What say the Scriptures

about

Our Lord's Return

and

Hell?

THE MINISTER'S DAUGHTER

In the Minister's morning sermon he had told of the primal Fall,
And how, thenceforth, the wrath of God rested on each and all;
And how, of His will and pleasure, all souls, save a chosen few,
Were doomed to the quenchless burning, and held in the way thereto.
Yet never, by faith's unreason, a saintlier soul was tried,
And never the harsh old lesson a tenderer heart belied.
For, after the painful service on that pleasant Sabbath day,
He walked with his little daughter through the apple-bloom of May.
Around on the blossoming glory the Minister looked and smiled: —
How good is the Lord, who gives us these gifts from His hand, my child!
Behold, in the bloom of apples and the violets in the sward,
A hint of the old, lost beauty of the Garden of the Lord!"
Then up spake the little Maiden, treading on snow and pink :
“O father! these pretty blossoms are very wicked, I think.
Had there been no Garden of Eden, there never had been a Fall;
And, if never a tree had blossomed, God would have loved us all.
" Hush, child ! " the father answered. "By His decree man fell;
His ways are in clouds and darkness, but He doeth all things well.
" Oh, I fear Him! “said the daughter, " and I try to love Him, too ;
But I wish He was good and gentle, kind and loving as you."
The Minister groaned in spirit at the words of the little one ;
Had he erred in his life-long teaching? Had he wrong to his Master done?
To what grim and dreadful idol had he lent the holiest name?
Did his own heart, loving and human, the God of his worship shame?
And lo ! from the bloom and greenness,—-from the tender skies above,—
From the face of his little daughter,—he read a Lesson of Love.
No more as the cloudy terror of Sinai's mount of law,
But as Christ, in the Syrian lilies the vision of God he saw.
Thereafter his hearers noted to his prayers a tenderer strain,
And never the Gospel of Hatred burned on his lips again.

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What Say the Scriptures About Our Lord's Return?

THE DIVINE PURPOSE THE RESTITUTION OF ALL THINGS

CHRIST'S PRESENCE, APPEARING AND REVEALING

"*And He shall send Jesus Christ, which [who] before was preached unto you; whom the heaven must retain 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.

FOR centuries past, a considerable number of professed Christian people, in reading the Scriptures on the Second Coming of Christ, have failed to find there, the comfort intended for the truth-hungry. Instead of seeing in our Lord's return the dawn of hope for the groaning creation—the restitution of all the willing and obedient to Paradise—they have seemed to read only a dreadful doom for the great bulk of humanity, and the destruction of all things mundane. According to this conception, the Plan of God is seen to end in disaster and defeat so far as the vast majority of our race is concerned, and in an overwhelming victory for Satan.

Consequently many of God's people have been offended," stumbled," as respects the doctrine of the Second Coming of our dear Redeemer, by reason of peculiar, extravagant, unreasonable, illogical and unscriptural "views-on the subject, presented by some, who professedly love the Lord's appearing. But this is all wrong; we are not to reject one of the grandest and most prominent doctrines of the Scriptures, simply because some fellow-Christians have erred egregiously

respecting the matter, and brought a certain amount of worldly wise contempt upon everything connected with this subject. On the contrary, this doctrine, as a glorious gem, should be given the first place among the precious jewels of Divine truth, where it can cast its halo and splendor and brilliancy over all connected and related promises and blessings. It should not be left in the imperfect setting which hides its glory and beauty, but should be recovered, remounted, set in its true place, to the glory of God and to the blessing of all who are sincerely and truly His people.

We need offer no apology for the interest which we feel in this grand subject, which is the center upon which all the testimony of Divine grace, through ail the holy prophets, is focussed. Rather do they need to apologize who, knowing that the Second Coming of the Lord and the resurrection of the dead hold the most important places in the Scriptures, next to the doctrine of the atonement for sin, have nevertheless neglected these while they have quarreled, skirmished, fought and bled over trifling things of no real importance, doctrinally or otherwise.

St. John, the beloved, in his wonderful revelation was given a glimpse of future events, and in marvelous vision was borne across this dispensation with the powers of evil still in control; he saw its changing scenes of church and state and witnessed the final culmination. He saw a great change take place on earth—Satan was bound, the forces of evil overthrown; Christ and the saints reigning in glorious triumph. He saw the world of mankind liberated from the prison-house of death, and their return to their home in Eden—Paradise restored. No wonder the beloved John, as he beheld this heavenly vision of the future blessing of the world, out of the depths of his soul, cried, “Even so, come, Lord Jesus."

As one of the twelve who walked with Jesus while upon the earth, St. John remembered the prayer that the Savior taught His followers: "Thy Kingdom Come, Thy will be done in earth as in heaven." The Apostle knew that there could be no more sure guarantee of the lifting of the curse from the earth, and the restoration of

humanity, than in this promise of the Kingdom at the Second Coming of the Lord.

Thank God, that with the clearer light of our day shining upon the pages of His Holy Revelation, the sincere Bible student is able to read in fairer lines the Plan of God with regard to our Lord's return and the consummation of all things in the ultimate and everlasting defeat of Satan and in the recovery of a sorrowing and ruined world.—Rev. 21: 3-5; 22: 3, 17.

We presume that it is admitted and believed by all familiar with the Scriptures, that our Lord intended His disciples to understand that for some purpose, in some manner, and at some time, He would come again. True, Jesus said, "Lo, I am with you alway, even unto the end of the Age" (Matt. 28: 20), and by His Spirit and by His Word He has been with the Church continually, guiding, directing, comforting and sustaining His saints, and cheering them in the midst of all their afflictions. But though the Church has been blessedly conscious of the Lord's knowledge of all her ways and of His constant care and love, yet she longs for His promised personal return ; for when He said, " If I go, I will come again" (John 14: 3), He certainly referred to a *second personal coming.*

Some think He referred to the descent of the Holy Spirit at Pentecost; others, to the destruction of Jerusalem, etc.; but these apparently overlook the fact that in the last book of-the Bible, written some sixty years after Pentecost, and twenty-six years after Jerusalem's destruction, He that was dead and is alive—the risen Christ—in living tones speaks of the event as yet future, saying "Behold, I come quickly, and my reward is with me," and the inspired John replies, "Even so, come, Lord Jesus."—Rev. 22: 12, 20.

Quite a number think that when sinners are converted that forms a part of the coming of Christ, and that so He will continue coming until all the world is converted. Then, say they, He will have fully come.

These evidently forget the testimony of the Scriptures on the subject, which declares the reverse of their expectation; that at the time of our Lord's Second Coming the

world will be far from converted to God; that "in the last days perilous times shall come, for men shall be lovers of pleasure more than lovers of God" (2. Tim. 3: 1-4); that "evil men and seducers shall wax worse and worse, deceiving, and being deceived."—Verse 13.

They forget the Master's special warning to His Little Flock—"Take heed to yourselves lest that day come upon *you* unawares, for as a *snare* shall it come on all them (not taking heed) that dwell on the face of the whole earth." (Luke 21: 34, 35.) Again, we may rest assured that when it is said, "All kindreds of the earth shall wail because of Him," when they see Him coming (Rev. 1:7), no reference is made to the conversion of sinners. Do all men wail because of the conversion of sinners? On the contrary, if this passage refers, as almost all admit, to Christ's presence on earth, it teaches that all on earth will not love His appearing, as they certainly would do if all were converted.

CHRIST COMES BEFORE CONVERSION OF THE WORLD AND REIGNS TO ACCOMPLISH THAT END

Some expect an actual coming and presence of the Lord, but *set the time* of the event a long way off, claiming that through the efforts of the Church in its present condition, the world must be converted and thus the Millennial Age be introduced. They claim that when the world has been converted, and Satan bound, and the knowledge of the Lord caused to fill the whole earth, and when the nations learn war no more, then the work of the Church in her present condition will be ended; and that when she has accomplished this great and difficult task, the Lord will come to wind up earthly affairs, reward believers and condemn sinners.

Some Scriptures, taken disconnectedly, seem to favor this view; but when God's Word and Plan are viewed as a whole, these will all be found to favor the opposite view, viz., that Christ comes before the conversion of the world, and reigns for the purpose of converting the world; that the Church is now being tried, and that the

reward promised the overcomers is that after being glorified they shall share with the Lord in that reign, which is God's appointed means of blessing the world and causing the knowledge of the Lord to come to every creature. Such are the Lord's special promises: “To him that overcometh will I grant to sit with Me in My throne." (Rev. 3: 21.) “And they lived and reigned with Christ a thousand years."—Rev. 20: 4.

GOD'S MESSAGE INTENDED TO CALL THE CHURCH MERELY, IN THIS AGE

There are two texts chiefly relied upon by those who claim that the Lord will not come until after the Millennium, to which we would here call attention. One is, “This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24: 14.) They claim this as having reference to the conversion of the world before the end of the Gospel Age. *But witnessing* to the world does not imply the conversion of the world. The text says nothing about how the testimony will be received. This witness has already been given. In 1861 the reports of the Bible Societies showed that the Gospel had been published in every language of the earth, though not all of earth's millions had received it. No, not one-half of the sixteen hundred millions living have ever heard the name of Jesus. Yet the condition of the text is fulfilled —the Gospel has been preached in all the world for a *witness*—to every *nation.*

The Apostle (Acts 15: 14) tells that the *main object* of the Gospel in the present Age is “to take out a people” for Christ's name—the overcoming Church which, at His Second Advent, will be united to Him and receive His name. The witnessing to the world during this Age is a secondary object.

The other text is, “Sit thou on my right hand until I make thine enemies thy footstool." (Psa. 110: 1.) The vague, indefinite idea regarding this text seems to be that Christ sits on a material throne somewhere in the

heavens until the work of subduing all things is accomplished for Him through the Church, and that then He comes to reign. This is a misconception. The throne of God referred to is not a material one," but refers to His supreme authority and rulership; and the Lord Jesus has been exalted to a share in that rulership.

St. Paul declares, " God hath highly exalted Him [Jesus] and given Him a name above every name" He hath given Him *authority* above every other, next to the Father. If Christ sits upon a material throne until His enemies are made His footstool (all subdued), then, of course, He cannot come until all things are subdued. But if "right hand" in this text refers, not to a fixed bench or locality, but, as we claim, to power, authority, rulership, it follows that the text under consideration would in no wise conflict with the other Scripture which teaches that He comes to "subdue all things unto Himself " (Phil. 3: 21), by virtue of the power vested in Him.

To illustrate : In common usage we may make the statement that such and such a King is occupying a certain throne, yet we do not refer to the royal bench, and, as a matter of fact, he seldom occupies it. When we say that he is on the throne, we mean that he rules that country. Right hand signifies the chief place, position of excellence or favor, next to the chief ruler. Thus Joseph was at the right hand of Pharaoh in the kingdom of Egypt—not literally, but after the customary figure of speech. Jesus' words to Caiaphas agree with this thought —"Hereafter shall ye see the Son of Man sitting on the *right hand of power,* and coming in the clouds of heaven." (Matt. 26: 64.) He will be on the right hand when coming, and will remain on the right hand during the Millennial Age, and for ever.

JESUS CAME AT HIS FIRST ADVENT TO REDEEM MEN—HIS SECOND ADVENT IS TO RESTORE THE REDEEMED

A further examination of God's revealed plans shows a broader view of the object of both the First and Second Advents; and we should remember that both events stand related as parts of one Plan. The specific work of

the First Advent was to *redeem* men; and that of the Second is to *restore* and bless, and liberate the redeemed. Having given His life a ransom for all, our Savior ascended to present that sacrifice to the Father, thus making reconciliation for man's iniquity. He tarries and permits “the prince of this world “to continue the rule of evil, until after the selection of the Bride, the Lamb's Wife " who, to be accounted worthy of such honor, must overcome the influences of the present evil world. Then the work of giving to the world of mankind the great blessings secured to them by His sacrifice will be due to commence, and He will come forth to bless all the families of the earth.

The Apostle informs us that Jesus has been absent from earth—in the heaven—during all the intervening time from His ascension to the beginning of the Times of Restitution, or the Millennial Age—" Whom the heaven must retain *until* the times of restitution of all things," etc. (Acts 3: 21.) Since the Scriptures thus teach that the object of our Lord's Second Advent is the restitution of all things, and that at the time of His appearing the nations are so far from being converted as to be angry (Rev. 11: 18) and in opposition, it must be admitted either that the Church will fail to accomplish her mission, and that the Plan of God will be thus far frustrated, or else, as we claim and have shown, that the conversion of the world in the present Age was not expected of the Church, but that her mission has been to preach the Gospel in all the world for a *witness,* and to prepare herself, under Divine direction, for her great future work. God has not yet by any means exhausted His power for the world's conversion. Nay, more—He has not yet *even attempted* the world's conversion.

This may seem a strange statement to some, but let such reflect that if God has attempted such a work He has signally failed; for, as we have seen, only a small fraction of earth's billions have ever intelligently heard of the *only name* whereby they must be saved. We have only forcibly stated the views and teachings of some of the leading sects—Baptists, Presbyterians and others—

viz., that God is electing or selecting out of the world a “little flock," a Church. They believe that God will do no more than choose this Church, while we find the Scriptures teaching a further step in the Divine Plan—RESTITUTION for the world, to be accomplished through the elect Church, when completed and glorified. The "little flock” the overcomers, of this Gospel Age, are only the Body of “The Seed " in or by whom all the families of the earth are to be blessed.

THE ELECTION AND FREE GRACE OF THE BIBLE

Those who claim that for six thousand years, Jehovah has been trying to convert the world, and failing all the time, must find it difficult to reconcile such views with the Bible assurance that all God's purposes shall be accomplished, and that His Word shall not return unto Him void, but shall prosper in *the thing whereto it was sent.* (Isa. 55:11.) The fact that the world has not yet been converted and that the knowledge of the Lord has not yet filled the earth, is a proof that it has not yet been *sent* on that mission.

This brings us to the two lines of thought which have divided Christians for centuries, namely, Election and Free Grace. That both of these doctrines, notwithstanding their apparent oppositeness, have Scriptural support, no Bible student will deny. This fact should lead us at once to surmise that in some way both must be true; but in no way can they be reconciled except by observing heaven's law—*order*, and "rightly dividing the Word of Truth" on the subject. This order, as represented in the Plan of the Ages, if observed, will clearly show us that while an Election has been in progress during the present and past Ages, what is by way of distinction designated Free Grace, is God's gracious provision for the world in general during the Millennial Age. If the distinctive features of the Epochs and Dispensations indicated in the Bible be kept in mind, and all

the passages relating to Election and Free Grace be examined and located, it will be found that all which treat of Election apply to the present and past Ages, while those which teach Free Grace are fully applicable to the next Age only.

However, Election as taught in the Bible, is not the arbitrary coercion, or fatalism, usually believed and taught by its advocates, but a selection according to fitness and adaptability to the end God has in view, during the period appointed for that purpose.

The doctrine of Free Grace, advocated by our Methodist friends, is also a much grander display of God's abounding favor than its most earnest advocates have ever taught. God's grace or favor in Christ is ever free, in the sense of being unmerited; but since the fall of man into sin, to the present time, certain of God's favors have been restricted to certain individuals, nations and classes, while in the next Age all the world, including the dead who will then be awakened, will be invited to share the favors then offered, on the conditions then made known to all, and whosoever will may come and drink at life's fountain freely.—Rev. 22: 17.

BOTH THE LIVING AND THE DEAD SHARE IN THE BENEFITS OF MESSIAH'S REIGN

Some who can see something of the blessings due at the Second Advent, and who appreciate in some measure the fact that the Lord comes to bestow the grand blessing purchased by His death, fail to see the vast scope of that blessing as applicable to all mankind, and that all those in their graves have as much interest in the glorious reign of Messiah as those who happen to be living at the time of His return. Is it not because of God's Plan for their release that those in the tomb are called "*prisoners of hope?*"

We read that Jesus Christ by the grace of God, tasted death "for every man." (Heb. 2: 9.) But if He tasted for all humanity, both the living and the dead, and from any cause that sacrifice becomes efficacious to only a small

fraction of earth's billions, was not the redemption comparatively a failure? And in that case, is not the Apostle's statement too broad? When again we read, "Behold, I bring you good tidings of great joy, which shall be to ALL PEOPLE " (Luke 2: 10), and, looking about us, see that it is only to a "little flock" that it has been good tidings, and not to all people, we would be compelled to wonder whether the angels had not overstated the goodness and breadth of their message, and overrated the importance of the work to be accomplished by the Messiah whom they announced.

Another statement is, “There is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all." (1. Tim. 2: 5, 6.) A ransom for all? Then why should not all for whom the ransom had been provided have some benefit from Christ's death? Why should not *all* come to a knowledge of the truth, that they may believe?

A RANSOM TO BE TESTIFIED “IN DUE TIME”

Without the key how dark, how inconsistent, these statements appear; but when we find the key to God's Plan, these texts all declare with one voice, “God is Love." This key is found in the latter part of the text last quoted—"*Who* gave himself a ransom for all, To BE TESTIFIED IN DUE TIME." God has a due time for everything. He could have testified it to these in their past lifetime; but since He did not, except to a small minority, it proves that their due time must be future. For those who will be of the Church, the Bride of Christ, and share the Kingdom honors, the present is the “due time" to hear; and whosoever now has an ear to hear, let him hear and heed, and he will be blessed accordingly. Though Jesus secured our ransom before we were born, it was not our “due time" to hear of it for long years afterward, and only the appreciation of it brought responsibility; and this, only to the extent of our ability and appreciation. The same principle, applies to all:

in God's due time it will be testified to all, and all will then have opportunity to believe and to be blessed by it. The prevailing opinion is that death ends all probation; but there is no Scripture which so teaches; and all the above, and many more Scriptures, would be meaningless, or worse, if death ends all hope for the ignorant masses of the world. The one Scripture quoted to prove this generally entertained view is, "Where the tree falleth, there it shall be." (Eccl.11:3.) If this has any relation to man's future, it indicates that whatever his condition when he enters the tomb, no change takes place until he is awakened out of it. And this is the uniform teaching of all Scripture bearing on the subject.

ALL MEN TO BE BROUGHT TO A KNOWLEDGE OF THE TRUTH (1. Tim. 2: 4)

Since God does not propose to save men on account of ignorance, but “will have *all* men to come unto the knowledge of the truth" (1.Tim. 2: 4); and since the masses of mankind have died in ignorance; and since “there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccl. 9: 10); therefore God has prepared for the awakening of the dead, in order to knowledge, faith and salvation. Hence His Plan is, that " as all in Adam die, even so all in Christ shall be made alive, but each one in his own order "—The Gospel Church, the Bride, the Body of Christ, first; afterward, during the Millennial Age, all who become His during that thousand years of His *Presence* (mistranslated coming), the Lord's due time for all to know Him, from the least to the greatest, (1. Cor. 15: 22). Thus the hope of the world lies beyond the return of the Lord.

As death came by the first Adam, so life comes by Christ, the Second Adam. Everything that mankind lost through being in the first Adam is to be restored to those who believe in the Second Adam. When awakened with the advantage of experience with evil, which Adam

lacked, those who thankfully accept the redemption as God's gift may continue to live everlastingly on the original condition of obedience. Perfect obedience will be required, and perfect ability to obey will be given, under the righteous reign of the Prince of Peace. Here is the salvation offered to the world. This will not mean of course that God will coerce or force the world into a state of salvation in the future Age. In that Day of full knowledge and opportunity, only those who accept the Message and reform and become obedient thereto, will be restored to everlasting life. Others who wilfully reject the way of righteousness under the reign of Christ, will be judged incorrigible and will be ultimately destroyed in the "Second death" from which there will be no recovery.—Acts 3 : 23 ; Rom. 6 : 23.

THE JEWS WILL BE BROUGHT OUT OF THEIR GRAVES AND PUT IN THEIR OWN LAND
(Ezek. 37: 12-14)

St. Peter tells us that this restitution is spoken of by the mouth of all the holy Prophets. (Acts 3: 19-21) They all teach it. . Ezekiel says of the valley of dry bones, “These bones are the whole house of Israel." And God says to Israel, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I . . . shall put my spirit in you, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. 37: 11-14.

To this, the words of St. Paul agree (Rom.11: 25, 26) — " Blindness in part is happened to Israel until the fulness of the Gentiles [the elect company, the Bride of Christ] be come in; and so all Israel shall be saved," or brought back from their cast-off condition; for "God hath not cast off His people which He foreknew." (Verse 2). They were cast off from His favor while the Bride of

Christ was being selected, but will be reinstated when that work is accomplished. (Verse 28-33). The prophets are full of statements of how God will plant them again, and they shall be no more plucked up. “Thus saith the Lord, the God of Israel. . . . I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down, and I will plant them and not pluck them up. And I will give them an heart to know Me, that I am the Lord; and they shall be my people, and I will be their God, for they shall return unto Me with their whole heart." (Jer. 24: 5-7; 31: 28; 32: 40-42; 33: 6-16). These cannot refer merely to restorations from former captivities in Babylon, Syria, etc., for they have since been plucked up.

EVERY MAN WHO DIES THEN SHALL DIE FOR HIS OWN SINS

Furthermore, the Lord says, “In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge, but every one [who dies] shall die for his own iniquity." (Jer. 31: 29, 30.) This is not the case now. Each does not die now for his own sin, but for Adam's sin—" In Adam all die." He ate the sour grape of sin, and our fathers continued to eat them, entailing further sickness and misery upon their children, thus hastening the penalty, death. The day in which “every man [who dies] shall die for his own sin," only, is the Millennial or Restitution Day.

Though many of the prophecies and promises of the future blessing seem to apply to Israel only, it must be remembered that they were a typical people, and hence the promises made to them, while sometimes having a special application to themselves, generally have also a wider application to the whole world of mankind which that nation typified. While Israel as a nation was typical of the whole world, its priesthood was typical of the “little flock," the Head and Body of Christ, the “royal priesthood”; and the sacrifices, cleansings and atonements made for Israel typified the “better

sacrifices," fuller cleansings and real atonement "for the sins of the whole world," of which they are a part.

Christian people generally believe that God's blessings are all and only for the selected Church, but now we begin to see that God's Plan is wider than we had supposed, and that though He has given the Church " exceeding great and precious promises," He has also made bountiful provision for the world which He so loved as to redeem. The Jews made a very similar mistake in supposing that all the promises of God were to and for them alone; but when the "due time" came and the Gentiles were favored, the remnant of Israel, whose hearts were large enough to rejoice in this wider evidence of God's grace, shared that increased favor, while the rest were blinded by prejudice and human tradition. Let those of the Church who now see the dawning light of the Millennial Age, with its gracious advantages for all the world, take heed lest they be found in opposition to the advancing light, and so for a time be blinded to its glory and blessings. How different is this gracious Plan of God for the selection of a few now, in order to the blessing of the many thereafter.

Seeing, then, that so many of the great and glorious features of God's Plan for human salvation from sin and death, lie in the future, and that the Second Advent of our Lord Jesus is the designed first step in the accomplishment of those long-promised and long expected blessings, shall we not even more earnestly long for the time of His Second Advent than the less informed Jew looked and longed for the First Advent?

THE PAROUSIA OF OUR LORD JESUS CHRIST

"*Watch, therefore; for ye know not the day* your Lord doth come." "What I say unto you, I say unto all [believers'], Watch!" —Matt.* 24: 42; *Mark* 13: 37.

In view of the foregoing Scripture testimony as to the object and purpose of our Lord's return, we are prepared to recognize what great importance logically attaches to

•Thus read the oldest Greek MSS,

the *time* as well as the *signs* or indications which mark the appearing and presence of earth's new King and the exercise of His power in the affairs of men. Whatever the character of the watching, and whatever the thing to be looked for, there can be no question that the exhortation to watch for an event whose precise time is not stated implies that the watching ones will know when the event does take place. Watch, because ye know not, in order that at the proper time ye may know, is the thought; and the intimation clearly is, that those who do not watch will not know; that the events which are to be known in due time to the Watchers will be recognized by them, and not recognized by others, at the time of accomplishment.

This, the only logical interpretation of our Lord's exhortation, is fully corroborated by several of the apostles. The Apostle Paul urges us, saying: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night, and when they [the world, unbelievers] shall say, Peace and safety, then sudden destruction cometh upon *them* as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief "(1.Thes. 5: 34); because, being children of the light, ye brethren will be watching and be enlightened and taught of the Lord. The Apostle Peter suggests the means by which the Lord will teach us and inform us respecting our location upon the path of the just which shineth more and more unto the perfect day. He shows that it will not be by miraculous revelations, nor by dreams, but through the Word of testimony, the Bible. He says, "We have a more sure word of prophecy, to which ye do well that ye take heed, as unto a light which shineth in a dark place, until the Day dawn and the Day-star arise in your hearts."—2. Pet. 1: 19.

The united testimony of these Scriptures teaches us that, although it was not proper nor possible for the Lord's people to know anything definite in advance, respecting the exact time of the Second Presence of the Lord Jesus and the establishment of His Kingdom,

yet when the due time would come the faithful ones, the Watchers would be informed—would not be left in darkness with the world. It is in vain to urge, as contradicting this, our Lord's statement, " Of that day and hour knoweth no man, no, not the angels in heaven, neither the Son, but my Father only." Those who use this Scripture to prove to themselves and to others that no man will *ever know* anything respecting the time of the Second Advent find it to prove too much, and thus spoil their own argument; for if it means that no man will *ever know,* it must similarly mean that no angel will *ever know,* and that the Son Himself will *never know.* This evidently would be an absurd construction to place upon the passage. The Son did not know at the time He uttered this statement, the angels did not know then, and no man knew then: but the Son certainly must know of the time of His own Second Advent, and at least a little while before it takes place; the angels also must know a little while before it takes place, and the true children of God, the Watchers, as we have seen above, are to watch in order that they also may know at the proper season, and not be in darkness, in ignorance, with the world; and that their watching shall be rewarded is guaranteed: " None of the wicked shall understand ; but the wise [in heavenly wisdom] shall understand."—Dan. 12: 10.

HOW ARE WE TO WATCH?

Our watching consists not in looking up into the sky— "stargazing" ; for those who study the Lord's Word to any purpose soon learn that " the *day* of the Lord so cometh as [like] a thief in the night," and that its dawning cannot be discerned with the natural eye. If the Lord's people would discern anything by watching the sky with their natural eyes, could not the world discern the same thing? If the Second Advent of our Lord were to be an open outward manifestation, would not the world know of it just as soon as the saints, the Watchers? In such event it could not be true that the day of the Lord should come as a thief, as a snare, unawares, upon

the world, while the Church would have foreknowledge thereof—not be left in darkness.

We are to watch the signs of the times, in the light of the Lord's Word, our lamp as the Apostle declares, “We have a more sure Word of prophecy, . . . as a light shining in a dark place, until the Day dawn."

Those who have taken heed to the landmarks, pointed out by the Lord through Daniel and Isaiah and Jeremiah, and all the holy prophets, realize that we have come already a much longer journey than was expected by the Church when first she started out; but we realize also from these landmarks that we have approached very closely to the end of the journey, very near to the time when the great blessing, for which God's people have so long waited and prayed, is at hand. For instance, the Watchers have noted the Lord's testimony, through the Prophet Daniel that "the time of the end" would be a period of time (more than a century), and that in this "time of the end" there would be a great increase of travel, running to and fro throughout the earth, and a great increase of general intelligence, increased knowledge, as it is written, " In the time of the end many shall run to and fro, and knowledge shall be increased."— Dan. 12: 4.

Those carefully watching see the lifting of the curtain of ignorance, and the letting in of the light, and that thus God is using mankind at the present time to make ready in a natural way the mechanical and other arrangements and conveniences which ultimately shall be such great blessings to the world, when the Sun of Righteousness shall arise with healing in His beams, and the Millennial Day shall be ushered in, with all its multiplied blessings and mercies and opportunities ;—" the times of restitution of all things, spoken by the mouth of all the holy prophets since the world began."—Acts 3: 21,

Watching intently, earnestly, interestedly, because they know of the good things God hath in reservation (1.Cor. 2: 10-13), the Watchers note that Daniel's prophecy further points out that, as the increase of travel brings the increase of knowledge, so the increase of

knowledge will bring an increase of discontent to the world of mankind in general; and the result will be as prophetically stated, that "there shall be a time of trouble such as never was since there was a nation." The Watchers, seeking to note whether these things have yet a fulfilment or not, look about them and behold on every hand discontent, unhappiness; far more than when the world enjoyed far fewer of the mercies and blessings of heaven. These latter day gifts of Providence (preparations for the Millennial age), instead of provoking thankfulness, gratitude and love to God and generosity to man, produce in unregenerate hearts ambition, greater avarice, selfishness, envy, hatred, strife, and other works of the flesh and of the devil. Yes; the Watchers can clearly discern the great approaching climax of human trouble in which the Scriptures distinctly declare that all the present human institutions shall go down in anarchy, in confusion, in chaos. But the Watchers do not lose sight of God and His providence. They see that, while the approaching social and ecclesiastical catastrophe will be the natural result of the operation of selfishness under highly favored conditions, nevertheless they remember that God is at the helm, and that He is able to cause the wrath of man to praise Him, and the remainder of man's wrath (which would not praise Him) He will restrain.

PAROUSIA VS. EPIPHANIA, APOKALUPSIS

Because not heedless, careless, indifferent servants of the King, but faithful and earnest, the Watchers have scrutinized every little particular which fell from the lips of Him who spake as never man spake; and all the messages which He has sent them through His faithful apostles and prophets. And discriminating carefully, they discern that there are three words of distinctly different signification used in respect to the Lord's Second Advent; namely, *parousia* and *epiphania* and *apokalupsis. Parousia* is used in respect to the earliest stage of the Second Advent, while *epiphania* and *apokalupsis* relate to the same advent later;—not that

apokalupsis and epiphania relate to another or a third advent, but merely to a later feature of the Second Advent. These Greek words, it is true, are somewhat obscured or hidden in the Common Version of the Bible, and probably for a purpose. The Lord's purpose evidently was to keep the world and the wicked in ignorance of His gracious Plan until His due time; nor did He wish the particulars to be understood by the Watchers until nearly the time of the fulfilment. But now we are “in the time of the end," in "the day of His preparation," in the time in which it was foretold that then " the wise [not the worldly wise but the humble Watchers who are wise enough to take heed to the Word of the Lord] shall understand. (Dan. 12: 10.) And hence, since many of the Watchers are not Greek scholars, God has made gracious provision through valuable helps (such as *Young's Analytical Concordance* and the *Emphatic Diaglott},* so that the very humblest of His people may have a clear and discriminating understanding of the meaning of certain features of His Word which hitherto have been kept hidden under imperfect translations ; and these matters God Himself has been bringing to the attention of His people, through special helps in the way of Scripture Studies. These “Helping Hands for Bible students " have reached many of the faithful Watchers all over the world.

By these helps, the Watchers are rapidly coming to see that the word “parousia," translated in our Common Version " coming," does not mean what our English word signifies ; namely, to be on the way, approaching ; but that on the contrary it signifies *presence,* as of one who has already arrived. The Greek word *epiphania* signifies *bright shining* or *manifestation.* It is rendered “appearing” and “brightness." The Greek word *apokalupsis* signifies *revealment, uncovering, unveiling.* Thus these words *epiphania* and *apokalupsis* signify " appearing " and " revealing," as of a thing *previously present* but hidden. The Watchers note also that the Scriptures predicate certain things respecting the Lord and respecting His *parousia* (His presence), which clearly intimate

that He will be present and doing His work, His great work (of setting up His Kingdom and smiting the nations with the sword of His mouth) *wholly unknown to the world,—"* as a thief in the night." The Watchers also notice that the Scriptures clearly indicate that after the Lord has done certain things during His presence *(parousia)* and unknown to the world, He will later make a *manifestation of His* presence;—a manifestation which will be discerned by all mankind; and the outward manifestation is designated His "epiphania" and "apokalupsis" which signify "shining forth," " bright shining" and " uncovering " and "unveiling."

During the period of the *parousia* (presence) preceding the *epiphania* (shining forth) a certain work will be accomplished, unknown to the world, unknown to the nominal Church, known only to the Watchers. The *ignorance* of the impending trouble in the end of this Age will be similar to that of the people who lived in the days of Noah. “As it was *in the days of Noah,* so also shall it be *in the days of the Son of Man."*—Luke 17: 26.

As “the days of Noah” were not *days before* Noah's time, neither are “the days of the Son of Man “days *before* the Son of Man's presence. The days of the Son of Man are the days of His *parousia,* or presence—invisible and unknown to the world, known only to the Watchers and seen by them only with the eye of faith. “As in the days that were before the flood they were eating, drinking, marrying, . . . *and knew not,* . . . so shall also the presence *[parousia]* of the Son of Man be: "— the world will simply go on about its usual affairs, and know not of the Lord's presence.-—Matt. 24: 38.

"IN THE DAYS OF THESE KINGS"

We have a number of general prophecies, indicating that we are living in about the time of the Master's Second Presence. We have already referred to Daniel's testimony respecting “the time of the end," in which many will run to and fro, and knowledge will be increased and the wise understand, and which the time of trouble

follows. Then we have the inspired dream of Nebuchadnezzar, and its inspired interpretation by Daniel, showing the earthly governments which would bear rule over the earth—during the interim between the overthrow of the typical Kingdom of God, whose last king sitting upon the throne of David was Zedekiah, and the installation of the true King, Immanuel, in His Millennial Kingdom glory. These different governments of earth are here pictured as a great image ; Nebuchadnezzar's government, the first universal empire of earth, being represented by the head of gold; the Medo-Persian Empire, which, according to history, was the second universal empire, is here shown as the breast and arms of silver ; the Grecian .Empire, which overthrew the Persian, and became the third universal empire, is represented by the belly and thighs of brass; the Roman Empire, which succeeded the Grecian, and constituted itself the fourth universal empire of earth, was represented in the image by the legs of iron—strong exceedingly; and the later development of the same Roman Empire with the intermixture of papal influence is represented in the image by the feet, which were partly iron (civil government), and partly of clay (ecclesiastical government—Papacy). These were to constitute the sum total of Gentile dominion; and “in the days of these kings” (represented by the ten toes of the image), Jehovah God Himself would establish His Kingdom—the very Kingdom for which we pray, “Thy Kingdom come!”

We are all witnesses that the heavenly Kingdom has not yet come—that we are still under the dominion of the “prince of this world "—the prince of darkness. All the efforts to prove to us that the greedy and unholy governments of Christendom, so-called, are the Kingdom for which we prayed, and were taught to pray, could not prevail; we could never recognize these as Immanuel’s Kingdom: they are only the kingdoms established by Antichrist, and recognized by Antichrist, and named by Antichrist "*Christendom."* The true Kingdom waits for establishment at the hands of Him whose right it is; and He has promised that, when He sits upon His throne,

all His faithful ones, the “little flock" of the Gospel Age, shall sit in that throne with Him, and be associates in the work and in the honor of blessing the world.

The Church is not neglected in the picture of earthly dominion given to Nebuchadnezzar, and interpreted by the Prophet Daniel. She is shown therein as a stone taken out of the mountain without hands (by Divine power). This stone represents God's Kingdom (Christ and the Church), and the inspired dream and explanation show that the disaster which shall come to the kingdoms of this world, represented in the image and in the toes of its feet, would come through the impact or smiting of the image by the stone. Daniel says: “A stone was cut out which, without being in hands, smote the image upon his feet. . . . Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floor, and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain [kingdom], and filled the whole earth."

The explanation is that—"The great God hath made known to the king [and indirectly more particularly to the Watchers] what shall come to pass hereafter." "*In the days* of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people; [It shall have no successors, for the others will all be destroyed] it shall break in pieces and consume all these kingdoms, and it shall stand forever." Here is a prophecy which gives a full delineation of the empires of earth, to which God granted dominion during the interim between the removal of the typical crown from His typical kingdom, and the institution of the crown of righteousness and glory upon the true King in the inauguration of the Kingdom of Heaven. Even the surface evidences are that human empire has nearly run its course, and that heavenly empire is needed to deliver the world from its own selfishness; this next universal empire will be the Kingdom of God's dear Son.

But the scrutinizing Watcher will readily perceive that-

it is one thing to know the time when earthly dominion shall cease, and give place to the *completed* Kingdom of God, while it would be a totally different matter to know when the “stone" Kingdom would begin to smite the image upon its feet, preparatory to its destruction. This period of smiting of the image, which precedes its destruction, must also precede the full establishment of God's Kingdom to fill the whole earth. This smiting period is the period of the *parousia;* the period in which Christ is present, gathering His “jewels," His "elect," and in which He will smite the nations with the rod of iron and with the two-edged sword of His mouth, dashing them in pieces as a potter's vessel, and preparing mankind for the royal majesty of the heavens. Let the Watchers note critically the Prophet Daniel's explanation that it will be “in *the days* of these kings” (the kingdoms represented in the feet and toes of the image— the divisions of Papal Rome) that the God of heaven will *set up* His Kingdom. God began the selection of His Kingdom class in the days of Civil Rome—represented by the legs of iron: He has continued the selection ever since, and the *setting up* or bringing of His Church (Kingdom) into power comes toward the close of Gentile dominion, but before it ends; for it is to be "*in the days* of these kings" and not after their days. Now note the similarity of the expressions, " in the days of the Son of Man "and" in the days of these kings," and give both the same significance and remember that, as we have proven, they will be the *same days*—days before the lease of Gentile power expires, in which the Son of Man" will be present to "set up" His Kingdom, which shall a little later destroy all these Gentile kingdoms.

The Kingdom which we are expecting, and the establishment of which we believe is now closely approaching, is not an earthly kingdom, but a heavenly one, not a fleshly kingdom, but a spiritual one, not a kingdom which will be visible to the natural eye, but an invisible yet powerful kingdom. We find nothing in the Scriptures to corroborate the thought entertained by some that this Gospel Age having begun in the spirit is to culminate

in a reign of Christ and His Church in the flesh with an earthly throne, etc. Quite to the contrary, the King and His joint-heirs, the Church, as spirit beings, will have a spiritual empire, though their subjects to whom they will offer the blessings of the restitution purchased at Calvary will be men in the flesh, whose highest hope and ambition will be *restitution* to the grand perfection of the human nature lost in Eden, redeemed at Calvary —an earthly image of the Heavenly Father. We hold that Christ and His saints during the Millennial Age will be no more visible to mankind than is the prince of this world, Satan, whose associates in the misrule of the present evil world, the fallen angels, are likewise invisible.

One point which more than any other seems to confuse the student of this subject is our Lord's resurrection. They note the fact that He appeared in a body of flesh and bones, after His resurrection, and they therefore conclude that He still has a body of flesh and bones bearing all the scars of Calvary; hence, in thinking of His Second Advent they invariably expect it to be another advent as a human being (in flesh and bones), "a little lower than the angels." These expectations are wrong, as we shall show from the Scriptures. Our Lord after His resurrection was a spirit being, and His manifestations of Himself to His disciples in *various* fleshly bodies, then, were similar to manifestations made *before He became the man Christ Jesus,* while He still possessed the glory which He had with the Father before the world was—the glory of a spirit being. For instance, are we not particularly told that the Lord and two angels appeared as men in bodies of flesh and blood and bones, and in ordinary human garb, to Abraham and Sarah? And the record is that “they did eat and talk with Abraham." On another occasion the Lord appeared to Moses, not in a body of flesh, but “as a flame of fire' in a bush which apparently burned, and from which He spoke to Moses. We contend that such a power to appear in any kind of a body is a power which in the past was considerably used in communicating the Divine

will to mankind, and that it is only discontinued now because the canon of Divine revelation is complete, so that in it the man of God is thoroughly furnished unto every good word and work, and needs no special message or revelations.—2. Tim. 3 : 17.

In reading the narrative of our Lord's appearance to His disciples after His resurrection, the fact seems generally to be overlooked that He appeared only a few times, in all, and that these visits were always brief, and that between these visits, after the day of His resurrection, there were long periods of days and weeks in which the disciples saw nothing of Him. It is generally overlooked, also, that He appeared in various forms, one of which was identical with the body that was crucified, because Thomas had said he would not believe unless he could have such a demonstration. Even then our Lord rather upbraided Thomas, assuring him that there was a still greater blessing in store for those who ask not for such ocular demonstration. It is generally forgotten that none of the world ever saw our Lord after His resurrection, but merely His disciples, to whom, it is said, He "showed Himself." This was in harmony with His statement made before His death, "Yet a little while and the world seeth me *no more."*-—John 14: 19.

The Scripture declaration is, that our Lord was "made flesh," took upon Him our nature *"for* the suffering of death"; and not for to be encumbered with fleshly conditions to all eternity. Besides, if our Lord must bear the scars of His wounds to all eternity, the implication would be that His people would also bear all their blemishes and scars to all eternity. Surely, if such were the Divine arrangement, that which is perfect would never come, for we should be encumbered with the imperfect for ever.—1. Cor. 13: 10.

When we get the correct view of this matter, every difficulty and objection ceases. As the Scriptures declare, so it was, "He was put to death *in flesh,* He was quickened *in spirit." "Though* we have known Christ after the *flesh* yet now henceforth know we Him no more [so]." (2.Cor. 5: 16.) It was at His resurrection that

He became the Second Adam—" the last Adam, a quickening *spirit."* (1. Cor. 15: 45.) “Now the Lord is that *spirit."* (2.Cor. 3: 17.) After appearing to His disciples under various peculiar conditions after His resurrection, in various bodies, the Lord invariably *vanished*—as soon as He had communicated to them the appropriate lessons, causing, as they declared, their hearts to burn within them. He appeared in these various forms for two reasons:

(1)They could best receive His instructions under such conditions, whereas, if He had appeared to them in the glory of His spirit being, and had performed a miracle upon their eyes by which they could have discerned His spiritual glory, they would have been too much affrighted to have benefited by what He would have said.

(2)They were still natural men, not fully begotten of the Holy Spirit, because Pentecost was not yet come (John 7: 39), and hence they were unprepared to understand spiritual things; “for the natural man receiveth not the things of the spirit of God, neither can He know [appreciate] them, because they are spiritually discerned."

The Apostle Paul was the only one of the disciples who saw the Lord “as *He is."* He tells us that the Lord's real spiritual presence, so far from being fleshy or humanlike, shone with a brightness “above the brightness of the sun at noonday." The effect upon St. Paul's eyes was serious, and we may readily believe the effects remained with him to his dying *day,* notwithstanding the miraculous removal of the callous scales, which permitted him to see, though indistinctly. Very evidently our Lord's design was to educate His apostles up to the thought of His resurrection, and also to the thought of His resurrection being not to former conditions, limited by the flesh, but to new conditions, in which He (as He had already explained to Nicodemus) could come and go like the wind, and none could know whence He came nor whither He went; He could appear in one body or in another body, or be present

“with them without their being aware of it, just as “the angel of the Lord encampeth round about them that fear Him," yet invisible to them, because a spirit being.

WE SHALL BE LIKE HIM, FOR WE SHALL SEE HIM AS HE IS”

When the right conception of our Lord, in His glorified condition, is gained, and when the Apostle's statement is remembered, that His Church shall be like Him, and "see Him *as He is"* it is comparatively easy to understand that the entire glorified Church will be as invisible to the world as the Heavenly Father is, and as our Lord Jesus was after His resurrection; and when it is remembered that this Church constitutes the Kingdom of God, the "royal priesthood," which is to rule and bless the world during the Millennial Age, our Lord's words to the Pharisees are quite intelligible—" The Kingdom of God cometh not with observation—neither shall ye say, Lo here or, Lo there! for behold, the Kingdom of God is in the midst of you"—a present but invisible authority, government, rule of righteousness.

“EVERY EYE SHALL SEE HIM”

Looking about us to-day for evidences of a change of dispensation and of the Kingdom approaching, we find that many even, who are not of the Watchers, are noting the signs of our times and are startled, and led to exclaim, What do these things mean?—This remarkable latter-day advance in science, art and mechanical invention?—This latter-day unsettling of all the social and economic relations of mankind?—This discontent and general unrest in the midst of plenty and luxury?— This latter-day growth of millionaires and paupers?— This growth of giant corporations of world-wide power and influence ?—Why are national policies and public men and their utterances and doings criticized (judged) by the masses as never before?—And what means it that with an apparent growth in wealth and numbers in all denominations of Christians there is a growing dissatisfaction, discontent in them all: a growing

tendency to criticize the creeds and the preaching and everything ?—How comes it that nine-tenths of the preachers in all denominations know that their hearers desire a change, and would gladly " move on," if they knew how to better themselves even at smaller salaries ?

The Scriptural answer is, The hour of God's judgment is come; the time when "Christendom," political, financial, social and ecclesiastical is being judged— being tried in the Divine balances. And the Scriptures declare that she will be found wanting and will be adjudged unworthy to further administer the affairs of earth, which will be turned over to Messiah and His Bride, the elect "little flock," according to the Divine promise.—Luke 12: 32.

Thus in fulfilment of the Scriptures, and with great clearness the presence of Jesus is to be made manifest to the world. He is to "appear," to be "revealed." His Presence is to be made known to the whole world so that "*every eye shall see* [discern] Him"; that is, the *eyes of understanding* of the whole human family shall be opened to a realization of the great truth, when Messiah's Kingdom has come into power, and henceforth to rule the world, to overthrow sin and Satan, to uplift righteousness, to bless all the willing and obedient, and to destroy in the Second Death all wilful sinners.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."—Rev. 22: 20.

"Mine eyes can see the glory of the presence of the Lord;
He is trampling out the winepress where the grapes of wrath are stored;
I see the flaming tempest of His swift descending sword:
Our King is marching on.

" I can see His coming judgments, as they circle all the earth;
The signs and groanings promised, to precede a second birth;
I read His righteous sentence, in the crumbling thrones of earth:
Our King is marching on.

"The seventh trump is sounding, and our King knows no defeat;
He will sift out the hearts of men before His judgment seat.
O! be swift, my soul, to welcome Him; be jubilant, my feet:
Our King is marching on."

What Say the Scriptures Concerning Hell?

"To the Law and to the Testimony; if they speak not according to this Word, it is because there is no Light in them."—Isa. 8: 20.

A CORRECT understanding of this subject has become almost a necessity to Christian steadfastness. For centuries it has been the teaching of "orthodoxy," of all shades, that God, before creating man, had created a great abyss of fire and terrors, capable of containing all the billions of the human family which he purposed to bring into being; that this abyss he had named " hell "; and that all of the promises and threatenings of the Bible were designed to deter as many as possible (a "little flock ") from such wrong-doing as would make this awful place their perpetual home.

As knowledge increases and superstitions fade, this monstrous view of the divine arrangement and character is losing its force; and thinking people cannot but disbelieve the legend, which used to be illustrated on the church walls in the highest degree of art and realism, samples of which are still to be seen in Europe. Some now claim that the place is literal, but the fire symbolic, etc., etc., while others repudiate the doctrine of "hell" in every sense and degree. While glad to see superstitions fall, and truer ideas of the great, and wise, and just, and loving Creator prevail, we are alarmed to notice that the tendency with all who abandon this long-revered doctrine is toward doubt, skepticism, infidelity.

Why should this be the case, when the mind is merely being delivered from an error,—do you ask? Because Christian people have so long been taught that the foundation for this awful blasphemy against God's character and government is deep-laid and firmly fixed, in the

Word of God—the Bible—and, consequently, to whatever degree that belief in "hell" is shaken, to that extent their faith in the Bible, as the revelation of the true God, is shaken also;—so that those who have dropped their belief in a "hell," of some kind of endless torment, are often open infidels, and scoffers at God's Word.

Guided by the Lord's providence to a realization that the Bible has been slandered, as well as its divine Author, and that, rightly understood, it teaches nothing on this subject derogatory to God's character nor to an intelligent reason, we will attempt to lay bare the Scripture teaching on this subject, that thereby faith in God and His Word may be re-established, in the hearts of His people, on a better, a reasonable foundation. Indeed, it is our opinion that whoever shall hereby find that his false view rested upon human misconceptions and misinterpretations, will, at the same time, learn to trust hereafter less to his own and other men's imaginings, and, by faith, to grasp more firmly the Word of God, which is able to make wise unto salvation.

That the advocates of the doctrine of eternal torment have little or no faith in it is very manifest from the fact that it has no power over their course of action. While all the denominations of Christendom sustain the doctrine that eternal torment and endless, hopeless despair will constitute the punishment of the wicked, they are mostly quite at ease in allowing the wicked to take their course, while they pursue the even tenor of their way. Chiming bells and pealing organs, artistic choirs, and costly edifices, and upholstered pews, and polished oratory which more and more avoid any reference to this alarming theme, afford rest and entertainment to fashionable congregations that gather on the Lord's day and are known to the world as churches of Christ and representatives of his doctrines. But they seem little concerned about the eternal welfare of the multitudes, or even of themselves and their own families, though one would naturally presume that with such awful *possibilities* in view they would be almost frantic in their efforts to rescue the perishing.

The plain inference is that they do not believe it. The only class of people that to any degree show their faith in it by their works is the Salvation Army; and these are the subjects of ridicule from almost all other Christians, because they are somewhat consistent with their belief. Yet their peculiar, and often absurd, methods, so strikingly in contrast with those of the Lord of whom it was written, "He shall not cry, nor lift up, nor cause his voice to be heard in the street" (Isa, 42: 2), are very mild compared with what might be expected if they were fully convinced of the doctrine. We cannot imagine how sincere believers of this terrible doctrine go from day to day about the ordinary affairs of life, or meet quietly in elegance every Sunday to hear an essay from the pulpit on the peculiar subjects often advertised. Could they do so while really believing all the time that fellow mortals are dying at the rate of one hundred a minute, and entering

"That lone land of deep despair," where
"No God regards their bitter prayer"

If they really *believed* this, few saints could complacently sit there and think of those hurrying every moment into that awful state described by that good, well-meaning, but greatly deluded man, Isaac Watts (whose own heart was immeasurably warmer and larger than that he ascribed to the great Jehovah), when he wrote the hymn—

"Tempests of angry fire shall roll
To blast the rebel worm.
And beat upon the naked soul
In one eternal storm."

People often become frantic with grief when friends have been caught in some terrible catastrophe, as a fire, or a wreck, though they know they will soon be relieved by death; yet they pretend to believe-that God is less loving than themselves, and that He can look with indifference, if not with delight, at billions of His creatures

enduring an eternity of torture far more terrible, which he prepares for them and prevents any escape from forever. Not only so, but they expect that they will get literally into Abraham's bosom, and will then look across the gulf and see and hear the agonies of the multitudes (some of whom they now love and weep over); and they imagine that they will be so changed, and become so like their present idea of God so hardened against all pity, and so barren of love and sympathy, that they will delight in such a God and in such a plan.

It is wonderful that otherwise sensible men and women, who love their fellows, and who establish hospitals, orphanages, asylums, and societies for the prevention of cruelty even to the brute creation, are so unbalanced mentally that they can believe and subscribe to such a doctrine, and yet be so indifferent about investigating its authority!

Only one exception can we think of—those who hold the ultra-Calvinistic doctrine; who believe that God has *decreed* it thus, that all the efforts they could put forth could not alter the result with a single person; and that all the prayers they could offer would not change one iota of the awful plan they believe God has marked out for His and their eternal pleasure. These indeed could sit still, so far as effort for their fellows is concerned ; but why sing the praises of such a scheme for the damnation of their neighbors whom God has told them to love as themselves?

Why not rather begin to doubt this “doctrine of devils," this blasphemy against the great God, hatched in the "dark ages," when a crafty priesthood taught that it is right to do evil that good may result ?

The doctrine of eternal torment was undoubtedly introduced by Papacy to induce pagans to join her and support her system. It flourished at the same time that "bull fights" and gladiatorial contests were the public amusements most enjoyed; when the Crusades were called "holy wars," and when men and women were called "heretics" and were often slaughtered for thinking or speaking contrary to the teachings of the Papacy ;

at a time when the sun of gospel truth was obscure; when the Word of God had fallen into disuse and was prohibited to be read by any but the clergy, whose love of their neighbors was often shown in torturing "heretics" to induce them to recant and deny their faith and their Bibles—to save them, if possible, they explained, from the more awful future of "heretics,"— eternal torture. They did not borrow this doctrine from the heathen, for no heathen people in the world have a doctrine so cruel, so fiendish and so unjust. Find it, whoever can, and show it up in all its blackness, that, if possible, it may be shown that the essence of barbarism, malice, hate and ungodliness has not been exclusively appropriated by those whom God has most highly favored with light from every quarter, and to whom He has committed the only oracle—His Word. Oh! the shame and confusion that will cover the faces of many, even good men, who verily thought that they did God service while propagating this blasphemous doctrine, when they awake in the resurrection, to learn of the love and justice of God, and when they come to know that the Bible does not teach this God-dishonoring, love-extinguishing, truth-beclouding, saint-hindering, sinner-hardening, "damnable heresy" of eternal torment.—2. Pet. 2:1.

But we repeat that, in the light and moral development of this day, sensible people do not believe this doctrine. However, since they think that the Bible teaches it, every step they progress in real intelligence and brotherly kindness, which hinders belief in eternal torment, is in most cases a step away from God's Word, which is falsely accused of being the authority for this teaching. Hence the second crop of evil fruit, which the devil's engraftment of this error is producing, is skepticism. The intelligent, honest thinkers are thus driven from the Bible into vain philosophies and sciences, falsely so-called, and into infidelity. Nor do the worldly" really believe this doctrine, nor is it a "restraint to crime, for convicts and the lower classes are the firmest believers in it.

But, says one, Has not the error done some good? Have not many been brought into the churches by the preaching of this doctrine in the past?

No error, we answer, ever did real good, but always harm. Those whom error brings into a church, and whom the truth would not move, are an injury to the church. The thousands terrorized, but not at heart converted, which this doctrine forced into Papacy, and which swelled her numbers and her wealth, diluted what little truth was held before, and mingled it with their unholy sentiments and errors so that, to meet the changed condition of things, the "clergy" found it needful to add error to error, and resorted to methods, forms, etc., not taught in the Scriptures and useless to the truly converted whom the truth controls. Among these were pictures, images, beads, vestments, candles, grand cathedrals, altars, etc., to help the unconverted heathen to a form of godliness more nearly corresponding to their former heathen worship, but lacking all the power of vital godliness.

The heathen were not benefited, for they were still heathen in God's sight, but deluded into accepting what they did not understand or do from the heart. They were added “tares" to choke the “wheat," without being profited themselves. The Lord tells who sowed the seed of this enormous crop. (Matt. 13: 39.) The same is true of those who assume the name " Christian " to-day, who are not really at heart converted by the truth, but merely frightened by the error, or allured by promised earthly advantages of a social or business kind. Such add nothing to the true Church; by their ideas and manners they become stumbling blocks to the truly consecrated, and by their inability to digest the truth, the real food of the saints, they lead even the few true pastors to defraud the true " sheep" in order to satisfy the demands of these " goats" for something pleasing to their unconverted tastes. No: in no way has this error accomplished good except in the sense that God is able to make even the wrath of man to praise Him. So also He will overrule this evil thing eventually to serve His

purposes. When by and by all men (during the Millennium) shall come to see through this great deception by which Satan has blinded the world to God's true character, it will perhaps awaken in them a warmer, stronger love for God.
Seeing, then, the unreasonableness of man's view, let us lay aside human opinions and theories and come to the Word of God, the only authority on the subject, remembering that "God is His own interpreter, and He will make it plain."

"HELL," AS AN ENGLISH WORD

In the first place bear in mind that the Old Testament Scriptures were written in the Hebrew language, and the New Testament in the Greek. The word "hell" is an English word sometimes selected by the translators of the English Bible to express the sense of the Hebrew word *sheol* and the Greek words *hades, tartaroo* and *gehenna,*—sometimes rendered "grave" and "pit."
The word "hell" in old English usage, before Papal theologians picked it up and gave it a new and special significance to suit their own purposes, simply meant to *conceal,* to *hide,* to *cover;* hence the *concealed, hidden* or *covered place.* In old English literature records may be found of the *helling* of potatoes—putting potatoes into pits; and of the helling of a house—covering or thatching it. The word *hell* was therefore properly used synonymously with the words "grave" and "pit," to translate the words *sheol* and *hades* as signifying the secret or hidden condition of death. However, the same spirit which was willing to twist the word to terrorize the ignorant is willing still to perpetuate the error;— presumably saying—" Let us do evil that good may follow."
If the translators of the Revised Version Bible had been thoroughly disentangled from the Papal error, and thoroughly honest, they would have done more to help the English student than merely to substitute the Hebrew

word *sheol* and the Greek word *hades* as they have done. They should have translated the words. But they were evidently afraid to tell the truth, and ashamed to tell the lie ; and so gave us *sheol* and *hades* untranslated, and permitted the inference that these, words mean the same as the word "hell" has become perverted to mean. Their course, while it for a time shields themselves, dishonors God and the Bible, which the common people still suppose teaches a “hell" of torment in the words *sheol* and *hades.* Yet anyone can see that if it was proper to translate the word *sheol* thirty-one times “grave” and three times “pit," it could not have been improper to so translate it in every other instance.

A peculiarity to be observed in comparing these cases, as we will do shortly, is that in those texts where the torment idea would be an absurdity the translators of the King James Version have used the words " grave " or " pit; " while in all other cases they have used the word "hell;" and the reader, long schooled in the Papal idea of torment, reads the word " hell " and thinks of it as signifying a place of torment, instead of the grave, the hidden or covered place or condition. For example, compare Job 14: 13 with Psa. 86:13. The former reads, —"Oh, that thou wouldst hide me in the grave [sheol], etc.," while the latter reads,—" Thou hast delivered my soul from the lowest *hell* [sheol]." The Hebrew word being the same in both cases, there is no reason why the same word “grave" should not be used in both. But how absurd it would have been for Job to pray to God to hide him in a hell of eternal torture! The English reader would have asked questions and the secret would have been revealed speedily.

While the translators of the Reformation times are somewhat excusable for their mental bias in this matter, as they were just breaking away from the old Papal system, our modern translators, specially those of the recent Revised Version, are not entitled to any such consideration. Theological professors and pastors of congregations consider that they are justified in following the course of the revisers in not explaining the meaning

of either the Hebrew or Greek words *sheol* or *hades* and by their use of the words they also give their confiding flocks to understand that a place of torture, a lake of fire, is meant. While attributing to the ignorant only the best of motives, it is manifestly only duplicity and cowardice which induces educated men, who know the truth on this subject, to prefer to continue to teach the error inferentially.

But not all ministers know of the errors of the translators and deliberately cover and hide those errors from the people. Many, indeed, do not know of them, having merely accepted, without investigation, the theories of their seminary professors. It is the professors and learned ones who are most blameworthy. These have kept back the truth about “hell" for several reasons. First, there is evidently a sort of understanding or etiquette among them, that if they wish to maintain their standing in the “profession “they” “must not tell tales out of school;" *i.e.*, they must not divulge professional secrets to the “common people," the” laity." Second, they all fear that to let it be known that they have been teaching an unscriptural doctrine for years would break down the popular respect and reverence for the clergy, the denominations and the theological schools, and unsettle confidence in their wisdom. And, oh, how much depends upon confidence and reverence for men, when God's Word is so generally ignored! Third, they know that many of the members of their sects are not constrained by "the love of Christ" (2. Cor. 5: 14), but merely by the fear of hell, and they see clearly, therefore, that to let the truth be known now would soon cut loose the names and support of many in their flocks; and this, to those who "desire to make a fair show in the flesh" (Gal. 6: 12) would seem to be a great calamity.

But what will be the judgment of God, whose character and plan are traduced by the blasphemous doctrine which these untranslated words help to support? Will He commend these unfaithful servants? Will He justify their course? Will the Chief Shepherd call these His

beloved friends, and make known to them His further plans (John 15: 15) that they may misrepresent them also to preserve their own dignity and reverence? Will He continue to send forth “things new and old," "meat in due season," to the household of faith, by the hand of the unfaithful servants? No, such shall not continue to be His mouthpieces or to shepherd His flock. (Ezek. 34:9, 10.) He will choose instead, as at the first advent, from among the laity—" the common people "—mouthpieces, and will give them words which none of the chief priests shall be able to gainsay or resist. (Luke 21:15.) And, as foretold, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29: 9-19.

“*HELL" IN THE OLD TESTAMENT*

The word “hell " occurs thirty-one times in the Old Testament, and in every instance it is *sheol* in the Hebrew. It does not mean a lake of fire and brimstone, nor anything at all resembling that thought: *not in the slightest degree!* Quite the reverse: instead of a place of blazing fire it is described in the context as a state of "darkness" (Job 10: 21); instead of a place where shrieks and groans are heard, it is described in the context as a place of "silence" (Psa. 115: 17); instead of representing in any sense pain and suffering, or remorse, the context describes it as a place or condition of forget-fulness (Psa. 88: n, 12.) "There is no work, nor device, nor knowledge, in *the grave [sheol]* whither thou goest."— Eccles. 9: 10.

The meaning of *sheol* is "*the hidden state"* as applied to man's condition in death, in and beyond which all is hidden, except to the eye of faith; hence, by proper and close association, the word was often used in the sense of *grave*—the *tomb,* the hidden place, or place beyond which only those who have the enlightened eye of the understanding can see resurrection, restitution of being. And be it particularly noted that this identical word sheol is translated “grave” thirty-one times and “pit”

three times in our common version by the *same translators*—more times than it is translated "hell;" and twice, where it is translated " hell," it seemed so absurd, according to the present accepted meaning of the English word "hell," that scholars have felt it necessary to explain in the margin of modern Bibles, that it means *grave.* (Isa. 14: 9 and Jonah 2:2.) In the latter case, the hidden state, or grave, was the belly of the fish in which Jonah was buried alive, and from which he cried to God.

ALL TEXTS IN WHICH "SHEOL" IS TRANSLATED "HELL"

(1) Amos 9: 2.—"Though they dig into *hell,* thence shall mine hand take them." [A figurative expression; but certainly pits of the earth are the only hells men can *dig* into.]
(2) Psa. 16: 10.—" Thou wilt not leave my soul in *hell;* neither wilt thou suffer thine Holy One to see corruption." [This refers to our Lord's three days in the tomb.—Acts 2: 31; 3: 15.]
(3, 4) Psa. 18:5 and 2. Sam. 22:6—margin.—" The cords of *hell* compassed me about." [A figure in which trouble is represented as hastening one to the tomb.]
(5) Psa. 55: 15.—" Let them go down quick into *hell"*—margin, "the grave."
(6) Psa. 9: 17.—"The wicked shall be turned into *hell,* and all the nations that forget God." This text will be treated later, under a separate heading.
(7) Psa. 86: 13.—"Thou hast delivered my soul from the lowest *hell "*—margin, "the grave."
(8) Psa. 116: 3.-—" The sorrows of death compassed me, and the pains of *hell* gat hold upon me." [Sickness and trouble are the figurative hands of the grave to grasp us.]
(9) Psa. 139: 8.—" If I make my bed in *hell,* behold, thou art there." [God's power is unlimited; even over those in the tomb he can and will exert it and bring forth all that are in the graves.—John 5: 28.]
(10) Deut. 32: 22,—" For a fire is kindled in mine

anger, and shall burn into the lowest *hell."* [A figurative representation of the destruction, the utter ruin, of Israel as a nation—"wrath to the uttermost," as the Apostle called it, God's anger burning that nation to the " lowest *deep,"* as Leeser here translates the word *sheol.*—1. Thes. 2: 16.] (n) Job 11: 8.—" It [God's wisdom] is as high as heaven; what canst thou do? deeper than *hell* [than any pit]; what canst thou know? "

(12) Job 26: 6.—" *Hell* [the tomb] is naked before him, and destruction hath no covering."

(13) Prov. 5: 5.—" Her feet go down to death; her steps take hold on *hell [i.e.,* lead to the grave]."

(14) Prov. 7: 27.—" Her house is the way to *hell* [the grave], going down to the chambers of death."

(15) Prov. 9: 18.—" He knoweth not that the dead are there, and that her guests are in the depths of *hell."* [Here the harlot's guests are represented as dead, diseased or dying, and many of the victims of sensuality in premature graves from diseases which also hurry off their posterity to the tomb.]

(16) Prov. 15: 11.—" *Hell* and destruction are before the Lord." [Here the *grave* is associated with *destruction* and not with a life of torment.]

(17) Prov. 15:24. — "The path of life (leadeth) upward for the wise, that he may depart from *hell* beneath." [This illustrates the hope of resurrection from the tomb.]

(18) Prov. 23 : 14.—" Thou shalt beat him with the rod, and shall deliver his soul from *hell " [i e.,* wise correction will save a child from vicious ways which lead to premature death, and may also possibly prepare him to escape the " *Second Death* "].

(19) Prov. 27: 20.—" *Hell [the grave]* and destruction are never full; so the eyes of man are never satisfied."

(20) Isa. 5: 14.—" Therefore *hell* hath enlarged herself and opened her mouth without measure." [Here the *grave* is a symbol of *destruction.]*

(21, 22) Isa. 14: 9, 15.—" *Hell* [margin, grave] from beneath is moved for thee, to meet thee at thy coming."

. . " Thou shall be brought down to *hell"* [the grave—so rendered in verse 11].

(23) Isa. 57: 9.—" And didst debase thyself even unto *hell."* [Here figurative of *deep* degradation.]

(24, 25) Ezek. 31: 15-17.—" In the day when he went down to the grave, . . . I made the nations to shake at the sound of his fall, when I cast him down to *hell* with them that descend into the pit. . . . They also went down into *hell* with him, unto them that be slain with the sword." [Figurative and prophetic description of the fall of Babylon into destruction, silence, the grave.]

(26) Ezek. 32: 21.—" The strong among the mighty shall speak to him out of the midst of *hell* with them that help him." [A continuation of the same figure representing Egypt's overthrow as a nation to join Babylon in *destruction* — buried.]

(27) Ezek. 32: 27.—" And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to *hell* with their weapons of war : and they have laid their swords under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living." [The grave is the only "hell" where fallen ones are buried and lie with their weapons of war under their heads.]'

(28) Hab. 2: 5.—" Who enlargeth his desire as *hell* [the grave] and as death, and cannot be satisfied."

(29) Jonah 2: 1, 2.—"Then Jonah prayed unto the Lord his God, out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me ; out of the belly of *hell* cried I, and thou heardest my voice." [The belly of the fish was for a time his *grave*— see margin.]

(30, 31) Isa. 28 : 15-18.—" Because ye have said, We have made a covenant with death, and with hell [the grave] are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves : Therefore, saith the Lord, . . . Your covenant with death shall be disannulled, and your

agreement with hell [the grave] shall not stand." [God thus declares that the present prevalent idea, by which death and the grave are represented as friends, rather than enemies, shall cease; and men shall learn that death is the *wages of sin,* and that it is in Satan's power (Rom. 6 : 23 ; Heb. 2 :14) and not an angel sent by God.]

ALL OTHER TEXTS WHERE "SHEOL" OCCURS— RENDERED "GRAVE" AND "PIT"

Gen. 37: 35.—" I will go down into the *grave* unto my son."

Gen. 42: 38.—" Then shall ye bring down my gray hairs with sorrow to the *grave."* [See also the same expression in 44: 29, 31: The translators did not like to send God's servant, Jacob, to *hell* simply because his sons were evil.]

1. Sam. 2: 6.—" The Lord killeth, and maketh alive: he bringeth down to the *grave,* and bringeth up."

I. Kings 2: 6, 9.—" Let not his hoar head go down to the *grave* with peace. . . . His hoar head bring thou down to the *grave* with blood."

Job 7: 9.—" He that goeth down to the *grave."*

Job 14: 13.—" Oh, that thou wouldst hide me in the *grave,* that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me [resurrect me] ! "

Job 17: 13.—" If I wait, the *grave* is mine house: I have made my bed in the darkness." [Job waits for resurrection—" in the morning."]

Job 17: 16. — "They shall go down to the bars of the *pit* [grave], when our rest together is in the dust."

Job 21: 13.—" They spend their days in mirth, and in a moment go down to the *grave."*

Job 24:19, 20.—" Drought and heat consume the snow waters: so doth the *grave* those which have sinned." [All have sinned, hence "Death passed upon all men," and all go down to the *grave.* But all have been redeemed by "the precious blood of Christ"; hence all

shall be awakened and come forth again in God's due time—"in the morning," Rom. 5: 12, 18, 19.]

Psa. 6: 5—" In death there is no remembrance of thee; in the *grave* who shall give thee thanks? "

Psa. 30: 3.—" O Lord, thou hast brought up my soul from the *grave:* thou hast kept me alive, that I should not go down to the pit." [This passage expresses gratitude for recovery from danger of death.]

Psa. 31: 17.—" Let the wicked be ashamed; let them be silent in the *grave."*

Psa. 49: 14, 15, margin.—" Like sheep they are laid in the *grave:* death shall feed on them; and the upright [the saints—Dan. 7: 27] shall have dominion over them in the morning [the Millennial morning]; and their beauty shall consume, the *grave* being an habitation to every one of them. But God will redeem my soul from the power of the *grave."*

Psa. 88: 3.—" My life draweth nigh unto the *grave."*

Psa. 89: 48,—" Shall he deliver his soul from the hand of the *grave?"*

Psa. 141: 7.—" Our bones are scattered at the *grave's mouth."*

Prov. 1: 12.—" Let us swallow them up alive as the *grave:* and whole, as those that go down into the pit "[*i.e.,* as of an earthquake, as in Num. 16: 30-33].

Prov. 30: 15, 16.—" Four things say not, it is enough: the *grave,"* etc.

Eccl. 9: 10.—" 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,* whither thou goest."

Song of Solomon 8: 6.—" Jealousy is cruel as the *grave."*

Isa. 14: 11.—" Thy pomp is brought down to the *grave."*

Isa. 38: 10.—" I shall go to the gates of the *grave: I* am deprived of the residue of my years."

Isa. 38: 18.—" The *grave* cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."

Num. 16: 30-33.—" If . . . they go down quick

into the *pit,* then shall ye understand. . . . The ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They and all that appertained to them went down alive into the *pit,* and the earth closed upon them; and they perished from among the congregation."

Ezek. 31: 15.—" In the day when he went down to the *grave."*

Hosea 13: 14.—" I will ransom them from the power of the *grave*; I will redeem them from death. O death I will be thy plagues; O *grave,* I will be thy destruction. Repentance shall be hid from mine eyes." [The Lord did not ransom any from a place of fire and torment, for there is no such place; but he did ransom all mankind from the *grave,* from *death,* the penalty brought upon all by Adam's sin, as this verse declares.]

The above list includes every instance of the use of the English word “hell" and the Hebrew word *sheol* in the Old Testament. From this examination it must be evident to all readers that God's revelations for four thousand years contain not a single hint of a “hell," such as the word is now understood to signify.

“HELL” IN THE NEW TESTAMENT

In the New Testament, the Greek word *hades* corresponds exactly to the Hebrew word *sheol.* As proof see the quotations of the Apostles from the Old Testament, in which they render it *hades.* For instance, Acts 2: 27, “Thou wilt not leave my soul in *hades,"* is a quotation from Psa. 16: 10, “Thou wilt not leave my soul in *sheol."* And in 1. Cor. 15: 54, 55, “Death is swallowed up in victory. O death, where is thy sting? O grave [hades], where is thy victory? “is an allusion to Isa. 25: 8. " He will swallow up death in victory," and to Hos. 13: 14, " O death I will be thy plagues; O *sheol,* I will be thy destruction."

" HELL " FROM THE GREEK WORD" HADES"

Matt, 11: 23.—" And thou, Capernaum, which art exalted unto heaven, shalt be brought down to *hell,"* Luke 10: 15: “Shalt be thrust down to *hell."* [In privileges of knowledge and opportunity the city was highly favored, or, figuratively, “exalted unto heaven"; but because of misuse of God's favors, it would be debased, or, figuratively, cast down to *hades,* overthrown, destroyed. It is now so thoroughly *"buried* in oblivion, that even the site where it stood is a matter of dispute. Capernaum is certainly *destroyed,* thrust down to *hades.*]

Luke 16: 23.—" In *hell* he lifted up his eyes, being in torments." [A parabolic figure explained further along, under a separate heading.]

Rev. 6: 8.—" And behold a pale horse: and his name that sat on him was Death, and *Hell* followed with him." [Symbol of destruction or the *grave.*]

Matt. 16: 18.—" Upon this rock I will build my church; and the gates of *hell* shall not prevail against it." [Although bitter and relentless persecution, even unto death, should afflict the Church during the Gospel age, it should never prevail to her utter extermination; and eventually, by her resurrection, accomplished by her Lord, the Church will prevail over *hades*—the *tomb.*]

CHRIST IN "HELL" (HADES) AND RESURRECTED FROM "HELL” (HADES). — ACTS 2: 1, 14, 22-31

"And when the day of Pentecost was fully come, . . . Peter . . . lifted up his voice and said, . . . Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you, . . . being delivered by the determinate counsel and foreknowledge of God [' He was delivered for our offenses '], ye have taken and by wicked hands have crucified and slain ; whom God hath raised up, having loosed the pains [or bands]

of death, because it was not possible that he should be holden of it [for the Word of Jehovah had previously declared his resurrection] ; for David speaketh concerning him [personating or speaking for him], ' I [Christ] foresaw the Lord [Jehovah] always before my face ; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, because thou wilt not leave my soul in *hell* [*hades,* the tomb, the state of death], neither wilt thou suffer thine Holy One to see corruption. Thou [Jehovah] hast made known to me [Christ] the ways of life.' Here our Lord, as personified by the prophet David, expresses His faith in Jehovah's promise of a resurrection and in the full and glorious accomplishment of Jehovah's plan through Him, and rejoices in the prospect.

St. Peter then proceeds, saying—" Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day [so that this prophecy could not have referred to himself personally ; for David's soul was left in " hell "—[*hades*], the tomb, the state of death— and his flesh did see corruption] : Therefore 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 [prophetically], spake of the resurrection of Christ [out of " hell *"—-hades,* the tomb— to which he must go for our offenses], that his soul was *not left in hell [hades*—the death state], neither his flesh did see corruption." Thus St. Peter presents a strong, logical argument based on the words of the prophet David—showing first, that Christ, who was delivered by God for our offenses, went to "hell," the grave, the condition of death, destruction (Psa. 16: 10) ; and, second, that according to promise He had been delivered from *hell,* the grave, death, destruction by a *resurrection*— a raising up to life ; being created again, the same identical being, yet more glorious and exalted even to " the express image of the Father's person." (Heb. 1:3.)

And now “this same Jesus” (Acts 2: 36), in His subsequent revelation to the Church, declares—

Rev. 1: 18.—" I am he that liveth and was dead, and, behold, I am alive for evermore, Amen; and have the keys of *hell* [*hades*, the grave] and of death."

Amen! Amen! our hearts respond; for in his resurrection we see the glorious outcome of the whole Plan of Jehovah to be accomplished through the power of the Resurrected One who now holds the keys of the tomb and of death and in due time will release all the prisoners who are, therefore, called the "prisoners of hope." (Zech. 9: 12; Luke 4: 18.) No craft or cunning can by any possible device wrest these Scriptures *entire* and pervert them to the support of that monstrous and blasphemous Papal tradition of eternal torment. Had that been our penalty, Christ, to be our vicarious sacrifice, must still, and to all eternity, endure such torment, which no one will claim. But death was our penalty, and “Christ died for our sins," and” also for the sins of the whole world."—1. Cor. 15: 3; 1. John 2:2.

Rev. 20: 13, 14.—" And the sea gave up the dead which were in it; and death and *hell* [the grave] delivered up the dead which were in them: and they were judged, every man, according to their works. And death and *hell* [the grave] were cast into the lake of fire: this is the Second Death." [The lake of fire is the *symbol* of final and everlasting destruction. Death and *hell* [the grave] both go into it. There shall be no more death; “the last enemy that shall be destroyed is death."—1. Cor. 15: 26; Rev. 21: 4.]

OTHER OCCURRENCES OF THE WORD "HELL"

Having examined the word *sheol*, the only word in the Old Testament rendered "hell," and the word *hades*, most frequently in the New Testament rendered "hell" we now notice every remaining instance in Scripture of

the English word "hell." In the New Testament two other words are rendered “hell”; namely, *gehenna* and *tartaroo,* which we will consider in the order named.

“GEHENNA” RENDERED “HELL”

This word occurs in the following passages—in all twelve times :—Matt. 5 : 22, 29, 30 ; 10 : 28 ; 18 : 9 ; 23 :15; 33 ; Mark 9 : 43-47 ; Luke 12 : 5 ; Jas. 3:6. It is the Grecian mode of spelling the Hebrew words which are translated "Valley of Hinnom." This valley lay just outside the city of Jerusalem, and served the purpose of sewer and garbage burner to that city. The offal, garbage, etc., were emptied there, and fires were kept continually burning to *consume* utterly all things deposited therein, brimstone being added to assist combustion and insure complete destruction. But no living thing was ever permitted to be cast into *Gehenna.* The Jews were not allowed to *torture* any creature.

When we consider that in the people of Israel God was giving us object lessons illustrating His dealings and plans, present and future, we should expect that this Valley of Hinnom, or *Gehenna,* would also play its part in illustrating things future. We know that Israel's priesthood and temple illustrated the Royal Priesthood, the Christian Church as it will be, the true temple of God ; and we know that their chief city was a figure of the New Jerusalem, the seat of kingdom power and center of authority—the city (government) of the Great King, Immanuel. We remember, too, that Christ's government is represented in the book of Revelation (Rev. 21: 10-27) under the figure of a city—the New Jerusalem. There, after describing the class permitted to enter the privileges and blessings of that Kingdom—the honorable and glorious, and all who have right to the trees of life—we find it also declared that there shall *not enter into it* anything that defileth, or that worketh Abomination, or maketh a lie; but only such as the Lamb shall write as worthy of life. This city, which thus will represent the entire saved world in the end

of the Millennium, was typified in the earthly city, Jerusalem; and the defiling, the abominable, etc., the class unworthy of life everlasting, who do not enter in, were represented by the refuse and the filthy, lifeless carcasses cast into *Gehenna* outside the city,—whose utter destruction was thus symbolized—the Second Death. Accordingly, we find it stated that those not found worthy of life are to be cast into the "lake of fire" (Rev. 20: 15)—fire here, as everywhere, being used as a symbol of *destruction,* and the symbol, lake of fire, being drawn from this same *Gehenna,* or Valley of Hinnom.

Therefore, while Gehenna served a useful purpose to the city of Jerusalem as a place for garbage burning, it, like the city itself, was typical, and illustrated the future dealings of God in refusing and committing to destruction all the impure elements, thus preventing them from defiling the Holy City, the New Jerusalem, after the trial of the Millennial age of judgment shall have fully proved them and separated with unerring accuracy the "sheep" from the "goats"

So, then, *Gehenna* was the type or illustration of the Second Death—final and complete destruction, from which there can be no recovery ; for after that, " there remaineth no more sacrifice for sins," but only "fiery indignation which shall *devour* the adversaries."— Heb. 10: 26.

Let us remember that Israel, for the purpose of being used as types of God's future dealing with the race, was typically treated as though the ransom had been given before they left Egypt, though only a typical lamb had 3een slain. When Jerusalem was built, and the Temple —representative of the true Temple, the Church and the true Kingdom as it will be established by Christ in the Millennium—that people typified the world in the Millennial age. Their priests represented the glorified royal Priesthood, and their Law and its demands of perfect obedience represented the law and conditions under the New Covenant, to be brought into operation or the blessing of all the obedient, and for the

condemnation of all who, when granted fullest opportunity, will not heartily submit to the righteous ruling and laws of the Great King.

Seeing then, that Israel's polity, condition, etc., prefigured those of the world in the coming age, how appropriate that we should find the valley or abyss, *Gehenna,* a figure of the Second Death, the utter destruction in the coming age of all that is unworthy of preservation; and how aptly, too, is the symbol, " lake of fire burning with brimstone " (Rev. 19: 20), drawn from this same *Gehenna,* or Valley of Hinnom, burning continually with brimstone. The expression, “burning with brimstone," adds force to the symbol, "fire," to express the utter and irrevocable destructiveness of the Second Death; for burning brimstone is the most deadly agent known. How reasonable, too, to expect that Israel would have courts and judges resembling or prefiguring the judgments of the next age; and that the sentence of those (figurative) courts of that (figurative) people under those (figurative) laws to that (figurative) abyss, outside that (figurative) city, would largely correspond to the (real) sentences of the (real) court and judges in the next age. If these points are kept in mind, they will greatly assist us in understanding the words of our Lord in reference to *Gehenna* ; for though the literal valley just at hand was named and referred to, yet His words carry with them lessons concerning the future age and the anti typical *Gehenna*—the Second Death.

SHALL BE IN DANGER OF GEHENNA— MATTHEW 5: 21, 22

"Ye have heard that it was said by them of old time,' Thou shalt not kill; and whosoever shall kill shall be amenable to the judges; but I say unto you, that whosoever is angry with his brother without a cause *shall* [future—under the regulations of the real Kingdom] be amenable to the judges; and whosoever shall say to his brother, ' Raca [villain] ' shall be in danger of the high

council; but whosoever shall say, 'Thou fool,' shall be in danger of *hell* [*Gehenna*] *fire"*

To understand these references to council and judges and *Gehenna*, all should know something of Jewish regulations. The "Court of Judges" consisted of seven men (or twenty-three,—the number is in dispute), who had power to judge some classes of crimes. The High Council, or Sanhedrin, consisted of seventy-one men of recognized learning and ability. This constituted the highest court of the Jews, and its supervision was over the gravest offenses. The most serious sentence was *death*; but certain very obnoxious criminals were subjected to an indignity after death, being refused burial and cast with the carcasses of dogs, the city refuse, etc., into *Gehenna*, there to be consumed. The object of this burning in *Gehenna* was to make the crime and the criminal detestable in the eyes of the people, and signified that the culprit was a hopeless case. It must be remembered that Israel hoped for a resurrection from the tomb, and hence they were particular in caring for the corpses of their dead. Not realizing fully God's power, they apparently thought he needed their assistance to that extent. (Exod. 13: 19; Heb. 11: 22; Acts 7: 15, 16.) Hence the destruction of the body in *Gehenna* after death (figuratively) implied the loss of hope of future life by a resurrection. Thus to such *Gehenna* represented the Second Death in the same figurative way that they as a people represented or illustrated a future order of things under the New Covenant.

Notice that our Lord, in the above words, pointed out to them that their construction of the Law, severe though it was, was far below the real import of that Law, as it shall be interpreted under the real Kingdom and Judges, which theirs only typified. He shows that the command of their Law, " Thou shalt not kill," reached much farther than they supposed; that *malicious anger* and vituperation " shall be " considered a violation of God's Law, under the New Covenant; and that such as, under the favourable conditions of

that new age, will not reform so thoroughly as to fully observe God's Law will be counted worthy of that which the *Gehenna* near them typified—the Second Death. However, the strict severity of that Law will be enforced only in proportion as the discipline, advantages and assistance of that age, enabling each to comply with its I laws, shall be disregarded.

The same thought is continued in

MATTHEW 5: 22-30

"Ye have heard," etc.," but I say unto you . . . it is better for thee to lose one of thy members, than that thy whole body should be cast into *Gehenna."*

Here again the operation of God's Law under the New Covenant is contrasted with its operation under the Old or Jewish Covenant, and the lesson of self-control is urged by the statement that it is far more profitable that men should refuse to gratify depraved desires (though they be dear to them as a right eye, and apparently indispensable as a right hand) than that they should gratify these, and lose, in the Second Death, the future life provided through the atonement for all who will return to perfection, holiness and God.

These expressions of our Lord not only serve to show the *perfection* (Rom. 7: 12) of God's Law, and how fully it will be denned and enforced in the Millennium, but they served as a lesson to the Jews also, who previously saw through Moses' commands only the crude exterior of the Law of God. Since they found it difficult in their fallen state to keep inviolate even the surface significance of the Law, they must now see the impossibility of their keeping the finer meaning of the Law revealed by Christ. Had they understood and received His teaching fully, they would have cried out, Alas! if God judges us thus, by the very thoughts and intents of the heart, we are all unclean, all undone, and can hope for naught but condemnation to *Gehenna* (to *utter destruction,* as brute beasts). They would have cried, "Show us a greater priesthood than that of Aaron, a High Priest and Teacher

able fully to appreciate the Law, and able fully to appreciate and sympathize with our fallen state and inherited weaknesses, and let him offer for us ' better sacrifices, and apply to us the needed greater forgiveness of sin, and let him as a great physician heal us and restore us, so that we *can* obey the perfect Law of God from our hearts." Then they would have found Christ.

But this lesson they did not learn, for the ears of their understanding were

"dull of hearing"; hence they knew not that God had already prepared the very priest and sacrifice and teacher and physician they needed, who in due time redeemed those under the typical Law, as well as all not under it, and who also " in due time" shortly, will begin His restoring work—restoring sight to the blind eyes of their understanding, and hearing to their deaf ears. Then the "vail shall be taken away"— the vail of ignorance, pride and human wisdom which Satan now uses to blind the world to God's true law arid true plan of salvation in Christ.

And not only did our Lord's teaching here show the Law of the New Covenant, and teach the Jew a lesson, but it is of benefit to the Gospel Church also. In proportion as we learn the exactness of God's Law, and what would constitute perfection under its requirements, we see that our Redeemer was perfect, and that we, totally unable to commend ourselves to God as keepers of that Law, can find acceptance with the Father only in the merit of our Redeemer, while none can be of that "Body," covered by the robe of his righteousness, except the consecrated who endeavour to do only those things well pleasing to God, which includes the avoidance of sin to the extent of ability. Yet their acceptability with God-rests not in their perfection, but upon the perfection of Christ, so long as they abide in Him. These, nevertheless, are benefited by a clear insight into the perfect Law of God, even though they are not dependent on the perfect keeping of it. They delight to do God's will to the extent of their ability," and the better they know His perfect Law, the better they are able to rule

themselves and to conform to it. So, then, to us also the Lord's words have a lesson of value.

The point, however, to be specially noticed here is that *Gehenna,* which the Jews knew, and of which our Lord spoke to them, was not a lake of fire to be kept burning to all eternity, into which all would be cast who get "angry with a brother" and call him a "fool." No; the Jews gathered no such extreme idea from the Lord's words. The eternal torment theory was unknown to them. It had no place in their theology, as will be shown. It is a comparatively modern invention, coming down, as we have shown, from Papacy—the great apostasy. The point is that *Gehenna* symbolizes the Second Death—utter, complete and everlasting destruction. This is clearly shown by its being contrasted with *life* as its opposite. "It is better for thee to enter into *life* halt, or maimed, than otherwise to be cast into *Gehenna."* It is better that you should deny yourselves sinful gratifications than that you should lose all future life, and perish in the Second Death.

ABLE TO DESTROY BOTH SOUL AND BODY IN GEHENNA— MATTHEW 10: 28; LUKE 12: 5

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to *destroy* both soul and body in *hell* [*Gehenna*]." *See* also another account of the same discourse by Luke— 12:4, 5.

Here our Lord pointed out to His followers the great cause they had for courage and bravery under the most trying circumstances. They were to expect persecution, and to have all manner of evil spoken against them falsely, for His sake, and for the sake of the "good tidings" of which He made them the ministers and heralds; yea, the time would come, that whosoever would kill them would think that he did God a service. Their consolation or reward for this was to be received, not in the present life, but in the life to come. They

were assured, and they believed, that He had come to give His life a ransom for many, and that all in their graves must in consequence, in due time, hear the Deliverer's voice and come forth, either to reward (if their trial had been passed in this life successfully), or future trial (judgment), as must be the case with the great majority who do not, in this present life, come to the necessary knowledge and opportunity essential to a complete trial.

Under present conditions men are able to kill our bodies, but nothing that they can do will affect our future being (soul), which God has promised shall be revived or restored by His power in the resurrection day—the Millennial age. Our revived souls will have new bodies (spiritual or natural—" to each ' seed ' his own [kind of] body "), and these none will have liberty to kill. God alone has power to destroy *utterly*—soul and body. He alone, therefore, should be feared, and the opposition of men even to the death is not to be feared, if thereby we gain divine approval. Our Lord's bidding then is, Fear not them which can terminate the present (dying) life in these poor, dying bodies. Care little for it, its food, its clothing, its pleasures, in comparison with that future existence or being which God has provided for you, and which, if secured may be your portion forever. Fear not the threats, or looks, or acts of men, whose power can extend no farther than the present existence; who can harm and kill these bodies, but can do no more. Rather have respect and deference to God, with whom are the issues of *life everlasting*—fear Him who is able to *destroy* in *Gehenna*, the Second Death, both the present dying existence and all hope of future existence.

UNDYING WORMS AND QUENCHLESS FIRES—

MATTHEW 18: 8, 9; MARK 9: 43-48

Here it is conclusively shown that *Gehenna* as a figure represented the Second Death—the utter destruction which must ensue in the case of all who, after having fully received the opportunities of a future being of

existence through our Lord's sacrifice, prove themselves unworthy of God's gift, and refuse to accept it, by refusing obedience to His just requirements. For it does not say that God will preserve soul or body in *Gehenna*, but that in it He can and will "destroy" both. Thus we are taught that any who are condemned to the Second Death are hopelessly and forever blotted out of existence.

[Since these two passages refer to the same discourse, we quote from Mark—remarking that verses 44 and 46, and part of 45, are. not found in the oldest Greek MSS., though verse 48, which reads the same, is in all manuscripts. We quote the text as found in these ancient and reliable MSS.] "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into *Gehenna*, into the fire that never shall be quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having *two* feet to be cast into *Gehenna*. And if thine eye offend thee, pluck it out: it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into *Gehenna*, where the worm dies not and the fire is riot quenched."

After reading the above, all must agree, with the Prophet that our Lord opened His mouth in figures and obscure sayings. (Psa. 78: 2; Matt. 13: 35.) No one for a moment supposes that our Lord advised the people to mutilate their bodies *by* cutting off their limbs, or gouging out their eyes. Nor does He mean us to understand that the injuries and disfigurements of the present life will continue beyond the grave, when we shall "enter into life." The Jews, whom the Lord addressed, having no conception of a place of everlasting torment, and who knew the word *Gehenna* to refer to the valley outside their city, which was not a place of torment, nor a place where any living thing was cast, but a place for the utter destruction of whatever might be cast into it, recognizing the Lord's expression regarding limbs and eyes to be figurative, knew that *Gehenna* also was used in the same figurative sense, to symbolize utter destruction.
The Lord meant simply this. The future life, which

God has provided for redeemed man, is of inestimable value, and it will richly pay you to make any sacrifice to receive and enjoy that life. Should it even cost an eye, a hand or a foot, so that to all eternity you would be obliged to endure the loss of these, yet life would be cheap at even such a cost. That would be better far than to retain your members and lose all in *Gehenna.* Doubtless, too, the hearers drew the lesson as applicable to all the affairs of life, and understood the Master to mean 'that it would richly repay them to deny themselves many comforts, pleasures, and tastes, dear to them as a right hand, precious as an eye, and serviceable as a foot, rather than by gratification to forfeit the life to come and be utterly destroyed in *Gehenna*—the Second Death.

But what about the undying worms and the unquenchable fire?

We answer, in the literal *Gehenna,* which is the basis of our Lord's illustration, the bodies of animals, etc., frequently fell upon ledges of rocks and not into the fire kept burning below. Thus exposed, these would breed worms and be destroyed by them, as completely and as surely as those which burned. No one was allowed to disturb the contents of this valley; hence the worm and the fire together completed the work of *destruction*—the fire was not quenched and the worms died not. This would not imply a never-ending fire, nor everlasting worms. The thought is that the worms did not die off and leave the carcasses there, but continued and completed the work of destruction. So with the fire: it was not quenched, it burned on until all was consumed. Just so if a house were ablaze and the fire could not be controlled or quenched, but burned until the building was destroyed, we might properly call such an "unquenchable fire."

Our Lord wished to impress the thought of the completeness and finality of the Second Death, symbolized in *Gehenna.* All who go into the Second Death will be thoroughly and completely and forever destroyed; no ransom will ever again be given for any (Rom. 6:9); for

none worthy of life will be cast into the Second Death, or lake of fire, but only those who *love* unrighteousness after coming to the knowledge of the truth.

Not only in the above instances is the Second Death I pointedly illustrated by *Gehenna,* but it is evident that the same Teacher used the same figure to represent the same thing in the symbols of Revelation,—though there it is not called *Gehenna,* but a "lake of fire."

The same valley was once before used as a basis of a discourse by the Prophet Isaiah. (Isa. 66: 24.) Though he gives it no name, he describes it; and all should notice that he speaks, not as some with false ideas might expect, of billions alive in flames and torture, but of the *carcasses* of those who transgressed against the Lord, who are thus represented as utterly destroyed in the Second Death.

The two preceding verses show the time when this] prophecy will be fulfilled, and it is in perfect harmony with the symbols of Revelation: it appertains to the new dispensation, the Millennium, the "new heavens and new earth "condition of things. Then all the righteous will see the justice as well as the wisdom of the utter destruction of the incorrigible, wilful enemies of righteousness, as it is written: "They shall be an abhorring unto all flesh."

MATTHEW 23:15, 33

The class here addressed was not the heathen who had no knowledge of the truth, nor the lowest and most ignorant of the Jewish nation, but the Scribes and Pharisees, outwardly the most religious, and the leaders and teachers of the people. To these our Lord said, "How can ye escape the judgment of *Gehenna?"* These men were hypocritical; they were not true to their convictions. Abundant testimony of the truth had been borne to them, but they refused to accept it, and endeavoured to counteract its influence and to discourage the people from accepting it. And in thus resisting the holy spirit of light and truth, they were hardening their hearts

against the very agency which God designed for their blessing. Hence they were wickedly resisting His grace, and such a course, if pursued, must eventually end in condemnation to the Second Death, *Gehenna*. Every step in the direction of wilful blindness and opposition to the truth makes return more difficult, and makes the wrong-doer more and more of the character which God abhors, and which the Second Death is intended to utterly destroy. The Scribes and Pharisees were progressing rapidly in that course: hence the warning inquiry of our Lord, "How can ye escape?" etc. The sense is this,—Although you boast of your piety, you will surely be destroyed in *Gehenna*, unless you change your course.

SET ON FIRE OF GEHENNA—

JAMES 3: 6

"So [important] is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and [or when] it is set on fire of *Gehenna."*

Here, in strong, symbolical language the Apostle points out the great and bad influence of an evil tongue— a tongue set on fire (figuratively) by *Gehenna* (figuratively). For a tongue to be set on fire of *Gehenna* signifies that it is set going in evil by a perverse disposition, self-willed, selfish, hateful, malicious, the sort of disposition which, in spite of knowledge and opportunity, unless controlled and reformed, will be counted worthy to be *destroyed*—the class for whom the "Second Death," the real "lake of fire," the real *Gehenna,* is intended. One in that attitude may by his tongue kindle a great fire, a destructive disturbance, which, wherever it has contact, will work evil in the entire course of nature. A few malicious words often arouse all the evil passions of the speaker, engender the same in others and react upon the first. And continuance in such an evil course finally corrupts the entire man, and brings him under sentence as utterly unworthy of life.

"TARTAROO "RENDERED "HELL"

The Greek word *tartaroo* occurs but once in the Scriptures, and is translated *hell.* It is found in 2. Pet. 2: 4, which reads thus:

"God spared not the angels who sinned, but *cast [them] down to hell [tartaroo]*, and delivered them into chains of darkness, to be reserved unto judgment."

Having examined all other words rendered "hell," in the Bible, and all the texts in which they occur, we conclude the examination with this text, which is the only one in which the word *tartaroo* occurs. In the above quotation, all the words shown in *Italic* type are translated from the one Greek word *tartaroo.* Evidently the translators were at a loss to know how to translate the word, but concluded they knew where the evil angels ought to be, and so they made bold to put them into "hell," though it took six words to twist the idea into the shape they had pre-determined it must take.

The word *tartaroo,* used by St. Peter, very closely resembles *tartarus,* a word used in Grecian mythology as the name for *a dark abyss or prison.* But *tartaroo* seems to refer more to an act than to a place. The fall of the angels who sinned was from honor and dignity, into dishonor and condemnation, and the thought seems to be—" God spared not the angels who sinned, but *degraded them,* and delivered them into chains of darkness."

This certainly agrees with the facts known to us through other Scriptures; for these fallen spirits frequented the earth in the days of our Lord and the Apostles. Hence they were not down in some place, but "down" in the sense of being degraded from former honor and liberty, and restrained under darkness, as by a chain. Whenever these fallen spirits, in spiritualistic seances, manifest their powers through mediums, pretending to be certain dead human beings, they must always do their work in the dark, because darkness is the chain by which they are bound until the great Millennial Day of judgment. Whether this implies that in the immediate future they will be able to materialize in

daylight is difficult to determine. If so, it would greatly increase Satan's power to blind and deceive for a short season—until the Sun of Righteousness has fully risen and Satan is fully bound.

Thus we close our investigation of the Bible use of the word “hell" Thank God, we find no such place of everlasting torture as the creeds and hymn books, and many pulpits erroneously teach. Yet we have found a "hell," *sheol*, *hades*, to which all our race were condemned on account of Adam's sin, and from which all are redeemed by our Lord's death; and that "hell" is the tomb— the death condition. And we find another "hell " (*Gehenna*—the Second *Death*—utter destruction) brought to our attention as the final penalty upon all who, after being redeemed and brought to the full knowledge of the truth and *to full* ability to obey it, shall yet choose death by choosing a course of opposition to God and righteousness. And our hearts say, Amen! True and righteous are thy ways, thou King of nations! Who shall not venerate thee, O Lord, and glorify thy name? For thou art entirely holy. And all nations shall come and worship before thee, because thy righteous dealings are made manifest.—Rev. 15: 3, 4.

PARABLE OF THE RICH MAN AND LAZARUS.

LUKE 16:19-31

The great difficulty with many in reading this Scripture is that, though they regard it as a parable, they reason on it and draw conclusions from it as though it were a literal statement. To regard it as a literal statement involves several absurdities; for instance, that the rich man went to “hell" because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus was blessed, not because he was a sincere child of God, full of faith and trust, not because he was good, but simply because he was poor and sick. If this be interpreted literally, the only logical lesson to be

drawn from it is, that unless we are poor beggars full of sores, we will never enter into future bliss; and that if now we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment. Again, the coveted place of favor is “Abraham’s bosom”; and if the whole statement be literal, the bosom must also be literal, and it surely would not hold very many of earth's millions of sick and poor.

But why consider absurdities? As a parable, it is easy of interpretation. In a parable the thing said is never the thing meant. We know this from our Lord's own explanations of His parables. When He said "wheat," He meant “children of the kingdom “; when He said “tares," He meant “the children of the devil”; when He said “reapers," His servants were to be understood, etc. (Matt. 13.) The same classes were represented by different symbols in different parables. Thus the “wheat” of one parable correspond to the “faithful servants," and the “wise virgins” of others. So, in this parable, the “rich man” represents a *class,* and “Lazarus ″ represents another *class.*

In attempting to expound a parable such as this, an explanation of which the Lord does not furnish us, modesty in expressing our opinion regarding it is certainly appropriate. We therefore offer the following explanation without any attempt to force our views upon the reader, except so far as his own truth-enlightened judgment may commend them as in accord with God's Word and Plan. To our understanding, Abraham represented God, and the “rich man" represented the Jewish nation. At the time of the utterance of the parable, and for a long time previous, the Jews had "fared sumptuously every day"—being the especial recipients of God's favors. As St. Paul says: “What advantage, then hath the Jew? Much every way: chiefly, because to them were committed the oracles of God [Law and Prophecy]." The promises to Abraham and David and their organization as a typical Kingdom of God invested that people with royalty, as represented by the rich man's purple." The typical sacrifices of the Law

constituted them, in a typical sense, a holy (righteous) nation, represented by the rich man's " fine linen,"— symbolic of righteousness.—Rev. 19: 8.

Lazarus represented the outcasts from divine favor under the Law, who, sin-sick, hungered and thirsted after righteousness. “Publicans and sinners” of Israel, seeking a better life, and truth-hungry Gentiles who were “feeling after God” constituted the Lazarus class. These, at the time of the utterance of this parable, were entirely destitute of those special divine blessings which Israel enjoyed. They *lay* at the gate of the rich man. No rich promises of royalty were theirs; not even typically were they cleansed; but, in moral sickness, pollution and sin, they were companions of “dogs." Dogs were regarded as detestable creatures in those days, and the typically clean Jew called the outsiders "heathen " and " dogs," and would never eat with them, nor marry, nor have any dealings with them.—John 4 : 9.

As to how these ate of the “crumbs" of divine favor which fell from Israel's table of bounties, the Lord's words to the Syro-Phoenician woman give us a key. He said to this Gentile woman—"It is not meet [proper] to take the children's [Israelites'] bread and to cast it to dogs [Gentiles];" and she answered,” Truth, Lord, but the dogs eat of the crumbs that fall from their master's table." (Matt. 15: 26, 27.) Jesus healed her daughter, thus giving the desired crumb of favor.

But there came a great dispensational change in Israel's history when as a nation they rejected and crucified the Son of God. Then their typical righteousness ceased—then the promise of royalty ceased to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof—the Gospel Church, "a holy nation, a peculiar people." (Titus 2: 14; 1. Pet. 2: 7, 9; Matt. 21: 43.) Thus the “rich man " *died* to all these special advantages, and soon he (the Jewish nation) found himself in a cast-off condition —in tribulation and affliction. In such condition that nation has suffered from that day to this.

Lazarus also died; the condition of the humble

Gentiles and the God-seeking “outcasts" of Israel underwent a great change, being carried by the angels (messengers—apostles, etc.) to Abraham's bosom. Abraham is represented as the father of the faithful, and receives all the children of faith, who are thus recognized as the heirs of all the promises made to Abraham ; for the children of the flesh are not the children of God, " but the children of the promise are counted for the *seed "* (children of Abraham); "which seed is Christ "; —and "if ye be Christ's, then are ye [believers] Abraham's seed [children], and heirs according to the [Abrahamic] promise."—Gal. 3: 29.

Yes, the termination of the condition of things then existing was well illustrated by the figure, death—the dissolution of the Jewish polity and the withdrawal of the favors which Israel had so long enjoyed. There they were cast off and have since been shown "no favor," while the poor Gentiles, who before had been " aliens from the commonwealth [the polity] of Israel and strangers from the covenant of promise [up to this time given to Israel only] having no hope and without God in the world "were then" made nigh by the blood of Christ " and reconciled to God.—Eph. 2: 12, 13.

To the symbolisms of death and burial used to illustrate the dissolution of Israel and their burial or hiding among the other nations, our Lord added a further figure — "In hell [*hades,* the grave] he lifted up his eyes, being in torments, and seeth Abraham afar off," etc. The dead cannot lift up their eyes, nor see either near or far, nor converse ; for it is distinctly stated, " There is no work nor device, nor *knowledge,* nor wisdom, in the grave"; and the dead are described as those who "go down into *silence"* (Eccl. 9: 10; Psa. 115: 17.) But the Lord wished to show that great sufferings or “torments" would be added to the Jews as a nation *after* their national dissolution and burial amongst the other peoples dead in trespasses and sins; and that they would plead in vain for release and comfort at the hand of the formerly despised Lazarus class. And history has borne out this parabolic prophecy.

For eighteen hundred years the Jews have not only been in distress of mind over their casting out from the favor of God and the loss of their temple and other necessaries to the offering of their sacrifices, but they have been relentlessly persecuted by all classes, including professed Christians. It was from the latter that the Jews have expected mercy, as expressed in the parable—" Send Lazarus, that he may dip the tip of his finger in water and cool my tongue"; but the great gulf fixed between them hinders that. Nevertheless, God still recognizes the relationship established in His covenant with them, and addresses them as children of the covenant. (Verse 25.) These "torments" have been the penalties attached to the violation of their covenant, and were as certain to be visited upon them as the blessings promised for obedience.—See Lev. 26.

The "great gulf fixed" represents the wide difference between the Gospel Church and the Jew—the former enjoying free grace, joy, comfort and peace, as true sons of God, and the latter holding to the Law, which condemns and torments. Prejudice, pride and error, from the Jewish side, form the bulwarks of this gulf which hinder the Jew from coming into the condition of true sons of God by accepting Christ and the gospel of His grace. The bulwark of this gulf which hinders true sons of God from going to the Jew—under the bondage of the Law—is their knowledge that by the deeds of the Law none can be justified before God, and that if any man keep the Law (put himself under it to try to commend himself to God by reason of obedience to it), Christ shall profit him nothing. (Gal. 5: 2-4.) So, then, we who are of the Lazarus class should not attempt to mix the Law and the Gospel, knowing that they cannot be mixed, and that we can do no good to those who still cling to the Law and reject the sacrifice for sins given by our Lord. And they, not seeing the change of dispensation which took place, argue that to deny the Law as the power to save would be to deny all the past history of their race, and to deny all of God's special dealings with the "fathers" (promises and dealings

which through pride and selfishness they failed rightly to apprehend and use); hence they cannot come over to the bosom of Abraham, into the true rest and peace—the portion of all the true children of faith—John 8: 39 ; Rom. 4: 16; Gal. 3: 29.

True, a few Jews probably came into the Christian faith all the way down the Gospel age, but so few as to be ignored in a parable which represented the Jewish people as a whole. As at the first, Dives represented the orthodox Jews, and not the “outcasts of Israel," so down to the close of the parable he continues to represent a similar class, and hence does not represent such Jews as have renounced the Law Covenant and embraced Christianity or such as have become infidels.

The plea of the “rich man” for the sending of “Lazarus” to his five brethren we interpret as follows:

The people of Judea, at the time of our Lord's utterance of this parable, were repeatedly referred to as "Israel" "the lost sheep of the house of Israel," "cities of Israel," etc., because all of the tribes were represented there; but actually the majority of the people were of the two tribes, Judah and Benjamin, but few of the ten tribes having returned from Babylon under Cyrus' general permission. If the nation of the Jews (chiefly *two* tribes) were represented in the *one* “rich man," it would be a harmony of numbers to understand the “five brethren” to represent the *ten* tribes chiefly scattered abroad. The request relative to them was doubtless introduced to show that all *special* favor of God ceased to all Israel (the ten tribes, as well as to the two more directly addressed). It seems to us evident that Israel only was meant, for no other nation than Israel had “Moses and the prophets" as instructors. (Verse 29.) The majority of the ten tribes had so far disregarded Moses and the prophets that they did not return to the land of promise, but preferred to dwell among idolaters; and hence it would be useless to attempt further communication with them, even by one from the dead—the figuratively dead, but now figuratively risen Lazarus class.—Eph. 2: 5.

Though the parable mentions no bridging of this "great gulf" other portions of Scripture indicate that it was to be "fixed" only throughout the Gospel age, and that at its close the "rich man," having received the measurement of punishment for his sins,[1] will walk out of his fiery troubles over the bridge of God's promises yet unfulfilled to that nation.

Though for centuries the Jews have been bitterly persecuted by pagans, Mohammedans and professed Christians, they are now gradually rising to political freedom and influence; and although much of "Jacob's trouble " is just at hand, yet as a people they will be very prominent among the nations in the beginning of the Millennium. The "vail" (2. Cor. 3: 13-16) of prejudice still exists, but it will be gradually taken away as the light of the Millennial morning dawns; nor should we be surprised to hear of great awakenings among the Jews, and many coming to acknowledge Christ. They will thus leave their *hadean* state (national death) and torment, and come, the first of the nations, to be blessed by the true Seed of Abraham, which is Christ, Head and Body. Their bulwark of race prejudice and pride is falling in some places, and the humble, the poor in spirit, are beginning already to look upon Him whom they have pierced, and to inquire, Is not this the Christ ? And as they look the Lord pours upon them the spirit of favor and supplication. (Zech. 12: 10.) Therefore, "Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished."—Isa. 40: 1, 2, margin.

In a word, this parable seems to teach precisely what St. Paul explained in Rom. 1: 19-32. Because of unbelief the natural branches were broken off, and the wild branches grafted into the Abrahamic root-promise. The parable leaves the Jews in their trouble, and does not refer to their final restoration to favor—doubtless because it was not pertinent to the feature of the subject treated; but St. Paul assures us that when the fulness of the Gentiles—the full number from among the

[1] See Isa. 40: 1 *2*, margin; Rom.11: 27-31.

Gentiles necessary to make up the Bride of Christ—is come in, “they [natural Israel] shall obtain mercy through your [the Church's] mercy." He assures us that this is God's covenant with fleshly Israel (who lost the higher, spiritual promises, but are still the possessors of certain earthly promises), to become the chief nation of earth, etc. In proof of this statement, he quotes from the prophets, saying: " The deliverer shall come out of Zion [the glorified Church], and shall turn away ungodliness from Jacob [the fleshly seed]." "As concerning the Gospel [high calling], they are enemies [cast off] for your sakes; but as touching the election, they are beloved for the fathers' sakes." “For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches, both of the wisdom and knowledge of God! "—Rom. 11: 26-33.

Parable of the Sheep and the Goats

"*These shall go away into everlasting punishment, but the righteous into life eternal."—Matt.* 25: 31-46.

WHILE the Scriptures, as we have shown, do not teach the blasphemous doctrine of everlasting *torment,* they do most emphatically teach the everlasting *punishment* of the wicked, the class represented in the parable as "goats." Let us examine the parable, and then the sentence pronounced at its close.

It has been truly said that "Order is Heaven's first law; " yet few, we think, have realized how emphatically this is true. In glancing back over the Plan of the Ages there is nothing which gives such conclusive evidence of a Divine Director as the order observed in all its parts.

God has had definite and stated times and seasons for every part of His work ; and in the end of each of these seasons there has been a finishing up of its work and a clearing off of the rubbish, preparatory to the beginning of the new work of the dispensation to follow. Thus in the end of the Jewish age order is observed—a harvesting and complete separation of the "wheat" class from the "chaff," and an entire rejection of the latter class from God's favor. With the few judged worthy in the end of that age, a new age—the Gospel age—began. And now we find ourselves amidst the closing scenes, the "harvest," of this age: the "wheat" and the "tares" which have grown together during this age, are being separated. With the former class, of which our Lord Jesus is the Head, a new age is about to be inaugurated, and these " wheat " are to reign as kings and priests in that new dispensation, while the "tare" element is judged as utterly unworthy of that favor.

While observing this order with reference to the Jewish age and the one just closing, our Lord informs us through

the parable under consideration that the same order will be observed with reference to the age to follow this Gospel age.

The harvest of the Jewish age was likened to the separation of wheat from chaff; the harvest of this age to the separation of wheat from tares; and the harvest of the Millennial age to the separation of sheep from goats.

That the parable of the sheep and the goats refers to the Millennial age is clearly indicated in verses 31 and 32 —"*When the Son of Man shall come in his glory,* and all the holy angels with him, *then* shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." As in the present age every act of those on trial (the Church) goes to make a part of that character which, in due time, will determine the final decision of the Judge in our case, so will it be with the world (the " nations ") in the age to come. As in the present age the trial of the majority of the individual members of the Church ends, and the decision of their case is reached, long before the end of the age (2. Tim. 4: 7, 8), so under the Millennial reign the decision of some individual cases will be reached long before the end of the age (Isa. 65: 20); but in each age there is a "harvest" or general separating time in the end of the age.

In the dawn of the Millennial age, after the " time of trouble," there will be a gathering of the living nations before Christ, and, in their appointed time and order, the dead of all nations shall be called to appear before the judgment seat of Christ—not to receive an immediate sentence, but to receive a fair and impartial, individual trial (Ezek. 18 : 2-4, 19, 20) under the most favorable circumstances, the result of which trial will be a final sentence, as worthy or unworthy of everlasting life.[1]

The scene of this parable, therefore, is laid after the time of trouble, when the nations shall have been subdued, Satan bound (Rev. 20: 1, 2) and the authority

[1] See Scripture-Studies, Vol. I., Chapter VIII. "The Day of Judgment."

of Christ's kingdom established. Ere this, the Bride of Christ (the overcoming Church) will have been seated with Him in His throne of spiritual power and will have taken part in executing the judgments of the great day of wrath. Then the Son of Man and His Bride, the glorified Church, will be revealed and be seen by men, with the eyes of their understanding and shall "shine forth as the sun in the kingdom of their Father."— Matt. 13: 43.

Here is the New Jerusalem as St. John saw it (Rev. 21), " that holy city [*symbol of government*] . . , coming down from God out of heaven." During the time of trouble it will be coming down, and before the end of it, it will have touched the earth. This is the stone cut out of the mountain without hands (but by the power of God), and it will then have become a great mountain (kingdom), filling the whole earth (Dan. 2: 35), its *coming* having broken to pieces the evil kingdoms of the prince of darkness.—Dan. 2: 34, 35.

Here is that glorious city (government), prepared as a bride adorned for her husband (Rev. 21: 2), and early in the dawn of the Millennium the nations will begin to walk in the light of it. (Verse 24). These may bring their glory and honor into it, but "there shall in no wise enter into it [or become a part of it] anything that defileth," etc. (Verse 27). Here, from the midst of the throne, proceeds a pure river of water of life (truth unmixed with error), and the Spirit and the Bride say, Come, and take it freely. (Rev. 22: 17.) Here begins the world's probation, the world's great Judgment Day—a thousand years.[1]

But even in this favored time of blessing and healing of the nations, when Satan is bound, evil restrained, mankind in process of release from the grasp of death, and when the knowledge of the Lord fills the earth, two classes will be developed, which our Lord here likens to sheep and goats. These, He tells us, He will separate. The sheep class—those who are meek, teachable and willing to be led, shall, during the Millennial age, be

[1] *I bid.*

gathered at the Judge's right hand—symbol of His approval and favor; but the goat class, self-willed and stubborn, always climbing on the rocks—seeking prominence and approval among men—and feeding on miserable refuse, while the sheep graze in the rich pastures of the truth furnished by the Good Shepherd— these are gathered to the Judge's left hand, the opposite of the position of favor, as subjects of His disfavor and condemnation.

This work of separating sheep and goats will require all of the Millennial age for its accomplishment. During that age, each individual, as he comes gradually to a knowledge of God and His will, takes his place at the right hand of favor or the left hand of disfavor, according as he improves or misimproves the opportunities of that golden age. By the end of that age, all *the world* of mankind will have arranged themselves, as shown in the parable, into two classes.

The end of that age will be the end of the world's trial or judgment, and then final disposition will be made of the two classes. The reward of this “sheep" class will be granted them because, during the age of trial and discipline, they cultivated and manifested the beautiful character of love, which St. Paul describes as the fulfilling of the Law of God. (Rom. 13: 10.) They will have manifested it to each other in their times of sorest need ; and what they will have done for one another the Lord will count as done unto Him, counting them all as His brethren—children of God, though they will be of the human nature, while He is of the divine.

The condemnation of the “goat” class is shown to be for the lack of this spirit of love. Under the same favorable circumstances as the "sheep," they wilfully resist the moulding influence of the Lord's discipline, and harden their hearts. The goodness of God does not lead them to true repentance, but, like Pharaoh, they take advantage of His goodness and do evil. The "goats," who will not have developed the element of *love*, the law of God's being and Kingdom, will be counted unworthy of everlasting life, and will be

destroyed; while the “sheep," who will have developed God-likeness-(love), and who will have exhibited it in their characters, are to be installed as the subordinate rulers of earth for future ages.

In the end of the Millennial age, in the final adjustment of human affairs, Christ thus addresses His sheep: "Come, ye blessed, . . . inherit the kingdom prepared for you from the foundation of the world."

It is manifest the "sheep" here addressed, at the close of the Millennium, are not the sheep of the Gospel age, the Gospel Church, but those "other sheep” to whom the Lord referred in John 10: 16. And the kingdom prepared for them in the Divine Plan, from the foundation of the world, is not the kingdom prepared for the Gospel Church. The Church will receive her kingdom at the beginning of the Millennium; but this is the kingdom prepared for the “sheep" of the Millennial age. Their kingdom will be the dominion of earth which was originally given to Adam, but which was lost through sin, and which is again to be restored when man is brought to perfection, and so made fit to receive and enjoy it. That dominion will not be a dominion of some of the race over others, but a joint dominion, in which every man will be a king, and all will have equal rights and privileges in appropriating and enjoying every earthly good. It will be a sovereign people—a great and grand republic on a basis of perfect righteousness, wherein the rights of every man will be conserved; because the golden rule will be inscribed on every heart, and every man will love his neighbor as himself. The dominion of all will be over the whole earth, and all its rich and bountiful stores of blessing. (Gen. 1: 28; Psa. 8: 5-8.) The kingdom of the world, to be given to the perfected and worthy ones of the redeemed race at the close of the Millennium, is clearly distinguished from all others by being called the kingdom prepared for them "from the foundation of the world," the earth having been made to be the everlasting home and kingdom of perfect men. But the kingdom bestowed upon Christ, of which the Church, his “Bride," becomes joint-heir, is

a spiritual kingdom, " far above angels, principalities and powers," and it also shall "have no end"—Christ's Millennial Kingdom, which *will end,* being merely a beginning of Christ's power and rule, (1. Cor. 15: 25-28). This endless heavenly, spiritual kingdom was prepared long before the earth was founded—its inception being recognized in Christ, "the beginning of the creation of God." It was intended for Christ Jesus, the First Begotten; but even the Church, His Bride and joint-heir, was chosen or designed also, in Him, before the foundation of the world.—Eph. 1: 4.

The kingdom or rule of earth, is the kingdom that has been in preparation for *mankind* from the *foundation of the world.* It was expedient that man should suffer six thousand years under the dominion of evil, to learn its inevitable results of misery and death, in order by contrast to prove the justice, wisdom and goodness of God's law of love. Then it will require the seventh thousand-years under the reign of Christ, to restore him from ruin and death, to the perfect condition, thereby fitting him to "inherit the kingdom prepared for him from the foundation of the world."

That kingdom, in which all will be kings, will be one grand, universal republic, whose stability and blessed influence will be assured by the perfection of its every citizen, a result now much desired, but an impossibility because of sin. The kingdom of Christ during the Millennium will be, on the contrary, a theocracy, which will rule the world (during the period of its imperfection and restoration) without regard to its consent or approval.

The brethren of the Gospel Church are not the only "brethren" of Christ. All who at that time will have been restored to perfection will be recognized as sons of God—sons in the same sense that Adam was a son of God (Luke 3: 38)—*human sons.* And all of God's sons, whether on the human, the angelic or the divine plane, are *brethren.* Our Lord's love for these, His human brethren, is here expressed. As the world now has the opportunity to minister to those who are shortly to be the

divine sons of God, and brethren of Christ, so they will have abundant opportunity during the age to come to minister to (each other) the human brethren.

The dead nations when again brought into existence will need food, raiment and shelter. However great may have been their possessions in this life, death will have brought all to a common level; the infant and the man of mature years, the millionaire and the pauper, the learned and the unlearned, the cultured and the ignorant and degraded: all will have an abundant opportunity for the exercise of benevolence, and thus they will be privileged to be co-workers with God. We are here reminded of the illustration given in the case of Lazarus: Jesus only awakened him from death, and then were the rejoicing friends permitted to loose him from his grave clothes and to clothe and feed him.

Further, these are said to be "sick and in prison " (more properly, under ward or watch). The grave is the great prison where the millions of humanity have been held in unconscious captivity; but when released from the grave, the restoration to perfection is not to be an instantaneous work. Being not yet perfect, they may properly be termed *sick* and *under ward;* not dead, neither are they yet perfected in life: and any condition between those two may be properly symbolized by sickness. And they will continue to be under watch or ward until made well—physically, mentally and morally perfect. During that time there will be abundant opportunity for mutual helpfulness, sympathy, instruction and encouragement, and any failure to assist will mark a lack of the Lord's spirit of love.

Since all mankind will not be raised at once, but gradually, during the thousand years, each new group will find an army of helpers in those who will have preceded it. The love and benevolence which men will then show to each other (the brethren of Christ) the King will count as shown to Him. No great deeds are assigned as the ground for the honors and favors conferred upon the righteous: they will have simply come into harmony with God's law of love and proved it by

their works. “Love is the fulfilling of the law" (Rom. 13: 10), and “God is *love." So,* when man is restored again to *the image of God*—" very good "— man also will be a living expression of love.

“Inherit the kingdom prepared for you from the foundation of the world," does not signify a rule independent of the divine law and supremacy: for although God gave earth's dominion to man at first, and designs restoring it to him when He has prepared him for the great trust, we are not to suppose that God intends man to rule it, otherwise than as under, or in harmony with, His supreme law. "Thy will be done in earth as in heaven," must forever be the principle of government. Man henceforth will rule his dominion in harmony with the law of heaven—delighting continually to do His will in whose favor is life, and at whose " right hand [condition of favor] there are pleasures forevermore." (Psa. 16: 11). Oh! who would not say, "Haste ye along, ages of glory! " and give glory and honor to Him whose loving plans are blossoming into such fulness of blessing ?

Let us now examine the message to those on the left— “Depart from me, ye cursed” (condemned)—condemned as unfit vessels for the glory and honor of life, who would not yield to the moulding and shaping influences of divine love. When these, “brethren," were hungry and thirsty, or naked, sick, and in prison, ye ministered not to their necessities, thus continually proving yourselves out of harmony with the Heavenly City (Kingdom); for “there shall in no case enter into it anything that defileth." The decision or sentence regarding this class is—" Depart from me into everlasting *fire* [symbol of *destruction],* prepared for the devil and his angels." Elsewhere (Heb. 2: 14) we read without symbol that Christ “will *destroy* . . . him that had the power of death, that is, the devil."

“And these [the "goats"] shall go away into everlasting [Greek, *aionios*—lasting] punishment, but the righteous into life eternal [Greek, *aionios*—lasting.]" The punishment will be as lasting as the reward. Both will be everlasting.

Everlasting Punishment

THE everlastingness of the punishment being thus established, only one point is left open for discussion; namely, the nature of the punishment. Take your Concordance and search out what saith the great Judge regarding the punishment of wilful sinners who despise and reject all His blessed provisions for them through Christ. What do you find? Does God there say— All sinners shall live in torture forever? No; we find not a single text where life in any condition is promised to that class.

God's declarations assure us that ultimately He will have a clean universe, free from the blight of sin and sinners,—because "All the wicked will He destroy."— Psa. 145: 20.

But while we do not find one verse of the Bible saying that this class can have *life* in torment, or in any other condition, we do find numerous passages teaching the reverse. Of these we give a few merely as samples— "The wages of sin is *death."* (Rom. 6:23.) "The soul that sinneth, *it shall die."* (Ezek. 18: 4; 20.) “The wicked shall perish." (Psa. 37: 20.) “Yet a little while and the wicked shall not be." (Psa. 37:10.) Thus God has told us plainly the nature of the everlasting punishment of the wicked—that it will be death, destruction.

The false ideas of God's plan of dealing with the incorrigible, taught ever since the great "falling away," which culminated in Papacy, and instilled into our minds from childhood, are alone responsible for the view generally held, that the everlasting *punishment* provided for wilful sinners is a life of torment. This view is held,

notwithstanding the many clear statements of God's Word that their punishment is to be *death.* Here St. Paul states very explicitly what the punishment is to be. Speaking of the same Millennial Day, and of the same class, who, despite all the favorable opportunities and the fulness of knowledge then, will not come into harmony with Christ, and hence will " know not God," in the true sense and "obey not," he says— "Who *shall be punished."* Ah, yes! but *how* punished? He tells us how: They "shall be punished with *everlasting destruction"* [a destruction from which there shall be no recovery, no redemption or resurrection—Heb. 10: 26-29] “from the presence of the Lord and from the glory of His power." (2. Thes.1: 9.) This destruction is represented in the parable as the everlasting *"fire"* prepared for the devil and his angels; it is " the lake of fire and brimstone," which is the Second Death (Rev. 20: 14), into which the "goat" class of this parable are sent.—Matt. 25 : 41.

Thus the meaning and reasonableness of this statement concerning everlasting punishment are readily seen when looked at from the correct standpoint. The fire of the parable, by which the punishment (destruction) is to be accomplished, will not be literal fire, for the “fire” is as much a symbol as the “sheep” and “goats" are symbols. Fire here, as elsewhere, symbolizes destruction, and not in any sense preservation.

We might well leave this subject here, and consider that we have fully shown that the everlasting punishment of the "goat" class will be destruction ; but we direct attention to one other point which clinches the truth upon this subject. We refer to the Greek word *kolasin,* translated “punishment," in verse 46. This word has not in it the remotest idea of torment. Its primary significance is *to cut off,* or prune, or lop off, as in the pruning of trees; and a secondary meaning is *to restrain.* The wicked will be everlastingly restrained, cut off from life in the Second Death. Illustrations of the use of *kolasin* can easily be had from Greek classical writings.

The Greek word for “torment" is *basanos,* a word totally unrelated to the word *kolasin.*

Kolasin, the word used in Matt. 25: 46, occurs in but one other place in the Bible, viz., 1. John 4:18, where it is improperly rendered “torment “in the common version, whereas it should read, “Fear hath restraint." Those who possess a copy of Young's Analytical Concordance will see from it (page 995) that the definition of the word *kolasin* is “pruning, restraining, restraint." And the author of the Emphatic Diaglott, after translating *kolasin* in Matt. 25: 46 by the words “cutting off," says in a footnote:

"The common version and many modern ones render *kolasin aionion '* everlasting punishment,' conveying the idea, as generally interpreted, of *basanos,* torment. *Kolasin* in its various forms occurs in only three other places in the New Testament: Acts 4:21; 2. Pet. 2:9 1. John 4:18. It is derived from *kolazoo,* which signifies, 1.*To cut off;* as lopping off branches of trees, to prune.

2. *To restrain, to repress.* The Greeks write—' The charioteer restrains [*kalazei*] his fiery steeds.' 3. *To chastise, to punish.* To cut off an individual from life, or from society, or even to restrain, is esteemed as a punishment; hence has arisen this third or metaphorical use of the word. The primary signification has been adopted [in the Diaglott], because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to *life,* the wicked to the *cutting off* from life, *death.*—2.Thes. 1: 9.

"Now consider carefully the text, and note the antithesis, the contrast, shown between the reward of the "sheep" and the reward of the "goats," which the correct idea of *kolasin* gives—the one class goes into everlasting *life,* while the other is everlastingly *cut off* from life—forever *restrained* in death. And this exactly agrees with what the Scriptures everywhere else declare concerning the wages or penalty of wilful sin.

Consider for a moment the words of verse 41: “Depart from me, ye cursed [once redeemed by Christ from

the Adamic curse or condemnation to death, but now condemned or cursed, as worthy of the Second Death, by the One Who redeemed them from the first curse], into everlasting fire [symbol of *everlasting destruction,* prepared for the devil and his messengers (servants)]." Remember that this is the final sentence at the close of the final trial—at the close of the Millennium; and that none will then be *servants* of Satan ignorantly or unwillingly, as so many now are; for the great Deliverer, Christ, will remove outside temptations, and provide assistance toward self-improvement, which will enable all who will to overcome inherent weaknesses and to attain perfection. These "goats," who love evil and serve Satan, are the messengers ("angels") of Satan. For these and Satan, and for no others, God has prepared Second Death—the everlasting destruction. Fire will come from God out of heaven and *consume them.* Consuming fire and devouring fire all can appreciate, unless their eyes are holden by false doctrine and prejudice. No one ever knew of a preserving fire; and as fire never preserves, but always *consumes,* God uses it as a symbol of utter destruction.—Rev. 20: 9.

"THE LAKE OF FIRE AND BRIMSTONE WHICH IS THE SECOND DEATH"

—REV. 19: 20; 20: 10, 14, 15; 21: 8—

"The lake of fire and brimstone " is several times mentioned in the book of Revelation, which all Christians admit to be a book of symbols. However, they generally think and speak of this particular symbol as a literal statement giving strong support to the torment doctrine, notwithstanding the fact that the symbol is clearly defined as meaning the Second Death: "And death and hell were cast into *the lake of fire. This is the Second Death." etc.* (Rev. 20: 14.) It is sometimes spoken of as "a lake of fire burning with brimstone" (Rev. 19: 20), the element brimstone being mentioned to intensify the

symbol of destruction, the Second Death; burning brimstone being one of the most deadly elements known. It is destructive to all forms of life.

The symbolism of this lake of fire is further shown by the fact that the symbolic “beast” and the symbolic "false prophet,” and death and hell [*hades*], as well as the devil and his followers, are destroyed in it.—Rev.19: 20; 20: 10, 14, 15; 21: 8.

This destruction or death is called the Second Death in contradistinction to the First or Adamic death, and not to signify that everything which goes into it dies a second time.' For instance, death (the first or Adamic death), and *hades,* the grave, are to be cast into it: — this work will require the entire Millennium to accomplish it; and in no sense will they ever have been destroyed before. So also “the devil," " the beast," and "the false prophet," will never have been destroyed before.

From the first, or Adamic death, a resurrection has been provided. All that are in their graves shall therefore come forth. The Revelator prophetically declares: “The sea gave up the dead which were in it, and death and hell *[hades,* the grave] gave up the dead which were in them. . . . And I saw the dead, small and great, stand before God, and the books were opened." (Rev.20: 13, 12.) It was in view of God's plan for redeeming the race from Adamic death that in both the Old and New Testaments it is called a “*sleep."* In Israel's history of the good and the wicked it is repeatedly stated that they “slept with their fathers." The Apostles used the same symbol, and our Lord also. But no such symbol is used in reference to the Second Death. On the contrary, the strongest figures of total and utter *destruction* are used to symbolize it; viz., “fire and brimstone”; because that will be a destruction from which there will be no recovery.

Blessed thought! the Adamic death (which claimed the whole race for the sin of their progenitor) shall be forever swallowed up, and shall cease in this Second Death into which it is to be cast by the great Redeemer who bought

the whole world with the sacrifice of Himself. Thus God tells us through the Prophet, “I will ransom them from the power of the grave [*sheol*]. *I* will redeem them from death. . . . O grave [*sheol*] I will be thy destruction." (Hos. 13: 14.) The first or Adamic death shall no longer have liberty or power over men, as it has had for the past six thousand years; no longer shall any die for Adam's sin. (Rom. 5: 12; Jer. 31: 29, 30; Ezek. 18: 2.) Thenceforth the New Covenant, sealed with the precious blood, shall be in force, and only *wilful* transgressions will be counted as sin and punished with the wages of sin—death—the Second Death. Thus will the Adamic death be cast into and swallowed up by the Second Death.

And *hades* and *sheol*—the dark, secret condition, the grave, which in the present time speaks to us of a *hope* of future life by God's resurrection power in Christ— shall be no more; for the Second Death will devour no being fit for life—none for whom there remains a shadow of hope, but such only as, by the unerring Judge, have been fully, impartially and individually found worthy of *destruction.* And Satan, that lying tempter who deceived and ruined the race and who, with persistent energy and cunning, has sought continually to thwart the purpose of God for our salvation through Christ, and with him all who are of his spirit, " his angels," shall be *destroyed,* and shall never awake from death to trouble the world again. Here he is said to be cast into “the lake of fire," —the Second Death; and St. Paul in Heb. 2: 14, referring to the same thing, calls it destruction—" that he might *destroy* death, and him that hath the power of death, that is the devil." And “the beast and the false prophet," the great false systems which have long oppressed and misled nominal Christendom, shall never escape from it. These systems are said to be cast “alive” (that is, while they are still organized and operative) into the lake of fire burning with brimstone. — Rev. 19: 20.

The great time of trouble, the Lord's judgment, which will utterly destroy these systems, will

undoubtedly cause great social, financial and religious difficulty and pain to all those identified with these deceived and deceiving systems, before they are utterly destroyed. These systems will be cast in, destroyed, at the beginning of the Millennium, while Satan's destruction is reserved until its close, when all the “goats” shall have been separated from the “sheep," and they shall perish with Satan in the Second Death as "his angels," messengers or servants. None of those abominable characters among men, who, knowing the truth, yet love unrighteousness—none of "the fearful and unbelieving"—those who will not trust God after all the manifestations of His grace afforded during the Millennial reign of Christ; nor the abominable, who at heart are murderers and whoremongers and sorcerers and idolaters and liars: none of these shall escape from the Second Death, to defile the earth again. All such after a full and abundant opportunity for reformation will be judged unworthy of life, and will be forever cut off in the Second Death, symbolized by the lake of fire and brimstone.

Several prophetic pen pictures of the Millennial age and its work, in chapters 20 and 21 of Revelation, clearly show the object and result of that age of trial, in harmony with the remainder of the Scriptures already noted.

Chapter 20, verses 2, 4, 11, with verses 1, 2, 10,11 of chapter 21, show the beginning of that Age of Judgment, and the restraining of blinding errors and misleading systems. The “beast” and the “false prophet” are the chief symbols, and represent the organizations or systems of error which, together, constitute “Babylon." This judgment against the “thrones” of the present time, and against “the beast and the false prophet “systems follows speedily upon the introduction of this Millennial judgment reign. The thrones of the present dominion of earth will be “cast down," and the dominion transferred to the great Prophet, Priest, King, and Judge, “whose right it is." (Compare Dan. 7: 14, 22; Ezek. 21:27.) Then the systems of error will be

speedily judged worthy of *destruction*, "the lake of fire," the Second Death."—Rev. 19: 20.

Thus the *second* destruction (or death) begins quite early in the new judgment: it begins with the false systems symbolized by the beast, false prophet, etc., but it will not reach the world of mankind, as individuals, until they have first had full trial, with full opportunity to choose life and live forever, Chapters 20 : 12, 13, and 21 : 3-7, indicate the blessed, favorable trial in which all, both dead and living (except the Church, who, with Jesus Christ, are kings, priests, joint-heirs and judges), will be brought to a full knowledge of the truth, relieved from sorrow and pain, and freed from every blinding error and prejudice, and tried "according to their *works."*

The grand outcome of that trial will be a clean universe. As the Revelator expresses it, "*Every creature* which is in heaven and on the earth . . . heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever." But this result will be accomplished in harmony with all God's dealings past and present, which have always recognized man's freedom of will to choose good or evil, life or death.

We cannot doubt then that in the close of the Millennial age, God will again for a "little season" permit evil to triumph, in order thereby to test His creatures (who will by that time have become thoroughly acquainted with both good and evil, and the consequence of each, and will have had His justice and love fully demonstrated to them), that those who finally prefer and choose evil may be cut off—destroyed. Thus God will for all eternity remove all who do not love righteousness and hate iniquity.

We read, regarding that testing, that Satan will endeavor to lead astray all mankind, whose numbers will then be as the sand of the sea for multitude; but that many of them will follow Satan's evil example and choose evil and disobedience, with past experience before them, and unhampered by present weaknesses and blinding influences, we need not suppose. However, when God

does not tell us either the number or the proportion of those to be found worthy of life, and those to be judged worthy of death (the Second Death), we may not dogmatize. Of one thing we may be confident, God willeth not the death of the wicked, but would that all should turn to Him and live; and no one will be destroyed in that "lake of fire and brimstone" (figurative of utter destruction,—*Gehenna*) who is worthy of life, whose living longer would be a blessing to himself or to others in harmony with righteousness.

Utter and hopeless destruction is intended only for *wilful* evil doers, who, like Satan, in pride of heart and rebellion against God, will love and do evil notwithstanding the manifestations of God's disapproval, and notwithstanding their experience with its penalties. Seemingly the goodness and love of God in the provision of a ransom, a restitution, and a full opportunity of life for man, instead of leading all to an abhorrence of sin, will lead some to suppose that God is too loving to cut them off in the Second Death, or that if He did so He would give them other, and yet other future opportunities. Building thus upon a supposed weakness in the divine character, these may be led to try to take advantage of the grace (favor) of God, as a license for wilful sin. But they shall go no further, for their folly shall be made manifest. Their utter destruction will prove to the righteous the harmony and perfect balance of Justice, Wisdom, Love, and Power in the Divine Ruler.

REVELATION 21: I 8

The true character of the goat class is portrayed. The fearful and unbelieving [who will not trust God], the abominable, murderers [brother-haters], whoremongers, sorcerers, idolaters [such as misappropriate and misuse divine favors, who give to self or any other creature or thing that service and honor which belong to God], and all "liars"—"whosoever loveth and maketh a lie" [in a word, all who do not love the truth and seek it, and at any cost defend and hold it] " shall have their part in

The lake which burneth with fire and brimston[*Gehenna,*symbol of utter destruction], which is the Second Death." Such company would be repulsive to any honest, upright being. It is hard to tolerate them now, when we can sympathize with them, knowing that such dispositions are now in great measure the result of inherited weakness of the flesh. We are moved to a measure of sympathy by the remembrance that in our own cases, often, when we would do good evil is present with us. But in the close of the Millennial judgment when the Lord, the righteous Judge, shall have given every advantage and opportunity of knowledge and ability, this class will be an abhorrence and detestation to all who are in harmony with the King of Glory. And the righteous will be glad when, the trial being ended, the *gift of life* of which these shall have proved themselves unworthy, shall be taken from them, and when the corrupters of the earth, and all their work and influence shall be destroyed.

THE DEVIL, THE BEAST AND THE FALSE PROPHET TORMENTED

Rev. 20: 9 tells of the destruction of those individuals who join with Satan in the last rebellion; and verse 15 tells of that same destruction in other words, using the symbol " lake of fire." They are *devoured* or *consumed* in fire. This being the case, the torment of verse 10 cannot refer to these, *human beings* who are consumed, destroyed. Hence the question narrows down to this," Will Satan and a false prophet and a beast be tortured forever? and does this verse so teach?

We answer in God's own words, "All the wicked will be destroyed." Concerning Satan, the arch enemy of God and man, God expressly advises us that he will be destroyed, and not preserved in any sense or condition. — Heb. 2: 14.

The beast and false prophet *systems,* which during the Gospel age have deceived and led astray, will be cast

into a great, consuming trouble in the close of this Gospel age. The torment of those systems will be *aionion, i. e.*, lasting. It will continue as long as *they last*, until they are utterly consumed. So also the system of error, which will suddenly manifest itself at the end of the Millennial age and lead the “goats" to destruction, will be consumed. (Rev. 20: 7-10.) That deceiving system (not specified as to kind, but merely called Satan, after its instigator) will be cast into the same sort of trouble and destruction, in the end of the Millennial age, as the beast and false prophet systems are now being cast into, in the end of the Gospel age.

Rev. 19: 3, speaking of one of these systems, says: “Her *smoke* rose up forever and ever." That is to say, the remembrance ("smoke") of the *destruction* of these systems of deception and error will be lasting, the lesson will never be forgotten—as smoke, which continues to ascend after a destructive fire, is testimony that the fire has done its work.—See also Isa. 34: 8-10.

Of Rev. 14: 9-11 we remark, incidentally, that all will at once concede that if a *literal worshipping* of a beast and image were meant in verse 9, then few, if any, in civilized lands are liable to the penalty of verse 11; and if the beast and his image and worship and wine and cup are symbols, so also are the *torments* and *smoke and fire* and *brimstone.*

The casting of death and the grave into utter destruction, the Second Death, during the Millennial age, is a part of the utter destruction which will include every improper, injurious and useless thing. (Isa. 11: 9; Psa. 101: 5-8.) The Second Death, the sentence of that individual trial, will be final; it will never be destroyed. And let all the lovers of righteousness say, Amen; for to destroy the Second Death, to remove the sentence of that just and impartial trial, would be to let loose again not only Satan, but all who love and practice wrong and deception, and who dishonor the Lord with their evil institutions—to oppose, offend and endeavour to overthrow those who love and desire to serve Him and enjoy His favor. We rejoice that there *is*

no danger of this, but that divine justice unites with divine wisdom, love and power, to bring in everlasting righteousness on a permanent basis.

TURNED INTO HELL

"The wicked shall be turned into *hell,* and the nations that forget God."—Psa. 9: 17.

This statement of the Lord recorded by the Psalmist we find without any qualification whatever, and we must accept it as a positive fact. If the claims of "Orthodoxy" respecting hell were true, this would be, indeed, a fearful message.

But let us substitute the true meaning of the word *sheol,* and our text will read: "The wicked shall be turned into *the condition of death,* and all the nations that forget God." This we believe; but next, who are the wicked? In one sense all men are wicked, in that all are violators of God's law ; but in the fullest sense the wicked are those who, with full knowledge of the exceeding sinfulness of sin, and the remedy provided for their recovery from its' baneful effects, *wilfully* persist in sin.

As yet few—only consecrated believers—have come to a true knowledge of God. The world knows Him not, and the nations cannot forget God until they are first brought to a knowledge of Him. The consecrated have been enlightened, led of the Spirit through faith to understand the deep and hidden things of God, which reveal the glory of God's character, but which, though expressed in His Word, appear only as foolishness to the world.

As we have hitherto seen, this will not be so in the age to come, for then "The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11: 9.) Much that we now receive by faith will then be demonstrated to the world. When He who has ransomed man from the power of the grave (Hos. 13: 14) begins to gather His purchased possessions back from

the prison-house of death (Isa. 61: 1), when the sleepers are awakened under the genial rays of the Sun of Righteousness, they will not be slow to realize the truth of the hitherto seemingly idle tale, that "Jesus Christ, by the grace of God, tasted death for every man."

We have also seen that the gradual ascent of the King's Highway of Holiness in that age will be possible to all, and comparatively easy, because all the stones— stumbling-blocks, errors, etc.—will have been gathered out, and straight paths made for their feet. It is in that age that this text applies. Those who ignore the favoring circumstances of that age, and will not be obedient to the righteous Judge or Ruler—Christ— will truly be the wicked. And every loyal subject of the Kingdom of God will approve the righteous judgment which turns such an one *again* into *sheol—the,* condition of death. Such an one would be unworthy of life; and, were he permitted to live, his life would be a curse to himself and to the rest of mankind, and a blemish on the work of God.

This will be the *Second Death,* from which there will be no resurrection. Having been ransomed from the grave *(sheol)* by the sacrifice of Christ, if they die again on account of their own sin, "there remaineth no more sacrifice for sin." (Heb. 10: 26.) "Christ dieth no more; death hath no more dominion over him." (Rom. 6: 9.) The Second Death should be dreaded and shunned by all, since it is to be the end of existence to all those deemed unworthy of life. But in it there can be no suffering. Like Adamic death, it is the extinction of life.

It is because through sin mankind had become subject to death (*sheol, hades*) that Christ Jesus came to deliver us and save us from death, (1. John 3:8; Heb. 2:14.) Death is a cessation of existence, the absence of life. There is no difference between the *conditions* in the Adamic and Second deaths, but there is hope of a release from the first, while from the second there will be no release, no return to life. The first death sentence passed upon all on account of Adam's sin, while the

Second Death can be incurred only by wilful, individual sin. That the application of our text belongs to the coming age is evident, for both saints and sinners go into *sheol* or *hades* now. This Scripture indicates that, in the time when it applies, *only the wicked* shall go there. And the nations that forget God must be nations that have known Him, else they could not forget Him; and never yet have the nations been brought to that knowledge, nor will they be until the coming time, when the knowledge of the Lord shall fill the whole earth, and none shall need to say unto his neighbor, Know thou the Lord, for all shall know Him, from the least to the greatest of them.—Isa. 11: 9; Jer. 31: 34.

The Hebrew word *goi,* rendered “nations” in this verse, is elsewhere used by the same writer and rendered "heathen," "Gentiles" and "people." The thought seems to be,—any who do not become God's covenant people, even though they be not *openly wicked.* The nations (Gentiles, all who under that full knowledge do not become Israelites indeed) who are forgetful or negligent of God's favors enjoyed, and of their duties and obligations to Him, shall share the fate of the *wilfully "* wicked," and be cast into the Second Death.

In further proof of this, we find that the Hebrew word *shub,* which in our text is translated “turned," signifies *turned back,* as to a previous place or condition. Those referred to in this text either have been in *sheol* or are liable to enter it, but being redeemed by the precious blood of Christ, will be brought out of sheol. If then they are wicked, they, and all who forget God, shall be *turned back* or *returned* to *sheol.*

DID THE JEWS BELIEVE IN EVERLASTING TORMENT?

Noting that we teach that the doctrine of everlasting torment was engrafted upon the doctrines of the Christian Church during the period of the apostasy, the

great falling away which culminated in Papacy, some have inquired whether it does not seem, according to the works of Josephus, that this doctrine was firmly held by the Jews; and, if so, they ask, does it not seem evident that the early Christians, being largely converts from Judaism, brought this doctrine with them, in the very outstart of Christianity?

We answer, No; the doctrine of everlasting torment sprang naturally from the doctrine of human immortality, which as a philosophic question was first promulgated in something like the present form, by the Platonic school of Grecian philosophy. These first affirmed that each man contained a fragment of deity, and that this would prevent him from ever dying. This foundation laid, it was as easy to describe a place for evil-doers as for well-doers. But to the credit of those heathen philosophers be it recorded that they failed to develop, or at least to manifest, that depth of degradation from benevolence and reason and pity, necessary to paint, by word and pen and brush, such details of horrors and agonies as were soon incorporated into their doctrine, and a belief thereof declared " necessary to salvation " in the professed Church of Christ.

To appreciate the case, it is necessary to remember that, when the Christian Church was established, Greece stood at the head of intelligence and civilization. Alexander the Great had conquered the world, and had spread respect for Greece everywhere; and though, from a military point of view, Rome had taken her place, it was otherwise in literature. For centuries, Grecian philosophers and philosophies led the intellectual world, and impregnated and affected everything. It became customary for philosophers and teachers of other theories to claim that their systems and theories were nearly the same as those of the Grecians, and to endeavor to remove differences between their old theories and the popular Grecian views. And some sought to make capital by claiming that their system embraced all the good points of Platonism with others which Plato did not see.

Of this class were the teachers in the Christian Church in the second, third and fourth centuries. Conceding the popularly accepted correctness of the philosophers, they claimed that the same good features of philosopy were found in Christ's teachings, and that He was one of the greatest philosophers, etc. Thus a blending of Platonism and Christianity took place. This became the more pronounced as kings and emperors began to scrutinize religious teachings, and to favor those most likely to awe the people and make them law-abiding. While heathen teachers were truckling to such imperial scrutiny, and teaching an everlasting punishment for those who violated the laws of the emperors (who ruled as divinely appointed), we cannot suppose otherwise than that the ambitious characters in the church at that time, who were seeking to displace heathenism and become the dominant religious power instead, would make prominent such doctrines as would in the eyes of the emperors seem to have an equal hold upon the fears and prejudices of the people. And what could be more to the purpose than the doctrine of the endless torment of the refractory?

The same motives evidently operated with Josephus when writing concerning the belief of the Jews. His works should be read as apologies for Judaism, and as efforts to exalt that nation in the eyes of Rome and the world. It should be remembered that the Jews had the reputation of being a very rebellious people, very unwilling to be ruled even by the Caesars. They were hoping, in harmony with God's promises, to become the chief nation. Many rebellious outbreaks had occurred among them, and their peculiar religion, different from all others, came in for its share of blame for favoring too much the spirit of liberty.

Josephus had an object in writing his two principal works, “Antiquities” and “Wars of the Jews." He wrote them in the Greek language while living at Rome, where he was the friend and guest successively of the Roman Emperors Vespasian, Titus and Domitian, and where he was in constant contact with the Grecian

philosophers. These books were written for the purpose of showing off the Jewish people, their courage, laws, ethics, etc., to the best advantage before the Grecian philosophers and Roman dignitaries. This object is covertly admitted in his preface to his "Antiquities" in which he says:

"I have undertaken the present work as thinking it will appear to all the Greeks worthy of their study. . . . Those that read my book may wonder that my discourse of laws and historical facts contains so much of *philosophy*. . . . However, those that have a mind to know the reasons of everything may find here a very curious philosophical theory."

In a word, as a shrewd man who himself had become imbued with the spirit of the Grecian philosophers then prevailing, Josephus drew from the Law and the Prophets, and from the traditions of the elders and the theories of the various sects of the Jews, all he could find that in the most remote degree would tend to show :

First, that the Jewish religion was not far behind popular Grecian philosophy; but that *somewhat* analogous theories had been drawn from Moses' Law, and held by some Jews, long before the Grecian philosophers broached them.

Secondly, that it was not their religious ideas which made the Jews as a people hard to control or "rebellious," as all liberty-lovers were esteemed by the Caesars. Hence he attempts to prove, at a time when virtue was esteemed to consist mainly in submission, that Moses' Law "taught first of all that God is the Father and Lord of all things, and bestows a happy life upon those that follow Him, but plunges such as do not walk in the paths of virtue, into inevitable miseries." And it is in support of this idea, and for such purposes, evidently, that Josephus, after saying: "There are three philosophical sects among the Jews; first, the Pharisees; second, the Sadducees, and third, the Essenes," proceeds to give an account of their three theories; especially detailing any features which resembled Grecian philosophy. And because the last and

least, the Essenes, most resembled the doctrines of the Stoics and leading Grecian theories, Josephus devotes nearly ten times as much space to their views as to the views of both Sadducees and Pharisees combined. And yet the Essenes were so insignificant a sect that the New Testament does not even mention them, while Josephus himself admits they were few. Whatever views they held, therefore, on any subject, cannot be claimed as having Jewish sanction, when the vast majority of Jews held contrary opinions. The very fact that our Lord and the Apostles did not refer to them is good evidence that the Essenes' philosophy by no means represented the Jewish ideas. This small sect probably grew up later and probably absorbed from Grecian philosophy its ideas concerning immortality and the everlasting torment of the non-virtuous. It should be remembered that Josephus was not born until three years after our Lord's crucifixion, and that he published his "Wars" A. D. 75 and "Antiquities" A. D. 93 at a time when he and other Jews, like all the rest of the world, were eagerly swallowing Grecian philosophy and science falsely so called, against which St. Paul warned the Church.—Col. 2: 8; 1.Tim. 6: 20.

Josephus directed special attention to the Essenes because it suited his object to do so. He admits that the Sadducees, next to the largest body of Jewish people, did not believe in human immortality. And of the Pharisees' views he makes a blind statement, calculated to mislead, as fellows: "They also believe that souls have an *immortal vigor* in them [This might be understood to mean that the Pharisees did not believe as the Sadducees that death ended all existence, but believed in a vigor or life beyond the grave—by a resurrection of the dead], and that under the earth there will be rewards and punishments, according as they have lived virtuously or viciously in this life ; and that the latter are to be detained in an everlasting *prison* [death— not torture], but that the former [the virtuous] shall have *power to revive and live again."*

Is it not apparent that Josephus has whittled and

stretched the views of the Pharisees, as much as his elastic conscience would allow, to show a harmony between them and the philosophies of Greece? St. Paul, who had been a Pharisee, contradicts Josephus. While Josephus says they believed "that only the virtuous would re vive and *live again"* [Does not this imply *a resurrection,* and imply also that the others would not *live* again, but remain *dead,* in the great prison—the tomb?] St. Paul, on the contrary, says: "I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:15.

We have no hesitancy about accepting the testimony of the inspired Apostle Paul, not only in regard to what the Jews believed, but also as to what he and the early Church believed; and we repeat, that the theory of the everlasting *torment* of the wicked, based upon the theory that the human soul cannot die, is contrary to both the Old and the New Testament teachings, and was introduced among Jews and Christians by Grecian Philosophers. Thank God for the purer philosophy of the Scriptures, which teaches that the death of the soul (being) is the penalty of sin (Ezek. 18: 20); that all souls condemned through Adam's sin were redeemed by Christ's soul (Isa. 53: 10); and that only for wilful, individual sin will any die the Second Death—an everlasting *punishment,* but not an everlasting torment.

CHOOSE LIFE THAT YE MAY LIVE

"I have set before thee this day life and good, death and evil." "I have set before thee life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."—Deut. 30: 15, 19.

We come now to the consideration of other Scripture statements in harmony with the conclusions set forth in the preceding articles.

The words here quoted are from Moses to Israel. To appreciate them we must remember that Israel as a

people, and all their covenants, sacrifices, etc., had a typical significance.

God knew that they could not obtain life by keeping the Law, no matter how much they would *choose* to do so, because they, like all others of the fallen race, were weak, depraved through the effect of the “sour grape" of sin which Adam had eaten, and which his children had continued to eat. (Jer. 31: 29.) Thus, as St. Paul declares, the Law given to Israel could not give them life because of the weaknesses or depravity of their fallen nature.—Rom. 8:3; Heb. 7: 19; 10: 1-10.

Nevertheless, God foresaw a benefit to them from even an unsuccessful attempt to live perfectly; namely, that it would develop them, as well as show them the need of the *better sacrifice* (the ransom which our Lord Jesus gave) and a *greater* deliverer than Moses. And with all this their trial furnished a pattern or shadow of the individual trial insured to the whole world (which Israel typified) and secured by the better sacrifices for sin, which were there prefigured, to be accomplished by the great Prophet of whom Moses was but a type.

Thus seeing that the trial for life or death presented to Israel was but typical of the individual trial of the whole world, and its issues of life and death (of eternal life or the Second Death), may help some to see that the great thousand-year-day of trial, of which our Lord Jesus has been appointed the Judge, contains the *two* issues, life and death. All will then be called upon to decide, under that most favorable opportunity, for righteousness and life or sin and death, and a choice must be made. And, although there will be rewards and " stripes " according to the deeds of the present life, as well as according to their conduct under that trial (John 3: 19; Matt. 10: 42; Matt, 11: 20-24), the verdict in the end will be in harmony with the choice expressed by the conduct of each during that age of trial.

The second trial, its sentence and its result, are also shown in the words of Moses quoted by St. Peter (Acts 3: 22, 23): "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall

ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul [being] which will not hear [obey] that Prophet [and thus choose *life*] shall be *destroyed* from among the people." In few words this calls attention to the world's great trial, yet future. It shows the great Prophet or Teacher raised up by God to give a new judgment or trial to the condemned race which he has redeemed from the condemnation which came upon it through its progenitor, Adam. It shows, too, the conditions of eternal life to be righteous obedience, and that with the close of that trial some will be judged worthy of that life, and some worthy of destruction—the Second Death.

Our Lord Jesus, having redeemed all by His perfect and precious sacrifice, is the Head of this great Prophet; and during the Gospel age God has been selecting the members of His Body, who, with Christ Jesus, shall be God's agents in judging the world. Together they will be that Great Prophet or Teacher promised. "Do ye not know that the saints shall judge the world?"— 1. Cor. 6: 2.

The first trial was of mankind only, and hence its penalty or curse, the first death, was only upon man. But the second trial is to be much more comprehensive. It will not only be the trial of fallen and imperfect mankind, but it will include every other thing and principle and being out of harmony with Jehovah. "God will bring every work into judgment, with every secret thing."

The "judgment to come" will include the judgment to condemnation of all false *systems*—civil, social, and religious. These will be judged, condemned and banished early in the Millennial Day, the light of truth causing them to come into disrepute and there fore to pass away. This judgment comes first, in order that the trial of man may proceed unhindered by error, prejudice, etc. It will also include the trial of "the angels which sinned "—those angels "which kept not their first estate "of purity and obedience to God. Thus it is written by the Apostle of the members of the Body of the great

Prophet and High Priest, who is to be Judge of all— "Know ye not that the saints shall judge angels?"— 1. Cor. 6: 3.

This being the case, the condemnation of the Millennial trial (destruction, Second Death) will cover a wider range of offenders than the penalty or curse for the sin of Adam, which " passed upon *all men."* In a word, the destruction at the close of the trial will be the utter destruction of *every being* and *every thing* which will not glorify God and be of use and blessing to his general creation.

Forgivable and Unpardonable Sins

IN the preceding pages we briefly show the extreme penalty for wilful sin. Adam's penalty, which involved his entire race, was of this sort; and only as the result of Christ's death as our ransom from that penalty of that wilful sin, is any forgiveness of it or subsequent sins possible.

Forgivable sins are those which result from weaknesses incurred through that one Adamic sin which Christ settled once for all. They are such as are not wilful, but are committed through ignorance or weaknesses of the flesh. God stands pledged to forgive all such sins upon our repentance, in the name and merit of Christ's sacrifice.

Unpardonable sins, sins which cannot be forgiven, are such as are wilfully done. As the penalty of the first wilful sin was death—extinction of being—so death is the penalty of every wilful sin against full knowledge and ability to choose and to do the right. This is called Second Death, in distinction from the first or Adamic penalty, from which Christ's ransom sacrifice will release all mankind.

The "sin unto [Second] Death," for the forgiveness of which the Apostle declares it is useless to pray (1. John 5: 16), is not only a wilful sin, but a sin against clear knowledge; a sin for which no adequate excuse can be found. Because it is a sin against clear knowledge, or enlightenment in holiness; it is called the "sin against the Holy Spirit" (Matt. 12: 31, 32), for which there is no forgiveness.

But there are other partly-wilful sins, which are, therefore, partially unpardonable. In such the temptations

within and without (all of which are directly or indirectly results of the fall) have a share;—the will consenting under the pressure of the temptation or because of the weakness. The Lord alone knows how to properly estimate our responsibilities and guilt in such cases. But to the true child of God there is but one proper course to take;—repentance and an appeal for mercy in the name and merit of Christ, the great sacrifice for sin. The Lord will forgive such a penitent, in the sense of restoring him to His favor; but he will be made to suffer "stripes" (Luke 12: 47, 48) for the sin, in proportion as God sees it to have been wilfully committed.

Not infrequently a conscientious person realizes that he has committed sin, and that it had some wilfulness in it. He properly feels condemned, guilty before God; realizing his own guilt, and forgetting the fountain for sin and uncleanness, opened by God for our weak, fallen race, he falls into a state of sadness, believing that he has committed the sin unto death. Such wander in deserts drear, until they find the cleansing fountain. Let such remember, however, that the very facts of their sorrow for sin and their desire to return to divine favor are proofs that they have not committed the sin unto death; for the Apostle declares that those who commit sin of this sort cannot be renewed unto repentance. (Heb. 6: 6.) Penitents, then, may always feel confident that their sins were in part, at least, results of the fall, and hence not unto death, but requiring forgiveness and stripes.

Such is the wonderful provision of God, through Christ, for the acceptance of every soul which, forsaking sin and the love of it, seeks righteousness and life through Him who is the Way, as well as the Truth and the Life. Thus all, whether naturally stronger or weaker, have an equal opportunity to gain everlasting life as well as to gain the great prize of joint-heirship with Christ.

FUTURE RETRIBUTION

While the Scriptures teach that the present Gospel age is the Church's Judgment-day or period of trial, and that

the world's Judgment-day or time of trial will be the Millennial age, it is, nevertheless, a reasonable question to ask,—To what extent will those who are not of the consecrated Church be held responsible, in the Millennial age, for their misdeeds, of cruelty, dishonesty and immorality, of the present time ? And to what extent will those of the same class then be rewarded for present efforts to live moral and benevolent lives?

These are important questions, especially to the world; and well would it be for them if they could realize their importance and profit thereby. They are important also to the Church, because of our interest in the world, and because of our desire to understand and teach correctly our Father's plans.

We have learned that the sacrifice of Christ secures for all mankind, however vile, an awakening from death, and the privilege of thereafter coming to perfection, and, if they will, of living forever. “There shall be a resurrection of the dead, both of the just and the unjust." (Acts 14: 15.) The object of their being again brought into existence will be to give them a favorable opportunity to secure everlasting life, on the conditions which God requires—obedience to His righteous will. We have no intimation whatever in the Scriptures that, when awakened, the moral condition of men will have changed, but we have much, in both reason and revelation, to show that as they went into death weak and depraved, so they will come out of it. As there is "no work, nor device, nor knowledge, nor wisdom in the grave" (Eccl. 9: 10), they will have learned nothing ; and since they were sinners and unworthy of life and divine favor when they died, they will still be unworthy ; and as they have received neither full rewards nor full punishments for the deeds of the present life, it is evident that just such a time of awakening as God has promised during the Millennium is necessary;—for rewarding, and punishing, and giving to all mankind the opportunity for eternal life secured by Christ's great ransom-sacrifice.

While, strictly speaking, the world is not now on trial:

that is, the present is not the time for its full and complete trial, yet men are not now, nor have they ever been, entirely without light and ability, for the use of which they are accountable. In the darkest days of the world's history, and in the deepest degradation of savage life, there has always been at least a measure of the light of conscience pointing more or less directly to righteousness and virtue. That the deeds of the present life have much to do with the future, St. Paul taught very clearly when, before Felix, he reasoned of justice and self-government, in view of the judgment to come, so that Felix trembled.—Acts 24:25, Diaglott translation.

At the first advent of our Lord, an increased measure of light came to men, and to that extent increased their responsibility, as He said: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3: 19.) For those evil deeds committed against the light possessed, whether of conscience or of revelation, men will have to give an account, and will receive, in their day of judgment, a just recompense of reward. And, likewise, to the extent of their effort to live righteously: they will receive their reward in the day of trial.—Matt. 10: 42.

If men would consider what even reason discerns, that a time of reckoning, of judgment, is coming, that God will not forever permit evil to triumph, and that in some way He will punish evil-doers, it would undoubtedly save them many sorrows and chastisements in the age to come. Said the Prophet, "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? “(Isaiah 29: 15.) Behold, "The eyes of the Lord are in every place, beholding the evil and the good” (Prov. 15: 3); and “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12: 14.) He "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."—1. Cor. 4: 5.

The age of Christ's reign will be a time of just judgment; and though it will be an age of golden opportunities to all, it will be a time of severe discipline, trial and punishment to many. That the judgment will be fair and impartial, and with due consideration for the circumstances and the opportunities of each individual, is also assured—by the character of the Judge (the Christ—John 5: 22; 1. Cor. 6: 2), by His perfect knowledge, by His unwavering justice and goodness, by His divine power and by His great love as shown in His sacrifice to redeem men from death, that they might enjoy the privilege of this favorable, individual trial.

The varied circumstances and opportunities of men, in this and past ages, indicate that a just judgment will recognize differences in the degree of individual responsibility, which will also necessitate differences in the Lord's future dealings with them. And this reasonable deduction we find clearly confirmed by the Scriptures. The Judge has been, and still is, taking minute cognizance of men's actions and words (Prov. 5: 21), although they have been entirely unaware of it; and He declares that " Every idle [" pernicious," injurious or malicious] word that men shall speak, they shall give account thereof in the day of judgment " (Matt. 12: 36) ; and that even a cup of cold water, given to one of His little ones, because He is Christ's, shall in no wise lose its reward. (Matt. 10: 42.) The context shows that the “pernicious" words to which Jesus referred were words of wilful and malicious opposition spoken against manifest light. (Matt. 12: 24, 31, 32.) He also affirmed that it would be more tolerable for Tyre, Sidon and Sodom in the day of judgment than for Chorazin, Bethsaida; and Capernaum, which had misimproved greater advantages of light and opportunity.—Matt, 11: 20-24.

In the very nature of things, we can see that the punishments of that age will be in proportion to past guilt. Every sin indulged, and every evil propensity cultivated, hardens the heart and makes the way back to purity and virtue more difficult. Consequently, sins wilfully indulged now, will require punishment and

discipline in the age to come; and the more deeply the soul is dyed in willing sin, the more severe will be the measures required to correct it. As a wise parent would punish a wayward child, so Christ will punish the wicked for their good.

His punishments will always be administered in justice, tempered with mercy, and relieved by his approval and reward to those who are rightly exercised thereby. And it will only be when punishments, instructions and encouragements fail; in short, when love and mercy have done all that wisdom can approve (which is all that could be asked), that any will meet the final punishment which his case demands—the Second Death.

None of the world will meet that penalty until they have first had all the blessed opportunities of the age to come. And while this is true of the world, the same principle applies now to the consecrated children of God in this our judgment (trial) day. We now receive God's favors (through faith), while the world will receive them in the next age, viz., instruction, assistance, encouragement, discipline and punishment. “For what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons."Therefore, when we receive grievous chastisement, we should accept it as from a loving Father for our correction, not forgetting" the exhortation which speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."—Heb. 12: 4-13.

How just and equal are God's ways! Read carefully the rules of the coming age—Jer. 31: 29-34 and Ezek, 18: 20-32. They prove to us, beyond the possibility of a doubt, the sincerity and reality of all His professions of love to men: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; Turn ye, turn ye from your evil ways; for why will ye die?”—Ezek. 33: 11.

All who in this life repent of sin, and, as the term repentance implies, begin and continue the work of reformation to the best of their ability, will form character which will be a benefit to them in the age to come, when awakened in the resurrection age, they will be to that extent advanced towards perfection, and their progress will be more rapid and easy; while with others it will be more slow, tedious and difficult. This is implied in the words of our Lord (John 5: 29, 30—Diaglott): "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth ; they that have done good unto the resurrection of life [those whose trial is past, and who were judged worthy of life, will be raised perfect—the faithful of past ages to perfect human life, the overcomers of the Gospel age to perfect life as divine beings], and they that have done evil, unto the resurrection of judgment." —These are awakened to judgment—to receive a course of discipline and correction—as the necessary means for their perfecting, or, otherwise, their condemnation to the Second Death.

The man who, in this life, by fraud and injustice, accumulated and hoarded great wealth, which was scattered to the winds when he was laid in the dust, will doubtless awake to lament his loss, and bewail his poverty and his utter inability under the new order of things to repeat unlawful measures to accumulate a fortune. With many it will be a severe chastisement and a bitter experience to overcome the propensities to avarice, selfishness, pride, ambition and idleness, fostered and pampered for years in the present life. Occasionally we see an illustration of this form of punishment now, when a man of great wealth suddenly loses all, and the haughty spirit of himself and family must fall.

We are told (Dan. 12: 2) that some shall awake to shame and age-lasting contempt. And who can doubt that, when every secret thing is brought into judgment (Eccl. 12: 14), and the dark side of many a character that now stands measurably approved among men is

then made known, many a face will blush and hide itself in confusion? When the man who steals is required to refund the stolen property to its rightful owner, with the addition of twenty per cent, interest, and the man who deceives, falsely accuses or otherwise wrongs his neighbor, is required to acknowledge his crimes and so far as possible to repair damages, on peril of an eternal loss of life, will not this be retributive justice? Note the clear statement of this in God's typical dealings with Israel, whom He made to represent the world. —1.Cor. 10: 11; Lev. 6: 1-7. See also “Tabernacle Shadows," page 99.

As we are thus permitted to look into the perfect plan of God, how forcibly we are reminded of His word through the Prophet Isaiah, “Judgment also will I lay to the line, and righteousness to the plummet." (Isa. 28: 17.) We also see the wholesome influence of such discipline. Parents, in disciplining their children, realize the imperative necessity of making their punishment proportionate to the character of the offences; and so in God's government: great punishments following great offences are not greater than is necessary to establish justice and to effect great moral reforms.

Seeing that the Lord will thus equitably adjust human affairs in his own due time, we can afford to endure hardness for the present, and resist evil with good, even at the cost of present disadvantages. Therefore, “Recompense to no man evil for evil." “Let this mind be in you, which was also in Christ Jesus our Lord."—Rom. 12: 17-19; Phil. 2:5.

The present order of things will not always continue: a time of reckoning is coming. The just Judge of all the earth says, “Vengeance is mine, I will repay "; and the Apostle Peter adds, " The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of Judgment to be punished." (2. Pet. 2:9.) And, as we have seen, those punishments will be adapted to the nature of the offences, and the benevolent object in view—man's permanent establishment in righteousness.

Other Scriptures corroborative of this view of future rewards and punishments are as follows: 2. Sam. 3 : 39; Matt. 16 : 27; 1. Pet. 3:12 ; Psa. 19: 11 ; 91: 8 ; Prov. 11: 18; Isa. 40:10; 49:4; Matt. 5:12; 10:41, 42; Luke 6: 35 ; Rev. 22:12 ; Rom. 14: 11, 12.

LET HONESTY AND TRUTH PREVAIL

Having demonstrated that neither the Bible nor reason offers the slightest support to the doctrine that eternal torment is the penalty for sin, we note the fact that the various church creeds, and confessions, and hymn-books, and theological treatises, are its only supports; and that under the increasing light of our day, and the consequent emancipation of reason, belief in this horrible, fiendish doctrine of the dark ages is fast dying out. But alas! this is not because Christian people generally are zealous for the truth of God's Word and for His character and willing to destroy their grim creed-idols. Ah no I they still bow before their admitted falsities; they still pledge themselves to their defense, and spend time and money for their support, though at heart ashamed of them, and privately denying them.

The general influence of all this is, to cause the honest-hearted of the world to despise Christianity and the Bible; and to make hypocrites and semi-infidels of nominal Christians. Because the nominal church clings to this old blasphemy, and falsely presents its own error as the teaching of the Bible, the Word of God, though still nominally reverenced, is being practically repudiated. Thus the Bible, the great anchor of truth and liberty, is being discarded, by the very ones who, if not deceived regarding its teachings, would be held and blessed by it.

The general effect, not far distant, will be, first open infidelity, then anarchy. For much, very much of this, lukewarm Christians, both in pulpits and pews, who know or ought to know better, are responsible. Many such are willing to compromise the truth, to slander

God's character, and to stultify and deceive themselves, for the sake of peace, or ease, or present earthly advantage. And any minister, who, by uttering a word for an unpopular truth, will risk the loss of his stipend and his reputation for being "established " in the bog of error, is considered a bold man, even though he ignominiously withhold his name from his published protests.

If professed Christians would be honest with themselves and true to God, they would soon learn that “their fear toward God is taught by the precepts of men." (Isa. 29: 13.) If all would decide to let God be true, though it should prove every man a liar (Rom. 3:4), and show all human creeds to be imperfect and misleading, there would be a great creed-smashing work done very shortly. Then the Bible would be studied and appreciated as never before; and its testimony that the wages of sin is death (extinction), would be recognized as a " just recompense of reward."

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