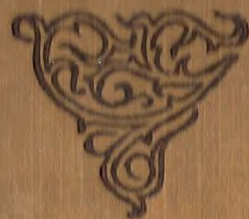


ERRORS  
of  
RUSSELLISM



*J.E. Forrest*

# Errors of Russellism

A brief examination of the teachings of Pastor Charles T. Russell, as set forth in his "Studies in the Scriptures"

By J. E. FORREST



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## INTRODUCTION

After reading the six volumes entitled *Studies in the Scriptures*, written by Pastor Chas. T. Russell of Brooklyn Tabernacle, New York City, the noted millennialist of the present day, and finding a number of fundamental errors relating to the doctrines of the gospel and involving the final destiny of thousands of souls, I have decided to set these errors, in their true light, before the public.

Briefly stated, Mr. Russell's "Plan" is as follows: That we are now living in the closing up of the "gospel age"; that during the gospel age the object of God's plan has been to select a few saints, whom Mr. Russell terms "the church," "the bride," "the Lord's elect," "members of the Lord's body," and of the "high calling"; that the call to these special favors closed A. D. 1881; that Christ has already returned to earth in his glorified and invisible body; that the kingdom has been set up in power, the dead saints have been resurrected, and the millennium has begun; that the "times of the Gentiles"; that is, "Gentile dominion" (present forms of government among the nations of the world), ends with 1914. The date he fixed for the Savior's second coming was 1874, and for the setting up of his millennial kingdom, 1878. The gospel age, according to his interpretation and application of Scripture, closes with a "time of trouble," or "day of vengeance," such as the world has never known. This period is to continue forty years, beginning A. D. 1874 and ending 1914.

The millennium, he has attempted to show, is the

“times of the restitution of all things,” during which period (one thousand years) the dead are to be raised up to Adamic perfection of being; not to inherit immortality as the “gospel church,” the “bride” of the “special” “high calling,” but to obtain everlasting life, conditioned upon obedience to “kingdom” laws. All who have lived and died without Christ, including the Sodomites, the heathen, the Jews, are to have another opportunity to obtain the benefits of the atonement. At the close of the millennial age all sin and evil, including the incorrigible wicked and the devil and his angels, will be forever blotted out. Russell’s hell, or “second death,” is extinction of being.

If Mr. Russell’s *Plan of the Ages* is really “divine,” and a correct revelation of truth, we all should know it; if it is not, we all should know it; therefore this investigation can do no harm.

It will be seen that frequent reference to Mr. Russell’s work is made, together with direct quotations. This has been done that the reader may have the opportunity of making the comparison and drawing his own conclusions.

Quotations from Mr. Shaw’s book, *Dying Testimonies of Saved and Unsaved*, also quotations from Dr. Nelson’s *Cause and Cure of Infidelity*, are properly acknowledged where they occur. To these men I feel indebted. The majority of the Scripture passages quoted are from the American Standard Version of the Bible.

The reader is asked to peruse this book slowly and prayerfully. If you derive any substantial good, pass it on. No motive other than the proper hand-

ling of the Word of God, and the salvation of souls has prompted its preparation; therefore I submit its contents to the public with the firm conviction that it will contribute its share of spiritual blessing to the welfare of humanity.

Yours in Christ,  
J. E. FORREST.

July, 1914.

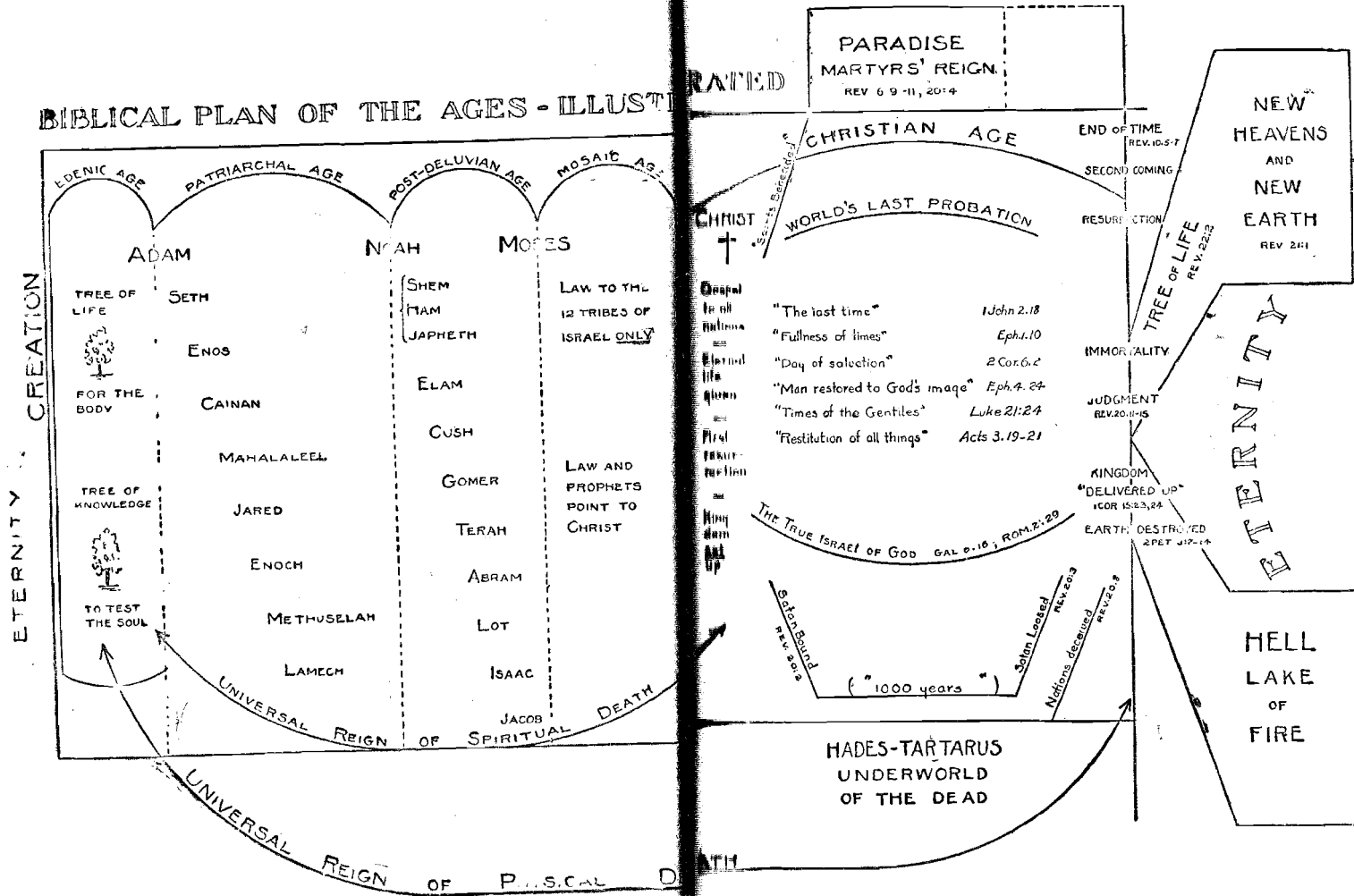
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# BIBLICAL PLAN OF THE AGES - ILLUSTRATED



# Errors of Russellism

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## CHAPTER I

### THE END OF TIME

The Bible speaks of the end of time. This thought is very forcefully expressed in Rev. 10:6. John, in his vision, saw a mighty angel descend from heaven, set one foot upon the sea and the other upon the land, and, lifting his hand to heaven, swear by him that liveth forever and ever that time should be no longer. We do not understand this to mean that there will be cessation of life among all created intelligences, nor that all creation will dissolve and melt away into nothingness, but that *time*—its computations and reckonings—will be no more. As it was before the world began—a vast and infinite eternity, so it will be when this terrestrial globe and its works are no more. Now we have times and seasons, ages past and present, and an eternity looming in sight. The sun gives light by day and the moon and stars by night, the earth turns on its axis once every twenty-four hours, and revolves around the sun once a year. Upon this basis we calculate and compute *time*. The declaration of the angel that “time shall be no longer” implies a change in these conditions. It is meant that the present material world shall cease to be.

In the Book of Genesis we read: “While the earth remaineth, seed-time and harvest, and cold and heat,



and summer and winter, and day and night shall not cease" (chap. 8:22). The "earth" referred to is this earth upon which we live. It was the earth that had been deluged in the flood that had just abated. The clause "while the earth remaineth" implies probation. So long as it continues, all the present seasons of rain and sunshine, cold and heat, day and night, will not cease. While it *does* remain in its fruitful and organic form, a habitable earth, continuing its uninterrupted circuit through space, "time" can not end. It is only when the race of man is all gathered off the shores of a time-world to meet the realities of the world to come, and the earth flees from before the face of the great Judge upon his throne, and there is no place to be found for this temporal sphere, that "time shall be no longer."

Mr. Russell advises us that there is yet a thousand years of millennial peace and universal blessing to Adam's fallen race before the end. Let not the reader hastily conclude that the author of this volume proposes to set any time for the culmination and consummation of all earthly events, as many others (including Pastor Russell) have done. It is quite enough for finite man that he become informed as to the *fact* of the end of time, and make preparation for eternity.

"Lo, wisdom crieth in the streets,  
In solemn tones of warning;  
Amid the concourse loud repeats,  
'The end of time is coming.'"

## CHAPTER II

## THE LAST TIME

Pastor Russell and others are looking for another dispensation, or age to come; in fact, he says we are now in its *beginning*. I quote from *Millennial Dawn*, Vol. 3, p. 129.

The "kingdoms of this world," even while being crushed by the Kingdom of God, will be quite ignorant of the real cause of their downfall,—until, in the close of this "day of wrath," the eyes of their understanding shall open, so that they will see that a new dispensation has dawned, and learn that Immanuel has taken to himself his great power, and has begun his glorious and righteous reign. (Bold face are mine.)

In his works, Russell adduces Eph. 2:7 in support of this age-to-come theory. The scripture reads thus: "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." At a mere glance this may have some appearance of referring to a future millennial reign of universal peace and blessing to all the families of the earth, but it is a wrong interpretation of the Divine Word to attempt to apply this text to some future probation when Christ is going to show such exceeding riches of grace or favor, in revelation and kingdom power on this earth. In this text the phrase "ages to come" can apply only to the present age, or dispensation of time, with its gospel privileges, and to the world to come, which is a never-ending one. The "riches of grace" are to be shown to us, not to a resurrected race of unredeemed sinners. Mr. Russell

would have the world believe that we are now just entering a "new dispensation," and that the Lord is about to show the "riches of grace" to all men, including the heathen, as they are resurrected from their graves. Let us see if the "ages to come" are not now upon us, and have been since the first advent of Christ into the world.

Remembering that it was the "riches of his grace" he was to show, we turn to Col. 1:26, 27—"The mystery which hath been hid from ages and from generations, but now is made manifest to his saints: TO WHOM God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Seeing that we have been partakers of the riches of his grace and glory throughout this dispensation, and that there is no hint here that the wicked dead are to have an opportunity to obtain salvation in an age to come, under a specially arranged "plan," and that it was we to whom these riches were to be "shown," we do not base our hopes in a *future* age, to get right with God, but in the present age—in God's *now*, and not in *Millennial Dawn's* hereafter. The condition and final estate of the heathen, as well as of all other men, will be properly considered in another chapter.

We are living in the last age of time. There will indeed be an age, or world to come, which will never end, but the age to come will not be the dawning of a new epoch and the perpetuation of this present earth, but it will be elsewhere, in another clime, where Christ "has gone to prepare," "in heaven." More than eighteen centuries ago John wrote that it was

then the "last time." "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (1 John 2:18).

The Greek word that in this text is translated *time* is in other texts translated *hour* sixty-six times; *time*, ten times; *high time*, once; *season*, three times; *instant*, once. Following is the definition as given in *Green's Lexicon*: "A limited portion of time marked out by part of a settled routine or train of circumstances; a season of the year; time of day; an hour; in New Testament, an *eventful* season; due time; a *destined* period, hour; a short period; a point of time." Here are a few instances of its use: "His servant was healed in that hour" (Matt. 8:13); "whole from that hour" (Matt. 9:22); "in that hour what ye shall speak" (Matt. 10:19); "but of that day and hour" (Matt. 24:36); "Little children, it is the last time" (1 John 2:18). Thus, we see that it refers often to a point of time, to an eventful season. "Healed in that hour" does not imply that the sick were a *whole hour* (sixty minutes) receiving the healing, but that at the exact point or *instant* corresponding to the time Christ rebuked, or spoke away, the disease, they were made whole. The idea is that the word signifies a particular division of the day; therefore the language of the inspired apostle indicates that we are now living in the last division of the "day" of the world, because he said, "It is the last time." If we accept Green's definition, "an eventful period," then this *present* dispensation, or age, (since the days of John), is the last "eventful period" this world will

ever see; hence all these far-fetched and finely spun fabrications about such a notable age to come, in which there are to be "eventful" things happening, is only a fanciful dream.

Having examined the testimony of the apostle John with respect to this "time," let us hear the words of Paul to the Hebrews: "For then must he often have suffered since the foundation of the world [kosmos]: but now once in the end of the world [aionon] hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26). "End of the ages"; "completion of the ages," Emphatic Diaglott. "End [or consumation, margin] of the ages," American Standard Version. *Kosmos*—earth, material world. *Aionon*—properly, an age, or epoch. Several ages have come and gone since the foundation of the world; in the end, or completion, of these ages, Christ appeared—came—to put away sin by the sacrifice of himself. This being true, there will be no other "time" after this—we are now living in the "consumation of the ages," or end of the world.

In addition to the foregoing, we cite the apostle Paul's words to the Corinthians: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). "The ends of the ages," American Standard Version and Emphatic Diaglott. Then, the ends of the ages meet, and are come upon us in this gospel dispensation. It is truly the last hour—the last epoch or division of time.

## CHAPTER III

## THE DAY OF SALVATION

"And working together with him we entreat also that ye receive not the grace of God in vain (for he saith, At an acceptable time I hearkened unto thee, and in a day of salvation did I succor thee: behold, now is the acceptable time; behold now is the day of salvation)" (2 Cor. 6:1, 2, A. S. V.).

Paul here quotes from Isa. 49:8, and applies it directly to this gospel age as being God's time to receive and to save both Jews and Gentiles—all nations who will hear and believe the gospel. The fact that Paul quotes and applies the passage to the people *in his day*, settles the question fully. The grace of God had been manifested, and all men were now being warned not to receive it in vain, that is, not to neglect to embrace its offer of mercy. Though Paul does not here state in so many words that there will be no future probation for salvation, yet he does affirm that *now* is the acceptable time; and hence there can be no just reason for deferring or neglecting to become partakers of its blessings.

It must be borne in mind that the declaration is brimful of meaning. Today is **THE** day of salvation. The "*day*" referred to applies to, and covers, the entire period between Christ's first coming and the end of the world. Jesus tasted death for every man, and so *all* who *will* may get saved *now*. Shortly after his resurrection the Lord appeared to his disciples and gave them the command to go into all the world—habitable earth—and preach the gospel to all

nations (Matt. 28:18-20; Mark 16:15-18). We need no stronger proof that all nations of the world may now have full access to the saving grace of God according as they shall hear the gospel. Christ, while on earth, invited all the weary, weak, and heavy-laden to come to him for rest (Matt. 11:28-30), and the invitation is still extended. The ransom price, covering the cost of the redemption of all Adam's fallen race, has been paid, and whosoever will may come. And this is not all: we are exhorted to give the more earnest heed to the things which we now hear, lest at any time they slip away; and the warning accompanying this exhortation appeals to us in the form of the solemn question, "How shall we escape, if we neglect so great salvation?" (Heb. 2:1-4). Will any person escape who neglects to obey the gospel in this "acceptable time"? Ah, no, my friend; we are told that "they shall not escape" (1 Thess. 5:3).

Referring to this gospel era, Mr. Russell says:

Opportunity to become members of the New Creation and to participate in its possibilities, privileges, blessings, and glories, was not thrown open to the world of mankind in general, but merely to a "called class."—Vol. VI, p. 85.

In Vol. I, p. 195, he says, "All are not called." He makes the assumption on the ground that the Lord's servants are meeting "only a few" of earth's millions. Listen to his comment on the efforts of evangelical bodies toward the conversion of the heathen.

Though they [i. e., evangelical Christians] profess to believe that the ignorant will be saved on account of their ignorance, they continue to send missionaries to the heathen

at the cost of thousands of valuable lives and millions of money. If they all, or even half of them, would be saved through ignorance, it is doing them a positive injury to send missionaries to teach them of Christ; for only about one in a thousand believes, when the missionaries do go to them.—Millennial Dawn, Vol. I, p. 102.

Thus the millenarian mocks at the righteous efforts of evangelical institutions to get the gospel to the heathen; for, according to his doctrine, they are all to have another chance, under more favorable conditions, during his millennium, when Satan is to be bound, and Adamic sin and death are to be blotted out. But after scanning all six volumes of his "Bible Studies" I found that if all other professed Christians were to follow his example still fewer heathen, or anybody else, would ever find the "pearl of great price." He has much to say about the Lord's "little flock," but I am fully persuaded that this "little flock," "the bride, the Lamb's wife," of "called out" ones, are far from being the results of his evangelistic campaigns, for he seems to have no message whatever for a sin-stricken and disease-smitten race, until his millennium shall "dawn," and then they will have an "opportunity." I wonder what he would have done for an audience if somebody had not gone into the world and preached the gospel. His message is only to the "little flock" (Russellites, according to his doctrine). He claims that those who believe his prophecies are the "elect," and the participants in the "high calling," while all others of the present time, because of their ignorance(?) and blindness, either wholly or in part, are going to miss the goal for which they are striving.

Here is some of Pastor Russell's gospel (?):

While it is still true that "darkness covers the earth and gross darkness the people," the world is not always to remain in this condition. We [that is, he and his followers] are assured that "the morning cometh," (Isa. 21:12). As now God causes the natural sun to shine upon the just and the unjust, so the Sun of Righteousness will, in the millennial day, shine for the benefit of all the world, and "bring to light the hidden things of darkness." (1 Cor. 4:5.) It will dispel the noxious vapors of evil, and bring life, health, peace and joy.—Vol. I. p. 21.

Russell paints a beautiful millennial pen-picture, which to some may look fascinating; but the thunder tones of eternal judgment and the rolling flames of God's awful wrath will change the aspect of the scene before his prophecy shall reach its fulfilment.

Since I am writing on the subject of God's "day of salvation," I shall refer again to the Pastor's remarks on this point.

The close of this call, or "day of salvation," or "acceptable time" will come no less certainly than it began. A definite, positive number were ordained of God to constitute the New Creation, and so soon as that number shall be completed the work of this Gospel age will be finished. We might observe also that as soon as the proper number shall have been called, the call itself must cease; because it would not be consistent for God to call even one individual more than he had predestinated. . . . The Scriptures hold out the thought that for this limited, elect number of the Royal Priesthood a crown apiece has been provided; and that as each accepts the Lord's call and makes his consecration under it, one of the crowns is set apart for him. It is not, therefore, proper to suppose that the Lord would call any one who, on presenting himself and accepting the call, would need to be informed that no crown could be apportioned to him yet, but that he must wait until some one who would prove unfaithful should forfeit his claim.—New Creation (Vol. VI), pp. 94, 95.

Again, he says:

To our understanding the general call to this joint-heirship with our Redeemer as members of the New Creation of God, ceased in 1881. . . . No necessity has existed for any general call since 1881.—Vol. VI, p. 95.

Of course, he further informs us that "they are admitted on application" since then; for, according to his guessing, some "twenty or thirty thousand" will backslide and lose their crowns, and so the more recent applicants, who have been "admitted" on probation, will not be disappointed. These and many others, are the meandering dreams of the pastor. His "day of salvation" is over. The "high calling" ceased years ago, and the rest of us are found to be "false apostles." But unless we had studied Russell's *Millennial Dawn*, we should never have known the "day" had "closed."

As a matter of fact, "day of salvation" implies "day of God's saving grace," without which none can be saved. If there has been no "call" to salvation that is, no "high call," since 1881, then the evangelical phase of the church of God ceased as many years ago, and the thousands who have been born into the kingdom since then may not receive their crown; for only an "exact," "fixed," and "predestinated" few are "chosen," and heavenly crowns are scarce. Not a single person too many can be admitted, for this would spoil Elder Russell's theory. But the Book of heaven assures us that "now is the day of salvation, now is the acceptable time"; and no hint is made about the danger of having more souls in the heavenly mansions than there will be room to accommodate. The inspired apostle has given us the

thrilling words, "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." This holds good until the day of salvation closes, after which hour no others can be saved.

Since *now* is *God's* time to save, *now* should be *man's* time to accept salvation. Those who refuse, Russell admits, will miss their opportunity of being a part of the Bride, the "kingdom class" and of sharing in the "high calling." But we shall show that there is only one "calling," and that this "calling" is made on this side of the grave.

## WILL DEATH END ALL?

For the sake of our eternal interests, we should all know whether an opportunity of getting saved will be offered to man after death. Following is Pastor Russell's opinion:

The prevailing opinion is that death ends all probation; but there is no scripture which so teaches."—The Divine Plan of the Ages, p. 105.

Of course, he thinks the "ignorant" masses who have died without Christ must have another chance; but he does not stop with a plea for the Christless heathen; he wants the wicked emperor Nero, who persecuted the saints to the death (see Fox's Book of Martyrs), to have another chance. (Series VI, pp. 717, 718).

If death does not end probation, then certainly men will have another chance to obtain salvation; but nowhere between the lids of the Holy Bible can we find a single passage that states in so many words that death does *not* end the probation of man, or that he will have another chance. The Word of God declares that "it is appointed unto men once to die, but after this [that is, after death], the judgment" (Heb. 9:27). In the foregoing text the word "judgment" implies anything but a new opportunity to obtain eternal life. Judgment is for the purpose of dealing with the human race according to what they *have done*, not for what they may do during the millennium. Such is the idea of the judgment in every text in the New Testament where the subject is mentioned. Mr. Russell frequently calls this the

*gospel age*. Throughout his *Studies in the Scriptures* he implies that the ushering in of the millennium closes this "gospel age," and that the "call" to become "new creatures" ceased in 1881; that the kingdom of God was set up in power in 1878, and that an undefined "law" which he terms "the new covenant" will be in force during the millennial age; that instead of Christ calling men to follow him he will "command" the nations and rule them with a "rod of iron" (Series VI, p. 93, et al.). If the *gospel age* has closed, how can men get saved? The apostle informs us that "the GOSPEL OF CHRIST is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16, 17); and it is foolish to suppose that the opportunity to be saved could possibly extend beyond the limits of the *gospel age*; for when the *gospel* ceases, its era closes simultaneously, as a natural consequence. Thus seen, Russell's is a millennium without a *gospel* and hence an age without a means of salvation.

In Luke 16:19-31 we have a plain description of the realities of the future just behind the veil that obscures the "great beyond" from mortal vision. Whatever this narrative may be called, the Lord has told us that two different earthly characters lived and died, and plainly gives their respective states after death. In order to evade the truth, Elder Russell has either patterned after some one else's invention or sought out for himself an "explanation" of this "exaggerated hyperbolic parable," as he calls it. He tells us that the rich man represents the Jews, especially two tribes, and that Lazarus stands

for the Gentiles. Of course, Dives could represent only two tribes of the Jews, for he had five brethren (the other ten tribes), which were left behind. But Mr. Russell's dilemma is this: Neither he nor any one else can tell us where the "ten lost tribes" are. If two tribes are "lost" in "Hades," which he says is among the nations of the world, then where are the rich man's brethren? If the rich man was a Jew, and represented two tribes, then since his five brethren were back at his father's house, we should be able to locate them. But I suppose that it would require one from the glory-world to find them—they are all "lost" among the nations. But Mr. Russell informs us that the Jews are going to return to Jerusalem and Palestine right away, as God's favor is now returning to them (see *Series 2*, pp 217, 218), and that they are to gain national independence (*Series 2*, p. 93).

But how the Pastor is going to harmonize his theory of the rich man and Lazarus with his prophecy concerning the Jews, I can not comprehend. Abraham told Dives in hell that between them was a "great gulf fixed," so that none could pass either way; yet Mr. Russell insists that the rich man is going to make his escape soon. (We shall deal with this phase of the subject in another chapter.) The fact is that by this narrative the Savior means to teach fallen humanity that if a man dies unprepared he can not, after death, escape punishment. There will be no probation beyond the grave. So far as destiny is concerned, the Bible most emphatically declares that "it is appointed unto man once to die, but after this the judgment."

The thief, in his dying hour, felt that he must find favor with Christ, and that the short time that he hung on the cross would end his probation.

Following are some extracts taken from *Dying Testimonies of Saved and Unsaved*, by Mr. S. B. Shaw.

An unsaved young man in Vermont died raving with these words on his lips: "I'm going to hell; I'm lost, lost, lost! I can't die so! I can't, I can't! Mother 'tis awful to go to hell this way!" (p. 296). Another cried with an awful wail, "Too late, too late, too late!" as he died and went into eternity (p. 267). A young lady in Georgia, on her death-bed, gave this testimony of warning, and of her soul's agony: "Do not follow my ungodly example; do not do as I have done; do not enjoy or indulge in the hellish pleasures of this world. Oh, if I had heeded the warnings of my friend L—, who lived a holy and devoted life!" Then she said: "Oh, the devil is coming to drag my soul down to hell! Don't live in pleasure and be found wanting, but live in Christ complete and wanting nothing. I am lost, lost forever! Oh, lost, lost, lost!" (p. 261).

"A missionary of New York City relates the sad experience of a dying woman, the wife of a wealthy man, who, when told by her physician that she could not live an hour longer, exclaimed with great consternation, 'If I can not live an hour longer, I am lost. I have sold my soul for dress! Pray for me, oh, pray for me! All who can pray, do pray!' Uttering these words, the damp of death came over her and her voice was silenced forever" (p. 227).

The last words of Edward Gibbon, the noted in-

fideli writer, were: "All is now lost; finally, irrecoverably lost. All is dark and doubtful" (p. 215). Edward Gibbon wrote *The Decline and Fall of the Roman Empire*, consisting of six volumes, a masterly production in English literature. He gained worldly honor and fame, but lost his soul.

One man in his last moments looked his wife in the face and exclaimed, "O Martha, Martha, you have sealed my everlasting damnation!" and died (p. 206).

One more testimony will suffice for this chapter. In Michigan was a man who had hated the cause of Christ and spurned the mercies of God. As he was nearing the shores of eternity, his wife tried to console him with the words, "Be not afraid." "With a look of despair, he said, 'I see a great high wall rising around me, and am finding out at last, when it is too late, that it is easier to get into hell than it will be to get out,' and in a few moments his spirit had departed from this world to receive its reward" (p. 74).

There are, perhaps, those who do not wish to rely upon the testimonies of the dying; but it is a stupendous fact that the soul is on probation here and that death seals its doom. It is possible that a person may remain in doubt or deception up until the hour of death, but in the Bible there is little or no evidence to support this idea; and it is highly probable that the veil which hangs "just at the end of the way," obscuring the eternal future to mortal vision, has been lifted in thousands of instances, and that people saw and knew their future state. Of all classes, dying persons are the least apt to utter falsehoods; so we insist that death ends probation.



I know of no instance on record of a wicked person's dying with bright and pleasant smiles on his face, and with words of millennial hopes on his lips. O soul, beware!

"Time moves on with solemn footsteps,  
As it nears the final shore;  
Fast the sun of earth is sinking,  
Soon our world shall be no more.  
The sixth trumpet now is sounding,  
To prepare the holy bride—  
Many on the golden altar,  
'Purified, made white and tried.'

"Lo! the angel now is standing  
On the sea and on the land;  
How his voice the air is rending,  
As to God he lifts his hand!  
What an awful, awful message!  
Help us, Lord, this truth to see:  
When the seventh trumpet thunders,  
Then shall time no longer be.

"While false prophets are confiding  
In a foolish, erring dream  
Of millennial enjoyments,  
They neglect the cleansing stream.  
O poor sinner, don't believe them,  
There will be no age to come;  
If in life you find not Jesus,  
Death will seal your awful doom."

## DEATH AND THE FUTURE STATE

## What Is the Soul?

In Gen. 2:7 we read: "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

We shall first hear Mr. Russell on this subject. In his *Studies in the Scriptures*, Vol. V, p. 308, he says:

"The Scriptures recognize man as composed of two elements, body and spirit. These two produce soul, sentient being, intelligence, the man himself, the being, or soul. The term "body" applies merely to the physical organism. . . . The spirit of life is not the man; although there could be no manhood without the spirit of life. The word "spirit" is, in the Old Testament Scriptures, from the Hebrew word *ruach*. Its signification primarily is breath; and hence we have the expression "breath of life," or "spirit of life," because the spark of life once started is supported by breathing.

Again he says:

"Man's superiority over the beast, according to the account given in Genesis, consists not in his having a different kind of breath or spirit, but in his having a higher form, a superior body, a finer organism.—*Studies in the Scriptures*, Vol. V, p. 310.

Other citations could be made from his *Studies*, but they are not necessary here. Elsewhere he calls the spirit, "mind"; "a principle or power, like electricity"; he says "it has no thought, no feeling."—Vol. V, p. 341, etc.

But so soon as the spark of life is gone, soul or being has ceased, and all power to think, feel and propagate has ceased.—*Ibid.*, p. 342.

Admitting that the Hebrew word for "spirit" is *ruach* and that it is sometimes translated "wind" and "breath" does not prove what Russell tries to prove; namely, that man does not possess an "inner" hidden intelligence, a spirit being, an "inward man," possessed of all the faculties of a real man.

At Athens Paul's "spirit was stirred in him, when he saw the city wholly given to idolatry." Do the beasts ever get "stirred" about such things? I wonder if Russell's "spirit" is much "stirred" about the present condition of the heathen? Paul's was. None of Russell's messages are addressed to the heathen; anyway, his works could do them no good for they do not point out to sinners the conditions to get saved. Not a single chapter, or portion of one, in all six of the "series" is addressed to or contains definite instructions to the unsaved millions of earth, yet he has millions of copies circulated in several different languages. His writings are, so far as I have seen, wholly unevangelical. He has labored hard, and continues to labor hard, to put out the flames of hell, instead of trying to get the people saved and delivered from its eternal doom.

If the "spirit of man" is an unintelligent, unthinking principle, merely breath, or wind, how is it that it got stirred in Paul because of idolatrous Athens? Mere breath could have no such feelings. That man breathes the same kind of air as the beasts breathe we all know; but that he does not breathe a higher something we emphatically deny. "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32: 8). In the American Standard Version we read

"breath of the Almighty" instead of "inspiration of the Almighty." Does God breathe the *air* to live? If not, then there is in man a "breath," or "spirit," that is capable of having affinity with the "breath" of Almighty God. To say that this spirit is only a "principle," with no power of "thought," etc., is folly. "But though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16). It is the height of foolishness to talk of renewing a man's "breath" while his body is decaying. Then, too, it would be an exaggeration to call the mere "breath," or "spark of life," an "inward *man*." The Bible contains no such inconsistencies.

#### What Is Death?

"And it came to pass, as her soul was departing (for she [Rachel] died)" (Gen. 35:18). "The body without the spirit is dead" (Jas. 2:26). According to these two texts, death, *i. e.*, physical death, takes place when the soul *departs*, or when the spirit leaves the body.

Mr. Russell says:

As the natural sleep, if sound, implies total unconsciousness, so with death, the figurative sleep;—it is a period of absolute unconsciousness—more than that, it is a period of absolute non-existence, except as preserved in the Father's purpose and power.—Series V, p. 329.

Elsewhere (p. 341) Pastor Russell asks:

Does the breath or spirit of life die? Surely not; it never had sentient being, it is a principle or power, like electricity; it has no thought, no feeling; it could not die. Does the body die? We answer, No. . . . What, then, dies? We answer that it is the soul that dies,—the sentient being *ceases*.

Elder Russell says that death is a state of "absolute unconsciousness," and more, a state of "absolute non-existence." It is the "soul" that dies, he says. He proceeds to argue that the "soul" is the sentient being, existing only when the "spirit" or "breath" of life animates the body. Thus seen, there can be no soul after the breath leaves a man. If this theory be correct, it ought to be found in harmony with the Bible. Let us notice just a few texts. "Fear not them which kill the body, but are not able to kill the soul" (Matt. 11:28). In this text the Lord warns his disciples of a future punishment, if they should fall away. Soul and body here are distinguishable. Russell, as we have already noticed, says it is the *soul* that dies, not the body. He differs diametrically from Christ who says it is the body that can be killed (and certainly if killed, it dies), and that the soul can not be killed. If the soul dies when the body becomes inanimate by murder or otherwise, then it is killed as truthfully as is the body. Then again, according to this doctrine there is no harmony; and the Savior should have said, "But fear him who is able to destroy both spirit or breath or mind and body in hell." But he did not, hence "soul" in this text is; first, a part of man that can not be killed—does not die when the body dies; and secondly, is therefore the conscious entity of man, *after* death. This fact we shall proceed to show.

What is death? It is the separation of "body and spirit," or "soul and body." That in many instances the word translated "soul" refers to the being of man as he exists here we know but to confine it to this limited meaning does violence to the

Scriptures, and leaves man as a beast, in composition or organism, without an "inward man," the image or likeness of his Maker. Stephen said in his dying moments, "Lord Jesus receive my spirit." Just previously he had testified to seeing heaven opened and Jesus standing on the right hand of God. The physical eyes of man can not and do not witness such scenes. Visions of spirit beings and heavenly things are actually seen only with the soul, or "inward man"; and then usually in the dying hour. We have witnessed the death of some persons who, just as they were about to lose earthly consciousness, have in rapture made such exclamations as the following: "See, the angels have come for me"; "I see heaven, and it is the most beautiful place"; "There is mother"; "I see Jesus, and I am going with him." Angels have been seen in many a sick-room, and in the "night visions."

"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth;) such an one caught up to the third heaven. And I know such a man, (whether in the body, or out of the body, I can not tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (2 Cor. 12:1-4). Here Paul speaks about a man being "caught up to the third heaven," which he identifies with "paradise." He does not say that this man he "knew" was he himself, but most likely it was, as he is writing about *his own* visions and

revelations from the Lord. He does not say that this vision or revelation was seen at any definite place, nor does he give any other data, except that he "knew a man," and that this event occurred "about fourteen years ago." The Corinthian epistle was written about A. D. 60. Counting back fourteen years we find that Paul was at Lystra, and that he was stoned there that very year, and dragged out of the city for dead (see Acts 14). Howbeit, as the disciples stood round about him (doubtless praying) he rose up. From these statements we conclude that it is highly probable that Paul himself was the man he "knew," who had been "caught up to paradise," and that this "catching up" happened at the time he was stoned and thought by the Jews to be dead. There is one thing the apostle was uncertain about, and that was whether he was "in the body" or "out of" it. Therefore he was not a Sadducee nor a soul-sleeper; for neither of them believes that man has a spirit being, a conscious, living entity, within the body. Paul implies his belief in the possibility of a man's being "caught up to heaven," or "paradise," when he leaves the body, and that his spiritual vision is as good in paradise, or heaven, after he leaves the body, as before.

If a man knows nothing—can not think or feel or see; if he ceases to be—goes into a state of "absolute non-existence" at death; then why did not Paul tell us that the man who saw visions and revelations was *in* the body, and not leave us open to accept the probable fact that he was really *dead* for a space, as the narrative may imply? Mr. Russell tells us that Paul's "unspeakable" and "unlawful"

utterances were visions and revelations of the millennium. The Pastor has wonderful penetrating powers in his prophetic visions; he sees "millennium" in everything, whether Saint Paul or anybody else does or not.

But the apostle's revelations from the Lord seem to be opposite to those of Pastor Russell's; for Paul speaks of death on this wise. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor. 5: 6-8). Again, "For to me to live is Christ, and to die is gain. But if to live in the flesh,—if this shall bring fruit from my work, then what I shall choose I know not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake" (Phil. 1: 21-24).

After quoting the above passage from the Emphatic Diaglott, also the footnote by the translator, Elder Russell comments as follows:

An examination of the Greek word *analuasai* [translated "depart" in the text quoted above] shows that it is used in Greek literature by Plato in both ways—as signifying sometimes *depart*, and sometimes *return*; but the word occurs only twice in the New Testament, here and in Luke 12:36. In the latter instance, as stated above, it is rendered "return," and manifestly could not be otherwise rendered and preserve the sense. In the case we are discussing (Phil. 1: 23), we hold that it should be rendered "return" for that very simple reason that, even when used to signify *depart*, it must carry with it the thought of *depart again*—to depart to a place where one had previously been. The Greek prefix *ana* in *analuasai* signifies again as our prefix *re*

in re-turn signifies again. Hence, if rendered de-part, we would be obliged to add the thought re-depart or depart again. And this would spoil the matter as related to St. Paul; for he had never been with Christ in glory, and, hence, could not "depart again" to be there with Christ. But when we translate *analousai* "re-turning," and apply it to our Lord, every difficulty seems to be removed.—Studies in the Scriptures, Series VI, p. 671.

Thus we see to what means and reasoning Mr. Russell will resort in order to do away with the idea that man possesses a conscious inner being that lives after the body dies. He assumes more than the translators of the Revised Version. They rendered the word "*analousai*" "depart," for the reason that they desired to preserve the sense, and not to bolster up a *no-soul* heresy. The context shows that Paul had in mind the thought of *dying*—not the coming of the Lord. He plainly says, "To live is Christ, and to die is gain." Then he speaks of "living in the flesh," a statement that carries with it the thought that a man could live *out* of the flesh as well as *in* it. But Paul does not stop here. "I have a desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake." Think a moment how far-fetched is Pastor Russell's argument. That any one would attempt to convert this plain statement of Paul's into such an absurdity seems almost incredible. But the fabricated no-soul doctrine was in such imminent danger of destruction that something had to be fixed up. What would a man "gain" at death if he became non-existent for perhaps thousands of years, as it would have been with Paul? At best, the "gain" could not have been realized until the resur-

rection, and so he might as well not have discussed his "gain" in *dying*, but have referred to it under the topic of the resurrection. Furthermore, if a man goes into "oblivion," or "non-existence," he hardly goes to be "with Christ"; neither is it "very far better" to go into a state of "absolute non-existence" than it is to "live in the flesh" according to the Word of God.

But we shall look at the Greek word *analousai*, which Elder Russell wants to read *return* and then tries to apply it to the Lord's coming instead of to Paul's departing. In Green's Greek Lexicon we have the following: "*Analusis*, dissolution; departure, death, 2 Tim. 4: 6: from *analousai*, to loose, dissolve; to loose in order to *departure*, depart, Luke 12: 36; from *life*, Phil. 1: 23. The reader will remember that Elder Russell tried to prop up his heresy by saying that *ana* in *analousai* meant "to turn back again, having the same meaning as *re* in *return*; but I have looked up its meaning and insert it here. "*Ana*, used in the New Testament only in certain forms. *Ana meros*, in turn; *ana meson*, through the midst; . . . *In composition*, step by step, up, back, again." *Lusis* in the Greek means "a loosing; in New Testament a release from the marriage bond, a divorce." From the foregoing it is easily seen that *analousai* may properly be rendered a "departure," for death is a "dissolution," a "loosing"; and the apostle has used it in this sense in both instances when he referred to death (Phil. 1: 23; 2 Tim. 4: 6). In this latter text he wrote, "The time of my departure [*analousis*] is at hand." Here we know he signified his *death*; and it would not make sense to

read "return" into the text. Thus another of Mr. Russell's crooked progs fall to the ground.

Is the question answered, "What is death"? We shall hear Peter on the subject. "And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. Yea, I will give diligence that at every time ye may be able after my decease [or departure, margin], to call these things to remembrance" (2 Pet. 1:13-15). The Greek word here rendered "decease" occurs only three times in the New Testament: "decease" Luke 9:31 and 2 Pet. 1:15; "departing," Heb. 11:22—"By faith Joseph, when his end was nigh, made mention of the DEPARTURE of the children of Israel [*i. e.*, their going out of Egypt]; and gave commandment concerning his bones." The original word is *exodos*, and may properly be translated "departure." We all know that the second book of the Bible is called *Exodus*, and that the word signifies a *departure*, "a going out." It is in this sense that Peter makes use of the word.

The Hebrews had an *exodus*; they went out of or departed from Egypt, but they did not become extinct or "non-existent." Before their *exodus* they lived in Egypt; after their "exodus" they continued to *live, out of Egypt*, in another country. Man's *exodus* out of his body, or tabernacle, may indeed leave the body dead, but in no other sense is it *death*; he continues to live—not "*in the body*," "but *out of the body*." This is death, physical death. The body *dies* away, the spirit *flies* away—"Man

goeth to his everlasting home, and the mourners go about the streets; the dust returneth to the earth as it was, and the spirit returneth unto God who gave it" (Eccl. 12:5, 7).

#### Between Death and the Judgment

We have shown that death is a "loosing," a "dissolution," "a departure," an "exodus" *out* of the "tabernacle," the body, which, left alone dissolves or decomposes. Next, we shall briefly look into man's future through the penetrating light of God's Word, the only X-ray by which we can see eternal things. The case of the rich man and Lazarus has already been referred to, but we wish to bring these characters more vividly before the mind of the reader. First, let us notice what Elder Russell has to say about them. His folly must become manifest when investigated. He quotes Luke 16:23 as follows: "In *hell* [*hades, oblivion*] he lifted up his eyes being in torments." It appears that Mr. Russell enjoys "being in a class by himself," and likes to mark out an entirely new path, regardless of where it will carry him. It is evident that he must in some way make his escape from these plain texts, though it involves him in the grossest sort of absurdities. In translating *Hades* "oblivion," he has given the Bible student an entirely new rendering. Things which the Pastor can not see with his natural eyes, are all "oblivion." But the ridiculousness of the rich man's lifting up his eyes out of "oblivion," "non-existence" (for this is Russell's definition of death), crying for water to cool his tongue, and asking that Lazarus go to his father's house to do missionary work is

certainly apparent to any unbiased mind. The rich man died; hence, according to Russell, went into a state of "non-existence." In hell—oblivion—he lifted up his eyes being in torments." Thus we have it: a man died—became extinct, non-existent; *i. e.*, ceased to be. He melted away into "oblivion," nothingness, nihilism. He lifted up his eyes out of nothingness being in torments, etc. How a man could suffer in the flames of torment after he ceased to be is entirely beyond the comprehension of ordinary minds. And how there is tormenting flames in "oblivion" is still another problem. If there is torment in oblivion, then Russell's hell is an awful place.

But of course, according to *Millennial Dawn* the rich man did not die in reality. The flames of torment were so conspicuously in the way that an evasion had to be made, and this is what Russell fixed up.

This [Luke 16: 23] is the only passage of the Scriptures in which there is the slightest intimation of the possibility of thought, feeling, torture or happiness in hades or sheol. At first it seems to be opposed to the declaration that there is no work nor knowledge, nor device in sheol, and it can only be understood from the one standpoint, *viz.*, that it is a parable. Elsewhere we discuss it in its details, and show that the rich man who went into [Hades] oblivion, and yet was tortured while in oblivion, is the Jewish nation. Israel certainly has gone into oblivion; as a nation it is dead, yet as a people scattered amongst all the nations, Israel lives and has suffered torments since the rejection of Messiah, and will so continue to do until having filled her measure of tribulation she shall be restored to divine favor, according to the conditions of the divine covenant.—Studies in the Scriptures, Series V, pp. 376, 377.

Having observed Russell's "explanation" of this passage, which he thinks is a "parable," let us see whether it harmonizes with any of the main features

of a parable. In the first place, there is no evidence that it is a "parable." When the Savior spoke his parables, he introduced them as such. To illustrate: "And he spake many things unto them in parables, saying, Behold, a sower went forth to sow" (Matt. 13: 3); again, "Another parable put he forth" (v. 24, 31, 33). Sometimes he introduced his parables with "Again, the kingdom is likened unto" (see Matt. 13: 44, 45, 47; 18: 23; 20: 1; and other instances). There is an occasional departure from this established rule, but in all cases the parables have a striking analogous character in the main particulars. This we shall show does not hold good in *Millennial Dawn's* exegesis of the rich man and Lazarus. Grant that it is a parable: This admission does not make it fit Russell's theory by many odds. Hades, he says is "oblivion." In "oblivion," or in *Sheol* or *Hades*, he tells us, there is "no thought, no work, nor device," and cites texts which can apply to the dead only in respect to their relations with *this* world, which all men know to be in harmony with facts. If *Sheol*, *Hades*, is "oblivion," and there is no knowledge nor device, nor thought, no scheme, no work, nor yet feeling or "existence" there, then the Jewish nation is *not* now in Hades, for they are not "extinct," deprived of knowledge or thought, or working, or devising. Again, in *Hades* the rich man lifted up his eyes and saw Abraham afar off and Lazarus in his bosom. A great fixed gulf lay between them. If the Jews are scattered amongst the nations, which we all admit, where is the "gulf" and what is it? Russell tells us that Abraham represents God. I ask: Are the Gentile nation in the bosom of God? If so, the Jews are

too, for they are all mixed up together. Again so far as "torment" is concerned the Jews are not suffering conspicuously more than other people; manifestly, there is not the difference we find represented in the Savior's story of the two characters—Lazarus "comforted" and Dives "tormented." In what respect could it be said that the nations of the world are "comforted"? During the gospel era the Jews have had the same opportunities in the gospel as other nations have. Furthermore, Lazarus *died* a "pauper" a "beggar." Have the Gentiles been *dead* all this time? If so, dead to what? Has there been any transportation of the Gentiles into a foreign "paradise" separate and distinct from the Jews? No. The Gentiles are no more extinct than the Jews, and vice versa. All are mixed up together.

The rich man had five brethren. Who were they? Elder Russell seems to think that the rich man represents two tribes, and the other ten tribes are represented by the "five brethren." We all are acquainted with the fact that there are what is known as the "ten lost tribes." So these expositors have it backwards. It is the ten tribes that are, according to history, "lost" in Russell's *Hades*—"oblivion." I wonder if they will be found during Millennial Dawn? How can this be: two tribes in "hell," and the other ten tribes back at their "father's house," and yet all the Jews in the world, so far as the world or the Jews themselves know, are scattered here and there, about one-half of them being in Russia? Moreover Millennial Dawnism teaches that all the Jews represented by the "rich man" in *Hades* are going to be extricated from this place of torment and return

to their former estate. Again this theory contradicts the story, for Christ left Dives in hell without any hope of redemption whatsoever. There is not the slightest intimation in Luke 16:19-31 that the rich man and Lazarus will ever have a reunion, or that Dives will ever bless the world. No hope of redemption is held out to the "rich" beggar in hell. He has crossed the line of worlds now, and probation with him is over. Thus we see that Mr. Russell's application is wrong. In not a single feature does it harmonize with the facts in the case. And since, as he has said, this passage "can only be understood from the one standpoint," and gives his exegesis as I have quoted; and since, as we have seen, there are not the least signs of analogy between the "parable" and his application, we must refuse to accept his theory on the ground that it is out of harmony with good common sense, as well as with the Scriptures. I conclude, therefore, that whether it is a parable or not, the Savior has furnished us with this bit of history of life, death, and future state. This is a perfectly reasonable deduction. The prime object of this narrative is to show that there will be no probation after death.

Men have been dying all around us since death came into the world. They are now dying at the rate of about one hundred thousand every day. One of the most important questions confronting the human family is, What about man's future? All, regardless of their religious belief, would like to know. While there are many Scripture texts bearing directly or indirectly upon the subject, yet the matter is manifestly clearer with the addition of this



story of real life given in Luke 16. Here the question is fully answered. No symbolism, no parabolism, no analogy; just a history of how two men lived and died, and what became of them, that's all.

The world has been looking for material with which to put out hell, and Satan has joined in the search. The hater of God, the fighter of holiness, the rebellious-hearted, the neglecter of salvation; the man that has spurned the mercy of God, refused the pleadings and wooings of the Holy Spirit, and despised the goodness and forbearance of God—all would like to think there is to be no hell, no future punishment. No-hellism is a strange doctrine.

#### But Where Are the Dead?

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given to every one of them; and it was said, unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled” (Rev. 6:9-11).

Although The Revelation is a book of symbols, these are employed only when appropriate. These souls of the slain could not be symbols of anything, neither could there have been found anything to symbolize the *souls* of men, and so these appear under their own title as the “*souls* of them that were slain.” These then were disembodied spirits that

John saw. “Under the altar” implies inactivity, so far as relates to earthly services, just as “on the altar” implies spiritual activity in the kingdom of God. The vision covers a period of time *after* the bloody persecution of the church had *begun*, but not beyond; for these souls were told to “rest yet for a little season until their fellow-servants and their brethren that should be killed as they were, should be fulfilled.” We can hardly imagine that if, when man dies, he becomes extinct, “non-existent,” John would describe him as he does. If, however, we accept the plain words of Jesus Christ when he said that we need not fear man, who “can not kill the soul,” we shall have no further difficulty about accepting the doctrine that the souls of men live *after* their bodies are slain. We have seen that “rest” is their portion while waiting for the avenging of their blood; and this agrees with the Scripture, “Blessed are the dead which die in the Lord . . . they may *rest* from their labors; and their works do follow them” (Rev. 14:13). The righteous dead do “rest from their labors,” but their resting does not imply oblivion. A person may “rest” without being blotted out.

Thus we see that at death the righteous go into “Abraham’s bosom,” “paradise,” or (third) “heaven,” “under [or at the foot of] the altar,” where they are “comforted,” where, at “rest from their [past] labors,” they wait for their final rewards. The wicked go to (lower) hades, translated “hell,” which, as we have seen, is a place of “torment,” and their doom is accordingly sealed, and in this place their cries and prayers are fruitless.

## SHEOL—HADES—HELL

As already observed, Russell translates *Sheol* (Hebrew) and *Hades* (Greek) "oblivion." It is not necessary to attempt an exhaustive examination of all the passages in the Old and New Testaments where *Sheol* and *Hades* occur, and their respective translations; I shall select only a few of those which are most frequently used by materialist in support of their heresies.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge nor wisdom, in the grave [Sheol], whither thou goest" (Eccl. 9:10). Millennial Dawn interprets this text (and a few other similar ones) as teaching a state of non-existence.

We have already learned that the Hebrew word *Sheol* and the Greek word *Hades* are used mostly in referring to death and the unseen state, and that their meaning is the same. We have also seen that after Lazarus died his missionary work on earth was over; he could not return to warn Dives' "five brethren" against the tormenting flames of hell. We have seen that the "souls of them that had been slain" "rested from their labors" and waited "under the altar." Jesus Christ said, "I must work . . . while it is day: the night cometh when no man can work." To these words agree the Preacher's "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave [Sheol], whither thou goest."

If *Sheol* is here properly rendered grave, there is no difficulty. A dead body can not think or plan or labor. The translators of the Revised Version have preserved the Hebrew *Sheol* in this text and throughout the Old Testament, and the Greek *Hades* in the New Testament, for lack of a word which to all minds would justify the translation and convey the true meaning. But Elder Russell says "oblivion" is the more correct rendering. Strange that our translators did not know this.

If *Sheol* means the home of disembodied spirits then there is still no difficulty, for as respects labor, and devising, and earthly knowledge, there is none in that state. When a man leaves *this* world, he ceases to labor and to scheme. In the light of reason and of the Bible, and by the authority of heaven, we affirm that to pretend that a man is in a state of "oblivion," or non-entity, after death is the extreme of spiritual blindness.

"Thou shalt beat him with the rod, and shalt deliver his soul from hell [Sheol]" (Prov. 23:14). Evidently the thought here is that the proper training of a child will save it from the kind of *Sheol*—hell—that the rich man got into. There is no training that will preserve a child from death, or the grave; both righteous and wicked must die: so *Sheol* here signifies a place that the righteous escape—the rich man's "hell."

"Great is thy mercy toward me; and thou hast delivered my soul from the lower HELL [Sheol]" (Psa. 86:13). To evade truth Pastor Russell would consider this a prophetic utterance concerning Christ. "Lowest hell" can be no other than the place to

which the rich man went, where he lifted up his eyes." A similar text is Deut. 32:22—"A fire is kindled in mine anger, and shall burn unto the lowest hell [Sheol]." We do not contend for a *literal* fire here, but would only show that there is a "lowest Sheol," which signifies a place of punishment. "A fire is kindled in mine anger." God's wrath is aroused against the wicked. "The lowest Sheol" is their doom. There could be no sense in the phrase "lowest oblivion" or "lowest non-existence."

"The wicked shall be turned into hell [Sheol], and all nations that forget God" (Psa. 9:17). Here is a condition certainly not to be experienced by the godly, else its significance is lost. "The wicked." Do they die sooner than the righteous? Suppose *Sheol* means "nothingness": is it not a fact that the righteous as well as the wicked go into *Sheol*? But if we accept the thought that *Sheol* and *Hades* is the receptacle of all disembodied spirits, and that "lower Sheol" is the place where the wicked go, we have no difficulty.

"Out of the belly of hell [Sheol] cried I, and thou heardest my voice" (Jonah 2:2). Was Jonah in a state of "oblivion" or non-entity? far from it; he was in the whale's belly, where he was hid from the world as much as though he were dead. If a man is non-existent when in *Sheol*, why was *Sheol* used in this instance to describe the state of the prophet Jonah? Inspiration should have given us a different word. The fact is, *Sheol* is *not* oblivion, but an "unseen state."

Russell quotes Psa. 49:14—"Like sheep they are laid in the grave [Sheol]"—and then comments thus:

That *Sheol* does not signify grave in the ordinary sense, but as we translate it, oblivion, is clearly manifested from this text; for sheep are not buried in graves, though all sheep go into oblivion, are forgotten, are as though they had not been.—Series V, p. 363.

I quote the text from the American Standard Version: "They are appointed as a flock for Sheol; death shall be their shepherd." The thought is not that men go to the same place or *state* to which sheep go, but that just as a flock of sheep die, so all men will die. Sheep stick together and one shepherd tends them. The Psalmist writes of the generation of the wicked, saying that *together* they will all go down into *Sheol*, and death (here figuratively personified) will be their shepherd. In this text there is no suggestion of non-entity, but rather the reverse.

"Thou wilt not leave my soul in hell [Sheol]; neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:10). The "Christ" of *Millennial Dawnism* had no soul, according to this, there was no Jesus during the three days between his death and resurrection. He was all flesh and this was sacrificed. (But I shall treat this subject in another chapter.) In the foregoing text the Psalmist is speaking of the resurrection of Christ, as will be seen according to Acts 2:31—"He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell [Hades, the same as Sheol], neither his flesh did see corruption." Here we note that Christ's soul and body were two distinct somethings. He was not to be left in *Hades*; his flesh was not to decay. Christ told the thief on the cross, "Today shalt thou be with me in paradise." Elder Russell

dodges as usual. He departs from the punctuation used by our translators, because it does not happen to suit his theory, and places the comma *after* the word "today," to impress upon the reader the idea that Jesus used the word "today" to refer to the time that he was speaking, and not to the time of entering "paradise." This the Pastor must do, not because of his scholarly wisdom, but because of his disbelief that Jesus had a soul to go into "paradise" that day.

One more text, "And death and hell were cast into the lake of fire" (Rev. 20: 14). *Hades* is the Greek word here translated "hell." If *Hades* be "nothingness," then "nothingness"—"non-entity," "oblivion,"—was cast into the lake of fire. This is preposterous. If *Hades* here means that class of human souls whose abode is in the "lowest *Sheol*," the difficulty vanishes. Consistency is indeed a jewel that some do not seem to prize.

There are a number of other texts containing the word *Hades*, hell, but the same principles of truth apply to them all. There is no contradiction, except between the "nothingness" of *Millennial Dawnism* and the truth of the Bible.

## CHRISTIAN EXPERIENCE

By "Christian experience" we mean that which is received and enjoyed in the present life through the saving and keeping grace of God. We read in Tit. 2: 11, 12, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

When John the Baptist was born, his father Zacharias, was filled with the Holy Ghost, and prophesied, saying, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; . . . that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1: 68-75). The Christian experience begins with the new birth. Jesus taught that a man must be born again, in order to enter the kingdom of God (John 3: 1-8). Elder Russell distinguishes between being "begotten" and being "born" of the Spirit, but the Word of God makes no such distinction. From *The Divine Plan of the Ages*, p. 194, I quote the following:

"The Church, like its Head, experiences a beginning of the "honor" when begotten of God to spiritual nature through the word of truth (Jas. 1:18), and will be fully ushered into the honor when born of the Spirit."

Jas. 1:18, which Mr. Russell adduces to prove that we are only "begotten" of God now, and "born" of God at the resurrection, reads as follows: "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." In the American Standard Version this text is worded: "Of his own will brought he us forth by the word of truth," etc. The Greek word which in this text is rendered "begat" in the common Version and "brought forth" in the American Standard Version is *apokueo*, and is found only twice in the New Testament—in Jas. 1:15, 18. In the fifteenth verse it is translated "bringeth forth" in both versions mentioned above. In Green's Lexicon *apokueo* is defined as meaning: To bring forth; to be the cause of, produce. So this text does not support Mr. Russell's theory, but rather refutes it.

The Greek word *gennao*, translated "born," is found ninety-six times in the New Testament. It is rendered "beget" or "begotten," forty-eight times; "gender," twice; "conceive," once; "be delivered of," once; "bring forth," once; "bear," twice; "spring," once; "be made," once; "born" or "be born," thirty-nine times. Elder Russell has no use for the word "born" until he gets ready to apply it to the literal resurrection of the dead from their graves. He bases his argument on two or three texts which refer to Christ as the "first born from the dead." Following are a few texts which will refute the false idea that we are only "begotten" now, and "born" at the resurrection morning. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be [gennao] born again, he can not see the

kingdom of God" (John 3:3). The same word, *gennao*, is used in verses 4, 5, 6, 7, and 8. A man must be born again to "see" or "enter" the kingdom of God. Turning back to chapter 1: 12, 13, we read, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were [*gennao*] born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here it is emphatically stated that those who receive and believe on Christ "were born"; and the writer was not describing a future but a *past* experience, as all must see unless they are blinded by false teaching.

It is useless to pursue this phase of the subject further. When referring to the Christian experience, the phrase "born of God" is in no instance used in connection with the resurrection of the dead.

#### New Creatures

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). In Series VI, p. 91, of *Millennial Dawn* we are told that "the new mind, the new will, is the new creature"; and on page 79, that "the new mind, the 'New Creature,' is to be so thoroughly conformed to the will of God that he will daily seek to 'put off the old man with his affections and desires'"; and again (page 80) he speaks of "our development as embryo New Creatures for the resurrection birth—to the completeness of our new selves in the glory, honor and immortality of the divine nature."

Of course, according to the Pastor's theology, a

man has no inner nature—no spirit being—and so his present Christian experience is a begetting of the “new mind,” which continues to develop “gradually” and to “come more and more to have power and control over the flesh” and “into harmony with the mind of the Lord”; then dying in this embryo state, he is brought forth at the resurrection a complete spirit being, “born from the dead.” It is quite certain that all new creatures have new minds, but the “new mind” is only one of the faculties of the new-born creature. The Book did not say, “If any man be in Christ his mind is a new creature,” but that *he*—the *man himself*—is a new creature. And instead of having to “daily seek to put off the old man,” “our old man is crucified with him” and the “body of sin” is already “destroyed” (Rom. 6:6). “They that are Christ’s HAVE CRUCIFIED the flesh with the affections and lusts” (Gal. 5:24).

In 1 John 3:8-10 we read: “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him and he can not sin, because he is born of God. In this the children of God are manifest, and the children of the devil.” A person who is “born”—“has been begotten,” Emphatic Diaglott—of God doth not commit sin. The reason is, that “his seed”; that is, the Lord’s “seed” is in his heart and he, because of the grace of God, can not sin. “Thy word have I hid in mine heart, that I might not sin against thee” (Psa. 119:11). The thought is not that it is a *physical* impossibility

for one born of God to sin, but rather that it is a *moral* or spiritual impossibility. In other words, a person can not commit sin and at the same time be or remain a child of the new birth—a child of God. The devil is a sinner, says John; therefore those who commit sin are his children. “By their fruits ye shall [and do] know them” (Matt. 7:20). “Whoever committeth sin is the servant [American Standard Version, bond-servant] of sin” (John 8:34). This accounts for the fact that all the children of the devil are sinners. They are the servants of the power of darkness, whose prince himself is under the reign of evil. The children of God are all free from sin. Their Father is free from sin, and therefore it is no marvel if his sons are free from sinful bondage.

### Sanctification

In Series VI, pp. 157, 158, Pastor Russell writes under the heading, “Erroneous views of sanctification,” as follows:

One erroneous view,—held, however, by a comparatively small proportion of the Lord’s people, but by them much to their own injury,—is the claim of actual holiness and perfection.

Then he proceeds to class these holiness people and their “erroneous” doctrine, as he is pleased to term it, with the ancient Pharisees, “who trusted in themselves that they were righteous.” Now I have met thousands of these “holiness” people, and have heard them testify frequently to full salvation, and I have never heard any of them boast that they were independently righteous, or holy; invariably, they ascribe all the praise and honor to God alone for

having redeemed them by his precious blood. What seems to hurt Elder Russell is that these people claim to be sinless, that is, to live without sin, that they testify that the blood has cleansed them from all sin (1 John 1:7), that they are more than *reckonedly* holy, that they possess *actual* holiness.

The Jews under the law covenant were *reckonedly* or *ceremonially* holy, but the spiritual Jews of the gospel covenant are more; they are *actually* pure within and *wholly* free from sin. This claim need not stagger any one. Sanctification does *not* destroy *humanity*, but it *does* destroy *carnality*. It does *not* make men "perfect" in the sense of imparting infinity or infallibility, but it *does* make men "perfect" with respect to purity of heart. It does *not* elevate men to a state of independent or inherent holiness, but it *does* exalt men to the supreme love of God, and alienate their hearts and lives from sin, both actual and inherent, so that they may continue in that love without falling into sin. It does *not* make men perfect in respect to Christian growth, but it *does* fully remove every inward hindrance to spiritual growth, so that the Christian may "grow in grace, and in the knowledge of the Lord Jesus Christ."

But be it known, that growth is not cleansing. It is the Father himself who "purges" the abiding and fruit-bearing "branches" that they may bring forth more fruit; not better fruit, or a different kind of fruit, but simply "more fruit" of the same kind (John 15:1-6). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). Blood is

always for cleansing and atoning. Jesus, on the night of his betrayal, prayed thus to the Father: "Sanctify them [these disciples] through thy truth" (John 17:17). They were already his followers, and were true believers; hence, born of God (John 17:6-9; see also 1 John 5:1; Matt. 16:16-18). They were not of the world even as Jesus himself was not of the world (John 17:14, 16). Yet they were not sanctified, and of course could not sanctify themselves, for Jesus prayed the Father to do the sanctifying. They could fulfil *man's* part by consecrating themselves, but New Testament sanctification is *more* than this; it is also an *actual inward cleansing*, and a filling with the Holy Ghost—"And God, which knoweth the hearts, bare them witness, giving them [Cornelius and his company at Caesarea, Acts 10:44-46] the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Could language make it plainer? Pure hearts were given when the Holy Ghost was poured out upon them.

#### Holy Spirit Baptism

John the Baptist said, "He shall baptize you in the Holy Spirit and in fire" (Matt. 3:11). "But ye shall be baptized in the Holy Spirit not many days hence" (Acts 1:5). The "promise" was directly given to the disciples of Christ at that time, in the same way that Peter enjoined repentance upon those under his preaching. Commenting upon the baptism of the Holy Spirit, Elder Russell says:

Aside from these three baptisms [referring to the descent of the Holy Spirit upon Christ at his baptism, upon the

disciples at Pentecost, and upon Cornelius' house] of the Holy Spirit there is no other reference to the subject in the Scriptures: consequently the thought of many of the Lord's people, that they must expect, labor for and pray for another or repeated baptisms of the Holy Spirit is quite unwarranted. Such baptisms are wholly unnecessary, because the one baptism at Pentecost, supplemented by that upon Cornelius, fills every requirement. Those baptisms came not merely upon the individuals who enjoyed the blessing, but representatively were for and upon the Church, the Body of Christ, as a whole.—Millennial Dawn, Series V, p. 214.

On the next page (215) he proceeds to argue that the one "shedding forth," or baptism of the Spirit, upon the apostolic church on Pentecost, anointed them and the entire body of Christ—the Church—for all the future, so that it is "erroneous" and "unscriptural" for any one else to seek for the "pouring out" or baptism of the Spirit. From page 216 I quote:

Whoever becomes truly united with Christ, and thus truly united with all the members of the body of Christ, needs not to pray for present or future Pentecostal blessings, but may look back with joy and confidence to the original Pentecostal blessing and the blessing upon Cornelius, . . . and with the divine arrangement all should be fully content. We do not say that our Lord is wroth with those who, with mistaken thoughts, ask, contrary to his will, for numerous Pentecosts: rather, we will suppose that he will have compassion upon their ignorance and misdirected prayers, and . . . pour them out a blessing.

With the foregoing quotations from his writings before us, we have his idea. It is this: The church at Jerusalem, on the day of Pentecost, and later, the church at Cæsarea, received the baptism of the Holy Spirit. Since then no others have been promised this "blessing"; therefore it is "erroneous" to seek for it, and all prayers for it are "misdirected" and

offered "in ignorance." Yet, fortunately enough, on account of their "ignorance," the Lord will have "compassion" and pour them out a "blessing," according to their "erroneous expectations." Then, according to such reasoning, we need not expect to have our sins forgiven, or to get healed in answer to prayer; it is enough that these blessings were conferred upon the Pentecostal church. The idea that because Peter and the few other disciples then received this baptism of the Spirit, all we are to do is to accept Christ, and the anointing comes upon us, and involuntarily too! But we shall see what will happen to this theory when the blast of God's Word blows upon it out of heaven.

The Bible does indeed mention the word "baptize" in connection with the giving of the Holy Spirit in only two or three places; but in none of these is it implied or even hinted at that this experience would be confined to the early church alone. First, we shall notice that in the prophecy of Joel the Spirit was to be "poured out" (Joel 2:28, 29). Though John said, "he [Christ] shall baptize you with the Holy Ghost," he only used the word "baptize" in an accommodative way; he was baptizing with or in water, but the Savior would baptize with the Holy Ghost. This statement of John's in which he uses the word "baptize" with reference to the Spirit's descension is due solely to his own personal "style" or manner of speech. Luke, who wrote the Acts, referred to it, quoting the identical "promise" John had made concerning Christ (Acts 1:5). But when Luke wrote in his own individual style, he nowhere called the reception of the Holy Spirit a baptism. One other



reference to the word "baptize" in connection with the giving of the Spirit is found in Acts 11:16, where Peter is quoted as having used it in contradistinction to John's (water) baptism. In Luke's history of the Pentecostal baptism he merely states that "they were all filled with the Holy Ghost" (Acts 2:4). In chapter 9:17 he tells us that Saul was "filled with the Holy Ghost." If the Pentecostal church was filled with the Holy Spirit, and then later Saul (Paul) was "filled with the Holy Ghost," then there is no difference. But this is not all. The Pentecostal baptism was called a "gift," corresponding identically with that of Cornelius (Acts 11:15-17). When Peter preached to the assembled multitude on the day of Pentecost, they were convicted and inquired what they must do; Peter told them to repent and be baptized and they would receive this gift of the Holy Ghost, saying that the "promise" was to them and their children and to all that were afar off, as many as the Lord should call. The apostles and the church had received the "baptism" of the Spirit—were "filled with the Holy Ghost," and as Peter stood before the amazed and mocking multitudes he, speaking under the anointing of that Spirit quotes Joel 2:28-30, and applies its fulfillment directly to themselves upon that occasion; and yet Joel did not say that God would "baptize" with the Spirit, but that he would "pour out" his Spirit upon all flesh, etc.; hence, if we can show that others at different times were "filled with" or had the Spirit "poured out" upon them we shall have thoroughly overthrown Russell's heresy concerning the baptism of the Spirit. In Luke's own account of Cornelius'

house receiving the Holy Ghost he says "the Holy Ghost fell on them," that it was "poured out" upon them, and that they "received the Holy Ghost" (Acts 10:44-47). Thus to "pour out," "fall upon," to "receive" are equivalent terms. Peter, in his words as quoted by Luke (v. 47), said, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" Then in the next chapter (vs. 15-17) Peter says that the Spirit "fell on" them, and after this he remembered the word of the Lord how he said, "John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Thus we see that the writers and speakers under inspiration used these terms interchangeably and accommodatively, just as the occasion and circumstances required, and in an appropriate style.

Again, in Acts 8:5-17, we have the brief history of the planting of the church in the city of Samaria. Philip first preached there, and when the church at Jerusalem heard that the people of Samaria had received the word of God, Peter and John were sent down, who, when they had come down, prayed for them that they might *receive* the Holy Ghost; for as yet he was *fallen upon* none of them. So they laid their hands on them and they *received* the Holy Ghost. Here "fallen upon," and "received" are used interchangeably, hence there is no difference. In Acts 13:52 we read that the disciples were "filled with joy and with the Holy Spirit." This is what happened at Pentecost—they were all filled with the Holy Spirit. The manifestations may not have been the same; they do not have to be. At Ephesus, Paul

inquired of some if they had received the Holy Ghost since they believed. They answered in the negative, so the apostle taught them in direct and absolute harmony with the baptism of John and his promise of the Spirit, then laid his hands upon them and "the Holy Ghost came on them; and they spake with tongues and prophesied" (Acts 19:1-6). Here is an instance in perfect harmony with the Pentecostal baptism, except that hands were laid on the Ephesians. They spake with tongues as on Pentecost, and they prophesied as Joel said they would. No mention is made of the room's being filled with any divine essence or influence, in any case except that on Pentecost. This is unimportant. Neither the prophet Joel nor John the Baptist, nor Christ, nor any one else mentioned that such peculiar thing would occur. It is not the accompanying manifestations that we seek for and obtain; it is the *Holy Ghost himself*. His operations are all within the province of his own will, and according to spiritual profit; we accept these as they are revealed, as heavenly and genuine.

Where within the lids of the Holy Bible are we told that the baptism or gift of the Holy Ghost is not for the church of God today? Nowhere. Where do we read that it is not a personal experience to be sought for individually by all the people of God? Nowhere. Who said that the church should be contented *without* the baptism of the Holy Ghost? Pastor Russell. Shall we obey God or the deluded millennialist? "It is better to obey God rather than man," though that man be the "world's most noted lecturer." Satan knows, and Russell ought to know (if he does not),

that the most injurious weapon to the kingdom of darkness is a Pentecostal baptism of Holy Spirit fire, in the churches. This is why he and his agents are propagating these confusing and deceptive doctrines against this experience.

## SETTING UP THE KINGDOM

“And in the days of these kings [or kingdoms] shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever” (Dan. 2:44). The kingdoms referred to are the Babylonian, Medo-Persian, Grecian, and Roman. In order that this prophecy of Daniel’s be fulfilled the kingdom of God must needs be “set up” some time before the downfall of the four above-mentioned kingdoms. The four succeeded each other; first the Babylonian, next the Medo-Persian, then the Grecian, and lastly—the Roman Empire. It is not at all consistent with the historical facts and with the prophecies of the Bible that the setting up of God’s kingdom should be deferred until the four kingdoms represented in the vision would have died away and become mere fragments in the earth. Rather, it appears that while the last of the four kingdoms (the Roman Empire) would be enjoying the height of its glory as a universal sovereignty, God’s kingdom would be “set up.” In comparative size it was to be a mere “stone,” which would continue to grow until it would demolish the other kingdoms mentioned in the dream and fill the whole earth. Nothing is said about its destroying other kingdoms, aside from the four under consideration. It was upon the “feet” not the “toes” of the image that the “stone”

smote. And it was while the image was one—the gold, the silver, the brass, the iron, and the clay all formed the one image, a fact which denotes the close proximity of these kingdoms and their relationship to each other in their succession—that the “stone” began its work. Moreover, it was because those kingdoms were universal monarchies and under *heathen* dominion that the Lord purposed and declared their destruction. All four of those heathen kingdoms have long ago ceased their universal sway. There are yet a number of large heathen nations, but instead of these swaying a heathen scepter over the world, Christian nations have the dominion.

We should not expect too much from this prophecy. It must meet its fulfilment only as designed in the mind of God. While the kingdom of God was to fill the whole earth, it is not stated that every living creature would be or become a subject of the King of heaven. The idea is the universality or dominating prevalence of Christianity among the kingdoms of men, and that because of this, millions of souls throughout the whole earth would serve the Lord.

For a complete work on the kingdom of God inquire of the Gospel Trumpet Company, Anderson, Ind.

We shall now proceed to show that the kingdom of God was set up in power over eighteen hundred years ago, and kindly ask the reader to read carefully and to compare with the Bible and facts.

Before entering upon the Scriptural consideration of the setting up of the kingdom, it will not be out of place to quote from Pastor Russell’s work, in order

that the reader may fully understand his position: In *Millennial Dawn*, Vol. I, p. 255, we read:

During the Gospel age this "stone" kingdom is being formed, "cut out." . . . . When complete, when entirely cut out, it will smite and destroy the kingdoms of this world. Not the people, but the governments, are symbolized by the image, and these are to be destroyed. . . . The stone, during its preparation, while being cut out, might be called an embryo mountain, in view of its future destiny; so, too, the Church could be, and sometimes is, called the Kingdom of God. In fact, however, the stone does not become the mountain until it has smitten the image.

Again I quote from *Millennial Dawn*, Series I, p. 284.

The Church at present, therefore, is not the Kingdom of God set up in power and glory, but in its incipient, embryo condition.

"Embryo" is a term applied to an unborn child, or to the first sprouting of the life-germ in a plant seed; so if we accept Russell's idea, we have an "unborn" kingdom—one that is helpless and undeveloped.

I quote from Series II, p. 76, as follows:

It will be God's Kingdom, the Kingdom of Jehovah's Anointed. It will be established gradually, during a great time of trouble with which the Gospel age will close, and in the midst of which present dominions shall be utterly consumed, passing away amid great confusion. In this chapter we present the Bible evidence proving that the full end of the times of the Gentiles, i. e., the full end of their lease of dominion, will be reached in A. D. 1914.

Next, I take from Series III, p. 150:

The parallel to this, as we have seen, points to 1874 as the time of our Lord's second presence [coming] as Bridegroom and Reaper, and to April 1878 as the time when he began to exercise his office of King of kings and Lord of Lords in every deed,—this time a spiritual King, present with all power, though invisible to men.

But as the Kingdom of Zion to some extent began in 1878, when our King took to himself his great power to reign.—Series III, p. 278.

Not until the full end of Gentile Times (Oct. A. D. 1914) should we expect the earthly phase of God's Kingdom; for in giving a lease of dominion to the Gentiles until that date God could make no mistake and his plans alter not. The earthly phase of the Kingdom of God when set up will be Israelitish.—Series IV, p. 624.

Then he tells us on page 631:

The inauguration of the Kingdom will be accompanied with such awe-inspiring scenes as will cause the whole world to tremble with fear, and to gladly recognize the Anointed of the Lord as King of the whole earth.

In Series III, p. 22, we read:

Those who have caught the force of the lessons of the preceding volumes will see that God's Kingdom will not be one of outward, visible, earthly splendor, but of power and divine glory. This Kingdom has already come into executive authority, although it has not yet conquered and displaced the kingdoms of this world, whose lease of power has not yet expired.

During the time of trouble, closing this age, they [the saints] will be exalted to power, but their "reign" of righteousness over the world can date only from A. D. 1914—when the Times of the Gentiles have expired.—Series II, p. 81.

And to clinch all the foregoing astounding facts(?) we further note the following:

So, then, in the present due time, we see that Elijah the prophet came, as foretold, before the great and notable day of the Lord. And we hear his closing testimony, like that of John saying, "There standeth one among you whom ye know not." . . . . Not only do we hear this testimony from a few of the Elijah class now, but every one who is of the Elijah class will ere long be found proclaiming this message and engaging in the Elijah work.—Series II, pp. 264, 265.

All who catch the force of Pastor Russell's *Studies* and cater to his crafty proclamations concerning the presence of the King, in other words, become Russellites, these are the "Little Flock" of the "High Calling," the "class" who are going to "help" the Lord "restore all things," "demolish" Gentile rule, and bring about a reign of universal righteousness.

In the foregoing quotations from Millennial Dawnism's books we have observed that Christ came in 1874, and that his kingdom was set up in "power and divine glory" in 1878, and that the full time of Gentile dominion ends in 1914. As might have been expected, Russell was wise enough to say that the "presence" of the Lord is "invisible." "They compass sea and land to make one proselyte," not to Christianity, not to holy living, but to their "Elijah class." They go everywhere under the sun, not to warn sinners to "flee the wrath to come," but to inform a "deceived" and "slumbering" "nominal Christianity" that man has no soul after all, that Christ came in 1874, and that he has "set up" his "kingdom in power."

These are very strange things indeed which have greeted our ears.

Having noted that Mr. Russell claims that Christ's kingdom did "not come in power" until 1878, and that by 1914 it would assume its earthly form—be Israelitish—having fully "smashed" all Gentile kingdoms, we will apply the blazing light of God's eternal truth to this chaffy system of falsehood.

Mark 9:1: "And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have

seen the kingdom of God come with power." Luke 9:27: "But I tell you of a truth there be some standing here, which shall not taste of death, till they see the kingdom of God." Russell's idea is that the king is now present, though "invisible," and that the kingdom is now set up "in power" though not "seen" nor "recognizable" by the people. But the word of the Lord is directly opposite to the Russell "Plan." According to the Bible, a man could "see the kingdom come with power" *before* he "tasted of death." The preparatory experience was declared to be the new birth—"Except a man be born again, he can not see the kingdom of God." Some of the apostles saw God's kingdom come in power before they tasted death. The way Russell dodges this fact is by saying that the Savior was transfigured before them, and that the appearance of Moses and Elias in a vision on that occasion was the "kingdom" they saw; that is, only a visionary one. Our Savior did not say that he would show them a vision of a kingdom, but told them they would *see the kingdom of God itself* come in power. That the kingdom of God *did* "come in power" at the time of, and following, the Pentecostal outpouring of the Holy Ghost in the conversion and sanctification of thousands of souls can not be successfully denied. But "great minds" sometimes differ, and so Mr. Russell wishes to "differ"; the reason is obvious—he is the slave of a false system of belief.

And far from the kingdom of God being in its embryonic state in those days, we read in Col. 1:11-13 that the saints were "Strengthened with all might, according to his [the King's] glorious power, unto

all patience and long-suffering with joyfulness; . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

We have already noted that according to Millennial Dawnism, the kingdom was "set up" in 1878. From Series III, p. 234 we quote as follows:

And since the resurrection of the Church must occur some time during this "end" or "harvest" period (Rev. 11:18), we hold that it is a most reasonable inference, and one in perfect harmony with all the Lord's plan, that in the spring of 1878 all the holy apostles and other "overcomers" of the Gospel age who slept in Jesus were raised spirit beings, like unto their Lord and Master. And while we, therefore, conclude that their resurrection is now an accomplished fact, and hence that they as well as the Lord are present in the earth, the fact that we do not see them is no obstacle to faith.

Thus we learn, by having come in touch with Millennial Dawn, that the Lord came in 1874, and that in April 1878 all the apostles and saints of the gospel age rose from the dead and are *now* invisibly present with their Lord in the earth. But one of the main obstacles to our faith in this nonsense is that it is so far from being supported by the truth that it is directly contrary to facts. In 1 Cor. 15: 22-24 we read: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have *delivered up* the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." If "they that are Christ's at his coming" have been raised, as Mr. Russell claims, according to the unmistakable

language of Paul, instead of the kingdom of God being "set up" at this time it was "*delivered up*"; for so states the Word of God. But while we agree with the Pastor upon the point that the sleeping saints are to be resurrected "at the coming of the Lord," we do *not* agree with him either that the Lord has made his second advent or that the saints are risen from the dead. The subjects of the resurrection and the second coming of Christ will be fully treated in subsequent chapters.

We can best understand and locate the date of the establishment of the kingdom of God by the plain texts of Scripture treating this doctrine. That there are occasional passages and references to the future glory and heavenly phase of the kingdom we do not deny, but there are many references which prove in plain terms that the kingdom of God has existed in power since the first coming of the Lord. A few quotations will suffice. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand" (Matt. 3: 1, 2). "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1: 14, 15). In evidence of the fact that the kingdom of God was ready for the reception of its subjects and that men entered into it from the days of John, I cite Luke 16: 16—"The law and the prophets were until John: since that time the kingdom of God is preached, and EVERY MAN PRESSETH INTO IT." It is Elder Russell who dates the setting up of God's king-

dom April 1878; it is the inspiration of God which dates its establishment A. D. 33. It was Philip who preached the things concerning this kingdom after Pentecost; and it was Stephen, the first Christian martyr, who preached another King, Jesus, partly for which, doubtless, he suffered martyrdom (Acts 7). It was true that at first the disciples did not fully understand the nature and character of the kingdom, but their confusion vanished at the descent of the Holy Ghost on Pentecost. The last intimation that they were in the mist is in Acts 1: 6-8; this passage is a reference to the question the disciples had asked the Lord *before* they had received the infilling of the Holy Spirit. He brought all these things to their remembrance, and even though they did not understand at first, they confessed their own misapprehensions when the Spirit of God fell upon them and consumed their fleshly desires and ambitions for a literal kingdom; and we heard no more about the kingdom being "restored to Israel," until these modern dreamers resurrected the old blunder. But just as the Holy Spirit's power and anointing opened the eyes of the apostles at Pentecost so it will do for people today, if they will humbly confess their misapprehensions, discard their false doctrines, and accept the straight truth of God. It would mean quite a book-burning, but it would be far better to see books burn than it would be to see souls turned into the lake of fire on account of wrong teaching.

"I John, who am also your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ" (Rev. 1:9). It is not a question

of whether the kingdom is literally conquering and bringing into its dominion all men. During the gospel era millions have become subjects of the kingdom of God; quite enough to conquer the world if they all had lived and labored simultaneously here below. John was in this kingdom of Christ in his day, although at the very time he gave this testimony to the world, he was living in exile on the isle of Patmos, whither he had been banished for his faithfulness to the King of kings. When we come to understand the real character of this kingdom, instead of looking for Christ to come and reign in millennial glory and subdue earthly dominions, we shall begin to seek salvation through the grace of God, and prepare to meet a Christ who will soon come to judge the quick and the dead (2 Tim. 4: 1).

## CHAPTER IX

## WHO ARE THE "KINGDOM SAINTS"?

Elder Russell has invented and drawn lines of distinction between the "ransomed of the Lord" for the next world, which he has named the "golden" millennial age. There are what he terms "kingdom saints," and a lower class to share lower honors, who are the tribulation saints. Other appellations for the "kingdom saints" are: the "elect," the "little flock," the "high calling," the "bride," "virgin" class, etc. These Mr. Russell tells us, are to be exalted to joint-heirship with Christ during the millennium, and to be partakers of the "divine" or "spirit" nature. This "divine nature" is "immortality," or "inherent" life, and those possessing it will never die. The reason for this exaltation of the "kingdom saints" is that throughout the gospel age they, like Christ, have sacrificed their lives unto death in the service of God; these are "sacrifices," and, according to Millennial Dawnism, make up the number of those who will reign with Christ a thousand years, sitting upon thrones with Christ judging and ruling the world.

Those in the "tribulation" class are "lower"; they are not of those who sacrificed their lives. During the "time of awful trouble" (1874-1914) in which the gospel age closes and the millennium "dawns," the nations are vexed, "awe-inspiring scenes" occur, the "whole world trembles for fear," people cry for the rocks and mountains to "fall on them," etc. During this period, so Mr. Russell tells us, the "tribula-

tion" saints will wash their robes; but these, because of having neglected their loyalty until the "trouble" came upon the world, will not be "honored" and "exalted" with the "Bride" to the "divine nature"—"immortality." On page 213 of Series III, Mr. Russell says:

The Gospel age has been the calling time—first, for calling sinners to repentance and to faith in Christ the Redeemer; and, second, for calling these justified ones to the high privilege of joint-heirship with Christ in his Kingdom, on the condition of following now in his footprints of self-sacrifice, even unto death—as the condition of acceptance to the Kingdom work and honors of the coming Millennial age.

Next I quote from p. 221—

When all the faithful "wise virgins" have been proved so, and have entered in to the joys of the Lord, the "door" of opportunity to become of that class will close; and no more can enter it. When all the wise have entered in, the number predestined will be complete; and then the Master will rise up and shut the door.

Then further along on the same page the Pastor tells us that the "foolish virgins, though rejected from the high calling," will "nevertheless be favored, and will be known in a humbler capacity in the Lord's household."

It follows that he could not call or invite to that honor [high calling] more than would complete the number he had determined. And, in October 1881, his Word shows, this full number had been secured.—p. 219.

And it is this favor, this "call" or invitation, which we have seen ceased, totally and forever in October 1881, the parallel point of time to the end of the Jewish call or favor. . . . The stopping of the favor or "call" here, in 1881, is followed, or rather lapped upon, by the general call of the whole world to the Millennial blessings and favor upon conditions of faith and willing obedience (not however a sacrifice unto death). This however, is a lower call, a less



favor than that which ceased;—a call to enjoy blessings under the Kingdom, but not to be parts of the anointed, Kingdom class.—p. 218. We recognize A. D. 1881 as marking the close of the special favor to Gentiles—the close of the “high calling,” or invitation to the blessings peculiar to this age—to become joint-heirs with Christ and partakers of the divine nature.—Series II, p. 235.

Since noting Mr. Russell’s views, the questions naturally arise, Are these things true? Have they Scriptural support? From whence all this juggling? Who are the “kingdom saints”? Will some have and enjoy “higher honors” and a “higher calling”? Will certain “elect” reign with Christ, and the others “serve,” or merely be “present” as spectators?

What saith the Lord? In Matt. 25:31-46 only two classes are known; those on the right hand, who “inherit the kingdom,” and those on the left hand, who are rejected and banished to their eternal doom. There can be but one plane upon which all the redeemed children of God live, both in this world and that which is to come. Elder Russell has unscripturally distinguished between those who have accepted Christ during the gospel age, and those who have turned to the Lord during the supposed forty-year “time of trouble.” The former, he says, are to reign with Christ a thousand years, whether they be real martyrs or not, if their consecration was unto death. In other chapters we will show that the text upon which he builds his “time of trouble” is wrested and misapplied; but now let us see who it is that reigns with Christ. “For if by one man’s offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ” (Rom. 5:17).

Who is it that has life? “He that hath the Son hath life; and he that hath not the Son of God, hath not life” (1 John 5:12). This life is obtained by believing on the Son of God. “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (John 3:36). “For whatsoever [or whosoever] is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 John 5:4, 5).

Therefore, those who are heart-believers in the Son of God are overcomers. They “reign in life by one Jesus Christ.” This “abundance of grace” is a free gift to all who will accept it, and those who have it are “kings and priests unto God.” There is indeed a certain reign of a thousand years assigned to the martyred saints (Revelation 20), of which we shall write later, but all the saints of God are reigning in life, hence are “kingdom” saints. “Whosoever is born of God overcometh the world”; therefore all the children of God are kings individually, and reign over all the dominion of sin. “They are more than conquerors.” Paul asks, “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us” (Rom. 8:35-37).

The only reign of the saints that Elder Russell

sees is in a millennium with Satan bound. But the "kingdom" saints are those who are born again, and who are in the kingdom of God now, overcoming the world through the grace of God. They reign over sin (Rom. 6: 4-14) and over all tribulation; hence, after the last battle is fought and they have laid aside their armor, they shall surely wear a victor's crown. Paul's testimony was, "I have fought a good fight, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. 4: 7, 8). These are they who reign in life, who have victory over death, and who will have an abundant entrance into that celestial kingdom of everlasting righteousness in a world that shall never end. No other will ever see God.

Now is the acceptable time to join the conquering hosts of the redeemed and march with them to heaven's fair country. Come, sinner, enlist *today*.

## CHAPTER X

## THE "TIME OF TROUBLE"

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12: 1). "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26: 20, 21). "Alas! for that day is great, so that none is like it: it is even the time of *Jacob's trouble*; but he shall be saved out of it" (Jer. 30: 7).

Elder Russell quotes Dan. 12: 1 and applies it to the period of time between 1874 and 1914. That this application of the passage is incorrect a careful examination will reveal.

The "Day of Jehovah" is the name of that period of time in which God's kingdom, under Christ, is to be gradually "set up" in the earth [A. D. 1874-1914], while the kingdoms of this world are passing away and Satan's power and influence over men are being bound. It is everywhere described as a dark day of intense trouble and distress and perplexity upon mankind. . . . Small revolutions have caused trouble in every age; and this, so much greater than any previous revolution, is to be a time of trouble such as never was since there was a nation—no, nor ever shall be.—Dan. 12:1; Matt. 24:21, 22.—Series I, p. 307.

On page 168 he also quotes Dan. 12:1 and applies, or rather *misapplies*, it to his supposed forty years of "distress," "perplexities," "world-wide revolutions," and "anarchy," during which period "all law and order would be dashed into the abyss," etc. He also quotes Matt. 24:15-22 in full and misapplies it to his "time of trouble" (*Millennial Dawn*, Vol. IV, pp. 570-579). That Matt. 24:15-22 does *not* apply to conditions at the close of the gospel age, but to the destruction of Jerusalem A. D. 70, we shall prove. I here quote the passage in full: "And Jesus went out, and departed from the temple: and his disciples came to him, for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be; and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:1-3).

Here it is seen that Jesus uttered a prophecy against the temple of Jerusalem, to the effect that of the entire building not a single stone would be left upon another. This prophecy of the Lord's stirred up the anxiety of the disciples, and so privately they asked him a threefold question; namely, "When shall these things be, *i. e.*, when shall this temple be thus "thrown down," and what will be the sign of thy coming and of the end of the world? The Lord, in answering these questions, gave the brief outline of important waymarks along the path of time which are recorded in Matt. 24:4-14. By this

he assured the disciples that they need not look for his second coming and the end of the world until these things should take place. Then in verses 15-22 he describes certain conditions relating directly to the destruction of Jerusalem, and gives his disciples some simple but specific warnings and instructions about their individual escape out of the doomed city. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand [or standing] in the holy place, (whoso readeth [that is, reads Daniel's prophecy], let him understand,) *then* let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes." These words of warning imply the necessity of diligence and speediness in making their flight. "And woe unto them that are with child, and to them that give suck in those days!" This verse has a direct literal application to women in these delicate circumstances. Naturally enough, in time of the predicted war and the besieging of their capital city, it would be most difficult and trying upon them to have to flee to the mountains for personal safety. "But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

The words of the Savior as given by Luke shed light upon the subject. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which

are in the midst of it [Jerusalem] depart out; and let not them that are in the country enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon *this* people [the Jews]. And *they* shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:20-24). Russell would have the ignorant and uninformed to believe that these predictions apply to the whole Gentile world over eighteen hundred years after they were literally fulfilled upon the Jewish nation.

The Lord took pains to warn his own disciples that when they should see "Jerusalem compassed about with armies" they should flee into the mountains, etc. The historian Eusebius tells us that "all who believed in Christ left Jerusalem at this time and fled to Pella, and other places beyond the river Jordan; and so they all marvelously escaped the general shipwreck of their country; not one of them perished." "The Lord urged them to pray that their flight be not in the winter, neither on the sabbath day. In the winter the hardness of the season, the condition of the roads, the shortness of the days, and the length of the nights, would all be great impediments to their flight. On the Jewish sabbath the gates of all the cities and towns in every place were kept shut and barred, so that if their flight had been on a sabbath they could not have escaped, nor found admission in any place of security in the land.

God took care to provide for the escape of the Christians out of the awful calamity which befell the Jews. Prior to the time when Titus marched his hosts to the city, Cestius Gallus, the president of Syria, came against Jerusalem with a powerful army. He might have assaulted the city and taken it, and thereby put an end to the war; but without any just reason, and contrary to the expectation of all, he raised the siege and departed. Josephus remarks that at this time 'many of the principal Jewish people forsook the city as men do a sinking ship.' These evidently were the Christians, who understood from Jesus' words that the desolation of the place was nigh."

As to Russell's application of Dan. 12:1 to his supposed forty years of trouble between 1874 and 1914, I will quote the text in full, together with its context, and the reader can see for himself the perversion of facts. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever" (verses 1-3).

The time of trouble of which Daniel speaks is connected with the resurrection of all the dead and the final rewards of the righteous; therefore all can see that this has no reference to Russell's "time of

trouble." Furthermore, the Pastor's "distress," "perplexities," "world-wide revolutions," and "anarchy" (which did not come) between the years 1874 and 1914, would involve in their consequences the people of God, who were still scattered among the nations; whereas the prophet declared, "*At that time thy people shall be delivered*, every one that shall be found written in the book." Daniel expected to be among those who should "awake to everlasting life" in that day, for the angel said to him, "Go thou thy way until the end be: for thou shalt rest, and *stand in thy lot* at the end of the days" (verse 13).

That the coming of Michael (Christ) will be a time of trouble for all those whose names are not written in the book is clearly shown by many scriptures. Paul says that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:7, 8). Peter describes that time as "the day of judgment and *perdition of ungodly men*" (2 Pet. 3:7). The apostle John says, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and *all kindreds of the earth shall wail because of him*" (Rev. 1:7). The awful description of "the great day of his wrath" given by the Revelator (chap. 6:14-17) indicates "a time of trouble, such as never was since there was a nation." We must remember that according to Daniel this "trouble" was to fall only upon those whose names were not written in the book. The Revelator further describes the second coming of Christ, the resurrection and judgment of all the dead, and then says,

"And whosoever was not found written in the book of life was *cast into the lake of fire*" (chap. 20:11-15).

The language of Christ in Matt. 24:15 is about the same as the words of Daniel; but we must bear in mind that similarity of statement does not necessarily prove identity, although it may indeed suggest analogy. I have already shown clearly that Christ referred to the destruction of Jerusalem and the ruin and dispersal of the Jews; whereas Daniel referred to the last day—the day of general resurrection. There is a distinct analogy between these two events. The Jews who swore away the life of the Son of God said, "Let his blood be upon us, and upon our children," and never was such an imprecation more literally fulfilled. That nation which rejected the Christ went down into complete and lasting ruin amidst the most fearful sufferings that have ever come upon any people. But this was a mere type, so to speak, of that great and final catastrophe, which shall involve in its results not one tribe or nation only, but *all the enemies of Christ throughout the whole world*—a "time of trouble such as never was since there was a nation."

Those things which Daniel predicted have not yet come to pass, while the very things which were predicted by the Lord Jesus, and which were literally fulfilled more than eighteen centuries ago, Elder Russell tells us were to happen between 1874 and 1914 upon all the nations of the world. The fact that none of C. T. Russell's calculations and prophecies has been fulfilled is one of the reasons that prevent us from believing in him. This is a positive obstacle

to our faith, for which the Pastor should hardly censure us.

But he was very positive that things would work out as he said "in due time." Yet, as by an unseen power, he, like Balaam of old, uttered things that he did not perhaps wish to, which aid us in determining the character of his work and the uncertainty which pervaded his thoughts throughout. Following are his words:

But while the reader is thus informed of what will be proved in succeeding chapters, he must not expect to have passage of Scripture pointed out in which these matters and these dates are plainly written.—Series II, p. 171.

It is well that he did thus forewarn us, for it has saved us from being too seriously disappointed. He must have thought that the world would be easily duped, when he gave it such strange utterances without any texts of Scripture to prove them. There are too many false prophecies and prophets in the land in these days for the people to accept matters of such importance as relate to the soul's welfare without at least some Scriptural support. Since we have seen that Elder Russell's prophecies have failed, we may with propriety apply to him the following words from the pen of Moses, "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deut. 18:22).

The days of vengeance and wrath of the Almighty God were to come upon the city of Jerusalem and "this people"—the Jews. So says the Word of

God. There is no hint in this prophecy of Luke 21:20-24 that Gentile nations were included.

The Jews were to 'fall by the edge of the sword, and be led away captive into all nations.' This could not happen to the whole world, for how could all the nations be carried away captive to any place? But this is only one among a multitude of the blunders of Millennial Dawn. Nearly a million and a half of Jews perished in that short war of only a few months' duration. The manner in which they suffered as a nation has no parallel anywhere in all the annals of history. Let us accept the plain Word of God, and leave Millennial Dawn dreams alone.

## THE "TRIBULATION SAINTS"

Based upon the false assumption that there would be a "distressing" "time of trouble" between 1874 and 1914, the author of Millennial Dawnism has made a distinction between the "little flock," "elect," or "kingdom saints," and a lower class, or "company," known and discussed as "tribulation saints." These he identifies with the innumerable blood-washed white-robed company of Rev. 7:9-17. Because these "came out of great tribulation" (v. 14), he presumes to call them "tribulation saints." The Pastor thinks these are they who, during and because of the awful happenings of the "time of trouble," were gathered out of nominal Christianity; and though they would not be worthy to share the "divine nature" and to be of the "Bride" class, they would nevertheless be present as guests at the marriage supper, and serve the King and his Bride. In this he is again badly straitened for proof texts.

That the innumerable blood-washed company, gathered out of "every nation and kindred and tongue and people," came through great tribulation, we believe; for this is the unerring testimony of the inspired Word of God: but that such an immense throng as is here (Rev. 7:9-17) mentioned is the product of these last 40 years we do not believe. Russell's supposed "time of trouble" is now expired, and the thousands that have accepted Christ during that time have suffered no unusual persecutions;—but rather it is a fact that during the last forty or

more years Christians in general have enjoyed the most favorable conditions in which to embrace and to practise the Christian religion: therefore, we are doubly sure that Millennial Dawn is wrong again.

A few plain texts of Scripture will convince any logical thinker that the host of saints mentioned by John in Rev. 7:9-17 are those gathered by the labors of the church of God in all time, those which have endured bitter persecutions at the hands of their adversaries. Looking back to the very rise and early progress of Christianity, we note the following testimony of the first apostles: "And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through MUCH TRIBULATION enter into the kingdom of God" (Acts 14:21, 22). The apostle Paul wrote that all who "will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). One of the things that Jesus told his disciples they would have while in the world was "tribulation" (John 16:33). All the faithful have had more or less persecution, or tribulation, according to their environment and the extent of their earthly pilgrimage; and as long as there are righteous people in the world, so long will there be opposition against them.

To be heirs of the kingdom of God is the privilege of all the redeemed. The prophet Daniel foretold that the saints of the Most High would possess the kingdom forever and ever (Dan. 7:27, 18). "Every man received a penny." All "who are accounted

worthy to attain that world" (the world to come) will be "equal unto the angels; and are sons of God" (Luke 20: 35, 36, A. S. V.). Those who 'come out of great tribulation, and wash their robes and make them white in the blood of the Lamb,' will share the same glory with all the other redeemed ones. There is no such distinction between the "elect" and the blood-washed company as Russell dreamed about.

Notice, too, the abundant provision of the Lord: the message is sent to them—Though you are not the Bride of the Lamb, you may be present at the marriage supper—"Blessed are they which are called unto the marriage supper of the Lamb." (verse 9.) This company will, in due time, through the Lord's chastisement, come fully into harmony with him and his plan, and will wash their robes, that they may ultimately reach a position next to the Bride—Rev. 7:14, 15.—Millennial Dawn, Vol. I, pp. 240, 241.

Since the gospel age closed, according to Millennial Dawnism, in 1881, and this sealed the doom of all with respect to the "high calling" to be a part of the "Bride elect" and to share immortality, we are all "deceived" if we expect to be raised up immortal beings; we are *not* the "Bride" at all, but the position we shall ultimately gain will be "next to the Bride." Such is the notion of the Millennial Dawnist. But does the Bible say anything about a great host of white-robed saints gaining a position "next to the Bride," but who will not be the bride, the Lamb's wife? No. Who says this? Elder Russell. Who is the bride? John the Baptist said, "He that hath the bride is the Bridegroom." He referred to Jesus Christ (John 3: 29). He is Bridegroom, and his people are the bride. Paul wrote to the Romans that they were "married to another, even to him who is

raised from the dead" (Rom. 7: 4); to the Corinthians, "I have espoused you to one husband" (2 Cor. 11: 1-3). Isaiah prophesied, "So shall thy sons marry thee" (Isa. 62: 1-5). All the sons of God are therefore "married" to the Lord.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints" (Rev. 19: 7, 8). Nothing is said here about the bride's being a "special" "select few" partakers of the "high calling," distinct from other saints, as Russell claims. They are spoken of as saints with clean, white array. It is easy, therefore, to identify these with the white-robed company of chap. 7: 9-17. As much is said of the latter as of the former. The main feature is their "white robes." "Blessed are they which are called unto the marriage supper of the Lamb." Pastor Russell tells us that the "tribulation saints" are not a part of the bride—that they are only to be present at the supper." Doubtless he overlooked the fact that it is the marriage supper of the *Lamb* himself unto which all the saints are "called," and that in no place is it hinted at as a "supper of the bride"; that is, one in which the bride participates in the "*preparation.*" This "supper" is distinctly that of the Bridegroom himself in which all the saints, without discrimination, are to share. This thought is expressly given in Luke 14: 15—"Blessed is he that shall eat bread in the Kingdom of God." There is no "higher calling" than this. There is no more in Matt. 25: 10 than



in the foregoing. "And they that were ready went in with him to the marriage: and the door was shut." Going in "to the marriage" conveys the same idea as being "called unto the marriage supper," and 'eating bread in the kingdom of God.' This language, we must also remember is highly figurative. We do not conceive of a literal marriage of Christ to a host of saints in the common usage of the term.

Thus we see that the "tribulation saints" are not only the white-robed company, but they are also the bride, the Lamb's wife. The tribulations they came out of was not a late forty-year period of calamities; it embraced the whole Christian era, from the apostles to the end of the world. And these saints will forever stand before the throne and worship God, and serve him day and night in his temple. Praise our God forever and ever for his glorious power and wonderful love to the children of men!

## CHAPTER XII

## WHAT IS MAN?

"What is man, that thou shouldest magnify him, and that thou shouldest set thy mind upon him. And that thou shouldest visit him every morning, and try him every moment?" (Job 7: 17, 18).

Answer. "Thou madest him a little lower [“for a little *while* lower,” margin] than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands” (Heb. 2: 7).

The question naturally arises, In what respect is man a little lower than the angels? The ninth verse answers this question pointedly—“But we behold him who hath been made a little lower than the angels, even Jesus, *because of the suffering of death.*” But this does not imply that when a man dies, all there is of him becomes a prey to the enemy Death. Man is now clothed with a body of flesh and blood, which is mortal. Angels are spirit beings, and are *not* clothed with mortality; therefore, angels can never die as man dies. This is proved by the Lord's own testimony (Luke 20: 34-36), “and Jesus said unto them, The sons of this world marry, and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: *for neither can they die any more: for they are equal unto the angels;* and are sons of God, being sons of the resurrection.” Here the exact reason why man can not die after the resurrection from the dead is clearly stated; namely, “for they are equal unto the

angels." Man, therefore, is "lower than the angels" in this respect: he has a mortal frame which must, in God's appointed time, return to earth.

"For he [the Lord] knoweth our frame; he remembereth that we are dust" (Psa. 103:14). In respect to the mortality of man, the apostle wrote to the Romans (chap. 8:20, 21): "For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." This "deliverance" refers directly to the resurrection of the body. "And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body" (v. 23).

In the beginning the Lord created man a compound being. Man is of two parts—a human, or earthly nature, and a spirit, or heavenly nature; and these are united in one mass, or form. The spirit of man is so mingled with the body, or outward man, that to human sight man appears to be no different from the beast in organism. The soul, or "inward man," being invisible to the natural eye and there being no means of dissecting man so that his spirit may be seen, some people tell us that man is "like the beasts that perish." These people also cite certain passages that apply only to the *physical* man, then think they have a prop for their no-soul doctrine.

### A Spirit in Man

"But there is a spirit in man, and the breath [or inspiration] of the Almighty giveth them understanding" (Job. 32:8). This text shows that man possesses an inner, conscious spirit, and that it is this element that receives "understanding" through the inspiration of the Almighty. The beasts of the earth possess no such spiritual entity. The spirit of man has the power of "discernment," which is not found in the dumb brutes. "For who among men knoweth the things of a man, save the spirit of the man, which is in him?" (1 Cor. 2:11). This intelligent, discerning quality is in every man of average normal powers.

Man's constitution is such, that his inner being may be either united to or separated from God. The one state is called "life"; the other, "death." This thought resolves itself into the proposition that a man may be "dead" and at the same time "alive." This will be treated in a subsequent chapter. In a former chapter we saw that man can not kill the soul; hence the inner man is immortal, for it can never become "extinct" or "dissolve" so as to lose its identity, as the body does. The fact that the Revelator saw under the altar the myriads of souls that had been slain, which can be no other than disembodied spirits, is strong proof of the immortality, or deathlessness, of the soul, or spirit, of man. Man is a "little lower than the angels," because he suffers death; but as we have seen, the "soul," not being under the power of dissolution, or death, does not die with the body, but lives on. The body dies when

the soul, under certain divinely appointed laws leaves the body. "Because man goeth to his everlasting home, and the mourners go about the streets: and the dust returneth to the earth as it was, and the spirit returneth unto God who gave it" (Eecl. 12: 5, 7).

It might be proper to note here that mortality—subjectiveness to death, or the possibility of dying—was incorporated into man's physical being at creation. If man's physical body had not been mortal to begin with, his removal from the garden where grew the tree of life of which he might eat and live forever, would never have resulted in his physical death in the course of time. Contrary to Russell's theory, man's perpetual earthly existence depended, not upon "all the [other] trees of the garden," of which he might and doubtless did eat, but upon the fruit of the tree of life alone.

And though man is, while on probation, a little lower than the angels, he shall not always remain so: the sons of the resurrection are equal unto the angels, and can not die any more. Mr. Russell teaches that angels are mortal, and that those who have sinned will be annihilated. For some reason not given in the Scriptures those angels that have fallen, can not be redeemed, as man can be; and in this they differ. Thank God, that he made it possible that man might be redeemed from sin and eternal wrath!

Man was created "holy," "upright," in the "image," or "likeness, of God." In the fall he lost this holiness, or moral likeness, and has since been a "creature of vanity"—a "depraved being," separated from Edenic purity, and alienated in his heart, "loving darkness rather than light, because his deeds

are evil." It is his "inner man" that is the rational, volitional, responsible part of him. Mr. Russell,

commenting upon man's constitution, said,

"For the spirit of life is not an intelligence, nor a person, but merely a power or privilege."—Series V, p. 315. The spirit of life, the animating spark which God first kindled in Adam and which thence (impaired) descended to all his posterity—which is an invisible power or quality; or the spirit of the mind, the will—an invisible power which controls the life."—p. 314.

Does it not seem strange that a mere "spark," or animating influence, would be so powerful as to "control, the life"? On page 39 of Series VI, we read:

We are not to understand this "image" to be one of physical shape; but, rather, a moral and intellectual image of the great Spirit. . . . And as for the "likeness," it doubtless relates to man's dominion—he was to be king of earth and its teeming creatures.

It seems from the foregoing that about all God meant by "likeness," and therefore all he expected of man, was earthly dominion over a lot of dumb brutes. If as Russell claims (and we agree with him here), this "image" does not refer to "physical shape," then, since God is a spirit (John 4: 24), and is not a *physical* being, how could man have had God's "image" without possessing a spirit being? Elder Russell refers to moral and intellectual capacity: can a being possess *moral* faculties without possessing an inner conscious, rational being, separate and distinct, as to personality, from the mere human or physical form? The beasts do not have moral faculties which make them capable of "knowing good and evil," and hence they are not responsible for their actions. Thus we see that inasmuch as it

is this "inner consciousness" that makes us responsible to our Creator, this "inward being" is not only an "image of God" in the sense of morality alone, but it is an intelligent being discerning "good and evil," and capable of receiving "understanding" through "the inspiration of the Almighty."

Again I cite another of Elder Russell's contradictions.

Hence the creature [man] is in no sense a part or an offspring of the Creator's essence or nature, as some imagine.—Series I, p. 207.

In the Bible we read differently—"In him we live, and move, and have our being; as certain even of your poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art, and device of man" (Acts 17:28, 29.) The heavenly inspired apostle says man is the "offspring of God." The deceived Millennialist says man is "in no sense" the offspring of God. Whom shall we believe, Russell or Paul? If a "spark of life" is all the soul a man has, and that "spark" infused into him constitutes him a "man," then how is it that he is in God's image at all, seeing that the God of heaven has no corporal frame? Is God himself just a "spark of life," an unintelligent spirit? And, if this "spark of life," which is only a "power," or "privilege," is the only force that sets the mechanism of man in motion, *from whence his moral faculties?*

As further proof that man has an inner, conscious being, possessed of all the powers which we assign to it in this chapter, I will insert some records of inci-

dent; taken from real life, incidents with which we all are more or less familiar, and therefore have no occasion for doubt as to their genuineness. The following are taken from the book, *Dying Testimonies of Saved and Unsaved*, By S. B. Shaw.

Rev. E. Payson said in his dying hour: "It seems as if the soul disdained such a narrow prison [reference is here made to his body], and was determined to break through with an angel's energy, and I trust with no small portion of an angel's feeling, until it mounts on high. It seems as if my soul had found a new pair of wings, and was so eager to try them, that in her fluttering, she would rend the fine network of the body in pieces." Again he said, "I am going, but God will surely be with you."—p. 23.

The last request of Susanna Wesley, mother of John and Charles Wesley, was: "Children, as soon as I am released sing a psalm of praise to God."—p. 53. Surely this saint did not anticipate extinction of being at death.

"When Carrie Carmen, with whom the author was personally acquainted, as pastor, came to the 'river's margin,' perfectly conscious, she gazed upward, and exclaimed, 'Beautiful! beautiful! beautiful!' One asked, 'What is so beautiful?' 'Oh, they are so beautiful.' 'What do you see?' 'Angels; and they are so beautiful.' 'How do they look?' 'Oh, I can't tell you, they are so beautiful.' 'Have they wings?' 'Yes; and hark! hark! they sing the sweetest of anything I ever heard.' . . . 'I see the Holy City that was measured with the reed whose length and breadth and height are equal, and whose top reaches to the skies; and it is so beautiful I can't tell you how

splendid it is.' . . . She closed her eyes and rested a moment, and then looked up with beaming eyes and said, 'I see Christ and oh, He is so beautiful.' Her husband asked again, 'How does he look?' 'I can't tell you; but he is so much more beautiful than all the rest.' Again she said, 'I see the Holy City.' Then, gazing a moment, she said. 'So many!' 'What do you see, of which there are so many?' 'People.' 'How many are there?' 'A great many; more than I can count.' . . . They are beckoning to me. . . . Presently she lifted up her eyes and said, 'Oh, carry me off from this bed.' Her husband said, 'She wants to be removed from the bed.' But his father said, 'She is talking with the angels.' When asked if she were, she replied, 'Yes.' She then thanked the doctor for his kindness to her, and asked him to meet her in heaven. She closed her eyes, and seemed to be rapidly sinking away. Her husband kissed her and said, 'Carrie, can't you kiss me?' She opened her eyes and kissed him, and said: 'Yes; I can come back to kiss you. I was part way over.' She said but little more, but prayed for herself and for her friends. Frequently she would gaze upward and smile, as though the sights were very beautiful."—pp. 61-63.

If these had no souls, they were greatly deluded with impressive and pretended beauties and glories into which they were emerging. A man without a soul, an inner conscious entity, would not feel in his dying hour as if he had a new pair of wings, with which to take his immortal flight: he would not behold, as this dying woman did, the Holy City, the heavenly angels, and the Christ; he could not converse with the angels on his dying bed, and bid

them come and take him away. If Pastor Russell's theory of man be correct, the best Christian poets were beset with deceptions and wrong imaginations. Such immortal hymns; as,

O come, angel band,  
Come, and around me stand;  
Oh, bear me away on your snowy wings  
To my immortal home,

are the productions of deluded minds and misapprehensions of the great beyond. Russell would like to have the honor of having corrected all these past doctrines of error.

Again I quote from Mr. Shaw's book. "Through the kindness of L. B. Balliett, M. D., we furnish our readers with this touching incident: Lillian Lee, aged ten, when dying spoke to her father thus: "Oh! papa, what a sweet sight! The golden gates are opened and crowds of children come pouring out. Oh! such crowds. And they ran up to me and began to kiss me and call me by a new name. I can't remember what it was.' She lay and looked upwards, her eyes dreaming. Her voice died into a whisper as she said, 'Yes, yes, I come, I come.'—pp. 83, 84.

Miss Lila Homer, of Dardanelle, Ark., had visions of angels and of the redeemed hosts of heaven while she lay upon her dying bed. She was rational to the last.—pp. 94, 95.

Following are the last words of Rev. H. Y. Humelbaugh, who died Oct. 13, 1868. "As the shadows thickened his faith seemed to lay hold of the Redeemer with an all-conquering grasp, and he exclaimed, 'O Jesus, receive my spirit. Glory to God for a religion that saves in the dying hour.' . . .

Turning to his grief-stricken wife, he said, 'O, Fanny, weep not for me; I will soon rest, forever rest, from all my troubles,' . . . . Addressing his physician again, he said, O doctor, what a beautiful land lies just before my eyes.' Then in holy ecstasy he cried out: 'O King of terror! end of time! Oh, all is bright! I'll soon be at home.' . . . . They comfort me; yes, bless God, they comfort me.' A few minutes later his pulse was still."—pp. 140, 141.

Thousands of occurrences such as the foregoing have been witnessed, and could be gathered, but this is not necessary; the truth has been confirmed. All the atheists, materialists, and no-soul advocates on earth or in hell can not smother out the living and abiding Word of God. It stands unshaken and unshakable to all eternity; and the testimonies of its adherents correspond to its teaching.

Following are some extracts from *Nelson on Infidelity*. Dr. Nelson's own personal observations will be interesting and instructive.

"After this I felt somewhat inclined to watch, when it became my business year after year to stand by the bed of death. [Dr. Nelson was a practising physician for many years, and afterwards a preacher of the gospel, during which time he wrote his noted book, *The Cause and Cure of Infidelity*.] That which I saw was not calculated to protract and deepen the slumbers of infidelity, but rather to dispose towards a degree of restlessness, or, at least, to further observation. I knew that the circle of stupor, or insensibility, drawn around life, and through which all either pass or seem to pass who go out of life, was urged by some to prove that the mind could not

exist unless it be in connection with organized matter. For the same reason, others have contended that our souls must sleep until the morning of the resurrection, when we shall regain our bodies. That which I witnessed for myself pushed me, willing or unwilling, in a different direction. . . . I was called to see a female who departed under an influence which causes the patient to faint again and again, more and still more profoundly, until life is extinct. . . . When recovered from the first condition of syncope, she appeared as unconscious, or as destitute of activity of spirit, as others usually do. She sunk again and revived; it was still the same. She fainted more profoundly still; and, when awake again, she appeared as others usually do who have no thoughts which they can recall. At length she appeared entirely gone. It did seem as though the struggle was forever past. Her weeping relatives clasped their hands and exclaimed, 'She is dead!' but, unexpectedly, she waked once more, and glancing her eyes on one who sat near, exclaimed, 'Oh, Sarah, 'I was at an entirely new place!' and then sunk to remain insensible to the things of this world. Why she, like others in fainting, should have no thoughts which she could recall, when not so near death as she afterwards was when she had thought, I could not clearly explain."—pp. 300-303.

Yes, and I am sure that it is more than Elder Russell can explain so long as he holds to his no-soul theory. The Bible Christian can explain these things. He knows that though the outward man perishes, the inward man is renewed day by day. When the outward man sinks into a state of insensi-

bility to the things of this world, his soul *sees*; and in many instances men have rallied from the chilly regions of death for a few moments to speak of the horrors of hell, or the glories of heaven. There is but one sensible explanation to all this, and that is this: man has an inner, conscious being that never dies. Death to him is a "release," a loosing, a translation. There is no other explanation. All else is senseless confusion. His "inner life" is more than a "spark." An unintelligible "power," or influence, does not define the soul. It is altogether unsatisfactory and unsafe. We do not believe it.

When Lazarus died, the angels translated him. When a Christian dies, his body lies moldering in the narrow tomb, but his spirit returns to God, to explore the regions of paradisiacal glory. So says the Book of Heaven.

One other instance from Dr. Nelson's book will suffice. "A young female who called the Man of Calvary her greatest friend, was, when dying, in her senses in all but one particular. 'Mother,' she would say, pointing in a certain direction, 'do you see those beautiful creatures?' Her mother would answer, 'No, there is no one there, my dear.' She would reply, 'Well, that is strange. I never saw such countenances and such attire. My eyes never rested on anything so lovely.' Oh, says one, this is all imagination, and the notions of a mind collapsing; wherefore tell of it? My answer is, that I am not about to dispute, or to deny that it is fancy; but the fancies differ in features and in texture. Some in their derangement call out, 'Catch me, I am sinking; hold me, I am falling'; others say, 'Do you hear that

music? Oh, were ever notes so celestial! This kind of notes, and these classes of fancies belonged to different classes of individuals, and *who they were*, was the item which attracted my wonder."—*Cause and Cure of Infidelity*, p. 312.

This is strikingly and singularly true. The atheist, the deist, the mocker of Christianity, the neglecter of salvation—all testify in the hour of death: "I am lost, lost, eternally lost"; "I am taking an awful leap into the dark"; "all my possessions for a moment of time"; "I have sold my soul for dress"; "I am going to hell"; "Too late, too late, too late"; "Take me away; the demons are after me." But the pious man of God has never been known to express such agony and eternal regrets. Contrasted with the dying shrieks of the unsaved, we hear the glad exclamation of the righteous: "I am going home"; "The angels are in the room"; "Oh, what sweet music I do hear"; "I see heaven, and the countless millions of the redeemed"; "Lord Jesus, receive my spirit"; "Oh, come angel band, bear me away on your snowy wings"; "I see heaven opened, and Christ standing on the right hand of God." If men would only wake to sober thought, and weigh these things in the light of God's Word!

What is man? Answer: He is the "offspring of God." He possesses a mortal body and an incorruptible spirit, which can never die. He is lower than the angels *now*, but will be equal to them in that world which is to come, beyond the resurrection.

CHAPTER XIII

"RESTITUTION OF ALL THINGS"

"And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3: 20, 21).

Upon this text Elder Russell builds a huge millennial storehouse of universal blessing. In his writings he quotes and refers to this passage scores of times, but the verse preceding, in which repentance is commanded as a prerequisite for the reception of the promised showers of refreshing, he does not quote *once*. He who thinks that in a future age "times of refreshing shall come from the presence of the Lord" upon the impenitent, he is mistaken. We shall attempt a brief summary of the things Pastor Russell anticipates in the millennium, and the manner in which he expects them to come.

On page 196 of Series II, he tells us that the "times of restitution" have already begun; on page 33, that the millennium began A. D. 1872. Of course Mr. Russell is not sure that the millennial reign of Christ on earth began 1872; it is only a matter of "tradition" with him. From page 39 I quote as follows:

And though the Bible contains no direct statement that the seventh thousand will be the epoch of Christ's reign, the great Sabbath Day of restitution to the world, yet the venerable tradition is not without a reasonable foundation.

Let us note a word or two which will shed some light on Russell's "venerable tradition."

"The Millennium doctrine started in an ungodly heretic by the name of Cerinthus, who lived in the first century." From *Neander's History of Christian Dogmas*, Vol. I, p. 248, I quote: "The idea of a millennial reign proceeded from Judaism, for among the Jews the representation was current, that the Messiah would reign a thousand years on earth. . . . Such products of Jewish imagination passed over to the Christians." To prove the above statement as to the origin of the millennial heresy, I quote from *Eusebius's Ecclesiastical History*, Book III, chap. 28: "But Cerinthus, too, through revelations written, as he would have us believe, by a great apostle, brings before us marvelous things, which he pretends were shown him by angels; alleging that after the resurrection the Kingdom of Christ is to be on earth, and that the flesh dwelling in Jerusalem is again to be subject to desires and pleasures. And being an enemy to the Scriptures of God, wishing to deceive men, he says there is to be a space of a thousand years for marriage festivities. One of the doctrines he taught was, that Christ would have an earthly kingdom."

This Cerinthus lived in the days of John the apostle, who also called Cerinthus an enemy of the truth, and even refused to remain in the same bathhouse with him, because of godly fear. (See *Eusebius's History*, book V, p. 24; book III, p. 28.) The historians Mosheim, Gregory, and others refer to the heretic Cerinthus and his millennium in condemnatory terms. Thus seen, Chas. T. Russell has deliberately chosen the path of publicly condemned heresy. Cerinthus looked for the resurrection and



beginning of the millennial reign about the middle of the fifth century. It was then that the seventh thousand years began according to the translation of the Seventy, Josephus, and many other historians. The LXX was the very Bible of Christ and the apostles. Mr. Russell has marked out a chronological table of his own, in the which he discovers that the seventh thousand years began A. D. 1873; and then upon the flimsy fabric of "tradition," he constructed his millennial heresy. As to the "venerableness" of this "tradition," we shall let the reader judge. The idea originated among the Jews, and found rich soil for its propagation in the heretic Cerinthus who, in no mistakable terms, is condemned as "an enemy of the truth."

On page 170, Series II, the Pastor informs us that the times of restitution began on the "exact date" of 1874, when the Lord returned. The millennial age will be a time of the world's regeneration. "But the regeneration provided for the world . . . is not to a new nature, but to a restoration or restitution of the human nature in its perfection."—Series V, p. 138. Sanctification will be required by the great King then (Series V, p. 122). "There will no longer be a Babel of confusing theories and doctrines."—p. 123. Following is one of the many contradictions of Millennial Dawnism: In Series IV, p. 636, we are told that "outward obedience will be compulsory"; In Series V, p. 415, we read,

Nevertheless, this drawing will not mean compulsion; for just as it is possible for the Father's drawing to be resisted in the present age, so that many are called but few will be chosen, so also it will be possible for the drawing of Christ to be resisted by the world of mankind in the next age.

Then again (Vol. I, p. 216), he tells us that the kingdoms of the world "will not surrender peaceably, but must be bound and restrained by force." Among the things to be wrought is the transformation of the entire earth into a "Garden of Eden for fruitfulness and beauty and perfection."—Series IV, p. 648. Restitution work is to be "gradual"—(Series V, p. 475). The race of human beings will come forth in the resurrection in a "fallen," or depraved, condition just as they die (Series IV, p. 655). Such are the fancies of the millennial teacher.

The word "*restitution*" occurs but once in the New Testament, in either Greek or English. Professor Green defines the Greek word as follows: "A restitution or restoration of any thing to its former state; hence, change from worse to better, melioration, introduction of a new and better era." Now, we ask, is there any promise that this whole earth is to become a literal paradise, or Eden? No. Was the "Garden of Eden" the whole earth? No; it was a comparatively small spot. What was lost in the fall? The "image," or "likeness," of God. Sickness and physical death came in as a natural consequence, when man was cut off from the "tree of life," for *man's corporeal frame was mortal at creation*. The Lord will indeed usher in a better age, or world, in which man will enjoy all he enjoyed in his original Eden, and more; but this world will not be his home, as we shall show in succeeding chapters.

Pastor Russell makes quite an effort to convince his readers that he and his followers constitute the "antitypical Elijah." He denies that the Elias of the Scriptures really came and began the restora-

tion of all things. But what saith the Scriptures? "And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That ELIAS IS COME ALREADY, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them" (Matt. 17:10-12; Mark 9:11-13). In the face of these plain texts of Scripture Russell denies the fulfilment of Mal. 4:5, the only place in the Old Testament where this prophecy is found. Though Jesus has all but named the person out in his reply to the disciples' inquiry, insomuch that if we had no further evidence we could feel sure that John the Baptist was meant, there is still further proof. Concerning John, the angel told Zacharias, "And he shall go before him [Christ] in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:17). Therefore the Scriptural "Elias," or "Elijah," came more than eighteen hundred years ago, at which time, instead of 1874, as Russell claims, the work of restitution began; hence, the pastor is more than eighteen hundred years too late to be the prophet Elias: and the Scriptures do not even hint at another aside from John the Baptist.

Since we have learned that restitution work began with the preaching of John and has continued throughout the gospel era, we can also clearly see the *nature and character* of the work, that it is not

in any sense an Edenizing of this literal earth, but *wholly a spiritual work of restoring man to the plane of truth and righteousness*. Salvation from all sin is man's "Eden" in this world.

"Our God, to save from sin's control,  
Gave his Son a sacrifice;  
His grace, abounding in the soul,  
Makes the earth a paradise."

Jesus Christ is now in heaven, where he will remain until the redemptive work is complete—until the gospel bells ring around the world, and every nation hears the joyful sound, and all who will to be saved are saved—then the end will come, and the times of restitution will be complete, instead of having just begun.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which was before preached unto you: whom the heaven must receive [or retain] until the times of restitution of all things [is complete]." Then we shall enter the "new heavens and new earth wherein dwelleth righteousness." Even so let it be, Lord Jesus, thou Prince of kings of the earth and of heaven.

## CHAPTER XIV

## THE HARVEST-TIME

The harvest of souls began with the personal ministry of Christ, and has continued throughout the gospel age. That the "harvest" period properly applies to the entire gospel era, which is termed in the Scriptures the "day of salvation," may be seen by studying the prophecy of Jer. 8:20—"The harvest is past, the summer is ended, and we are not saved." Properly, then, this whole Christian dispensation is the world's "summer." "The harvest is past, and the summer is ended," implies that the time will come when men can not get saved, a fact which they themselves will recognize at once. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:36-38). He made the same statement to the Seventy as he was about to send them forth to preach (Luke 10:2). Literally, the extent of any harvest depends upon the amount of labor bestowed in breaking, sowing, cultivation, etc. In Luke 8:4-15 Jesus gives us a parable of sowing and the approximate results. The sower, the seed, the ground, and the harvest are all items of interest. "The seed is the word of God." "The sower is the Son of man," properly, but it applies also to all his ministers for they are engaged in sowing the

"seed." The "heart" is the "ground" referred to in the parable. That this sowing began with Christ and still continues is a recognized fact. The harvest of souls throughout the entire gospel age has accompanied the "sowing"; so that in at least one important sense, the work of sowing and reaping is necessarily inseparable. "I have planted, Apollos watered; but God gave the increase" (1 Cor. 3:6). In the beginning of the Christian era it was the Lord's design that the gospel seed should be sown thoroughly in all the world; hence the prophetic injunction, "Cast thy bread upon the waters: for thou shalt find it after many days." "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccl. 11:1, 4-6.)

Mr. Russell speaks of two or three harvests. One he confines to a very few years in the beginning of the gospel, and another to the close, or lapping over of the gospel age and his so-called millennium. According to his figures, the last-named of these "harvests" is now past; for it was to take place between the years 1874 and 1914 (Series III, p. 135). This, he says, was to be "a time of reaping," rather than that of sowing. This "harvest" he calls a gathering of the "wheat" from among the "tares," a separation of the true children of God from "nominal

Christianity," etc. He and his colaborers constitute the "wheat" class, and all who reject his "call" to come out of "Babylon" are likewise rejected of the Lord. That there is a "mystery Babylon" out of which the Lord is calling and gathering his people (Rev. 18: 1-4, 2 Cor. 6: 16-18), we know; but as the term "Babylon" means "confusion," and since there is scarcely a "babel" more confusing than Millennial Dawnism, it is certain that dark sect is not the "Zion of God," a true copy of the church of the Bible. The church of God is the pillar and ground (or home) of the truth (1 Tim. 3: 15); whereas Millennial Dawnism is the pillar and home of a cunningly devised system of falsehood, out of which the children of the kingdom will come when they hear the voice from heaven ringing in their souls.

We have heretofore shown that God's plan does not extend to the converting of the world during the Gospel age. He did not intend it to do so, but merely designed the selection and trial of the church now, and the blessing of the world through the church, the Christ, in an age to follow this.—Series II, p. 252.

One of Russell's dogmas is that the church in this age, especially the "little flock" of "called out" ones, is the "Elijah" or "forerunner" of Christ; and that in the next, or millennial, age this same church will become the "anointed"; that is to say, the "Christ" (Series II, p. 252).

It will be remembered that elsewhere we have shown that, according to the Pastor's views, the world is to be "judged" and "blessed" and "purified from sin" through the "elect," the "divine nature" class. "*The truth now due,*" he says, "is the sickle in this har-

vest."—Series III, p. 139. The world's conversion, therefore, if we are to believe Millennial Dawn, is to be effected by the Russellites during the millennium. This is why, I suppose, that the Lord has not "intended" or even "attempted" the evangelization of the world during the gospel age. In Series I, p. 95, we are expressly told that the Lord "has not yet *even attempted* the world's conversion." But despite his finely spun theories, and the apparent caution manifested, the elder gets things a little mixed at times. Commenting on this the gospel age, he says,

"There, at Jesus' death, a new age began—the Christian age or gospel dispensation, wherein should be heralded good tidings of justification, not to the Jew only, but to all nations; for Jesus Christ, by the grace of God, tasted death for every man. . . . The gospel proclamation has gone hither and thither through the earth for nearly nineteen hundred years, so that it can now be said that it has been preached more or less in every nation."—Series I, p. 72.

Then in order to form a ground for the supposedly great future work—he further says:

Meantime during this Gospel age, a little handful of the redeemed race is called, and those who hear the divine call and approach the Father through faith . . . are reckonedly accepted as perfect. . . . These, be it remembered, are exceptions to the remainder of mankind: these, the "elect" of the Gospel age, are reckoned as the "brethren" of Christ, the "Bride" of Christ. . . . For the world in general, however, the divine plan is somewhat different: instead of justifying them by faith, . . . they get back their old nature, the human nature, freed of its blemishes and corruption through sin."—Series V, p. 456.

This is to take place during the millennium. Each individual sinner is to be resurrected in the same moral condition in which he died, and then to have at least a hundred years of trial to make the least

advancement; so Russell teaches elsewhere. Such is his idea of the spread of the gospel and harvest work. But his claim that the gospel had (at the time he wrote) been preached in all the nations of the world is hardly correct. Only about seven out of every ten of the world's population can read or hear read the Scriptures or portions in their own mother tongue. And this is the most liberal estimate of the circulation of the Holy Page we have yet seen. And, too, the mere bare entrance of the preached or written gospel into a nation would hardly fulfil the prophecy of Christ in which he said the gospel should be "preached in all the world for a witness to all nations; and then shall the end come" (Matt. 24:14). The truth must have sufficient entrance and propagation to dispel the darkness and give light and offer salvation to men. We do not say that all men will accept the plan of salvation during the gospel age, or at any other time; but we *do* say that it was God's plan that the gospel of the kingdom should be *preached* in the whole world, for such is his command—"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16).

Following is a glimpse of Russell's idea of world evangelism.

This adoption, as the Apostle informs us, primarily was the inheritance of Israel, but since there was not a sufficient number in Israel ready to complete the predestinated number to be adopted, therefore, after accepting Israel's remnant, "God did visit the Gentiles, to take out of them a people for his name."—Vol. V, p. 177.

We naturally suppose, therefore, since only "an

exact number" (to which not even "one more" could be "accepted" and added), were predestinated, that if *more* of the Jews had "believed," *fewer* of the Gentiles would have been "needed" to "complete" the "elect," and hence *fewer* would have been "called" and "chosen." This resolves itself into this problem: If *all* the Jews had "accepted" Christ, would any of the Gentiles have been "selected"?

That there are now more heathen than genuine Christians in the world, statistics show; but evidences before us, force us to write that this fact is largely due to the sluggishness of Christianity, trammelled by such barnacles as Millennial Dawnism, which, instead of preaching the gospel of repentance, spends its time, money, and energy in an effort to proselyte Christendom to a "refuge of lies" about a future, earthly, universal reign of Christ in which all will have a better time to get in line with God. The gospel fan has been in the hands of the "Lord of the harvest" since the dawn of Christianity, and the work of "gathering the wheat into his garner" has been going on; but the time is approaching when this salvation work will come to an end; the harvest will be past, the summer will be ended, and many will have to say in lamentable tones, "and we are not saved."

While this harvest of souls was much hindered during the "dark ages," we have the prophetic representation set forth in Rev. 14:6-9 showing that the everlasting gospel is to be preached to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. We are now living in the time of the fulfilment of this prophecy, and expect

the everlasting gospel to actually spread rapidly, until every nation shall hear its joyful sound, as the Lord said (Matt. 24: 14).

When the end *comes*, the harvest will be past, the summer will be ended, and some, yea, many will not be saved, but their final doom will be sealed forever.

## CHAPTER XV

**SATAN BOUND AND LOOSED**

“And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: After this he must be loosed for a little time. And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea” (Rev. 20: 1-3, 7, 8).

In order that we may avoid blundering in our attempt to arrive at a proper understanding of the above-quoted scripture, it will be necessary for us to carefully observe the correct laws of interpretation. In the first place, from the prophetic history briefly spanned in the 20th chapter of Revelation we see that both the binding and loosing of the “dragon,” “serpent,” “Devil,” or “Satan,” was to take place *before* the general resurrection and judgment of “all the dead.” From the description of this “judgment” we are forced to the conclusion that “all the dead,” “small and great,”—those whose names were written in the “Book of life” and those whose names were not—were judged simultaneously and separated accordingly. For Russell to admit this would spoil

his whole fabrication, but for him not to do so, betrays either dishonesty or ignorance on his part. The language is too plain to be misunderstood, except by those who are either deceived or unwilling to see the truth.

The fact that this binding and loosing was to take place before the general judgment impels us either to look back for the "binding" or to consider ourselves a long way from the end of the world. The prophet has told us that "at evening time it shall be light" (Zech. 14: 6, 7); the clear light of the gospel is now shining as it was in the morning of Christianity; we know, therefore, that we are nearing the end of time, and that the Lord's second coming is not very far distant. So we look *behind* us for this binding of Satan.

The binding and loosing of the dragon is thoroughly and ably treated in *The Revelation Explained*, published by The Gospel Trumpet Company, Anderson, Ind., so I shall not enter upon an extensive discussion of it here.

The next point of importance is to determine *what is signified* by the terms "dragon," "serpent," "Devil," and "Satan." It is hardly necessary to note here that all these terms apply to the same thing, so that we need not look for *four different characters*, but for *one* to which these names suitably apply. The word "dragon" occurs ten times in the Book of Revelation, and it is quite evident that each time the same character is meant, and that there is not therefore more than one "dragon" in the mind of the apostle.

In order that this thought may become thoroughly

established in the mind of the reader, I cite these texts, or portions of them. "And behold, a great red dragon" (Rev. 12: 3). "*The* dragon stood before the woman" (v. 4). "*The* dragon fought, and his angels" (v. 7). "The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world" (v. 9). "The devil is come down" (v. 12). "The dragon saw that he was cast unto the earth" (v. 13). "The serpent cast out of his mouth water as a flood" (v. 15). "The dragon was wroth" (v. 17). "The dragon gave him [the beast] his power" (chap. 13: 2). "And they worshiped the dragon" (v. 4). "And I saw three unclean spirits like frogs come out of the mouth of the dragon" (chap. 16: 13). "And he [the angel from heaven] laid hold on the dragon, that old serpent, called the Devil, and Satan, and bound him a thousand years" (chap. 20: 2).

With these texts before us it is easy to comprehend the idea already suggested; namely, that there is but *one* "dragon," or "Satan," referred to in the Book of Revelation. In the first occurrence the phrase is, "*a* dragon"; in every succeeding passage it is, "*the* dragon," or "the serpent," or "that old serpent called the devil and Satan." If, therefore, we can identify "the dragon" of Revelation 12, where the term is first used, we shall have identified the "dragon," or "Satan," which was bound by the "angel."

The "dragon" of Revelation 12, which stood before the "woman"—Christian church—to "devour" her child, and to persecute her, was paganism under the Roman government. To this all historians, com-

mentators, and careful Bible students agree, including even C. T. Russell and the Adventists. Therefore a long list of quotations is unnecessary. The careful student of Revelation will readily observe that the "casting out of the dragon" (chap. 12) and the binding of "Satan" (chap. 20) both refer to the same eventful period of the church; that they belong to two different series, running parallel, and covering the same ground, but clothed in different figures of speech for the purpose of presenting different phases of the subject. History is decisive in fixing the date of the final and complete overthrow of the Western Roman Empire at A. D. 476. This overthrow, however, was not effected by Christianity, but by the hordes of barbarians from the North.

From the symbols of Revelation 12 and 20 we also observe that the casting down or binding of the dragon was not his destruction; therefore that event can not refer to the extinction of the civil empire of Rome, but must refer to the overthrow of paganism in the empire; for it was against heathenism itself, as enthroned in the empire, that the church made war. That great power of unbelief, or infidelity, was for the time being subdued, but it was to manifest itself again in direct opposition to the true church at a later time in the world's history—symbolized by the loosing of the dragon.

According to Revelation 12, the casting down of the dragon took place before the flight of the woman (or true church) into the wilderness, but he still retained some power, sufficient to make one supreme and final effort to overwhelm the woman. Now, according to the facts of history, the period of the

apostasy of the church must be dated definitely from the latter part of the *third* century; while we must specify the reign of Diocletian (A. D. 302-312) as marking the final effort of the dragon's power of opposition, for during that time the last of the ten great persecutions of Christians by Pagans occurred. Diocletian's successor, Constantine, declared *Christianity* to be the religion of the empire. The dragon was now completely bound. But it was the preaching of the gospel of Christ that effectually broke down the heathen systems of worship and prepared the way for this official act of Constantine, so that it was not the emperor but the church itself that bound the dragon.

The "thousand years" doubtless signifies a long period of time, rather than literally one thousand years, for all the other time-periods in the Revelation are symbolic. If literal years had been intended, it is probable that the expression would have been given as one thousand *days*, just as the 1260-year period, so often mentioned, is specified as 1260 days, or "forty-two months."

The binding of the dragon by primitive Christianity was a gradual process extending over approximately three centuries; while, on the other hand, as we shall see, the loosing of the dragon was also a prolonged event in reality; therefore a *definite* time-period of literal years could not be intended by the prophetic "one thousand years."

Accepting the foregoing as consistent and correct, we should naturally expect to see the manifestation of some power, similar to that of paganism, arising out of the "abyss" a few centuries ago, having been



“loosed.” If we accept the logical idea that the chain which bound the dragon, or Satan, was the gospel executed fearlessly by Christ and his faithful church during the first few centuries of the gospel era, we may but rightly conclude that a long night of church apostasy would so weaken the binding power of this symbolic “chain” as to loosen the dragon, so that he could again proceed to deceive the nations.

This long night of apostasy came, and it is symbolized in the Revelation (chap. 13) by a beast (Catholicism) followed by “another beast” (Protestantism), elsewhere styled “the false prophet.” The full gospel almost ceased to be preached against all forms of dragon-worship, false systems of religion, etc., with the result that Satan is “loose” again. Millions of souls are under his deceptive power in one form or another. Heathen religions—and these largely recognized by Catholic and Protestant bodies—the rise and progress of “Masonry,” “Odd Fellows,” “Knights of Columbus,” and scores of other similar secrecies and mysteries fulfil to the letter the prophecy of Revelation that Satan is loose “for a little time.” Therefore we need not look for any other “binding” or “loosing.” The all-important thing for you and me is to see to it that Satan does not deceive us. We must, by all means, and at all hazards, maintain the true worship of God. Doubtless the battle will wax hotter and hotter; but just before we should be consumed, fire will fall from heaven and “devour” the armies of “Gog and Magog.” Whether this “falling fire” from heaven is to be taken as an instantaneous act of Divine Providence

or not, it denotes a signal victory in behalf of the church of God.

Millennial Dawnism claims that Satan was bound in 1874, but it will require no argument here to reveal the fallacy of such pretention, as nothing happened in 1874 or at any other given time just before or since then to impress one person in a thousand that such a thing happened as Pastor Russell pretends to believe. The unreasonableness of the Pastor’s theory is manifest on its very face. He teaches that during the supposed millennium all sin and evil will be entirely eliminated, and that at the close of that time the human family will have reached its Adamic and Edenic perfection, and that all tears will cease, etc. But the Book of Revelation shows that *after* the thousand years are expired Satan not only will be loosed out of his prison, but that he will go forth into the whole world; and his work of deception will be so thorough and successful that it will result in the gathering of a stupendous army against the saints and the beloved city. Such an immense multitude, sufficient in size to besiege the camp of the saints round about, would, after Russell’s millennium is over, spoil it all.

## CHAPTER XVI

## THE MARTYRS' REIGN

The only place in the Bible where anything is said about a specific reign of the saints a thousand years, is in Rev. 20:4-6. The scripture reads: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ and shall reign with him a thousand years."

One interesting feature of the above quotation is that it occurs between the texts which mention the *binding* and *loosing* of Satan; therefore, it is evidently associated with that period in some important sense.

First, let us notice the characters *whom* John saw. "And I saw the SOULS OF THEM THAT HAD BEEN BEHEADED for the testimony of Jesus, and for the word of God, . . . and *they* lived and reigned with Christ a thousand years." It is important that we keep in mind the fact that the reign of this particular "thousand years" was confined to the "beheaded" or, broadly speaking, the "*martyred*" saints.

We are impressed, too, with the mention John makes of the "thrones" he saw and of those who sat upon them, and of the judgment which was given unto them. Though we can not speak with absolute certainty as to the identity of those seated upon thrones, and of the judgment given them, it seems reasonably clear that these "souls of the beheaded" are referred to. The fact that they lived and *reigned* suggests "thrones of judgment." We remember that upon the opening of the fifth seal (Rev. 6:9-11) the Revelator saw those who had been slain for the word of God, and for the testimony which they held"; and it is said that "white robes were given unto every one of them." It is not difficult, therefore, to identify the two companies. Doubtless they are the same; and it is quite probable that the "white robes" constituted the "judgment" given them, as the term "judgment" signifies an official act either against or in favor of those under suspense. This "judgment," or the "white robes," certainly implies an act of divine favor—a reward or a decisive victory, which every faithful martyr received as he laid down his life for the word of God.

Considering the "souls of them that had been beheaded" (Rev. 20:4), identical with the "souls of them that were slain" (chap. 6:9), which is reasonable, it is easy to find the approximate time of their martyrdom; and this when found, will mark the commencement of their thousand years' reign. When they cried out "How long O Lord . . . dost thou not judge and avenge our blood on them that dwell on the earth?" the "souls of them that were slain"

(chap. 6:9-11) were told that they should "rest yet for a little season, until their brethren which should be killed as they were, should be fulfilled." This carries us back to the close of the first great bloody persecution and martyrdoms of the church of God in her battle with the "dragon," the symbol of paganism in the Roman Empire. We have noted that the battle was fought during the first three centuries of the Christian era, and that Christianity triumphed over the dragon and cast him down. But while it is true that "Michael and his angels" prevailed, yet it is written concerning them that "they loved not their lives unto the death"; and that the "child" of the "woman"—her spiritual offspring—"was caught up unto God, and to his throne" (Rev. 12:5, 11). In corroboration of this thought, history records the martyrdom of millions of saints during the first few centuries of the gospel dispensation. These, being "caught up unto God, and unto his throne," "lived and reigned [*there*, not on earth] with Christ a thousand years." No other view is consistent and harmonious with the Word of God.

Another fact in connection with the history of these "beheaded" souls that attracts our attention, is that it is said of them that they "had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." The "beast" arose about the third century, and later the dragon gave his power unto the "beast." The whole world wondered after the beast, and also worshiped him. (Rev. 13:1-4). The "image" was not made until the sixteenth century,

when vast multitudes who had received the mark of the beast came out and formed protestantism and the "image."

Now, this reign of the martyrs "with Christ" above is first brought to view in connection with the dragon's opposition to the woman, under the symbol of the man child caught up unto God and to his throne, before the flight of the woman into the wilderness (Rev. 12). Their reign *continued*, whereas the reign on earth was largely interrupted by the apostasy; therefore the statement that they were such as had not worshiped the beast nor his image stands in striking contrast with the general body of worshipers on earth, who were worshiping the beast and his image. This fact, taken in connection with our certain knowledge as to the time of the casting down of the dragon, proves conclusively that the martyrs' reign covered the period of the Middle Ages.

One fact stated in Rev. 6:9-11 shows, however, that the company of those who reigned with Christ during the thousand-year period was not limited to those who had been slaughtered by the pagans, but included those also who had died while refusing to worship the beast and his image; for we read that "it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, *that should be killed as they were*, should be fulfilled." All of the true worshipers—all who were caught up to God and to his throne during this period—had part in the thousand years' reign.

Of course, this one thousand years did not mark the close of their reign with Christ in paradisaical

glory, for they continued to live and reign; but the Book of Revelation is designed to trace the triumphs of the Christian church, so when she was lost sight of on earth, having been martyred and "caught up," the only reign she enjoyed was in heaven. With the Sixteenth Century Reformation the church again began her reign *on earth* over the beast religion; therefore, leaving off the history of conditions in heaven, the Revelator again receives visions of the church's affairs *on earth*, and is shown her conquests, and her victories from this point to the end of time. So, then, the idea is not that the martyrs ceased to reign with Christ in Paradise at the expiration of the thousand years, but that this period was the only one in which the church as a people did not enjoy a noticeable reign on earth. Elder Russell would have all the saints who have lived and died on earth from the first advent of Christ to 1878 live and reign with Christ on earth a thousand years; but this is not according to the Scripture. John saw the souls of the Christian martyrs—those "who had been beheaded," "and *they* lived, and reigned with Christ a thousand years"; and this reign, as we have shown, *was not on the earth at all.*

Another point worthy of our notice is that these "souls of the slain," or disembodied spirits, were of the "first resurrection." On these the "second death had no power." The second death is punishment in the "lake of fire." It is of little concern to us just now whether this lake of fire is literal or symbolical. (In subsequent chapters we shall treat the subject of future and final punishment for the wicked.) We have seen in previous chapters that there is no

hope of salvation held out to mankind after death. Before these souls had been beheaded they were made partakers of the "first resurrection"; hence, they were safe. "Blessed and holy" were they, because they had been resurrected from death in trespasses and sins to newness of life in Christ; for the first resurrection is a quickening of the soul from spiritual death. For this reason, the second death had no power over them. Instead they lived and reigned with Christ. Contrast this with the state of the rich man. He was not reigning with Christ, but "in hell he lifted up his eyes, being in torments." The fact that these souls were seen reigning with Christ, and that they were now free from the power of the second death, is additional proof that the eternal destiny of man is sealed at the death of the body.

A later chapter will treat the "first resurrection."

## CHAPTER XVII

## THE FALL OF MAN

The word "fall" is not inappropriate when applied to man's departure from God. We read in different passages such expressions as: "A haughty spirit before a fall"; "deliver my feet from falling"; "a prating fool shall fall"; "where no counsel is, the people fall"; "how art thou fallen?" "in time of temptation fall away"; "take heed lest ye fall"; "ye are fallen from grace"; "fall into condemnation." When a man sins against his Maker, he falls. Adam and Eve were created in the image of God (Gen. 1: 26, 27), which is "righteousness and true holiness" (Eph. 4: 22-24). How long he remained upright before the Lord we are not told, nor does this question greatly concern us. One thing we do know is that he transgressed God's law.

Jehovah possesses a number of attributes, such as infinity, immutability, omniscience, omnipotence, omnipresence, wisdom, and holiness. When he created man, he gave him one of these attributes—holiness; while the other characteristics of the divine One were either withheld entirely or else bestowed in a limited degree. Man as the "offspring of God" must possess the attribute of holiness—he must be like his God in *moral* character. Without this quality, he would not be able to enjoy fellowship and communion with the Lord. Our children, being like us in nature, and related to us, are loved by us. There is a strong natural or earthly tie that binds father and son, and this is because the son

is of his father and *like* his father in nature—is *in his father's image*. The affinity lies in their *likeness* and not in their comparative wisdom or natural strength. The father may be far in advance of his child in wisdom and knowledge, and much stronger physically, yet he loves and enjoys the association of his child, and it is the child's delight to be in the presence of its father. Thus man was not endued with omnipresence nor with the same degree of wisdom or power God possesses but he *was* endued with his Father's "image," or "likeness." The Lord knew that there could be no affinity, no companionship, no communion between man and himself without holiness," which is the chief quality—the spiritual tie or bond—that unites them in one. This is why man was made upright—why he was created in the likeness of God.

But man fell. He lost this heavenly and God-given quality. "And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil" (Gen. 2: 8, 9). "And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2: 16, 17). "And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took

of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat" (Gen. 3:6). "And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever—therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken" (Gen. 3:22, 23).

In the texts quoted above we see that man was placed in Eden where the Lord God had caused to grow every tree that was pleasant to the sight, and good for food, also the tree of life, and the tree of the knowledge of good and evil. No names are here ascribed to the trees of the garden designed for food, except the one, "the tree of life"; and only two trees are named to us at all. "The tree of the knowledge of good and evil" may be also termed, "the tree of death," in contradistinction to the other, "the tree of life." That Adam and Eve did not possess physical immortality in creation is plain. If their physical, or corporeal, bodies had been immortal, then there would have been no occasion for the existence of the tree of life. As soon as man had sinned, the Lord, in order to prevent him from living forever in a fallen state, sent him out of the Garden of Eden, lest he should put forth his hand and take of the tree of life and eat thereof. And as it is the corporeal frame of man that dissolves, decomposes, dies, and returns to dust, it is certain, therefore, that the tree of life (not the other trees) was for the purpose of imparting everlasting life to the physical; that is to say, man could, by eating of the tree of

life "live forever" in his human flesh. The tree of life was not created for the purpose of counteracting the effects of the fruit of the tree of the knowledge of good and evil. Had it been, Jehovah would have permitted man to remain in the Garden of Eden so that he might have access to the tree of life after the transgression. It was not the depriving of man from eating of the tree of life that *mortalized* his physical constitution; he was already mortal. It was to man's interest that the Lord put him beyond the reach of that fruit immediately after he fell into sin. It is certain that if man had been given access to the tree of life after he transgressed, he could have lived forever in this fallen state, and his posterity also, if not inheriting physical deathlessness, would, by eating of that tree, live on and on. For a world to become populated with a race of fallen beings who would never die, would have been grievous to God, as well as an eternal detriment to themselves. If man knew he would live always in this physical world, never having to die, nor to meet God in judgment, he would be less inclined to give up his sinful ways and serve God. Therefore it is reasonable to suppose that when man sinned, although man's body had been mortal from the beginning, yet it was at that time, when he was shut out from the tree of life, that it was appointed unto him once to die, but after this the judgment" (Heb. 9:27).

From the foregoing facts we see that *physical* death was not the direct penalty of sin at all, but only a secondary result. The primary effect of disobedience was a fallen, or depraved, nature—a loss of holiness, and the conception of unrighteous prin-

principles in the heart—and because of this, man was barred from the tree of life and thus left without that necessary and only provision for his eternal material existence in the world. Hence in this sense, it is true that “by man came death” that “in Adam all die” (1 Cor. 15: 21, 22).

In Christ we have the resurrection from the dead, which is immortality for the body. I am not taking the position doctrinally, that man *after* the resurrection of the body, and man *before* the fall, had he eaten of the tree of life, would be equal; but a similar idea is conveyed. If physical death were the only penalty of sin, then repentance and faith would remove the penalty, and death would not result; for it could in no sense be said that Christ has *died* that we might live forever (never die physically) unless mortality would cease among believers *here* and *now*. Man’s resurrection from the dead is not restricted to the righteous, for “all that are in the grave shall hear his voice, and shall come forth” (John 5: 28, 29); “a resurrection of the dead, both of the just and the unjust” (Acts 24: 15).

Thus we see that man’s redemption consists, first of all, in saving him from the power of sin. *Spiritual death*, then, is the prime consequence of sin; and separation from God is the natural and logical consequence of disobedience. Physical death is *secondary*. Death and judgment are appointments resulting from man’s fall. The *second death* is the penalty of sin.

Jehovah told Adam, “In the day that thou eatest thereof thou shalt surely die.” The marginal reading of the Authorized Version is, “dying thou shalt

die.” Mr. Russell places great stress upon this rendering. Physical death, he claims, is the penalty for Adam’s sin, and because Adam did not happen to live quite a thousand years; he claims that Adam’s penalty was inflicted before the “day” expired. To impress his point, he refers to Peter’s statement that “one day with the Lord is as a thousand years, and a thousand years as one day.” He also bases his argument upon texts in which the word “day” is applied to periods or epochs of time varying in length. The American Standard Version, the latest, and in many respects the best, translation we have of the Scriptures, does not read “dying thou shalt die” into its margin. Simply this is its rendering, “*in the day* that thou eatest thereof thou shalt surely die.” “Behold, Jehovah’s hand is not shortened, that it can not save; neither his ear heavy, that it can not hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear” (Isa. 59: 1, 2). Sin caused God to drive man out from his presence in Eden; hence we see that it is sin that separates the soul from God, and every sinner is an alien from Jehovah. To be a sinner is to be “dead.” “But she that giveth herself to pleasure is dead while she liveth” (1 Tim. 5: 6). “And you did he make alive, when ye were dead through your trespasses and sins” (Eph. 2: 1). “And I was alive apart from the law once: but when the commandment came, sin revived, and I died; for sin, finding occasion, through the commandment beguiled me, and through it slew me” (Rom. 7: 9, 11). To be a sinner means to be “dead in sins”; not physically dead, but spiritually

dead—alienated from God. Since it is a fact that Adam sinned in Eden hundreds of years before physical death came, the death resulting from that sin was spiritual death. He no longer had fellowship and communion with his Maker. It is a Scriptural fact that man on earth, while in the bloom and prime of life, is “dead in sins”; hence, the first death a man dies is when he commits sin. The death-blow takes effect instantly when sin is committed. Paul recognized and taught this truth in Romans 7—“I was alive apart from the law once” [when he was in innocent childhood]: but when the commandment came [when he reached the age of personal responsibility], sin revived [got in motion—transgressed the law], and I died.” So the *first* death Paul died was a spiritual death, and this death was caused by sin—“Sin slew me.” This is exactly what happened to Adam and Eve in Eden. The commandment of God stood before them; the temptation to “eat” came, a desire to eat entered the heart, and they ate; in that very day, yea, in that moment they died. This was the first death Adam suffered. It was *then* and *there* that he fell. His first-born son was a murderer. This suggests the extent and suddenness of man’s fall. Few characters manifest a greater degree of native depravity than did Cain. He slew his own brother, who was a righteous man.

Seeing that spiritual death is the effect of sin, that the effects are realized in the very day a man sins, that this “death” is the first one a man dies, it follows, as a logical consequence, that the “first resurrection” for man is a *spiritual* resurrection out of this state of spiritual death. For this reason, the

resurrection of the body could not properly be termed the “first resurrection,” without contradicting the foregoing Scriptural facts.

That the fall of man in the beginning affected the whole race while yet in the loins of Adam is shown in the following texts. “Behold, I was brought forth in iniquity; and in sin did my mother conceive me” (Psa. 51:5). “And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen. 6:5). We read that after the deluge “Jehovah smelled the sweet savor [from Noah’s sacrifice]; and Jehovah said in his heart, I will not again curse the ground any more for man’s sake, for that the imagination of man’s heart is evil from his youth” (Gen. 8:21). “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 (Rom. 5:12).



## THE FIRST RESURRECTION

When man sinned against God, he died a spiritual death. This death came to him before natural death overtook him; hence, was the *first* in point of time. This being true, salvation from sin, which restores to man that which he lost through the fall, must properly be called the *first resurrection*. That such a resurrection actually takes place in *this* life, the Scriptures plainly teach. Jesus Christ preached this resurrection in John 5: 24, 25—"He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear [or hearken, margin] shall live." The "dead" in this text are no others than those who are "dead in sins." Those who believe on the Son of God have eternal life, and, Jesus declares, they have "passed out of death into life." Paul fully recognized this truth and taught it freely. "Sin revived and I died" (Rom. 7: 9). "You did he make alive, when ye were dead through your trespasses and sins" (Eph. 2: 1). If the sinner abides in sin and unbelief, he abides in death. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God ABIDETH ON HIM" (John 3: 36). Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10: 10). This life is a

quickening from sin to righteousness—"Even when we were dead through our trespasses, [God] made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus" (Eph. 2: 5, 6). Those who have passed from death unto life *love* their brethren—"We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death" (1 John 3: 14).

This resurrection makes men "blessed and holy." It changes them from a state of misery and wretchedness to a state of blessedness and joy. "O wretched man that I am!" exclaimed Paul, referring to his former life of sin, "who shall deliver me from the body of this death?" Then, exultingly he answered, "I thank God through Jesus Christ our Lord" (Rom. 7: 24, 25). This resurrection takes away unholiness and makes men "holy." The literal resurrection from the dead will not effect this spiritual change. The wicked will come forth "unto the resurrection of damnation" (John 5: 29). Theirs will be a resurrection unto shame and everlasting contempt" (Dan. 12: 2). The quickening of the dead from their graves will neither "bless" men nor make them "holy." A better resurrection can only be had by those who choose the way of eternal life in *this* world. Only those who have "part in the first resurrection" can reign with Christ. "If we be dead with him, we shall also live with him" (2 Tim. 2: 11). To the slumbering millions of earth, God says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5: 14).

During the first few centuries of the Christian era millions of souls were raised up to walk in newness of life in Christ Jesus. The great majority of these were martyred, and "caught up unto God, and to his throne," where they began their reign in glory. Then the apostasy became widespread, and the resurrection process largely ceased. This dark and deplorable condition continued until the Sixteenth Century Reformation broke out, when the resurrection of souls from sin began again, and has continued until now, and will continue unto the end. These latter are "the rest of the dead who lived not until the thousand years were finished." Both of these divisions of this spiritual resurrection, though separated by the long night of apostasy, are included in the "first resurrection" in its general application; but only the first division is included in the thousand years' reign of Rev. 20: 4-6.

This spiritual resurrection is characteristic of the gospel age, only. It is the gospel of Christ that awakens slumbering souls from spiritual death. It is *conditional*. This is not true of the literal resurrection from the grave. It will not be conditional. Only those who accept Christ in this life are participants in the first resurrection. And there are definite conditions. "Whosoever will, let him come." No man is forced against his own will to obey the gospel. "Choose you," saith God. "See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply. I call

heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30: 15, 16, 19). "Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die" (John 11: 25, 26). Here, while talking with Martha about the death of Lazarus, Jesus taught both a spiritual and bodily resurrection. Lazarus was physically dead, and Christ was about to raise him up; but the words, "whosoever liveth and believeth on me shall never die," can not refer to any other than the spiritual resurrection to eternal life as the consequence. Those who believe in him do die naturally, but they shall never be separated from God and righteousness. Eternal life is a condition. It is salvation from sin. All who are saved have eternal life; all who are unsaved are "abiding in death." Death is the presence of condemnation upon the soul; life is the removal of this guilt, and the healing of the soul from the death-stroke of sin.

The "first resurrection" is held by Russellites and others to be the literal resurrection of the saints from their graves preparatory to their supposed thousand years earthly reign with Christ. In support of their belief they refer to two or three passages: one is Rev. 20: 4-6, and another is 1 Thess. 4: 16, 17, in which is the statement, "The dead in Christ shall rise first," which statement they assume, without examination, to teach two literal resurrections. Nowhere in the Bible is it stated that Christ would ever reign *on earth* a thousand years. But

for such to be, it would be necessary to have a literal resurrection of the martyred saints *only*, prior to all others, which is not only inconsistent but unscriptural. The *righteous* dead are not to be raised until the "last day" (John 6: 39, 40, 44, 54), therefore the martyrs will not precede the others in point of time. In another chapter we shall enter into a proper investigation of 1 Thess. 4: 16, 17 and other texts on the subject of the resurrection, showing its character, and whether or not there are to be two separate and distinct resurrections from the graves.

## CHAPTER XIX

## THE ATONEMENT AND REDEMPTION

"We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5: 11). "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses" (2 Cor. 5: 18, 19).

According to the foregoing statements of Scripture, the world was at variance against God, and reconciliation was necessary to salvation. "God was in Christ." Here is the doctrine of incarnation. Yes, "God was in Christ" during his earthly ministry, for only the Deity himself could have accomplished the reconciliation of God and man. The mediation of Moses, the meekest of men, could not effect the desired and needed reconciliation of the world, or even of his own nation, to God. Millions of martyrs have shed their blood because of the testimony which they held, yet all this shedding of man's blood, from righteous Abel down to the last Christian martyr, has no atoning efficacy whatever.

In a sense, God is in all his people: the Spirit of Christ witnessed through the prophets; the Holy Ghost abides in all the sanctified; God said of his people, "I will dwell in them, and walk in them" (2 Cor. 6: 16); the church is "buildd together for a habitation of God in the Spirit" (Eph. 2: 19-22); but "God was in Christ" in an altogether different

sense from this. It was the second person of the Godhead who shed his blood to save the world. Christ was not only a *man*, he was God; hence the *God-man* (see chapter 21).

#### God's Attitude Toward a Sinning Race

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen. 6: 5, 6). Doubtless the above words furnish us with as accurate an idea of God's attitude toward sin as could well be expressed. God was grieved in heart at the awful wickedness of man in the earth. In a number of places in the Bible, God is said to be "angry" with his people, or with the wicked; such expressions are to be interpreted in the light of Gen. 6: 5, 6. God's anger is a grievous anger. The same feeling was in Christ the Lord. "And when he had looked round about on them with anger, *being grieved* for the hardness of their hearts" (Mark 3: 5).

Thus God's wrath is said to abide upon the sinner; this does not mean that God is angry with the sinner in the sense in which the word "angry" is popularly used, but that because of the sinner's depraved and rebellious nature, God can not be at peace with him and condone his sins. "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3: 36).

The cause for this attitude of God's toward man is because of man's wayward condition since the

fall in Eden. Within man, imbedded in his very nature, is a "bent to evil," a "prone-to-wander" disposition.

#### Man's Nature Described

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7). "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" For every one that doeth evil hateth the light" (John 3: 19, 20). "Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4: 4). "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by *nature* the children of wrath, even as others" (Eph. 2: 3). Thus man in his natural condition is a "stranger" and an "alien" from God. The variance and waywardness is altogether chargeable to man. "Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear; but *your iniquities* have separated between you and your God, and *your sins* have hid his face from you, that he will not hear" (Isa. 59: 1, 2). It was the Lord who expelled our first parents from Eden; but this expulsion was necessary because of *man's sin*, or departure from divine law.

If justice were executed without mercy, man would be lost; but in the divine economy of grace, mercy rejoiceth against judgment in the fact of the atonement. God's infinite love and mercy must find expression, and as a means God chose his Son, Christ

Jesus our Lord. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

God, possessing the attributes of justice, mercy, and love, demanded either a *ransom* or the *penalty* for man's sins. Man must be holy or he can never see God (Heb. 12:14); there must be a ransom, or he can never be holy. Divine justice would not make a sacrifice, but divine love would, and so the love of God has been manifested to the world through Christ, thus satisfying the demands of justice and paying the ransom price for the redemption of the soul. Having noted that justice demanded either a ransom or the penalty, and that through the *love* and *mercy* of God a ransom was paid, upon which forgiveness of sin is obtained now in this life, we see that the penalty can not be exacted in the case of those who become beneficiaries of this atonement. Millennial Dawnism teaches that the penalty of man's sin is physical death. In the eyes of Millennial Dawnism, there is no other kind of death. That system of error seems to know nothing about spiritual death as the primary consequence of sin. It rides recklessly over such passages as, "Let the dead bury their dead"; "She that liveth in pleasure, is dead while she liveth"; "dead in trespasses and sins," *et al.*

Herein lies the folly of Russellism: If physical death be the penalty for sin, every man is paying his own debt, for all men are dying. This one simple fact is ruinous to Millennial Dawnism. Christ died that he might save *from dying* all who would believe

on him. "And whosoever liveth and believeth in me shall never die" (John 11:26). Will Millennial Dawnists tell us that this is salvation from physical death? The Christian believer "hath eternal life" (John 3:36) and "shall never die" (chap. 11:26). It were injustice for God to demand both a ransom and the penalty. Jesus paid the ransom: if physical death were the penalty, all true believers would escape this death; and since none are escaping it, there is but one logical conclusion; namely, Millennial Dawnism is wrong.

Indeed, the resurrection of the dead at the last day is guaranteed to us by the resurrection of Jesus Christ from the dead; but this guarantee is to all men alike—both the righteous and the wicked (John 5:28, 29; Acts 24:15). All bodies are to be resurrected from the grave; but the character of this resurrection is predetermined by the spiritual condition of the soul when we fall asleep. Hence the redemption of the soul is conditioned on its obedience to God in accepting the mercy of God through Jesus Christ and faith in the atonement. Thus while redemption is secondarily applied to the body, as in Rom. 8:23, the primary object of the atonement is to effect the salvation of the soul from all sin. "In whom we have redemption through his blood, the forgiveness of sins" (Eph. 1:7; Col. 1:14). "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:14). "Redeemed . . . with the precious blood of Christ" (1 Pet. 1:18, 19).

If man remains a *rebel* while he lives, he will re-

main a wretch—a miserable child of the devil and of God's awful wrath—to all eternity. Him who, through his sins and unbelief fails to inherit eternal life, the Lord will banish into the dark regions of eternal death. "Be ye therefore reconciled to God."

### THE HOLY TRINITY OR GODHEAD

That there has existed from time immemorial, or back of all creation, plurality in the Godhead, apparently equal in majesty, glory, and power, the Bible clearly teaches. First, we have the declaration that "the Spirit of God moved upon the face of the waters" (Gen. 1:2). Here the "Spirit of God" is not to be identified with the person of Jehovah. Next, we note that when God was about to make man, he said, "Let us make man in our image" (chap. 1:26). After man had sinned, "Jehovah God said, Behold, the man is become as one of us, to know good and evil" (chap. 3:22). Again, when man began to build a tower whose top was designed to reach heaven, "Jehovah said, . . . Come, let us go down, and there confound their language" (chap. 11:6, 7). The plural pronoun "us" implies more than one; and all were concerned in the creation and welfare of man. "Let us make man"; "Behold, man is become as one of us," etc. In every instance the speaker seems to be Jehovah, who is first of all. The kingship of all heaven is in his hands. He controls the universe. God the Father is president (so to speak) of the heavenly Firm. But he does not do things without the counsel and agreement of the Son and the Spirit. Mr. Russell denies the idea of personality of the Holy Spirit, saying that it is a mere blind and unintelligible influence emanating from Jehovah. His teaching concerning Christ, the Son of God, is also perverted.

Are there three distinct divine persons—infinite beings—possessing glory, majesty, wisdom, and power? Here is a testimony. “And Jesus came to them and spake unto them, saying, . . . Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:18, 19). Here three persons are named—the Father, the Son, and the Holy Spirit—each occupying a place of divine authority and recognition in salvation-work.

Following is Mr. Russell’s misleading statement concerning the Trinity. On page 59 of Series V, *Studies in the Scriptures*, we read,

The doctrine of the Trinity holds that the Father, the Son and the holy Spirit “are one in person, equal in glory and in power,” as stated in the Church creeds.

Whether he quotes from memory or from some written creed we know not; but this we do know, he has not given the true doctrine of the Trinity. Trinity means the union of the Father, the Son, and the Holy Ghost in one Godhead—one God as to *substance*, three persons as to individuality. Trinitarianism, therefore, is the doctrine that there are *three Persons* in the Godhead. Elder Russell, as I have shown from a direct quotation, would leave the idea that the doctrine of the Trinity holds that the Father, the Son, and the Holy Spirit are *one in person*, but the Bible teaches no such absurdity.

From “*Studies in the Scriptures*,” Series V, p. 210, we quote:

But nothing in connection with this narrative in any sense of the word necessitates the thought of a personal holy Spirit, separate from the Father and the Son. . . . The holy

Spirit is not a person, but an influence, a power exerted by a person.

Nothing connected with this reference to the holy Spirit as another comforter or helper or strengthener implies that another God is meant or another person of a trinity of Gods.—p. 204.

In another place he bases an argument favoring his theory on the fact that the word “trinity” does not occur in the Scriptures. We agree that the very word is not there, but all three persons are mentioned in a way that supplies a definite basis for the use of the word “trinity” in our teachings. “The Father, and the Son, and the Holy Ghost” (Matt. 28:19). Disciples were to be baptized into the name of these three personalities. All three of these possessed creative power. First, God, the Father. “In the beginning God created the heavens and the earth” (Gen. 1:1). Second, the Holy Spirit. “And the Spirit of God moved upon the face of the waters” (v. 2). “The Spirit of God hath made me” (Job 33:4). “And God said, Let us make man” (Gen. 1:26). Third, Christ. “In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him” (John 1:1, 3). “He was in the world, and the world was made by him” (v. 10). (Reference here is made to Christ.) “For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is the head of the body, the church” (Col. 1:16, 18). “Feed the church of God, which he hath purchased with his own blood” (Acts 20:28). Then Christ, the Redeemer, is God.

The Holy Ghost possesses all the divine attributes personally, hence he is God. The three are mentioned as sharing equally and jointly in executing the plan of salvation. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14). Here we have "Christ," the "Spirit," and "God." Christ offered himself through the eternal Spirit to God. It would be as ridiculous to say that Christ offered himself to himself, as to say that he offered himself through the Spirit to that Spirit. But the thought here that we wish to point out, is that the Spirit is eternal. It is clear that the Spirit mentioned is not God the Father, for it is through this Spirit that Jesus offered himself. The Holy Spirit came upon him at the instance of his baptism, and a *voice from heaven* said, "This is my beloved Son." It was not, therefore, the voice from the Spirit, but from the Father. Again we note that on the Mount of Transfiguration (remember that Jesus had the Holy Ghost dwelling in him) a *voice from heaven*, yea, from the Father, said, "This is my beloved Son, . . . hear ye him." Mr. Russell tells us that the Holy Spirit is not a person—that it is only a holy influence proceeding from the Father and from the Son. We see, however, that this Spirit came to Jesus and anointed him with power; and the inspired Word tells us that God anointed him with the Holy Ghost and with power (Acts 10:38). Elder Russell says that the Holy Spirit is "influence" or "power" emanating from God. Then all the "anointing" Jesus received was

an undefined, unintelligible something, sent out from the Father upon him, called the Holy Spirit.

If the Holy Spirit were an unintelligible or blind influence it would of necessity fill all space, and would be as uncontrollable as ether or the breath of flowers. But the Spirit is "eternal" (Heb. 9:14); omniscient, and searcheth all things (1 Cor. 2:10); the author of the new birth (John 3:5-8); the source of wisdom (Isa. 11:2; John 14:26; 16:13; 1 Cor. 12:8); he inspires Scripture (2 Tim. 3:16 with 2 Pet. 1:21), etc. Thus we could multiply texts showing the wisdom, glory, and power of each of the three persons in the Godhead. The doctrine of the Trinity is based upon such Scripture texts as I have quoted and many others. Christ Jesus, though he had the Holy Ghost dwelling in him, lifted up his eyes toward heaven when he prayed. He did not pray to the Spirit in him or to himself, but to the Father above. He testified that his Father was greater than he; but we are not to stretch that statement beyond its proper meaning.

Paul explains this matter of the Son's inferiority to the Father and refers it to a *particular time*, namely, during the incarnation. "Have this mind in you, which was also in Christ Jesus; who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2:5-8). There is no proof of Christ's inferiority at any other time, either before or after the incarnation.



"For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist" (Col. 1:16, 17).

After his resurrection he again assumed his place of divine honor and glory in the Godhead. "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth" (Phil. 2:9, 10). "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). Christ did the will of his Father. He was sent by God into the world. But with respect to power, Jesus said, "All power is given unto me in heaven and in earth" (Matt. 28:18). If "all power," then *almighty* power. He possessed *creative* power—"all things were made by him" (Col. 1:16-18). The Spirit was and is sent forth definitely, directly, purposely, and instantaneously; hence, he is a personality. The Holy Spirit had a definite *time, object, and purpose*, and is not a mere uncontrollable influence floating about in the air like the fragrance of flowers or some ethereal substance which happened to come in contact with the Lord by chance at the time of his baptism.

The Father, the Son, and the Holy Ghost are three persons. They are in unity as to eternal existence, power, plan, purpose, constituting one "Godhead."

## CHAPTER XXI

## CHRIST: WHO IS HE?

In his writings Pastor Russell boldly attacks the doctrine of the incarnation of Christ. From Series V, p. 94, I quote:

The incarnation theory is that our Lord's human body, which was born of Mary, was merely a clothing, a covering for the spiritual body.

This Mr. Russell calls an "incorrect premise." He reasons as follows:

It was absolutely necessary that he should be a man—neither more nor less than a perfect man—because it was a man that sinned, man who was to be redeemed, and the divine law required that a man's life should pay the redemption price for a man's life.—p. 95.

It was for this cause that it was necessary that our Lord should leave the glory of his pre-human condition, and humble himself, and become a man, because only by becoming a man could he give the ransom price.—p. 425.

Neither was Jesus a combination of the two natures, human and spiritual.—Series 1, p. 179.

On page 90, Series V, Russell teaches that the existence of Christ ceased for three days—the interval of time between the crucifixion and the resurrection. When he was conceived and born of the virgin Mary, his spirit nature was "changed," or transmuted into human substance, and when he died on the cross, his entire existence ceased for three days. What else is this but the annihilation of Jesus Christ? Originally, he was a spirit being, but in order to pay a ransom price for man, he was converted into a human being, died on the cross, and for three days and nights ceased to be. This is Millennial Dawn doctrine.

Our Lord told his disciples that man is not able to kill the soul (Matt. 10:28); yet, according to Pastor Russell's doctrine, Jesus Christ was killed outright. Following is his comment of the disposition of the body of Christ:

Our Lord's body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples. . . . We know nothing about what became of it, except that it did not decay or corrupt. Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows. . . . Hence it will not surprise us if, in the Kingdom God shall show to the world the body of flesh.—Series II, pp. 129, 130.

Such is the teaching of Millennial Dawn. It converts the Son of God into a mere man without a spiritual nature, without a soul; it sees him crucified—annihilated so far as corporate, organized being is concerned; it has discovered that the man Christ—the body of flesh that was killed—was not raised to life; hence, that the twelve apostles and the “five hundred brethren” who thought they saw him after he was raised from the dead were deceived into believing a lie; it says that the man Christ Jesus is not alive, for instead of a *resurrection* there was a *re-creation*—a new spirit being came into existence to take the place of the dead body; it tells us that we are false witnesses of a supposed resurrection which has never been. In order that God make the deception work easy, he took the body of Jesus from the tomb and hid it from the disciples, lest it would become an “insurmountable obstacle to their faith.” It was the disbelieving chief priests and the elders who invented, and gave large money unto the soldiers

to propagate the lie that the disciples stole away the body of Jesus while the soldiers slept; and the scheme worked well among the Jews. But in the light(?) of Millennial Dawnism a new discovery has been made. It was not the disciples at all who stole away and hid the Lord's body, it was God himself; and so the disciples, by believing in the actual resurrection of Christ from the dead, were wholly sincere; thus God becomes responsible for practising deception in order that he might be able to fully materialize his plans.

Concerning the resurrection, the Scriptures furnish us with the following unimpeachable testimony: Jesus said concerning himself, “Destroy this temple, and in three days I will raise it up” (John 2:19). “But he spake of the temple of his body” (v. 21).

“And as they thus spake [after his resurrection], Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them. Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet” (Luke 24:36-40).

Peter, on Pentecost, testified that the same Jesus who had been crucified and slain, God had raised from the dead (Acts 2:23, 24). This witness is repeatedly made throughout the New Testament Scriptures, without the slightest variations. No room has been left for doubt. The Word of God

knows nothing about a sham resurrection such as is found in Millennial Dawnism. In the words of another, "Pastor Russell has taken away our Lord, and we know not where he has laid him."

If Christ had been only a mere man, equal to those whom he was to restore to perfect manhood, how could his death atone for sin and effect universal salvation? Based upon the laws and principles of equity and justice, how could any perfect man, by his own life, purchase more than one soul of corresponding value?

If it be true, as Mr. Russell teaches, that the second person of the Godhead was "changed" from the infinity of heavenly glory and divinity into a human being, then the ransom price were far too small to redeem a fallen race. In such a change, Deity and infinity is lost, and the sacrifice is stained with *human* blood, and is not therefore the blood of the Infinite One. It seems to me that such a "change," or transmutation, lies within the realms of the impossible.

The question "Who is he?" is pertinent, as concerning the personality and deity of the Lord Jesus Christ.

#### His Equality with the Father

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in ["becoming in," margin] the likeness of men; and being found in fashion as a man, he humbled himself" (Phil. 2:5-8). The "form"

and "fashion" referred to here can not mean a change from the divine, or spirit, nature to that of the human, or natural. The text shows that our Lord "existed in the form of God" prior to his coming into the world, but that he did not count it a thing to be grasped; hence, he humbled himself and condescended to be clothed with human flesh and blood, taking upon himself "the seed of Abraham" (Heb. 2:16). Another rendering says that he "*took hold of*" this fleshly nature. This he could do, and *did* do, without transmutation of being. During the "days of his flesh" he possessed and manifested his holy and divine nature, with all the attributes of the Deity, as we shall shortly prove.

#### His Eternity

"Before Abraham was, I am" (John 8:58). "The second man is the Lord from heaven" (1 Cor. 15:47). Could any declaration of truth be plainer? "That which was from the beginning" (1 John 1:1). "O Father, glorify thou me with thine own self with the glory which I had with thee *before the world was*" (John 17:5). "And he is before all things" (Col. 1:17). "By whom also he made the worlds" (Heb. 1:2). "But thou, Bethlehem Ephratah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, FROM EVERLASTING (Mic. 5:2). "Nothing can be plainer than this last statement, that the Bethlehem babe pre-existed, even from the days of eternity—co-existent with God himself. So also in the Revelation

he is represented by that symbolic title signifying eternity, 'Alpha and Omega.'

Millennial Dawn teaches as follows:

The Scripture statement is most emphatic, that our Lord's humiliation to the human nature was not perpetual, but merely for the purpose of effecting man's redemption, paying man's penalty, and thereby incidentally proving his own fidelity to the Father, on account of which he was immediately afterward highly exalted, not only to the glory which he had with the Father before the world was, but to a more excellent glory, far above angels, principalities and powers—to the divine nature, and the right hand, place of favor, with the Majesty on high.—Series V, p. 149.

It is seen that according to Millennial Dawnism this highly exalted state to which Christ was raised, is the *divine nature*—a condition angels themselves do not inherit. We have already seen that his position was equal with the Father previous to his advent into the world (Phil. 2:5-8); and his prayer just as he was closing his earthly ministry, was that he might enter again into the same glory he had with his Father before the world was (John 17:5). If, therefore, he was equal with God from the beginning, he has not been exalted to a higher plane than this since his humiliation; for this would make him greater than the Father, which thing the Scriptures do not allow. In 1 Cor. 15:23-28 we find that after the resurrection of the dead the kingdom, will he deliver up to God, and henceforth the Son himself will be subject to the Father. So far as the "divine nature" is concerned, all who get salvation from sin and escape the corruption that is in the world through lust, become "partakers of the divine nature" (2 Pet. 1:3, 4). And lest some one vainly

imagine that he will be above angels, I call your attention to our Lord's statement in which Christ tells us that the sons of the resurrection will be "equal unto the angels" (Luke 20:36). The "divine nature" condition has no reference or application to anything else than holiness. It is the restoration of man to the image of God.

### Christ's Glory Incarnate

Having seen that our Lord existed in his glory "before the world was," co-existent with the Father "from everlasting," we shall now prove that he was divine while he dwelt in the flesh among men.

1.—*He Received Worship.* "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him" (Heb. 1:6). "All men should honor the Son, even as they honor the Father" (John 5:23). "And they worshiped him" (Luke 24:52).

2.—*He was God manifest in the flesh.* "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, GOD WITH US" (Matt. 1:23). "God was manifest in the flesh" (1 Tim. 3:16). "He that hath seen me hath seen the Father; I am in the Father, and the Father in me. . . . the Father . . . dwelleth in me" (John 14:9, 10). Could language be plainer?

3. *He was Omnipotent.* "The government shall be upon his shoulder" (Isa. 9:6). "The Son quickeneth whom he will" (John 5:21). "I am the resurrection and the life" (John 11:25). His works proved his omnipotence while on earth.

4.—*He was omniscient.* “He knew all men, and needed not that any should testify of man; for he knew what was in man” (John 2:24, 25). This testimony concerning him was made during his incarnation; and he proved over and over again that he “knew all things.” He knew things without having acquired knowledge as other men. “How knoweth this man letters, having never learned” (John 7:15). When he was only twelve years old, “all that heard him were astonished at his understanding” (Luke 2:42-47).

5.—*His Death Brought Redemption.* “Feed the church of God, which he hath purchased with his own blood” (Acts 20:28). Christ’s blood was not the blood of a man. One of the forms of the “unpardonable sin” is to count his blood “an unholy [common] thing” (Heb. 10:29). The thought here is that Christ’s blood is more than a man’s blood, and must not be counted common or ordinary. In a man’s blood there could be no atoning efficacy, no redemption, but in Christ “we have redemption through his blood, the forgiveness of sins” (Eph. 1:7).

#### Creative Power and Glory

By him all things were made, visible and invisible. Mark well this fact. This would include the angels as well as men. “Who is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers: all things were created by him, and for him: AND HE IS BEFORE

ALL THINGS, and by him all things consist” (Col. 1:15-17). Nowhere is creative power ascribed to the angels. Nowhere are angels called the sons of God, but Christ was called the “only begotten Son of God” when he was brought into the world; hence, he was still greater in dignity and power and glory than the angels, even during his incarnation.

Millennial Dawn teaches that the giants of the earth before the flood were the offspring of the angels by the daughters of men. In Genesis 6 it is stated that the sons of God came unto the daughters of men, etc. These “sons of God” Millennial Dawnism interprets to be the “fallen angels” mentioned by Peter and Jude (2 Pet.2:4; Jude 6). As any one will see, this is only another of the speculative ideas of Mr. Russell. He offers no proof, for the very good reason that there is none. “Unto which of the angels said he AT ANY TIME, Thou art my Son?” (Heb. 1:5). Since nowhere, at any time were angels called sons, we conclude that the “sons of God” (Genesis 6) were not the fallen, nor any other kind of, angels.

Christ’s “taking hold of” flesh and blood does not necessitate a change of natures, as is claimed by Millennial Dawnism. On one occasion, at least, Jehovah himself assumed a human body and appeared to Abraham, accompanied by two angels, who also assumed human form; and these all seemed to accommodate themselves to the physical and tangible (Genesis 18). Do we for a moment suppose that upon assuming human form God and the angels lost their spiritual and eternal entities? That a Divine Being, possessing inherent, creative powers, could

clothe himself, or be clothed upon, with a human body is consistent with the law of the miraculous; therefore, we may admit this miracle among us in the person of Christ incarnate. But that he lost his spirit being, or that his divinity and eternity could be mortalized, or humanized, according to the teaching of Millennial Dawnism, is not taught in the Bible. That he clothed himself with a human form is a Scriptural fact, but it is perverting the Scriptures to read divinity out of the text when we reach the period of Christ's incarnation.

From the days of eternity, he was co-existent with God himself; from the infinite past, he had glory with the Father; yea, "he is before all things."

When he came to earth, he was "God manifest in the flesh," "the Lord from heaven." After his resurrection he ascended into the heavens, and he is now at the right hand of the Majesty on high. "He is Lord of all" (Acts 10:36); "Lord both of the dead and the living" (Rom. 14:9). His throne is forever and ever (Heb. 1:8).

"The statement that Christ is the Son of God does not signify that he originated from the Father in the ages past, but should be interpreted with reference to his miraculous virgin birth, thus denoting God's special relation to him in his office-work as the world's redeemer." It is worthy of mention, that the title "Son of God" did not come into use until Christ was born of the virgin Mary; hence, it is exclusively a New Testament title.

## CHAPTER XXII

## IS MARK 16: 9-20 SPURIOUS OR GENUINE

I quote from *The Bible Student's Monthly*, Vol. V, No. 8, the following statement:

"Many dear Christian people are misled by the spurious statement of Mark 16: 'These signs shall follow them that believe,' etc. They cling to the passage, even after being given abundant proofs that it was added to the Scriptures in the seventh century, and that it was omitted properly from the Revised Version."

On page 649, 650, *Studies in the Scriptures*, Series VI, I found the following:  
Mark 16: 9-20 is Spurious.

These verses are admitted by all scholars to be an interpolation. They are not found in any of the early Greek Mss., and are certainly not genuine. It is not true that all believers in the Lord Jesus may drink poisonous things, and be in contact with poisonous serpents, contagious diseases, etc., with impunity; nor have all possessed the power of healing diseases and casting out devils. It will be noticed that the passage is omitted by the Revised Version, and by all modern versions of the Scriptures. Hence, to receive it or to quote it as Scripture, would be adding to the Word of God, and adding to the general confusion on an important subject.

The thought that the Lord's people may be specially favored of him in respect to physical and other creature comforts (more than the world) is a delusion and a snare. . . . We are not informed that he [the Lord] had any chronic ailments, but we doubt not that he would have been free to use any roots or herbs or other remedies as freely as he used the food and the rest.

From page 653 we quote:

But so far as the record shows, never once was this heal-

ing power used in his own relief, nor in any of those who are set before us as the saints, the fully consecrated. Nor was this because the saints of that time were free from disease: on the contrary, we know that Timothy had what we would now designate chronic dyspepsia, or indigestion, and Epaphroditus was not hindered from being sick, yea, "nigh unto death," not because of sin, but as the apostle explains, "because for the work of Christ." . . . . We know not what special foods or medicines the Lord was pleased to bless in the latter case; but in respect to the former one the apostle neither prayed nor sent a handkerchief or napkin to cure the ailment, but wrote to Timothy, saying, "Use a little wine for thy stomach's sake, and thine often infirmities." . . . . The wine was recommended, not as a beverage nor as an intoxicant, but purely as a medicine.

On the same page he also says that new creatures "should not ask for physical healing."

The wrath of God is revealed by every physician's sign, which indicates disease and death working in the race. The wrath of God is revealed by every undertaker's sign, which calls our attention to the fact that mankind is dying, that the wrath, the curse of God is resting upon the race.—Series V, p.409.

We believe that the proper course for the New Creatures—the one most pleasing to the Lord—is that which follows most directly and particularly the instructions and practises of our Lord and the apostles.—Series VI, p. 652.

Amen, and so believe we. How did the Lord do as a minister? Answer: He "went about doing good, and healing all that were oppressed of the devil: for God was with him" (Acts 10:38). How did the apostles practise? Answer: They were full of the same Holy Ghost and faith, and many signs and wonders were wrought by their hands. The people "were healed every one" (Acts 5:12-16). Did any of the apostles or saints of the early church use "roots and herbs" for medicine? Answer: There is not a single instance of the kind on record.

As to Timothy's wine, it could not have been prescribed as a remedial agent except as a matter of *diet* and not as a *medicine*; for wine is not prescribed or used as a *medicine*, but always as a matter of *diet*, even by physicians themselves. So in this case the true doctrine of divine healing meets no adversary or hindrance to faith, but rather a *help* in recognizing and observing the principles of diet. But this dieting *does* not, *did* not, and *can* not, take the place or do the work of the healing God has designed for and set in the church of God by gifts, for the benefit of his people.

As to Mark 16:9-20: The passage in question is not omitted from the Revised Version, but is printed in full, with a foot-note stating that it is not found in two of the oldest Greek manuscripts and some other authorities. But the reason the revisers did not omit the passage is that the evidence in its favor warranted its acceptance.

As to the statement that "it was added to the Scriptures in the seventh century," let us ask, Is this true or is it a misrepresentation of fact?

I now quote from *Travels and Experiences in Other Lands*, pp. 104, 105: "Here [at the British Museum, London] we examined three of the ancient manuscripts of the Bible. The first of these, Codex Alexandrinus, one of the three most ancient manuscripts of the Bible in the world, was written in Greek paleography about 1,500 years ago. . . . In this volume we found the entire passage of Mark 16:9-20. . . . A few days later we continued our work with the manuscripts at the Bibliotheque Nationale at Paris. . . . Here we examined the im-

portant and curious manuscript known as Codex Ephraemi, which is one of the most ancient manuscripts of the Bible. In value it is as important as Codex Alexandrinus of the British Museum, and in antiquity it stands fourth, if not earlier. . . . The manuscript is about 1,500 years old. We examined this codex and found the last twelve verses of Mark's Gospel in it all right."

After telling how he examined many others, including those at the Vatican in Rome, the writer adds: "In fact, all the manuscripts that we examined contained the passages, except this one. [Referring to the one at the Vatican.] Another one at Saint Petersburg, which we have not seen, does not contain it. . . . It is to be found in all the ancient versions and in the writings of the Fathers. One of the earliest Fathers, Irenaeus, who was the disciple of Polycarp, a disciple of John the evangelist, quotes the passage in his treatise against the heretics."

Thus we have seen that the "abundant proofs" that Mark 16: 9-20 was "added to the Scriptures in the seventh century" are unfounded. In fact, there exist no such "proofs." Manuscripts 1,500 years old date back to the fourth century. Irenaeus, bishop of Lyons, who was a spiritual grandson of the apostle John, died about A. D. 202, and we have already seen that he quotes the passage in full in his treatise against the heretics. The fact that Irenaeus quoted the passage in the second century, proves that it then existed, and a genuine portion of Mark's Gospel, and that it is not spurious. And that it is found in manuscripts of the fourth century goes to prove that it was copied as orthodox from

earlier manuscripts. Therefore it was not added to the Scriptures in the seventh century, but doubtless was added at the time Mark closed his "Gospel."

Moreover, the identical "signs" mentioned in that passage were actually wrought during the entire period of the apostolic church, previous to the apostasy. The signs followed the believers in full. Demons were cast out (Acts 8: 5-7; 16: 16-18), the sick were healed (Acts 5: 12, 15, 16; 28: 7-9), serpents were taken up (doubtless unwittingly) and no harm resulted (Acts 28: 3-6), and they spake with new tongues (Acts 2: 4; 10: 44-47; 19: 1-6).

Strange, indeed, that such a fulfilment would follow a "false" prophecy and a "spurious gospel"! No, we are not skeptical enough to believe that the apostles performed the many signs and wonders recorded in the Book of Acts, and then created the closing verses of Mark's Gospel to fit their works, imposing the same as genuine. Furthermore, we can hardly believe that the unbelieving apostates of the seventh century would have done such a thing.

There are thousands of people living today who are proving that Mark 16: 9-20 is not spurious, but genuine. Many are being delivered of devils and healed of all their diseases. The signs are still following.

Concerning Mr. Russell's inference that *all* the signs should follow *all* true believers [if the passage were genuine] we remark that there is nothing in the passage that enforces the idea that every sign is to be demonstrated in every believer. On the contrary, we find that healings are a "gift of the Spirit"; and the expressions "to another the gifts of healing,"



and "Have all the gifts of healing?" (1 Cor. 12: 9, 30) imply that not all are expected to possess this gift. But we have a right to expect a manifestation of the gifts of healings among the Lord's people and there are no *time* limits specified, except the end of the world. Elder Russell has already told us that it is good logic—in fact the best—to follow "directly the example and teachings of our Lord and the apostles." James said: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (Jas. 5: 14, 15). Now Pastor Russell in commenting on this passage admits that in cases where the individual has sinned, and the sickness is severe, having been sent upon him as a chastisement, he might then send for the elders and have them with him; his being raised up from his sickness would constitute an evidence that his sins had been forgiven. This is as far as Pastor Russell thinks the passage applies; hence any who happen to fall sick but have not sinned, "should not ask for physical healing," for it is not for them. So teaches the great millennialist. But what saith the Lord? When the woman applied to him for the healing of her child, he told her that healing was the *children's* bread (Matt. 15: 22-28). The crooked woman got healed, it seems on the ground that she was a "daughter of Abraham" (Luke 13: 11-16).

As to the taking up of serpents, it is evident that the Lord did not mean that any one should do so intentionally, for the purpose of convincing others

that he was a true believer; and the same principle holds good with respect to taking poison. Paul took up a serpent, but there is no evidence that he did it on purpose. From the narrative we are led to believe that the circumstance was wholly unintentional on his part. He went out to gather *sticks*, not *snakes*. Our Lord's own example is sufficient evidence. The devil would have had him turn stones into bread or leap from the pinnacle of the temple as a proof that he was the Son of God, but Christ would not do so.

A few years ago while I was engaged in a series of evangelistic meetings at New Edinburg, Ark., a preacher of a certain denomination proposed to buy the poison if I would drink it, inasmuch as I claimed to be a believer in the abiding authority of Mark 16: 17, 18; but I told him that I would not drink poison any sooner to please or convince him, than Jesus would cast himself from the pinnacle of the temple to please the devil. The principle is the same. In both instances, it would have been tempting God; and to so apply Mark 16: 17, 18 is out of harmony with truth and common sense.

CHAPTER XXIII

THE TIMES OF THE GENTILES

“Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21:24).

By a considerable amount of figuring, Elder Russell has succeeded in giving us the exact number of years comprising the “times of the Gentiles.”

“The term “Times of the Gentiles” was applied by our Lord to that interval of earth’s history between the removal of the typical kingdom of God, the Kingdom of Israel (Ezek. 21:25-27), and the introduction and establishment of its antitype, the true Kingdom of God, when Christ comes to be “glorified in his saints, and to be admired in all them that believe in that day.”—Studies in the Scriptures, Series II, p. 73.

The Jewish harvest, in all a period of forty years, began with our Lord’s ministry and ended with nominal Israel’s rejection and overthrow, and the destruction of their city, accomplished by the Romans, A. D. 70. And the harvest of this age began with the presence of our Lord at the beginning of Earth’s Great Jubilee, in 1874, as shown in chapter VI, and ends with the overthrow of Gentile power—A. D. 1914, likewise a period of forty years—another of the wonderful parallels of the two ages.—p. 234.

This “overthrow of Gentile power” marks the end of the “times of the Gentiles,” says Millennial Dawn in the following words:

Total period of Israel’s waiting for the kingdom, under divine favor and recognition, 1845 years. To find the measure of their double, when favor was due and began toward them, and when therefore it began to depart from the nominal Spiritual Israel, we count 1845 years from the Spring of A. D. 33, and obtain the date of the passover, A. D. 1878. Their rising again from A. D. 1878 to A. D. 1915 (the closing of Gentile Times), etc.—p. 232.

We are already living in the seventh millennium—since Oct. 1872. The lease of power to the Gentile kingdoms must terminate with the year 1914.—p. 363.

On page 79, we are told that the Bible evidence is clear and strong that the “Times of the Gentiles” is a period of 2520 years, from the year B. C. 606 to and including A. D. 1914.—p. 79.

But with all these calculations and prophetic declarations, Mr. Russell, referring directly to his deductions concerning the period of “Gentile Times,” made the following admission on page 87: “We must not expect to find this information stated in so many words.”

But all men do not seem to agree with the Pastor. I have before me another sheet which is fresh from the press (author unknown), from which I quote as follows:

Awake!

“The end of this age is at hand. Pardon me, but may I ask you to please stop a few moments and consider; as I know you are in an awful hurry, but I have something I would like to tell you. In brief, it is this, that in just twelve short years from now we will have the end of this age—that is to say, the Gentile times will then have come to a full end in 1926 A. D.”

It will be noticed that there is a difference of twelve years between this prophet’s calculations and Pastor Russell’s. Which one is right? I am neither a prophet nor the son of a prophet; but I venture the assertion that all their deductions are wrong, being drawn from false premises. The fact is very well known that Mr. Russell is not the only one who

has pretended to have direct revelations and special favor in divine knowledge; but their calculations and predictions are full of contradictions, absurdities and wild speculations.

But when will the "times of the Gentiles" end? To this inquiry my only answer is: When the Lord Jesus shall descend from heaven with a shout and with the sound of the last trumpet, and shall close up the gospel age and the day of salvation, then not only will the "times of the Gentiles" be fulfilled, but time will be up with the Jews also. "That day and hour, knoweth no man, no, not the angels in heaven, but my Father only." If Christ and the holy angels know not, neither has it been revealed to Millennial Dawn, the more abundant their claims and calculations become, the more their folly will increase.

As to clear and unmistakable prophecies concerning the "times of the Gentiles" and the city of Jerusalem, there are but few. The words of the Lord, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24), show that as long as the "times of the Gentiles" last Jerusalem will be controlled and overrun by the Gentiles—nations of the world—As long as men dream of an earthly, temporal, universal kingdom to be set up in the world by Christ, they will be looking for a time when the Jews will return to Palestine and Jerusalem; but as soon as this visionary phenomenon ceases to trouble people's minds, they will no longer look for such things, for they will have found that God's kingdom "is not of this world," and that it "cometh not with observation." A careful study of our Lord's prophecies concerning

the Jews reveals the fact that their rejection was *final*; no promise of any special return of favor is held out to them as a nation. Mark this fact. The words, "Behold, your house is left unto you desolate," are absolutely limitless in their direction and application. All intimation that this "desolation" had its fixed bounds and a date of expiration is wholly lacking. In Dan. 9:27 we are told that the overspreading of abominations should make the city, with its old rites and Jewish ceremonies, desolate "even until the consummation," which seems to imply a continuous desolation until the end of time; and we doubt not that this is what will be. The typical kingdom of God—the Jewish kingdom—ceased when the great antitypical kingdom of God was established by Christ. Since the kingdom of God has within its fold people of every nation and tribe and tongue, and since, as time advances, instead of any one nation maintaining its absolute distinctiveness, or attempting any reassembling of its native subjects under an original polity, the many nations and languages of earth are constantly mixing, and this at a far more rapid rate now than ever before, it is wholly inconsistent to expect the Jews, as a nation to reassemble at Jerusalem or in Palestine, as some seem to contend. The nations are mixing in their languages, in their politics, in their commerce, in their marriages, in their religions, in everything. The magnificent ocean steamers, the great railway express-trains, the telegraph, the telephone, the wireless flashes, the numerous printing-presses—all these and other things are bringing us together in a wonderful way and at a marvelous rate. Prejudices are breaking

away; race prejudices, national casts, the wide differences of high and low society, intolerant religions and creeds—all are receding as the light increases and civilization advances. In the face of these and many other kindred facts it is highly improbable, if not quite impossible, that the Jews exclusively will ever repeople Jerusalem and Palestine. The “times of the Gentiles” will not expire as Mr. Russell claims, nor will Jerusalem ever become the capital of the world during the supposed millennium, as he has prophesied.

In Rom. 11:25 the apostle states that “blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” Millennial Dawnism teaches that this “fulness of the Gentiles” signifies that a definite number were to be saved from among the Gentiles, which, as we have noticed elsewhere, constitute the “elect,” the “Bride class,” and that as soon as this exact number are gathered in we have the “fulness of the Gentiles.” This “fulness” was complete, Elder Russell tells us, in 1881. Upon this calculation he bases the theory that the partial “blindness” which “happened” to Israel has departed, and they now can see the spiritual features of Christ’s kingdom and become a part of it, and help to constitute what he terms the “earthly phase” of the “millennial kingdom.” That this “fulness” was complete in 1881 is a vain speculation, as can easily be seen from the foregoing explanations.

## CHAPTER XXIV

## SPIRIT BEINGS

God, the Holy Spirit, angels, evil spirits, and the disembodied souls in Hades are all spirit beings. As we have already treated the subject of man between death and the judgment, elucidating the soul’s entity separate from the body, we shall in this chapter avoid any lengthy remarks on the spirit of man. Our object is to make plain the fact that angelic and other spirit beings do exist.

In early times there was a sect known as the Sadducees, who said, “There is no resurrection, neither angel, nor spirit” (Acts 23:6-8); and we have among us today some who, so far as the identity of their belief goes, well deserve the name “Sadducees.” While they may not agree with the ancient Sadducees in detail, they are, nevertheless, in the same common error. I have met some who affirm that there is to be no future, literal resurrection; others who deny that there exists in man a spirit endowed with all the faculties of being, and capable of maintaining this entity separate from the body; these are certainly not a long way from Sadduceism, for this was the doctrine of the Sadducees.

As evidence that spirit beings do exist, though not compassed about with earthly, physical bodies, we cite the following scriptures. First, God himself, the heavenly Father, is a spirit (John 4:21-24). That the Hebrew and Greek words which stand for “spirit” may be, and sometimes are applied to impersonal influences, we admit; but while this is true

in some instances, we shall have no trouble in showing that there are spirit beings with intelligences—genuinely personal—that exist independent of, and are therefore not confined to, the narrow limits of these houses of clay.

### Holy Angels

“And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire” (Heb. 1:7). Some translations read “winds,” but this is a matter of opinion as to what is meant—whether the apostle referred to their nature, or constitution, or whether he had in mind their swiftness, or flight through space. We do know that angels are spirits; and they doubtless fly as swiftly as the wind. Wind is an emblem of the Holy Spirit, hence the translation may assume an aptness of application figuratively; as, “the wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit” (John 3:8). The word here translated “wind” is the same as the one translated “spirit,” and so the translators differ again in their judgment, some rendering it, the “wind bloweth”; others, the “spirit breatheth.” It does not matter which one we follow, for the idea is the same. Christ is teaching the power, independent action, and effect of the operations of the Spirit in the new birth. In Ezekiel 37 we have a strong analogy of the lesson figuratively applied. Observe especially verses 9 and 10. “Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come

from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived.”

“In the other references where “wind” or “breath” is used for the Hebrew *ruach*, and the Greek *pneuma*, which are also translated “spirit,” the same general law of consistency is observed: our translators have not blundered like some of their modern critics have. To illustrate: If we take the position that there is no such thing as personal spirit beings, and undertake to read “wind” or “breath” into every text where the Hebrew *ruach* and the Greek *pneuma* occur, we shall soon find ourselves hopelessly plunged into an abyss of endless confusion and senselessness. To impress this fact, let us read a few texts, substituting “wind” or “breath” for “spirit.” “But there is a wind in man: and the inspiration of the Almighty giveth them understanding” (Job 32:8). “He had another wind with him” (Num. 14:24). “Then there came out a wind and stood before the Lord, and said, I will entice him” (2 Chron. 18:20). “In whose wind there is no guile” (Psa. 32:2). “I have put my wind upon him” (Isa. 42:1). “The wind indeed is willing, but the flesh is weak” (Matt. 26:41). “Who walk not after the flesh, but after the wind” (Rom. 8:1). Dozens of texts like these could be cited to show the fallacy of detaching the idea of personality from the Greek *pneuma* in every instance. Angels are spirit beings; that is, they are personal beings, but they “do not have flesh and bones.” “A spirit hath not flesh and bones, as ye see me have,” said Jesus to his disciples after his resurrection.

## Evil Spirits or Demons

“And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils” (Matt. 10:7, 8). “When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick” (Matt. 8:16). These spirits are *personal* and *individual*, and one or more of them may enter into and dwell in a single human being. In Matt. 12:43-45 Jesus speaks of an unclean spirit going out of a man, then returning with seven others more wicked than himself. Thus many devils can enter into and possess a man. Mark states (chap. 16:9) that Jesus, when he was risen from the dead, “appeared first to Mary Magdalene, out of whom he had cast seven devils.” In one instance, at least a “legion” of devils were cast out of one man (Mark 5:1-20).

I have witnessed a number of instances where devils were cast out in the name of Jesus Christ. A few years ago three of us visited a man near Oklahoma City, who was possessed. When we told him plainly of his condition, he committed himself to our judgment; when we laid our hands upon him and commanded the spirits to come out, they manifested themselves plainly in certain physical exertions, and three devils came out. This number was recognized, not because the spirits themselves were perceptible to the human sight, but because of certain distinct manifestations as they came out one by one. Immediately after the man was delivered, he said

in an audible tone, “Praise the Lord, they are gone.” Several years ago, while some ministers were casting the devils out of a woman, it looked as though she would choke to death—which indeed caused no little alarm in the public audience—but the spirits went out of her without doing her any harm. These evil spirits are always personal, and possess conscious entity. A few years ago, in the State of Missouri, a child, evidently below the “teens” in age, was found to be possessed with an evil spirit. When the spirit had been exposed, it spoke through the child’s vocal organs, and said, “I crucified Christ when he was on earth, and would do it again.” The spirit was rebuked and cast out.

This personality and consciousness of evil spirits was recognized by Christ and the apostles as they dealt with those possessed. “And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And Jesus rebuked THE DEVIL; and he departed out of him: and the child was cured from that very hour” (Matt. 17:14, 15, 18). “And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains. But when he saw Jesus afar off, he ran and worshiped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. (For he said unto him, Come out of the man, thou unclean

spirit.) And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. . . . And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea" (Mark 5: 2, 3, 6-13). Here is an instance where Jesus directly addressed the devils, and where they talked to Jesus through the man in whom they dwelt. "And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying. Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him" (Mark 1: 23-26). "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her master much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour" (Acts 16: 16-18).

The foregoing quotations are enough. The particulars of casting out devils are not given in every case, but those cases to which we have referred teach

us plainly of the personality and consciousness of evil spirits. They dwell in some people, but are separate and distinct from the persons they possess. They recognized and confessed Jesus Christ as the Son of God, and the apostles as the servants of God. Christ and the apostles had authority over them, and they obeyed. They are "unclean." Some are religious and hypocritical. Recently, as some brethren were casting the devil out of a certain woman, the spirit said, "I am religious; I am not a bad devil; and I am not coming out." (But the devil *did* come out of her.) Thousands all over the land today are possessed with evil spirits. Many of those in the insane asylums, many, if not all, spiritualistic mediums, hypnotists, soothsayers, fortune-tellers, witches, and others, are possessed.

Personal devils enter into many religious fanatics who wilfully reject light and throw themselves open to the unseemly manifestations carried on in some quarters. Wild leaping, wallowing, jerking, etc., often results from the action of evil spirits within. Our personal experience with such fanatics, as well as their general history, assures us that we are not mistaken, and that these charges are based upon veritable facts.

#### Spirit Beings Invisible

Spirits may assume human flesh, as when they appeared to Abraham and to Lot; but ordinarily they are invisible to the physical eye. "A spirit hath not flesh and bones," said Jesus; hence can not be seen. God himself is invisible (John 1: 18; 1 Tim. 1: 17; Col. 1: 15; Heb. 11: 27). There are "invisible

things" in the creation of God (Rom. 1:20; Col. 1:16).

If God, the angels, and evil spirits are *invisible*, yet exist, *actual, personal, conscious* entities, distinct from and independent of bodies of human flesh, then is it hard to believe, when God speaks of the *spirit* in us, that this spirit is a distinct conscious being, invisible yet possessing and actuating the body? No; it is not difficult to believe this. Facts sustain us in this conclusion, for all classes of minds *do* believe it and always have believed it. *It is universal*, only an insignificant minority dissenting. Man is not wholly a spirit being, but "there is a spirit in man" as truly as "God is a spirit."

### PERSONALITY AND DEITY OF THE HOLY SPIRIT

There seem to be among many professing Christians—some of them leaders and teachers—those who fail to recognize and acknowledge the personality and deity of the Holy Spirit. Among these is Pastor Russell. Now we do not consider this an unimportant subject. The Holy Spirit is either a person and one of the "Godhead," or he is *not*. "The doctrine of the personality of the Holy Spirit is of the highest importance from the practical standpoint. If we think of the Holy Spirit only as an impersonal power or influence, then our thought will constantly be, 'How can I get hold of and use the Holy Spirit'; but if we think of him in the Biblical way, as a divine Person, infinitely wise, infinitely holy, infinitely tender, then our thought will constantly be, 'How can the Holy Spirit get hold of and use me?'"

Before taking up the various lines of truth in proof of the personality and deity of the Holy Spirit, we shall cite a few clear quotations from Millennial Dawnism showing its denial of this fundamental Bible truth.

After quoting some scripture texts containing the words "Holy Spirit" or "Spirit," Mr. Russell says:

It is impossible to harmonize these various statements with the ordinary idea of a third God; but it is entirely consistent with every one of them to understand these various expressions as descriptive of the spirit, disposition and power of one God, our Father.—Studies in the Scriptures, Series V, p. 168.



Commenting upon Jesus' promise of the "comforter," the "Spirit of truth," the "Holy Ghost," as recorded in John 14:16, 17, 26, Elder Russell says:

The passage has no reference whatever to a person, but to the influence of the truth, and the effect of the same upon the Lord's people.—p. 170.

There is absolutely no ground whatever for thinking of or speaking of the Holy Spirit as another God, distinct in personality from the Father and the Son.—p. 169.

So, then, let us not overlook the fact that the use of the personal pronouns does not prove the holy Spirit of God to be another person from the Father and the Son—another God. The holy Spirit or influence is the Father's spirit or influence, and the Son's also.—p. 172. The promise of being "filled with the Spirit" or mind of God.—p. 205.

He also speaks of acquiring "more and more of the holy Spirit" (page 185), and says that "we must eat the Word of God, if we would derive his Spirit from it."—p. 225. "Now we have received the Spirit [mind, disposition or will] of God."—p. 202.

This is sufficient. We see the Pastor's position clearly. To him there is no personal Holy Spirit. It is only "mind," "will," "disposition," "influence." The disciples had received and eaten the word of God, had followed right along with Christ during his ministry on earth, and yet he must "go away" before this "holy mind" or "influence" could affect them. Imagine God curbing or "cornering" this "mind," or "influence," some place, and preventing it from emanating as a natural consequence of Christ's presence and of his mighty works! The idea of a mere blind, impersonal influence's being "sent forth" at a definite time, under specific conditions, and into particular persons, instantaneously, is ridiculous.

There are four lines of proof in the Bible that the Holy Spirit is a person.

### The Characteristics of the Holy Spirit

I. *All the distinctive characteristics of personality are ascribed to the Holy Spirit in the Bible.*

These are knowledge, feeling, will, mind, love, intelligence, goodness, grief. Any being who knows and feels and wills is a person. When we speak of the personality of the Holy Spirit some people think we mean that the Spirit has hands, feet, eyes, nose, and so on; "but these are the marks, not of *personality*, but of *corporeity*." When we speak of the Holy Spirit as a person, we mean that he is not a mere influence or power that God sends into our lives, but that he is a Being who knows and feels and wills. These characteristics are ascribed to the Holy Spirit over and over again in the Bible.

*Knowledge.*—Does the Holy Spirit have knowledge? Yes. In 1 Cor. 2:10, 11, we read, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." "The Holy Spirit is not merely an illumination that comes into our minds, but he is a Being who comes into our hearts, and reveals to us the deep things of God." "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, HE SHALL TEACH YOU ALL THINGS, AND BRING ALL THINGS TO YOUR REMEMBRANCE, WHATSOEVER I have said unto you" (John 14:26).

*Will.*—"But all these worketh the one and the same Spirit, dividing to each one severally even as he will" (1 Cor. 12:11). "Here 'will' is ascribed to the Holy Spirit." We receive gifts according to the will of the Spirit; that is, as we consecrate ourselves to work for God the Holy Spirit imparts to us gifts according to *his* will. No, we can never get and use the Holy Spirit according to our own foolish wills; we must make a complete surrender of ourselves to the Father, and let him send the Comforter into our hearts, who will work in and through us according to his good pleasure.

*Mind.*—The Holy Spirit has a mind—"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:27). Mr. Russell applies the word "mind" here to the *man*—the spirit of the man. Well, if the spirit of man has a *mind*, then it is certain that the Spirit of God also has a mind. But we beg to differ from the Pastor's interpretation. It is God who "searcheth the hearts"; hence he knows what is the mind of the Spirit, because he (*i. e.*, the Spirit) "maketh intercession for the saints." This can not be said of the spirit of man. The spirit of man can not "make intercession for the saints according to the will of God," for man does not know the will of God concerning the saints, but the Holy Spirit *does* know, and he knows God's will in a universal sense. An impersonal influence has no intelligence, and hence can have no "mind."

*Intelligence and Goodness.*—"Thou gavest also thy good Spirit to instruct them, and withholdest not

thy manna from their mouth, and gavest them water for their thirst" (Neh. 9:20). Here intelligence and goodness are ascribed to the Holy Spirit. This does not add any new thought to what has been said, but we bring it forth as additional testimony, and to show that the idea of this personality was established in the minds of the Old Testament writers. True, it was not so fully developed then as in New Testament times; but this weighs nothing on the negative side, for there are many revealed New Testament truths which were more or less obscure in Old Testament times.

*Grief.*—"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). The Holy Spirit is a person who comes to dwell in our hearts; he knows every thought, word, and action, and can be grieved at any unholy conduct. A blind influence has no *knowledge*, and therefore can feel no sense of grief. We have seen in a previous chapter that the Holy Ghost is a distinct personality; for this reason he is frequently referred to in the Bible. "What know ye not that your body is the temple of the Holy Ghost which is in you?" (1 Cor. 6:19). These words strongly imply personality. It is not the personal Father, nor the personal Christ, who is in us; these are in heaven. Stephen, as he was being stoned, looked into heaven and saw Jesus standing on the right hand of God. But it is said of Stephen that he was full of the Holy Ghost (Acts 6:5). The Father and Son dwell in us, then, only in the personality of the Holy Ghost. "In whom ye also are builded together for a habitation of God in the Spirit" (Eph. 2:22).

This is plain. So we should be careful how we live before God, for his Spirit dwells in us and we are commanded to "grieve" him not.

### The Acts of the Spirit

II. *Many acts that only a person can perform are ascribed to the Holy Spirit.*

*Speaking and Praying.*—"For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:20). Here speech is ascribed to the Holy Spirit. The disciples were told that when they should be brought before magistrates, they should not premeditate what they should answer; for, said Jesus, the Spirit will speak through you. Again, "The Spirit himself maketh intercession for us" (Rom. 8:26). "Praying in the Holy Ghost" (Jude 20).

*Teaching and Guiding.*—The Holy Spirit teaches (John 14:26); guides "into all truth" (16:13); testifies of Christ (15:26); reminds of the past (14:26); hears the things God would have said and done, and shows them unto us (16:12-14).

### The Office of the Spirit

III. *An office is predicated of the Holy Spirit that could be predicated only of a person.*

*Another Comforter.*—"We read in John 14:16, 17, 'and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.' Here we are told it is

the office of the Holy Spirit to be 'another Comforter' to take the place of our absent Savior. . . . He told them that he was going to prepare a heavenly mansion for them (John 14:3), and that when he had thus prepared it, he was coming back for them; but he told them further that even during his absence, while he was preparing heaven for them, he would not leave them orphaned (14:18), but that he would pray the Father and the Father would send to them 'another Comforter' to take his place." Was this to be a mere impersonal influence? If so, why could it not be felt while Jesus was yet with them? If this "Comforter" were only an "influence," how did it happen that when Jesus "went away" he did not simply *leave this influence with them*, rather than carry it all to heaven, and then send it back suddenly at Pentecost? Can Elder Russell explain these things? Could influence thus be carried to heaven or sent back?

*One at Our Side.*—"This becomes clearer still when we bear in mind that the word translated 'Comforter' means comforter plus a great deal more beside. The revisers found a great deal of difficulty in translating the Greek word. They have suggested 'advocate,' 'helper,' and a mere transference of the Greek word 'paraclete' into the English. The word so translated is *Parakleetos*, the same word that is translated 'advocate' in 1 John 2:1; but 'advocate' does not give the full force and significance of the word etymologically. . . . *Parakleetos* means one called along side; that is, one who constantly stands by your side as your helper, counselor, comforter, friend." While Jesus was on earth he was the helper,

comforter, and friend of his disciples. They looked to him in every time of trouble. He taught them how to pray; he stilled the tempest's wild commotion; he caught Peter as he was sinking in the boisterous sea. As he was about to go away he told them that he had many things yet to say unto them, but that they could not bear them now. "Howbeit," he said, "when he, the Spirit of truth, is come, HE will guide you into all truth"; as much as to say, "the things that I forbear teaching you now, because of your inability to bear them, the Spirit of truth, [the Comforter, the Holy Ghost] will teach you; he will reveal all these things to you, as you are able to receive them."

This work only a person can do.

### The Treatment of the Holy Spirit

IV. *A treatment is predicated of the Holy Spirit that could be predicated only of a person.*

"But they rebelled, and grieved his Holy Spirit: therefore he was turned to be their enemy, and himself fought against them" (Isa. 63:10). It is impossible to rebel against and grieve a mere influence. In Heb. 10:29 we read of the possibility of doing "despite unto the Spirit of grace." Yes, my friend, you may resist him and treat him with such contempt and despite as to cause him to leave off striving with you. "My Spirit shall not always strive with man" (Gen. 6:3). The Spirit of God has been known to leave a person forever. The Spirit of God himself takes direct action either for or against us, according to our treatment of him. "And when he is come,

he will reprove the world of sin, and of righteousness, and of judgment." This is the work of the abiding Spirit of God in our hearts and in his direct appeal to sinners. Ananias and Sapphira lied to the Holy Ghost (Acts 5:1-5). Peter told them they had lied unto God. That is clear proof that the Holy Ghost is God—one of the Holy Trinity. Men may blaspheme against Christ, and speak evil of dignities and yet be forgiven; but he that shall blaspheme against the Holy Ghost hath never forgiveness (Matt. 12:31, 32). If the Holy Spirit were no more than an unintelligible "influence," or "power," emanating from Christ and from God, how could blasphemy against this "power," or "mind," or "disposition" be more wicked than blasphemy against Christ? Let us not be deceived into believing that the Holy Spirit is not a personality.

Mr. Russell said something about acquiring "more and more of the Holy Spirit." Whence did he get this idea? Where in the Bible is there such an expression? To receive the Holy Spirit in the Bible sense, is to be "filled" with him. There is no intimation that he only partially fills or that he does not wholly occupy a man, if he comes in at all. Elder Russell, in order to carry his argument upon this point, adduces John 3:34: "For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto him." I call your attention to this for the reason that Mr. Russell argues in this way: Christ received the Spirit in a sort of fulness; that is, "without measure," but we get only a "measure of the Spirit"; by eating the Word we "derive" the spirit "more and more." This is abso-

lutely without Scriptural support. The last two words of John 3:34—"unto him"—are in italics, and are not found in the Greek text at all. Following is the rendering of this text in the American Standard Version: "For he whom God hath sent speaketh the words of God: FOR HE GIVETH NOT THE SPIRIT BY MEASURE." This ruins Mr. Russell's theory of "receiving more and more of the Spirit."

References to the "pouring out" of the Spirit are just as destructive to the idea that the Spirit is a "mind," "will," "influence," or "disposition" as they are to the idea that the Spirit is a personality. How could God "pour out" his "will," or his "influence," or his "holy mind," suddenly upon and fill the individual hearts of praying and waiting believers, any more than he could thus pour out a personality? But the language is accommodative. We do not suppose that the Spirit of God is kept in a sealed vessel up in heaven, and then at certain intervals this vessel is opened and the Spirit poured out. The apostle Paul, with reference to his own death, said, (2 Tim. 4:6), "For I am already being offered" (Greek, *poured out as a drink-offering*.—Margin). God does *not* give the Spirit by measure. All who have him are filled with him (see Acts 2: 1-4; 4: 31; 9: 17; 13: 52; Eph. 5: 18).

If personal devils can enter into and possess a man, speak through him, etc., as we have shown in another chapter, so can the Holy Ghost. He is distinct from every other spirit. There is but one Holy Spirit. Though personal, he can dwell in many hearts, the same as God the Father is a personal God, yet is omnipresent. While we humbly acknowledge

our inability to comprehend these wonderful truths, yet we believe them. There are many things not possible for us to understand now, but we can believe them, nevertheless. A lack of understanding of these profound truths of the Bible is no ground for disbelieving them. The word "spirit" may sometimes be used with reference to influence, and doubtless is; but this has nothing to do with the fact that there is a personal Holy Spirit sent forth from God into men's hearts, teaching, guiding, blessing, helping, and comforting them. Nay, the fact that there is such an influence proves there is a Spirit himself, who makes his power felt throughout all Christendom, and no doubt in all the world, in some degree.

## WHAT ABOUT THE HEATHEN?

Mr. Russell's reasoning is that since millions of heathen have lived and died without Christ, and that since even now more than one-half of the world's population is in total ignorance of the saving knowledge of the gospel—to say nothing of the vast number of nominal Christians who have very little light—and that since conditions exist that render it very difficult and disadvantageous for men to get saved and obey the gospel, God would be an unjust God, and his great plan of redemption would be entirely defeated, if *this* life should end probation. According to Millennial Dawnism all men must and will have another chance after the resurrection. Now if the Bible taught this, and if it held out to man any hope of a future probation, we could certainly take no offense at the doctrine. Millennial Dawnism teaches that the conditions for falling in line with God will be far more favorable in the millennium than they are now. Of course, this argument must be advanced, for there could be no good reason for a millennium and a personal reign of Christ on earth, and a second probation for man, unless the conditions would be so favorable as to get many saved who otherwise would not get saved. Inasmuch as this is an important matter involving the destiny of human souls, we wish to look into the subject from a Bible standpoint. But let us answer the Pastor's argument out of his own mouth.

First, he tells us that the resurrection only brings

the race back to the favorable conditions of Father Adam in Eden, thus starting man out on a new probation or chance to obtain everlasting life.—Series V, p. 469. Again, he says,

The identity of the individual will be preserved, by reason of his being awakened [resurrected] to exactly the same condition which he lost in death; and the various steps of his progression out of sin and the weaknesses of the present time will be most profitable lessons to him.—Series V, p. 478.

But in another place he contradicts the above thought. On page 171, Series I, he says,

Not until the Millennial reign shall have rewritten the law of God in the restored human heart will men be capable of using full liberty without injury or danger.

While justification is a blessed thing, it does not change our nature.—p. 232.

In Series II, p. 141, Mr. Russell informs us that in the millennium "the masses will be heedless of wise counsel, as they have always been, until completely humbled under the iron rule of the new kingdom." A "peaceable conversion of the nations" we are not to expect even in the millennium.—Series II, p. 101.

But he repeatedly affirms that the Holy Spirit is to be poured out upon "all flesh"; that is, "The world of mankind," in this golden millennial age.—Vol. V, p. 164; also Vol. I, p. 86. There will be no persecution then (Series V, p. 220) for "the whole world will be under the influence of Christ and his righteous government."

Now take notice to the never-ending confusion of the above illogical reasoning. If Satan is to be bound, all sin (past) blotted out, and the new covenant written in men's hearts, how could the "masses" be averse to God's law? Why could we not expect a

“peaceable conversion” of the world? Why would Christ have to “force” obedience by the “iron rod”? If Adam and Eve, both holy in creation, fell under trial (and we take them as a criterion), what advantage would the race have in a second probation, especially if they still possessed a fallen nature? Then, if “justification does not change a man’s nature,” neither does the extinction of his being and a resurrection, or “recreation,” as Russell terms it, how is he to get rid of it during the supposed millennium? Will the “iron rod” beat it out of him? But Mr. Russell admits that about one-half of those born alive in the world die before the age of ten years (Series V, p. 406): granting this estimate to be approximately correct (which perhaps it is), will these billions be any better off in a millennium, if resurrected to the same conditions and environments in which they died? For it is certain that the greater majority of those dying under ten years are innocent, especially where there is little light; hence, they are “of the kingdom of heaven”: so the devil is not getting the entire human family after all.

Then, too, if *all people* are to have another probation after this present life, why the urgent and universal command of the Lord to go into all the world and preach the gospel to every creature *now*? All men are *now* commanded to repent. Why? because the Lord has appointed a future day of judgment (Acts 17: 30, 31). Those very words were preached by Paul to the heathen at Athens. Suppose the entire Christian church had followed the example of the first apostles and their contemporaries, would there be hundreds of millions of heathen today? Let Mil-

lennial Dawn take time to answer this question. Who could not believe the world would have been thoroughly evangelized centuries ago had the same zeal, sacrifice, Holy Spirit signs, etc., continued in the church as at the first. Then who is responsible? Will God change his plan, and give the world another chance? Ah! he will bring the world to judgment and hold it accountable for its stupendous neglect. Hear the word of the Lord, “But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand” (Ezek. 33: 6). Evasion of truth is impossible. The wicked man who dies without warning dies in his iniquities, and the man who knew the truth, and the dangers of future retribution and failed to give him warning will be called to answer for that man’s blood (Ezek. 33: 8).

What is the condition of the heathen? Answer: “That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world” (Eph. 2: 12). Why were they without hope? For as many as have sinned without law [written, revealed law] shall also perish without law; and as many as have sinned in the law shall be judged by the law” (Rom. 2: 12). The Gentiles, though they have not the law of Moses, nor the gospel, “are a law unto themselves” (v. 14), and according to this light, or knowledge of good and evil, they will be judged. Christian nations have re-

ceived much light and have rejected it; the heathen have the dim light of conscience, the works of God in creation, etc., and have rejected it; hence *now* all are on their last and only probation. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" [or, "hinder the truth," American Standard Version]. Because that which may be known of God [or about God] is manifest in [to, margin] them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1: 18: 20). There is no mistaking the application of this language: the heathen are meant. "Sin is the transgression of the law" (1 John 3: 4), whether this law be written law, oral law, or the law of conscience. From Adam to Moses there was no written law. The heathen who wandered away from God had as good chance to stay in the light of the Lord as those patriarchs who *did* stay. Wicked Cain had the same opportunity to be faithful as had righteous Abel, his own brother. In the days of Seth, a younger son of Adam, men began to call upon the name of the Lord (Gen. 4: 26). Men lived to be many hundreds of years old in those days. According to the common account, Adam had been dead only 126 years when Noah was born. The flood came when Noah was six hundred years old (Gen. 7: 6). Adam lived fifty-six years—the life of a man these days—after Noah's father, Lamech, was born. How easy it could have been therefore, to preserve the oral law of

God by tradition. If Noah's father lived fifty-six years with Adam himself, might he not have learned all that was necessary to faithfulness and obedience? Yes. Even Noah himself was a just man and perfect in his generations (Gen. 6: 9) and he walked with God; Enoch also walked with God (Gen. 5: 24).

But the wickedness of man waxed great in the earth in the days of Noah (Gen. 6: 5). Noah, however, was "a preacher of righteousness" (2 Pet. 2: 5), and Enoch who was "the seventh from Adam," and who was born many years before Adam died, was a "prophet," as well as a companion of the living God, and he prophesied of the coming of the Lord, and of the execution of his fiery judgments upon the wicked and the ungodly (Jude 14, 15). With these facts before us, we can see that if the chronology of our Bible is approximately correct, Adam and all his posterity down to Enoch could have heard that faithful man prophesy. Think of it! Though God limited man's probation, he made it known to his prophets 120 years in advance of the flood (Gen. 6: 3), so it is reasonable to suppose that those antediluvians were all faithfully warned of that judgment. If Noah preached even no more than 120 years, in all probability practically all those who lived contemporary with him received sufficient warning. And accordingly we read in 1 Pet. 3: 20 that those very people were "disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing." If they were "disobedient" *then*, they had heard the warnings of God through Noah; for they could not have become disobedient to a gospel they had never heard. Yes, and Noah did condemn the



world (Heb. 11:7). God waited because he was "long-suffering" toward them; and Peter tells us elsewhere (2 Pet. 3:9) that the long-suffering of God is predicated on the fact that he is "unwilling that any should perish, but would have all come to repentance. In a word, the people before the flood had light, but they sinned against that light, and their sin became so great that they incurred God's awful wrath after he had sufficiently warned them and waited in long-suffering for a season; hence, it is absurd to talk about such a world of ungodly sinners having a second chance.

Did Enoch the prophet of their day, soothe their consciences and quiet their fears by a doctrine of future millennial glory and a full opportunity to obtain salvation, under more favorable conditions? Hear his direct testimony concerning fallen angels, antediluvians, Sodomites, Balaamites, Cainites, apostates, and "wandering stars," from the days of Adam to the end of time—hear it, I say, friend, and let it sink deep into your heart. "And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came [or cometh] with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of the hard things which ungodly sinners have spoken against him" (Jude 5-15). What follows next in a trial at court after a prisoner is convicted? Is he excused and turned out of prison under more favorable conditions to see if he will not do better next time? No; the sentence is passed, and he is carried away to pay the penalty of his crime. This is exactly the idea

of executing judgment upon the convicted. When the Son of God descends from heaven in flaming fire, accompanied by myriads of holy angels, and the sleeping millions of earth are awakened to behold him in his excellent glory, then conviction of wickedness and ungodliness will pierce sinners more keenly than ever. But what will be done with these convicted? Millennial Dawnism says all will have another opportunity. What is the testimony of Holy Truth? "And these shall go away into eternal punishment: but the righteous into eternal life" (Matt. 25:46). Relegated to the realms of eternal perdition: this is the positive testimony of the Book of heaven.

"But," rejoins the future probationist, "the heathen who have never heard the gospel must in some way obtain the knowledge of the Lord, else they are cut off in total ignorance and are lost." For God to do this—to punish the heathen in eternal torment—the advocate of future probation considers absurd and "unreasonable." In reply to this soothing sophistry we declare that God is loving, and just, and true. And therefore he will judge the heathen righteously. But hear God's Word concerning the heathen. Have they any light? Yes. From whence did it come? "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. THERE IS NO SPEECH NOR LANGUAGE; THEIR VOICE IS NOT HEARD. THEIR LINE IS GONE OUT THROUGH ALL THE EARTH, AND THEIR WORDS TO THE END OF THE WORLD" (Psa. 19:1-4). What is the character of their teaching? "The invisible things" of heaven, God's eternal power and

divinity are "clearly seen" in them, saith the apostle (Rom. 1:20). By these the heathen even, may come to have some knowledge of God. "Because that, KNOWING GOD, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore God gave them up. And even as THEY REFUSED TO HAVE GOD IN THEIR KNOWLEDGE, God gave them up unto a reprobate mind" (Rom. 1:21-24, 28). This is why they are declared to be "without excuse" (v. 20). "But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report? So belief cometh of hearing, and hearing by the word of Christ. But I say, Did they not hear? Yea, verily, Their sound went out into all the earth, and their words unto the ends of the world [Greek, the inhabited earth]" (Rom. 10:16-18). Here the apostle appeals to the testimony of the Psalmist for proof that all have heard at least something that pointed them to God.

As respects sin and responsibility, the Israelites were little better off than the nations about them; their knowledge of the law and of the righteousness of God only increased their *light*, and consequently their *sin*, and the law with its sacrifices could not take away sin (Rom. 7:7-13; Heb. 10:1-4). Moreover, the Scriptures show that the wickedness of back-slidden Jerusalem was even more contemptible and abominable than that of the heathen and of the Sa-

maritans. "As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they . . . . They are more righteous than thou" (Ezek. 16:48, 51, 52).

"All have sinned, and come short of the glory of God." This applies to Adam and Eve in Eden, the families before the flood, the Sodomites of the plain, the nations in Abraham's day, the ancient Egyptians, Jews and proselytes, the heathen cities of Nineveh, etc.—all men everywhere. This does not mean that all are damned. From the beginning, many spiritual men have lived in the earth; among them are Abel, Seth, Enoch, Noah, Abraham, Lot, Job, Moses, Joshua, the prophets, apostles, and saints of both the Old and New Testament. Millions have died before they reached the age of personal accountability. Some religious teachers are too pessimistic. Once Elijah thought he was the only one who was serving God, but God told him that he had seven thousand others who had not bowed the knee to Baal. The Revelator saw an innumerable company, "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," who had washed their robes and made them white in the blood of the Lamb (Rev. 7:9, 14).

The heathen who will miss heaven will miss it because they sinned against the little light they had; and this principle of righteous judgment applies to all men in all ages.

## CHAPTER XXVII

## THE DAY OF JUDGMENT

The term judgment signifies more than simply the rendering of a verdict. It includes the idea of a trial, as well as a decision based upon that trial.—*Studies in the Scripture*, Vol. I, p. 138.

Thus all must have at least one hundred years of trial; and, if not so obstinate as to refuse to make progress, their trial will continue throughout the entire day of Christ, reaching a culmination only at its close.—p. 144.

Since such are the plain declarations of the Scriptures, there is nothing to dread, but on the contrary there is great cause for rejoicing on the part of all, in looking forward to the judgment-day.—p. 142.

“Nothing to dread,” “but great cause for rejoicing on the part of all,” for a man will have not less than one hundred years to begin lining up with the King and his laws; and if he makes the least sign of progress—if he is in the poorest degree better than when he began—he may have a whole millennium to get straight. Does this sound like God’s Word? What is the meaning of “judgment”? “The act of judging; a judicial decision; mental faculty of deciding correctly by the comparison of facts and ideas; penetration; intelligence; criticism; opinion; punishment inflicted by God; judgment-day.” *Noah Webster*. Then a judgment is not letting a fellow go on and on without execution; but a bringing him into trial for his past conduct. The judgment suggests the idea of a court where testimony is compared with the statute-books and decision rendered. Positively, the word carries no other idea with it. If a man “judges the fatherless,” he does it according to the character, conduct and worthiness of the case.

Elder Russell estimates the number of the entire race of human beings at 143,000,000,000, of whom, he says, 142,000,000,000 died without a knowledge of salvation. \* He has informed us that the masses will be indisposed to obedience, and that at the close of the Millennium only a few, comparatively will stand the last and final test. He is forced into this position, probably against his will, because in the light of Rev. 20:7-9, where it is said that deception was to prevail after the loosing of Satan, at the end of the thousand years, he dared not speak differently.

He has also set forth the idea that Christ will rule the nations and bring them into subjection and obedience by force, or else annihilate them, after giving each individual at least a hundred years of trial. In order that every one of the 142,000,000,000

\* The Pastor’s figures of the number of human beings are a little confusing, for they seem to change frequently in accordance with the nature of the subject-matter under discussion. When urging his theory that the heathen must have a future opportunity of salvation, he gives these large figures. Here are his own words: “It has been estimated that about 143,000,000,000 human beings have lived on the earth in the six thousand years since Adam’s creation. Of these the very broadest estimate that could be made with reason would be that less than 1,000,000,000 were saints of God. This broad estimate would leave the immense aggregate of 142,000,000,000 who went down into death without faith and hope in the ~~only name~~ given under heaven or among men whereby we must be saved . . . . What is, and is to be, their condition? Did God make no provision for these?”—*Studies*, Vol. I, p. 99. But when the Pastor’s theory of a renewed and repopulated earth was attacked, and he was crowded for farming-space for such a great multitude during the millennium, there was a tremendous shrinkage in his figures; hence we read, “Our figures for the whole number of people who have ever been born on this earth are 28,441,126,838 to date—including the present population.”—Appendix to Vol. I, p. 4. But again, in describing the display of God’s power on the day of resurrection, he says that it will be “a still greater manifestation of divine power than was the original creation of Adam and Eve. It will be the re-creation of 50,000,000,000 instead of two persons.”—*Studies*, Vol. V, p. 347.

unsaved souls have individual trial during the short space of a thousand years, it would be necessary to try and to dispose of at least an average of 3,890, 410 persons every twenty-four hours for the whole period. This would mean over 2,700 *every minute*. Yet the Pastor mocks at a judgment-day of only twenty-four hours in which the nations are to be gathered before Christ and separated. He thinks this would not only be impossible, but absurd. But think of a government and a method of individual trial which must actually *try* and dispose of nearly four millions a day, on an average, for a thousand years! If one-half of this number were found unworthy of everlasting life under the new theocracy, then nearly two millions of souls must be cast into the lake of fire every day and, as Russell teaches, be "annihilated." Will the Pastor please tell us where this lake of fire is to be? It would require quite a place to annihilate that many souls every day without putting the fire out. If the Millennialist contends that the lake of fire is symbolic, we will not be contentious, but we should like to have him tell us by what *other* means men could be annihilated, if not by cremation? If all these disobedient souls were caused to die naturally, then graveyards would be populated twenty times faster than they are at the present time. Thus seen, Elder Russell's theory of a thousand-year judgment-day is a labyrinth of confusion.

But what does God say about the day of judgment? First, there is a future day of judgment appointed. "In the day when God shall judge the secrets of men by Jesus Christ according to my

gospel" (Rom. 2:16). Nowhere in the Bible can it be proved that this day is to be a thousand years long. There are no prophecies, calculations, or rules of Scripture interpretation that furnish the least intimation that a "day" means a thousand years, prophetic time. Peter did say that a thousand years is *as* one day and that one day is *as* a thousand years," but this is no argument in favor of the Millennial Dawn idea. We could as well affirm that a twenty-four hour day stands for a thousand years, as the reverse, so far as Peter's statement goes. Moreover, the apostle was not setting a prophetic standard of measurement of time for the general judgment; he was simply stating the fact that so far as the promises of God are concerned, they are immutable and unfailing—they are just as sure of being fulfilled a thousand years hence, as the next day after they were spoken. Therefore, to adduce these words as an argument for a thousand-year "day" of judgment is a downright wresting of the Scriptures. "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16). "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17:31). "And as he [Paul] reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, "Go thy way for this time" (Acts 24:25). What made Felix tremble before Paul? Ah! it was the solemn warnings of the sainted apostle concerning the "judgment to come." The reasoning was based upon this awful fact, Paul tried to get the governor to see the need of righteousness

and temperance now, in view of the character and certainty of "judgment to come."

"For we shall all stand before the judgment-seat of Christ" (Rom. 14:10). What for? to enjoy a hundred years of trial in a future probation? Let God's Word answer, "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he HATH done [not for what he may do over in a supposed millennium], whether it be good or bad" (2 Cor. 5:10). Mr. Russell teaches that during the Millennium *the saints will be judges* (he bases his argument on a misapplication of 1 Cor. 6:2), instead of being judged. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged" (Rev. 11:18). Why were the nations angry? Elder Russell says of the future judgment, "There is nothing to dread"; but the Book tells us that God's wrath comes simultaneously with the judgment of the dead. Why did not the Revelator depict a time of rejoicing on the part of the nations when the hour of God's judgment rolled around? How will the nations feel when the day of God's fearful wrath bursts forth on a slumbering world? "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand" (Rev. 6:15-17)? After

the thousand years are over, after Satan is loosed, and after the nations are deceived, the dead are seen to stand before the white throne to be judged by Almighty God (Revelation 20). This truth ruins Russell's Millennial heresy. He has all the dead (both righteous and wicked) resurrected and judged, and the incorrigible sinners annihilated, by the close of the thousand years. But beyond this thousand-year reign as described in Revelation 20, John saw all the dead, both small and great, stand before the white-throne judgment-seat. He saw the books opened, including the book of life. He saw the whole human family in one vast, numberless multitude at the judgment. He witnessed the sea, the graves, death, and hell, open up their gates and surrender their captives. He was "in the spirit on the Lord's day" (Rev. 1:10), at the beginning of his prophetic visions, and in this great panoramic scene, he got a bird's-eye view of the last judgment. The open books are the standards of judgment for both great and small. This stupendous multitude has lived in all ages. Many of them lived under the "book of the law," more of them, perhaps, under the gospel of Christ, the New Testament. "And the dead were judged out of those things which were written in the books, according to their works." As a man's works corresponded with the law of the book under which he lived, so he was judged. And John saw another book opened. This was the book of life, which contained the names of those who had passed out of death—spiritual death in trespasses and sins—into life. John saw until this book had been examined. This search revealed the dreadful fact that some did

not have their names on that book; "and whosoever was not found written in the book of life, was cast into the lake of fire." All this will take place *after* the thousand-year reign and the loosing of Satan. This is the inevitable conclusion, based upon the Scripture narrative. Those who deny this, expose their own folly. Thus seen, Millennial Dawnism has committed a fatal blunder. It is founded upon a fabrication of falsehood.

### Summary

I. There is a day of judgment yet future (Acts 17: 31; Rom. 2: 16; 2 Cor. 5: 10).

II. That judgment comprises both good and bad, both "small and great" (2 Cor. 5: 10; Rev. 20: 11-15).

III. It takes place some time after the thousand-year reign and the loosing of Satan (Rev. 20: 7-15).

IV. It takes place instantly upon the resurrection of all the dead, both good and bad (Rev. 20: 11-14).

V. Both classes (the righteous and the wicked) are judged before the same white-throne judgment-seat, and at the *one* sitting of the great Judge.

VI. This vast army of the resurrected dead does not come forth to enjoy a millennial reign of earthly glory, but to reckon with God in final judgment.

VII. The above facts reveal the fallacy of Millennial Dawnism.

Dear reader, there is a judgment-day coming. Are you prepared to meet God?

"Stop, sinner, on your sinful way,  
And heed the warning voice today;  
Oh, come to Jesus while you may,  
For after death the judgment.

"Oh, reason, sinner, will it pay  
To cast your only hope away,  
And on in sinful darkness stray,  
When after death the judgment?"

"Oh, think what will the profit be  
If you should all earth's pleasures see,  
And lose your soul eternally,  
When Jesus comes in judgment?"

"The end of time draws on apace,  
And your poor soul devoid of grace,  
The awful wrath of God must face,  
When Jesus comes in judgment."

## CHAPTER XXVIII

## THE LORD'S SECOND COMING

As has been briefly noted in a previous chapter. Millennial Dawnism makes the singular claim that the Lord came in 1874. Naturally enough, there must accompany such pretensions some explanation of the many plain texts of Scripture relating to this important and interesting subject. Accordingly, Mr. C. T. Russell, the man who stands upon the threshold of the "dawn" has "explained," and corrected (?) the erroneous (?) views that have been so generally held by orthodox Christians, including the best scholarship the world has been able to produce. The Pastor is sure that he has "correct expectations" of all these things upon which he has bestowed so much talent and labor.

## Two Notable Blunders

Adventists prophesied of, and expected Christ's coming on Oct. 22, 1844; but when the set time had passed and there was not the appearance they predicted, they acknowledged that a mistake had been made somewhere. They looked for the Lord to reveal himself personally, visibly, suddenly, etc., according to the Scriptures, and so when he did *not* appear, they did not try to plaster over their theory with the sort of delusion Millennial Dawnism has invented. Mr. Russell is certainly entitled to a patent on the idea he has created, for the reason that it is a shift that has outstripped all others of this present time. In deceptive genius it compares favorably with Mormonism, Spiritualism, Adventism, and Dovicism.

It is not necessary to burden the reader with lengthy and numerous quotations from Millennial Dawnism, literature, for this would be cumbersome and monotonous, and a few pointed statements will show its erroneous teaching with regard to our Lord's second appearing. Pastor Russell has made a greater blunder than Wm. Miller, the founder of the Adventist movement, as is evident from the following. Adventists had, perhaps, the proper conception of the manner, purpose, etc., of the Lord's coming, and confessed their mistake when they failed to realize their expectations; but Millennial Dawnism figured out in much labor, and then set the date of his coming, 1874, a year beforehand; then, doubtless anticipating the blunder of the Adventists, and not wishing to fall into public ridicule and disrepute, it cunningly wove a fabrication of the following texture: The Lord came in 1874, as claimed, but he is invisible—not only to the unsaved, but also to the saints—since it is not possible for the natural eye to behold a spirit being. In conformity with this claim, Millennial Dawnism has twisted and perverted and abused the Scriptures in an appalling way. All laws governing Scripture interpretation have been recklessly ignored, when found to be fatal to this pet hobby. For example, the "clouds" in which the Lord is to come are "clouds of trouble" (Vol. II, p. 138).

Since it was said that he will "come as a thief," "His arrival," declares Elder Russell, "must therefore be in a quiet manner, unobserved, and entirely unknown to the world."—Vol. II, p. 143. In his comment on the phrase, "with a shout," he says:

Where on the face of the earth is the civilized nation that has not heard the shout, and is not influenced by it! The entire civilized world has, in the past years, been studying political economy, civil rights, and social liberties as never before in the annals of history; . . . The shout of encouragement started by the increase of knowledge . . . and grows louder and longer.—p. 146.

Mr. Russell ascribes to his own "movement" the special feature of proclaiming the second presence of the Son of man (*Studies in the Scriptures*, Vol. III, p. 93). Here we learn that the Lord came in 1874, but the world knew it not. Therefore Pastor Russell and his collaborators were commissioned to announce the Lord's "second presence" to the world. What a bishopric! How startling is the proclamation! And how fortunate is the world to have a prophet among them! The Lord came in the autumn of 1874, but Russellites are the only ones who have heard the "knock of his presence" (?). Is it not a rather peculiar feat that the Lord selected that dry and proselyting cult exclusively in which to deposit such knowledge? Let us compare the Pastor's prophecy with the testimony of Truth. When this has been done, I believe it will be seen that the Lord did *not* come in 1874, and that he has not yet come.

#### His Coming Will Be Sudden, Visible, Universal

"Then if any man shall say unto you, Lo, here is the Christ, or Here; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect" (Matt. 24: 23, 24).

There is no mistaking the import of these words; they are too plain to be misunderstood. If some one

shall say, "Lo, here is Christ," and another say, "No, here he is," we are to believe them not. In the foregoing words Christ has purposely and wisely guarded his saints from the lying pretensions and prophecies of Mormons, Dowicites, Millennial Dawnists, and all other similar heresies. The Mormons think they are building the temple for the great High Priest when he comes; Dowicites claim that they are building the city of the great King, and that the Lord has already come and made his appearance to a few; Russellites stoutly maintain that the Lord is here already but invisible; and so these, either wittingly, or unwittingly, have fulfilled the Lord's prophecy against themselves.

But why is not the Lord "here" or "there"? Why has he told us that if any "shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not?" Answer: "For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man" (Matt. 24: 26, 27). Elder Russell, knowing how damaging this word "lightning" is to his Millennial Dawn theory, has wriggled out by charging our translations of the Scriptures with being at fault. I quote his own words.

That most translations of this verse [Matt. 24:27] are faulty in using the word lightning where sunlight is meant, is evident; for lightning flashes do not come out of the east and shine unto the west.—Series II, p. 155.

He wants it to read "bright shining," so that he may more efficiently deceive the people and propagate his heresy. Were it not for the sake of those who may not know the Bible facts and who may accordingly be



deceived into "believing a lie and being dammed," the pursual of this subject, and the correction of these perversions would not be worth while. But the abiding conviction of the responsibility resting upon us who know the truth forces us to unmask these falsehoods that people may see Millennial Dawnism as it really is. Elder Russell has, as we have noticed, charged the translators with doing "faulty" work, and would read "bright shining" instead of "lightning" in those texts that refer to the Lord's coming. And then he says that lightning flashes do not come out of the east and shine unto the west. They just as frequently come from other quarters," etc. The words from "east to west" are not used here to imply *direction*. That the Savior had no such thing as direction in mind is clear from a comparison of Luke 17:24—"For as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day." The words "east to west" are employed to enforce the idea of *suddenness*, *extension*, and *universality*, not direction. Then is Millennial Dawnism right in its assault on our translators with respect to the word "lightning"?

The Greek word which in Luke 17:24 is translated "lightning" occurs nine times in the New Testament, as follows: "For as the LIGHTNING cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be" (Matt. 24:27). "His appearance was as LIGHTNING, and his raiment white as snow" (Matt. 28:3). "And he said unto them, I beheld Satan fallen as LIGHTNING from heaven" (Luke 10:18). "If therefore thy whole body be full of

light, having no part dark, it shall be wholly full of light, as when the lamp with its BRIGHT SHINING doth give thee light" (Luke 11:36). "For as the LIGHTNING, when it lighteneth out of one part under heaven; so shall the Son of man be in his day" (Luke 17:24). "And out of the throne proceed LIGHTNINGS and voices and thunders" (Rev. 4:5). "And there followed thunders, and voices, and LIGHTNINGS, and an earthquake" (Rev. 8:5). "And there followed LIGHTNINGS, and voices, and thunders, and an earthquake, and great hail" (Rev. 11:19). "There were LIGHTNINGS, and voices, and thunders" (Rev. 16:18). Only once out of nine occurrences is it rendered "bright shining." In each of its four occurrences in Revelation it is closely associated with "thunderings." This is proof of its meaning. When the lightnings are seen flashing through the heavens, the voices and rumblings and peals of thunder are usually heard also; and our Savior has told us that as the lightning flashes from "one end of heaven to the other," so shall it be when the Son of man is revealed. The lightning is *sudden*, *visible*, *universal*. When the Son of God therefore is revealed from heaven, it will be suddenly. "Behold, he cometh with clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him" (Rev. 1:7). The author of Millennial Dawn says we will see the clouds but not him. The Bible says, "every eye shall see HIM, even "they that pierced him." This is the issue: Whose testimony shall we believe, God's or Millennial Dawn's?

Here is Russellism in a nutshell: It assails, and either denies or perverts, the true teachings of the

Word of God, as contained in the Bible, and as held by orthodox churches throughout the ages. Now we do not wish to justify wrong teaching anywhere or to condemn truth. Doubtless most of us are aware of the fact that the Scriptures have not always been properly understood and applied. Many have even erred greatly in the fundamental doctrines of Truth, but as a whole, our great and good men; such as, Martin Luther, Wm. Tyndale, John Knox, David Livingstone, John Wesley, Alexander Campbell, T. Dewitt Talmage, D. L. Moody, Adam Clarke, Barnes, Scott, and scores of others, have held correct doctrines concerning repentance, justification by faith, sanctification, the kingdom of God, immortality of the soul, trinity of the Godhead, eternal punishment, a holy life, resurrection of the dead, personality of the Holy Spirit, general judgment, etc. Now along comes Millennial Dawnism, and what is its mission? Apparently it is to correct all Christendom, her doctrines, and her people. Take notice here. Millennial Dawnism rises up in our midst just at the very close of the gospel era (as it claims so urgently) and affirms that in general we are in error. We are wrong about the kingdom, wrong about actual regeneration, wrong about the doctrine of the immortality of the soul, wrong about eternal punishment, wrong about the second coming, wrong about the resurrection, wrong about almost every fundamental doctrine of the Bible.

When Christ comes, he will appear suddenly, and he will be visible to "every eye." There is no exception here. "Every eye shall see *him*." When? "Behold, he cometh with clouds" *then*, "every eye shall

see him." Russell says that only Christ's manifestations will be seen; but the Bible says they "shall see *him*."

#### He Will Come as a Thief

That Christ will come as a thief means that he will come *unexpectedly*, but not necessarily quietly; in fact, other texts show that his coming will *not* be characterized with quietness, noiselessness, but that it will be the very opposite. The thief comes in an hour when he is not expected: and this will be true of the Lord's revelation from heaven. "Therefore be ye also ready; for in an hour that ye think not the Son of man cometh" (Matt. 24:44). This is exactly the thought.

#### Destruction of the Earth by Fire

The thief may indeed come and it not be known for some time afterwards; but this is not to be so concerning the Lord's second appearing. "But the day of the Lord will come as a thief; **IN THE WHICH** the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up" (2 Pet. 3:10). Russell tells us that the "heavens and earth" herein mentioned are not the literal earth, etc., but the existing bad elements in society, politics, religion, etc. Here, again, he deliberately departs from and ignores all laws of correct Scripture interpretation. He knows, we know, and every other Bible reader knows, that the apostle Peter is not using figurative language anywhere in the chapter. He begins by calling our attention to the literal destruction of the world of mankind from

off the earth by water. Will the author of *Millennial Dawn* please tell us whether the Deluge was literal or not? If so, then does he shift from the literal interpretation in the one case to the figurative in the other? Evidently, it is because a literal interpretation is so damaging to his theory that he must evade it. If the earth melts away, according to the Word, there would be no place for one. If the literal earth was overflowed with literal water, and everything literally perished because of it, then we may expect a literal fire to consume the present order of things in the "day of the Lord." He will come as a thief, but in the day he comes, the heavens, being on fire, will melt, and the earth and its works will be burned up. We are not in favor of literalizing everything, but a figurative application is not allowable here. That this old "terrestrial ball" could not thus consume, and return to its chaotic state without every earthly creature knowing it, is evident. As well argue that the Deluge came and accomplished its work without being known throughout the inhabited world. "For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men" (2 Pet. 3: 5-7).

### Nations Judged—Classes Separated

"But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, *Come . . .* Then shall he say also unto them on his left hand, *Depart*" (Matt. 25: 31-34, 41).

Elder Russell says this judging and separating will require a thousand years; the Lord says it will all happen in a single day or night. Did not the flood come suddenly? Were not those antediluvians surprised? Noah preached and built the ark both at the same time. When he got it finished, God told him to go in. After he and his family were in, Jehovah shut the door. Did the world know when all this took place? Did they know that their probation was over and that the door of that mighty ark was shut until after it had been done, and the rains began to fall? Here is the account.

### The Days of Lot and Noah

"And as were the days of Noah, so shall the coming of the Son of man be. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man" (Matt. 24: 37-39).

The word "coming" in this text is from a Greek word that means, literally, "presence." It refers to the Lord at the instant of his *arrival* rather than while *enroute*. Therefore when he arrives, or upon his sudden appearance or revelation from heaven, he will find that conditions in the world are similar to what they were at the time of the flood, and at the time of the destruction of Sodom. Just as the flood came upon the antediluvians, and as fire and brimstone fell from heaven upon the ungodly Sodomites, so shall it be when Christ is revealed. "Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left. Watch therefore: for ye know not on what day your Lord cometh" (Matt. 24: 40-42).

The thought is not, as Elder Russell claims, that the Lord will come, and be in our midst for weeks, months, or years before the fact is known; but that the day on which he will come is not to be known *beforehand*. "But in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed. In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's wife . . . . I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left" (Luke 17: 29-36).

This is the kind of separation of the nations that

will take place when the Son of God is revealed from heaven with his mighty angels. Elder Russell mocks at the idea of dispensing with the judgment in a single twenty-four hour day. This is because of his lack of spiritual understanding. No one supposes that a literal examination, item by item, of all the deeds of men, and a setting aside "right" and "left," one by one of the multiplied millions of earth will take place at the general judgment. When the flash of the Lord's presence shall fill the earth, and the trump of God shall wake the numberless myriads of the dead, every man will come forth in his own order: *i. e.*, "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment [or damnation]" (John 5: 28, 29). And bear in mind that this resurrection and "change" are to be absolutely instantaneous—"in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised" (1 Cor. 15: 50-55).

When the Lord comes, it will be daytime in one part of the world and night in another part, because the sun shines upon but one side of the globe at a time. Lightning flashes are capable of traveling around this world of ours 8 times in a second. When Jesus comes, it will be an instantaneous revelation to the entire world. All will know it at the same time. Some will be in bed sleeping, others will be grinding at the mill or be in the field. Those who are prepared to meet him "will be taken"; those who are unprepared "will be left." Thus the separation. According to Millennial Dawnism, this could not be. That system makes void these forceful and striking texts

whose meaning can not be misunderstood. Russellism offers no room for such a judgment and separation. "In that night two men shall be on one bed; the one shall be taken, and the other shall be left." Mr. Russell does not dare tamper with this passage. He just lets it pass by without attempting an explanation. It is there, and it is folly to attempt an evasion. This prophecy found no fulfilment in the destruction of Jerusalem. It could not. Millennial Dawn allows a thousand years for God to raise, judge, and separate the nations. God will do it in "one hour," "in a moment," in a single night. The man who is shingling or laying brick on the housetop will not find time to go down to rearrange the goods that is in his house. The man who is in the field will find no time to return home. "Remember Lot's wife." Remember that as she looked back, perhaps with a sigh and a pity and a longing, she became a pillar of salt. When Jesus comes from heaven, this earth and its works will, like Sodom of old, consume into smoke and vapor. Those who would linger with their gods of gold should take warning from Lot's wife.

#### Saints "Caught up" When He Comes

"In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also" (John 14: 2, 3). These words of the Savior contain no intimation of an earthly reign here at his return. He emphatically states that he was going away to

prepare a place for his disciples. It was the personal Christ who went away (Acts 1: 9-11); therefore, he went to an actual "place" somewhere. This place he calls heaven—"who is gone into heaven, and is on the right hand of God" (1 Pet. 3: 22). When Jesus left this world at the time of his ascension, he went "into heaven itself" (Heb. 9: 24). He went away to prepare a place (in heaven) for his disciples—for us. When he returns, it will not be to reign on *this earth*, for this is not heaven, but he will come to receive us unto himself—to take us away where he is. There is no hint of an earthly reign here, yet he spoke plainly of his coming again.

"For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4: 15-17). Here again the words of the apostle ruins the theories of Millennial Dawn. Elder Russell would symbolize here. The "air," he fancies, implies "exaltation," "authority." Repeatedly he refers to the "clouds" as being clouds of trouble; *i. e.*, the very "clouds" in which the Lord descends. But Paul tells us that the saints are going to be "caught up in the clouds to meet the Lord." If the "clouds" were "trouble, distress, anxiety, perplexity," etc., as Millennial Dawnism claims, there would be little "comfort" to be re-

alized by the saints; for they would go into "clouds of trouble."

And let me call your attention to another point: The resurrected saints and those that are alive and remain at his coming will "be caught up together to meet the Lord in the air." This fact is ruinous to Millennial Dawnism, which teaches that the sleeping saints instantly arose in 1878, but that those who were alive then and have remained alive since are to be "changed" at intervals, etc., and that this process is to end in 1914. Thus some would "precede" others to glory, contrary to the plain Scriptural account. Those who are alive on the earth are not to precede the sleeping saints, Paul says; and that the sleeping ones are not to precede the others is just as evident, for they are all "to be caught up together to meet the Lord." How could language make it plainer? If the saints arose in 1878, as Pastor Russell claims, then all those who were living were "changed" and 'caught up together with them to meet the Lord in the air'. But the Pastor has contradicted this text by saying that the Lord was "present nearly a year before the fact [?] was known." We are to meet the Lord in the clouds when he comes; and since his return will be for the purpose of receiving us unto himself that we may be with him, it is evident that instead of instituting an earthly reign of a thousand years, he will take us to heaven—to the place he has gone to prepare.

The moment he comes in the clouds, "every eye shall see him, even they that pierced him" (Rev. 1: 7). Nothing is said about the wicked being caught up to meet him in the clouds, but all will behold him.

The reason why the wicked will not be taken up, will be because they will not be ready. "The one [righteous] shall be taken, and the other [the unrighteous] shall be left." Reader, are you ready to meet him? Remember that when he comes it will then be too late to prepare. They that are ready will go in, and the door will be shut.

#### The Door of Salvation Closes with His Coming

"But at midnight there is a cry. Behold, the Bridegroom! Come ye forth to meet him" (Matt. 25: 1-13). (You should read this parable, every word of it.) The command to "come forth to meet the Bridegroom" is made instantly upon the revelation of his presence. Some of the virgins were without oil just at this critical moment. They asked the other virgins in their company for oil. It was denied them, so "they went away to buy." While they were gone, the Bridegroom came, "and they that were ready went in WITH HIM to the marriage feast: and the door was shut." Jesus said elsewhere, "Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19: 9). This blessing can be realized only by those who *go in before the door closes* and shuts the world out. The foolish virgins were shut out. Mr. Russell says this "door" was the one that admitted the "elect" to the high calling, the "Bride class." He is wrong. The "virgins" of the parable were not the bride to be married. They were only guests, "bridesmaids," or those attending the bride, who were to enjoy the supper. So the Pastor's interpretation fails here. There can be no waiting

for those who, at the critical instant of Christ's coming, are without oil in their vessels; all who are ready will enter in, and all others will be shut out. There is positively no *other* opportunity. There is but one heavenly Bridegroom; there is but one coming future; there can be but *one* marriage supper; hence but one *marriage*, and but one "door" and one opportunity of entering into *this* marriage.

This "door" to the marriage is no other than the door into God's kingdom future. Let us prove this. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, IN THE KINGDOM OF GOD, and yourselves cast forth without" (Luke 13: 25-28). Here "house" and "kingdom" are used interchangeably. The master of the house shuts the door. Those very Jews whom Jesus was addressing would knock for entrance and be refused. This implies a time when their probation would be ended. When is it? Answer. When the "door is shut." The door that closes against "foolish virgins" will close against all others who are without oil when the midnight cry announces the arrival of the Bridegroom. When Jesus Christ was here on earth the people ate and drank in his presence, and heard his

teaching on the streets, and many were miraculously fed by him.

Millennial Dawnism claims that a certain door closed in 1881, and since that date none have had or can have access into the special privileges of the "marriage supper." A more stupendous falsehood was never invented. The door of mercy, the door of salvation, the door into the kingdom, the door into the glorious privileges of the marriage supper has not yet closed. It will not close until Jesus comes to receive the bride.

#### Jesus Christ Has Not Come

We know this for the following reasons:

*First*, The personal Christ is to come from heaven (Acts 1: 9-11).

*Second*, His coming is to be an actual *revelation*—"every eye shall see him" (Luke 17: 30; Rev. 1: 7). He has not thus been "revealed from heaven"; no one has seen him; hence, he has not yet come. (Those who claim that he has are the false prophets of which Jesus foretold in Matt. 24: 24-26.)

*Third*, His coming is to be *sudden*, and *universally known*; it is illustrated by the literal flash of lightning (Matt. 24: 27; Luke 17: 24).

*Fourth*, The earth and its works, which are to flee from the presence of the world's great Judge, to melt and consume away when he appears on his throne of judgment (Rev. 20: 11; 2 Pet. 3: 7-10), are still standing.

*Fifth*,. When Jesus comes, the nations are to be instantly separated, the righteous taken and the unrighteous left, and the saints are to be caught up

“to meet the Lord in the air.” This has not taken place.

*Sixth,* The door of salvation will close, and probation will cease at the second coming of Christ. We have every evidence that salvation work is *now going on* in the world, therefore the door into the kingdom has not closed, and the Lord is still on his mercy-seat in heaven. Amen.

## THE RESURRECTION OF THE DEAD

Millennial Dawn has much to say about the resurrection; but its doctrines are out of harmony with the Bible, whose teaching on this subject is clear and definite. After a brief examination of Mr. Russell's views, I will proceed to set forth the Scriptural doctrine of the resurrection.

Here is Millennial Dawn on the resurrection:

“A resurrection will mean to the world a reorganization of a human body, and its vivifying or quickening with life-energy, the spirit of life. To the Gospel Church, shares in the ‘first resurrection,’ it will mean the impartation of the spirit of life or life-energy to a spirit body.”—Studies, Series V, p. 316.

Notice his distinction. To the world, the resurrection is the restoration, or regeneration, of a “human body”; but to the church, a “spirit body.” Now, the Bible makes no such distinction. The texts cited by Russell in favor of this view are Ezekiel 37 and Dan 12:2. Ezekiel 37 is figurative or poetical and has no reference whatever to the literal resurrection of the dead, but refers to the resurrection of the dead hope of Israel, the revival of their spiritual life and relationship with God, etc., as the reading of the chapter will plainly show. Notice verses 11-14; 16-23. Dan. 12:2 predicts “everlasting contempt” for those who have “done evil,” but it gives no hint of restoring to them only a “human body” like the one which dies. This Millennial Dawn idea emanated from the lower regions. It is eminently Satanic.



Again we quote Russell: "The dead in Christ are even now risen and exalted with our Lord and Head."—*Studies*, Vol. III, p. 301. Elsewhere the Pastor tells us they arose in April, 1878. We do not believe it; and before we are done with this book, we hope to convince you that we have good reasons for not believing it. And not only were the dead raised in 1878, according to Russell's "plan," but "one by one, imperceptibly to the world, the saints are now being changed [he means immortalized] and are joining the company of the Church Triumphant."—*Studies*, Series III, p. 241. This work of "changing," "delivering," all the living saints, he says, must take place before 1914 (p. 228). According to this doctrine, the resurrection of the righteous is past already, and the change of the living members of the body is complete; hence the only thing left for us after 1914 is the resurrection of a marred and mortal human body, and the millennial age in which to reach Edenic perfection, which is never to culminate in immortality as it has with those who were so fortunate as to have lived prior to 1914.

Says Russell in Vol. I, p. 191:

Paul says that the first man (who was a sample of what the race will be when perfect) was of the earth, earthly; and his posterity, with the exception of the Gospel Church, will in the resurrection still be earthly, human, adapted to the earth.

Of the resurrection he further says:

And this, indeed, will be a re-creation—a still greater manifestation of divine power than was the original creation of Adam and Eve. It will be the re-creation of fifty billions instead of two persons.—*Studies*, Vol. V, p. 347.

Think of this. Not a resurrection, but a *creation*. There is no hint in the Bible that the creation of Adam and Eve was a resurrection. Pastor Russell is forced to use the term "re-creation," for his ridiculous doctrines have him hemmed in. "Death," he teaches, "is extinction of being"; consequently the only way for man to live any more is to have another creation.

If death is extinction of being, of course God has nothing to build from in a resurrection but earth and air; so it is, indeed, as Russell terms it, a "re-creation."

Imagine God's re-creating fifty billions of souls who died in sin, and bringing them into the world full of depravity and iniquity, as they died—liars, adulterers, murderers, blasphemers, etc. And this stupendous multitude of evil-doers are to have a different kind of probation. Formerly they knew not the length of life; they knew death was sure and liable to overtake them any hour; but in the millennium they are to have a hundred, and a thousand years, to improve their moral conditions. And if they fail, their punishment will only be a "blotting out," a cessation of life, absolute "extinction of being." Is not this idea of a future chance a boon for ungodly sinners, miserable hypocrites, and lukewarm professors?

Now observe how gradual this resurrection is to be according to the transplendent light (?) and burnished glory (?) of Millennial Dawn. The author says that man "shall be lifted up inch by inch, step by step, out of the death condition, until he shall attain to *life* in its fulness, in its completeness."

—*Studies*, p. 700. Again, he says, “Neither does *anastasis* [*anastasis* is the Greek word for resurrection] change the nature of the being that shall be raised up, for the raised-up one will be of the same nature as when he died.”—P. 706.

Now, if the resurrection does not change man’s nature, and justification does not [for so Russell teaches], how is man to be changed? Neither growth nor development does it. The blood of animals could not take away sins; stoning did not accomplish it. The bad nature can not be exterminated by beating; yet during the supposed millennium Russell has done away with all means of salvation but the “iron rod” rule. He has repeatedly told us that the nations will be forced into obedience by the inflexible laws and enforcements of the new kingdom. This is equivalent to saying that the blood of Christ has proved itself to have been inefficacious, and hence a *failure*. If any one doubts this, let him study Millennial Dawnism as I have done and be convinced that this picture is not overdrawn.

Once more. Elder Russell thinks that the dead, that is, the unrighteous dead may be raised in answer to prayer of faith. This is, he says, most “reasonable”; for it would recall the dead “gradually,” etc. (see Vol. IV, p. 641). Perhaps he anticipates the possible amount of trouble the saints would have managing “fifty billions” of resurrected or “re-created” rebels at one time. If, as Millennial Dawn urges men to believe, death is extinction of being, nothing, absolutely nothing being left of men, no mind, “thought, device or knowledge,” the best thing God could do would, it seems to me, be to let them remain

as they are—extinct. Or, if they are to be re-created, why not create them holy, make them pure to begin with? Would not their past experience with sin [if, indeed, they have any recollection of the past after a few thousand years of unconscious extinction in the grave] serve the same purpose anyway?

This is enough. Any reader ought by this time to be able to see the utter folly and senseless jugglings of Millennial Dawnism. Let us now consider the Scriptural teaching on the resurrection.

I. *The resurrection of the dead is unconditional, hence universal.*

Nowhere in the Scriptures has God predicated the resurrection of the dead upon any stated conditions whatever. The fact of Christ’s own personal quickening from the dead establishes the fact of the resurrection of every child of Adam’s race. “For as in Adam all die, so also in Christ shall all be made alive” (1 Cor. 15:22). This text is hard on Millennial Dawn teaching, and Russell knows it; therefore he brands it a “mistranslation,” as he does other texts so destructive to his heresy, and proceeds to change the phraseology so as to make it *seem* different.

It is no strain on the nerves of that writer to assume the place of a Bible critic and whenever a text is damaging to his doctrine, he unhesitatingly casts aside of the foremost rank; the combined scholarship of the mighty phalanx of Bible translators with all their helps, including scores of versions of the Scripture in many languages, and the hundreds of ancient manuscripts of the Sacred Writings. The Bible and

Millennial Dawn are both right so long as they agree (?); but the moment they differ, the Bible text is branded as a "mis-translation," while Russellism maintains its integrity and infallibility.

But some of us are inclined to go with the Bible, no matter where Millennial Dawnism leads. The American Standard Version reads, "For as in Adam all die, so also in Christ shall all be made alive." This settles it. Physical death is here meant, for it is the literal resurrection of the dead that the apostle is discussing throughout this chapter.

"In Adam all die." Not having inherent physical immortality, and, after being driven from the garden, not having any means of prolonging his life perpetually, Adam eventually died. So it has been with all his posterity. Death is universal. But in Christ "all," the same *all* that died in Adam (or like Adam), are to be made alive. This most emphatically teaches an *unconditional* and *universal* resurrection of the dead.

#### II. *This resurrection is to be instantaneous.*

"Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (John 5:28, 29). The preceding words convey clearly the idea that in one hour, that is, at a definite point of time, all the dead are to come forth simultaneously. "The hour is coming," said Jesus, "in which *all* that are in the tombs shall come forth." This will be not only a universal but an *instantaneous* resurrection. Turning to 1 Cor. 15:51, 52, we read; "Behold, I tell

you a mystery: we all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Russell teaches that in 1881 the righteous dead were raised; that since that time the living members of Christ's body are being "changed" "one by one," as fast as they get "ripe," "reach perfection"; and that this "change" takes place the instant of physical death. But the pastor's doctrine differs from Paul's by the wide margin of thirty-three years—the lapse of time in which the latter claims the saints are to be "changed one by one." Paul says that "*in a moment, in the twinkling of an eye,*" "we all shall be changed," "and the dead shall be raised"; Russell says thirty-three years. Seeing that they differ thus, whose testimony shall we accept, Russell's or Paul's?

If language has not lost its significance, all the living members on earth and all the dead in the tombs will be "changed" and "raised" in a moment. Even a fool knows what the "twinkling of an eye" means. To stretch this flash of the eye out over a period of thirty-three years is ridiculous. If a man is thirty-three years twinkling his eye, then God will be all that time raising the dead and changing the living saints, and a "moment," an instant, a tick of a watch, may be taken to mean a man's lifetime, or any other length of time. May the Lord save us from such silly and wicked perversions of the Bible!

III. *It is the literal or actual resurrection of the body from the graves.*

For convenience, we will let "graves" stand for the receptacle of all the dead bodies. Hades contains the disembodied *spirits*. Millions of bodies have been buried in graves or tombs, while thousands have gone down into the seas, and many others have been destroyed by fire, wild animals, etc. All these must relinquish their dead at the command of God when the last trumpet sounds.

But we are not going to be too literal. We are not expecting a resurrection of the fleshly, earthy, human body. The relation of the fleshly to the spiritual, the resurrected body, will compare with the relation of a grain of wheat to the "body," or stalk, that springs from the grain. And bear in mind that, without a direct creation, there can be no *stalk* of wheat unless the *grain* is first "planted," so there can be no "glorious" body in the *resurrection*, unless the "fleshly," or human, body has been *planted*. But just as the grain has a bodily form characteristic of itself, so that which springs from it also has a body, though it differs from the grain both in form and in glory. Hence we may expect an actual spiritual body of some form in the resurrection.

The very direct statement of Jesus himself, and also that of the apostles, assures us that there shall be an actual resurrection of the dead. "All that are in the tombs shall come forth." "And the sea gave up the dead which were in it."

Elder Russell has labored hard to do away with the literalness of Christ's resurrection; but some facts connected with his resurrection that stand out in bold type and undisputed form are very hard on Millennial Dawn.

First, every Bible reference to this point implies an actual resurrection of Christ from the dead. The very Jesus that was among them, known of them, and seen by them over and over again, was the Jesus that was to be crucified and to rise from the dead the third day. It is not so much a question of what the people's ideas were generally concerning the divinity of Christ. They saw him as a *man*; and when crucifixion was spoken of, all understood that Jesus of Nazareth, the man in the flesh, the actual physical being they viewed with their eyes and handled with their hands, was the one who was to die. And, naturally enough, they expected the resurrection of this same Jesus, if they understood enough of his teaching to expect anything of the kind, as the Book shows.

"The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day" (Luke 9: 22). A long list of Scripture citations are unnecessary; two or three are enough. "Jesus answered and said unto them, Destroy this temple, and in three days *I will raise it up*. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? *But he spake of the temple of his body*" (John 2: 19-21). Is Christ found to be a falsifier by Elder Russell? Jesus Christ prophesied to those Jews that if they destroyed the temple of his body he would raise it up in three days." If his body was not raised the third day from the tomb, then the Son of God is found a liar and Millennial Dawn is right.

Elder Russell says, "We do not know what became

of Christ's body." The apostles all *knew*. "God raised him from the dead." "Then opened he their understanding that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day" (Luke 24: 45, 46). We believe this testimony. It is worthy of implicit faith. The apostles all believed it.

Peter affirmed his belief in it in the following words, as he spoke under the inspiration of the Holy Ghost: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: *whom God hath raised up, having loosed the pains of death*" (Acts 2: 23, 24). It was the "pains of death" through crucifixion that brought Christ down into the tomb. "Loosing the pains of death" was breaking those bars asunder and raising up the very man that was slain. This was most emphatically done. The Christ that was crucified was the Christ that was raised from the dead. The temple the Jews "destroyed" was the one Jesus "raised up the third day."

Paul believed just as Peter did. He used these words in a sermon he delivered at Antioch in Pisidia: "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher. *But God raised him from the dead*: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people" (Acts 13: 29-31).

Thus the apostles witnessed to Christ's resurrection. They knew what became of the body that was

crucified. Elder Russell says he does not; then he is an unreliable witness. In the most emphatic language that Inspiration could give, it is declared over and over again that the Christ who died for us "was raised again for our justification" (Rom. 4: 25). If Mr. Russell's "understanding" were "opened" as the apostles' was, then he could understand the Scriptures and have faith in the resurrection of Christ's body from the dead.

Early on Sunday morning we find some of Jesus' disciples at the tomb. Mary Magdalene was first. Upon arriving there, she found that the *body* of Jesus was gone. She hastened to Peter and "that other disciple" with the words, "They have taken away the Lord out of the sepulcher." These two apostles hurried to the tomb and found the "linen cloths" *only*. They were astounded, "for as yet they knew not the scripture, *that he must rise again from the dead*" (John 20: 1-9).

Elder Russell claims that it was *another* body, or "various" bodies that Jesus appeared in, to suit the occasion. These, he says, were instantly created and often the appearances were instantly dissolved. In support of his denial of the bodily resurrection of Christ, he points out that Mary did not recognize Jesus on the instant of seeing him (John 20: 14, 15), and that the two who were accompanied by him on the way to Emmaus did not know him for some time. An examination of his argument will show its flimsiness.

At the tomb, Mary had been weeping; she was not expecting to see Jesus himself; she was not fully fac-

ing the Lord at first. These three facts alone are sufficient to account for her failure to recognize Jesus instantly. When Jesus spoke to her, calling her name, "she *turned* herself," and then she knew him. Read the narrative for yourself in John 20. As to the trip to Emmaus, there is not the slightest evidence that *he* looked different. On the other hand, the failure of the two disciples to recognize him is plainly attributed to the fact that "*their* eyes were *holden* that they should not know him." Later "*their* eyes were *opened*, and they knew him" (Luke 24: 16, 31). Thus, Russell's argument is shown to be without support.

On one occasion after his resurrection Jesus suddenly appeared in the midst of his disciples. "They were terrified and affrighted, and supposed that they had seen a spirit [Russell says Jesus was raised a spirit being, and is invisible]. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, *that it is I myself*: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, *he showed them his hands and his feet*" (Luke 24: 36-40). See also John 20: 26, 27.

Observe that Jesus was seen of them "many days" (Acts 13: 30); that these appearances were to their natural vision; that he walked and talked with them as a man (Luke 24); that he even ate with them, etc. Immediately after his resurrection his body disappeared from the tomb (John 20); and when his disciples saw him (if the particulars are given at all), it was in that body that had been nailed up and pierced (John 20). He unhesitatingly affirmed to

them, "It is I myself," not a spirit. A spirit is not a tangible being; "handle me, and see."

If on the occasion of each of these appearances Jesus had a different body, one instantly created to suit the particular circumstances and afterward instantly "dissolved," he certainly succeeded splendidly in palming off a supposed resurrected body that in fact had never been raised. The elders and chief priests, with the aid of the soldiers who guarded the tomb, manufactured and disseminated a similar falsehood. It was that his disciples came by night and stole him away while the soldiers slept (Matt. 28: 11-15). But, according to Russell, instead of the disciples' stealing the body away, God himself did it, either hiding it or dissolving it into gases; the Pastor does not know which. One thing he does know (?) however—it was not raised from the dead. Fortunate enough, indeed, for the disciples that they did not undertake to practise a resurrection fraud by stealing the body of Jesus from the tomb; for God has preserved their innocence and righteousness by committing (?) the crime himself.

So Russell has invented an accusation and hurled it into the face of God, that those wicked Jews never dreamed of; namely, that instead of the disciples' secretly removing the body of Jesus in order to propagate a fraud, God did it all himself, and not even the apostles themselves knew it. Only Pastor Russell and his "little flock" know it; that's all.

"Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not." "But now is Christ risen from the dead,

and become the first-fruits of them that slept" (1 Cor. 15: 15, 20). Since, therefore, it is a Bible fact that Christ was raised from the dead, there will be a resurrection of the dead. "Mortality shall put on immortality; and corruption shall put on incorruption." This is literal enough, and personal enough. It may be that only a small per cent. of the elements which at one time or another composed the natural body will enter into the new one at the resurrection; but we shall have these "spiritual bodies" because we had physical bodies. Amen. This is our faith and our hope, and we with patience wait "for the adoption, to wit, the redemption of our bodies" (Rom. 8: 23).

#### IV. *It is a resurrection to immortality.*

"But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15: 54, 55).

Two Greek words are used in the New Testament to express an undying and deathless condition after the resurrection. One is found in 1 Cor. 15: 53, 54, and 1 Tim. 6: 16; and in these three verses the word is translated "immortality." The other is translated "incorruption" in 1 Cor. 15: 42, 50, 53, 54; "immortality" in Rom. 2: 7; 2 Tim. 1: 10; "sincerity" in Eph. 6: 24. The American Revised Version reads "incorruption" instead of "immortality" in Rom. 2: 7. According to Paul in 1 Cor. 15: 52-54, these two Greek words are synonymous in their

results. He says, "For this corruptible must put on incorruption, and this mortal must put on immortality." That the two Greek words occur here and are applied by him to the body and its change to deathlessness is unquestionable; hence they must have the same general meaning. It may be that the apostle uses one to apply to the *resurrected* body, and the other to the *changed* body; in fact, this seems to have been in his mind; but if this is granted, it does not alter the case.

Before this resurrection Christ only hath immortality." This is not applied to him in the sense of excluding God or the holy angels, but applied to him as a *risen* Christ, he being the only man that has ever yet been raised from the dead to immortality. But *after* the resurrection all the saints, yea, all men, will be *immortal* (1 Cor. 15).

Russell teaches that this resurrection will restore Adam's *humanity*, and will not change us to a state of eternal deathlessness. But what is the testimony of truth? "And many [or, the many] of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12: 2). In this text mere existence is not the principal thought. "Everlasting life" is not simply everlasting existence. When Jesus promised everlasting life, he did not promise mere eternal existence. The future and eternal existence of man is assumed, taken for granted, throughout the Lord's and the apostles' teachings.

"He that believeth on the Son *hath* everlasting life." Does this refer to a mere existence? No; the man exists whether he believes or not. Faith in God

has nothing whatever to do with a man's entity. Hence to awake to "everlasting life" means to rise in the possession of a character that entitles the man to a place *with Christ* in his eternal kingdom. On the other hand, to awake to "shame and everlasting contempt" means to arise in both an unholy and immortal condition.

"Soul and body are destroyed in Gehenna of fire." "Cast into hell," "where their worm dieth not, and the fire is not quenched." These scriptures too show that the spiritual condition of the *soul* has nothing to do with the resurrection of the *body*; that the body inherits deathlessness in the resurrection; and that the spiritual condition of the man determines *where* he shall spend eternity. Again, that man, soul and body, becomes indestructible, so far as future retribution is concerned, is plainly taught in the following text: "And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; where their worm dieth not, and the fire is not quenched" (Mark 9: 47, 48).

That punishment after death does not destroy even a man's memory or eyesight is evidenced from the testimony of the rich man in hell, who could "see Abraham and Lazarus afar off" and could "remember" that he had "five brethren back at his father's house who would have to change their way of living in order to escape the "torment" he himself was in.

Once more: "And another angel, a third, followed them, saying with a great voice, If any man worshipeth the beast and his image, and receiveth a mark on

his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up forever and ever [Greek, unto ages of ages]; and they have no rest day and night" (Rev. 14: 9-11). That a man could not suffer "shame and everlasting contempt" or be "tormented forever and ever" without an eternal existence is certain. Blot a man out, annihilate him, and his shame ceases and his torment is over.

In the light of the Word of God, then, a never-dying, or deathless, condition is entered upon in the very act of the resurrection, and this applies to the wicked as well as to the righteous.

V. *This resurrection is not to take place until the last day.*

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day. And this is the will of him who hath sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up *at the last day*" (John 6: 39, 40). See also verses 44, 54. "Martha saith unto him, I know that he shall rise again in the resurrection *at the last day*" (John 11: 24).

These foregoing texts are plain. The resurrection of the dead is to take place "*at the last day.*" Russell says 1878 to 1914 for the righteous, and during the millennium for the rest. Since neither the world nor



time ended in 1878, we have no hesitation in concluding that the Pastor has erred somewhere. If he insists that the gospel age ended in 1878, I make the following protest: that the gospel age and the world are two different things, and that the dead are not to be raised until the world itself is to be no more. Here is my proof:

“So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep” (Job 14: 12). The aerial heavens are here meant. They are to “perish,” “wax old,” “be folded up like a garment and be changed,” “be melted [or dissolved] with fervent heat.” Read the following texts: Psa. 102: 26; Heb. 1: 10-12; 2 Pet. 3: 7-11. The earth is to be burned at the same time the heavens are to be dissolved; hence when the “heavens are no more,” this earth will be no more; and Job said that the dead are not going to be raised “till the heavens be no more.” This shows that Russell’s resurrection “plan” is only a myth. The inspired writers *knew* nothing about a resurrection in 1878, and hence the Scriptures say nothing about it. The heavens are still over us, and the days and years still come and go; therefore we feel safe in saying that the resurrection is not, as some vainly teach, “past already.”

VI. *All the righteous who share in it will be equal to the holy angels, and all the wicked will be punished with the fallen angels.*

“But they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can

they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection” (Luke 20: 35, 36). “The church of this gospel age,” says Russell, is to receive “a change from the human nature to a nature above the angelic nature,—‘far above angels, principalities, and powers,’ partakers of the divine nature.”—*Series V*, p. 222. Peter tells us that we become “partakers of the divine nature” here and now, by virtue of the promises of God, in the act of escaping “the corruption that is in the world through lust” (2 Pet. 1: 3, 4). So this “divine nature is obtained in salvation, and is the holy nature that we receive when our hearts are changed. Hence immortality is not hinted at here.

Notice also that Elder Russell exalts the church “far above angels” in nature. Jesus said nothing about this. He said that we should be “equal unto the angels”; therefore the Elder misrepresents Christ.

As for the wicked, the Lord will say to them, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Matt. 25: 41). “Ye are of your father, the devil, and the lusts of your father ye will do” (John 8: 44). “He that committeth sin is of the devil” (1 John 3: 8).

When poor lost souls are called forth in the last day, they will be sent down to eternal night to be with demons and the fallen angels, and will suffer *with* them in the dark burning lake of eternal damnation. The angels that sinned were cast down to hell; the rich man went down into hell; likewise those who are found unworthy of the kingdom of God in the last day will be driven away “into everlasting fire,” the same hell that has been “prepared for the devil and

his angels." The righteous will share the bliss of holy angels; the wicked will suffer the torments of an unending hell.

## CHAPTER XXX

## WILL SATAN AND HIS ANGELS BE ANNIHILATED?

Following is Millennial Dawn doctrine:

Not only have we evidence that immortality pertains only to the divine nature, but we have proof that angels are mortal, in the fact that Satan, who was once a chief of their number, is to be destroyed (Heb. 2:14). The fact that he can be destroyed proves that angels as a class are mortal.

Thus considered, we see that when incorrigible sinners are blotted out, both immortal and mortal beings will live forever in joy and happiness and love.—Studies in the Scriptures, Series I, p. 187.

Thus, Mr. Russell contends that the devil and all his angels are *mortal*, reasoning that if they can be "destroyed"—annihilated—they must be mortal. "Incorrigible sinners" are to suffer the same fate. Now, all this would do to believe if it were not for one thing, and that is, *it is not true*. Satan possesses inherent life, or an independent existence from God. He does not depend upon the ordinary foods and drink to preserve life, as a man does. The same is true of demons and fallen angels. By this I do not mean that either Satan or his angels are beyond the control of God Almighty; for they are not.

To *destroy* Satan does not mean to *annihilate* him. "Destroy" is seldom used in such a sense. I will cite a few of the many passages where the word is used, in order to show that annihilation was not meant at all, nor was in the mind of the writer: "Woe unto the shepherds that destroy and scatter the sheep of my pasture" (Jer. 23:1). "O Israel, thou hast destroyed thyself" (Hos. 13:9). "Destroy

not him with thy meat" (Rom. 14:15). "Preacheth the faith which once he destroyed" (Gal. 1:23).

In none of the texts above does the word imply annihilation. The pastors had not annihilated the Lord's people; Israel had not annihilated itself; a man can not annihilate his brother by eating meat; and Paul did not annihilate the faith of the Christians. The word has a figurative application. Often those who wrote the Scriptures used poetical language. Before Mr. Russell or any one else can prove his annihilation theory, he will have to perform the task of proving that "destroy" means "annihilate." If he fails at this point, his creed crumbles.

When plague after plague had been visited upon Pharaoh and the land of Egypt, his servants said, "Knowest thou not yet that Egypt is destroyed?" (Ex. 10:7; chap. 8:24, margin). But the land was not annihilated; Egypt was still there.

Now let us notice Russell's application of Heb. 2:14. Here is the text as given in the American Standard Version: "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). The bringing of Satan "to nought" was to take place before the children's deliverance. Was the devil annihilated when Jesus came and broke his power? No; but Jesus did bring him to nought. Said he, "I beheld Satan as lightning fall from heaven" (Luke 10:18).

"To this end was the Son of God manifested, that

he might destroy the works of the devil" (1 John 3:8). The devil's works are sin and disease and death. By coming to Jesus every man can be delivered from the power of these. This is destructive to Satan and his kingdom. It does not annihilate the imps of hell, but it overcomes their power, dispossesses them, casts them out, brings them to nought, so that they no longer rule in the hearts of the redeemed. Scriptures that apply only to the children of God, Russell wants to apply to every body over in a supposed millennium. This is his creed, first, last and all the time. On this point he has manifested a weakness that is both lamentable and strikingly evident.

But that neither Satan nor his angels are to be annihilated, is proved by the following texts. Sinners "depart into everlasting fire" (Matt. 25:41). This is to be the future abode and punishment of the devil and his angels. The term "everlasting fire" suggests forcibly to us an everlasting need. The fire is to burn eternally, if the word "everlasting" has not lost its meaning in this one instance.

Again: "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night forever and ever [Greek, unto the ages of the ages]" (Rev. 20:10). Thus, the Bible declares that the devil and the false prophets are to be tormented in the lake of fire and brimstone forever and ever. So far is this from teaching annihilation, that it teaches the very opposite. Any man who can read annihilation into this passage has lost all reverence for God and all respect for the Scriptures, and has no regard for the meaning of language.

"For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment; . . . The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous *under punishment* unto the day of judgment" (2 Pet. 2: 4, 9). Here fallen angels are declared to be kept in chains (Common Version) or pits of darkness, and the plain inference is that they, as well as "unrighteous" men, are waiting for a future judgment. There is no annihilation doctrine here. Instead, the angels who sinned are suffering a degree of torment, the same as the rich man who went to sleep (died) one day on earth and waked in hell.

In one place the demons said to Jesus, "Art thou come to *destroy us*?" (Mark 1: 24). Were they expecting annihilation? No, far from it. Matthew gives this record of them: "Art thou come hither to *torment us* before the time?" (chap. 8: 29). Their destruction was consciously recognized by them as future torment. Here "destroy" and "torment" are synonymous, we may say. To be "tormented forever and ever" is not annihilation; and if not, then destruction when Scripturally applied to the punishment of the devil, his angels, or the wicked, is not annihilation, or extinction of being.

So *Satan will not be* "blotted out" of existence; neither will his angels. Their eternal doom is sealed. The fallen angels have already been "cast down," and they are now in the "dungeons of darkness," awaiting the time when the great God shall cast them into the lake of fire, where they will be tormented with fire and brimstone forever and ever—"unto the

ages of the ages." This is the portion of their cup. It is the cup of a righteous God's indignation. It is a "cup" unmixed with mercy.

The devil, who received Adam and Eve, and took advantage of their liberty and usurped authority, lied to them, and plunged the world into sin and death, must pay for his wicked career. The angels who fell and who have been the enemies of a holy God must share the same fate. And this fate is not annihilation. That would be comparative relief—a deliverance from the eternal flames of despair.

"Tormented forever and ever" in a lake of "everlasting fire." This is as close to the doctrine of the final extinction of the devil and his angels as the Bible approaches. When eternity ceases; when the cycles of ages no longer revolve in the infinite future,—then Satan and his angels may hope for an end to their existence.

Until God changes his plans and purposes and immutable decrees, we will continue to warn souls of the dangers of a future and never-ending hell.

## PUNISHMENT ETERNAL

“And these shall go away into eternal punishment: but the righteous into eternal life” (Matt. 25: 46).

By this time we are all familiar with Millennial Dawn, second probationist, no-future-punishment, annihilation, extinction-of-being theories. We have heard them until our very souls abhor them with a perfect hatred. We pity poor deluded souls who have accepted this heresy, for we fear and tremble because of their future.

On page 480 of *Series V*, Russell says, “Eternal torment is not the wages of sin,—not the penalty against man.” On page 441 he calls the doctrine of eternal torment “a delusion foisted upon man by the great Adversary.” He falsely reasons that, if eternal torment were man’s penalty, then Jesus would have had to suffer eternal torment in order to pay the price of man’s redemption. But this argument is so destitute of real logic that it falls for want of something to prop it up.

Russell says, “Death—extinction of being, is the wages of sin.” This death is, he goes on to explain, “the second death,” which is a blotting out of existence forever, and which we suffer because of our own personal, wilful sins. But he further says, “No others than the Lord’s favored ‘little flock’ have as yet sufficient light to incur the final penalty, the second death.”—Vol. I, p. 145. So present, physical death is not the penalty for sin. This is his premise. Therefore, in order that Jesus Christ pay men’s pen-

alty for sin and release them from the second death, he must be blotted out, annihilated, become absolutely extinct, be no more, for such is Russell’s “second death.” This is Millennial Dawn doctrine with the cover off. I am weighing the heresy upon its own balances, and it is found a gross absurdity.

The Pastor says that “eternal torment is not the wages of sin,—is not the penalty against man.” Will he please tell us why “these shall go away into eternal punishment” if not because of sin? Either Russell or the Bible is wrong. If he could prove that “death” is never used as a term for punishment, and that the word means only a blotting out, there would be some show of argument in his favor; but this he can not do.

What, then, is the second death? Is it extinction of being? The Bible nowhere so defines it. “And they two were cast alive into the lake of fire that burneth with brimstone” (Rev. 19: 20). “And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire” (20: 14). “But the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death” (21: 8). In not a single one of these, nor in any other New Testament text, is the idea of utter extinction of being indicated, suggested, or implied. To have part *in* this lake of fire is declared to be the second death. It remains for Millennial Dawn teachers to prove that the soul can be annihilated by fire.

Many of the saints were burned at the stake, but they died shouting, and afterwards they were seen

in the spirit-world "under the altar" (Rev. 6:9-11) waiting for the rest of their brethren who should be killed as they had been. Men "are not able to kill the soul" (Matt. 10:28).

Where is there just one text which teaches either plainly or obscurely that the lake of fire will annihilate the wicked? Nay, the very opposite is taught. "Their worm dieth not, and the fire is not quenched." "And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." How long? "*And the smoke of their torment goeth up forever and ever*; and they have no rest day and night, they that worship the beast and his image" (Rev. 14:9-11).

Are these dark sayings? Who is it that does not have some knowledge of how fire feels? Who is it that has not seen a lake? Granted that it is symbolic language, does this soothe any one's fears? If "lake of fire" is only symbol, a figure, what must the reality be? If Jesus Christ had overdrawn here, he would have been guilty of falsehood. If a "lake of fire" is the most fitting figurative description of hell, then let me warn you, dear sinner, of its fearful realities.

If a man goes to hell, he is destroyed. God created man for his glory. He can not fulfil his mission if he neglects salvation and in consequence must be cast off forever. His peace is destroyed; his hopes are blighted; his place on earth is no more; he leaves his honor, his wealth, everything, behind him, never to return. This is "everlasting destruction." There is no discharge in that war. Driven down into the dark regions of the lost, he rambles about in the vast domains of an under-world, with no rest for his feet,

not a ray of light to brighten his way—lost, lost, irrecoverably lost! He may pray for the smallest favor—a "drop of water"—and it will not be granted. He may look for a way out, but there will be none. He may wish he had never been born, but this will not change his awful fate. Demons may hiss and howl; the wicked wretches on every hand may weep and wail and gnash their teeth; but this will only add to the horrors of a never-ending hell.

Go with me to the bedside of the dying Queen Elizabeth, and hear her cry out, "All my possessions would I give for just a moment of time." We pass quickly to another, for people are dropping into eternity at a fearful rate. They are crossing over the line of worlds at every tick of the old wall-clock. Hark! I hear an aged man, who once tasted the joys of salvation, but fell away, sold his birthright, drifted out on the troubled waters of confusion and sin until he crossed the death-line and the Spirit left him forever. He is dying now with fearful oaths upon his burning lips. He curses the day he was born; he curses God; he writhes and tosses on his dying couch. As he nears his end and the curtain is drawn that has prevented him from gazing into the infinite future, he sees demons filling the room. They lay hold upon his wretched soul and begin to tear it from its house of clay. He knows his time is near. He calls his child, delivers the final word, and dies with these words on his quivering lips: "Do the best you can with my pocketbook and with these earthly affairs. I shall be in hell before tomorrow night."

"And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire"

(Rev. 20:14). The lake of fire is the second death. Over and over again Elder Russell tells us that death is extinction of being, and that the best word to translate "Sheol" and "Hades" is "oblivion." According to Millennial Dawnism, when a person dies, he goes into Sheol, Hades, oblivion. This is his hobby. How does this read? "And *extinction of being* and *oblivion* were cast into the lake of fire." Imagine God casting a thing that is already extinct, that has no entity or existence, into the lake of fire. Hades is "oblivion," Russell says, and God is going to annihilate, blot out, oblivion, nothingness. This is senseless jargon, but it fairly represents the wisdom (?) of those who cast aside plain gospel truth.

Then, Russell teaches that "none have received enough light during this age to incur the final penalty for sin, the second death, except the 'little flock.'" Only those who have sinned wilfully, says he, are ready for the lake of fire; and, of course, none have sinned wilfully during this entire gospel age unless a few of the "little flock." The persecuting Emperor Nero did not; the self-righteous, hypocritical scribes and Pharisees did not though Jesus called them a generation of vipers, and asked how they could escape the damnation of hell—Gehenna, the lake of fire. This is Russellism.

According to Millennial Dawnism, no one is yet finally lost. Jesus was mistaken when he said in his prayer, "and not one of them [the apostles] perished, but the son of perdition" (John 17:12). The foolish virgins, though the door was shut against them once, will have another opportunity, under more favorable conditions; and so they were not so "fool-

ish," after all. And Jude was mistaken when he wrote, "Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, *suffering the punishment of eternal fire*" (Jude 7).

The fire Jude here speaks of can not be the fire that destroyed those cities of the plains, for that fire was not eternal. Eternal fire is fire that burns unceasingly, everlastingly. Therefore in one sentence Jude connects their overthrow with eternal punishment. This settles it. There is no future probation for the Sodomites. If there is, then there may be for the angels that sinned, mentioned in the preceding verse. And if the fallen angels are to have a second probation, who can tell but that the devil himself, the prince of the legions infernal, will have another chance during the millennium?

But Jude writes of others whose probation had passed and left them desolate. "Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved forever" (Jude 11-13). Perhaps Millennial Dawnists think these "wandering stars" will get home some day, and that these trees "twice dead, plucked up by the roots," will yet live, grow,

and flourish over in the "golden age"; but the Book teaches otherwise. Jude's testimony is that the "blackness of darkness hath been reserved [for them] forever."

In a word, the angels that sinned, the Sodomites, Gomorrahites, etc., those who followed the example of wicked Cain, the Balaamites, those gainsayers in the days of Korah, the "wandering stars," the "twice-dead" class, etc., are all being held over under chains of darkness unto the judgment of the great day, and the only hope held out to them is, "for whom the blackness of darkness hath been reserved forever." Oh fearful doom! "Outer darkness: there shall be weeping and gnashing of teeth."

For a fuller treatise of the subject of hell and everlasting punishment, in which all the principal texts bearing on the subject, both positive and negative, are rightly considered and applied, get the pamphlet, "Hell and Everlasting Punishment." Price 10¢, Gospel Trumpet Co., Anderson, Ind.

## CHAPTER XXXII

## THE KINGDOM ETERNAL

"For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:11).

God's kingdom is eternal. It was foretold by the prophet Daniel: "The God of heaven shall set up a kingdom, which shall never be destroyed, . . . and it shall stand forever" (2:44). The Lord and his church are now doing business for eternity. "Behold, now is the acceptable time: behold, now is the day of salvation" (2 Cor. 6:2). God's kingdom came to earth in power on Pentecost, and it has been steadily increasing ever since. It has suffered more or less violence at the hands of its persecutors, but it has never been destroyed. It is an eternal kingdom. Its elements are eternal. Its King is eternal (1 Tim. 1:17); salvation, the mode of entrance, is an eternal salvation (Heb. 5:9). The birth of the Spirit puts us into this kingdom (John 3:5), and this birth is obtained through faith and obedience to the truth (1 Pet. 1:22, 23); and those who believe on the Son of God have everlasting life, and shall not come into condemnation, but are passed from death into life (John 3:36): "he that liveth and believeth . . . shall never die" (chap. 11:26).

We are translated from the power of darkness into the kingdom of God through the forgiveness of sins (Col. 1:12-14). All who have had their sins forgiven have been taken into the kingdom. This kingdom experience gives its subjects "power to



tread on serpents and scorpions, and over all the power of the enemy" (Luke 10:17-20). "For whatsoever [or whosoever] is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world but he that believeth that Jesus is the Son of God?" (1 John 5:4, 5). All true believers are born of God (5:1), hence are *world-overcomers*.

This kingdom of overcoming saints had its beginning at Pentecost, it has continued its conquests and victories to this day, and it shall have no end. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father [Heb., Father of eternity], Prince of peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever" (Isa. 9:6, 7).

The "son" that was given was Jesus Christ. He is the Governor of his kingdom. When he came to earth, he was raised up to sit on David's throne, and he built again the tabernacle of David, which had fallen down. This, of course, is poetical and figurative language, but Mr. Russell is bent on literalizing here. Compare Acts 15:14-17. Dear reader, let me say to you, that this idea of a future 1,000-year reign in which Christ is to rear up a Jewish polity, build up old ancient Jerusalem, and sit upon a literal throne of judgment, is an old crystalized delusion. When did Christ ascend to the throne?

It was when he shook off the shackles of death, laid aside the shrouding of the tomb, and went into heaven. Here is the direct statement of the apostle Peter inspired by the Holy Ghost on Pentecost:

"Therefore [David] being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell [Hades], neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, . . . For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool (Acts 2:30-35).

This is plain. Jesus ascended into the heavens, took his seat on the right hand of God, as a king, and he is to remain there until all his enemies are conquered.

Paul agrees with Peter's testimony to a word. In writing about the resurrection of the dead, he said: "Then cometh the end, when he shall *deliver up* [not *set up*] the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:24, 25). Paul here shows that Jesus' reign is to *expire* when he shall have "abolished all rule and all authority and power." Russell says that Christ's reign will have just *begun*. According to Russell, all Gentile dominion must *expire* this year (1914). Gentile kingdoms are to be

"ground to powder and utterly removed, no place being found for them (A. D. 1914)."—*Millennial Dawn*, Vol. II, p. 140. If this were to have happened, then Christ's reign would *expire* this year; for Paul says Christ will "*deliver up the kingdom . . . when he shall have abolished all rule and all authority and power.*" But, according to *Millennial Dawn*, the kingdom was just recently set up (1878), and it is to continue under the kingship of Christ a thousand years, or nine hundred and sixty-three years after the Gentile kingdoms are "ground to powder and utterly removed."

Christ is now on his throne in heaven. He is the King of saints. He now reigns over them, and meantime he is extending his mighty conquests into every land. His enemies are not all conquered yet, and therefore he must continue to reign: he must reign until his enemies are made his footstool. "Then cometh the end, when he shall deliver up the kingdom to God, even the Father." This official act, if we may so term it, is to be done when all enemies are destroyed. The last one of these is death (1 Cor. 15: 26). This final victory is to be characterized by the resurrection of the dead. This is exactly it; no more and no less. These are the very words of Paul immediately following his description of the change from mortality to immortality, and from corruption to incorruption: "Death is swallowed up in victory. O death, where is thy victory" (1 Cor. 15: 54, 55).

Up until this time the earthly phase of the kingdom will continue. The kingdom of heaven, like a great drag-net, has been let down into the earth to gather souls for eternity. Gospel ministers and the

church are now dragging the net in every direction, fishing wherever there are prospects of catching souls. Jesus said to his first apostles, "Follow me, and I will make you fishers of men." They followed him, and he put them to fishing right away, and the work has continued ever since. These fishers of men have multiplied thousands of times over, and their numbers are still increasing. Soon the gospel net will be dragged to the shores where time and eternity meet, and the final separation will be made. This will end all things temporal. Then we shall enter into the kingdom celestial. These mortal houses of clay will "dissolve," or be "changed," and we shall be "clothed upon with our house which is from heaven."

Our future and eternal inheritance is not in this time-world. Jesus went to heaven to prepare a place for the faithful (John 14: 2, 3). It is "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (1 Pet. 1: 4). No, this old world is not the eternal home of the saints. God's everlasting kingdom is not to remain here always.

"These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their god; for he hath prepared for them a city" (Heb. 11: 13-16).

Here we find that the faithful patriarchs and saints of old sought and looked for a better country, a heavenly country, and that they were strangers and pilgrims on this earth. This is evidence that *they were not at home* here and did not *feel at home* nor contented with the earthly prospect as a future and eternal inheritance.

The apostle Peter confirms the foregoing thought in the following words: "Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul" (1 Pet. 2:11).

Mr. Russell says, "the New Jerusalem and the New Heavens are synonymous, signifying the new spiritual ruling power."—Vol. III, p. 258. This does not compare favorably with the testimony of truth. *John saw the new Jerusalem come down from God out of heaven. This city the angel declared to be the bride, the Lamb's wife* (Rev. 21:9, 10). The bride is the universal church of God (2 Cor. 11:1, 2; Rom. 7:4; John 3:28, 29; Rev. 19:7-9). This bride, or church, composed of the millions of redeemed souls, must have, when they are raised from their graves, an *eternal dwelling-place*.

When we speak of this resurrected company, we do not think of things mythical or intangible. Heaven is a *place* as well as a state. With this thought in mind Peter wrote, "But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). The apostle had just described the destruction of this material earth and the aerial heavens above it. That this destruction will be actual and literal is shown in a previous chapter. It is only reasonable that Peter,

after foretelling such a consummation, would also say something about a world to come. This he did. There are, he said, to be "new heavens and a new earth, wherein dwelleth righteousness."

There is no use in trying to turn this language into a dreamy or symbolic monstrosity. No other than a literal interpretation accords with the facts in the case. The apostle is not visionary here. He is stating plain facts in plain prose. He bases his prophecy upon the promise of his Lord. "According to his promise, we look for new heavens, and a new earth." Jesus declared, "Blessed are the meek; for they shall inherit *the earth*" (Matt. 5:5). The prophecy in Isa. 66:22 shows very plainly that the new heavens are *not* the inhabitants who are to live on the new earth. "For as the new heavens and the new earth, which I will make shall remain before me, saith Jehovah, so shall your seed and your name remain." Hence the kingdom of God will dwell in the new heavens and the new earth that Jehovah will make. "I go to prepare a place for you," Jesus said. He went to heaven. Our mansions eternal will therefore be in heaven. "Eternal in the heavens."

"And I [John] saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more (Rev. 21:1). This is not symbolic language. Though John wrote much of his revelation in symbolic style, he necessarily had to depart from this rule at times because of a lack of proper symbols. Who can imagine a fit symbol to represent the general resurrection of the dead, the final judgment, the passing away of the earth, and the vision of the new? There are none. John wrote

in common literal style in his description of the resurrection, of the judgment, of the earth fleeing away, and of the new heavens and earth coming to view (see Rev. 20:11-15; 21:1).

The new Jerusalem is the people of God. The new earth will be their eternal home. Our entrance into that heavenly country is termed entering into the kingdom eternal. Paul wrote of it in this manner: "The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever (2 Tim. 4:18). It will be a kingdom of righteousness *exclusively*. No sin, no devil, no sorrow, sickness, pain nor death will ever invade that celestial realm. "And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie; but only they that are written in the Lamb's book of life" (Rev. 21:27). "And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away" (verse 4). Over on the shores of that fair and heavenly clime we shall greet our loved ones who have gone before us; there we shall meet all the faithful luminaries of every age from Adam to the end of time; and, more blessed still, we shall meet the Christ who redeemed us by his precious blood. Halleluiah!

"When this life is all over  
And we have crossed the dark river,  
Shining angels will greet us on heaven's fair shore,  
To conduct us to mansions  
So wondrously glorious,  
Where trials and troubles shall ever be o'er."

These are comforting words to the soul. They bring cheer and consolation in the darkest hours of earth's pilgrimage. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). What a glorious invitation is this!

Reader, it will pay you well to invest your all now and become a living subject of this kingdom of peace, whose door of mercy is now open. Time is flying. Eternity is looming in sight. It is only a step to the grave. For you to look back over an ill-spent life and neglected opportunities after you have crossed over the line of worlds, will mean an eternal regret to your soul. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." "As is the sowing, so is the reaping."

Do not be deceived with millennial dreams. You have a chance now to enter into the kingdom of heaven by the new birth and thus escape God's awful wrath.

"Now unto the King eternal immortal, invisible, the only God, be honor and glory for ever and ever. Amen"