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"TONGUES OF FIRE"

From all parts of the world, but especially from the Pacific Coast, come reports of what its friends call a fresh Pentecostal blessing—an outpouring of the Holy Spirit, etc., and what its opponents call a religious insanity. The movement is amongst so-called "holiness people" of various sects and parties—"missions," as their meetings are generally styled. People who have been seeking and claiming "divine healing" seem to be among the susceptible. Amongst these are some who give evidence of deep sincerity and a superficial knowledge of God's Word. Though generally swift to speak and slow to hear, they, through indolence or fear, neglect systematic study of the Divine Message. They seem to come under the head mentioned by the Prophet (Hosea 4:6), "My people perish for lack of knowledge."

The meetings are "bedlam;" everything is confusion, prayers to God are yelled or groaned or barked—yelped. Now and then someone "gets the blessing" and falls in a trance-like condition on the floor, to remain rigid, perhaps, for hours. Another begins to talk some sort of gibberish interspersed with English. Another in a different guttural mumbles, and then gives an interpretation in English. These are said to have the "unknown tongues" of Pentecost; but we remember that foreigners present at Pentecost did recognize those tongues as *bona fide* and got a Gospel Message from them.—Acts 2:8.

The people in attendance pay little heed to what is uttered by these "tongues" and their interpretations. Some are simply curious and attend as a free show; others are too engrossed with their desire to have a trance or an "unknown tongue" to do anything else than groan their prayers to God for those "gifts," as evidences of his favor. Frenzied hugging and kissing and rolling on the floor are amongst the evidences that these poor people are surely under some spirit influence. And it certainly does not appear to be "the spirit of a sound mind."—2 Tim. 1:7.

It is quite true that there was confusion at Pentecost, caused by so many speaking at once in foreign languages; but nothing in the record implies insanity or fanaticism; nor could we expect either insane or fanatic utterances from such sound logicians as the Apostles. On the contrary our experiences corroborate the declaration of St. Paul, that the operation of the Holy Spirit of God in our hearts and minds has been favorable to the development of greater soundness of mind, by reason of our heed to the Word and its wisdom, which cometh from above. One of our readers in Los Angeles, Cal., writes that a neighbor woman got this so-called gift of tongues, and that a reputable Chinaman hearing her said that he understood her quite well—that she spoke his dialect of Chinese. Pressed for an interpretation he declined, saying the utterance was the vilest of the vile.

Is it asked, Why would the Lord permit Satan to delude honest souls? We reply, that He has permitted "doctrines of devils" these many centuries amongst the heathen (1 Tim. 4:1), some of whom doubtless are also sincere. The time for the binding of Satan is not yet—though we believe it is very near. (Rev. 20:2.) Doubtless Satan realizes better than we can how the binding or restraining is coming; and is actively maneuvering to avoid it; while God on the other hand is willing to permit his activity because it can now serve a purpose—a sifting work—which must reach and touch every class and condition of professed Christians everywhere—to test and prove them. Thus we consider this one of the many delusions of our day. Mark the Apostle's forceful words respecting this day of trial with which this age ends and the next is ushered in. He says: For this cause "God shall send them strong delusion that they should believe a lie." Why? "That they [who fall] all might be [thus] condemned"—be manifested as not right, as out of harmony with God—as unfit to be of the "Bride" class. But why so? Because they received not the Truth in the love of it," but "had pleasure in untruth."—2 Thess. 2:10, 12.

SPIRITISM, MORMONISM, Etc. THEIR MYSTERIES EXPLAINED

Clairvoyance, Hypnotism, Theosophy, Necromancy, "Faith" Healing, "Tongues"—Obsession at the First Advent—"The Spirits in Prison"—Why They Are There—How Jesus Preached Unto Them—"Angels Which Kept Not Their First Estate"—Their Malignant Power Today.

A CORRECT understanding of the Bible's teachings respecting the Spirit world is positively essential to a satisfactory solution of many phenomena of the past, and present. It is a well-known adage that "mystery hath charms," and no one understands this better than Satan himself. By enshrouding his kingdom in darkness, and in throwing an air of mystery around his workings, many indeed have been entrapped from all walks of life, who otherwise might never have been attracted to his side at all. Those who most thoroughly disbelieve in Spiritism are often the most ready to test its professed claims; and when convinced that many of its claims are genuine and many of its manifestations supernatural, these former disbelievers are more liable to become its devotees; whereas if they had known just what Spiritism is, and how and by what power it operates, they would be on guard, and their judgment would have a support and guidance which it otherwise lacks. It is the lack of the true knowledge of Spiritism (imparted through the Scriptures and confirmed by indisputable evidences from outside the Scriptures) which causes so many to fall a prey to this delusion.

True, there are frauds committed in the name of Spiritism; but these are chiefly in connection with attempted "materializations." That Spiritists have done and can do, through some power or agency, many wonderful works beyond the power of man, has been abundantly proved in a variety of cases—some of them before scientific men, total unbelievers. Tambourines have been played while in the air beyond the reach of human hand and suspended by some invisible power; chairs have been lifted into the air while people were sitting upon them, and without any connection with any visible power or agency; mediums have been floated through the air, etc. The rapping tests, the table-tipping tests, the autograph tests and the slate-writing tests have been proved over and over again, to the satisfaction of hundreds of intelligent people in various parts of the world. And Spiritism reckons amongst its adherents judges, lawyers, business-men and numbers of women of ability. These people have tested the claims of Spiritism and have candidly avowed their faith in it. And it is unwise, to say the least, to sneer at such as fools or knaves—fools if simply deluded by tricks and slight of hand; knaves if they are willingly and knowingly lending their time and influence to the perpetration of frauds.

"The Dead Know Not Anything"—Eccl. 9:5.

The claim of Spiritists is, that these manifestations and communications from unseen intelligences are from human beings, who once lived in this world, but who, when *seeming to die*, really became more alive, more intelligent, freer, and every way more capable and competent than they had ever been before. It is claimed that the purpose of these manifestations is to prove that the dead are not dead, but alive; that there is no need of a resurrection of the dead, because there are no dead—the dead being more alive than ever, after passing into what is termed death. Today, not only in heathen lands, but amongst the most civilized, it is freely believed (and by many Christians considered Scriptural) to believe the nonsensical) that a dead man is more alive than before he died. People of good, sound, reasoning faculties on

ordinary subjects seem to be "hoodooed" by this falsehood of Satan, "ye shall not surely die." So true is this, that it seems not inconsistent to them to say that a man hit over the head with a stick and knocked senseless knows nothing, but a man hit over the head harder and killed, knows everything.* We shall not stop here to show how inharmonious all this is to the testimony of Scripture upon this subject, but merely cite the reader to the Word of the Lord; reminding him that, "If there be no resurrection of the dead, . . . then they also which are fallen asleep in Christ are perished."—1 Cor. 15:13, 18; Job 14:21; Psa. 146:4; Eccl. 9:5, 6.

The Beginning of Deception.

Here is the point of infatuation. As soon as the unbeliever in Spiritism has been convinced that an unseen intelligence communicates through the medium he is all interest. Nothing else offers such *proofs* from invisible sources as does Spiritism; and many seem not only willing but anxious to walk by sight rather than by faith. Every one has friends who have died, and thousands are anxious to communicate with them if possible, and to receive from them some message or some advice. It is not surprising, therefore, to find people greatly absorbed in these matters, and very willing to be directed by those whom they esteem their truest friends and most competent advisers.

The majority of people have no true Christian faith built upon the foundation of the Word of God; they have a *wish* for a future life, and a *hope* with reference to their dead, rather than a *faith* with reference to either. As a consequence, their minds being *convinced* that they have had communication with those beyond the grave, everything relating to the future life becomes more real and more interesting to them than ever before. And many such, wholly ignorant of religious feelings, say to themselves, Now I know what it is to have faith, and a religious feeling with reference to the future, and they congratulate themselves that they have received a great spiritual blessing.

But this is only the first lesson, and these comparatively uplifting experiences belong chiefly to it. Later experiences will demonstrate, as all Spiritists will freely acknowledge, that there are "evil spirits," "lying spirits," which time and again deceive them; and the messages and revelations, often foolish and nonsensical, gradually lead the investigator to a disbelief of the Bible and the Creator, while they teach and exalt "the spirits" as the only sources of knowledge aside from nature; and thus the way is paved toward advanced lessons on "spirit-affinities," "free love," etc. But after the first deception and shaking of confidence the explanation that there are "both good and bad spirits" is generally satisfactory; and the poor victim follows blindly on, because assured that he communes with some supernatural power.

There are many schools now in existence which have as their basis these spirit deceptions, "doctrines of demons" as the Apostle calls them. Notable among these should be mentioned Clairvoyance, Theosophy, New Thought, Unity, Mormonism, Swedenborgianism and Christian Science.

*Send for our issue, Vol. 5, No. 3, which treats at length the subject, "Where Are the Dead?" Free on request.—Editor.

The Mormon Delusion.

As a remarkable illustration of the deceptive work of these "evil spirits" who constantly endeavor to establish as truth the Devil's lie to Mother Eve, that men do not surely die (Genesis 3:4), notwithstanding God's positive assertion to the contrary, we cite the instance of Joseph Smith, Jr., and his Book of Mormon. It is clear that Mr. Smith was a victim of these "seducing spirits," although many well intentioned people have not suspected that such could have been the case. But from accounts of Smith's boyhood it would appear he was just such a person as might be susceptible to occult influence. Note the remarks of Smith's father-in-law, Isaac Hale, to which he gave affidavit, and which are published in "Religious Creeds and Statistics," as follows:

"I first became acquainted with Joseph Smith, jun., in November, 1825 [when he was scarcely 20 years old]. He was at that time in the employ of a set of men who were called 'money-diggers' and his occupation was that of seeing or pretending to see, by means of a stone placed in his hat, and his hat placed over his face: in this way he pretended to discover minerals and hidden treasures. Smith and his father boarded at my house while they were employed in digging for a mine."

Had young Smith been a Bible student it might have been he would have been on guard against all occult influences; but his mother, in describing how the family were convinced of the "wonders" following the finding of the "golden plates," is quoted as having said: "I presume our family presented an aspect as singular as any that ever lived upon the face of the earth; all seated in a circle—father, mother, sons and daughters—all giving the most profound attentions to a boy, eighteen years of age, who had never read the Bible through in his life."

Joseph Smith a Victim of Spirits.

Reasoning humanly, it would appear strange that a prophet of a new dispensation should not be sufficiently interested in God's Word to have made a careful study of it before being elevated to the position of teacher of Divine Truth. But when we become acquainted with the power and designs of the "evil spirits," the matter becomes easy of solution. They are ever seeking instruments and opportunities for perpetuating Satan's falsehood respecting the state of the dead, they are bent upon contradicting God's Word and the harmonious truth of the Bible. Every spiritist, every seance, and sad to relate, nearly every creed of Christendom, seeks to set forth as truth the Devil's false testimony upon this important matter. Joseph Smith, in September, 1823, was visited by one of these "lying spirits" who gave his name as Maroni, a man of Israel, of the tribe of Manasseh, who died about 400 A.D. near where Smith was then living, at Palmyra, N. Y. Rev. Spaulding of Cherry Valley, N. Y., had, some years previously, written a historic novel called "The Manuscript Found," in which he detailed in imagery the early settlers of North America. The book was never published, but was given to a compositor named Sidney Rigdon, a friend of Smith's and who later became an ardent Mormon, and a leader among them. Evidently the Spaulding story had weighed upon the mind of young Smith, and being of an

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PREACHING TO THE DEAD

"For this cause was the Gospel preached to them that are dead, that they might be judged according to men in the flesh, but alive according to God in the spirit."—1 Peter 4:6.

No Bible topic requires more careful discrimination in its study than does the subject of death. This is mainly because of the general confusion of mind which came upon Christendom during the long centuries of the Church's comparative darkness, when Bibles (the Lamp of God upon the Christian path), were scarce, and when few could read the truths of priceless value, that were chained to lecterns. In consequence of this confusion we hear intelligent people talk ignorantly and stupidly respecting death. They make confusion worse confounded by telling us of Adam's spiritual death and discussing "natural" death and "the death that never dies," etc., etc.

To get the Bible view of death we need to brush away such foolish babblings and confine ourselves to Bible language and the rational thought connected therewith. For instance, according to the Bible, there is no "natural death"—it is not natural for man to die. It is according to the Bible arrangement and man's nature that he, as well as angels, should live—live eternally, if obedient to the Divine commands. Death, therefore, is the unnatural thing! Do we think of angels as dying, and of Heaven as filled with cemeteries? Have they doctors and undertakers there? Surely not! Yet it would be just as proper to speak of natural death amongst the angels as in respect to men. But neither is proper.

The term spiritual death so frequently used respecting Adam and his fall is wholly unscriptural. No such expression is found in the Bible; neither such a thought. Adam could not die a spiritual death, because he was not a spirit being. He was an earthly being—not an angel, but a man. As the Scriptures declare of Adam, "Thou madest him a little lower than the angels; and crownedst him with glory and honor, and didst set him over the works of Thy hands"; "over the beasts of the field, the fish of the sea and the fowl of the air."—Hebrews 2:7; Psalm 8:5-8.

From the moment of disobedience and Divine condemnation Adam and his race have been judicially dead and gradually going down, down, down, in degradation and into the tomb.

Speaking of the dying race from the judicial standpoint our Savior called them all dead. He declared that none have even a reckoned life, except such as by faith accept Him as their Life-giver—Savior. His words are, "He that hath the Son hath life; he that hath not the Son shall not see life." Speaking to one who believed on Him the Savior said, "Let the dead bury their dead"; go thou and preach the Gospel (Matthew 8:22). From the right standpoint His meaning is evident. Let the dead, the condemned and legally dead world, look out for its own affairs. You become one of My followers and carry My message of life and love to as many as have ears to hear!

Consider now in the light of the foregoing, the meaning of St. Peter's words used as our text. We perceive how the Gospel message from first to last has been preached to a dead world—to a world under sentence of death—to a world "dead in trespasses and in sin" and unworthy of Divine notice. Jesus, during His ministry, preached the Gospel amongst those judicially dead through trespasses and sins. A few had the hearing ear and accepted the good Message and gave their hearts to God and accepted the terms of discipleship—to walk in the Master's footsteps in the Narrow Way faithfully unto death—willingly offering, sacrificially, their little all in the service of God, His Truth, His righteousness, His people. These few, as we have seen, the Savior recognized as having life—as having "passed from death unto life."

By and by when all eyes and ears of understanding shall be opened and the blessing of the Lord through Messiah shall be world-wide, it will not be merely a calling to righteousness that will be extended. A command will be enforced by disciplines, "stripes," "corrections in righteousness," to the intent that the dead world in general may be blessed and be resurrected—lifted up, up, up, out of sin and death conditions to the human perfection bestowed upon Adam and his race in creation. Only the unwilling and disobedient will die the Second Death, from which there will be no redemption, no resurrection.

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SPIRITISM, MORMONISM, Etc.
THEIR MYSTERIES EXPLAINED

occult turn of mind, one of these "wicked spirits in the heavens" seized upon the opportunity. Hence he manifested himself to Smith, as a resurrected early settler of the American continent, and the lad was ready to believe all that was communicated to him. He was then told by the "spirit" that he was commissioned as a prophet of the new dispensation, and that God was going to reveal through him many wonderful things to humanity. Smith was instructed that golden plates would be given him, with power to transcribe them into the English language, that the plates would give a detailed account of the American Indians, and their origin, and reveal "the fullness of the everlasting gospel, as delivered by the Savior to the ancient inhabitants." At the appointed time Smith was permitted to find the plates—a phenomenon indeed, but no greater than the phenomena exhibited through spirit-mediums before, and since. The charitable view is that Joseph Smith did not willingly deceive, but he himself was willingly deceived, through his previous tamperings with the occult. The same may be said of the "Three Witnesses" and of the "Eight" who, it is said, declared to their dying day that they saw and handled the golden plates which the "angel" delivered into the hands of Joseph Smith. The plates vanished after the translation had been completed.

Who Are These Spirits Which Personate the Dead?

We have in the Scriptures most abundant and most positive testimony that no communication could come from the dead until after their awakening. Furthermore, we have positive Scripture testimony (1) that not only some, but all, of these spirits are "evil spirits," "lying spirits," "seducing spirits." The Scriptures forbid that humanity should seek to these for information, and clearly inform us that these demons or "devils" are "those angels which kept not their first estate"—some of the angels to whom was committed the supervision of mankind in the period before the flood, for the purpose of permitting them to endeavor to lift mankind out of sin; that by their failure all might learn that there is but one effectual remedy for sin; viz., that provided in Christ. These angels, instead of uplifting humanity, were themselves enticed into sin, and misused the power granted to them, of materializing in human form, to start another race. (Gen. 6:1-6.) Jude 6, 7 gives conclusive evidence on the subject, and clearly shows the nature of the sin for which the fallen angels were condemned and restrained, when, after mentioning the angels who sinned, he says, "Even as Sodom and Gomorrah, . . . in like manner giving themselves over to fornication and going after strange flesh." That God prohibits any mixture or blending of natures, and designs that each should keep its own original or first estate is clearly taught by this passage and also by Lev. 18:23; 20:15, 16. Their illicit progeny was blotted out with the flood, and themselves were thereafter restrained from the liberty of assuming physical bodies, as well as isolated from the holy angels who had kept their angelic estate inviolate.

The Apostle Peter (2 Pet. 2:4) mentions these, saying, "God spared not the angels that sinned, but cast them down to hell [Tartarus] and delivered them into chains of darkness, to be reserved unto judgment." Jude 6 also mentions that class, saying, "The angels which kept not their first estate, but left their own habitation [proper condition] he hath reserved in everlasting chains—under darkness unto the judgment of the great day." Notice three points with reference to these evil angels:

(1) They are imprisoned in Tartarus, restrained, but not destroyed. Tartarus is nowhere else rendered "hell," but in this one passage. It does not signify the grave, neither does it signify the Second Death, symbolized by the "lake of fire and brimstone"; but it does signify the air or atmosphere of earth.

(2) They have some liberties in this imprisoned condition, yet they are chained, or restrained, in one respect—they are not permitted to exercise their powers in the light, being "under chains of darkness."

(3) This restriction was to continue until "the judgment of the great day," the great Millennial Day, or for a period of over 4,000 years. As we are now in the dawning of the Millennial Day—"the great day"—it is possible that this should be understood to mean that some of these limitations as to "darkness" may ere long be removed, gradually. If so, if the "chains of darkness" should be released, it would permit these evil spirits to work deceptions, or "lying wonders," in the daylight (as they are now attempting to do) to the delusion of mankind more than ever has been known since the flood.

These fallen angels, or demons, are not to be confounded with Satan the prince

of demons, or devils, whose evil career began long before—who was the first, and for a long time the only, enemy of the Divine government; who, having been created an angel of a superior order, sought to establish himself as a rival to the Almighty, and to deceive and ensnare Adam and his race to be his servants; and to a large extent, for a time at least, he has succeeded, as all know. As "the prince of this world," who "now worketh in the hearts of the children of disobedience," he has indeed a very multitudinous host of deceived and enslaved followers. Naturally he would appreciate the defection of the "angels who kept not their first estate," and who were restrained at the time of the flood; and hence he is spoken of as their chief, "the prince of devils," and no doubt as a superior order of being he exercises some degree of control over the others.

Fallen Angels Are Lascivious.

These fallen angels, "demons," have probably very little to interest them amongst themselves; evil beings apparently always prefer to make game of the purer, and apparently take pleasure in corrupting and degrading them. The history of these demons, as given in the Scriptures, would seem to show that the evil concupiscence which led to their fall, before the flood, still continues with them. They still have their principal pleasure in that which is lascivious and degrading; and the general tendency of their influence upon mankind is toward working mischief against the well-disposed, and the debauchery of those over whom they gain absolute control. It is therefore not surprising that the inevitable fruits of Mormonism were ultimately reaped in the terrible reign of polygamous association between the sexes, debauching morals and dishonoring God, violating even the laws of civilization—and of which conscientious Mormons themselves are now well ashamed.

We are well aware that many Christian people have reached the conclusion that the Lord and the Apostles were deceived, when they attributed to the works of demons conduct that is now considered human propensity and mental unbalance and fits. But all should admit that if our Lord was in error on this subject, His teachings would be an unsafe guide upon any subject.

Notice the personality and intelligence attributed to these demons in the following Scriptures: "Thou believest that there is one God; thou doest well; devils also believe and tremble." (Jas. 2:19.) Do human propensities "believe and tremble"? The demons said to our Lord, "Thou art Christ, the Son of God! And He, rebuking them, suffered them not to speak [further], for they knew that He was Christ." (Luke 4:41.) Another said, "Jesus I know and Paul I know, but who are ye?" (Acts 19:15.) The young woman from whom Paul cast out the spirit of soothsaying and divination (Acts 16:16-19) is a good illustration. Can it be claimed by any that the Apostle deprived the woman of any proper talent or power? Must it not be confessed to have been a spirit which possessed and used her body?—an evil spirit unfit to be tolerated there?

Many of those who claim that the demons of the Scriptures were the spirits of wicked men and women who died, and that these are the "lying spirits" acknowledged by Spiritists, have still another difficulty; for generally they claim that the spirits of wicked dead go to hell-torments, as they wrongly interpret *sheol* and *hades* to mean.* If so, how could they be so much at liberty?

"Witchcraft," "Necromancy," the "Black art," "Sorcery," etc., are supposed by many to be wholly delusions. But when we find that they had a firm hold upon the Egyptians, and that God made special provision against them with Israel, we are satisfied that He made no such restrictions either against that which is good, or against that which had no existence whatever. The instruction to Israel was very explicit: they should not have any communion nor make any inquiries through necromancers (those who claimed to speak for the dead; i. e., spirit-mediums); nor with any wizard or witch; nor with any who had occult powers, charms; nor with those who work miracles by means of sorcery and incantation. Read carefully all of the following Scriptures: Exod. 22:18; Deut. 18:9-12; Lev. 19:31; 20:6, 27; 2 Kings 21:2, 6, 9, 11; 1 Chron. 10:13, 14; Acts 16:16-18; Gal. 5:19-21; Rev. 21:8; Isaiah 8:19, 20; 19:3.

Did King Saul Speak with the Dead?

The Bible story of King Saul's "seance" with the witch of Endor, a necromancer, or spirit-medium, as related in 1 Samuel 28:7-20, is an illustration of what is claimed to be performed today. Although the Law with reference to these mediums was very strict and the punish-

ment death, there were some who were willing to risk their lives because of the gains which could thus be obtained from people who believed that they were obtaining supernatural information from their dead friends—just as with spirit-mediums today. King Saul was well aware that there were many of these mediums residing in Israel contrary to the Divine injunction and his own law, and his servants apparently had no difficulty in finding the one at Endor. Saul disguised himself for the interview, but no doubt the crafty woman knew well the stately form of Saul—head and shoulders taller than any other man in Israel. (1 Samuel 9:2.) Hence her particularity to secure a promise and oath from his own lips that no harm should befall her for the service.

The methods used by the evil spirits through the medium at Endor were similar to those in use today. They caused to pass before the medium's mental vision the familiar likeness of the aged Prophet, Samuel, wearing, as was his custom, a long mantle. When she described the mental (or "astral") picture, Saul recognized it at once as a description of Samuel; but Saul himself saw nothing—he "perceived," from the description, that it was Samuel. Easily convinced, as people under such circumstances usually are, Saul did not stop to question how it could be that Samuel looked as old and as stooped as he looked in the present life, if he was now a spirit being and far better off; nor did he inquire why he wore the same old mantle in the spirit world that he had worn when he knew him as an earthly being. Saul had been forsaken by the Lord and was now easily deceived by these "lying spirits," who personated the Prophet and spoke to Saul in his name, through their "medium," the witch, necromancer, Spiritist.

The fallen spirits are not only well informed in respect to all the affairs of earth, but they are adepts in deceit. In answering Saul, the manner and style, and as nearly as could be judged the sentiments of the dead Prophet were assumed—the better to deceive. (Thus these "lying spirits" always seek to counterfeited the face, manner and disposition of the dead.) The response was, "Why hast thou disquieted me to bring me up?" This answer corresponds to the Jewish belief—that when a person died he became unconscious in "sheol," the grave, waiting for a resurrection. (Job 14:12-15, 21; Psalm 90:3; Ecclesiastes 9:5, 6.) Hence the representation is that Samuel was brought up from the grave, and not down from heaven; and that his rest or peaceful "sleep" was disturbed or "disquieted."—Psalm 13:3; Job 14:12; Psalm 90:5; John 11:11, 14.

Saul was easily deceived into thinking that the Prophet Samuel who had refused to visit him to have any further converse with him while alive, had been forced to commune with him, by the wonderful powers of the witch. (See 1 Samuel 15:26, 35.) Saul's own testimony was, "God is departed from me and answereth me no more, neither by prophets, nor by dreams."—1 Samuel 28:6, 15.

Would Samuel Obey Witch Rather Than God?

Any rightly informed person will readily see the absurdity of supposing that Samuel would hold any conference whatever with Saul under the circumstance. (1) Samuel (when living) was aware that God had forsaken Saul, and hence Samuel had no right to speak to him and no right to give him any information which the Lord was unwilling to give him. And Samuel would not do so. (2) It is thoroughly absurd to suppose that a spirit-medium under condemnation of the Lord and prohibited of the right of residence in the land of Israel could have the power at the instance of a wicked king, whom God had deserted, to "disquiet" Samuel and to bring him "up" out of *sheol*. Was Samuel down in the earth, or was he afar off in Heaven? and had the witch the power in either case to command him to present himself before King Saul to answer his question? Or is it reasonable to suppose that any spirit-mediums have the power to "disquiet" and "bring up" or in any other manner cause the dead to appear to answer the speculative questions of the living?

The "familiar spirit" of the witch, personating Samuel, foretold nothing which Saul himself did not anticipate. Saul knew that God's word had been passed that the kingdom should be taken from him and his family, and he had sought the witch because of his fear of the Philistine hosts in battle array for the morrow. He expected no mercy for himself and his family, God having told him that David would be his successor. He even anticipated, therefore, the statement which was the only feature connected with this story that indicates in any degree a supernatural knowledge, viz., "Tomorrow shalt thou and thy sons be with me; the Lord also shall deliver the host of Israel into the hands of the Philistines." The well-informed demons knew far better than did Saul the strength of the Philistines' position and army, and the weakness of Saul's position and army, and that he himself was already panic-

*See "What Say the Scriptures About Hell?" a pamphlet in which every text of Scripture containing the word *hell* is cited and examined in the light of Scripture and reason, together with other Scriptures and parables supposed to teach eternal torment. Price 5c. Address THE BIBLE STUDENTS MONTHLY, 17 Hicks street, Brooklyn, N. Y.

stricken and making this inquiry of the witch-medium because he was distracted at the situation. Any one familiar with the warfare of that time would know (1) that one day's battle would probably settle the question; and (2) that the death of the king and his household would be the only logical result. Nevertheless, the "familiar spirit" erred, for two of Saul's sons escaped and lived for years. It is even denied by scholars that the battle and the death of Saul occurred for several days after the visit to the witch.

It is not surprising that Satan and the fallen angels, his consorts in evil, should know considerably more than do men, concerning many of life's affairs. We must remember that by nature they are a higher, more intelligent order than men; for man was made "a little lower than the angels" (Psalm 8:5); besides, let us remember their thousands of years of experience, unimpaired by decay and death, as compared with man's "few years and full of trouble," soon cut off in death. Can we wonder that mankind cannot cope with the cunning of these "wicked spirits," and that our only safety lies in the Divine provision that each one who so *wills* may refuse to have any communication with these demons? The Word of the Lord is, "Resist the devil, and he will flee from you." (James 4:7.) "Be sober, be vigilant; because your Adversary the Devil, as a roaring [angry] lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith."—1 Peter 5:8, 9.

How Christ Preached to the "Spirits in Prison."

Let us now consider the hitherto much misunderstood statement of the Apostle Peter respecting the lesson given by Jesus to the "spirits in prison" at the time of His death and resurrection. The Apostle says:

"Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened in the spirit. By which also [in addition to this work done for us] He preached to the spirits in prison; which sometime [before] were disobedient, when once the long-suffering of God waited in the days of Noah."—1 Pet. 3:18-20. (See *Diaglott*, footnote.)

A satisfactory interpretation of this Scripture has long been sought, and but few have found a solution perfectly consistent and satisfying even to themselves. But in view of the truth gleaned from the foregoing suggestions, the above statements of the Apostle Peter become luminous.

The two views of this passage commonly held we state first, and then give our own view of it.

The most common view is, that during the time that Jesus was entombed He was off on a missionary tour preaching to the antediluvian sinners who were suffering torture in a supposed place called hell.

If its advocates would consider it, they would find that their interpretation favors a view of future probation for the antediluvians, a thing which they strenuously oppose. For if Christ preached to them it must have been for some purpose. Surely it was not merely to mock them. Consequently He must have preached a message of hope—a part of His blessed "good tidings of great joy." And if there is a future for the antediluvians, why not accept our position as correct—that in Christ "all the families of the earth shall be blessed"?

This is the objection which consistency would urge against this view, from the standpoint of those who hold it. But if we view it from the Scriptural standpoint, and with the correct idea of death and hell, we must reason that if Jesus were really dead during those three days, as the Apostles declare, then He could do no declaiming; for "the dead know not any thing" (Ecclesiastes 9:5), and "there is no work, nor device, nor knowledge, nor wisdom, in the grave." (Ecclesiastes 9:10.) Second, if Jesus had been an exception to the rule, and could have preached, the antediluvians could not have heard; for certainly they have no wisdom, nor knowledge, in the grave. Hence this view is found generally unsatisfactory and as well unsupportable. [Send for free pamphlet on "Hell."—Editor.]

The second view, and the one which seemed most reasonable to us until the considerations of the preceding facts threw light upon this Scripture also, is to refer the preaching to that which Noah did under the direction of the Spirit of God to the antediluvians, who at this time were imprisoned in the great prison-house, the tomb. The objection to this view is, that the preaching was not to men, nor to the spirits of men, but to "spirits," spirit beings; and the preaching was not done by Noah, nor by the Spirit of God, nor before the flood, but after they had been chained. And the preaching, we hold, was in pantomime—by the death and resurrection of our Lord.

It seems very clear, therefore, that the spirits are those spirit beings who were disobedient during the days of Noah, and

whom God therefore imprisoned or restrained from some of their former liberties and privileges, even "those angels who kept not their own principality, but left their own habitation [or normal condition]. He has kept them in perpetual chains [restraints], under thick darkness, for the judgment of the great day."—Jude 6, *Diaglott*.

Actions Speak Louder Than Words.

This interpretation seems to meet all the circumstances of the case thus far. Now we inquire, In what way could our Lord preach to those spirits during the time He was dead? We answer that it is not so stated. It was by the *facts* that He preached; as we sometimes say, "*actions speak louder than words.*" It was by His sufferings, death and resurrection that the preaching was done. Thus, as Jesus went from step to step in His work, His course was preaching a good sermon to those angels who once had been placed in control of man, and had themselves fallen, instead of lifting up mankind. In Jesus they saw exemplified obedience even unto death, and its reward—resurrection to spiritual being of the Divine nature. Such was the great text; and the lesson from it is stated by the Apostle (1 Peter 3:22), viz., that Jesus is now highly exalted and has been given a name (title) above every name; that He is "gone into heaven, and is at the right hand of God [the position of highest favor], angels and authorities and powers being made subject to Him." They knew Jesus before He left the glory of the heavenly condition and became a man. They knew the object of His self-sacrifice as a man. They saw Him obedient even unto death, and then that His high exaltation came as a reward. (Philippians 2:9.) They must have felt keenly their loss through disobedience, being cut off from communion with God, restrained as unworthy of former liberty and communion with the purer minded of mankind, and their own future an unsolved mystery. We can but imagine that sorrow and chagrin filled their hearts, as they contrasted their course of disobedience and its unhappy results, with our Lord's obedient course and its grand results. We can fancy at least some of them saying, Would that we had realized before, as fully as we do now, the wide contrast between the results of obedience and disobedience. Would that we might have another trial: with our increased knowledge, our course would be very different.

A clear distinction should be borne in mind, as between Satan and these angels. Satan evidently sinned against great light, so that Infinite Wisdom finds no place to do more for him, and his ultimate destruction is clearly predicted.—Hebrews 2:14.

But did not the Lord, in Matthew 25:41, declare eternal torment to be the punishment awaiting these fallen spirit beings? No; this Scripture cannot be used as an argument against a hope for a probation for the bound or imprisoned spirits; for though, by force of circumstances and restraint from any other service, they are now Satan's angels—messengers or servants—yet they may not always continue such, if an opportunity be granted them to return to God's service and be angels of God. As explained in our pamphlet on "Hell," which we offer free on request, this passage relates to the "lake of fire" or destruction (Revelation 20:10), into which, at the close of the Millennial Age, are to be cast all who are out of harmony with God. Satan will be of those cast into that everlasting destruction, and with him all who do unrighteousness or have pleasure therein; all of whom, *angelic spirits or men* on his side, are reckoned to be his angels or messengers. All *evildoers* shall be cut off from life. To cut off such, and such only, was God's Plan from the beginning. The *willfully* wicked and not the merely ignorant, misled, blinded or deceived are meant when it is said, "All the wicked will God destroy."

The Probation of Angels.

Will those "spirits in prison," "those angels which kept not their first estate," and who received such a powerful though silent testimony and lesson from the ministry, death and resurrection of our Lord Jesus, ever have an opportunity to profit by those lessons? Will they ever have an opportunity to repent of their sin, leave Satan's service and return to loyalty to God?

If at first we thought the Scriptures were silent on the subject, we have found that to be a mistake; and when God speaks we may reasonably conclude there is something profitable for us to hear. Hence, let us give ear that we may learn whatever our Father deems expedient to communicate.

Jude (verse 6) informs us that those angels which committed fornication and went after strange flesh, "also," "in like manner," to the Sodomites (verse 7), God is keeping under restraint (as a penalty or punishment) "unto [or until] the judgment of the great day." The "great day" is the Millennial Day, and mankind is also waiting for this judgment (*krisis*—trial). The Apostle Peter's testimony is in harmony (2 Peter 2:4);

and St. Paul settles the matter that these fallen and now imprisoned spirit beings, as well as mankind, will have a trial under the reign of Christ and the Church, "the Kingdom of God" in exalted power. Speaking of the impropriety of the saints appealing to earthly Courts of Justice for adjustment of difficulties between themselves, he says, "Do you not know that the saints shall judge the world? * * * Know ye not that we shall judge angels?"—1 Corinthians 6:1-4.

The Greek word here rendered "judge," is *krino*, of the same root as *krisis*, rendered "judgment" in Jude 7, and signifies, *to govern, to test*; to mete out to each individual blessings or stripes, according to the merit of his course when brought fully into the light of truth, and under all the blessings of the reign of Christ. Thus it is seen that it will be part of the work of The Christ to rule over and direct both human and angelic sinners—"to judge the world" of fallen men, now *restrained in death*, from which they have been redeemed, and also to judge fallen angels, spirits, *restrained alive* until this judgment or trial of the Great Millennial Day, when the Church under the Headship of her Lord shall try their cause also, giving everlasting life and favor to those who shall then prove themselves worthy of it; and everlasting destruction to those proved under full light and opportunity to be unworthy.

Besides these references to the subject, we find frequent references to a work Christ is to do in subjecting heavenly, or spiritual, as well as human powers, after the Church has been selected and the work of judging and blessing is commenced. For instance, we read (Ephesians 1:10), "In the Dispensation of the fulness of times, to reestablish [under God's dominion and Law] all things in Christ [the disordered things] that are in heaven [spiritual] and on earth [human] in Him."—*Douay translation*. Again, "In Him it hath well pleased the Father that all fulness should dwell, and through Him to reconcile all things unto Himself, making peace by the blood of His cross, both as to the things on earth, and the things in heaven"—earthly and spiritual transgressors.—Col. 1:20.—*Douay*.

In Ephesians 3:8-10, it is shown that the length and breadth of God's redemptive Plan has been hidden by God until the Gospel Age, when the Apostles were commissioned to declare to men the conditions upon which they might become sharers with Christ in the execution of God's loving Plan; and the intent is, ultimately, to have all the heavenly or spiritual beings know, through the instrumentality of the Church, the boundless wealth that is in God's great gift—His Son—and the different methods and steps His Wisdom marked out for all his creatures. We quote the passage from the *Diaglott translation*:

"To me, the very lowest of the saints, was this favor given—to announce among nations the glad tidings—the boundless wealth of the Anointed One: even to enlighten all as to what is the [method of] administration [or operation] of that secret [Plan] which has been concealed from the Ages by that God who created all things; in order that now [henceforth] may be made known to governments and the authorities in the heavens, through [the instrumentality of] the congregation [the Church] the much diversified wisdom of God, according to a Plan of the Ages, * * * which He purposed in Christ Jesus our Lord."

It would appear, then, that God's bountiful Plan and diversified Wisdom contain something of interest to the angels, and, if of interest to any, of special interest to those confined, or restrained, and awaiting a trial in the judgment of the great Millennial Day. They see the saints and seek to look into things revealed by the Spirit and Word to these; but in no other way can they learn of their future, or what provision has been

made for themselves in the boundless wealth and diversified Wisdom of God, because, as here stated, it is to be "made known" "through the Church."

Other Sermons Preached to Angels.

These condemned angels have been learning much since the first text and sermon; not only the lesson of our Lord's obedience and exaltation (1 Peter 3:18-20; 1 Timothy 3:16), but also of His followers; for we read that "we are made a spectacle both to angels and to men." (1 Corinthians 4:9)—*Diaglott*. The spectacle and lesson are to both men and angels for the reason that both men and angels will shortly be judged by the Church, and blessed by it, if found obedient and worthy of life. When the testimony in due time is given, all things, both in heaven (the spiritual condition) and on earth (the human), shall bow to Jehovah's Anointed and confess Him their Lord and Ruler; and those who refuse obedience to His righteous authority shall be cut off from life—destroyed as unworthy of life.—Isaiah 45:23; Romans 14:11; Acts 3:23.

The angels that sinned in the days of Noah have had a bitter experience since: no doubt death would have been preferable in many respects. Cut off from association with good angels, and placed in companionship of each other and Satan, without God and having no hope, they must have had a terrible experience with sin's demoralizing effects, while their observation of mankind, dying on account of sin, would lead them to surmise that death might ultimately be their portion also. That such was the fear of these unclean spirits is evidenced by the protest of one whom the Lord cast out: "Art thou come to destroy us?" (Mark 1:24; Luke 4:34; Matthew 8:29.) But this no more proves that their suppositions were correct, than the belief of millions of professed Christians, that nine-tenths of humanity will be everlastingly tormented, proves that to be so. The fact is, we find that Satan, who taught men thus to blaspheme God's character by his misrepresentation of the Divine Plan, was the master and chief over these cast-down spirits; and evidently he has misrepresented Jehovah's Plan to the imprisoned spirits as he has to men. He is the father of lies.

Neither can we forget the respectful conduct of the fallen spirits toward our Lord and his Apostles and the message they delivered; far more respectful indeed than that of the strictest sect of the Jewish Church. While the latter scoffed and said, "Is not this Jesus, the son of Joseph?" (John 6:42), the fallen spirits exclaimed, "Thou art the Son of God." (Mark 3:11.) While the former said, "Thou hast a devil and art mad," the latter said, "I know Thee who Thou art, the Holy One of God."—Mark 1:24. The "legion," which had crazed the Gadarene, worshiped Christ, acknowledging Him to be the "Son of the Most High God."—Mark 5:6, 7.

While they respected the true, they opposed the false, saying to some who pretended to exorcise them—"Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was leaped on them and overcame them."—Acts 19:16.

Both Jews and Gentiles beat and stoned the messengers of God, when they came among them with the glad tidings of salvation; but some of these fallen angels seemed desirous of spreading the glad tidings. One followed the Apostle Paul and Silas, saying, "These men are the servants of the Most High God, which show unto us [angels and men] the way of salvation."—Acts 16:17.

If God has some blessing for these fallen angels in event they reform we shall be glad. But the Scriptures are very explicit in declaring that Satan, their prince, is incorrigible, and will be destroyed.—Hebrews 2:14.

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BOOK OF MORMON NO PART OF BIBLE

Reply to an Elder of a "Reorganized" Mormon Church Concerning Certain Startling Divergencies Between the Book of Mormon and God's Inspired Word, the Bible.

"If they speak not according to this Word, it is because there is no Light in them."

—Isaiah 8:20.

RECENTLY there came to our attention some correspondence between a Bible Student of an eastern city and the Pastor of a western Mormon Church. For the benefit of our readers we are pleased to make a few interesting extracts from the response which denies the assertion that the Mormon volume harmonizes with the infallible Word of God and should be accepted as a Divine Revelation of equal importance to the Bible:

"DEAR SIR AND BROTHER:—

"I am pleased to note your apparent sincerity and earnestness in religious matters; yet we must agree that to be conscientious is not necessarily to be right. Many of our forefathers were doubtless conscientious when they engaged in crusades, 'holy wars,' burned one another at the stake and advocated the horrors of the Inquisition; verily believing they were imitating the characteristics of Jehovah—but they were *wrong*, in thought and in act, as every honest, right-minded person must now admit.

"As for my opinion of the 'Book of Mormon,' also 'Doctrine and Covenants,' by Joseph Smith, I have made examination of both, and find them to contain numerous errors, contradictions to the Bible, as I shall herein endeavor to briefly but clearly point out. In fact, candidly speaking, I have never heard the creed of your church entirely harmonized with the very Book of Mormon which you advocate as God's Revelation to man. For instance, you assert in your creed 'That men shall be punished for their own sins, and not for Adam's transgression.' But how does this comport with the statement found in II Nephi 1:8 (Book of Mormon), which reads, 'All men were lost because of the transgression of their parents'? Thus far, I must admit, the Book of Mormon does agree with the Bible—but it does not agree with your own creed, which, by the way, you declare to be the same creed 'as promulgated by Joseph Smith during his life time.' Now if I should become a Mormon, which would you have me accept, your Church Creed, or the Book of Mormon, as my guide to faith?

"But the Bible statement is clear. It explains that 'By one man's (Adam's) disobedience, sin entered into the world, and death by sin.' (Romans 5:12.) This accounts for the open fact that innocent children go into death, the same as does the vilest sinner that ever lived. The penalty of death must be paid by all, because of the transgression of Father Adam. The justice of the arrangement is seen when we learn that death does not mean eternal nor purgatorial torture (advocated by the Book of Mormon and the false creeds of the 'dark ages'). On the contrary, all go into the death condition, into the tomb, to await the resurrection. It is much better that all are condemned in the one man (Adam) than to be condemned in an individual manner to death; because this enables all to be released, eventually, from death 'by ONE MAN'S obedience,—by the Ransom-sacrifice of Christ. For a more detailed explanation of the matter I am referring you to Pastor Russell's volume entitled 'The Divine Plan of the Ages,' which I am sending under separate cover, with my compliments. I invite your attention particularly to Chapter VII.

"Briefly, some of the most apparent divergencies between the Book of Mormon and the Bible are these:

"First.—It teaches the doctrine of 'future torment,' which is a libel on the character and purpose of a just and loving Creator. The Bible, to the contrary, explains that the wicked shall be punished with 'everlasting destruction'—not everlasting preservation. (2 Thessalonians 1:9.) This complete destruction of the incorrigibly wicked is pictured by the Revelator by the most forceful symbol of destruction that can be imagined—a lake of fire burning with brimstone.' The Book of Revelation abounds in forceful symbols which illustrate the various features of God's Plan, and the ultimate destruction of the wicked is no exception. The Bible says plainly 'all the wicked will God destroy.'—Psalm 145:20.

"Second.—Mormonism teaches that the great JEHOVAH, the all-powerful One, who 'inhabitheth eternity,' was at one time an imperfect, sinful, wretched human mortal—if words mean at all what they say; for it is an oft-repeated phrase in Mormon literature, celebrated by your

foremost writers as an 'eternal truth,' that 'As man now is, God once was; as God now is, man may become.' Hear the LORD'S own Word to the contrary, however: 'From everlasting to everlasting Thou art God.' (Psalm 90:2.) 'For I am God, and there is none else; I am God, and there is none like Me.' (Isa. 46:9.) 'I am the LORD, I change not.' (Mal. 3:6.) 'I am the LORD. * * * My glory will I not give to another.'—Isa. 42:8.

"Third.—The Book of Mormon teaches that the very body which goes down into the grave will be the body that will be resurrected. (II. Nephi 6:5.) This is in violation of St. Paul's statement, 'How are the dead raised up, and with what body do they come? * * * Thou fool; * * * thou sowest not that body that shall be.'—I Corinthians 15:35-37.

"Fourth.—The Book of Mormon teaches that all heathen people who lived and died before Christ's First Advent and death will be greatly advantaged over the majority who have lived since Calvary, in that God has provided they shall come forth perfect, and have a part in the First Resurrection. In Mosiah 8:6 (B.M.) we read, 'These are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the First Resurrection.' The Bible, on the contrary, clearly teaches that only the Church (established by our Lord at His First Advent) will have part in the First Resurrection (Revelation 20:4-6), and that instead of the ancients having precedence over the Gospel Church, contrariwise 'God hath provided some better thing for US, that they [the worthy ones who lived before Christ's first advent] without us should not be made perfect.' (Hebrews 11:40.) Even John the Baptist, who was the last of the Prophets, and probably the greatest of them, having died a few months before Jesus' death and resurrection, was not privileged to be counted in as a member of the Kingdom Class, the Gospel Church, which was not fully established until Pentecost. (See Matthew 11:11.) He, like all other Ancient Worthies, will come forth in the resurrection, and be given perfect life on the human plane, which was intended for all mankind in the beginning. But the 'Kingdom of Heaven Class' which is now being selected from amongst men, are to have a greater honor than even that: they shall be partakers of His resurrection, the First (Chief) Resurrection, to glory, honor and immortality—Divine Nature.

"Fifth.—Mormonism teaches that man's future glory will depend upon marriage and offspring, and that sex relations and propagation of species will ever continue in the spirit realm, amongst the 'worthy ones' who have made use of the powers of propagation while on earth. We read (Doctrine & Covenants, 132:15-17), 'If a man marry him a wife in the world, and he marry her not by me * * * their covenant and marriage are not of force when they are dead * * * but are appointed angels in heaven * * * to minister for those who [enjoy "Celestial Marriage" and] are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged [cannot propagate] but remain separately and singly, without exaltation in their saved condition to all eternity, and from henceforth are not gods, but are angels of God, forever and ever.'

"From this I must conclude that if a Christian has not at least taken one wife in accordance with Mormon Church sanction during the period of his earthly sojourn, he will not be counted worthy of a far more, exceeding and eternal weight of glory beyond the grave. What, then, shall we say of our Lord Jesus Himself, who was not married? And how shall we regard His suggestion that other faithful ones 'have made themselves eunuchs for the Kingdom of Heaven's sake; he that is able to receive it let him receive it?' (Matt. 19:12.) Will those who sacrifice earthly privileges 'for the Kingdom of Heaven's sake' stand lower in the future than those who do not? Mormon doctrine says they will, but Jesus and His Apostles declare to the contrary. Read St. Paul's masterful argument on this point in 1 Corinthians 7:8, 9, 28. We

should bear in mind, however, that he was not giving advice to the world, but only to the Church—all of whom have 'presented their bodies a living sacrifice,' foregoing such things as may be right and proper for the *natural* man to enjoy. It is by their sacrifices of earthly rights and privileges that such shall eventually attain to 'glory, honor and immortality'—Divine Nature—beyond the veil. The remainder of the world, who do not sacrifice, but who may eventually come into harmony with God during Messiah's Kingdom, shall be restored to perfect human nature, from which they fell in Eden. Humanity, even when perfected, will therefore be a little lower than the angels, whereas the Church, who have sacrificed earthly rights, shall be like unto their Heavenly Bridegroom, 'far above angels, principalities and powers.' There is no command in the matter; each one must decide for himself how much or how little he shall sacrifice.

"Sixth.—The Book of Mormon teaches that water immersion is 'for the remission of sins.' Such a theory forces us to the conclusion that saintly Presbyterians, saintly Methodists and other good, well-meaning people, who have never undergone water-immersion, are doomed to 'endless torture' or to years in purgatorial fire, if such be the penalty for unremitted sin. Is it not better to accept the plain Bible teaching that the dead are dead, awaiting the resurrection, and that all will come forth during Messiah's reign, to be taught at the hands of the Heavenly Bridegroom and Bride, until 'none will need to say to his neighbor, Know the Lord, for all shall know Him from the least unto the greatest'? Then the soul that will not hear that Prophet (The Christ) shall be *destroyed* from amongst the people—not roasted or tortured, but punished with 'everlasting destruction.'—See Acts 15:14-17; 3:19-23; Jer. 31:31-34.

"It is true that John the Baptist did teach water baptism 'for the remission of sins.' But John's baptism was for Jews only, who were already recognized as typically cleansed by their Atonement-day sin-offerings. To these John's baptism signified repentance from recognized sin, violations of their Law Covenant, and a typical cleansing from them, a return to a condition of righteousness of heart, as in the day when they were all 'baptized into Moses in the sea and in the cloud' (1 Corinthians 10:2) at the crossing of the Red Sea. John's baptism was applicable to none others. As an illustration, notice that when St. Paul visited Ephesus he found some believers who seemed to be lacking certain gifts of the Spirit at that time amongst believers. Inquiry developed the fact that they had been baptized with 'John's baptism'—the baptism of repentance and washing away of sins in water. Then the Apostle instructed them more fully, assuring them that John's baptism was all right in its time and place, but that they should be baptized in the name of Jesus—baptized into Christ. They were baptized properly and received the Holy Spirit. (Acts 19:1-7.) After all, water immersion is at the most but a picture. It is symbolical of what must have previously taken place in the heart.

"Turning to Romans 6:3-6 we find that the Apostle is here enjoining baptism and laying great stress upon it, and yet never refers to water baptism. So great is the stress laid upon baptism that the Apostle declares, 'If we have been planted together in the likeness of His death we shall also be in the likeness of His resurrection.' In other words, the Apostle's intimation is that if we share with

Christ in His true baptism we shall also share with Him in His resurrection. The real baptism, the baptism into sacrificial death, is what was referred to by our Lord, just before His death on the cross: 'I have a baptism to be baptized with; and how am I straitened (in difficulty) until it be accomplished?' (Luke 12:50.) He said these words three and a half years after His water immersion, and could not have referred to that. And, by the way, would you for a moment conclude that the water baptism of Jesus was 'for the remission of sins'? Surely not. It was a symbol of His real immersion into sacrificial death. And so with us, if we are His footstep followers.

"Seventh.—The Book of Mormon teaches that Adam transgressed in order to bring forth offspring, and that if he had not thus 'transgressed,' the human race could not have been propagated. It says (II. Nephi 1:8), 'If Adam had not transgressed * * * they would have had no children; wherefore they would have remained in a state of innocence, having no joy. * * * Adam fell that men might be; Now this could not be true, since the Creator 'blessed them and said unto them, Be fruitful and multiply.' (Genesis 1:28.) And please note, God gave them this instruction *before they transgressed*; and since He told them to bring forth children, it would not be any transgression for them to obey the voice of God. But you say, when Eve fell, Adam was *forced* to do likewise to keep in harmony with his wife so they could together fulfil God's first command to 'replenish the earth.' Why so? Why should not Adam seek to bring Eve and their children up out of sin, instead of going down into sin himself? Furthermore, do duties ever conflict? Do God's commands oppose one another? Does God place His creatures in positions where they are *compelled to sin* in order to obey Him? If so, then God and not Adam is the responsible party in the transgression, because poor Adam could not have done otherwise! Whichever way he might turn would have been to disobey one or the other of God's commands, according to the Book of Mormon.

"My conclusion is that the Book of Mormon is a concoction of the Adversary. I do not say that Joseph Smith was an evil person, necessarily; but it is apparent that the 'fallen angels' deceived him into thinking he had a revelation from Jehovah, whereas he must have received his revelation from the hosts of Satan; because God would not have said one thing in the Bible, and a totally different thing in the Book of Mormon.

"I shall be pleased to hear from you after you have carefully and prayerfully considered all the facts as set forth in Pastor Russell's treatise of 'The Divine Plan' which I am sending you. I cannot but believe that after you have there noted the evidences of God's goodness, mercy, justice and love, you will go on your knees, as I did, and ask forgiveness for having ever libeled His holy name by charging such preposterous atrocities to His righteous purpose, so many have done in the past by accepting 'eternal torture' as the wages of sin. I can sympathize with you fully, my dear Brother, for I am persuaded you really want to love God—you do love Him to a degree, I am sure, but you have been at a loss to reconcile His manifest Justice and Love with the 'doctrines of demons' embraced by theologians of the 'dark ages' and incorporated later into your own Book of Mormon. My prayers and wishes are for your highest spiritual welfare. Believe me, your servant in Christ."

BAPTISM FOR THE DEAD

"Else what shall they do which are baptised for the dead, if the dead rise not at all?"—1 Corinthians 15:29.

A MISAPPREHENSION of the Apostle's meaning in the above text led, during the "dark ages," to substitutionary baptism: Christian people, whose friends had died without baptism, were baptized for them representatively. Correct views of what constitutes the real baptism quickly show us the inconsistency of such procedure. One person could no more consecrate himself for another person than he could transfer either his natural or his spiritual life to another person. (Matt. 25:8, 9.) This misapprehension of the Apostle's words, however, has led to confusion in the minds of many, who fail to recognize how great a falling away took place shortly after the death of the Apostles, and how wild and unreasonable were many of the theories and customs then introduced.

The Apostle's topic in this chapter was the resurrection of the dead, and he is in the above text sustaining and elaborating that doctrine. Evidently assaults had been made upon the faith of the Church at Corinth respecting the resurrection of the dead. As a part of his argument, in the verse under consideration, he calls the attention of the Church to the fact that they had all been bap-

tized, and that their baptism signified or symbolized death. He then, by way of showing them the inconsistency of the new position, inquires wherein would be the wisdom or value of such a consecration to death, as their baptism suggested, if the new theory that the dead rise not at all were true. They had consecrated themselves to be members, to die one with the other, and one for the other in fellowship with Christ, and thus to be dead with Him, and as members of His body, members of the great Atonement Sacrifice on behalf of the dead world, because they hoped in the promised resurrection.

The Apostle's argument is that the whole Christian position stands or falls together. If there is no resurrection of the dead, then those who are fallen asleep in Christ are perished, as well as the remainder of the world; and if such be the case, and if there is no future hope either for the Church, or for the world through the Church, why should we consecrate our lives unto death? We are baptized *into death* with Christ, baptized for the judicially dead world, to the intent that we may by and be associated with Him as the *Life-giver* of the world—the Seed of Abraham.—Gal. 3:14, 29; Heb. 11:40.