

International Bible Students Association

"The Wisdom from Above is the Noblest Science and Best Instruction"

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No. 1

WHERE ARE THE DEAD?

OUR FRIENDS, OUR NEIGHBORS, THE HOLY, THE UNHOLY, THE CIVILIZED, THE VILE?

The proper answer to this question stands related to our own destiny, colors and influences our theology and the entire trend of our lives!
The correct answer gives strength, confidence, courage, and assists towards the spirit of a sound mind!

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

For a man to declare himself uninterested in this subject would be to proclaim himself idiotic—thoughtless. If the ordinary affairs of this present life, food, raiment, finance, politics, etc., which concern us but for a few years, are deemed worthy of thought, study, how much more concern should we have in respect to the eternal future of ourselves and neighbors and mankind in general?

Of course, so important a question has had the most profound study ever since the reign of Sin and Death began, six thousand years ago. By this time the subject should be threadbare. The entire world should be so thoroughly informed respecting this question that there would be nothing new to say and nobody curious to hear. But the large audiences of intelligent, thoughtful people which come to hear, and which listen with breathless interest to what we have to say, imply that, after all the study the subject has had, but few are thoroughly satisfied with their conclusions.

The Agnostic Answers the Question.

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

We begin our examination by asking our agnostic friends, who boast of their untrammelled freedom of thought, "What say you, Free-thinkers, in reply to our query, Where are the dead?" Their answer is, "We do not know. We would like to believe in a future life, but we have no proof of it. Lacking the evidences, our conclusion is that man dies as does the brute beast. If our conclusion disappoints your expectations in respect to there being joy for the saints, it certainly should be comforting to all as respects the vast majority of our race, who certainly would be much better off perished like the brute beast than to be preserved in torture, as the majority believe."

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

The Heathen Answer to Our Query.

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

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

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

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

The Catholic Answer to Our Question.

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

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

Millions to Purgatory.

"The dead in general, according to our teaching, pass immediately to Purgatory, which is, as the name indicates, a place of purgation from sin, a place of penances, sorrows, woes, anguish indeed, but not hopeless. The period of confinement here may be centuries or thousands of years, according to the deserts of the individual and the alleviations granted. If you would know more particularly the Catholic teaching on this subject, we refer you to the writings of one of our great Catholics, the noted poet Dante, a loyal Catholic, at one time an Abbot, who died in a monastery with the full rights of the Church. Dante's poem, 'Inferno,' graphically describes the tortures of Purgatory; as we understand the matter. You can procure at almost any library an illustrated copy of this great Catholic poem. 'Doré, the artist, was also a prominent Catholic, and he portrayed Dante's poem vividly and truthfully. The illustrations show the torments of Purgatory vividly—how the demons chase some until they leap over precipices into boiling water. They ply others with fiery darts. Others are burned with heads downwards; others with feet downward in pits. Some are bitten by serpents. Still others are frozen, etc. We advise that you see Dante's work 'Inferno,' because it gives

our Catholic view of the proper answer to your question, Where are the dead? The vast majority are there; in Purgatory. The billions of the heathen are there; because ignorance does not say, does not qualify for the Heavenly condition. All who enter Heaven must previously have been fitted and prepared in a manner impossible to the heathen. Millions of Protestants are there. They could not enter Heaven, except through the Catholic Church; neither would God deem them subjects of eternal hell, because their rejection of Catholicism was due to the confession of faith under which they were born and envired."

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

We can thank our Catholic friends for so kind a statement of their case. We will not ask them where their Purgatory is, nor how they obtain the details of information respecting it, because such questions might offend them, and we have no desire to offend. We merely wish for their ripest, clearest, maturest thought respecting our question. We regret to say that the answer is not all that we might have hoped for in clearness and reasonableness and Scripturalness. Our hearts are heavy with the thought that our poor race, by reason of original sin, is already, as the Apostle says, a "groaning creation," and the present life of a few years is full of trouble. It is saddening, discouraging to all of us, to think of being obliged to have, when present trials and difficulties are past, even for centuries (not to mention eternity), such awful experiences as Dante portrays, even though those centuries of anguish would purge us and fit us for the Divine presence and Heavenly glory. It may seem strange to some theologians, but it is nevertheless true, that the answer of Catholicism to our question is not much better than the answer of Heathenism. Neither our heads nor our hearts are yet satisfied. It cannot be wrong to look further for something more satisfactory.

The Protestant Answer to Our Question.

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

Permit me, as gently as possible, to touch the sore spot. The removal of the bandages and the of the sore may cause us pain, but the light should be helpful, nevertheless. We got Protestants, from the fact that our intelligent meaning forefathers, who were Catholics, when they discovered inconsistencies and unscriptural Catholic doctrines in which they had been reared, protested against these, and hence came the Protestants. We cannot defend all that they did, enemies nor all that their enemies did to them.

Send for our issue, Vol. 20 No. 2, which treats on "Spiritism; is it Demonism? Free."

International Bible Students Association

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An Independent, Unsectarian, Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Missionary Movement for the Glory of God and Good of Humanity.

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

No longer does either Catholic or Protestant pray,

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

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

Theoretically, Protestant doctrines stand with the Bible and with Catholics, and declare that Heaven is a place of perfection, that it is a place of glory to any who enter there, hence that all trial, all refinement, all chiseling, all polishing of character must be accomplished in advance of an entrance into the abode of the saints. In a word, we agree that only the saints will ever enter there, the "pure in heart," the "overcomers," the "little flock," who now walk in the footsteps of Jesus. What about the remainder of mankind? Ah! there is the difficulty. Our larger hearts will not consent that all except the saints must suffer an eternity of torture, though this is the logic of our creeds. Our hearts protest, saying that three-fourths of humanity to-day are heathen, and that fully that proportion of humanity, altogether, have never heard of God and the terms of salvation.

The Best of People Perplexed.

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

(1) The Calvinistic thought is that Divine Wisdom and Power planned for mankind in advance—knew of the fall of man in advance, and prepared therefore by the creating of a great place called Hell, and the manning of it with fire-proof devils, for the torment of the race—all except that Little Flock, the Elect. Love and Justice were left out of this calculation. (2) The other prominent Protestant theory, the Arminian, held to-day probably by the majority, insists that both Love and Justice created the world and arranged the torment, and that Wisdom and Power were not consulted; hence that God has gotten into difficulty, while endeavoring to do justly and lovingly by His creatures, because lacking in power to render the needed aid. The entire difficulty, dear friends, is that, in our reasoning on the subject, we have merely asked the opinions of men and have not sought the Word of the Lord.

I surprise you, I feel sure, when I bring to you now the clear, plain, reasonable, just, wise Program of our Heavenly Father. It has long overlooked, so long buried under the human tradition of the Dark Ages, that to-day man is stranger than fiction. Well did our Lord the Prophet, declare:

"Heavens are higher than the earth, so are my plans higher than your ways, and My plans higher than your thoughts."—Isaiah 55: 9.

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

What Say the Scriptures?

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

These false doctrines have prevailed amongst the heathen for many, many centuries, but they gained an ascendancy in the Church of Christ during the Dark Ages, and had much to do with producing the darkness thereof. If our forefathers had believed God's testimony, "thou shalt surely die," there would have been no room for the introduction of prayers for the dead, masses for their sins, frightful thoughts respecting their torture. The Scriptures agree from first to last that "the dead know not anything" (Ecclesiastes 9: 5), and that "their sons come to honor and they know it not; they come to dishonor and they perceive it not of them." (Job 14: 21.) It is the Scriptures that tell us where the dead are and their condition; that they are experiencing neither joy nor sorrow, pleasure nor suffering; that they will have no knowledge of anything done under the sun until their awakening in the Resurrection. I remind you of the wise man's words, "Do with thy might what thy hand findeth to do, for there is neither wisdom nor knowledge nor device in the grave (Sheol) whither thou goest." (Ecclesiastes 9: 10.) I remind you that both in the Old Testament and in the New Testament it is written of both the good and the bad that they "fell asleep" in death. I remind you that the Apostle Paul speaks of those who "sleep in Jesus," and of those who have "fallen asleep in Christ"; who, he declares, are perished if there be no resurrection of the dead. Could they perish in Heaven, or in Purgatory, or in a hell of torment? Assuredly no one so teaches. They are already in perished condition in the tomb; and the perishing would be absolute, complete, unless a resurrection be provided for their deliverance from the power of death. Hence we read, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have eternal life."—John 3: 16.

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

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

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

Death, Not Torment, the Penalty.

Note well the mistake made in assuming eternal torment, the wages of original sin, when the Scriptures explicitly declare that "The wages of sin is death"—not eternal torment. (Romans 6: 23.) We search the Genesis account of man's fall, and the sentence imposed, but find no suggestion of a future eternal torture, but merely of a death penalty. Repeating it the second time, the Lord said, "Dust thou art, and unto dust shalt thou return." (Genesis 3: 19.) But He said not a word respecting devils, fire and torment. How, then, did the Adversary deceive our fathers, during the Dark Ages, with his errors, which the Apostle styles "doctrines of devils"? Note the fact that none of the prophecies mention any other than a death penalty for sin. Note that the New Testament likewise declares the same. St. Paul, who wrote more than one-half of the New Testament, and who assures us that he did "not shun to declare the whole counsel of God" (Acts 20: 27), says not a word about eternal torment. On the contrary, discussing this very matter of sin and its penalty, he says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Romans 5: 12.) Note that it was not eternal torment that passed upon one man, nor upon all men, but death. If some one

suggests that death would not be a sufficient penalty for sin, all we would need to do would be to point him to the facts, and thus prove his suggestions illogical. For the sin of disobedience Adam lost his paradisaic home—lost eternal life and Divine fellowship, and instead got sickness, pain, sorrow, death. Additionally, all of his posterity, reasonably estimated at twenty thousand millions, disinherited so far as the blessings are concerned, have inherited weaknesses, mental, moral and physical, and are, as the Apostle declares, "A groaning creation."—Romans 8: 22.

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

God's Penalty a Just One.

Let no one think the death penalty unjust and too severe. God could have blotted out Adam, the sinner, thus fulfilling the sentence. He could have blotted out the race instantly. But would we have preferred that? Assuredly not. Life is sweet, even amidst pain and suffering. Besides, it is the Divine purpose that present trials and experiences shall prove useful as disciplines; to prepare us for a wiser course than Father Adam took, when we shall be privileged to have a further individual trial. Our race would have been without hope of future existence, just as agnosticism claims, had it not been for Divine compassion and the work of redemption.

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

Now, dear friends, what is the penalty for sin, without responsibility? Will there be an individual penalty upon us for individual wrong doings? We answer, "A just recompense of reward" will be meted out to all. But our eternal destiny can be settled only by ourselves, by our individual acceptance or rejection of the grace of God. The Scriptures clearly inform us that every sin, in proportion to its wilfulness, brings a measure of degradation which involves "stripes," chastisements, corrections, to regain the lost standing. Thus the more mean and more wicked a man or woman may be, the greater will be his or her disadvantage in the resurrection time, and the more he will then have to overcome, to get back to all that was lost in Adam and redeemed by Christ.

"And the Dead Came Forth."

At His First Advent our Lord's miracles foreshadowed the great work which He, with His glorified Church, will accomplish for the world during the Millennium. Then all the sick, lame, blind and dead will be revived, and if obedient, will be brought ultimately to full perfection. The disobedient will be destroyed in the Second Death. The most notable miracle which our Lord performed was the awakening of Lazarus, His friend. Jesus had been gone several days when Lazarus took sick, and of course knew about the matter. Nevertheless, Martha and Mary sent Him a special message, saying, "Lord, behold he whom Thou lovest is sick." (John 11: 3.) They knew of Jesus' power to heal, even by the word of His mouth. They had faith that if He could help strangers, He would surely be glad to assist His friend. But Jesus remained where he was and allowed Lazarus to die and a rude shock to come to the dear sisters. Then He said to His disciples, "Our friend Lazarus sleepeth." (John 11: 11.) Then, coming down to their comprehension, he added, "Lazarus is dead; and I am glad for your sakes that I was not there."—John 11: 14, 15.

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

Our Lord explained that the power of resurrection was vested in Himself, that He was there with her, and could give relief to them without waiting. Martha told

our Lord that it was too late; that putrefaction had set in by this time. But Jesus insisted on seeing the tomb, and when He arrived at it, He cried, "Lazarus, come forth!" And we read, "He that was dead came forth." (John 11:43, 44.) Mark well that it was not the living that came forth, but that Lazarus that was really dead. Mark well that he was not called from Heaven, nor from Purgatory.

"All That Are in Their Graves."

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

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

Not Universalism, Either.

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

Where Are the Dead?

My dear friends, you have had before your minds the answers to our question from the highest to the lowest earthly authorities. None of them was satisfactory. Now you have heard the testimony of God's Word—the Divine declaration as to "Where are the dead?" Harkening to the voice from Heaven, we are assured that the dead are really dead, and that all their hopes as respects the future are centered, first, upon the redemptive work of our Lord Jesus, accomplished at Calvary, and secondly, upon the work of resurrection which, at His Second Advent, He is to accomplish for those whom He redeemed. If perchance you have a shade of disappointment as respects a saintly brother or sister, father or mother or child, whom you hoped was already in Heaven, then as a consolation, look at the other side of the question—behold now many of your loved ones, kith and kin, friends and foes and neighbors, according to your theory and all the prevalent theories, have been suffering untellable woe since their death, and would be suffering similarly for long centuries to come. Consider the relief of mind and heart you get from the knowledge of the Truth; that they are not alive anywhere, but simply dead, or, more poetically, they are "asleep in Jesus," in the sense that He is their Redeemer, in whom all their hopes of a future awakening reside.

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

Present Your Bodies Sacrifices.

Just a closing word! Our subject would lack a proper finish if we did not explain Scripturally why God has delayed the world's blessing, the resurrection, for nearly two thousand years since the death of Jesus. The reason is such a glorious one! It must appeal to every true Christian heart and make it glad. It is this: God purposed the selection of the Church before the blessing of resurrection should go to the world. This Church is called sometimes "the Body of Christ, which is the Church," of which Jesus is the Head. Again, it is styled "the Bride, the Lamb's Wife." Ever since Pentecost the Heavenly Father has been drawing believers to Jesus' side. After justifying them through faith in the precious blood, they have been invited to become Jesus' disciples, His followers, to walk in His steps, to lay down their lives in the Father's service, as

Jesus did, and to develop in their hearts the fruits and graces of the Holy Spirit to such a degree that they might be called "copies of God's dear Son."

The promise to these is not the resurrection of Restitution promised to the world during the Millennium. On the contrary, these have a "Heavenly Calling." After their consecration they are begotten of the Holy Spirit and then instructed in the School of Christ and subjected to trials and disciplines in various ways, for the purpose of chiseling and polishing their characters as New Creatures. These are a Little Flock, gathered one here and one there; "saints" from all denominations, and from outside of all denominations, for "the Lord knoweth them that are His." When the predestinated number of the Elect shall have been selected and polished, the present Age will end. Our Lord will come in Second Advent Glory and Power. His elect Bride will constitute the First Resurrection class, changed from earthly to heavenly nature, "in a moment," for "flesh and blood cannot inherit the Kingdom of God."—1 Corinthians 15:50, 52.

Then will come the holy, invisible Millennial Kingdom, and the binding of Satan and the destruction of his unholy, invisible kingdom, and the setting loose of agencies for the enlightening and uplifting of the whole race.

To those of my readers who are already the Lord's consecrated saints, I say, Lift up your heads, and realize more fully than ever before the glorious fullness of the "Heavenly Calling," of which you have been made partakers. To others who have the hearing ear and appreciate this High Calling, we say, Permit the love of God and of Christ to constrain you, and become disciples indeed of Jesus, laying aside every weight, and every besetting sin, and entering the race and pressing with vigor to its end and the crown of glory!

TO US THE SCRIPTURES CLEARLY TEACH.

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; its construction has been in progress throughout the Gospel Age ever since Christ became the world's Redeemer and Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Corinthians 3:16, 17; Ephesians 2:20; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all to-

gether in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8; 21:3.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," a Ransom for all," and will be "the true Light which lighteneth every man that cometh into the world," "in due time."—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His Glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

We affirm the pre-existence of Jesus as the mighty Word (Logos—spokesman) "the beginning of the creation of God," "the First-Born of every creature," the active agent of the Heavenly Father, Jehovah, in all the work of creation. "Without Him was not anything made that was made."—Revelation 3:14; Colossians 1:15; John 1:3.

We affirm that the Word (Logos) was made flesh—became the Babe of Bethlehem—thus becoming the Man Jesus, "holy, harmless, undefiled, separate from sinners." As we affirm the humanity of Jesus, we equally affirm the Divinity of Christ—"God also hath highly exalted Him, and given Him a name which is above every name."—Hebrews 7:26; Philippians 2:9.

We acknowledge that the personality of the Holy Spirit is the Father and Son; that the Holy Spirit proceeds from both, and is manifested in all who receive the begetting of the Holy Spirit and thereby become sons of God.—John 1:12; 1 Peter 1:3.

We affirm the resurrection of Christ—that He was put to death in flesh but quickened in Spirit. We deny that He was raised in the flesh, and challenge any statement to that effect as being unscriptural.—1 Peter 3:18; 2 Corinthians 3:17; 1 Corinthians 15:8; Acts 26:13-15.

WHAT IS THE SOUL?

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

Some one will possibly say, Ah, No one believes in the immortality of the body. Everybody knows that the body dies, that it needs resupply continually and that hence it cannot be immortal. But the Scriptures speak of souls. May it not be that the soul is indestructible?—that God having made a soul cannot destroy it?

Reason tells us that, unless there is absolute proof to the contrary, the life of every creature is subject to the will of the Creator. Now notice that the Scriptures nowhere speak of the immortality of the soul, as some people seem to suppose—neither in the translations nor in the original text. Take a Concordance and try to find the expression "immortal soul," and thus you can quickly convince yourself that no such expression is found in the Scriptures. On the contrary, the Scriptures declare that "God is able to destroy both soul and body"; and again, "the soul that sinneth, it shall die." As we have already seen, that which can die, which can be destroyed, is not immortal, is not proof against death, destruction. Hence the Scriptures cited prove that neither souls nor bodies are immortal.

What, then, is the soul?

The general idea of the soul is that it is an indestructible something in us, but what it is or where it is located few attempt to explain. This unknown something is claimed to be the real, intelligent being, while the body is merely its house or tool. A Methodist bishop once defined a soul, thus: "It is without interior or exterior, without body, shape, or parts, and you

could put a million of them into a nutshell;—a very good definition of nothing, we should say!

God Able to Destroy Both Soul and Body.

The body is not the soul, as some affirm; this is proved by our Lord's statement that "God is able to destroy both soul and body." And now, in view of the foregoing, if our minds be freed from prejudice, we ought to be able to learn something further on this subject by examining the inspired record of man's creation. Turning to Genesis 2:7, we read:

"And the Lord God formed man of the dust of the ground, and breathed [Heb. blew] into his nostrils the breath [Heb. wind] of life [Heb. lives, plural—i.e., such as was common to all living animals]; and man became a living soul" [i.e., a sentient being].

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

The second step in the process of man's creation was to give vitality to the properly "formed" and in every way prepared body; and this is described by the words "blew into his nostrils the breath of life." When a healthy person has been drowned, and animation is wholly suspended, resuscitation has, it is said, been effected by working the arms and thus the lungs as a bellows, and so gradually establishing the breath in the

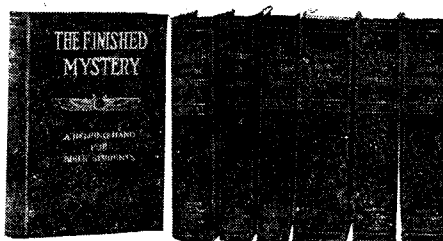
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nostrils. In Adam's case it, of course, required no labored effort on the part of the Creator to cause the perfect organism which he had made to breathe the life-giving oxygen of the atmosphere.

As the vitalizing breath entered, the lungs expanded, the blood corpuscles were oxygenized and passed to the heart, which organ in turn propelled them to every part of the body, awakening all the prepared, but hitherto dormant, nerves to sensation and energy. In an instant the energy reached the brain, and thought, perception, reasoning, looking, touching, smelling, feeling and tasting commenced. That which was a lifeless human organism had become a man, a sentient being; the "living soul" condition mentioned in the text had been reached. In other words, the term "living soul" means neither more nor less than the term "sentient being"; i.e., a being capable of sensation, perception, thought.

Moreover, even though Adam was perfect in his organism, it was necessary for him to sustain life, soul or sentient being, by partaking of the fruits of the trees of life. And when he sinned, God drove him from the garden, "lest he put forth his hand, and take also of the tree [plural trees or grove] of life, and eat, and live forever" [i.e., by eating continuously]. (Genesis 3:22.) How the fogs and mysteries scatter before the light of truth which shines from God's Word!

Lower Animals Also are Souls.

Thus, also, we see why it is that the Scriptures speak of "souls" in connection with the lower animals. They, as well as man, are sentient beings or creatures of intelligence, only of lower orders. They, as well as man, can see, hear, feel, taste and smell; and each can reason up to the standard of his own organism, though none can reason as abstrusely nor on as high a plane as man. This difference is not because man has a different kind of life from that possessed by the lower animals; for all have similar vital forces, from the same fountain or source of life, the same Creator; all sustain life in the same manner, by the digestion of similar foods, producing blood, and muscles, and bones, etc., each according to his kind or nature; and each propagates his species similarly, bestowing the life, originally from God, upon his posterity. They differ in shape and in mental capacity.

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

Man's Finer Organism.

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

But although, because of his fall into sin and death, man's condition is far from what it was in its original perfection when pronounced "very good" by the highest Judge;—so that some, by the cultivation of the lower organs of thought and a failure to use the higher, intellectual faculties, have dwarfed the organs of the brain representing these higher faculties, yet the organs are still there, and are capable of development, which is not the case with the most nearly perfect specimens of the brute creation. So then it is in that the Creator has endowed man with a higher and finer organism, that he has made him to differ from the brute. They have similar flesh and bones, breathe the same air, drink the same water, and eat similar food, and all are souls or creatures possessing intelligence; but man, in his better body, possesses capacity for higher intelligence and is treated by the Creator as on an entirely different plane. It is in proportion as sin degrades man from his original likeness of his Creator that he is said to be "brutish"—more nearly resembling the brutes, destitute of the higher and finer sensibilities.

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

The Same Teaching on This.

The same life principle is no different in man whose breath is distinguished from the rest of the creatures by the Deluge. (Gen. 6:17; accord with King Solomon's statement that all have all "one breath"—one kind of life; and that "the other." (Ecc. 3:19.) "Who knoweth the spirit

of man that [it] goeth upward, and the spirit of the beast that [it] goeth downward to the earth?" he is controverting the heathen theory, which even at that time had begun to speculate that man had some inherent quality which would prevent his death, even when he seemed to die. The wise man challenges any proof, any knowledge, to such effect. This challenge to others to produce proofs, or admit that they have no such knowledge, follows his statement of the truth on the subject in verses 19 and 20.

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

Our Redeemer "poured out his soul [being] unto death," "he made his soul [being] an offering for sin" (Isa. 53:10, 12); and it was the soul of Adam (and his posterity) that he thus bought with his precious blood—by making his soul (being) an offering for sin. Consequently it is souls that were redeemed, and that are to be awakened, resurrected.

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

As in Adam's creation, the bringing together of an organism and the breath of life produced a sentient being or soul, so the dissolution of these, from any cause, puts an end to sentient being,—stopping thoughts and feelings of every kind. The soul (i.e., sentient being) ceases; the body returns to dust as it was; while the spirit or breath of life returns to God, who imparted it to Adam, and to his race through him. (Ecc. 12:7.) It returns to God in the sense that it is no longer amenable to human control, as in pre-creation, and can never be recovered except by divine power. Recognizing this fact, the Lord's instructed ones commit their hope of future life by resurrection to God and to Christ, his now exalted representative. (Luke 28:46; Acts 7:59.) So, then, had God made no provision for man's future life by a ransom and a promised resurrection, death would have been the end of all hope for humanity.—1 Cor. 15:14-18.

God's Provision for Our Living Again.

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

The thought pervades the Scriptures that we are now in the night of dying and sleeping as compared with the morning of awakening and resurrection. "Weeping may endure for a night, but joy cometh in the morning."—Psa. 30:5.

The apostles also frequently used this appropriate, hopeful and peaceful figure of speech. For instance, Luke says of Stephen, the first martyr, "he fell asleep"; and in recording Paul's speech at Antioch he used the same expression, "David fell on sleep." (Acts 7:60; 13:36.) Peter uses the same expression, saying, "The fathers fell asleep." (2 Peter 3:4.) And Paul used it many times, as the following quotations show:—

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

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

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

"Behold, I show you a mystery, we shall not all sleep."—1 Cor. 15:51.

"I would not have you to be ignorant, brethren, concerning them that are asleep."—1 Thess. 4:13.

"Them that sleep in Jesus, will God bring [from the dead] with [by] him."—1 Thess. 4:14.

When the Kingdom, the resurrection time, comes, "we who are alive and remain unto the presence of the Lord shall not precede them that are asleep."—1 Thess. 4:15.

They "fell asleep" in peace, to await the Lord's Day—the Day of Christ, the Millennial Day—fully persuaded that he [Christ] is able to keep that which

they committed unto him against that day. (2 Tim. 1:12.) This same thought runs through the Old Testament as well—from the time that God first preached to Abraham the Gospel of a resurrection; the expression, "He slept with his fathers," is very common in the Old Testament. But Job puts the matter in very forcible language, saying, "Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be [over] past!" The present dying time is the time of God's wrath—the curse of death being upon all, because of the original transgression. However, we are promised that in due time the curse will be lifted and a blessing will come through the Redeemer to all the families of the earth; and so Job continues, "All the days of my appointed time will I wait, until my change come; [then] thou shalt call [John 5:25] and I will answer thee; thou shalt have a desire unto the work of thine hands." (Job 14:14, 15.) And we of the New Testament times read our Lord's response, "All that are in the graves shall hear the voice of the Son of man" [calling them to awake and come to a full knowledge of God and to a full opportunity of ever lasting life].—John 5:25, 29.

An Illustration—A Candle.

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

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

A candle might be relighted by any one having the ability; but by divine arrangement the human body, bereft of the spark of life, "wasteth away," "returneth to the dust from which it was taken," and the spark of life cannot be re-unkindled except by divine power, a miracle. The promise of resurrection is therefore a promise of a relighting, a re-unkindling of animal existence or soul; and since there can be no being or soul without a body and restore life-power or spirit, it follows that a promised resurrection or restoration of soul or being implies new bodies, new organisms. Thus the Scriptures assure us that human bodies which return to dust will not be restored, but that in the resurrection God will give such new bodies as it may please him to give.—1 Cor. 15:37-40.

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

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

The terms body, soul and spirit may be used of the Church collectively. For instance, the Apostle says: "I pray God [that] your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. 5:23.) This prayer must be understood to apply to the Church as a whole—the elect church, whose names are written in heaven. The true spirit has been preserved in the little flock. Its body is discernible to-day, also, notwithstanding the multitudes of tares that would hide as well as choke it. And its soul, its activity, its intelligence, its sentient being, is in evidence everywhere, lifting up the standard of the people—the cross, the ransom.

In no other way could we apply the Apostle's words; for, however much people may differ respecting the preservation of the individual spirits and souls of the people addressed, all will agree that their bodies have not been preserved, but have returned to dust, like those of others. Besides, the words body, soul and spirit are in the singular, not in the plural.