a brother? Upon what basic truth or principle, after such denials by him and others, does he call us brother? Has he not gone out? We ask for information. This accounts for what he calls "nibbling," "nagging," etc.

We have taken the liberty, dear sir, to explain what your liberty demands.

Now we come to your arguments against your man of straw, not us. Let us not go away from the business in which we are bound. The first thing we have to note is, we know nothing about your entity, either in life or in death, in either consciousness or unconsciousness. It is neither in nor from the Bible. It was hatched in the hot bed or hell of heathen fables. Is yours conscious when friend McGary is resting

in unconsciousness in sound sleep? Or does it sleep when you sleep, and awake when you awake? Was it in its prison house asleep the first nap the infant McGary took? Did the little god peep through McGary's eyes and know the things of McGary, even the birth, parentage, and organism of his prison house? Did he know any thing of his prison man, A. McGary? Whence came he? How did he get into that prison house? Was he of human parentage under the law of reproduction after his kind, or was this prisoner a seed out of heaven, and therefore of divine, imperishable nature? Define and answer. Was he always conscious? If not how did he become conscious? We would have been glad had you defined your own proposition and explained your own claims, and let us define and speak for ourself. Not doing so you give us but little to answer. Come to the issue. Take care of yourself and call on that other man in prison to help you.

You speak of the duality in man, and make thereby two natures, two seed, and two men in one, as you have in the past, in harmony with "the great city," the Spiritualistic world, that teaches that doctrine in all its branches of Spiritualism (or Paganism), Papalism, and Protestantism. You, like they, define "the spirit of man which is in him" as the inner man, which the serpent addressed, saying, "Ye shall not surely die," (Gen. 3: 4), and as the eternal man, that survives the death of the body, the other man, "and is conscious between death and the resurrection." Death of what? Resurrection of what? The Devil's man, or the one God created of earth? Will you please answer?

You say this entity man is the one to which Paul ascribes knowledge. Well, can its organs of consciousness, perception, reason, memory, etc., exercise, or be exercised in a house of dead organs? Can they? Did this entity use these organs that die before it breathed the

breath of life? If so where did its life come from? Please define and answer our questions. Come right up to the merits of the proposition, and its terms, and your claims. Which man inherits or possesses the other? The inward man or the outward one? Which one sinned? Does not man possess a spirit, a soul, and a body? How many of these parts are preserved in life unto the coming of the Lord Jesus Christ? 1 Thess. 5: 23. Which one of these men of yours possesses these parts? Answer. Does he die? If he have sinned he must die. "For the wages of sin is death." Rom. 6: 23. Do the life giving powers and properties of man invade the precincts of the spirit of man and invigorate it? Are we treating of breath now, or something man possesses, that in life can see, hear, think, and speak? Did your entity have its origin in heaven, or in earth, in a living house, or in a dead one, or none at all? Is it just like God in its earthly house, nature, senses, life, and organism, or out of these? Mark this and answer. Yes, the issue is very broad, not because of our wind, but because of your spook.

Let us go to Ruach in the Hebrew text. It is rendered mind and spirit as well as breath. "Then shall his mind (Ruach) change. * imputing this power unto his god." Hab. 1: 11. "The things that come into your mind." Ruach Ezek. 11: 5. "His mind (Ruach) hardened in his pride, he was deposed from his kingly throne." Dan. 5: 20. "A foot uttereth all his mind." (Ruach). Prov. 29: 11. Here we locate your spirit, or entity(?) of knowledge. But it is the mind of the outward man.

Did the spirit in the midst of Daniel's body have another body? About the middle of the body literally? Where do you locate the spirit, in the intellectual faculties and powers of the brain, or about the middle of the literal bowels?

What became of your eternal, imperishable, inner man when the old, un-

righteous Adam died? Was such a thing taught as the inner man till after Jesus rose from the dead, and was inducted into the new house, "which is Christ in you the hope of glory," the incorruptible, imperishable man, word, or hope in man that "purifieth him, even as he is pure?" Col. 1: 27; 1 John 3: 3. Which man lives like the ox, by inhaling and exhaling oxygen and nitrogen, and by consuming earthly food, and that thinks, speaks, moves, and under the penalty of death goes to the same place with the ox at death? Ecc. 3: 17-20. How would your prisoner have escaped had not the prison walls been found guilty of sin?

You make the spirit, or heart of man and "the hidden man," Christ, of the spirit or heart, one and the same thing, and place Christ in the sinner by your unlawful reasoning. A windy trick, indeed! Then it is the incorruptible word in the Christian, not in the sinner, that is the inward, hidden man, seed, or adorning. The hope that purifies. 1 Pet. 1: 23; Jno. 3: 3. Your inner man is Rome's prince, word, law, and hope in Adam born of flesh. This inner man, Christ in the word form and principle in the spirit or heart, gives man knowledge and promise, to which the possessor is entitled. Has the sinner this incorruptible, imperishable man in him that entitles him to oneness with Christ? Has he the meek and quiet spirit of Christ? Eph. 2: 2; 1 Pet. 2: 2, 10, 11. Are the dead like angels and raised out of death, yet not dead, but living in a glorious house above? Luke 20: 35-38. Matt. 22: 32. Who are the dead living and comprehended in this text, "Lord of the dead and living?" Rom. 14: 9. Then do the righteous dead not live unto God in Christ, who is their life? John 14: 6. But this life is yet in Christ, not in them literally, and thus even the dead live unto him. Then in view of the resurrection "all live unto him." However, "They who shall be account-

ed worthy to obtain that world, and the resurrection from the dead, (the door into it,) appear with Christ in that glory, "equal unto the angels." Luke 20: 33-35; Col: 3: 1-4. These resurrected ones then like the angels, neither marry, nor die any more. Was your breathless, lungless, dispassionate ghost ever married, dead, or resurrected, that he should cease from these things? They shall receive this future life as a reward at the "revelation of the righteous judgment of God." Rom. 2: 5-7 That is what you and others in discussion tell Baptists who preach your fable. What is the matter now that you claim Adam (all men) has it out of Christ in himself? Is it because you are not before the Baptist? You say the living-dead are strengthened, encouraged, hopeful, etc. Do the inward Abraham, Isaac, and Jacob, as well as the outer ones that died in Adam, and who have lost their God by death, live to him in a conscious state of their own unimparted life vitality? What do they hope for? Did Christ request the disciples to handle the "I" and the "me" that were dead, after the I rose? Did they then handle that that was not dead in the tomb? Luke 24: 39.

Now our opponent keeps himself away from death in Adam, its cause also, and slips another man into Adam, that sin and death can not kill, but were made the everlasting gates set up by the prison house for the prisoner to "enter through into the holy city." Rev. 22: 14. Where neither the outer dog nor the sores he licked can follow. He fails to even try to harmonize plain scriptures that teach the man in the flesh or house died. 1 Pet. 3: 18. The Christ was "put to death in the flesh." But he uses them in a doubtful, isolated way from the context, and with doleful lamentation cries against the finger that points to the unlawful act. "gross materialism, its speculations," etc, etc. Yet

Immaterialists accuse Materialists (as they call them) of opening the doors for them into heaven and glory. Whose benefactors then are they? Own up! You have the wedge. Then he comes with a twist on a parable. The Lord told us about this and points him out. "In that day one shall take up a parable against you and lament with a doleful lamentation," Micah 2: 4.

The rich man and Lazarus figure has burnt so many they have dropped it, and cry for the healing balm of Christ.

If this Hades had been a literal one, would there not have been as much of the literal man Lazarus in it as there was of the rich one, as Christ's soul was in Hades, while he was dead? Acts 2: 24-31. This parable you have wrested is the only proof text you have offered for proof of consciousness in death. Christ's soul was held in death while he was there. V. 24. A very hot place for the soul, Christ, without water, if it were a literal one with its literal flames, was it not? He must have called for water to cool the tongue and stomach of his soul, as like causes produce like effects. The Jews whom this rich man represented like exalted Capernaum unto heaven, were "brought down to hell." See Luke 19: 41-44. Matt. 11: 23. Christ was to bury or baptize the exalted Jews in fire. Matt. 3: 11, 12. "And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and the waters that are poured down a steep place." Micah 1: 4. If these were two literal men with their two real, literal lives portrayed, then beggary, laziness, ignorance, poverty, helplessness, lickings of dogs, and a fulness of sores, are a broad high way to Abraham's bosom or to heaven to-day, (which?) without the need of honest industry, love, and the spirit and zeal of Christ and the apostles, even without faith and righteousness, or "GOOD THINGS," but with

"EVIL THINGS." Read again. And purple, fine linen, and a daily, rich repast for the rich are the sure way to hell for both the righteous and the unrighteous. That is, your Papal hell. However the crumbs of this table would help helpless, shiftless beggars on to heaven, that is, the inner ones the dogs cannot lick. Mr. McGary's undefiled, imperishable ones, faith or no faith, that have no sores, hunger for crumbs, dogs, and such like. They have tongues and stomachs, but they will need no cooling water in Abraham's bosom for these if they will study heaven fancies and hell flames. The dogs do such a grand work together with the crumbs they ought to go to heaven too. Rich folks will have better eyes in hell, and they can look through the coffins and clods into dead Abraham's bosom (gone to dust) away over yonder, from where the Jews stand afar off from God to-day. But how about the believers, whose sores have been washed away in the blood of Christ, and are therefore not buried in hell, but are the seed of Abraham in Christ "and heirs according to the promise?" Gal. 3: 29. Those who die to the world of sin like Lazarus, instead dying to righteousness and being buried by and in the dead world, like the once rich man or Jews, are not buried in the parabolic hell. Jesus is Abraham's bosom friend and in whom is the promise and the life. Gal. 3: 16-19. Those in Christ are cleansed in the faith-bosom of Abraham, but not buried. The world is the gulf or trench digger, the god of the deceived, and God's agency of wrath with flames of fire. Deny it if you will. A nation in sin, dead in polity, is the man dead and buried in the flames. This hell of fire is round about the Jews till this day, which nation once feasted sumptuously at God's table of wisdom, oracles, prophecy, and promises. Acts 3: 25; Rom. 3: 2. Behold the change of sides! The gulf of opposition, ignorance, and unbelief is great between

them and those who have left their sins (sores) and changed sides with them.

"For the days (not days of their good things) shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee around, and keep thee on every side." Luke 16: 43. A fearful hell for the cut off, natural branches. Was not Lazarus, the present, believing Gentiles once in the same evil things in his day of darkness that the Jews now are? So your proof is yet absent.

A. McGary's Sec'd Argument.

My friend Gibbs upbraids me for calling him "Brother Gibbs." Well, as he does not wish me to do so, and has galloped his wild materialistic filly into the camp of infidelity. I promise not to so offend him again. * In fact I hardly know what to call him or what to say to him. He has come back at me with such a deluge of words and such a dearth of ideas I am forced to conclude that my argument threw his balance wheel out of whack and started his flutter-mill on such a reckless runaway that he could not stop it till it exceeded the length of my article one whole column. And the better-skelter, tackle-shackle bang noise made by him is as unintelligible to me as the buzzing of a bumble bee in a bottle, or the humming of a swarm of June bugs over my head. I am not able to do more with it than to grasp, here and there that which sounds to me like the echoes of infidelity, in question form. Hunting for a clear idea pervading his so-called "reply," is like a hunting cambric needle in a hay stack that has been scattered over a league of land by a cyclone.

Hence, it would be as impossible for me to make a general reply to his article as it would to reply to a scrap-book filled with the sporadic hieroglyphics of a lunatic.

How does he attempt to meet my quotation from Paul, in which that apos-

the spoke of the spirit which is in man and knows the things of man? (See I Cor. 2: 11). By asking a question about some "little god peeping into the eyes of McGary and knowing the things of McGary." How does he seek to dispose of my quotation from the prophet Daniel, wherein he said: "I Daniel was grieved in my spirit in the midst of my body?" He tries to dispose of it by poking a lot of fun at it, consisting of vulgar irreverence about "the middle of the literal bowels." If he had taken pains to examine his dictionary on the full meaning of the word "midst," perhaps he could have exposed his infidelity without making an exposure of his ignorance of the meaning of common words.

Now if he does not believe what Paul and Daniel said, why did he not come out openly, like an honest infidel, and say so instead of trying to get behind me to mock and scoff at what they said over my shoulder?

I am responsible for my belief in the statements of Daniel and Paul, but I am not responsible for what they said. I stand ready to affirm that they spoke by inspiration and told the truth. And it seems that this is a point we should discuss, judging from my friend's manner of dealing with their statements.

See what a baseless fabric of nonsense he has squeezed out of his infidelic befuddlement upon the Lord's lesson on Lazarus and the rich man! How does he get the idea out of the scripture, or my remarks upon it, that laziness, ignorance and poverty are expected to be taken as a passport to Abraham's bosom, or salvation? And how did he learn that Lazarus was "ignorant and lazy?" Does he consider all poor men "lazy and ignorant?" He seems to offer us our choice between two alternatives. These two alternatives are, either to regard the intermediate state between death and the resurrection, as a myth, and accept his breath-spirit idea of man,

or accept the Lord's lesson on Lazarus and the rich man, and with it the horrible idea that the soul of Christ, between the death and resurrection of his body suffered the torments of the rich man during this time. Well, we will not accept either of these infidelic alternatives. But we will accept the Lord's lesson on Lazarus and the rich man, and at the same time believe with all our hearts that the soul of Jesus, between the death and resurrection of his body, was in "paradise." We do not believe that paradise is a place of torment, but on the contrary believe it is that department of the intermediate state where there is comfort, instead of that department where the rich man was tormented. Mr. Gibbs' idea is that when a man dies there is no more of him than there is of a hog when it dies. There lies the dead body of the man, and there lies the dead body of the hog, and that is all there is of either the man or the hog. Both of these bodies once had breath in them and that breath is all the spirit Mr. Gibbs is willing to admit the man had. When the body of the man is buried all there ever was or is of that man is in the grave. This is what he thinks was the case with Jesus between his death and resurrection. But I ask him if the body of Jesus was in paradise between its death and resurrection? Is the grave the "paradise" to which Jesus referred when he said to the penitent thief: "To-day thou shalt be with me in paradise?" Now according to this statement of the Lord he went that day to "paradise." His body did not go to paradise unless the grave is "paradise." But the grave is not "paradise," and the body of Jesus did not go into the grave, and yet Jesus went to "paradise." Therefore the body of Jesus was not that part of Jesus which went to "paradise." Now we are ready to read Acts 2: 27-32, remembering that the body of Jesus was in the grave while his soul was in "paradise."

Peter quoted from Psalms, sixteenth chapter, and remarks upon the tenth verse of that chapter as follows: "He seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell (hades,) neither his flesh did see corruption." Here we have a marked distinction, drawn by the apostle, between the "flesh" and the "soul" of Jesus. My friend may poke some of his irreverent fun at it, but there it stands in the power of God's word starting him in the face. Since we see that Jesus went to paradise" and his body went into the grave, and God did not suffer his "soul to remain in hades" nor his "flesh to see corruption," all of us who do not have the hog idea of Jesus, and all the human family can see that "paradise" into which Jesus went was the hades from which his "soul" came and was reunited with his body during his resurrection state. This Paradise into which Jesus went between the time of his death and resurrection is also called hades, Abraham's bosom and "third heaven."

Paul tells us of a man who was caught up into the third heaven, which he also calls "paradise." He tells us that man heard unspeakable words. He said he did not know whether he was caught up "in, or out of the body." (See 2 Cor. 12:2-4) Now, if Paul had been as wise as our friend Gibbs claims to be, he would have known that there can be no such thing as a man being out of the body any more than a hog being out of its body. But Paul has before spoken of the "inward and outward" man, and about "the spirit which is in him," and knows the things of man. (See 1 Cor 2:11 and 2 Cor. 4:16.) The only thing Mr. Gibbs knows of in man that can be caught up "out of the body" is his "breath," and it could not hear words speakable or unspeakable. And it cannot "know" any more of "the things of the man" than the breath of a hog can know the things of a hog.

Since my friend has depended upon his exegeticalness of the lesson on Lazarus and the rich man, to defeat that part of my proposition which says the spirit of man is conscious between death and the resurrection, I want him to complete the job. I want him to tell us who these "five brethren" of the rich man represent. They must have been Jews, too.

He will please explain to us why these natural-branch Jews represented (?) by the rich man, wanted Lazarus, who represented (?) the believing Gentiles, to testify to these "five brethren?" How was it, when was it, and where was it? I wonder what he does with the dogs that licked the sores of Lazarus. I will help him out with the "dogs:" Inasmuch as the Gentiles were at that time called "dogs," he can make these dogs that licked the sores of Lazarus represent his Gentile followers, who will lick or soothe the sores he gets in this discussion—of course he considers himself the Lazarus kind, excepting the "ignorant and lazy features he has found in Lazarus! He says the case of Lazarus and the rich man is the only proof I have submitted to establish the consciousness of the spirit of man between death and the resurrection. Suppose it is, that is all sufficient for those who believe the word of God. I wonder if he thinks any intelligent believer of the word of God will pay any attention to his wild infidelic effort to parry the force of that scripture! I would not attempt to reason with anyone who could for one moment, tolerate that bold, blundering effort to obscure the light of that scripture. But I will give him another case over which he may exercise his materialistic awkwardness, if he is in the same irreverent state of heart he was in when he turned his blasphemy loose on the case of Lazarus and the rich man, as well as the statements of Daniel and Paul. I refer him to the case of Samuel being called up

from the dead. (See 1 Sam. 28: 7-16.) Here we find the spirit of Samuel called up, and he talks to them. Was he unconscious? He asks: "Why hast thou disquieted me to bring me up?" What farfetched nonsense will my friend concoct to escape the force of this lesson, against his theory that there is no spirit in man save the breath that he inhales? And how can he escape the force of this lesson against the idea that there is no conscious existence after death?

I cheerfully grant what he says about the different renderings of the Hebrew word *ruach*. But in what way does this bear adversely upon my proposition or help his materialistic notion? My proposition is already abundantly proved by the word of God.

How did he attempt to meet the point made on 1 Pet. 3: 4. that the expression, "not corruptible" in that passage, was translated from an original word which means eternal? He did not attempt to meet it at all, because he knows he cannot successfully grapple with it. This one expression of itself, simply paralyzes his breath spirit nonsense, and establishes every count in my proposition, from first to last when rightly considered.

Because the Roman Catholic church teaches the truth, that there is a spirit in man that survives the death of the body, Mr. Gibbs calls us worshipers of the little Romish god, because we believe the same truth. Well, if this is Romish, then I prefer this Romishness to Gibb's hogishness.

I wonder what Mr. Gibbs's idea of demoniacal, or unclean spirit is? What about the "unclean spirit." in the man mentioned in Mark 5: 5-13? Will he say they merely had a foul or unclean breath?

And since he makes out the spirit in man to be nothing but his breath, why did the sending of this man's breath into the "herd of swine" create such a consternation among these hogs as to

cause them to run into the sea and drown? According to Mr. Gibbs these hogs had been inhaling and exhaling the same kind of breath-spirit that men do, all their lives, I don't think a mere breath would have created such a panic among a herd of hogs, as this "unclean spirit" did, even if it had come from "the middle of the literal bowels."

But I must leave his materialistic rot to comfort such as can derive comfort from being placed upon a level with something better for those who have higher conceptions of man and can believe the word of God.

Paul teaches us that there is a spirit in man which knows the things of man, and that the spirit of God knows the things of God. Paul also calls this spirit in man "the inward man," and teaches that while the "outward man" or body is perishing, the inward man, or spirit in the Christian man, is being renewed day by day. (See 2 Cor. 4:16.) All of this Peter calls "the hidden man of the heart," and says it is eternal. We are taught that God made man in his own likeness. It must be the inward man that is like God, as we are taught that God is Spirit, and Paul teaches that there is a spirit in man. But according to materialism spirit is breath, therefore the materialistic god is mere breath—this is worse than the Romish god.

Paul says: "The Spirit itself beareth witness with our spirit, that we are the children of God," Will our friend explain to us how this is? Is it the consonance of two currents of wind?

When Stephen was being stoned to death he exclaimed. "Lord Jesus, receive my spirit." Now, my friend what part of Stephen did he call upon the Lord to receive? Not his body, What then? His breath?

What did Paul mean, by the expression, "outward man?" What did he mean, by the expression, "the inward man?" What did Peter mean by speaking of the hidden man of the heart?

How, according to your theory, could "the inward man" be gaining strength day by day; while the outward man was perishing away? (See 2 Cor. 4:16).

Is God mortal or immortal? If God who is spirit is immortal, and man who is made in the likeness of God is wholly mortal, where is the likeness between God and man?

Now, if you can possibly express yourself in clear terms please do so in your next, as I would like to have a fair chance to grasp your idea. if you keep any thing of the kind on hand.

My argument in my first article was no more affected by your, so called "reply," than it would have been if you had repeated, "Hickery-dickery-dock, the mouse ran up the clock."

In 1 Pet. 3: 4 he refuses to recognize the existence of the "hidden man of the heart," but sees only the ornamentation. I call special attention to that which is said to be thus ornamented. He accuses me of putting Christ in the heart of the sinner by my use of this passage from Peter. I do no such thing, but call attention to the existence of that which is to be ornamented, or if it is not, it is to suffer the eternal consequences. Right at this point I call attention to Matt. 10:28: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Does not this clearly imply that the body may be killed and the soul survives the death of the body? And is this not in harmony with every other passage of scripture I have quoted about the "spirit in man," the "inward man," the "hidden man of the heart?" Is it not also in harmony with the lesson presented on the death and resurrection of Christ? When Christ's body was killed on the cross, they did not because they could not kill his soul. He asks me if this idea of the immortality of the soul or spirit was ever taught before Christ came? I answer, yes, but not so

clearly as it was afterwards taught. The case of the appearance of Samuel after death exemplified it. And it is taught in Job 32: 8. "There is a spirit in man and the inspiration of the Almighty giveth them understanding." Paul says there is a spirit in man and that it knows the things of man. But my opponent says this is mere breath. Can breath gain understanding, and know things?

Paul says, Christ "brought immortality to light through the gospel." 2 Tim. 1:10. This sounds quite different from my friend's idea. Something that exists may be brought to light, but it must first exist before it can be brought to light!

He asks me if the spirit that was in the "midst" of Daniel's body had another body? I answer no, it needed none other as long as that one it was in the "midst of" was living. But when that body it was in the "midst of" laid down in death. it was without a body and has remained without one ever since, and will so remain until that time when God shall give it an incorruptible one. (See 1 Cor. 16: 36-38).

But why waste further time with his impertinent questions? Let him believe the word of God I have adduced, and his questions will be answered, and his materialistic doubts will vanish like mist before the rising sun; and he will then have occasion to rejoice with joy unspeakable, at having come to an understanding of the uplifting idea, that man is superior to a hog.

Wm. L. Gibbs' Second Reply.

Our opponent's veritable faith in heathenism Romanized has turned out in its vocabulary wild wind, a filly, an infidel camp, a balance wheel, a flutter mill, a helter-skelter-tackle-shackle-bang, buzzing bees, swarms of June bugs, a cambrie needle, a hay-stack, a hog, hickery-dickery-dock, the mouse ran up

the clock, lunacy, an entity, etc. But there is no chance for this god breathed into the middle of his temple of Babylonian hallucination to escape, till he obtain the key, death. Our opponent does not believe anything dead will be raised and delivered. It seems lightning and a cyclone had left his entity besmattered and wasping in the midst of its immortal debris of June bugs, hogs, etc. Such debris is his winning definitions and logic, or illogic. We tried to get him to do better, and call for more articles. This is inexcusable in him and a violation of the rules of honorable discussion. Fitting pith, and forcible, lively points energize and tone up, but hobgoblin, out-of-joint, personal reflections, and belittlement weaken and injure the champion's cause that resorts to these. His entity seems turned around, over, and scattered. Please improve. Frankly and fully define your entity, the controverted terms, answer our questions, and apply your texts and logic, so as to do justice to the literal context. Your diversions, and perversions of God's word in your effort to apprehend and forestall us are not proofs. If you cannot go into the merits of the issue call on some one who can. Our rejoinder was butchered in your office. We are not desirous to grumble, neither does our oponent need the assistance we kindly give, but we desire him to come to the issue.

You would not answer our vital questions as to the origin and nature of man. But heretofore you taught he was immortal, co-existent, and co-eternal with God. Not always however, as a separate entity, but as such from the time God breathed him into his prison house. And now you endeavor to show him to be eternal, immortal, imperishable, in God's image. Which, if true, he was not created, but derived, an emanation from God's own being, life, and nature. This sets aside the possibility of his being tempted, his sinning, dying, and his resurrection out of death and

the dust. Dan. 12: 2. Where then his knowledge that he is in prison and that the doors through which he escapes are sin and death?

The following is your former account and definition of him:

"This man Adam, the first man, was made of the earth or dust and must dissolve back into its original element, dust. But the spirit of God breathed into his body God gives an incorruptible body upon which the wear and tear has no effect. Hence it is an everlasting body. * God has sufficient power to make a body suitable for redeemed spirits to live in in the eternal state."—A. McGary in The Firm Foundation.

"Our bodies are resurrected by the same spirit which dwells in us in this life." Rom. 8: 11.—G. A. Trott in F. F.

"The body is the man to be raised, nothing more."—S. A. Ribble in Ribble-Gibbs Discussion.

"The soft transition, call it, * from time into eternity."—G. Lipscomb in Gospel Advocate.

"There is no death, what seems such to us is only transition."—Walter A. Smith in Texas Preacher."

"The soul is immortal."—S. A. Ribble. "The soul is not immortal."—D. Lipscomb. "The soul never dies."—S. A. Ribble in Ribble-Gibbs Discussion. "The soul dies."—Lawrence W. Scott in Scott-Gibbs Discussion.

"The household of God is both in heaven and on earth. Death does not effect it. Death's momentary victory over the earthly tabernacle is only apparent and deceptive."—J. M. McCaleb in F. F.

Here one of your witnesses makes the soul immortal, another says it is not. One says the soul dies, another says it does not. One says the body only is the man to be raised, another raises him for saying it. Therefore the conclusion of your house is death is not death, but apparent and deceptive, in that it is transition. One teaches that God is the resurrection, Spirit and power, another says the entity is. One has God making bodies for redeemed entities; another has the entities quickening and raising the old bodies. If a house of bodiless(?) devils in bedlum or in a secret seance, can beat these hi-

eroglyphics and positive contradictions one of another and of God we pray God, if it be his will, to have the business kept inside of spook quarters. Mr. McGary has no resurrection, but has a god, of which his bodiless ghost is an image, to make a new body for his rich man in a literal hell, that already has a body in use. Mr. Ribble has the old hull in dust, his only man dead, raised. Mr. Trott has the fairy raising him.

Such contradictions one of another and of God's word have the wisdom in them to prove nothing except to tares. Paul says, "In Adam all die." My friend says, all survive death except their bodies. Paul says, "Even as in Christ shall all be made alive." 1 Cor. 15:22. His disputant says, even so shall God "make new bodies suitable for" the redeemed, surviving men.

Why do you fight your breath so much, as that is what went into man's nostrils, which you claim is the inner man God breathed into the first man? We can prove by your theory joined to Solomon's testimony that your last, Roman man is in both man and the hog, and that it goes out of the hog into heaven at death. You say God breathed him into man. Solomon says, "they all have one breath. All go unto one place." But Solomon then parts company with you, and casts down your theory thus: "All are of the dust, and all turn to dust again." Ecc. 3:19. 20. As you therefore make the outer hog die in Adam, its inner breath-hog may come back for its new body. Such is your hogology. Therefore the hog is yours.

You agree with us, that the mind is spirit in its undissolved, organized life, that knows something. Zech. 12:1, says God "formeth the spirit of man within him," not without him. Can it have this active, life-form without organism? You teach that it was breathed into man. Breath goes into the lungs not into the head. If God formed the spirit of man before He made man and forced the air

into his lungs, and thereby produced the life in man, the spirit has unmade parts, form, and life independent of man. "The Spirit of God hath made me, and the breath of the Almighty has given me life." Job 23:4. This is not your lungless, breathless life, and formless, organless, senseless, dead thinker in both saint and sinner, to be renewed alike by both, in reading and devotions of the word. You have the meek and quiet spirit of Christ in all men from the time of the fall. Heathen philosophy! You make Aphtharsia the incorruptible ornamentation and attribute of corrupted Adam, instead of the incorruptible Christ, who was the first to rise and put it on literally in gaining the victory over the curse and its bondage of death. Therefore God did not say, as you affirm, to Adam, if you are not ornamented en (with) too (the) Aphthartoo (incorruptible) you "will suffer the eternal consequences." Because he was already clothed in truth in God's favor, and if man had not sinned, but remained in Paradise clothed with God's favor Jesus could not have come, purchased, and offered this Aphtharsia, inner man, and his incorruptible ornamentation. 1 Pet. 3: 4. This purchased clothing is the new grace. The man in the Christian, not in the sinner, to put it on, is "Christ in you the hope of glory." Col. 1: 27. "Who is our hope." 1 Tim. 1:1. Peter does not say it is the heart entity but "the hidden man of the heart."

You locate your third apartment of the grave in hell, as your paradise, and the gulf between it and other lower stories of the grave. You make paradise Abraham's literal bosom by your literalizing the parable. Then had man never sinned and died, Abraham could never have gotten into his own bosom in hell. Remember Paradise existed before man and man existed before sin, likewise sin existed before death, and death before hell, the grave. Then there was no literal hell till Abel died. Then your bo-

som paradise did not exist and get into hell with its tree till over 2000 years after hell came. This left your righteous entities in hell flames. A bad fix!

You feel your dependence upon your twist of parables, and on demoniacal spirits. And in this way you try to reason Christ out of Abraham's bosom when he came out untouched by death for his body, ascended above that bosom region in hell, and through your reunion all will vacate that hell bosom. Is your prisoner under the law of reproduction with his heavenly seed within himself after his kind, and does he reproduce his kind? If not, did God "say unto them, Be fruitful, and multiply, and replenish the earth?" Was he, or his prison only, to subdue the earth, and have dominion?" Gen. 1: 28. You give him this Edenic dominion in hell in bodiless form. But God made "a living soul," man, (1 Cor. 12: 45,) and gave him this dominion in body form with organs and senses to exercise and to be exercised upon. Hence your memberless, senseless thing cannot see, taste, feel, hear, speak, thirst, nor hunger in any apartment of hell. If it be immortal and alive, how could it be corrupt, and be raised out of the dust into consciousness and life, and incorruption? Dan. 12: 2; 1 Cor. 15: 42. Which one of your dual inherited conditionally honor, glory, and life? If these were immortal how could he lose them? Which one had the subtle power, that unlawfully gained the dominion, and seat, thereby stripping the other of the right to eat of the tree of life and live forever? Which has the image of God? Your material one got and holds the key to deliverance. Does your immaterial one have life, rest and sleep in common? Is he like angels and God in prison, or out of it? In death, or the resurrection? Ah! to reply it would plunge the thing out of heaven to earth into spiritualistic seance, etc. Rev. 12: 7-12. Its home.

Is its eternal life in flesh, born of wo-

man, or in him who is our life, and given at his coming in glory? Rom. 2: 5-8; Col. 3: 2-4. Silence. "This life is in his son." 1 John 5: 11. You have it in Adam and your faith stands in giving God the lie.

Your theory makes God guilty of the unfortunate, uninviting removal right over the flaming sword of Paradise into hell, and man's return bome through the gates of hell. Diagram it please. Then behold Rome's stupendous powers, abundant means, life-time efforts of her mighty nations on sea and land, in persuasion with fad and sword to prevent man from returning to his home, or to "keep him out of hell." Psa. 16, and Acts 2: 27-32 have none of your paradisiacal babble in them. It is heathenism papalized. Peter located Christ's soul in hell. By elusion? He "poured it out unto death." He "made his soul an offering for sin." Isa. 53:10. Matt. 26:38. Adam "became a living soul" with a body and breath ere he enjoyed Paradise. Your system reverses this and hell's gates. Both Adam and Christ died in their body out of Paradise and were buried in their body in hell. After man forfeited the right to the life tree for the curse God said, "Now lest he put forth his hand, and take also of the tree of life, and eat and live forever." we will "send him forth from the garden of Eden." Then has a man the right to eat thereof under the curse, either in hell or Paradise? No! Christ could not eat then till he rose out of the curse. For he was "made a curse for us" until he rose. Gal. 3: 13. Your accursed thing in hell's heaven has no hard to put forth. But your bodiless rich man with a mouth and stomach shall not eat, but "live forever." Gen. 3: 23, 25. You are faithful to your master. He will reward you. Resurrection out of Paradise of nothing dead. Wonderful! Who is God? He himself or his prisoner?

You make Abraham's bosom, the third story of hell the intermediate

state, or Paradise. Then man began his career in hell. You had Christ to escape prison and death and return there bodiless. He got home then in a cursed, naked condition. You say you know he got there naked. Well you exploded that theory by quoting Paul, who said he did not know, as he only witnessed the scene in a vision. "I will come to visions: * I knew a MAN IN Christ (whether in the body, or out of it he did not know) such an one was caught up to the third heaven * into paradise." 1 Cor. 12: 2-4. Then you know Christ was caught over your gulf, up in hell into Paradise, while his body remained below in hell. But God after this vision taught that no man could appear there, the place of rewards, without being "clothed upon," when "mortality (not your thing) might be swallowed up of life." 2: Cor. 5: 4.

John explained again what Paul while in vision did not quite comprehend. It was not down in hell, but up where "the tree of life is" and "no more curse," and nations being healed in their bodies. Rev. 22: 14. Which is still up, future, and forward into a higher life than the present evil one. John saw the throne, and the stream of life there, and the Lamb in judgment, not under the curse in hell. Rev. 22: 1-4. How many stories has your hell? Which one is for the outward man? Which one is occupied by the tortured entities?

King James' translators could not in bondage, without violation of tradition, render Christ's promise to the thief as it does read, "Verily I say unto thee to-day, Shalt thou be with me in Paradise." Be with him when in paradisiac glory and incorruption? When sown or raised? "For it is sown in dishonor; it is raised in glory." 1 Cor. 15: 43.

You refer us to what you preach and term being raised or "called up from the dead." 1 Sam. 28:6-36. The expression is shocking. This is more than modern Spiritualists claim, that they can

raise the dead in their bodies in dust with mantles on. Saul, the king of Israel had disobeyed God, and "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets," and He sent him a strong delusion in a living, familiar spirit. This woman, like you, taught that the spirits of the dead could be brought up and communicate with the living. You say, "Here we find the spirit of Samuel was called up and he talks to them." Why do you change your darling witness' language God recorded? Are you afraid she lied? We will catch you both. Saul said, "what seest thou?" when she had made the call. She feared the king, for he had "cut off those that have familiar spirits, and the wizzards out of the land," and the law was, "Not suffer a witch to live," (Ex. 22:18,) and in disguise the king deceived her, (as the churches now do,) hence she said, "I saw gods ascending out of the earth." (Not Paradise). Do you believe your witness? No! Neither did Saul just here. But having asked her to bring up Samuel, "He said unto her, What form is he of?" He saw no form, but he gave no heed to the first trick of having him to honor her gods of wind. For Israel's commandment is, "Thou shalt have no other gods before me." Ex. 20:3. She lied again, and said, "An old man (not your new one or entity) cometh up, (not down from your third heaven in hell), and he is covered with a mantle. And Saul (like you, by her words) perceived that it was Samuel." Do you believe these ventriloquists could go about disquieting and calling up the dead out of the third heaven in their old forms and mantles, and against the prophets of God supplant God's voice in the true instruction of the kings of Israel?

The Hebrew word Ob occurs 16 times in the O.T., the only word rendered "familiar spirit," and in the singular and plural is so rendered 15 times. It is usually translated in the Septuagint

by a term which signifies a ventriloquist, says Gesseniu's Lexicon. Ventriloquism was often misused among ancients (and it is now) for the purpose of magic, and trickery. Called among Greeks Pnuma Puthoonos, "a spirit of divination," familiar spirit, Ventriloquist, is then from the Hebrew word Ob. God has always condemned these.

This ventriloquist did not allow your resurrected Judge to speak in the trick till she succeeded in getting Saul by trick to perceive he was present. By her art Saul heard this, "Why hast thou disquieted me to bring me up?" Again "Tomorrow shalt thou and thy sons be with me." The record shows they were not killed till after at least the fifth day. Did the spirit of devils or the old, dead Judge do all this lying?

These were the spirits that said to Jesus, "Send us into the swine." We do not limit Christ's power, nor believe your heathen superstition, that seven of God's images were in the midst of demoniac Mary's body, (or head?) that could transmigrate into hogs. Yet the demoniacal power was transferred. We see these familiar spirits with bodies of flesh (Rev. 16: 11-14) going into the whole world to cast them into the sea. Rev. 18: 21. Yet John says an angel does this. But how? See Rev. 17: 16. No power can act unless God suffers it. But the great power of deception is one of woe, consternation, and destruction.

You look to Matt. 10: 28, for the survival of your entity. "Destroy both soul and body in Gehenna." Is that destruction of entities(?) in your hell? Did God give Jesus that they might not go into Gehenna and "perish?" John 3: 16. Answer! You refer us to Job 32: 8. But it does not read right for you. There is a spirit out of man in hell and God's inspiration giveth it understanding, is Bab's text you want. This would not suit you: "There is no work, nor device, nor knowledge, nor wisdom, in the grave (hell) whither thou goest." "The

dead know not any thing." Ec. 9: 5, 10. "I will sing praise unto my God while I have any being." The breath of the being "goeth forth, he returneth to his earth, in that very day his thoughts perish." Psa. 146: 2, 4. "Praise the Lord, O my soul." But there is no praise, nor remembrance, nor thanks in either a dead soul or "in the grave." Psa. 146: 1, 3; 6: 5. You locate immortality brought to light in mortal darkness. Paul located it in its Giver, "Who only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. 6: 16. Because Paul stripped you of immortality by the word only are you a hog? That is your logic. Is your entity of heaven, or of the earth? Born of the flesh, or of the Spirit? Formed in you, or hatched in a heathen nest? Or is he pre-existent and coequal with God? What form is the lungless, senseless, bodiless, organless thing of? Trot your little god out in sight!

Cannot the Lord receive our spirits in life as well as Stephens's in death without taking a conscious entity out of either unto himself, or into Abraham's bosom this side in hell? Which? Does God's entity have to be in an unclean one literally to bear witness or to keep them out of the "choke" in the sea? It looks like your spirit is windy if not wind. Kindly, we believe you know better than to charge us with teaching hog wind that you breathe in spookdom being the spirit in the midst of man's intellectual organism. Which one of the McGarys will put on immortality in the resurrection, the corruptible one or the immortal one? 1 Cor. 15: 53-55. Answer!

A. McGary's Third Argument.

We publish W. L. Gibb's article, not because of any worth in it, but because we are under agreement to do so. He ought to know that length does not make strength.

I have not one idea to offer in addition to what I have already submitted.

The scriptures being true, my proposition stands proven beyond successful controversy.

My opponent has not even considered the testimony I have adduced to support the proposition. He acts as though Paul, Peter, and Jesus Christ are unworthy of consideration upon the question at issue, in what they have said. Hence it would be utter folly for me to say more than I have, as he ignores the testimony upon which I rest my case. I agreed to discuss the question with him, upon the supposition that he believed the scriptures and would pay some attention to what they teach; but, seeing that he treats the evidence of Holy Writ with stolid indifference, and depends upon questions to me, propounded upon the theory of the invincibility of his idea that the spirituality of man is upon an exact par with the spirituality of hog, I am rendered powerless to bring him to an issue over any point.

He ought to know that even a fool can ask questions that a philosopher can not answer. And as I am not a philosopher and he not a fool, he ought to know that I cannot answer all the questions he asked me.

I can't describe Paul's "inward man," but can and do believe that he exists. I could make very fair headway, I think, at describing the "outward man." But my religious ideas are not of such a gross materialistic texture as to force me to deny the existence of the "inward man," or "hidden man of the heart," simply because he is so securely "hidden" from me that I cannot see him with my eyes.

The questions I have asked Mr. Gibbs, all of which he so studiously avoided any attempt to answer, are questions pertinent and germane to the issue, and to the passages of scripture upon which I rested my case. I have nothing further to say, as it is useless. If Mr. Gibbs could be influenced by the plain

teachings of the scripture I might hope to pursue him further into his materialistic maze of nonsense with some profit. All readers who have proper reverence for the word of God, will see that my proposition was fully proven in my first argument.

I would as soon watch a goose setting on a door-knob, expecting her to hatch out a goslin, as to expect any profitable result from further discussion with my Friend Gibbs on this question. It seems that he cannot stop and think to think but goes on clattering jargon as senseless as it is unsound, plunging deeper and deeper into his materialistic darkness.

Paul teaches us that there is a spirit in man which knows the things of man. This spirit in man he calls the "inward man" in contradistinction to the body which he calls "the outward man." Peter refers to the same entity, calling it "the hidden man of the heart" which he says is incorruptible (eternal). I believe what these apostles say, and if it is true it establishes every point or account in my proposition. I have no means of making it stronger. Mr. Gibbs does not believe it, and I have no power greater than the power of God's word with which to force him to believe it. Therefore further disputation between us on the question would be worse than folly.

He flatly denies the word of God in reference to Samuel's coming up and talking with Saul. Now the Bible says: "And Samuel said to Saul, Why hast thou disquieted me, to bring me up?" 1 Sam. 28: 15. Mr. Gibbs says Samuel was not there at all. If this is not a bold, flat denial of the teaching of the Bible, then no man ever has or ever can deny it.

But, although this is a little more abrupt denial of the word than other things he has denied, it is not virtually any more of a denial than other things he has said. His clumsy denial of

what Jesus said about Lazarus and the rich man, and what Paul, Peter, and Daniel say about the spirit that is in man, are just as infidelic as is his denial of what the word says about Samuel coming up and speaking with Saul.

Wm. L. Gibbs' Third Reply.

Aside from the harangue and buffoonery of our opponent we see but little to notice. The joints of the ghost seems loosed and its knees on a smite one against another. But we are perfectly willing to leave the matter to sound minded, honest Bible readers, as to whether we have or not, considered well all of our inner (?) McGary's texts, arguments, and questions, and introduced more than twice as many, and have done all the defining that has been done to help him. But all his scriptures we have turned against him and used as ours. He rests his whole proposition on Papal twists and false interpretations of the word. This is what he wants us to honor, not the word. He loves his Papal incubator, or spook hatcher. His trouble lies in his not knowing that the Bible teaches there are two realms with their respective spirits of opposite natures therein. One of heaven and the other of earth, which we will define in our affirmative. We will also answer all the questions we have asked by the word. He can't describe his deathless prisoner. An honest confession is good for the soul. He had the senseless, unresurrected thing in the image of God and the angels in the outset, and not again marriageable. That did not suit his idea of it and God, and now they are indescribable. He had it breathed into man, dead or alive he did not say, but we showed him that would locate the indescribable thing in the other man's lungs. This brought him to the wall again. We had him to see the thing he was after is in man's head. But he says it is bodi-

less in death till he gets a view of it in Rome's hell crying for water. Then it becomes indescribable. Yet he has it there with a body, angelic, and members in active use. Friend McGary, what is the matter with you? We are not surprised. He thinks it is there with its senses in very earnest use. Papacy says, just so!

He was so bothered over his materialistic prison that he cannot get into his hell he would not notice logically, nor deny any thing we introduced but Ruach, whether scriptures, definitions, arguments, or questions. So his cause drops dead from foundation to capstone. and he drops disarmed and speechless with it. Therefore we turn the case over to the sound minded elders in the congregations who should in honest fear and love of God never let it rise again. The proper reverence for God will chain this spook.

It is possible with the proper effort, that he will yet learn "the hidden man of the heart" is not the heart itself of the alien, as he has it, but Christ in the heart of the Christian, while the old and outward man of the saint is Adam. We had him to acknowledge that the heart is the mind or spirit, which he terms entity in prison. The sinner has this. But he has not Christ, the hidden man in it. This silenced him. He did not know Daniel was speaking of the midst of his intellectual body or senses in a figure, not the middle of his whole form. Your angelic thing is not there.

This is not to be wondered at when his thing in a lying wonder is in God's image, and like God and angels in death, and in a bodiless, organless, senseless state. Yet in hell with all these freely using them, or on earth, under the disquieting resurrection power of lying spirits in old body form, walking about with mantles on. Our opponent's aversion to the Word, and his reverence for the Pope's idol born of flesh, that like God, never dies, forbids his

notice of our questions, Does he ever sleep? How did he get into his prison house? Has he always been a separate, conscious life? If not how did he become conscious? Did he ever sin? Did he ever die? If so, in what sense? Is he preserved in life, so that he needs no resurrection, yet disquieted and called up at will of devils with his clothes on?

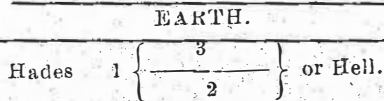
You call the thing man's spirit. Do the life giving properties of man ramify and invigorate its precincts? Can it use its senses of body and they dust? Did it have its origin in heaven, or in earth? Did it become conscious in man's life powers, or without these? Is it like the angels while bodiless, or in the resurrection? Was the inner man heard of before Jesus rose from the dead, and planted it in man's heart by faith?

Why did you avoid defining death, and fail to answer whether the man that dies in Adam is the one to be resurrected, or yours like God, alive and never dies? We showed you the man in the house, the one "put to death in the flesh," was resurrected. 1 Pet. 3: 18. But you have it to keep out of death, dust and hell, and you send it to heaven.

Some of your faith claim that he is the resurrector of the man God made in his own image. You say God will make him a new man or prison house. Another says the old body is the only one that dies and is to be raised. Another says, "Soft transition call it." Another says, "There is no death." One says the soul is immortal, another says it is not. One says the soul dies. etc.

Because we quoted Solomon on all earthly creatures, "All go unto one place" in death, "All are of the dust, and all turn to dust again." Ec. 3: 19, he belittles our spirituality. We are not an immortal, Roman god. If he cannot live like God he is an infidel, is his logic. But God made his god(?) and gave it consciousness, except when it is asleep either within or without a body in dust. Wakefulness must come through living sentiency. Zech. 12: 1.

The following is a diagram for him:



It will shorten former argumentation and aid explicitness and plainness. 1 represents Hades, hell, or the grave. 2 is his apartment of his escaped convicts or prisoners therein. 3 denotes his paradise of the delivered and saved prisoners. The line between 2 and 3 is his impassable gulf. He had Christ to escape death, elude the enemy, and go into Abraham's bosom, his third heaven in hell. All dead bodies are buried in 1, hell. He did not note the place the dead bodies occupy therein. As there are but two doors of entrance, death being the last one, it seems that Jesus and the other righteous entities after entering went over the impassable gulf into hell's third heaven. He did not point out to us the apartment of his entities in prison, they must have it in Abraham's bosom where he had Jesus, or with the rich man which would be hot work, unless Jesus preached across the gulf. Friend Jackson must take hold of all his apartments and get them in "shipshape, orthodox manner," with his body and prison stories therein. He did not deny that in the beginning the sinless man, under no curse, was in Paradise out of hell. Sin was the first door hellward, and death is the last one. But he twists these into his paradise doors.

Abel was the first one that went into the literal hell, the grave. How long did he wait in hell to get into Abraham's bosom? Sir? Abraham then had to die to get in his own bosom, Eden in hell. Well! It takes an infidel to believe such stuff. All go through the same doors, but enter different apartments. Eh?

God made a "living soul" in body form in his own image and gave him Paradise, and dominion over all the earth. 1 Cor. 15: 45; Gen. 1: 16. He

only gave him consciousness in his form.

We asked you if your dual of two natures share alike in life, temptation, sin, sleep, death, corruption, and the resurrection? To say no, you know it would release one from all these. Hence you stand silent. We showed you eternal life is a gift in Christ, to be given at his coming. Rom. 2: 5-7; Col. 3: 2-4; 1 John 5:11. You are dumb to this. Your theory makes God a liar, and guilty of removing Paradise out of Eden into hell, it having turned out to be Abraham's bosom. Yet all Transitionists labor to keep men out of hell, till their hatred be kindled.

Isa. 53: 10, says Christ poured his soul "out unto death" "an offering for sin." "His soul was not left in hell." Acts 2: 32. You say it was not left in Paradise. Christ, like all dead men, was under the curse while dead that separated man from Paradise. Gal. 3: 13. Yet under the curse you have them in your paradise. Man's origin was in Paradise, you had that in hell, and Christ there naked. We showed you Paradise found is yet future in the world to come, where there will be healing of the nations and no curse in it. Rev. 22: 1-5.

We explained the parable of the rich man and Lazarus once, showing how Mr. McGary destroyed the glorious lesson taught in figure by his literalizing it. We showed it had no literal hell, clothing, deaths, fairs, sores, burial, dogs, flames, water, gulf, riches, poverty or bosom in it. But it has the typical hell, or Hades, of those cast down from God's favor to the destructive flames of evil's agency God uses, or suffers to be used, for the wicked living who die to light and turn unto darkness. The Jews for their rebellion had the Roman ax and Christ's burial of fire awaiting them. John the Baptist said, "The ax is laid unto the root of the trees." the fruitless ones will be "cast into the fire." Christ "shall baptize you with* fire." The five brethren were Jews, a figure to complete the lesson. Such only

called Abraham Father, and he in return calls them sons. This house, (not "yonders world") had "Moses and the prophets," and their table of sumptuous fair in the wisdom and promises in the oracles of God." Rom. 3:2: To this house Jesus went first when he rose from the dead. The changed conditions of the two men were changes by figurative deaths to former conditions and relations. The chasm, or cut off condition in unbelief of the Jews in the consuming burial of flames, and blindness, that hinders their eyes from seeing save "afar off," and the belief of the converted Gentiles during the first and latter rain, were to be "until the fulness of the Gentiles be come in," and there was to be no deliverance for the cut off branches, till there "come out of Sion the Deliverer." Then the chasm of ungodliness, (their evil things and torments) will be full and turned from this house. Rom. 11: 25, 26. Then will your ungodly spook be known of all men, and the dogs (alien Gentiles) who lick your sores will turn away from your deception. The life time, and good things, and God's comfort of the Jews were before their burial in the flames of hell. Then, before the gospel went to the Gentiles, were the evil things of Lazarus, for these evil things are not after this class is converted from their sores and comforted in the faith-bosom of Abraham. A change by opposite figures to opposite sides. Now which one went away from the Abrahamic house and bosom into that burial? The angels are gospel preachers. Rev. 2 and 3. Your literal, Papal hell is gone, and your spook has not been there. It was your outward man that faired so well, any how. You sent the wrong convict. Your fable teaches the wages of sin is the preservation of life in torments. You make the mouthless, stomachless spook beg there instead of the one that had members. Which one will come up in the resurrection, the guilty one dead, or the living one begging for water?

Your theory is, the rich cannot perish in torturing flames where there is no tree, poor ones cannot perish, because they are in paradise where the tree of life is but with no members to eat thereof. Wonderful logic. "What advantage it me if the dead rise not?" 1 Cor. 15: 32. Our apponent can tell you, Paul. You can remain alive in Paradise.

Surely Spiritualists will gain great honor, prestige, and power from our opponent's teaching in Samuel's case. He spoilt the theory of his bodiless entity to save his consciousness of it, whether coming up out of the earth or down from the third heaven. He claimed more for the Spiritualists in bringing up the dead than they claim. They only call up in the secret chambers his Anti-Christ man. They will greatly reward him in quoting his language in seances if no more. It is capital in their hand. They will show that the Ed. of F. F. believes that holy(?) scripture, that reaches that when God's king was cut off by God's power for his evil work and the Lord positively would not "answer him, neither by dreams, nor by Urim, nor by prophets," that one of their mediums in Endor took the matter in hand, disquieted one of Mr. McGary's entities in Paradise, and brought it down in its old body and mantle, and made God's dead prophet do the work for Saul. Oh, shame! A sell out!! You ought to know God sent, or suffered this strong delusion, because Saul loved not His word. Did God, Samuel, or the familiar spirit lie? God recorded this as a profitable lesson of warning against this work. See 1 Tim. 4: 1.

Why did you not tell us God's love is to save man's soul from perishing in the second death, in hell, Gehenna? Matt. 10: 28. Your fable says no.

You did not tell us which McGary will be swallowed up in life and incorruption. Because the one that died in Adam, and you said would not be raised, Paul says "sown in corruption, it is raised

in incorruption." 1 Cor. 15:42. Goned Solomon says there is "no knowledge in the grave" (hell) where it goes, for "the dead know not any thing." Ec. 9: 5, 10. David says of the weak, corruptible one to be raised, "His thoughts perish." 146: 4. Is this consciousness?

As our opponent in doing all that could be done for his Papal wind has warned us against infidelity, etc., which we appreciate, he should share the same kindness, for all of it is due him. In the name of our Lord Jesus Christ we earnestly admonish you to quit your Papal, religious "ideas," like an honest man, cease to be an infidel, stop preaching ghosts, fables, hell fears, and heaven fancies, and obey and preach Christ's gospel. Rom. 10: 9, 10.

Wm. L. Gibbs' First Speech.

"Man has one nature in Adam, and he is unconscious between death and the resurrection."

Per printed contract we are to affirm and discuss jointly with Mr. J. W. Jackson the above proposition. There are some vital Bible terms so often misused, and therefore misunderstood, any of which are liable to be brought into use in this discussion, we desire to define, that there may be a more definite, intelligent, comprehensive, systematic dealing on both sides, which we hope will be appreciated by all. Not only this, but the rules of honorable discussion require that the proposition be clearly stated, and the issue and controverted terms be unequivocally defined, holding opponent in equal esteem in the point of ability with ourself, and not charging upon him anything he disavows.

Man in all his parts is a creation of God, made in God's image. "Formed of the dust of the ground." Gen. 2: 7. Therefore he is called Adam, which means red clay. Had he by the process of blowing been a being or the seed to

develop into that being, emitted from God into an Adamic prison house, as it is claimed, he would not have been an Adamic creation, but a celestial, or immortal derivation, an emanation from out of God's own being and life. Then how could its breath either give or perpetuate its life, and thereby be called "the breath of life?" Gen. 2: 7. Take hold of this, but carefully, lest you make the wind breathed in the man that already had eternal life. The windy life the Mother of Harlots gives her children asleep. The thing breathed in is not the creation, nor the life, but the air that gives life, without which the soul cannot live. No inspired writer speaks of the origin of more than two men. Put your pin down here. They were both made, not derived, and with opposite natures. Moses defines one, and Paul defines the two, thus: "So it is written the FIRST MAN Adam was made a living soul." Is he your prisoner? Sir? "The last Adam was made a quickening spirit?" Is this then your prisoner? Sir? Has he flown? Which one is the living spirit like an angel, that cannot "die any more?" Paul answers. "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." But our opponent teaches the last and spiritual Adam has been in the first and natural man, his corrupt one from the beginning, and by his borrowed Papal dogma, he makes the whole unwashed world the temple of God, in which he exalts his lord and god from heaven, thereby giving man two natures, one an earthly, corrupt one, that holds in prison the celestial one from heaven. It is sad! For Paul denies it and confirms our proposition, saying, "The first man (a living soul) is of the earth, earthy; (one nature;) the second man is the Lord from heaven." This is our Lord and Christ, the inner man in the washed temple of God, not Mr. Jackson's incorruptible lord and prisoner.

His lord is naked, hungry, thirsty, sick, and in prison. He ought to visit him.

An entity lord from heaven? 1 Cor. 15: 44-48. And this incorruptible prisoner from heaven down here in a prison house that had to sin, corrupt, fall, and die to let the prisoner out? Mr. Jackson do you really want any body to believe this? Say yes or no, please.

Man in all his parts is a creation of God, any thing in or about him that is not a part of this creation, has no life in it. But may have properties to impart life, such as air, water, and food.

He cannot till recreated, or regenerated, be changed from that nature received in his creation. He came not into existence by evolution, nor by emanation out of God himself. His celestial, or immortal, or incorruptible, or heavenly nature, is not inherited by the seed of promise till the resurrection. For "flesh and blood cannot inherit the kingdom of God, neither doth corruption (caused by the Adamic penalty) inherit (or hold) incorruption." 1 Cor. 15: 50. This then is not a fallen nature of heaven, neither did it evolve out of lower forms of life. But instead it has involved in sin and ignorance downward. Some claim that the part created for him is the prison house, the body, but the real, inner man from heaven is the never-dying, immortal one, like God, and co-eternal with him. And in this prison (not in Christ) is the immortal, imperishable nature and life.

Our opponent must hold in common with this Romish dogma, or surrender.

"God formed man of the dust of the ground, and breathed into his nostrils the breath (not the man) of life and man. (the one that received the life giving air) became a living soul." Gen. 2: 7. Of what was he created? "God remembereth that we are dust." Psa. 103:14. One nature. What did the air forced into his lung cells cause him to become? "A living soul." The same creature unimprisoned that God gave jointly with him honor, glory, and "dominion over all the earth," and the works of God's

hands, (Gen. 1:26; Heb. 2:7,) and life to be perpetuated on conditions, by whom "sin entered into the world, and death by sin; and so death passed upon all men, for that all have (by one man) sinned." Rom. 5:12. Does this process and penalty bring Mr. Jackson's prisoner to death and the dust? No! Just the prison house, that was tempted and fell. The Anti-Christ prisoner that denies the gospel, and tries to strike down the most vital principles of the gospel gains deliverance at his unfortunate ones expense.

After the formation of the first and earthly man, that dies as the wages of sin, nothing was imparted to this soul that he might live, think, and move in honor, but "the breath of life." The perpetuity of these were contingent on his abiding "in the truth." John 8:44. His mind, or spirit, was, then, by this process of generating heat and life, formed in him. Zech. 12: 1. Then neither the breath, nor the mind alone, is called man, "a living soul," but the creature that breathes it. He is also called a spirit, but not the living spirit of heaven, of which Christ is first among the dead, "that he might be the first-born," on this plane. Rom. 8: 29. For there are two realms, with their respective natures and beings therein. One earthly, for earthly spirits. For this reason God is "the God of the spirits of all flesh." Num. 16: 22; 27: 16. Put your second pin down here.

We now come to the definitions of other controverted terms. In Gen. 2: 7, the word rendered breath is Neshama. This word occurs 24 times in the Bible. We find it in the nostrils of all living creatures, and when it returns to the giver all creatures share the same fate. "All in whose nostrils was the breath (Neshama) of life died." Gen. 7: 22. The previous verse says this included "every man" with all other creatures. "Cease ye from man, whose breath (Neshamah) is in his nostrils." Is this life-

giving element given alike to all creatures of earth immortality? Isa. 2:22. Solomon says, they all have one breath, "they all go unto one place," not two. Ecc. 3: 19, 20. What is this one place, the lower creatures with man go to? How came man to go there? Answer: Is this one place Paradise? Had they all one immortal man in their nostrils, and all go to one hell, or to one heaven?

So there is no ever-living, conscious entity that is called one breath, that goes into and out of the nostrils of all these creatures alike, as the logic of our opponent would force the Bible to teach. The inner man, "the incorruptible seed," or foundation, Christ, some twist into their entity of all men, does not go into man's nose and lungs, but into the heart or mind through the ear and eye. The same ear that hears the clap of thunder when the eye sees the lightning. Not an ear made inaccessible in life by an Adamic prison wall. But no flash, no voice, no man can enter "the spirit of flesh" through its dead organs. This spirit stripped of its vitalized brain battery, bone poles, and nerve lines by death in every part is wholly inadvertent, unconscious.

Where we find the word soul in the Old Testament, it is rendered from the Hebrew word Nephesh with two exceptions, perhaps. Neshamah occurs once where we find soul in Isa. 57: 16. "The souls which I have made" These because of sin die. In Job 30: 15 Nedeebah is rendered soul. "They pursue my soul as the wind." This word is also defined "excellence." The word Nephesh, from which we get the term soul, is said to occur by different computers from 700 to 752 times, in the O. T. Its corresponding Greek word in the New Testament occurs 105 times, or more. It is translated in six different ways. But a few renditions will cover our present needs. Suffice it to say, that neither Nephesh of the O. T. nor Psuche of the N. T., are once rendered spirit in the Bible. But this fact aids the understanding of all in getting at the

truth in this discussion. While Nephesh is rendered soul about 475 times it is also rendered life or lives 120 times. person 30 times, mind 15 times, heart 15 times, creature 9 times, body 7 times-desire 15 times, etc., etc. It is also rendered person, man, him, me, we, he, her, yourself, himself, etc. Psuche is translated soul fifty eight times. Some have estimated it 51 times. Life 40 times, mind 3 times, and various other things: us, you, and heartily once each. How could nothing but immortality and incorruption be implied in all these various things? Such ideas are not in these unmodified terms. But let us learn their present application and significance, and thereby clear away the fog.

Their great significance and use are found in Gen. 1: 20, where it is applied to sea animals. "And God said, Let the waters bring forth abundantly the moving creature that hath life," Nephesh. Thus it is rendered (life) 120 times in the O. T. Have sea fowls, etc., immortal lives, or entities? "Escape for thy life," Nephesh. Gen. 9: 17. "Give life (Nephesh) for life (Nephesh). Ex- 21: 23. Does the life continue here in death? No. Then the soul (Nephesh) can perish. "Let the waters bring forth abundantly the moving creature," (margin, "living soul.") Nephesh Chayyah- Gen, 1: 20. All living creatures then are living souls, all have one breath. "Every living soul (Psuche) in the sea died." Rev. 16:3. You will find also Nephesh Chayyah applied to all living creatures in Gen. 1:21, 24, 30. Then living soul carries nothing different in its application to man from its application to other creatures. Are any of them conscious in death? No. The term is applicable alike to all, and all die alike, and all go unto one place.

Also there are four terms in the Bible rendered spirit in our translation as follow: Ruach and Neshamah in the O. T., and Pneuma and Phantasma in the New Testament. We may find Neshamah is only rendered spirit twice in the

O. T. But spirit in all other places in it is from Buach. Phantasma is rendered spirit in Matt. 14: 26; Mark 6: 49, but from Pneuma in all other places in the N. T. Then the original terms are not synonymous, and spirit and soul rendered from these are not one and the same thing. The Hebrew word Ruach, rendered spirit is found 400 times, or more, in the Hebrew text and its corresponding Greek word Pneuma occurs 385 times in the N. T., and neither of them is once found translated soul. When either one is used the other is not meant. Ruach in the Hebrew text is rendered in 20 different ways. It is rendered wind 95 times. breath 28 times, mind 6 times, blast 4 times, life, reason. love, mercy, etc., etc. Hence "the spirit (breath, Ruach,) shall return unto God who gave it." Ecc. 12. 7. This is the Ruach of all men, which God gave to all men. Does the breath of all men return in a conscious state? If so this is universal salvation of the breath of all sinners in a conscious state. To this trick of saving Ruach, breath, by death of the body, has come heathen philosophy, that has cloaked it with a Christian garb and made Ruach the fable of the soul being the real man that never dies. Some more modern have forsaken this, and fly to the spirit as being the independent entity, or man, that never dies, therefore independent life: and always conscious. One of God's sane, living souls that has ever slept one night at the age of maturity ought to know better. Seeing that earthly organs in sound sleep close out all intelligence or communication, even in life reason says with the Bible sound sleep closes every mental avenue, or faculty, to say nothing of the greater power of death and decay. In Christ's "humiliation his judgment was taken away." Acts 8: 33.

Distinction must be made between Hades, hell, where Christ's soul went when his judgment was taken away, and Gehenna, hell-fire. The word "hell" in old usage by English speaking people

simply meant to be hidden in darkness; to cover, conceal, to hide. But the Papacy through her skill of changing things to "practice and prosper" gave it its popular, present significance. It was once properly and synonymously used with the terms pit and grave. When the King James translators could not get the torment idea into the text they translated the Hebrew word Sheol grave, or pit. When they thought the text would allow it they translated Sheol and Hades hell. They were still entangled in Roman bondage. But the translators of the Revised Version in a strait between their scholarship and the enthrallment of Papal theology transferred the words instead of rightly rendering the terms Sheol and Hades, while if they had rightly rendered these terms they would have corrected hell terrors, and their terrors of hell, founded on the Serpent's lie. Then they got Christ's soul into Hades instead of hell. Acts 2: 31. Therefore where you find grave or pit from the Hebrew text by the King James translators, you will find Sheol in the R. V. And you find hell in the Greek text when rendered from Hades in the R. V. of the N. T. And where you find hell-fire, some times hell, you will find Gehenna. The King James translators also rendered Tartaroo hell.

Were the revisers afraid to face hell's throne, or ashamed to face scholarship, that they transferred words from the original text, instead of rendering them so as to be understood by the English reader? It could not be the latter. The course that shields them from popular criticism dishonors God. The King James translators had already translated Sheol the corresponding word for Hades, grave 31 times, and pit 3 times. Is this a lake of fire in which the dead are tortured in consciousness? Do not keep silent and cry out "irreverence." A traditional scare is no argument, and it is never truth. Mr. Jackson do not dread this professional secret. God's judgment will bring it to light.

Sheol occurs at least 63 times, perhaps 65 times in the O. T. Its corresponding word in the Septuagint, Hades, also occurs 11 times in the N. T. Gehenna 12 times in the N. T. Sheol is rendered grave 30 or 31 one times, hell 30, or 31 times, pit 3 times. The Hebrew Lexicographer, Parkhurst, says, "Sheol signifies that which is common to all; the common receptacle of all the dead." This is what the pure Hebrews believed, and the text they relied on throughout teaches.

Hence the first passage in which the word Sheol occurs is Gen. 37: 35, where Jacob in mourning over the loss of Joseph said "For I will go down into the grave (Sheol, hell) mourning." Go down mourning, not mourn after he went down into our opponent's hell or "infernal regions." Job said, "O that thou wouldest hide my soul in the grave" (Sheol, hell). Job 14: 15. Is this our opponent's paradise or his rich man's typical hell?

J. W. Jackson's First Reply.

I agree fully with Mr. Gibbs as to "the rules of honorable discussion" and the necessity of a clear definition of the terms of the proposition. In the latter item Mr. Gibbs has failed for, though he has done much defining, he has overlooked those terms of the proposition upon which the issue depends.

Mr. Gibbs also forgot one of his rules concerning the rules of discussion as set forth in his first paragraph, thus:—"holding opponent in equal esteem in the point of ability with ourself, and not charge upon him anything he disavows." I say he forgot this, tried to state what his "opponent teaches," and "his borrowing Papal dogmas," etc. Now if I am to be held equal to himself in "point of ability," I must "disavow" his right to state what I "teach" or "borrow!" His teaching is now under review, not mine; he is the affirmant and should define his proposition and

state plainly what he "teaches," and "borrows!" Though as to "borrowing," I doubt very much the ability of either Mr. Gibbs or myself writing anything on this or any other subject without "borrowing." Originality is a scarce commodity among men of this age, and the inspiration claimed by some adds nothing to the divine vocabulary.

The proposition as affirmed by Mr. Gibbs is, according to his agreement, to be understood as the opposite of that which he discussed with Brother McGary. That proposition affirmed that, "there is a spirit in man which survives the death of the body and is conscious between death and the resurrection." His proposition as a whole must then be understood as affirming that man is "wholly mortal," that there is nothing in man that survives the death of the body.

As to the terms of the proposition Mr. Gibbs does not define "nature" and the phrase "in Adam." This is a serious omission on his part. His proposition predicates something concerning man, viz; that he has "one nature," then he restricts this affirmation, by the phrase, "in Adam." In his next speech I hope that he will enlighten us on these points.

About two thirds of Mr. Gibbs' speech is devoted to a definition of man, not man as he is, "a living soul" created in the image of God; but man formed out of the dust of the earth.

I would respectfully remind him that in the question before us TESTIMONY is necessary, not philosophical speculations based upon the elements out of which man was formed, and this testimony must be scriptural and pertinent to the point.

He says, "man in all his parts is a creation of God, anything in or about him that is not a part of this creation, has no life in it. But may have properties to impart life, such as air, water and food." Father on he shows that what he calls "man," was the body that

God formed of the dust, hence it is of this pulseless, soulless, inanimate MAN, that he predicates the "one nature." For he says: "Of what was he created?" 'God remembereth that we are dust.' Ps. 103: 14. One nature." His argument would run thus: "Man in all his parts is a creation of God" from the dust of the earth. But all his parts thus created constitute his nature, therefore the one nature of man is DUST. But I deny his premises, and from his own reasonings will show his position untenable.

He asks, "What did the air forced into his lung cells cause him to become?" "A living soul." And again he says: "After the formation of the first and earthly man, * * * * nothing was imparted to this soul * * * but 'the breath of life.' * * * * His mind or spirit was there, by this process of generating heat and life formed in him." Mr. Gibbs says that this "breath of life" was also breathed into all animals and they are also called "living souls," therefore man in this respect has no pre-eminence over the beast, but he asserts that in man's case some kind of a generating process caused by this breath of life formed in man a mind or spirit. Is this philosophy, imagination or scripture? He cites us to a scripture but evidently made a mistake in his figures. In Zech. 12: 1, it is said that "God formeth the spirit of man within him." This word "form" is the same used in Gen. 2:7 in speaking of the forming or moulding of man's body out of the dust of the earth. So that if it be true that God formed or moulded man's body it is equally true that God formed or moulded the spirit that is within man, and did not leave it to be produced by some generating process. This shows that his first premise is untrue, viz: man in all his parts is a creation of God from the dust of the earth. It is true that "man in all his parts is a creation of God." God formed (created) his body out of the dust of the earth, and He

formed (created) his spirit within him.

But again, as Mr. Gibbs says that nothing more was given to man than "the breath of life," and the very same was given to all animals, how does he account for the different effects produced? On one hand is man endowed with mind, will, conscience, and a consciousness of mortal responsibility, and on the other hand "the living souls" with the same nature, created in the same manner, yet without these qualities. Will not the same cause, under similar circumstances, always produce the same effects? And as in the creation, in the life possessed, and in death man hath no pre-eminence over the beast, Mr. Gibbs' theory cannot account for man's intellectual and moral superiority. His philosophy, if it can be so called, is very lame. He makes mind a product of organization or combination, and though he asserts that the very same combination of air and dust is found in the creation of all "living souls," both man and beast, he fails to show why such combination should in one instance produce or generate mind or spirit, and not produce the same effect in all others. Will he explain this generating process? Will he tell us why it produced mind in man, and failed with the other "living souls?" Is mind a property of matter? Or, does mind depend upon some peculiar organization of matter for its existence? But why try to dive into the realms of speculation? Why not accept the plain statement of Scripture that God created the spirit of man within him?

The man, then, whose nature we are in search of, is presented to us in Scripture as "created in the image of God." Gen. 1:26,27. Was he "in the image of God" before his spirit was formed in him? And even according to Mr. Gibbs his spirit was not formed in him until God had breathed into him the breath of lives, hence man was not "in the image of God" until he became "a living soul." Then man stood forth

"the image and glory of God," and this puts to rout Mr. Gibbs' theory of confining the term MAN to the body created out of the dust of the earth.

Again man is called "the offspring of God". Acts 17: 29: Did Paul refer to a senseless, pulseless, inanimate body formed of the dust of the earth? Certainly not. Let us look at man from the divine standpoint. A living soul, "the offspring of God," "the image and glory of god," a being whom God loved and for whom Christ died. To THIS man the gospel is addressed, and exceeding great and precious promises made. We know enough of his nature to know that he can apprehend what God has spoken, and the great and important question is, what is to be his destiny? Will he accept God's promises and do his will and have eternal life, or will he reject them and go away into everlasting punishment? To "fear God and keep his commandments" is of far more importance than philosophical speculations as to his nature and intermediate state.

But this brings me to notice what he says about "living soul." It is true that the word soul is used sometimes as equivalent to persons, as "eight souls were saved by water." 1 Pet. 3: 21. Then it is used to represent life, and sometimes it is used to represent the mind or spirit. As instances of the latter I cite the following. "And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." Matt. 10: 28. Evidently soul, PSUCHE, here means more than the life of the body, for though man may kill the body the soul survives; he cannot kill it. That power belongs only to God. "Behold my servant, whom, I have chosen, my beloved, in whom my soul is well pleased." Matt. 12: 18. This is God's language by the prophet. Here again God's soul means more than God's life. "Then saith he unto them, My soul is exceed-

ing sorrowful, even unto death." Matt. 26: 39. Jesus did not here mean his LIFE was sorrowful, but used the word soul as equivalent to spirit.

I have cited these instances to show that though we may have exact verbal definitions we must also note the varied usage of them. It would be worse than folly, for instance, to apply his definition of RUACH, air, wind, breath in every place where we find the word spirit. God is represented to us as the Father of the spirits of all flesh or of all men. Heb. 12:9; Num. 16:22; 27: 16. And when man dies, "then shall the dust return to the earth, as it was, and the spirit shall return unto God who gave it." Ecc. 12: 7. Mr. Gibbs says, in his speech, "the spirit (breath, Ruach) shall return unto God who gave it." He forgot that he had man already possessed of breath NESHAMAH, and this breath or air forced into his lungs produced minds or spirits. Which do you prefer, the scripture, or this generated breath Mr. Gibbs speaks of?

We have already shown that God forms the spirit within man and this last quoted Scripture tells us that the Spirit is something God gave man not something generated by a process superinduced by pumping air into his lungs. And that spirit even according to Mr. Gibbs is MIND so that when man dies his body returns to dust and his mind returns to God who gave it.

The next terms to which he gives attention demand some notice. These terms are SHEOL, HADES, GEHENNA. It is a lamentable fact that the failure of the King James translators, in many instances, has given occasion for a great deal of erroneous teaching, and sometimes greater error is committed by would-be translators. Let us try to avoid errors and keep strictly within the territory of Scriptural truth.

The word Gehenna occurs but 12 times in Scripture and is translated "hell." The original signification of the word "hell" was "the under world," or

that which is hidden or concealed, but in later times the word is simply used to denote a place of torment or punishment. In Acts 2: 27 it is improperly used as a translation of the word HADES—the unseen world. The Hebrew word SHEOL and its Greek equivalent HADES are variously translated as Mr. Gibbs says. But I deny that either of the words ever does mean the grave. The quotation given from Parkhurst shows that Sheol meant more than the grave, "the common receptacle of all the dead. The Hebrews had a word for grave, KEBER, and this word is used in the plural number. Sheol and Hades are always in the singular number. But does it not mean grave in the passage quoted, Gen. 37: 35? No, it does not, and on this point I give an extract "borrowed" from Dr. George Campbell's 6th. dissertation. He says:—"I freely acknowledge that, by translating SHEOL THE GRAVE, the purport of the sentence is often expressed with sufficient clearness! The example last quoted from Genesis is an evidence. Ye will bring down my gray hairs with sorrow to the grave, undoubtedly gives the meaning of the sentence in the original, notwithstanding that the English word GRAVE does not hide the meaning of the Hebrew word SHEOL. This may, at first, appear a paradox, but will not be found so when examined. Suppose one in relating the circumstances of a friend's death, should say, "This unlucky accident brought him to his shroud," another should say, "It brought him to his coffin," a third, "It brought him to his grave." The same sentiment is expressed by them all, and these plain words. "This accident proved the cause of his death," are equivalent to what was said by every one of them. But can we justly infer thence, that the English words SHROUD, COFFIN, GRAVE, and DEATH are synonymous terms? It would not be pretended by those who know English. Yet I have not heard any argument stronger than

this for accounting the Hebrew words SHEOL and KEBER synonymous?"

In addition, it is to be noted that the Hebrew SHEOL is never represented in the Greek by any other word than HADES. Each language has words for grave, sepulchre, tomb, but such words were never used by them as translations of, or synonymous with, SHEOL and HADES.

Hades occurs 11 times in the New Testament and does not, in a single instance, mean GRAVE—not even in Acts 2: 27. Christ's body was in Joseph's new tomb, and his soul which man could not kill was in HADES, and was not left there.

Having now noticed the main points of Mr. Gibbs's speech, I will give a brief recapitulation of the points, and then await his next speech.

As I have before said this question is not to be determined by philosophical disputation, nor by ridicule, but by scriptural testimony. If we cannot bring such testimony to bear upon the points at issue then the questions must remain unsolved and be relegated to the realms of "untaught questions" or strifes about words to no profit. Mr. Gibbs believes he has scripture testimony to warrant his affirmation that man is "wholly mortal." If this be proven the second part of his proposition follows as a consequence, for when man dies there is no more MAN, nothing left but the original elements which entered into his formation, viz: dust and air.

We have seen however that Mr. Gibbs failed to define the term "nature," unless he means for us to infer that by nature he means the elements out of which man was formed. But even in this there is some confusion for he has man made of but one element, DUST. Then by pumping air into the lungs of this dust man a "living soul" is produced who has no pre-eminence over the beasts of the field, until by a process of generation a mind or spirit is produced in man. Of this "living soul"

possessed of mind or spirit Mr. Gibbs predicates nothing more than he does of the senseless, pulseless, inanimate body before the "breath of lives" was breathed into it. His mind seems to be fixed upon dust and air and views the mind or spirit of man as the product of those two elements, hence when man is dissolved into his constituent elements mind ceases to be. This forever destroys the identity of the individual, and destroys the doctrine of the resurrection. For if his theory be true, there will of necessity be a re-creation, a reforming of the body out of the dust of the earth, and a repumping into it of the breath of life.

I have shown that as God formed man's body so he formed the spirit of man within him, and that his spirit survives the death of the body, because, 1. Man cannot kill it though he does kill the body. 2. The spirit returns to God who gave it.

I shall await Mr. Gibbs' second speech for further remarks, hoping that he will not forget to define the terms, nature and the phrase in Adam, and also give the proof of the generating process by which mind is produced in man.

After printing Mr. Jackson's reply to the close of page 32 he called our attention to the following errors, which we gladly correct, and ask the reader to closely observe before reading our second speech:

On page 31, and in ninth line of the first column, it should read moral responsibility instead of mortal responsibility.

At the close of paragraph near the centre of the first column, page 32, it should read "produced mind, spirit, Ruach, or some more breath! Father of breaths! Father of minds or spirits!" instead of produced minds or spirits.

In the next column twenty lines from the close of column it should read "the English word grave does not give the meaning of the Hebrew word SHEOL" instead of "hide the meaning."

Wm. L. Gibbs' Second Speech

Mr. Jackson in F. F. of April 17 sat in judgment on us and said, "As to a discussion with him, I did agree to do so, but now decline." But some power had him to decline this declination and lift him up on the rostrum, and here he is. He could not suffer the discussion to close in that shape. Thousands thought it was closed by what he said, perhaps, ere he began.

He does not find fault with the definitions we gave, but he wants us to define more. We will and prove all.

Our questions were to bring out his avowals and disavowals. Should he deny his breath man we know he must hold to, as we have already shown, he surrenders all.

There is a vast difference in learning and holding to the Bible and falling into the trap of error, and it holding fast its victim. The last is the borrowing we had reference to. Mr. Jackson must not then supply his terms and usage for those of the Bible. Please be more careful. In this way he leads himself into vain philosophy.

Our opponent's mind is certainly fixed on that breath, Ruach, that God sent into the lungs of Adam, his third man, he calls immortal, divine, and the Papal hell that his immortal air is to be warned of, to have it go back to his god in a conscious state, that it might not be kept awake in hell flames for ever. With his eye on this he says, "Fear God and keep his commandments." Neither Solomon, nor any other inspired writer and speaker ever based fear on hell, the grave, for they knew and taught that all men had to go to hell, the grave, even Christ did this for all. But his Psuche, Peter said, "was not left in hell," Hades, the grave. Acts 2: 31. Inspired men based their teaching of fear, not on the destruction of this world and life, but on the judgment and destruction of the willfully disobedient then, in the world to come. 2 Thess. 1: 9.

How can man fear God and keep his first commandment in the commission, which is to preach the gospel, and instead preach Papal hell fear, and its god and Christ, the immortal breath that never dies? His Ruach, breath, his god blew into his nose and forced into his lungs, lives without breath for it is immortal breath itself. This windy offspring he claims, is that of God. But Luke said that was "a living soul," or son, that God made, Adam. Luke 3: 38. Such philosophy seems like folly to us in fuddle, muddle, puddle. Out of the two propositions we get from the other side a bodiless body of breath in hell flames. Breath torture in hell-fire without any deliverance.

"And now Mr. Jackson has gotten Keber in hell, or hell in Keber, which? And a Christ that was never in Hades. Therefore a man must fear God on account of his breath going to hell. Well! A bad likeness of God, this thing is. Like the French woman's "Jay-bird, what never dies." The idea of a man's mind or spirit being breathed into the nostrils and formed in the lungs, a prisoner to escape, pulseless, formless, breathless, bodiless, senseless through death, its door, and deliverer, and Christ into God's presence! This is Mr. Jackson's lord from heaven. "The last Adam (which) was made a quickening spirit," that never tasted death. 1 Cor. 15: 45. But Paul has this, the man Christ, that was dead in the deep, in hell. What did we tell you, dear audience? He must hold to this or fly from Rome to Jerusalem, from the son of perdition to the man of sorrow, Christ.

But we will proceed to define, and then come to farther classification, usage of more scripture, and arguments based thereon:

Is there consciousness in death? David said "Thou wilt not leave my soul in hell." (Sheol). Psa. 16: 10. He said of Christ, "Thou wilt not leave his soul in hell." (Sheol). Is there consciousness in the soul there? "Let the wicked be silent in the grave." (Sheol, hell). Psa. 31: 17. Not let them fall

into a literal death and Hades; hell, and lift up their dead eyes and noisy appeals to Abraham in his (Abraham's) own bosom, the paradise his partner set up by his twist of parables, etc. "O that thou wouldst hide me in the grave, (Sheol, Hades; hell,) that thou wouldst keep me secret," Job 14: 13, not in controversy with the bodiless bodies in hell flames. * "Till my time come." V. 14.

Then in the New Testament, old version, we find hell rendered from Hades, Gehenna, and Tartaroo. Here when we find hell rendered from Hades, it never refers to the place of the punishment of the wicked dead, nor to future punishment after the resurrection, when the resurrected ones (now dead) will be judged before the open books, and "rewarded according to their works." not before. Rev. 20: 12; 32: 12.

Smith's Dictionary of the Bible, says that Hades means, "The state of the dead in general, without any restriction of happiness or misery." Solomon says "There is no work, nor device, nor knowledge, nor wisdom in the grave (Sheol) whither thou (the man in God's image) goest. Wm. R. Alger says the popular doctrine is "a mythical growth."

Geo. Campbell, the author our opponent uses, a Presbyterian commenator of Scotland, says of Hades in the N. T. text, "It signifies the state of the dead in general, without regard to goodness." Moses Stuart says, "The meaning grave, sepulchre, depository of the dead." Hell, the old Saxon word meant just the same, that is to cover. Therefore when a thing was helled it was covered up. It had no reference to punishment of conscious, bodiless souls.

The word Gehenna in the N. T. text does not appear in the Septuagint Greek of the Old Testament. It stands to the resurrected who may die the second death as Hades stands now to those who die the first in Adam. It occurs in the following texts: Matt 5: 22,

29, 30; 10: 28; 18: 9; 23: 15, 33; Mark 9: 43, 45, 47; Luke 12: 5; Jas. 3: 6. This word was employed, it seems, only by the Jews, as it does not appear in any classical author of the world. It referred to the Vally of Hinnim. It was not employed by inspired speakers and writers when they addressed heathens, as orthodoxy uses it to-day. The Lord used it in addressing hypocritical Scribes and Pharisees of the Jewish nation acquainted with its use, saying, "How can ye escape the judgment of hell?" Gehenna. This judgment is not that of Hades, the grave, but the judgment that when used in reference to persons carries the guilty body and soul into hell, (Gehenna) for destruction of both in the second death. When Christ will do the destroying. There the soul perishes without hope of another resurrection. Yet it had its typical meaning and as the Vally of Hinnom was just outside of the city of Jerusalem, where sacrifices were once offered to Moloch, and in which they kept continual fires, not allowed to be quenched, for the consumption of the offal, garbage, carcasses, etc: of the city, so the Jewish, defiled system, and institutions as dead ones were to go into the judgment of God's unquenchable fire, the spiritual Gehenna. John the Baptist informed the wicked Jews that the ax and burial of unquenchable fire" awaited them. Matt. 3: 10-12. But in its literal use it points forward to the second death. When those in the future not worthy on judgment to enter the holy city will as dogs, liars, etc, be cast as "death and hell" (or the dead raised out of hell) into the lake of fire. This is the second death." Rev. 20: 14; 22:15; Matt. 10: 28. They, were not permitted to torture any creature. So no lives were in the Valley of fire for torture. They then could only cast the bodies of dead criminals for the highest offenses into this typical Gehenna, the Grecian mode of spelling the Hebrew words which are translated "the

brew words which are translated the "Valley of Hinnom." There were no conscious convicts therein.

Our apponents leave these terms and their scriptural usage under the Papal cover, making it appear hell is hell and all Papal hell, both now and forever, when this very house of the dead itself shall deliver up its captives. "All that are in their graves shall come forth." John 5: 28 The judgment books must be opened first, then the grave shall "give up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works." Rev. 20: 13. Then, "O grave where is thy victory?" 1 Cor. 15: 55. So Hades, hell, is not eternal, but it delivers up its victims, for Christ purchased all out of the Adamic sleep in hell. Then they that sleep in the dust (not in Paradise) of the earth shall awake." Dan. 12: 2. Then it is "after" this life in the next world where the wicked will go into Gehenna, that none shall fear the wicked, for there is then "nothing more they can do." Those who quote Matt. 10:28, let Luke's explanation remain silent. It is the wicked one that kills the soul and sends it to hell in this age and evil world, but this power will not go over beyond his victim coming forth from Hades, and destroy his soul in Gehenna. Hence Luke says, "I say unto you my friends, (not others,) Be not afraid of them that kill the body, (take the life of the soul lost in Adam,) and after that (this present evil world of this age) have no more they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell." Gehenna, not Hades. Luke 12: 5 This explains why Jesus said the evil one cannot kill the soul in Matt. 10: 28. After that, after his time of killing, he cannot kill the soul under Christ's reign. Christ is to "destroy him that hath (now) the power of death." Heb 2:14: Hades is to be conquered and made

to deliver up her dead. After this, Gehenna is the place where Christ (not Adam in his present wicked reign) will destroy life, or both soul and body in hell, of those that obey not. So Matthew did not explain how the enemy, Adam, is not able to kill the soul "after that," his time of evil reign is up, but Luke does. "After that" Christ will reign and destroy souls in Gehenna, where Hades' power will be destroyed, or swallowed up. "And death and hell (Hades) were cast into the second death." Rev. 20:14. The cessation of Hades' power to hold its victims, and the death and final destruction of the soul in Gehenna. The enemy's power and Hades are to pass away. Then why fear? This body and life are not the one we hope for.

Neither of the witnesses had reference to the wicked not being able now to kill living souls, but to being disabled from doing more after that. That he could send none into the literal Gehenna, eternal death in the age or world to come. Mr. Jackson ought to rightly divide and teach the word in its seasons. Answer this: Was God's love manifested that man's soul might not die, and go into Hades, hell, or that it might not go into and perish in Gehenna? John 3: 16. Could there be eternal life without the conquering of Hades by the resurrection? The apostate Mother might say to Mr. Jackson, remain speechless here. He has you, keep still! Will he mind her? Then where is your consciousness, now in Hades, or in Gehenna, the second death?. Be silent, unless you say that Adam is the giver of eternal life. This is just what Rome teaches. Will you? Is this "eternal life" in her son? or in God's son? 1 John 5: 12.

Christ laid down his Psuche, soul or life unto death. John 10: 17. "He poured out his soul unto death." Isa. 23: 12. "He made his grave, (Hades, hell,) with the wicked." V. 9. Could he have taken up his life from death and Hades without the conquering pow-

er of the resurrection? It is after the dead come out of Hades, Paul said, "Where O Hades! (hell) is thy victory?" 1 Cor. 15:55.

Mr. Jackson admits we defined Sheol and Hades its equivalent correctly, and we showed that they were rendered grave 31 times, as well as hell 31 times in the Old Testament, but he says, "I deny that either of the words ever does mean the grave," Good by Bible, and the scholarship of the whole world. Then no part of Christ was in the grave. Note that Mr. McGary for denial of you as well.

Tartaroo used by Peter in 2 Pet. 2: 4, is the "nether parts of earth," when used in reference to the "grave" by the Jewish scriptures. When Pharaoh and his host of Egyptians were overthrown and covered in the deep, God said, "I made the nations shake at the sound of his fall, when I cast him down to hell (Sheol) with them that descended into the pit," to "be comforted in the nether parts of earth," "They went down into hell" (Sheol, the grave) "Down into the nether parts of earth." "the deep." Ezek. 31:15-17; 32:21-27. If sleep in rest from their punishment and shame was not their comfort God gave, what was it, consciousness in hell's paradise? Was it not the deep, or "the heart of the earth" that holds them in death as it held Christ in this "deep," "three days and three nights?" Matt. 12: 40. Did not Paul say, "Who shall descend into the deep? that is to bring up Christ again from the dead?" Rom. 10: 7: Had not the former living soul, Christ, been there in death? Were Christ and Paul mistaken? "Now (after he had risen) that he ascended, (not to Paradise in death.) what is it but that he also descended FIRST into the lower parts of earth?" Was the one that descended dead, and the same one that ascended into life? "He that descended is the same also that ascended up far above all heavens, that he might fill all things." Eph. 4: 9, 10. Will Mr.

Jackson state whether or not he believes Christ was conscious in Sheol, Hades, hell, the place the heathens called Tartaroo, the nether parts, or world? Was he dead? asleep or awake? "But now is Christ risen (out of hell not Paradise) and become the first fruits of them that slept." 1 Cor. 15: 20.

Now we return to the two spheres and their respective natures, which we gave from God through Paul. But Mr. Jackson wants us to define nature, from a more biological and physiological standpoint, we suppose. Nature from the Latin natura, signifies the material of which a thing consists, as he believes also. "From the Latin natus, born or produced," says Webster. Not born alone. Any species of being has but one nature, but it may have different attributes for the various functions in that one nature. Hence Webster says, "The sum of qualities and attributes which make a thing what it is, as distinct from others. Native character created, or essential quality." Hence sort, or species. Mr. Jackson have we more than two spheres in which their respective beings can live, and their organs and sensens perform their functions? Can functions act and they dead? Your man in God's image is organless pulseless, senseless, in death says Mr. McGary, therefore functionless, and unconscious. Yet Mr. Jackson has the wicked nothing returning to God who gave it, not formed it. For it has neither body nor form nor functions unless it goes in another direction and gets into hell-fire with full fledged organs. Does he disavow this? He makes Solomon shove them all off Godward. God never gave man mind, or spirit, by breathing the thing itself into his nostrils. He formed that in man's head, not in his nose and lungs.

He asks us what we mean by generate, and what we mean by being in Adram. We mean to cause, or to produce. To create, to give form, to originate. Regenerate to reproduce, to create

anew, "to form into a new and better state," as Mr. Webster says. To be in Adam is to be of his production as a branch of his nature and house, or lost dominion, or world. Or a production by God through a law created in him. Therefore as a member to share his losses, sorrow, penalty, death.

We close, suggesting that both sides be diagrammed in following speeches.

"Where Art Thou?" Gen. 3:9.

The following from Mr. Jackson, in Firm Foundation of April 17, explains itself. That third Adam, or bodiless, breathless lord and breath, in God's image in the first Adam, was and is too much for him. It was breathed in as the life and immortal image of God itself, not to give life and image to the soul God had said He would make in his own image:

"W. L. Gibbs, in the March issue of his paper, commenting on a report recently made by Bro. D. D. Rose in this paper says."

"It is remarkable that such good men as D. D. Rose is so blind and asleep in the midst of thunder claps he cannot hear the F. F. denying Christ and the brethren of the Lord and cannot see that it is no longer of the church, but has gone out? Shall we eat with such at the table of the Devil? No!"

On another page of the same issue in speaking of discussing a question with me, he says;

"Not only this, but the rules of honorable discussion require that the proposition be clearly stated, and the issue and controverted terms be unequivocally defined; holding opponent in equal esteem in the point of ability with ourself, and not charging upon him anything he may disavow."

"Now, I have letters from W. L. Gibbs, written fourteen or fifteen years ago, addressing me as "Dear Brother Jackson:" and can cite reports to the Firm Foundation which show clearly that he was then in sympathy with our po-

sition and work. He says the F. F. denies Christ, has gone out of the church, and eats at the table of the Devil.

The facts in the case are, the F. F. stands exactly where it stood sixteen years ago. It teaches the same gospel it then taught, is in the same church it was then, and eats at the same table, and does now, as then, believe in and bow in submission to any and all teaching coming from the Lord Jesus. His charge then is not only utterly false, but contrary to the rules of honorable discussion by his own statement, and condemns himself as the party who has "gone out."

For, if he believed sixteen years ago when writing to me as he now teaches, he stands convicted of hypocrisy. Then it was "Brother Jackson," then he was in fellowship with us. Now he renounces us in every thing as Papalists, Immortalists, Infidels, and associates of devils. Why? Not because there is any change in our "faith and practice," but because he has changed, or if he denies changing convicts himself of having worn a cloak of deceit. The latter I do not charge against him but feel sure he will not deny having changed, and thus prove that he is the party who has "gone out." An explanation along this line is due his readers.

As to a discussion with him, I did agree to do so, but now decline it. His peculiar ideas of "honorable discussion" as expressed in above quotations, coupled with his blasphemous charge that the table of the Lord is "the table of the Devil," are sufficient reasons for declining his effusions. Besides this, as those of our readers know who have had the patience to wade through the flood of words which he calls an article in search of an idea, his entire writing seems designed to darken counsel rather than to give light. He either cannot or will not express in plain, unequivocal terms what he believes and practices,

Doubtless Mr. Gibbs will flatter himself that we are "afraid" to discuss the questions with him, and we expect him to so announce in his paper. Yet we desire all his readers to know that we are at all times ready and willing to discuss the proposed questions concerning man, the kingdom of heaven, and the birth of the Spirit as set forth by Mr. Gibbs, with any one who will conform to the rules of honorable discussion, and has the ability and manhood to express himself in terms that can be understood by the readers, and if they have any such man produce him.—J. W. Jackson, in F. F.,"

So after all Mr. Jackson's accusations, fuss of many years with robbing prestige, fun-making, and loud challenging, we can not even get him to appear before God, his readers, and us, the fool for Christ's sake, with the discussion in "The Firm Foundation."

We were going ahead in good faith when the above came out. The last reply to Mr. McGary had been withheld for weeks, for reasons, he understands, and till after our first affirmative speech went to the public in WORD AND WORK. The comments and endorsements we are getting from the brotherhood explain to many, at least, the strange procedures on his part.

We had been informed by a reliable brother preacher we would be treated in this manner. The pretext he gave April 17 received a notice by us through the mail that his violation of contract in such uncalled for manner was dishonorable.

He then endeavored to make a new contract, he has written us since, but we misunderstood his offer for a new contract, and instead of inserting the manuscript of his rejoinder as his intended private debate on his part, away from before his readers that knew not of it, we answered as all will see, with the expectation of seeing it in F. F. For we did not understand his maneuvering. But against all the protest

we could bring to bear he prefers to be a covenant breaker to the disgust, and lost confidence of all his own soberly thinking friends, at least to those who have considered the matter seriously. Yet, he will not reconsider the uncounseled, surprising manner of violation; and come up like a man. If he is convinced of his many errors he ought to have informed us and his readers, and repent, as the only right way out.

His pretext for his reasons of said violation was well known to him, any one can see, from his former assaults on us, if they were not the very ground upon which he challenged us, he having a knowledge then of all he claims now as his reasons of declining. And his following statements in F. F., of June 16 confirm what we herein state:

"When we published W. L. Gibbs' last article, replying to Brother McGary's on the first proposition, it was announced that we could publish no more of his articles. We believe that we are fully justified in this determination, and when called for, will state in full our reasons, adding this much, though, that no reflectoin whatever is intended upon the character of Mr. Gibbs.

Immediately after publishing his last article I wrote him that I would continue the discussion with him privately, each of us to write a reply as soon as the other's copy was received, and thus finish a discussion, which at present rate, would extend over two years through our respective papers. This I deemed best for many reasons. He is bringing out the discussion in book form—and by hastening the discussion, the books or tracts would soon be placed before the people. In this way have the connected argument before them losing none of it. In my letters I stated that if he agreed to this to send me a copy of his first article on second proposition and I would reply to it. He sent the article immediately, and I replied to it. He published my reply in his paper, and now insists that we continue the discussion through our papers as originally proposed. He also threatens that if I do not do so, he will continue the discussion of it, his side of it, and publish the book leaving blank pages to represent my part of it. I have written to him kindly and respectfully

and his replies are not in keeping with his high pretensions as one of "the little flock."

With this explanation I drop the matter of discussing with W. L. Gibbs. We propose, however, to publish, from time to time such things bearing upon the subjects which we were to discuss, as in our judgment will lead thoughtful and reasonable persons to just scriptural conclusions."—J. W. Jackson in F. F.

Now we are not making this matter look dark and bad. He is doing it against God, himself, his readers, and us. We gave him to understand when we understood his move, that we could not encourage him in treating his readers in this manner of withdrawing the debate by his own choice and violation from before them, which would have put them at the expense, and perhaps disadvantage, of subscribing for another paper when they learned of the change, to get the debate. We also informed him we could not make a new contract with any man that had done what he has. "What would be the use?" Could he not slide out again?

Why did he get up on his high seat and lug in a part of what we said to Mr. Rose to disabuse his (Roses') mind of thinking what was done at New Hope was traceable to us as the cause? This article had no more connection with the discussion than a president's message, and no more to do with it than other like articles we published before he challenged us and made the contract for publishing the eight propositions, first in the two papers, and then in book form each office to publish its own books. And now Bro. J. J. Larimore in our last issue confirms all that we said in the matter, and his, Bro. Larimore's article was written and published in F. F. before he saw March copy of WORD AND WORK.

Then Mr. Jackson changed our language, but unintentionally perhaps. We did not say "It is remarkable that such good men as D. D. Rose," etc. But "Is it remarkable?"

Those who have denied Christ's brethren have denied Christ. They are proving themselves the darkness in the field. But can darkness have fellowship with light? Hence when they taught at New Hope that "it was not God's will that Christ should die," some could not eat, at such a table, and Cæsar, (the flesh) sought them out to be rooted up as heretics. Now what has this to do with the discussion, on either side? Or what has letters in answer to Mr. Jackson's letters written ten years ago upon his false hearsay have to do with it? Nothing. What has his denial and mistreatment of some for years, as though all the church was in his hands, have to do with his violation of contract? Nothing. All such transpired before his challenge as well as since. He, like the Pope, deals with members as though he is the head of the body and denies them before the church deals with them upon Bible law and evidence, and finds them cases of withdrawal, and withdraws out of order himself. But what has that to do with the discussion or his decline? Nothing.

He seems to be touched or wants to touch something, because we ceased to call him brother upon his self-licensed procedure, treatment, and denial of the faith. Can we recognize the enemy that denies Christ as our brother? But what has that to do with his violation, and seeking to get away from his readers if discuss he must? Nothing. Nothing at all! These things were known before he challenged us. And we tried to get him to seek the truth and not enter into the discussion, till we saw it made him worse and did no good.

Where then is his pretext for declining to keep his contract? He has no substantial reasons, unless he is ready to say, Honestly, I am done for. I surrender to Christ like an honest man should. This is now the only gentlemanly, honorable decline that our moderate judgment can see he can make.

Notice he does not say our charge is in our speech with him, while we were under the rules and contract of discussion with him. That is another matter, and our charges are true, and backed up by Bro. Larimore, elders, deacons, and many others under the test. It is all truth, and he has gone back to his old trick of misrepresentations, instead of coming up like an honorable disputant, and using the grand opportunity of proving by God's eternal word, and his inspired witnesses, that we are an infidel and guilty of all the schisms he and his paper have repeatedly alleged. His readers are anxious to see him prove his many charges for many years.

He now even charges us with saying, "The table of the Lord is the table of the Devil," and although it was not a matter in the discussion, he makes this another reason for his decline. How could he help but know we did not say such a thing? We cannot tell, unless he calls the Devil's table of Transition the Lord's table. What was said about the new table was said in another article to others. He then apprehends that we will say he is a "afraid to discuss the question." He wants a man that "has the ability and manhood to express himself in terms that can be understood by the readers, and if they have any such man produce him." But this was the kind of talk he made before the contract. Brethren, have we a man in all the church that will bow to such Popish dictates and will speak as he gives the third man utterance, to please the flesh, or the mortal breath-lord, which? That flesh or breath lord sits unmasked and silent on the throne before our Lord Jesus Christ. Why does he not say, my fiat is, you shall not have my defeat aired in F. F. before my readers? And not contradict himself by a new proposition to go on with us away from before his readers? Therefore we will have to go on and finish the contract on our part and put Mr. Jackson's speeches in as blanks,

just the white paper, which will tell the defeat as loudly as he can, and that Gibbs stands not guilty and Jackson guilty. We can fill the space for both of us and to a greater advantage to Christ's glorious bleeding cause.

Yes, we have changed after the fashion of a growing, fruit bearing tree. But we have not ceased to fail to recognize any man as a faithful brother who denies Christ's word even in the mouth and in the heart of disciples with the ugly, opposing manifestation Mr. Jackson does.

He has in letter threatened, or as he calls it, warned us of coming trouble, and that if our letters and those of others to him were published he would do—well what? Some more prejudicing and obscuring of the vital issue. We grant him the liberty to publish all our letters to him, and all those we have written to either friends or foes, asking them to send him a copy of them all if either he or they desire them published. It might interest some. But the substance of all on both sides has been published, so far as we know. We wrote in view of God's judgment, not in view of his Papal judgment.

We wrote recently about as follows: Your decline is inglorious, and without legitimate excuse whatever. It even came after a part of the "Jackson-Gibbs Discussion had been printed in the books we are putting up.

You also suffered Mr. EcGary to make a rejoinder under pretense he was not making it, when we had through you and our rejoinders kindly asked him to use all the space and arguments he wanted, ere we made our closing speech. We suppose now as then, there is no use for us to ask equalspace and argument to reply to his unfair, unlawful closing rejoinder, as you have fallen back on your former methods of destroying the the teaching of the Lord's word, etc.

Your mixing our speech with what you said about the New Hope faith will

appear to many of the unsuspectful in a false light, as the speech containing irrelevant matter, and that too contrary to our views of honorable discussion.

This will satisfy the unsuspectful for a time, but the great judgment of God will bring out all the hidden, ungodly spots. Do not forget these facts, that then you will know are facts. You have gone squarely back on every feature of honest manhood, to say nothing of your contract, Christ, and his cause. Have we written any thing in any of our letters in stronger terms than these?

The idea will stand out to many very prominently, whether you intended it or not, we allow no defense of the truth in F. F., publish none of the books contracted, and as Gibbs can not get up the means and interest to push the work faster, or perhaps cannot complete the work begun, we can let the whole thing with the interest killed, down on him. The hope in putting Mr. McGary forward was to accomplish killing the interest, it will seem, before the second proposition was reached. But it grew to the very great disadvantage of Firm Foundationism, and thank God all the maneuvering, taking advantage, and ungodly opposition will only awake god-fearing people the more. Such only will be saved. Those who admire the mind poisoning, and mind prejudicing plan are welcome to all that kind of gain and glory. In the face of our great disadvantage he could afford to promise to enlist and sell the books for a percent, and to violate a new contract too on the same pretext if he saw that could be carried out.

Let God's old Book stand, justice be meted out. Rome fall also, if the going up of the Banner of Jesus makes it greatly fear. Rev. 11: 11, 12,

This we have always opposed being made a personal matter, and we desire not to see Mr. Jackson continue to cast reflections upon himself by wicked doing as he has. Let it be as it is, the

greatest of all issues. Our effort for years has been to get him to see he against the protest of brethren who wrote letters of commendation of us, is fighting against God and his servants.

Now Mr. McGary, tell him what you think of a man that will not defend his faith, especially under his own challenge and contract:

Brother ——— asked him why he did not contend for the position if he still believed it was the correct one? He replied that he had said enough on it. The idea of a man who claims to be a defender of "the faith once delivered to the saints," deciding that he has said enough on an item, of what he conscientiously believes to be a part of that faith when almost the whole world is opposing that idea, is preposterous, impotent and contemptibly puerile, in the estimation of all right thinking men and women!

Upon this point I bring against Brother Nall the charge that he has lost either the courage of his convictions on this question or that he is too hard-headed to confess that he was mistaken on that point! And from one or the other of these charges we think there is absolutely no escape for him! Again, I state with no ill will, and from no motive save that of fidelity to God's truth, that such a man is unworthy of the confidence or support of true disciples, till he repents and confesses!" —A McGary in F. F.

All the excuse Mr. McGary had for speaking in this way to Mr. Nall was, he was not making as much noise about the confession as he once did. Now Mr. Nall and all the world, what do you think of Mr. Jackson and the F. F? Let justice be done though the Roman heavens fall? Come to God's court, not Cæsars. Transition, take the case.

J. W. Jackson's Second Reply

Wm. L. Gibb's Third Speech.

The above blank very conspicuously represents Transition and its defeat in this joint discussion. It must be the old, run down, worn out clock the

mouse ran up and died. It is dead! dead!! Will Spiritualism sing its requiem, or offer its hand to lift it up? It's too much for Mr. Jackson to get off with. He will have to go for the witch of Endor.

This is the first time F. F. before the whole world had to haul down her banner. But God's word has surely made her staff haul it down. In gloriously it has fallen. This shows what other preachers and churches can do for error if they will only invite Christ in and wield "the sword of the Spirit" faithfully. "This is the victory that overcometh the world, even our faith." 1 John 5: 4.

Our opponent, Mr. J. W. Jackson, the F. F., and all his cohorts for their great cause of Transition of the breath of man, wind of the image, which God gave him, which is the foundation and involves all other causes and interests of the Papal sea, or sectdom, have left without any good reason, that we can see, but defeat, "The Word of God" in the field with unprotected sway for the up-lift of Christ's banner therein. He has violated the printed contract, withdrawn the discussion from F. F. without ever appearing in the discussion before his readers, and ingloriously fallen, with all his false accusations, epithets, odium, opprobrium and challenging to rest up on his own defenseless, defeated, uncovered head. Yes thank God, he has left the ecclesia rising in the purifying fire of God with no other banner than that of King Jesus to fly to. Let it go up higher! still higher!! with glorious victory written and blazoned thereon. Yes: Victory! Victory!! Victory!!! for Christ Jesus our King. Halleluiah!

We now begin where we closed our last speech. The resurrection could not take place in these corrupt dead, lifeless, barren members of mortal Adam without a reforming or recreating, revitalizing power. And it is that bound in death (not something else) that must be-

made alive, released, and restored by the resurrection or reorganization and vitalization, which power is Christ.

Man is a sentient being with all his five senses under the penalty of death, through which corruption, lifelessness, and sleep come to all alike. God made him a little lower than the angels, and therefore intellectually (not in nature) in God's image, and higher in brain organization, or mortal power, than the lower species and forms of earthly life. It is then the intellectual range that gave him the ascendancy, glory, honor, and dominion over all things of the earth. Gen. 1: 26. He intellectually being in God's image, could stand on a higher range of wisdom and move in greater power of wisdom than other earthly creatures. He was able in the beginning to stand in the truth of God but "he abode not in the truth, because there was no truth in him." for the truth was in God, and only given him to keep so long as he coveted it more than he did the lie. John. 8: 44. Christ for this reason said "he is a liar, and the father of it," in that the lie had its origin in him, the pinnacle of earthly, intellectual power. God then did not give origin to the lie that his (God's) image could live by the lie. He must live by God's word. But morally some of Adam's intellectual species and form have gone lower than sensible brutes.

These five senses marred, weakened, and fallen asleep in their father, Adam, must be restored in a new body, and brought back to God through the resurrection, or regeneration.

"You speak as though you think no animal, or earthly life, is needful to give form, life, and active power to the spirit of man. Can you form or create steam without water and heat? Can you produce sap in a tree without its body? Can these produce, or form an apple without both? Can any of these exist long without food, such as earth and sunshine? Are they not all earthly

or of the earth? Yet these parts have different names. So it is with the constituencies and organs for different functions of man's body. But they are all of the earth, earthy, says Paul. 1 Cor. 15: 48.

You speak as though the lower animals have no mind, or spirit, because you think that would elevate them to man's plane of worth, being, etc. Not at all. The heathen women about Solomon taught that there are two kinds of spirits. One of man that went upward, and that of the "beast that goeth downward to the earth" Solomon asked "Who knoweth that?" Ecc. 3: 21. He taught that they all breathed, died, and went to the same place alike, (not to two places,) the dust. "All in whose nostrils was the breath of the spirit of life died." Gen. 7: 21. In margin. Then all animals destroyed by the flood died. Then you will say that would teach that spirits can fail. "I will not contend forever, neither will I be always wrath; for the spirit should fail before me, and the souls which I have made" Isa. 57: 16. Do you believe God's word? They are not immortal then in either man, or animal. There are two kinds of spirits, one of the last Adam, Christ above, and one of the earth. One sends out heavenly wisdom the other earthly, and sometimes sensual devilish wisdom. James 3: 14-18.

God made all creatures of the earth out of the same material? And man's higher, intellectual, organic powers entitled him formerly in truth to God's image and the dominion of earth? Gen. 1: 26. All spirits are of divine origin, the spirits of earth as well as those of heaven. It is their respective nature that constitutes and entitles them to the two different realms. Therefore the endowments are spirits celestial and spirits terrestrial. Man's spirit is of flesh. Hence the Creator of it, not the Breather of it, is the God of "the spirits of all flesh." Num. 16: 22; 27;

16. Then our spirits are earthen vessels, the receptacle of wisdom out of God. "We have this treasure in earthen vessels." 2 Cor. 4: 7. The spirit and not the body only is the vessel. Spirits of flesh, or heart-tables of flesh, in which God writes his law. Not in immortal tables, "nor in tables of stone but in fleshly tables of the heart." The spirit. 2 Cor. 3: 3. The lower order of earthly creatures are not in this high rank of intelligence to receive such treasure and writing to which your Romish man is an enemy. He is a breathghost in Rome's fog. "A never dying soul" in a living soul, that robs the soul God made of that wonderful image and takes it and all the life that never suffers from death unto himself, contrary to God's word. Hence you make and deal with another soul in the living soul. 2 Cor. 4: 7. Our spirits or hearts then do not comprise immortal, or celestial tables in which God writes his law, for then the tables could never go down in death into corruption and unconsciousness. God's Spirit writes his epistle therein, not in immortal tables, "nor in tables of stone, but in fleshly tables of the heart." 2 Cor. 2: 3.

For this reason man is recognized as a spirit as well as "a living soul," or as well as an earthly or terrestrial creature.

To find a spirit of a higher nature, we must go up to the dominion, or realm of angels, who are God's "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1: 14. But John spoke of the spirits of earth when he called some of these spirits false prophets, because they would not confess that "Jesus Christ is come in the flesh." 1 John 4: 2, "Every spirit that confesseth that Jesus Christ (not just his body) is come in the flesh is of God." 1 John 4: 2. These two spirits or prophets of opposite confessions were men, not of opposite natures, but of opposite teachings, faiths, and confessions.

We have millions of these spirits now, who will neither confess that Jesus, nor

themselves are of the flesh. But they teach that Christ came in another sphere and nature, and that Mary donned him after he came with a coat of flesh en route to his mission. If true he was not tempted, therefore he could not have slept in unconsciousness, and the curse in which he had to share. Paul says Christ "was made," and that too "of a woman, made (born) under the law," Gal. 4: 4. "Being made a curse for us." Gal. 3: 13. "Made a little lower than the angels (the higher or celestial nature) for the suffering of death." Heb. 2: 9, Formerly he was in God's form, or "in the form of God," the word which John says "was God," John 1: 1-3, or the word in God, that "came out from him," not out of man, John 17: 8, "and was made flesh, and dwelt among us" (John 1: 11.) "in the form of a servant, and was made in the likeness of men." Phil. 2: 7. He was not like us in that we have the celestial, or immortal, divine nature, and he had it not, nor that he had it in the flesh and we have it not, but "in ALL THINGS it behoved him to be made like unto his bretheren," "the seed of Abraham," for the suffering of death on the cross, Heb. 2: 14-17. Do you say that did not bring him, the word, out of God's form and nature down to man's nature and sphere in God's earthly creation, and a part of it? He then shared the nature of earthly spirits, or souls, and not the nature of angels. Then as Adam was the product, "offspring," or "son of God," Luke 3: 3, 8, an earthly spirit, did not Christ share all these glories? Now was he the seed of the earthly woman, or the spiritual one, which last one gives royal inheritance? "That which is born of the flesh is flesh." John 3: 6. Then "except a man (he was one) be born again, (born of water and the Spirit,) he cannot enter the kingdom of God." "That which is born of the Spirit is spirit." Vs. 3-6. He was made flesh, and thus came of flesh, a spirit of flesh. Not MADE A SPIR-

ITUAL SEED, He was put to death (in the flesh," 1 Pet 3: 18, He found himself down in man's lost dominion under the curse. Gen. 3: 15. He had to die to be delivered by a new birth from the cursed dominion, born of the higher woman and nature, the Holy Spirit. This delivered him from the nature shared by the saints in travail and sorrow to the inheritance he desired. This gave him authority, power, dominion, and a nature above our nature, that of heaven. One that never was nor ever will be under the curse or its death. Christ is the first fruits of this divine nature. So death and the grave have the victory over all members in, or of Adam, till the change come. "So when this corruptible (nature) shall have put on incorruption, and this mortal shall have put on immortality, (the higher nature) then shall be brought to pass the saying that is written. Death is swallowed up in victory." 1 Cor. 15: 54. Then these living souls, if worthy shall see Christ as he is and "shall be like him," "a quickening spirit." 1 John 3, 2; 1 Cor. 15: 45. Weakness then will put on power. The surviving, deathless power is above, in Christ. The dead awake out of the dust, not out of sleepless glory or Paradise. In this way he said, "All power is given unto me in heaven and in earth." Power in the higher nature over both spheres. Matt. 28: 18, One is "a little lower" than other. Therefore he gained more than the first nature could inherit or did lose. 1 Cor. 15: 50. Do you see it?

Then the first man, "a living soul," had one nature, not two living souls, one in the other, with two natures. Then all the followers of Christ will, as he did, have to put off the first to put on the last, and to gain its power, glory, honor, life, and kingdom.

Then he could not put off two natures to gain a still higher one, unless he had first put on these two natures. But the scripture says "our nature,"

not our natures, as our opponents teach. We have one nature, not two, that of earth, and but one life in that, which is the one inherent by Adam. Hence there are no future consciousness and life, except in Christ, the life imparted is in the resurrection. John 14: 6. There is no use to say, as Papacy does, the soul is indestructible, imperishable. "For it shall come to pass, that every soul which will not hear that Prophet, (Christ,) shall be destroyed from among the people." This is the spirit, or soul, that has always been addressed by God, the one God made in his image, (but of the earth in nature,) the one that was tempted. the one by which "sin entered into the world, and death by sin," and by whom that death was passed upon all men," even upon Christ, the first fruits out of that death. Rom. 5:12

Now the word of God is the seed and reproducer of the eternal man into the eternal kingdom. Therefore the seed of Adam can not give us this man and life. Then Christ after he, as the word, became flesh, had to be changed born again to enter the nature that inherits. Our opponent saw where we were going to bring him, and he ingloriously flew from the fight. He could not take "every soul" out here and put in just the bodies for destruction. He saw it. He could not say Christ would save the wicked soul from perishing or from destruction in Gehenna. Oh how it hurts Rome's decaying farces, and Mr. Jackson's too. Whipped to death. Old Rome you are dead! Did you know it? Let Rome put her hand or mouth on this point and it will burn her to death. Old Mother Queen, do you see it? Oh, your stiff neck! How you do writhe in your hot bed of lies. Our apponents deny this gospel. But Paul says "Consider what I say, and the Lord give thee understanding in all things. Remember that Jesus Christ OF THE SEED OF DAVID WAS RAISED FROM THE DEAD according to my gospel. Wherein I suffer trouble as an evil doer, even unto

bonds. But the word of God is not bound." 2 Tim. 2: 7-8. But who binds it and imprisons it now, by denying the seed of the Adamic man, the flesh, the product and reproducer of this kind in man's lost dominion, is raised out of sleep, dust, death, and its earthly nature into that of the higher, the spiritual seed, the word of God gives? Who now suffer also for this gospel?

Await our next speech for the diagram and Rome's burial.

J. W. Jackson's Third Reply.

Wm. L. Gibb's Fourth Speech.

It is not a very difficult matter to destroy the above blank, which represents the defeated, self-contradictory breath-lord of earth's Transition from heaven, and such like, etc. Its banner has ingloriously fallen, and the door of the word stands open to all true men who will preach the gospel of Christ.

According to Mr. Jackson's teaching Christ's body was not in the grave, for he was in Hades, and he says Hades "in the New Testament does not in a single instance mean grave—not even Acts 2:27." Mr. McGary said in his second speech, "Now we are ready to read, Acts 2: 27-32, remembering that THE BODY OF JESUS WAS IN THE GRAVE while his soul was in paradise." A positive contradiction of each other. Shall we be their student, or Christ's? Peter taught with David that Christ's soul was in Hades, hell, or the grave. No inspired writer ever said dead souls were in Paradise. There is where Adam was when he was out of reach of death by sin. It is where the resurrected saint's will be out of reach of death by sin again. Rev. 2: 7. How contradictory and awful are all their teachings on Christ and man.

Mr. McGary made his last man God breathed into the first an incorruptible one, and therefore without death, even by sin, out of which to be raised. He teaches also that this old Adam of death will not be raised, but that the living, incorruptible, breathed in man in God's image, will put on an incorruptible body, * "an everlasting body." Neither of them in the face of this error they teach will say how then is it Paul says that it is corruption and mortality that does the putting on? They stand without the wedding garment on speechless. They have put both of their men out in the cold, bodiless, yet with bodies, naked, and out of the right of their future clothing and house.

Mr. S. A. Ribble says, "The body is the man to be raised, nothing more." This would leave his bodiless soul in hell naked with nothing to put on, unless he should jump out and run into the house his old prison, Adam, had put on. G. Lipscomb says, "Soft transition call it, * from time to eternity." Why not call it a hard lie full of big and little liars? By it Mr. McGary could see how that the devil disturbed dead Samuel and brought him in his corrupted body with his mantle on out of Mr. Lipscomb's eternity, or out of some place. Mr. Walter A. Smith explains it satisfactorily for them, in saying "There is no death, what seems so to us is only Transition." He had just as well said, let God fool you no more.

D. Lipscomb affirms, "The soul is not immortal." S. A. Ribble says, "The soul is immortal." Lawrence W. Scott said, "The soul dies." "G. A. Fitzgerald says in Perfect Life, "Death to the humble child of God is only the beginning of an endless life," G. N. R. said in the same paper, "Death is only the gateway through which we must pass to reach the home of perfect happiness." Mr. W. P. Skaggs affirmed in Firm Foundation February 2, '97, "Man's Spirit is the offspring of God." Our opponents teach this offspring is

the one to be saved, and that God breathed this offspring ("the breath of life") into man's nostrils. Hence the lungs must deliver up this divine prisoner at the death of the old prison. He must take all the life and pass back and out through the nose, we suppose, to his father. Then what is he to be saved from? Not from death, for that "is not death," but "is only apparent and deceptive." What then? The Papal torture of the Devil's hell, not from death in Gehenna, hell-fire, where Christ will do the destroying of both soul and body. Then if this be true, death and hell were victories for the righteous ere Christ died. And W. L. Stafford was right, when he said, "It was not God's will that Christ should die," and their first man (just the tabernacle, ont the occupant) had to sin to establish a door of deliverance to all prisoners, and God killed him for the wonderful act of setting eternal prisoners free. Hence J. M. McCaleb who teaches this wonderful doctrine to the heathens said in F. F., "The household of God is both in heaven and on earth. Death does not effect it. Death's momentary victory over the earthly tabernacle is only apparent and deceptive," Death then has no gates, no bars, and no bindings against God's house on either side of Mr. Jackson's "boundary line." It is only a momentary spell of the prisoner agonizing and groaning till the dust delivers the prisoner though one door for either hell or heaven.

So Mr. McGary has no man to be raised out of death, while others have the spirits after the "apparent and deceptive" work coming back from the household of heaven in search of "old prisons to be raised. But Paul looked for a house not made with hands "eternal in the heavens," (not in the dust,) in the resurrection. This house of God reached by the resurrection scared Mr. McGary out of the Papal resurrection of the old body, and left him with no resurrection. Yet all Immortalists and

Transitionists deny the Bible resurrection of the soul with a new house, or body. They all deny the word of faith planted by the apostles in the heart and mouth of the ecclesia in their harvest work.

So much then for the claims, contradictions, deceptions, apparitions, and transitions of souls and nonresurrectionists. Who wants to buy the trick for the sale of souls? How much? Going—at what—do we hear? Does no one want to buy "their merchandise any more?" Rev. 18: 11. What do we hear? Save the immortal ox and dove in the falling temple! Gone to the four winds now striving on all the earth!

We in the word of God have buried the old city. But she will bury herself in the Adamic furnace of fire.

The claims then of Transition are fairly met in this discussion and cast down. The man of Transition is a heathen farce, a decoy that "deceived the whole world." Rev. 12: 9. The "man of sin, the son of perdition," "the lawless one whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders." 1 Thess. 2: 8-10. Satan was and is the unlawful prince of this world. "The spirit that now worketh in the sons of disobedience." Eph. 2: 2. This heathen spirit or philosophy was exalted in all things deified and worshipped. It ran rife in the broad, dark course of this world, where lusts of the flesh are more powerful, in the absence of the knowledge of the living God over the minds of men than the Creator of all things.

It is now deified and exalted in the church as it was then, for the ruling elements of the churches run in that course or teaching. Plato and his followers, who gave rise and work to the iniquity and abomination in the ecclesia in the apostles' day regarded this same Platonic-Papalistic, inner man in all men, and that went in through Adam's nostrils a "virtue, attribute, or perfection, existing from eternity, and considered by the Gnostics as a certain substantial power or divine nature emanating from the Supreme Deity, and performing various functions in the creation and government of the universe."

This Aeon of heathenism A. Wilford Hall called the "living son!" of man an affluence of God, rather than a creation." In this way he and his followers,

in this heathen philosophy Christianized established the claims of Spiritualism. To this they have added the doctrine of Longfellow, a Spiritualist, which is, "There is no death, what seems so is transition." They now claim that death is "apparent and deceptive." This heathen Eon then is not the son, Adam, God created, but the emanation Mr. McGary says, "God breathed into his body." Of this same spirit, soul, or Aeon, Mr. G. A. Trott says, "Our bodies are resurrected by the same spirit which dwells in us in this life. Their resurrecter is deathless.

Hence this uncreated part of God breathed into man never sleeps nor dies in the death of Adam. Yet it multiplies through his one man's, seed of flesh, and only died spiritually, even as Christ died, according to their scriptures. But will they tell us how their Eon Christ was buried and rose out of that death and burial? Oh! this is the beautiful apparition, the deceptive part. Just so: A strong delusion it is! Yes. An apparition with which God fooled his enemies to the Platonic-Papalistic Campbellistic Christ. He is the heathen god, the great delusion of the blind Christians(?), the Deceiver of the whole world, the Serpent, the Dragon, and the Devil. Rev 8: 9. He must go down.

We now see Adam was God's image, in that he was made a little lower than angels, yet in higher intellectual range than the lower forms and species of life on man's plane of nature, but under his, man's dominion: Gen. 1: 26. "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." 1 Cor. 15: 39. Above these terrestrial forms of life "there are also celestial bodies." But the terrestrial one, man, is a little lower. Yet he is higher in his mental belt and mind power than other earthly forms. Man had no right to perpetuity of life and godly honor and glory only so long as he abode in the Truth. But Christ said our fallen father "abode not in the truth." Had he done so Christ could not have said, "because there is no truth in him." John 8: 44. Christ abode in the truth and gained all things the first man lost. Then had not Adam sinned he would have remained in the glory, honor, life, and truth of Paradise. Had there been no sin there would have been no curse, death, and loss of the first inheritance. Had there been no death there would have been no Hades (grave or hell, or purgatory, or Gehenna, hell-fire to

come. Neither would Christ have suffered the penalty or "wages," "death," to gain the higher gift of God. Let us diagram it as follows:

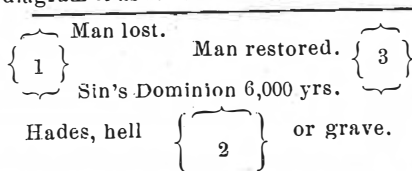


Figure 1 represents Paradise, the Garden of Eden, where man was in his perfection and holiness, without sin. Here the tree of life was accessible by man for ever, a balm against disease, decline, decay, and death, on conditions he would keep himself holy and spotless by keeping God's word. His loyalty was tested. The temptation overcame him, he sinned, then followed hell under the reign of sin for 6 days, or 6,000 years. His once glorious home of life and light was forfeited for the dominion of darkness and death. 2 represents his dominion under the curse and death where the grave holds down the princes of darkness under its power. And these living princes in life under the wages of sin hold under rule, the ignorant, miserable, deluded creatures of earth. Were eternal torture the wages, Jesus still suffers in the deep, or heart of the earth and he has not risen. The wages can never be settled, by the Just One for the unjust one. Therefore the purchaser is powerless with no strength to pay the ransom. Then how could any rise? For "Ye shall be brought to the grave (Hades hell), and shall remain in the tomb." Job 21: 32. Notwithstanding Mr. Jackson's argument the tomb and grave are used synonymously here. The house of the eternal dead, if the purchaser has not been made alive. Otherwise there is another house "eternal in the heavens." "For I know that thou wilt bring me to death, and to the house appointed for all the living." Job 30: 23. "If I wait the grave is mine house." Job 17: 13.

But thank God, "we have a building of God, an house not made with hands, eternal in the heavens," which house and its life is Christ. 2 Cor. 5: 1: Although the ministering spirit of God said the living soul is "mortal man," Job 6: 17, Paul said in looking to the coming house and life. "We would not be unclothed, (like Mr. Jackson's bodiless spook,) but clothed upon, that mortality might be swallowed up in life." 2 Cor: 5: 4. So figure 3 represents the redeemed and restored, clothed in strength, glory, and honor.

Will Mr. Jackson tell us which man will be clothed upon with an eternal house, and when? Will it be the image of God, now a corrupt living soul under the penalty of death, or another living soul in this one, that never was in corruption, weakness, mortality, dishonor, and death to be swallowed up of life, or to rise and put on immortality, etc? As silent as the tomb. Is a man in God's likeness without mind or knowledge? "For the living know that they shall die; but the dead (that were once alive) know not any thing." Ecc. 9: 5. David said, "I shall be satisfied when I awake with thy likeness." Psa. 17: 15.

Then God never sleeps bodiless, with no house but the grave like dead man. Hence man asleep in the grave is not in God's image. For that is his loss there, a loss of honor, glory, life, and consciousness; A dark, cold house of the dead indeed, a sleep in the cold tomb where "the dead praise not the Lord." Psa. 115. 17; 6: 5. Oh, how joyous then will be the glorious victory the resurrection will give to the sleeping dead!

Mr. Jackson's inner lord from heaven, immortal breath, in his god's image, never dies, therefore it never pays any wages of sin, because it owes nothing of the kind. Hence it never sinned, for "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," not through Mr. Jackson's lord. Rom. 6: 26. Then it is truth his breath lord never went to hell, or slept in

the grave or dust. They go off bodiless and conscious to God who gave them, if they do not go with bodies to a hell of fire, from which there is no deliverance by resurrection. or otherwise they are beyond the deliverer's boundary line. But he has sealed his own mouth and pen against honorable reply. He seeks rest from before God and his readers. Shame on him, everlasting shame, if he will not repent:

Then let us sum up the proposition left in our own hands untied as to kind or length by his inglorious violation of contract. The "living soul," Adam, (not his breath, Mr. Jackson's lord) stood in God's image in the truth lord of all the earth, or head over all his "dominion," Gen. 1: 26, crowned with glory, honor, and life out of the reach and power of death, and the grave. Now what brought him down under the power of death? "By one man (Adam, not his breath) sin entered into the world, and death by sin, and so death passed upon all men, for that all (in Adam, the federal head, not the breath, tried for all) have sinned." Rom. 5:12; Then had he not sinned he would have remained in Paradise with his glory, honor, life, and dominion, unmarred, untouched, and unconquered by these foes, the Devil, death, and Sheol, Hades, the grave. There would have been no weakness dishonor, and corruption to satisfy the power of man's foes, sin, death, and the grave. Now if this death was eternal torture in Rome's hell, where was there any strength or virtue in any price or ransom to pay the debt, to release the slave and to conquer hell? Oh, Rome! where? Then what? There is one Mediator, conquerer, "between God and men, (the captured victims,) the man Christ Jesus who gave himself a ransom for all, to be testified in due time." 1 Tim. 2:5,6. Then all stood in figure, 2, with the penalty of death as victims resting upon them with the query confronting them. "If a man ('a living soul,' not an im-

mortal breath in this soul or in this image of God) die shall he (the one that dies) live again?" Job 14: 14. Mr. Jackson's man in his god's image never dies to live again. But he under God's condemning power has ingloriously sealed his lips and withdrawn his pen and stands naked and speechless before his mighty host of readers. Oh how our glorious God's delivering light does shine into our hearts. Blessed be the name of our God and his exalted Son! Hallelujah! Glory to God on high!! Sweet is the victory through our Lord Jesus Christ. All praises be unto him! Amen!! Yes, he shall wake out of his dark house of unconsciousness and live again!

But where are the sleeping dead? Are they in the life of eternal glory? Jacob said, "I (not his breath or body only) will go down into the grave (Sheol, Hades) unto my son." He had not heard Rome tell about torturing fires being down there. Gen. 37: 35. "The Lord killeth, and maketh alive. He bringeth down to the grave and bringeth up," 1 Sam. 2: 6. Whatever is killed here and brought down into hell, Sheol, is the thing that is made alive and brought up in a new body. It is not Mr. Jackson's lord from heaven, breath. Mr. McGary said as we showed him in our discussion, that this old body is not the one made alive and raised. Mr. Ribble said that the body only is raised. Mr. Jackson is speechless and they too now. "If I wait, the grave is mine house, I have made my bed in the darkness." Job 17: 12. "Brought to the grave (Hades, hell,) and remain in the tomb." Job 21: 32. "Yea, his soul (not the body only) draweth near unto the grave (Sheol, Hades, hell,) and his life to the destroyers." Job 23: 22. Will the destroyers have power after taking the life of the soul to destroy the soul "after that" in the resurrection of the soul from death and hell?

Are dead souls conscious in hell, the house, or tomb of the dead? "In death there is no remembrance of thee; in the grave who shall give thee thanks?" Psa. 6: 5. "Let them be silent in the grave," (Sheol, hell) Psa. 31: 17. "No wisdom, in the grave," hell. Ecc. 9: 10. "The dead know not any thing." Ecc. 9: 5. Who are the dead? The ones that lived and knew they would die. But the spirit opponents say, "shall return unto God who gave it." Ecc. 12: 7. Certainly. But they say this is also the living image of God, that never dies. Would this not send all the devilish as well as the saintly spirits back to God and to glory where they had once been without death? Well, well—Well what? Silence! What is the original word? Ruach. Is it ever rendered into any other term than spirit? We refer you to the renditions the king James translators themselves gave, and that we brought out in our first speech. David looking to the losing of breath and being said, "I will praise the Lord * while I have being." For the breath (Ruach, the same word rendered spirit in Ecc. 12: 7:) goeth forth, (to God who gave it,) he, (the being or soul) returneth to his earth, in that very day his (the soul's) thoughts - perish." Psa. 146: 3, 4.

When the soul returns to the grave does it go in God's image and in life? No. If it did, how could it be raised back to life and this image? Will any one deny the living soul is God's likeness? No! God says, "I will ransom them from the power of the grave; I will redeem them from death." Hosea. 13: 14. Now who will deny the image of God that died is the one that shall be redeemed out of death and the grave here? How could they awake and come back in God's likeness if not delivered from death, sleep, and corruption? We are getting down to business now, but our opponent has flown. Where is he? We will turn our battery on him? "All they that go down to the

dust shall bow before him and none can keep alive his own soul." Psa. 32: 29. "Thou wilt not leave my soul in hell." Psa. 16: 10. "Let the wicked (souls) be silent in the grave," hell: Psa. 31: 17. Do these souls behold God's face in Hades, hell? Are they in his likeness in this weakness, corruption, and unconsciousness? David said, "I shall be satisfied, when I awake with thy likeness, "I will behold thy face in righteousness." Psa. 17: 13. The prophet of God said, "Abraham be ignorant of us, and Israel (dead) acknowledges us not." Isa. 44: 16. Then the dead have no image, thought, wisdom, power, honor, glory, life, crown, kingdom, and no house but the dark one of hell, where there are corruption, dishonor, and death, all sleep and no consciousness. Then they must turn while they have being and look to Christ for life and all its beatitudes, all of which are to come by the hand that delivers from the power of hell. "Shall he (the corrupt one in death) deliver his soul from the hand of the grave," Hell. Sheol? Psa. 89: 48. This is not Gehenna of the New Testament that points forward to the second death of the soul. Luke 12: 5; Matt. 10: 28. How can those who reject the life Giver, receive everlasting life from death in Gehenna, hell-fire, and not perish? "The wages of sin is death," destruction of soul, not a deliverance of an indestructible, incorruptible soul from a corruptible body through death. If then death is the penalty why should Christ and others suffer after death to accomplish what? To pay the price that redeems the dead. Then no man hath ascended up to glory --but he that came down from heaven, even the Son of man." John 3: 13. "Who is (now, not was in death,) the image of the invisible God, the first-born of every creature." The beginning (of the new house and world,) the first-born (of the Spirit) from the dead; that in all things be might have the preeminence." Col. 1: 15, 18. "The first-

born among many brethren," of the coming day, house, or world. Rom. 8: 29. David was not first, therefore he "is not ascended into the heavens." Acts 2, 34. "Even the Ancients have not received the glory and honor promised to them, "These all died in faith, (but not Papal faith) not having received the promise." Why? "That they without us should not be made perfect." Heb. 11: 39, 40. Then only "Christ is risen from the dead, (and hell,) and become the first fruits of them that slept." 1 Cor. 15, 20. It was our Christ, not opponents' lord from heaven, that never died, nor slept in hell, that shared the death, sleep, and resurrection of the dead. Cry enough, when you repent. "Many of them that sleep in the dust of the earth shall awake, * * and they that be wise shall shine as the brightness of the firmament." Dan. 12: 2, 3. Mr. Jackson's breath lords do not sleep in the dust, to awake and shine. They all already shine as fox-fire, or lightningbugs, through their walls of darkness. They have a life and light indestructible, inaccessible, imperishable, unobservable, and indescribable.

"When Christ (not his immortal breath) who is our life shall appear, then shall ye also appear, with him in glory." Col. 3: 4. "When he shall appear, we shall see him as he is." 1 John 3: 2. Our opponents teach that their immortal one in all men is already like him. But the old house shuts out this view.

"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." The "inheritance incorruptible." 1 Pet. 1: 4, 5, 1 Pet. 5: 4; 2 Tim. 4: 8: The one our opponent's lords already have. They are already from heaven, but penned up in flesh, awaiting their friend's death to unlock the prison.

But just here the question arises, if hell-fire is the eternal portion of these bodiless spooks, that the devils bring up, with bodies like gods with their old mantles on, as exemplified by Mr. McGar-

ry, what will be their future portion if called out by Christ and recompensed again? We hear the rumbling and falling. But when do RECOMPENSATIONS come? "Thou shalt be recompensed at the resurrection of the just." Rev. 11: 18, Luke 14: 14. The dead in Hades, hell, and Tartaroo, hell, and in the sea, and the wicked systems of the heavens and earth, in which they died, are all in the chains of darkness, or in prison "reserved unto the judgment" of the great day of God. 2 Pet. 2; 4; Matt. 11: 21, 23; 12: 4, 42, Rev. 20: 11: 13.

We here notice also the claim that Christ will cast the Devil and his angels into a lake of fire God has prepared for them "the lake of fire and brimstone." Matt. 25: 41-46. This is after the books are opened, at Christ's farther manifestation of power, even after the heirs come to the throne, when the evil of all nations on trial shall have been separated from the good, even beyond Hades' delivery. If Christ be the life and fountain of living waters that empty out into the holy city of glorified beings, who, or what will be the lake of fire but the fallen, consuming city of Adam, where those who will then wilfully sin consume, perish, or die. There will be no literal goats, sheep, and lake of fire there. God is not dealing with these. But He is dealing with the two men, (Adams), their houses, systems, or worlds. The one with truth, love, and the right of judgment must grow till it "fill the whole earth." Dan. 2: 35. But our opponents cannot see the two. Therefore they cannot see that God suffered Adam, the flesh, to build up the systems, or "the great city," that will consume under the incoming light of the great day of God as fire. This is the way God has always informed Adam, that he has built for the flood, storm, wind, and fire. "The wages of sin is death." Rom. 6: 23. "The wicked shall perish." Ps. 37: 20. Where? in Gehenna, hell-fire. Who brought about this but Adam, God's man of sin and wrath? "The soul that sinneth it

