

THE
BORDERLAND
OF THE
SUPERNATURAL

BY
LEVI WHITE

AUTHOR OF "WAS CHRIST DEPRAVED?"

REVISED EDITION

"FOREVER, O LORD, THY WORD IS SETTLED IN HEAVEN"

Psa. 119: 89.

"YET SHALL NOT THY TEACHERS BE REMOVED INTO
A CORNER ANY MORE." Isa. 30: 20.

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DEDICATION.

TO JESUS MY LORD AND COMING KING;

TO

**MY DEAR WIFE
MY COMPANION IN "THE FAITH ONCE DELIVERED TO
THE SAINTS;"**

TO

**MY BELOVED CHILDREN
TO
WHOM "THE PRINCE OF PEACE" IS PRECIOUS;**

AND TO

ALL MY PERSONAL FRIENDS,

THIS VOLUME IS DEDICATED WITH THE LOVE OF

THE AUTHOR.

**Indianapolis, Ind.
Dec. 1, 1904.**

“Who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come.” (Heb. 4: 5.)

PREFACE.

The Borderland of the Supernatural, is a subject that at once arrests attention. It is a subject to which we are all allied by a common destiny. A new and practical method of treating a most mysterious and profound subject, is here outlined so that the ordinary reader may be able to understand that which has not been understood. The method of investigation pursued, will result in exposing false doctrines, that are claimed to be Divine truth, merely because they are clothed in mystery. By a gradual succession of steps the subject is unfolded, until the whole realm of nature's phenomena is traversed, and the "Borderland," with its limitations, is seen to be subject to incursions of supernatural powers.

The outline of the book is in five parts. Each division outlines a distinct and important element of the theme discussed, and is treated as an independent subject. This is for the purpose of directing attention to those errors that are most prominent in prejudicing the minds of men against important elements of Divine truth.

The reader, in whatever division of the natural realm he may choose to direct his investigation, will be impressed with the unity of the subject.

The public mind has long been vexed with the problem of mysterious phenomena known as ghosts, spiritism, mind-reading, mesmerism, somnambul-

ism, telepathy, second-sight, revealing of secrets and hearing voices from the unseen. These have all in turn been attributed to unseen spirits and therefore supernatural. Some have tried to repudiate these mysterious occurrences, as myths—relics of the dark ages.

My position is upon the frontier of this most contested ground.

In this book a proper distinction is made between the *natural* and the *supernatural*, and attention is specially called to those mysteries that have laid claim to the supernatural where no substantial evidence of a supernatural cause existed.

Warning is given against that blind and superficial investigation which results in discarding the supernatural from those truths and subjects where the supernatural is unquestionably manifest and necessary.

It has not been my object to formulate a treatise on theology, but to trace the outlines of the supernatural in connection with those elements that form a component part of a treatise on theology.

This book has not been written for the eye of the professional critic nor for an "intellectual play ground" for the scholar, but to instruct the masses who wish to make an honest investigation of these subjects.

Two great errors are most prominent:

(1.) A tendency to discard the supernatural in religious thought and teaching and to raise instead thereof the banner of cold intellectuality.

(2.) Poisonous errors clothed with the pretext

of the supernatural are propagated for the purpose of winning the confidence of credulous people.

This volume is a scientific and scriptural discussion concerning the Divine Power as demonstrated in human experience and manifested in the miraculous of modern times, as opposed to the occult in telepathy, hypnotism, spiritism, the black arts and demonology:

It treats of Christian Science; Immortality, conditional or unconditional; giving a complete overthrow of Millennial Dawn materialism.

It gives a survey of the entire field of the natural and its limitation, including Dreams, Visions, Clairvoyance, Thought-transference, Mind-reading, Vampirism, Magnetic Healing, Catalepsy, Ghosts, Witchcraft and other so-called Spirit Phenomena, where the natural ends and the supernatural begins, and other cognate themes.

As a check to these errors the "Borderland of the Supernatural" is written, and started on its mission of love with a hope that it may have an honest hearing, and that judgment be suspended until it is impartially read. I wish to acknowledge my obligation to the many authors whose volumes have furnished thought or inspiration for this book.

LEVI WHITE.

INTRODUCTION.

"Envy is blind and knows nothing except to depreciate the excellence of others."—*Livy.*

"I will also show mine opinion." (Job 32:10.)

"Let us hear the conclusion of the whole matter." (Ecc. 12:13.)

The tendency of modern thought has been to secularize all things religious and sacred, to unduly exalt the human intellect, and to substitute human ingenuity for things Divine.

It cannot be denied that mysterious phenomena exist in nature and constantly occur and recur in the realms of the physical organism. Among such phenomena are hypnotism, spiritism and telepathy; in fact all the occult mysteries growing out of the objective and subjective conditions of the mind. The superficial observer may often mistake these mysteries for those spiritual and Divine elements that constitute the foundation of and characterize Christianity. It will be observed, however, by every serious minded person that there is an all important distinction between the mysteries connected with the flesh and mind, and those which occur only as we come in contact with Divinity.

The distinction is that, in all cases, an experience of the miraculous in Christianity results in the moral im-

provement of the subject. Wicked men become good as a result, while those who tamper to any great extent with other supposed spirit mysteries, not only do not improve in morals, but do in most cases, decline in virtue, and God and His holy law soon become positively obnoxious to them. This is obvious.

There exists, however, a wide chasm between the phenomena connected with hypnotism, telepathy and ordinary spiritism and that other incomprehensible, mysterious light that shone above the brightness of the noon-day sun, and changed a wicked Saul into Paul, who at once became a faithful and godly apostle of Jesus Christ.

Having a natural abhorrence for superstition and frauds in religious matters, I began many years ago the investigation of the mysterious phenomena that came under my observation from time to time, with a purpose not to be deceived as to their true *nature*, CAUSE, and EFFECT. Being of a skeptical turn of mind as to supernatural manifestations, I called in question every thing unusual until it was known beyond doubt whether the phenomenon was of natural or supernatural origin. The character of the manifestation was determined by its effect upon the spiritual and moral life of the people.

In these days of materialistic tendencies we are told that the days of miraculous manifestations, the appearance of angels, the gifts of the Spirit and powerful convictions of sin, are things of the past; and that we have reached an intellectual period when such things are not to be expected or even tolerated.

What are the facts? May we expect the supernatural now?

MANY FALSE CLAIMS TO THE SUPERNATURAL.

Many things claimed to be supernatural belong wholly to the natural. That these reports have had a tendency to weaken faith in that which is really supernatural no one can doubt. A counterfeit dollar, however, does not discredit a pure gold dollar. He who permits himself to become prejudiced against real money because of the counterfeit, discounts his own intelligence on that account. So in this matter the false claim to the supernatural only proves the reality of the true. If the miraculous is not frequently in evidence today, is it because God designs to permanently withdraw His power from the church? Or is it because the church and the ministry of to-day are too half-hearted, worldly minded, "neither cold nor hot?" (Rev. 3: 16). It will be well to take note of the fact that while natural theology presents the teleological argument as proof of a Designer and the cosmological argument as proof of a necessary Being and the moral argument which from the observed condition of things argues the existence of a moral Governor; there are still stronger reasons for man's convictions in the supernatural, as Tennyson has well said:

"Like a man in wrath, the heart
Stood up and answered, I have felt."

While God is a demand of the reason, still more does the heart cry out for Him.

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THE BORDERLAND OF THE SUPERNATURAL.

PART I. Biblical Argument.

CHAPTER I.

IS CHRISTIANITY OF NATURAL OR SUPERNATURAL ORIGIN?

The history of Christianity is a record of unquestionably, miraculous manifestations of a Divine, supernatural power. Its advent into the world was miraculously heralded. The miraculous conception, the song of angels, the power, wisdom, love and patience, that were predicated of Jesus Christ, all proclaim Him Divine. The establishment and propagation of Christianity, as well as its introduction into the world, alike demonstrate its supernatural nature.

The new birth, the descent of the Holy Spirit, the tongues of fire, the enduement of power from on high, constitute a volume of facts that stand in history as "infallible proofs" of the supernatural. Its super-

natural manifestation is not like a stray gleam of sunshine, leaping from mountain to distant mountain peak, leaving the valley shrouded in darkness, but is like the full sun at noon-day, lighting up every valley and far-spreading plain with its glory. The God side of Christianity, the fact that God is pleased to work through man, constitutes its glory.

Man's part lies in worship. This necessarily consists in forms and ceremonies, and is the limit of man's ability and duty. It is an expression of man's attitude toward God, and is at best a piteous wail of the soul for supernatural help.

Man's dual nature constitutes him a mysterious factor, dwelling upon the border line between two worlds, with two modes of existence; subject alike to the varied phenomena of the natural and the supernatural. His corporeal nature allies him to a realm of law governing the natural, while his spiritual-nature constitutes a receptacle *antenna*, for the powers of the invisible world, whether Divine or demoniacal.

Worship, therefore, that fails to unite man with the supernatural, is but mocking the immortal hunger of the human spirit as it cries after God. This is true in every age. This one fact in Christianity that "the pure in heart shall see God"—enjoy God—and "he that hath the Son of God hath life," reveals its Divinity and superiority. The tendency in man to substitute forms and ceremonies for the supernatural, reveals a sad tendency to discard the supernatural; at the same time man continues his piteous wail for help from without himself, with a

hope that some merit may attach to his religious gesticulations.

To demonstrate the importance of this Divine supernatural, I call attention in the following chapters to a record of facts which locates man in the "Borderland of the Supernatural."

The revelation of God to man, as well as His manner of dealing with man, have been in periods of time, so distinct one from the other, that they are known in history as dispensations. This truth can not be ignored. This necessitates the belief that a well conceived plan of operation in the mind of the Godhead has shaped and limited the periods for this or that particular manifestation. God has not without manner or method suddenly flashed His light upon man in unstinted effulgence, but gradually has He unfolded Himself to man. First, He revealed the fact of His being; then His power; then order; then His traits of moral character; then His law; last of all His great heart of love.

To do all this, the condition of man, the age in which he lived and his ability to comprehend the revelation, were taken into consideration; these furnished the occasion for such a revelation. This gradual revelation of God to man has been manifest in three distinct dispensations: as Father, Son and Holy Spirit. The Father sent the Son; the Father and Son sent the Holy Spirit; the Spirit in a peculiar and important sense is to continue His reign to the end. As such, the Spirit reveals both the Father and the Son, which is the climax of God's revelation

to man. The manner of the Spirit's coming and method of His reign, in the period in which He is peculiarly sovereign, is the subject first to be considered.

CHAPTER II.

"THE HOLY SPIRIT WAS NOT YET GIVEN."
(John 7: 39.)

Some claim that the Holy Spirit was given in His baptismal fullness, to none except apostles, and that upon but one occasion, the Pentecost. Others claim that He was given to many besides the apostles and on other occasions than Pentecost, but that His mission was to confirm the teaching of the apostles by imparting to them miraculous power, and at their death He ceased to be given to the church. This position will be shown to be untenable.

In order to settle the question, as to who and what the Holy Spirit is, see chapter on Personality of the Spirit.

The Holy Spirit has always been in the world. In Gen. 1, 2, we read, that "He brooded over the waters," in creative power. We read in Job 26: 13, that He "garnished the heavens." In I Peter 2: 20, it is said "HOLY MEN OF OLD SPAKE AS THEY WERE MOVED BY THE HOLY SPIRIT." This is sufficient to show that the Holy Spirit had been active in creation and in the

redemption of man, long before Jesus said, "I will send the promise of my Father upon you." He was present and active in all the personal work of Christ upon earth. God by Isaiah said, "I have put my Spirit upon Him." (Isaiah 42: 1.) In Luke 4: 18, Jesus said "The Spirit of the Lord God is upon Me."

SECTION I. THE SPIRIT WAS GIVEN, PREVIOUS TO PENTECOST, FOR AN ACCOMMODATIVE OR PREPARATORY PURPOSE.

For this purpose He was given to the prophets. "The Spirit of Christ which was in them did signify when He testified before hand, the sufferings of Christ and the glory that should follow." (I Peter 1: 10.)

For this purpose, He was given to Simeon. (Luke 2: 25.) It had been revealed unto him by the Spirit that He should not see death until He had seen the "Lord's Christ." Zacharias and Elizabeth, also "were filled with the Holy Spirit." (Luke 2: 41, 67.) All who accepted Christ, previous to Pentecost, received "power to become the sons of God." They were "born of God." (John 1: 12.)

Jesus gave to His twelve apostles, by the Holy Spirit, "power to cast out demons and to heal diseases." (Matt. 10: 1.) He gave by the Holy Spirit, miraculous power to seventy others at one time, (Luke 10: 1, 17, 18), and said: "freely ye have received, freely give." On the eve following his resurrection, "He breathed on" the apostles and said, "receive ye the Holy Spirit." (John 20: 22.) This was

an accommodative and not the final enduement of the Spirit. This blessing, prepared them for the peculiar trials that were to follow, during the next forty-seven days.

While assembled in the upper room "to wait for the promise of the Father," they already had a measure of the Spirit. Hence, their great liberty in "praising and blessing God." (Luke 24: 53.) Unregenerate persons have no such experiences.

Notwithstanding all the array of testimony given in the word of God as to the Spirit's presence and work through all the history of mankind; and whose presence was so signally manifest during the Savior's personal ministry on earth, we are suddenly confronted (John 7: 39) with a seemingly contradictory statement:

"The Holy Spirit was not yet given."

The same thought is expressed in the following passages: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of me." (John 15: 26.) "When He is come." (John 16: 8.) Jesus did not recognize, even up to the hour of His ascension, that the Holy Spirit had been given in the new sense of His abiding and dispensing work. "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke 24: 49.)

It was not until ten days after, that Peter said, "this is that which was spoken by the prophet Joel,

I will pour out my Spirit upon all flesh." (Joel 2: 28.)

What are we to understand the true meaning of this seemingly contradictory teaching to be? (1.) It does not imply that the Holy Spirit had not been present and active in various manifestations in all past history. (2.) It does not imply that the Holy Spirit was not present even at this time, performing His preparatory work in the process of redemption. (3.) The explanation is found in the fact, that they were then crossing a boundary line between two dispensations. They were in a transition period. "From the old into the new." We read in Heb. 10: 9, "He taketh away the first that He might establish the second." Again the apostle speaks of the old coming in contrast with the new, "in that he says, a new covenant, He hath made the first old; now that which decayeth and waxeth old, is ready to vanish away," (Heb. 8: 13.) They had suddenly come upon the gateway into the new covenant. They were passing from shadows and types into the dispensation where the Spirit was to display His sovereignty, in executing His administrative, or what may be fitly called, HIS DISPENSATORY WORK. All the work of the Spirit, manifested in the hearts and lives of men, previous to this transition period, was to be carried forward into this new condition of things. Nevertheless, there was a very important and fundamental sense, in which "the Holy Spirit had not yet been given."

These new manifestations, consisted in the *charac-*

ter and *extent* of the new work He was to perform. The gateway into the new dispensation, had now been reached, and an entirely new work of the Spirit, was about to be inaugurated, which was to take precedence over all former manifestations. To this new work of the Spirit, the prophets, the apostles previous to Pentecost, Simeon, Zacharias and Elizabeth and those "born of the Spirit," and the seventy were strangers. I am now ready to inquire more definitely, as to what was meant by the saying "the Holy Spirit was not yet given."

Some say, "To invest the apostles with power to work miracles." Not so, they already had that power and had worked miracles. (See Matt. 10, Luke 10.) There was a specific work of the Holy Spirit, which had been assigned to Him to perform in the plan of redemption, and for which all the work done by the Spirit in other dispensations, was accommodative or preparatory. As John prepared the way for the Saviour, so the Spirit had His preparatory work to do. Now the time has arrived when the Spirit is Sovereign in the specific work assigned to Him in the redemption of man. This peculiar work of the Spirit began at Pentecost and is to extend throughout the present age. "When He the Spirit of truth has come, whom the Father will send in my name, He shall abide with you for the age."

CHAPTER III.
THE FIVE DISPENSATORY WORKS OF THE
HOLY SPIRIT.

There are five things that constitute the Spirit's work in this new manifestation, for which previous to Pentecost, He had not been given.

SECTION I. THE FIRST DISPENSATORY WORK OF THE HOLY SPIRIT SUBSEQUENT TO PENTECOST IS TO MAKE MEN HOLY.

For this reason He is called the "Holy Spirit." His work is both positive and negative. The first work of the Holy Spirit baptism is to cleanse the heart from what is called "the body of sin." (Rom. 6:6.) Second, He then fills the spirit of man thus cleansed, with the holiness of God; we are then made "partakers of His holiness." (Heb. 12:10.) This cleansing process is accomplished when the Spirit is poured out on the soul in His purifying baptismal flood.

Baptism is from the Greek *baptisma* and therefore is not found in the Old Testament. The original and spiritual signification of baptism is that of separation. This was the meaning of the two Old Testament types, "washings" and "circumcision." God says in Deut. 30:6, "I will circumcise thy heart and

the heart of thy seed, that thou mayest love the Lord thy God with ALL THY HEART." God tells us how He will do this. He will wash away "the filth of the daughters of Zion, by the Spirit of judgment and the Spirit of burning." (Isaiah 4:4.) In Malachi 3:3 God says, "The messenger of the covenant" will come and "sit as a refiner's fire and He shall purify the sons of Levi and purge—cleanse—them as gold and silver." John says, "I baptize with water, but He shall baptize you with the Holy Spirit and with fire." (Matt. 3:11.)

This purifying circumcision of the heart, with the apostles, took place at Pentecost. This blessing ended their dual life, referred to in another chapter. (Acts 2:4.) The Holy Spirit baptism, is "the circumcision of Christ," "made without hands," (Col. 2:11) in "the heart and in the Spirit." (Rom. 2:29.) By this we are "baptized into His death," (Rom. 6:3) and made "partakers of the Holy Spirit." (Heb. 6:4.) We are then "planted together in the likeness of His death," "and raised with Him through the FAITH OF THE OPERATION OF GOD" (Col. 2:12), "and made to walk in NEWNESS OF LIFE." (Rom. 6:4.) "The likeness of His death," is by crucifixion. Jesus was not drowned; He was crucified on the cross. Crucifixion then is the "likeness of His death." Paul says, "God forbid that I should glory save in the cross whereby the world is crucified unto me and I unto the world." (Gal. 6:14.) The baptism of the Spirit "crucifies the old man" in us, and destroys "the body of sin" (Rom. 6:6), which "body of sin" Paul could ONCE

say of himself, "dwelleth in me." (Rom. 7: 17.)

This heart-purifying baptism, was the blessing not understood by those under the old covenant. They recognized that the provisions of the old covenant, "could not make him that did the service PERFECT as pertaining to the CONSCIENCE." (Heb. 9: 9.) "But Jesus Christ being come" and "having obtained eternal redemption for us," (Heb. 9:12.) "HOW MUCH MORE THEREFORE, shall the blood of Christ, who through the Eternal Spirit, offered Himself without spot to God, CLEANSE YOUR CONSCIENCE?" (Heb. 9:14.) This is the "circumcision of God" (Deut. 30:6) that reaches the heart and spirit. Peter said (Acts 11:15, 16), "as I began to speak, the Holy Spirit fell on them as on us at the beginning. Then remembered I the words of the Lord, how that He said, John baptized with water but ye shall be baptized with the Holy Spirit." Of this same event, he at another time said, "And God who knoweth all hearts bare them witness giving them the Holy Spirit even as He did unto us; and put no difference between them and us purifying their hearts by faith." (Acts 15:9.) "When the Jewish disciples at Jerusalem and the Gentile disciples at Cæsarea received the distinctive gift of the Holy Spirit, they also received Him as a Baptizer and Purifier."—*Thos. K. Doty.*

This locates the time of the purifying of the hearts of the apostles, at the Pentecostal baptism. They were regenerated, long before. This is the "one baptism" (Eph. 4:5) that circumcises the heart, and imparts at the same time to us, a spiritual substance,

making us "partakers of the divine nature" and gives us a taste of "the powers of the world to come." (II Peter 1:4; Heb. 6:4.) This Almighty Agent at the time of His purifying baptism ends the dual state in the experience of all believers who definitely seek and receive Him. This is true so long as the conditions are retained. "But," says one, "if the work of the Spirit baptism is to cleanse from the *sin* of the *heart*, does not that imply, since Jesus was baptized with the Holy Spirit, that He had moral impurity? This would be true, if it were not for the fact that Jesus was not baptized with the Holy Spirit. The Scriptures no where say He was. Jesus was "anointed," and not baptized. See Luke 4:18; Acts 4:27; 10:38. The *baptism* and the *anointing* of the Holy Spirit are entirely dissimilar and distinct works. The baptism of the Holy Spirit circumcises and purifies the heart and spirit; while the anointing is an "appointment to, or special recognition of place, office or power."

This purifying baptism is a work for which "the Holy Spirit had not been given."

SECTION II. THE SECOND THING EMBRACED IN THE HOLY SPIRIT'S DISPENSATORY WORK, IS THAT OF INCORPORATING SAVED BELIEVERS INTO THE BODY OF CHRIST.

This relation between Christ and believers did not previously exist. It is true, Jesus had said, "I am the vine, ye are the branches, he that abideth in Me

and I in him, the same bringeth forth much fruit. If a man abide not in me he is cast forth as a branch and is withered." (John 15: 5, 6.) This at first, would seem to indicate the actual and present realization of this abiding and indwelling experience, at the time our Saviour uttered this language. A little thought, however, will lead us to conclude otherwise; and yet not preclude the fact of their regeneration.

(1.) At this time the Savior lived in His own corporeal body and needed not the body of others, through which to manifest His presence.

(2.) He had taught His disciples saying, "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you." (John 16: 7.) In answer to the question of Judas, "Lord, how is it, that thou wilt manifest thyself unto us?" Jesus said, "If a man love Me he will keep My words and My Father will love him, and we will come unto Him and make our abode with Him." "Will come," in view of what He had said about first "being glorified," and "if I go not away the Spirit will not come to you," plainly indicates, that the time had not yet come, when the believer should *abide* in *Christ*, "as the branch abides in the vine." It is only by and through the Holy Spirit baptism, that was yet to be given, that this glorious *abiding* experience becomes a *possibility*.

(3.) Another reason why this abiding experience, as "the branch in the vine" was yet future, is given in John 7: 39: "Because Jesus was not yet glorified." But He having passed through the unnut-

terable sorrow of the garden, the blood and agony of the cross, the darkness and chill of the sepulcher, having broken the bars of death and "by many infallible proofs," established His risen identity; then with an innumerable host of "the chariots of God," He ascended on high. The scriptures are very clear here as to what is meant by the expression, "Not yet glorified."

In John 17: 1 Jesus prayed, "Father, the hour is come: glorify Thy Son, that Thy Son may glorify Thee." And in verse five he says, "Glorify Thou Me with Thine own self, with the glory I had with Thee, before the world was." This settles the question as to what is meant by the glorification of the Son by God. It meant for Him to be received back to the place and glory, which he had on the throne of power, "before the world was." In Acts 5:31 we are told how this glorification took place, and what official relation He was to occupy in it. "Him hath God exalted with his own right hand to be a Prince and a Savior, for to grant repentance to Israel and forgiveness of sins." In Acts 2:33 we are told when this glorification took place; "therefore being by the right hand of God exalted"—glorified. From the presence of wicked men and demons, as well as his sorrowing followers, Jesus "ascended up far above all heavens."

The language of the Psalmist (68:18) had its literal fulfillment in the following beautiful language: "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men."

The triumph and glorification of our Lord is confirmed by the following passages which fix the time of His glorification at His ascension and hence the descent of the Holy Spirit baptism to incorporate believers into His body, must have been subsequent to this event. In Phil. 2:9-11 Paul says, "Wherefore God hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth * * * and that every tongue should confess that Jesus is Lord to the glory of God the Father." In Eph. 1:20-23 Paul says, God by His mighty power raised Christ "from the dead and set Him at His own right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named, not only in this world but also in that which is to come and hath put all things under His feet, and gave Him to be head over all things to the Church, which is His body, the fullness of Him that filleth all in all." These passages contain an important truth concerning the glorification of the Son of God.

The question as to where Christ is, and what He is, is forever settled. In His glorification "God gave Him to be head of the Church, which is His body." This relation then, did not exist previous to His glorification. After He had been exalted and glorified according to His promise, the time for the Holy Spirit to come was then due. He had said, "If I depart I will send Him unto you," and "Ye shall

be baptized with the Holy Spirit not many days hence.”

Special emphasis should be given the language of Peter, when he said (Acts 2: 32), “Therefore being by the right hand of God exalted—glorified—and having received of the Father the promise of the Holy Spirit He hath shed forth this, which ye now see and hear.” The descent of the Holy Spirit baptism at Pentecost, ushered in the period when the dispensatory work of the Spirit was to be operative. The prophet Isaiah (4: 4) speaks of this baptism as the “Spirit of judgment and the Spirit of burning,” that was to wash away “the filth of the daughters of Zion.” Also in Isaiah 44: 3 God says, “I will pour out my Spirit upon thy seed and upon thy offspring.” The promise of this baptism was renewed by John in Matt. 2: 11: “I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I; He shall baptize you with the Holy Spirit and fire.” This promise of John located the time of this blessing, as near at hand.

Jesus renewed the promise and set the time of its full realization: “Behold I send the promise of my Father upon you.” “Ye shall be baptized with the Holy Spirit not many days hence.” “Tarry until ye be endued with power from on high.” “And when the day of Pentecost had fully come * * * they were all filled with the Holy Spirit and cloven tongues like as of fire sat upon each of them.” (Acts 2: 3, 4.) Under the inspiration of this long promised baptism Peter said by way of apology to the unbelieving mul-

itude, "This is that which is spoken by the prophet Joel (2:28), 'I will pour out my spirit upon all flesh.'" It is an all flesh blessing; all men may have it.

It is reasonably certain therefore, that this relation of the Church as the body of Christ did not exist, until the full baptism of the Spirit and His purpose had been realized. Now says the apostle in I. Cor. 12:13, "By one Spirit are we all baptized into one body * * * and made to drink into one Spirit." (Eph. 2:15; Gal. 3:11.) Previous to this baptism, believers as individuals, were disjoined and their union with Christ was individual, professional, and spiritual. When the baptism came, this concurrence of individuals was fused by divine co-union into a unity, through the Spirit, which constituted them one body—a Church. Paul says, "Ye are the body of Christ." (I Cor. 12:27.) "Know ye not that your bodies are the members of Christ?" (I Cor. 6:15.) "He is the head of the body, the Church." (Col. 1:18). The Holy Spirit is the incorporating agent, "for as the body is one and hath many members, and all the members of that one body being many are one body, so also is Christ." (I Cor. 12:12). Outward forms and prolix ceremonies are here discredited as possessing any saving power. This co-union of believers with Christ is a condition as well as a relation, and is one of the dispensatory works of the Spirit in this age. By the "baptism of the Spirit" we abide in Christ and He abides in us. Thus the believer and Christ become one with the Father, and in the Father.

“I in them and Thou in Me. That the love wherewith Thou hast loved Me, may be in them and I in them.” (John 17:23-26.) This intimate and vital union constitutes the essential element of the Christian religion that unmistakably reveals the supernatural. It is vital; “If any man hath not the Spirit of Christ he is none of His.”

SECTION III. THE THIRD DISPENSATORY WORK OF THE SPIRIT BAPTISM IS, TO ENDUE THE CHURCH WITH POWER TO WIN MEN TO GOD.

“Ye shall receive power, the Holy Spirit coming upon you.” (Acts 1:8.) Power over diseases and evil spirits, they already had; (See Matt. 10) but power to win men to God, they did not have. They needed the tongue of fire. Peter the most courageous of them all, was so spiritually weak that he quailed before a little maid. After the specific work of the Spirit in His baptismal power had been given him he stood an unflinching witness before kings, and joyfully went to prison and death, for his Master. This power imparted by the Spirit, is not physical courage (Peter displayed that power when he wielded the sword in the garden), but Spiritual power, the power to love, power to be patient under provocation, and is imparted only by the Spirit, in His full baptism.

This is the power that wins human hearts to a voluntary submission to the reign of Christ.

This additional power that they were to receive at Pentecost was not only to convince men of sin but

to influence them for God and a holy life. There must be a distinguishing characteristic which constitutes the necessary elements of nature and character, that demonstrates the fact of this relation of the Church with Christ.

The mere organization of individuals into a corporate body, does not constitute them members of Christ's body. This relation to Christ is spiritual. It is a vital co-union with God through the life giving Spirit, a baptism of Divine energy coming from heaven upon individuals that compose the visible compact. It is supernatural. God utilizes those thus baptized with the Spirit, and calls them "lively stones built up, a spiritual house for the habitation of God through the Spirit." A Church therefore in the new testament sense, is not merely a body of professed believers in Christ; but is a compact of individual believers who "are born of God" and are "baptized by one Spirit into one body," and are thereby given this special enduement to win men to God.

SECTION IV. ANOTHER SUPERNATURAL WORK, PECULIAR TO THE PENTECOSTAL AGE, IS TO QUALIFY MEN TO PREACH THE GOSPEL.

It is this out-pouring of the Spirit "on my servants and my handmaids in those days" that "makes strong in the Lord and in the power of *His might*" and "*strengthens with might by His Spirit in the inner man.*" The Lord says, "I will pour out of my Spirit * * * and they shall prophesy." (Joel 2: 28.)

This is woman's license to preach. The call is from God. "He that prophesieth speaketh unto men to edification." (I Cor. 14:3.) However great his literary qualifications, no man is fit to preach to dying men, if he has not the anointing of the Holy Spirit. (I John 2:27.) He who knows nothing of this experience has not on the winning outfit. If he has not been made "to know Him and the power of His resurrection," by actual experience, (Phil. 3:9, 10) he is a modern Nicodemus, saying "How can these things be?" He may know men, but until he knows God the Holy Spirit, in His anointing power, "he understandeth not the things of the Spirit of God; for they are spiritually discerned." (I Cor. 2:14.) This discernment, cannot be learned as a problem in mathematics. God must reveal Himself by His Spirit. (John 17:3.) Without this supernatural illumination it is the blind leading the blind. No man can lead men to a knowledge of God, who is unable to pronounce the "shibboleth" with its aspirate. (Judg. 12:6.) Unsaved men, cannot "preach the Gospel with the Holy Spirit sent down from heaven." (I Pet. 1:12.) They can "preach the things that man's wisdom teaches," but not "the things that the Holy Spirit teacheth." (I Cor. 2:13.) They cannot "pray in the Holy Spirit," (Jude 20) or "abound in hope through the power of the Holy Spirit." (Rom. 1:13.) "The Kingdom of God is righteousness, peace and joy in the Holy Spirit." (Rom. 14:17.)

What can a man know about the Kingdom of God, who experimentally knows not whether there be any

Holy Spirit? Paul puts this in its true light in Heb. 5:13. "For everyone that partaketh of milk is without experience of the Word of righteousness, for he is a babe." This specific work, therefore, of the Holy Spirit is in qualifying men to preach a living Christ. It is this that imparts a tongue of fire. This conviction, "I am a man sent from God" should be a characteristic accompanying every minister. Those are most successful in winning men to God, who depend most fully upon the convicting, subduing and winning power of the Holy Spirit. No man of understanding will depreciate a thorough educational preparation; it would be fatal, however, to substitute the education of the intellect, for the Spirit's illumination of the heart. (Heb. 10:32.)

Rev. F. B. Meyer says upon this point, "When the Son of God would not attempt to preach the Kingdom of God, until He was anointed with the Holy Spirit, we are so unwise as to recommend young men as fit to preach, because they have finished their studies at the seminary, without ever inquiring whether they have been filled with the Holy Spirit or have ever known God in the pardon of their sins." Wm. Arthur, in "*Tongue of Fire*" (page 206), says, "The Church has her responsibility, and before she seals the credentials of any, she is bound to take note of whether the Lord Himself has sealed them by the gift of the Holy Spirit. If the evidence of this be not clear, the Church sins a grievous sin in accrediting him to the world as one qualified to warn every man, and to teach every man, that he may "present

every man perfect in Christ Jesus." (Col. 1: 28.)

An unknown writer of a generation ago gave the following incident, which I quote from "*Two-fold Gift of the Holy Spirit*" by Thomas K. Doty (page 129). "A young man rises in the pulpit. You see nothing engaging in his person, nothing beautiful in his voice, nothing winning in his manner. He has no reputation for learning, or wisdom; no illustrious ancestry, or secular sources of influence or authority. He speaks; but when you come to analyze his speech, you may find neither logical ability nor rhetorical charms in it; indeed, it may be wanting in connection, and void of new thought; yet all listen with eager interest. The guilty is sobered; the worldling feels that he is a fool; the sinner shudders as if brought to the mouth of Hell; the saint resolves to live a better life; the minister who has preached for fame, turns pale, and the whole crowd trembles as in the presence of God. What is the cause? We call it unction. The man has been in his closet, has wrestled with God, and prevailed. He has received his commission anew, and had a fresh anointing from the Holy One. He did not tell you this, but you found it out, you detected the odor of the Divine anointing, as the smell of a field that the Lord had blessed; and therefore his words went forth into your heart, with power as the words of God. Test the discourses of Whitfield, Massillon and Summerfield, by logical or rhetorical re-agents, and you will be at an utter loss to account for their results. As well test the power of the lightning by analyzing the rain-drops, that fall from the clouds.

A few weeks since, we heard one who has been instrumental in the conversion of more souls, perhaps, than any one of his age in this generation. Men flock around him, and a marvelous power goes forth from him. It was so when we listened to him; and yet, how little did he say! Lest we might have been inappreciative, we turned to an aged philosopher, and asked him what he thought: 'There is not enough sense in his discourse, to fill a lady's thimble; but there is devotion enough to float the chariot of Elijah.' "

This is the power the baptism of the Holy Ghost imparts to those who receive Him. "For the Kingdom of God is not in word, but in power." (I Cor. 4:20.) "And my speech and my preaching was not with enticing words of man's wisdom, but in *demonstration* of the Spirit and *power*, that your faith should not stand in the wisdom of men, but in the *power of God*." (I Cor. 2:4, 5.) "For our Gospel came not unto you in word only, but also in *power*, and in the Holy Spirit, and in much *assurance*." (I Thes. 1:5.)

SECTION V. THE FIFTH STEP IN THE DISPENSATORY WORK OF THE HOLY SPIRIT IS THAT OF BEARING TESTIMONY.

"He shall testify of me." (John 15:26.) "He shall receive of mine and shall shew it unto you." "He will guide you into all truth and will bring all things unto your remembrance." "We have this

treasure in earthen vessels that the excellency of the power may be of God and not of us." Real Christian testimony is the result of a supernatural energy, throbbing with life and urging the believer to speak of Christ.

Dr. J. B. Walker says: "The Spirit never testifies of His own personality, but He takes of the things of Christ, and shows them to the believer. When the soul is conscious of the Divine presence, it does not recognize two personalities, but the Spirit in the personality of Jesus, the Spirit's life, is bestowed through the manifestations, which God makes of Himself in his Son. He takes of the manifestations of the Divine character, made by Christ, and gives them efficiency by power and love in human souls. (John 16:14.) The Son of God manifests the Divine mind. The Spirit of God uses that manifestation to save and sanctify us." Hence, Christ and the Spirit, are one to the soul and one in the Church, to the end of the dispensation. "Lo, I am with you alway, even to the end of the world." "The Spirit of Christ did testify." (I Pet. 1:11.) "The Holy Spirit also is a witness to us." (Heb. 10:15.)

This Spirit of "testimony" is the "Spirit of prophecy." (Rev. 19: 10.) "I will pour out my Spirit upon your sons and your daughters and they shall prophesy." (Acts 2:17; 5:32.)

He also imparts to us the necessary knowledge of Christ to constitute us witnesses, and power to testify to that knowledge before an unsaved world. "Ye

shall receive power, the Holy Spirit coming upon you, and ye shall be witnesses of me." Testimony implies something known and something told. This knowledge is an inward consciousness of personal and full salvation, imparted to us by the Spirit of God, a knowledge that comes only from contact with God. "I know Him," said Paul, "and the power of His resurrection." "Christ liveth in me." (Gal. 2:20.) "I live by the faith of the Son of God." The commission of Paul was not broader or more explicit than is, or should be, that of every true minister of Christ. Jesus said: "I have appeared unto thee for this purpose, to make thee a minister and a witness." (Acts 26:16.)

Sad indeed is the condition of the minister and the church over which he presides, if he has no Spirit of testimony; no inward light from God the Holy Spirit. He may be able to talk much about Christ, but cannot testify as did Paul, "My conscience also bearing me witness in the Holy Spirit," "which worketh in me mightily." (Col. 1:29; I Cor. 9:1.) He may be able to preach what he has learned from books and observation, but he cannot preach with "the Holy Spirit sent down from heaven," which is the only preaching that saves men. (I Peter 1:12; I Cor. 2:13.) "Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things

with spiritual." Without this personal contact, this holy effusion of the Spirit of God, which comes to regenerated believers only as the result of earnest seeking and definite faith, all men are void of that necessary spiritual illumination to constitute them witnesses in the *fullest sense*. Nothing can be substituted for this with success. We witness up to the capacity of inward knowledge imparted by the Spirit. The Spirit in regeneration does not impart the knowledge that comes as the result of the subsequent baptism.

Without the Spirit to impart to us the witnessing capacity, an important element of God's work must go undone. Without the Holy Spirit to illuminate our understanding, men are likely to substitute error for the truth, and to become skeptical about the fundamental elements of the Gospel. There is so much planting and watering, and yet so little increase, which indicates the absence of the fullness of the Spirit, with those who water and plant. "The Spirit giveth life,"—"the Spirit quickeneth." "For what man knoweth the things of a man save the spirit of man which is in Him? Even so the things of God knoweth no man but the Spirit of God." (I Cor. 2:11.) God, by the prophet Isaiah (56:10) has characterized all halting, unsaved ministers, as "dumb dogs that cannot bark; greedy dogs, which can never have enough." Rev. Dr. C. F. Deems, in his lecture to young men, says, "Doubt your doubts and believe your beliefs, but do not be guilty of the inexcusable folly of doubting your beliefs and believing

your doubts." The Holy Spirit also impresses the minister with his profound responsibility as "an oracle of God." The poet has traced, with a master's hand, the picture of a self-constituted minister, who, without the necessary knowledge from God for a witness, or any depth of religious sincerity, poses as a heaven inspired watchman:

"In Heaven's high arch above his head, a glorious form
 appeared,
 Whose left hand bore a flambeau bright, his right a sceptre
 reared.
 A diadem of purest gold, his brow imperial crowned,
 And from his throne he thus addressed the watchman on
 his round:
 'What of the night, watchman? What of the night?
 The myriad foe in close array come on to try their might—
 A night assault—and if thy trump mistake a single sound
 I'll hang upon these batlements the watchman on his
 round.'"

Great God! Who uncalled and unbidden would be
 such a watchman?

In conclusion I wish to re-capitulate: The first work of the Holy Spirit, therefore, in this dispensation is to CLEANSE THE SOUL OF THE BELIEVER "FROM ALL SIN, (1 John 1:7) AND THEN TO FILL THE SOUL THUS CLEANSED WITH THE HOLINESS OF GOD. (2) TO CO-UNITE THE BODY WITH THE HEAD; THEN FOLLOW (3) POWER, (4) PREACHING, (5) TESTIMONY.

The nine ACCOMMODATIVE gifts of the Spirit, as recorded in I Cor. 12, are "healing," "wisdom," "faith," "miracles," "tongues," "the interpretation of tongues," "prophecy," and "the discerning of spirits." These are to continue in the

Church. Paul says, "Covet earnestly the best gifts." (I Cor. 12:31.) Did he mean it, or was he mocking us? These nine gifts of the Spirit, were no part of the blessing promised as a result of the Spirit baptism. These gifts were common under the old covenant. Jesus imparted these gifts, to the apostles and to the seventy, (Matt. 10; Luke 10) before Pentecost. These gifts were ACCOMMODATIVE, given on *certain* OCCASIONS, and for a PURPOSE, and were given severally "as He THE FATHER WILL." They could be given or withheld without loss to the individual Christian. They were not given to all believers, and were not constant with those who DID receive them. No believer ever received them all, and they are in no way essential to the salvation of those who receive them. They "are for a sign." (I Cor. 14:22.) The essential manifestations of the Spirit, which have always characterized His work are as necessary now as before Pentecost, viz: CONVICTING MEN OF SIN, (John 16:8); QUICKENING from THE DEATH IN SIN, (John 6: 63; Eph. 2: 1), and IMPARTING SPIRITUAL LIFE. (II Cor. 3:6.) Nevertheless, the five things mentioned above, constitute the Spirit's distinct ADMINISTRATIVE work, peculiar to this age. Those who receive the Spirit baptism, in this sense, have power with God and men, and a knowledge of Divine things that other believers do not possess.

CHAPTER IV.

PREPARATORY WORK ESSENTIAL.

SECTION I. VARIOUS STEPS INDICATED.

While the five distinct steps cited in the previous chapter constitute the Spirit's administrative work peculiar to the Pentecostal period, a previous preparatory work of grace in the believer is absolutely essential. This preparatory work is the essential order of Divine manifestations. The baptism of the Holy Spirit is reached by a succession of definite steps in which there are two agents actually engaged, God and man. Each successive step is made contingent upon the preceding step actually taken.

(1.) The first step is that of conviction. Conviction is to be convinced of our need of the Savior. It is an experience begotten by the Spirit of God applying the truth to the understanding. "They were pierced to the heart." Conviction is more than a sentiment.

(2.) Then follows the step of repentance. It is a moral and physical impossibility, for any man to believe that a holy God will forgive his sins, while he remains in an impenitent state of mind. Repentance comprises sorrow for sin, confession of sin, reformation and restitution.

(3.) The step of faith follows. "Repentance toward God and faith in our Lord Jesus Christ." By "the step of faith," is not meant a belief about Christ, but to accept Him as a present Savior from sin. This faith is an act of the soul in accepting the undemonstrated proposition of God, which is, "believe on the Lord Jesus Christ and thou shalt be saved." This faith is without works. Abraham believed God and was justified. He went on believing and was justified for thirty years before he performed the works that justified him when he offered up Isaac. A bad motive harbored in the heart will not only render faith an impossibility, but is the incentive to all unbelief. When the soul ceases all known opposition to God, to doubt, then, is an impossibility.

The last thing to be given up is our doubts. Up to this point, it is man's work, and is limited to the field of his natural ability. These steps man must take before the Divine supernatural can resume the work, that makes the man "a new creature in Christ Jesus."

While the five following steps of the supernatural are distinct and well defined in the Scriptures, they are, nevertheless, to us co-etaneous, though they occur in succession.

(1.) The first step of the supernatural is that of justification. God is the justifier. "That God may be just and the justifier of him that believeth in Jesus." (Romans 3:26.) The act of justifying the sinner takes place in the mind of God. Pardon is the judicial act of God. It is granted on the grounds

of the finished work Jesus accomplished on the cross. (Romans 3:24.) "Being justified freely by His grace through the redemption that is in Jesus Christ." "We are not redeemed with corruptible things * * * but with the precious blood of Christ." (I Peter 1:18.) In justification all sin is forgiven and God treats the sinner as though he never had sinned. The relation of man to God and His government is such that God cannot be just in Himself or to the other holy and obedient beings in His universe, and pardon sin, except on the grounds of redemption.

Dr. Lee maintains that there are but three grounds that can with any plausibility be maintained as pleas for pardon.

(a) By the mere prerogative of God, (b) by some provision of the law, (c) or by a ransom. If God should pardon sin by His prerogative, it would imply vacillation, and weakness in the administration of His Divine government. For God to say, "ye shall surely die," and then for Him to turn and say to the same sinner under the same circumstances, "ye shall live," implies but little regard for His own honor or respect for His other holy and obedient subjects. This would be to act differently at different times under circumstances involving the same moral principle.

As to the next proposition, the law that is broken cannot provide a pardon for its own penalty. Paul says, "If there had been a law given that could have given life, then righteousness would have been by the law; but God hath concluded all men under

sin that the promise by faith in Jesus might be given to him that believeth."

Pardon, then, must be looked for elsewhere.

God was under a necessity; not to save the sinner, but to maintain the righteousness of His government, and keep the confidence of His holy and obedient subjects. To enforce His law against sin and unholiness, and at the same time save the sinner, constituted the problem of redemption. This, God declares, could only be done by a RANSOM. "The Lord hath laid on Him the iniquity of us all." "God so loved the world—" "we are bought with a price."—"Thou hast redeemed us with Thy blood,"—"being justified by His blood we are saved from wrath through Him." "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness, for the remission of sins that are passed, through the forbearance of God; to declare, I say, at this time, His righteousness; that He might be just and the justifier of him which believeth in Jesus." The nature of Jesus Christ,—the God-man,—and His absolutely holy life made Him a fit offering for the sins of the whole world. "He hath appeared in these last days to put away sin by the sacrifice of Himself." This act of redemption cannot be illustrated. There never was before, and never will be again, anything like it. It was supernatural.

(2.) The next step is regeneration,—the new birth. "You hath He quickened." The Greek word rendered regeneration is *palingenesia*, compounded of *palin*—again—and *genesis*—to be—to be again. In

regeneration the spirit of man is "translated from the kingdom of darkness into the Kingdom of God's dear Son." We do not receive a spirit nature as a part of us, that we did not possess before, but our spirit nature is brought into harmony with the Divine Spirit. It is a supernatural, instantaneous act of the Divine Spirit, in answer to an instantaneous act of faith. Pardon takes place in the mind of God, regeneration takes place in us. In order of time, we are first justified. Regeneration follows justification as a concomitant blessing. God will not regenerate unpardoned sinners; neither will He adopt unregenerate men into His family.

(3.) The next step is that of adoption. "For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption whereby we cry, Abba, Father." (Rom. 8:15.) This prepares the way for the witness of the Spirit. Paul says (Gal. 4:6), "Because ye are sons, God hath sent forth the Spirit of His Son in your hearts crying, Abba, Father."

(4.) Consecration follows. Consecration is both natural and supernatural. Man's part is natural. The Holy Spirit, in the new birth, plants in the spirit of man a love for holy services and holy beings. This love becomes the essence of a consecrated life. Without this love, on man's part consecration is not a possibility. Consecration is unconditionally turning the whole man over to God for service. The act of consecration is necessarily subsequent to receiving the love in regeneration that prompts the act. Much con-

fusion results from wrongly applying the terms. God does not require penitents to *consecrate* themselves; neither are Christians exhorted to *surrender*. In Acts 2: 19, Peter speaking to the unsaved multitude, said "Repent"—surrender. Paul, speaking to Christian believers, said "Present (consecrate) your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." This embraces the supernatural baptism of the Holy Spirit.

There was no period in any of the successive steps, mentioned above, when the baptism of the Spirit was a possibility. Since no one can repent who is not *already* convicted; or believe that God saves him who has not repented; or be justified who does not believe; or be regenerated, who is not justified; or be adopted into God's family who is not regenerated; or consecrate himself who has not been quickened; just so, can no one be baptized with the Holy Spirit and receive the five distinct *dispensatory* blessings, who has not experienced the previous steps. While these successive steps are not always well defined or recognized in the minds of ordinary Christians, nevertheless, they are as true in the order presented as that one step of a stairway follows the other.

SECTION II. PETER AND THE PENTECOST

The process of salvation as outlined by Peter at Pentecost points out but TWO of the necessary steps to receive the baptism of the Holy Spirit. All the other steps are IMPLIED, and are as ESSENTIAL here as in all other cases. There was no time for a full de-

lineation of the subject. Thousands were crying out for salvation; one hundred and twenty disciples were shouting the high praises of God, and Peter was in the rush of a holy enduement. But a few words could be, or were needed to be said. "Repent," said he, "and be baptized." Repentance was the starting point with them, as conviction was already an accomplished fact. The essential steps of faith, pardon, regeneration, adoption, would follow their repentance.

THE SPIRIT BAPTISM.

These steps having been taken and a confession of them by water baptism, they were then ready for the Spirit baptism which was to follow the "*and ye shall receive!*" This something else to follow was not justification; their faith in Jesus Christ would procure that. It was not regeneration; regeneration would necessarily follow their justification. It was not adoption; adoption and the witness of the Spirit to their sonship, would come as a result of their regeneration. Now this "*and ye shall receive the baptism of the Holy Spirit,*" is the last step in the ascending scale of ultimate human experience. He says "for the promise" of this glorious infilling baptism of power "is unto you and your children and to all that are afar off even as many as the Lord our God shall call."

SECTION III. WRONG TEACHING AT THIS POINT IS FATAL.

How necessary it is to know the way of receiving

this baptism by actual experience, before we presume to give advice. A blunder here is fatal.

Dr. R. A. Torrey, in a work entitled "*The Baptism of the Holy Spirit*" (page 39), says: "Here we come upon one of the most common obstacles to receiving the Holy Spirit—*sin*. Something is held onto that in our inmost hearts we more or less definitely feel to be not pleasing to God." On page 41 he says: "How many have agonized and prayed for the baptism with the Holy Spirit, without any results until the obstructing *sin* was removed." In order to understand this teaching, it is important to know what Dr. Torrey means by "*sin*."

"Sin" in the New Testament sense is used as a noun or a verb.

(1.) When sin is used as a noun, it means a state or a condition of the nature,—"*sinful nature*." In this sense it is used in Romans 7:17. "Now then it is no more I that do it but *sin* that dwelleth in me." "*The sin that dwelleth in me*" is not an act, neither does it of itself incur guilt. Sin as a noun is but an evil inclination in man back of and beneath the will, and, therefore, cannot constitute an element of moral character. Moral character begins when the will voluntarily consents to good or evil. Sin as a noun must be cleansed away or put to death. It is the "*old man*," or "*the body of sin*." (Rom. 6: 6.)

(2.) Sin as a verb exists as an act, or as an attitude of the mind. It is illustrated in the following passages. "He that committeth *sin* is of the devil." (I John 3: 8.) Sin as a verb is the consent of the

mind for hate to abide in the affection, as "He that hateth his brother is a murderer." (I John 3: 15.) This brings the inward sinful voluntary act of the mind into the realm of law; it then becomes an element of character. Such sin can exist only by the consent of the will. The outward expression, in word or act, of the soul's inward evil attitude only intensifies the inward sin that has waited for an opportunity. This outward expression of inward sin is seen in any act that gratifies the evil desire that by the consent of the will has existed in the soul.

(3.) Notice the distinction of sin as a noun and sin as a verb. Sin as a noun is merely an inclination without the consent of the will; sin as a verb, is the consent of the will to conform to, or to harbor, that evil inclination; sin as a noun leads to the act; sin as a verb is the act; sin as a noun does not incur guilt; sin as a verb is either by the will harbored in the heart, or expressed in the action, and in either case incurs guilt; sin as a noun must be cleansed away or put to death; sin as a verb must be confessed and pardoned.

If by "sin" Dr. Torrey means sin as a verb, then the subject of which he speaks should seek pardon (justification from guilt), and not the baptism of the Holy Spirit. What other meaning does he intend? He says, "Something is held onto that in our inmost hearts we more or less definitely feel to be not pleasing to God." If a man voluntarily holds on to a thing that he knows is not pleasing God, he does so by the consent of the will, and, therefore,

the law takes cognizance of the act as sin, and guilt is involved. So if Mr. Torrey uses the word "sin" as an act he is speaking of a condemned sinner under the sentence of death who needs pardon.

At the same time he represents a subject, in this condition, as fit to seek and receive the baptism of the Holy Spirit.

This is an error. When the seeker under the above teaching obtains relief from the "sin" that is said to be an obstacle in the way of receiving the Holy Spirit, the seeker in fact receives the blessing of justification, which blessing Dr. Torrey calls "the baptism of the Holy Spirit." The question as to the correctness of my interpretation of his teaching is settled by Dr. Torrey himself. On page 42 he says: "The baptism with the Holy Spirit, is not for one who secretly takes his place as a SINNER, and believes in Jesus, but for the one who does so OPENLY."

"As a sinner," then, this seeker of whom he speaks is a condemned man and needs to be restored to the favor of God. The man who seeks in a proper sense the baptism of the Holy Spirit is not a condemned and guilty sinner, but is one who has given up all outward and secret voluntary sin, and who enjoys the actual witness of God's Spirit to his regeneration and adoption.

It is still more evident that Dr. Torrey does not mean by "sin," the "sinful nature," but wilful sin, for he says on page 15, "Some claim that the baptism of the Holy Spirit is the eradication of a

SINFUL NATURE. This position is untrue." Therefore, the "sin" of which he speaks, and which is to be put away, is not the "*sinful nature*," as that he says "can never be done away." It is WILFUL SIN of which he speaks, and that which brings condemnation. Then when this sin is removed by pardon he says, "The subject has received the baptism of the Holy Spirit."

This teaching lowers the standard of the baptism and glorious infilling of the Holy Spirit, to that of justification. If a vender of silk wares, in attempting to describe the process of its manufacture should tell you, that first, the ground must be thoroughly pulverized before the seed is sown; the crop must be reaped, rotted, broken, skutched, hackled, then spread over the distaff and spun before it can be woven into cloth; you know that he has missed the manufacture of silk altogether, and has described the process of producing linen. Just so, when one who attempts to outline the process of receiving the baptism of the Holy Spirit ends in describing the process of receiving pardon of sin and regeneration, it is proof of a lack of spiritual light or of a wrong use of the terms employed.

In another connection, Dr. Torrey says "The baptism of the Holy Spirit is not received at the time of regeneration, but is a distinct and subsequent blessing." This is correct. He errs, however, in teaching the necessary steps to obtain this supernatural blessing. He also says (on page 16), "The baptism of the Holy Spirit is not primarily for the purpose of

empowering for service. It is indeed the work of the Holy Spirit to cleanse from sin." This last statement is important. Since no sin remains to be cleansed away in the regenerate believer, except the "SINFUL NATURE," and the baptism of the Holy Spirit is, as Dr. Torrey says, "subsequent and distinct from regeneration," therefore according to Dr. Torrey the work of the baptism of the Holy Spirit is, first of all, to cleanse sin out of our natures. But this, Dr. Torrey has said cannot be done. Here he says it can be done.* Dr. Torrey says, "the primary object of this baptism, is to cleanse from sin, and not to empower for service, and is received subsequent to regeneration." It is therefore evident that the work of the baptism is to CLEANSE SIN out of the regenerate believer. He also says, "The sinful nature in the regenerate must be kept in the place of death." It must be observed that a thing must die dead, before it can be "kept dead." Jesus Christ can EITHER CLEANSE SIN OUT OF OUR NATURES or else He CANNOT. Those who say He cannot, defend sin and plead for its existence against the power of the triune God to cleanse it away. This "sin

* His success in soul winning is proof that his contradictory teaching is more from wrong use of terms than from lack of the Spirit. An eye witness gives his experience. "We were on our faces in prayer at two o'clock in the morning in the Moody church, after an all day and night meeting, when the Spirit came rushing with power upon us. He arose and shouted, "He has come! God has called me to a world-wide evangelism."

There are but two theories of this baptism. The Keswick which claims the Old Man is *kept in the place of death*; the Wesleyan which claims the Old Man is *eradicated*. Both teach it as a "second work" received by faith.

in the nature" is called "the old man," "body of sin." Paul settles the sin question when he says "that the body of sin might be DESTROYED." "The old man is CRUCIFIED." (Romans 6:6.) "That henceforth we should not SERVE SIN." This is the climax of the supernatural work in man. He is now prepared to grow and advance in the knowledge of God. There is, however, no state in grace where man is unconditionally permanent like a post planted in the ground but his state is contingent upon his voluntarily continuing in the faith. (Col. 1:23.)

CHAPTER V.

THE PRE-PENTECOSTAL CONDITION OF BELIEVERS.

It becomes necessary to notice some statements that have recently appeared in a work by G. Campbell Morgan, entitled, "*The Spirit of God*," in which this popular author (on page 181) says: "The baptism of the Spirit then, is that miracle of regeneration, whereby a man passes into the new realm of life, in which Christ is supreme in the power of His own communicated life." Again (on page 132,) he says: "In the moment when the Holy Spirit fell (at Pentecost) upon them, the company of apostles and disciples * * * were changed from being merely followers of the Messiah into members of the risen Lord." Again (on page 133) he says, "When the Spirit came

they were born again. As an established fact of life, it was only when the Spirit came outpoured in baptismal flood as the result of the work of Jesus upon the cross, that these men began to live. They were then baptized in the Spirit and filled with the Spirit."

The above statements being so radically adverse to the whole tenor of New Testament teachings, and coming, as they do, from so high authority, it becomes necessary to enter a protest, to try them by the word of God, logic and the consensus of universal experience.

The statements are clear and unequivocal. He says, "The baptism of the Spirit at Pentecost was the miracle of regeneration." This then is the question at issue. The mystery deepens when we learn that Mr. Morgan in the same book (on page 191) assumes a position quite contrary to the above statements. He says, "There is no reason why a man should not immediately from the moment of his regeneration enter into all the blessings of the Spirit-filled life; that is the Divine intention and this is the Divine purpose." In the first instance he says, at the time of their regeneration, "They were baptized in the Spirit and *filled with the Spirit.*" In the second instance, he says, "The regenerated believer may from the moment of his regeneration, enter into all the blessedness of the Spirit-filled life." The believer in regeneration has the "blessedness of the Spirit-filled life" or else he has not. If he has it, he does not need to "enter into it." If he does not have it, why say that he does have it, as Mr. Morgan does?

If, as he says, "A regenerated believer may from the moment of regeneration enter into the blessedness of the Spirit-filled life," then the believer does not receive the blessedness of "the Spirit-filled life" when he is regenerated. According to Mr. Morgan's own statement "the Spirit-filled life" is distinct and subsequent to the work of regeneration. In his first statement he says, "Regeneration is the blessedness of the Spirit-filled life." In his second statement, he says, "The regenerated believer is prepared to enter into this blessing." Which of these contradictory statements does he intend for us to believe?

Two all important questions are necessary at this point.

(1.) Was it not a work of the Holy Spirit, to regenerate men previous to Pentecost?

(2.) Were not the apostles and disciples born of the Spirit previous to Pentecost?

In answer to the question, Had He regenerated men previous to Pentecost? attention is called to the prophets. Could they be "HOLY MEN OF GOD" and "MOVED BY THE HOLY SPIRIT" and have "the Spirit of CHRIST IN THEM," (I Peter 1:11,) and yet not be regenerated men? No! How could Simeon, Zacharias and Elizabeth be "filled with the HOLY SPIRIT" and yet be unregenerate? The Spirit was to perform a work when He came, a new work, for which He had not been given. If He had regenerated men previous to Pentecost, the work for which He had not been given, could not be that of regeneration. It is said in John 1:12, "As many as received Him to them gave

He power to become the sons of God, even to them that believe on His name which were born * * * of God. And of his fullness have we all received and grace for grace." This passage alone ought to settle the question as to their regenerate state before Pentecost, with all who have not some cunningly devised doctrine to establish. Then there were the SEVENTY, to whom Jesus gave power to heal diseases and cast out demons, and said, "He that receiveth you receiveth Me." When they returned from a successful missionary tour, he told them to rejoice because their "names were written in heaven." What? the names of the seventy written in heaven, and yet not regenerated? This is the height of assumption. When Jesus was speaking of this same company he said (Matt. 10: 20,) "For it is not ye that speak, but the Spirit of My Father which speaketh in you." They must then have certainly been regenerated persons. God does not write the names of unsaved men in heaven. Another very positive proof text is found in John 5:24. "Verily, verily, I say unto you, he that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." In the face of such language as this, it is hard to understand the motive of any one who would say "the apostles and disciples of Jesus Christ, first began to live at the Pentecostal baptism." Jesus had said of them "ye are not of this world, even as I am not of this world." This is such a sweeping statement that nothing more need be added. To go wrong, however,

here is equivalent to coming short of the baptism of the Spirit. We must then necessarily teach that when men are converted (regenerated) they receive the baptism of the Spirit, which is a great error. It is seen that the Holy Spirit did regenerate believers in all ages previous to Pentecost. Many are perplexed as to what was the true spiritual condition of the apostles and believers before Pentecost on account of the dual condition observed in their religious life. See the following instances:

(a) They were self seeking. (Luke 22: 24; Mark 9: 34.)

(b) They were easily offended. (Mark 10: 41; Matt. 20: 24.)

(c) They manifested a contentious, factious spirit. (Mark 10: 37.)

(d) They were soon angry; at times they were revengeful. (Luke 9: 54, 55.)

(e) They were doubtful, full of unbelief. (Mark 16: 11.) These traits, whether they be manifestations of a carnal nature remaining in them, or the results of ignorance, as some claim, nevertheless are witnessed today in ninety-five per cent. of professed Christians. If these traits, which were so manifest in the apostles and disciples previous to Pentecost, are held as proof of their unregenerate state, by a parity of reasoning, it must follow then, that all who are not now freed from these same carnal manifestations, are also unregenerate. Those who contend, therefore, that the apostles and disciples were unregenerate until Pentecost, unwittingly un-

christianize themselves and everybody else, since all merely regenerate believers have these manifestations of the carnal nature. Many claim that we can never get rid of them, that the battle is to continue through life. There was, however, another side to the religious life of the apostles which evinced their real Christian character.

In the case of Peter, Jesus said, "Satan hath desired to have thee." It must be admitted that Satan had Peter already, if he was not a regenerated man. Jesus was not guilty of deception. He said "I have prayed for thee that thy FAITH FAIL NOT." If Peter was not born of the Spirit at this time he possessed nothing—HAD NOTHING TO FAIL. The only language with respect to Peter's condition that can be construed to imply his unregenerate character, is this, "When thou art converted, strengthen thy brethren." (Luke 22: 32.) The circumstances and results, however, do not justify such an interpretation. Jesus had just said, "The cock shall not crow this day before thou shalt deny that thou knowest me." (Luke 22: 34.) If he had not known Christ experimentally, to be his Divine Lord, it could not have been a sin, to say so. It cannot be sin to tell the truth. Jesus knew that Peter was going to deny Him and told him so. In the face of which Jesus said "When thou art converted"—converted from what? Doctor Adam Clark says "Converted—restored to a sense of thy folly and sin, and to Me and My cause; then establish these thy brethren." It was Peter's denial of acquaintance with Jesus from which he was to be

restored or converted, and not from his old life of sin. Such a conversion or restoration had already taken place before Pentecost. Peter denied thrice and "then Jesus turned and looked at him." That look broke Peter's heart. The next moment Peter is seen without, "weeping bitterly." (Luke 22: 62.) He does not give Satan time to reason with him, nor does he trifle with his own conscience. He knew he was wrong and repented. He felt the keen remorse of that "Godly sorrow that worketh repentance." II Cor. 7: 10.) The next time we see Peter, it is at the break of day; he is rushing without fear into an open sepulcher, in search of the crucified One. How changed is Peter's attitude. He is restored, a changed man, he is like himself again. The next time we hear of Peter, he is plunging into the waters of the sea of Tiberias, impatient to embrace his Lord. Yes, Peter is now converted and fully restored to his former love and fellowship with Jesus. When we next hear of him, he is declaring in most positive terms, his love for his Master, and even appeals to the Master to attest the truth of his profession, saying "Thou knowest all things, Thou knowest that I love Thee." Jesus accepted his profession, and counted him worthy to feed His sheep. (John 21: 17.)

The following traits of spiritual character are infallible proofs of a regenerate heart and life and were present and active, in all the apostles, previous to Pentecost, Peter as well as the rest:

1. Jesus had personally called them and they had left all to follow Him. (Matt. 4: 18, 19; 19: 27.)

Can anyone do more than that to-day? How many do as much?

2. They had spiritual connection with Divine power. (Matt. 10: 1-8.)

3. They had received in actual experience the Spirit of God—"born from above." (John 1: 12; Matt. 10: 20.)

4. They were a part of God's spiritual household. (Matt. 10: 25.)

5. Their "names were written in heaven"—"the book of life." (Luke 10: 20.)

6. They were chosen of God as His representatives and were ordained as his ministers. (John 1: 16; 17: 6.)

7. They had forsaken the world and had joined themselves to Christ. (John 17: 11-16.)

8. Jesus had given to them His glory—the glory of sonship. (John 17: 22.)

9. They were as lambs sent forth among wolves. (Luke 10: 3; Matt. 10: 16.) The lamb nature is the regenerate nature. The wolf nature is that of unregenerate men. They were lambs, not wolves.

10. They had attained a high state of spiritual enjoyment. They were continually in the temple "praising and blessing God." Was not this rather an unusual experience for unregenerate men? (Luke 24:53.)

11. They had been chosen by the Father out of the world and given to the Son, and Jesus said of them, "They are mine." "No one is able to pluck them out of My Father's hands." How many now may truthfully claim such unmistakable evidences of ac-

ceptance with God as could the disciples previous to Pentecost? I fear but few. If these were not regenerated persons, modesty should restrain any man from professing to be regenerated, in the presence of such evangelical experiences.

To deny that the apostles were born of the Spirit previous to their pentecostal experience, is not only an unscriptural position, but is also most uncharitable and he who does so, unwittingly unchristianizes himself. For in that instance then, to be regenerated, one must not only have all of the gracious power of the Spirit the apostles had *before* Pentecost, but must possess what they received at Pentecost.

This position is unscriptural. First, because it contravenes every passage quoted as proof to the contrary in the eleven propositions above. Even if but one of the above propositions were true, that alone would prove the regenerate state of the apostles previous to Pentecost.

Second. Uncharitable, because it unchristianizes every believer who has not received the full baptism of the Holy Spirit which the apostles received at Pentecost. Such a view, is to say, that if you have not ALL of the SPIRIT, then you have NONE of the Spirit.

If you have not received the full baptism of the Holy Spirit as a real instantaneous and conscious experience and are not now "filled with all the fulness of God," as were the apostles at Pentecost, then you are not a regenerated man. Such a position is false in fact, and cannot be demonstrated by experience.

Why anyone should try to avoid the force of the conclusion, that would necessarily follow, if it be admitted that saved believers only are fit subjects to receive the baptism of the Holy Spirit, is a profound mystery. While all do not agree as to the extent and nature of the work done by the Spirit in His full baptism, it is most universally admitted by eminent Christian teachers, that the preparatory work of being first "quickened by the Spirit," and subsequently "baptised with the Holy Spirit," is God's order to-day.

Dr. R. A. Torrey says, "The baptism with the Holy Spirit is a work of the Holy Spirit separate and distinct from His regenerating work. To be regenerated by the Holy Spirit is one thing, to be baptized with the Holy Spirit is something different, something additional. This is evident from Acts 1: 5. There Jesus said 'Ye shall be baptised with the Holy Spirit not many days hence.' They were not as yet baptised with the Holy Spirit. But they were already regenerated. The apostles, (excepting Judas Iscariot,) were then already regenerated men, but they were not yet baptised with the Holy Spirit. It is clear then, that one may be a believer, may be a regenerate man, and yet not have 'the baptism with the Holy Spirit.'"

Experience and observation give this view their weight of testimony. The logical conclusion is evident. The work of regeneration by the Spirit must actually exist in the believer before the soul can realize the necessity of, and long for, the "Spirit-filled life."

The baptism of the Holy Spirit, as such, was not promised by the Father or the Son to work regeneration in men, or to adopt them into God's family. This had been the Spirit's work in all ages. In His baptismal fulness, He was given for an entirely different purpose. He was promised as a special enduement, and in this sense it was said "The Holy Spirit was not yet given."

CHAPTER VI.

"COVET EARNESTLY THE BEST GIFTS."

(I Cor. 12: 31.)

SECTION I. MANY RECEIVED THE SUPERNATURAL GIFTS OF THE HOLY SPIRIT BESIDES THE APOSTLES.

At Pentecost 120 persons, many of whom were women, were baptized with the Holy Spirit, which was a supernatural manifestation, that never had appeared on earth before. In Acts 2: 38, Peter assured his hearers that the Holy Spirit would be given to all who would repent and acknowledge their faith in Jesus Christ by baptism; implying at the same time, all the concomitant blessings, as indicated in another chapter. In verse 39 he promised the Holy Spirit to all that were afar off, your children and those in other lands and other generations. At the same time he does not promise the same manifestation. In verse 41 it is said that 3,000 accepted Christ on the condi-

tions offered and all who truly met the conditions received the Holy Spirit. In Acts 4: 4, it is stated that 5,000 accepted Christ on the promise of receiving the Holy Spirit. In Acts 4: 31, it is said, "They were all filled with the Holy Spirit and spake the word of God with boldness." In Acts 6: 3, it is recorded that seven men chosen from among the converts to the office of deacon "were full of the Holy Spirit and wisdom." In Acts 8: 17, referring to a great company of converted Samaritans, it is said "they were filled with the Holy Spirit." The Samaritans were truly regenerated believers, before Peter and John prayed that they might receive the Holy Spirit. "Philip preached Christ unto them." "Unclean spirits, came crying with loud voice out of many that were possessed with them: and many taken with palsies and that were lame were healed, and there was great joy in that city." This all came about by them believing "the things concerning the kingdom of God and the name of Jesus Christ." Such a revival to-day would be regarded as most miraculous. Many people might think it was fanatical. Ninety-five per cent. of believers are admitted to be truly regenerated on much less evidence than had the Samaritans before Peter and John prayed that they might receive the Holy Spirit baptism. Why admit as evidence of regeneration to thousands and deny the same evidence to the Samaritans? Those who do so, hope to refute the doctrine of the subsequent baptism of the Holy Spirit. These incidents cited of persons other than apostles, who received the Holy Spirit baptism, are sufficient to demonstrate the

utter fallacy of the teaching that none but the apostles received the Holy Spirit baptism. The following propositions show that the whole tenor of new testament teaching is that the Holy Spirit is to abide in the Church throughout this age.

(1.) The church throughout Judea and Galilee "walked in the comfort of the Holy Spirit." They must then have had the Holy Spirit. (Acts 9: 31.)

(2.) The Holy Spirit called Barnabas and Saul, and sent them forth as evangelists. They were called under the sovereignty of the Spirit. (Acts 13: 4.)

(3.) The Holy Spirit appointed or influenced the appointment of officers in the church at Ephesus. (Acts 20: 28.)

(4.) The love of God was shed abroad in the hearts of the Church at Rome by the Holy Spirit. This church was made up of converts and none of them were apostles. (Romans 5: 5.) These Christians at Rome were saints "in Cæsar's household."

(5.) Without the Holy Spirit the kingdom of God is not possible on earth to any individual. (Romans 14: 17.)

(6.) The Church at Rome was filled with joy and "abounded in hope through the power of the Holy Spirit." (Romans 15: 13.)

(7.) The offering of the Gentiles was acceptable to God only as they were sanctified by the Holy Spirit. (Romans 15: 16.)

(8.) The Holy Spirit was the teacher of the Church at Corinth, as He is to us. (I Cor. 2: 13.)

(9.) The Church at Corinth was the temple of the

Holy Spirit and so are all real Christians today. (II Cor. 6: 16.)

(10.) That the Holy Spirit should abide upon believers was the apostolic benediction upon the Corinthian church. (II Cor. 13: 14.)

(11.) The gospel came to the Thessalonians in the power of the Holy Spirit. (I Thes. 1: 5.)

(12.) The Holy Spirit was the abiding guest with Timothy the Evangelist. (I Tim. 1: 14.)

(13.) All of God's family are made partakers of the Holy Spirit. (Heb. 6: 4.)

(14.) The Holy Spirit is to abide in the Church forever. (John 14: 16; Eph. 3: 21.)

SECTION II. MANY RECEIVED THE HOLY SPIRIT WHO DID NOT RECEIVE THE MIRACULOUS GIFTS.

Some have taught that all who receive the Holy Spirit necessarily received the gifts of the Spirit, and that the absence of the gifts now is proof positive, that the Holy Spirit is not given to the Church in this age. This is a fatal error.

(1.) This error grows out of the misapprehension of the nature of the Spirit's work. It is based upon the supposition that miraculous gifts were the end and object of the Spirit's work with the apostles.

(2.) This error also grows out of the failure to recognize the fact that many of the brightest Christians in the apostolic times are said to have been filled with the Holy Spirit and yet did not possess miraculous gifts.

(3.) This view also fails to *observe* that Paul

teaches that the nine gifts of the Spirit recorded in I Cor. 12, are given "severally," "to whom the Father will," and that many had the "gifts of the Spirit," who were not apostles. Of the 5,000 who accepted Christ on the promise of receiving the Holy Spirit, but few of them are said to have spoken with tongues or worked miracles. Yet all had the Holy Spirit, as well as those who received the power of miraculous gifts.

(4.) In Acts 4: 31, it is said "they were all filled with the Holy Spirit," yet none of them are said to have worked miracles.

(5.) Of the seven deacons, who were among the converts, all of whom were "filled with the Holy Spirit," but two of them are said to have worked miracles—Philip and Stephen. (Acts 6·3.)

(6.) Of the great company of converted Samaritans who were subsequently filled with the Holy Spirit, none of them are said to have worked miracles. (Acts 8: 17.) This is sufficient to demonstrate the fallacy of the teaching that none but the apostles received the Holy Spirit. Secondly, That all who received Him, received the miraculous gifts. Since many received the Holy Spirit, then, who did not receive miraculous gifts, why not now? This is proof that the absence of the gifts cannot be an evidence of the absence of the Spirit in our day. Jesus said, "These signs shall follow them that believe." This was literally fulfilled. Mark, he did not say, These signs shall follow ALL BELIEVERS. Neither did they, they followed believers: not all believers. Nowhere

does he say, these gifts shall ever cease to be manifested. It is MEN that say they will cease. No period in the history of the church is named as a time when the gifts would cease, and no such date can be fixed.

CHAPTER VII.

THE NEED OF THE CHURCH.

A widespread conviction prevails that something is wrong with the drawing and saving power of the church. It is said "the power has left the pulpit." We fear there is cause for this prevailing conviction. What is the cause? It is evident that it is not in a lack of intellectual culture, or material wealth. It is not a lack of ministers, missionaries or of religious activity.

Never was there so much culture, wealth and church machinery called into requisition as now. The churches are not antagonizing each other. Union movements, endeavor societies, missionary unions and church extension boards are multiplying. Still the conviction prevails "the church has lost its power."

We are led to ask, What is this power the church is said to have lost? There can be but one correct answer. It is the supernatural that is lost, the holy Shekinah, the secret of the hidden presence behind the second veil. This is why the conviction of our need is universal.

Instead of appropriating "the blood of the new covenant" and by faith entering in through the rent

veil of Christ's torn flesh into the very heart presence of God, the church is standing afar off, guessing what this secret of power behind the veil may be. Some have guessed it to be outward ordinances, confirmations, growth in grace, culture, "the gospel of soap and water" as in modern socialism, so as to let the world in.

Others say this need lies in union movements, large congregations, more organization. Others less sincere, are saying, "there is a question about there being any secret of power." Thus, each company of believers is toiling away, cultivating their own little pale, weakling plant, under the massive foliage of the poisonous upas tree of "this present evil world."

While the majority of Christian workers may be honest, earnest and active in cultivating this church plant after their own mode of procedure, the church at large is substituting a thousand human ingenuities for the holy fire behind the veil. A supernatural institution cannot be nourished and prosper with a modern prescription of improvised natural resources. to wit: one part human culture; two parts human intellect; three parts social performances.

This human remedy for the universally felt need though it may be systematically and energetically applied, falls far short of reaching the affection. This remedy has no sweep of the ocean wave in it; no explosive force of an internal Divine flame shooting up through every stratum of society and permeating every moral element. No human resource will do the work and meet this need.

Two things are needed: A *supernatural birth and a supernatural baptism*. As the book of the law was once lost amid the foreign rubbish brought into God's temple, so today, the supernatural is lost amid the rubbish of churchanity, the fussiness of human devising, and the noise of eternal activities. The church cannot dispense with her present activity, or relinquish the grasp she already has upon the situation; but what she needs is to get still long enough to let God speak to her.

The church needs the grace of the new birth—to be "*born of the Spirit*." This supernatural birth will bring her into right relations with God, and the subsequent baptism of the Holy Spirit, will give her *power from God* for service. "Ye shall receive power when the Holy Spirit is come upon you." (Acts 1: 7, R. V.)

Oh, that a Divine, supernatural storm might sweep over Christendom; that a Divine thunderbolt be let loose; that another "John Baptist"—"a man sent from God"—"filled with the Holy Spirit," might burst upon society "like the birth of a mountain wind or the near echoes of an earthquake!" Lord let the revival come! The church needs to get back to God.

How true and prophetic were the words of holy Stephen, "As your fathers did so do ye," "Ye do always resist the Holy Spirit." Jesus once "came to His own and His own received Him not." He was spurned out of his father's temple by "the children of the prophets," and "the teachers of the law." To-

day the Holy Spirit, the third person of the Godhead, is as unwelcome in the modern church as was Jesus in the Jewish church at Jerusalem. How prophetic the language—"Blindness is in part happened to Israel"—the modern church. She is so unwise as to try to run a Divine institution with a human constitution; she has substituted the natural for the supernatural—the human for the Divine. "Without Me ye can do nothing."

Results: This supernatural birth and baptism, will remove the scales from the eyes of those who, in their spiritual blindness, have substituted perspiration for regeneration—intellectuality for the Divine reality.

The scene at Damascus will then be duplicated ten thousand fold: "That thou mightest * * * be filled with the Holy Spirit; and immediately there fell from his eyes as it had been scales."

This Divine birth and baptism by the Spirit will revive in the hearts of men the old time reverence for the Bible—burn all criticism of the Bible out of the pulpit and fill the pews with multitudes who "have this treasure in earthen vessels that the excellency of the power may be of God and not of us." To discard the *necessity* of a supernatural birth and subsequent baptism by the *personal* Holy Spirit is in fact denying the necessity of the *ecce Deus homo*, Behold the God-man and His blood atonement. There must be a people "prepared of the Lord" "whose sin is purged," and their "iniquity taken away," before they are able to say, "Here am I, send me."

Discarding the blood and the essential deity of

Jesus, precludes the possibility of help beyond the feeble resource of human brains and nerves. They are limited to natural resources. Man needs the supernatural. This supernatural power is imparted by the personal impartation of the Paraclete. He alone is efficient and sufficient.

“Go ask the apostles what made their ministry such a marvel among men! Ask them how they were able, without learning, without wealth, without social influence—beaten, imprisoned, weary, hungry, and naked, to shake the whole land from Cape Cormorin to Britain, and from Scythia to the pillars of Hercules! and to plant churches where Homer and Virgil had sung; where Plato and Aristotle had reasoned; where Lycurgus and Solon had given laws; where Socrates and Cato had taught the people morals, and where Demosthenes and Cicero had thrilled the populace by their unsurpassed eloquence! Ask them how the temples of the gods, venerable and sacred by the lapse of ages, were smitten as by an invisible hand! And their answer will be, ‘Not by might, nor by power, but by the Spirit of the Lord,’ given in that ‘upper room at Jerusalem.’”—*Tongue of Fire*.

To deny the possibility of such spiritual power, is a cowardly spirit of excuse-making for our “form of godliness without the power,” and evinces an unwillingness to meet the conditions of Pentecost. The church must have this enduement before she “looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.” (Cant. 6: 10.)

CHAPTER VIII.

THE PERSONALITY OF THE HOLY SPIRIT.

The Holy Spirit is as distinctly a Person, as is the Son. To regard the Holy Spirit as a mere influence or power is a fatal error. The Divine presence and the Divine Spirit, are spoken of interchangeably. Dr. J. B. Walker says: "Whether under the dispensation of creation or the more advanced dispensations of law and the gospel, there is found the same peculiar phraseology, which distinguishes the doctrine of the personality of the Holy Spirit."

The Spirit is distinguished by all the traits that distinguish a person: 1. He wills and loves. That which wills and loves is a person. (Acts 16: 7; Gal. 5: 22.) 2. He has a character—is holy. (Luke 11: 13.) 3. He gives to us understanding—must be intelligent. (Job 32: 8; Eph. 1: 17.) 4. He may be grieved. (Eph. 4: 30.) An influence cannot be grieved. 5. He exercises power—has a will. (Luke 4: 14-18. 6. He governs—has sovereignty. (Acts 16: 7; Acts 8: 29.) 8. He makes intercession—is an advocate. (Romans 8: 26.) 9. He quickens into life. He is life and imparts it. (Romans 8: 2-10.) 10. He has a mind—has temper—is holy and patient. (Romans 8: 27.) 11. He knows—this implies foresight and memory. (I Cor. 2: 10.) 12. He imparts

gifts to men. This implies discrimination. (I Cor. 12: 4.) 13. He testifies—He is a witness and imparts knowledge. (Gal. 4: 6.) 14. He gives access to the Father—has a function. (Eph. 2: 18.) 15. He makes known the hidden mysteries of divinity. This implies an intelligent designer. (I Cor. 2: 10; I John 2: 27.) 16. He has unity—harmony—order. (Eph. 4: 3.) 17. He fellowships—He takes us into His confidence and sympathy. (Phil. 2: 1.) 18. He speaks—has thought and sovereignty—gives warning. (Acts 8: 29; 10: 19; 16: 7; I Tim. 4: 1.) 19. He has a message to the churches; he feels obligation. (Rev. 2: 7.) 20. He invites all to “come and drink of the water of life.” This implies great anxiety and love. (Rev. 22: 17.) 21. The Holy Spirit is God. He is one with Christ in the work of redemption. He emanates from the Father. (Acts 5:4.) “God is a spirit.” (John 4: 24.) Those who speak lightly of the Holy Spirit’s work in human hearts, not only “grieve the Holy Spirit,” but they blaspheme His holy name.

SECTION I. THE SAME WORD USED TO EXPRESS BOTH THE PERSONALITY OF THE SPIRIT AND OF THE SON.

The same word used to express the personality of the Son, is used to express the personality of the Spirit. Both Jesus and the Holy Spirit are called “the Comforter.” Jesus said: “I will give you another Comforter.” “The Comforter whom the Father will send in My name.” Thus we have Jesus “the

Comforter," and "another Comforter." The original word for Comforter is Paraclete. It comes from two Greek words, *para*, meaning near, and *klatus*, a called one. The Latin word *advocate* has literally the same meaning. It is applied to our Lord in I John 2: 1. "We have a Paraclete with the Father, Jesus Christ the righteous." Jesus calls the Holy Spirit "Paraclete" four times. "When the Paraclete is come, whom the Father will send, even the Spirit of truth which proceedeth from the Father, He shall testify of me." The Holy Spirit, as well as Jesus, is then One who is a by-stander—a person. These traits of personality demonstrate so far as the nature of the Holy Spirit can be conveyed to the finite mind, that He is a Divine Person, and to recognize Him as such, places Him in His true relation in the work of redemption.

SECTION II. GIFTS AND FRUIT OF THE HOLY SPIRIT.

Gifts and fruit are both products of the Holy Spirit. Much mystery may be cleared away by a proper scriptural distinction between gifts and fruit. The *nine* gifts, mentioned in I Cor. 12, are wisdom, knowledge, faith, healing, working of miracles, prophecy, the discerning of spirits, tongues, the interpretation of tongues, and the *nine* fruit-tests, (Gal. 5: 22, 23), which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, are widely distinct manifestations of the Spirit. (1.) In the case of the gifts, it is ability to work—the winning outfit. (2.) In the case of the fruit, it is

moral quality. On this subject Andrew Murray says, "There is a difference between gifts and grace." Here Mr. Murray speaks of the fruit as grace. The grace, "fruit of the Spirit, is love like the humility of Christ. The grace of the Spirit is to make men free from sin. The gifts of the Spirit are to fit a man for work." (3.) Another distinction is in the diversity of the gifts. "There are diversities of gifts," (I Cor. 12: 4.) while the fruit is a unit, "a more excellent way."

Dr. A. B. Simpson in his work on "*The Holy Spirit*," (page 191) says, "All these various manifestations of the fruit of the Spirit, are but various forms of love. Joy is love exulting; peace is love reposing; long suffering is love enduring; gentleness is love refined; meekness is love with bowed head; goodness is love in action; temperance is true self love; while faith is love confiding; so that the whole sum of Christian living, is just loving."

It may be asked why is the fruit "more excellent" than the gifts? The answer is: 1. Because the gifts are accommodative, not given to all, but "severally as He (the Father) will." The fruit of the Spirit is given in a measure to all who receive Christ. That we may have the gifts is evident. Paul says, "Covet earnestly the best gifts." (I Cor. 12: 31.) "Desire spiritual gifts." (I Cor. 14: 1.) "Forbid not to speak with tongues." (I Cor. 14: 39.) "There are diversities of gifts." (I Cor. 12: 4.) "And yet," he says, "show I unto you a more excellent way," than of gifts, and this way is the "fruit

of the spirit," "which is love." (I Cor. 13.) 2. Because the gifts are made contingent upon the measure of the fruit of the spirit in the believer. (Romans 12: 6.) "Having gifts differing according to the grace given unto us." Here the gifts and grace are mentioned in contrast. 3. Because the gifts may be dispensed with, without loss to the individual Christian. "Whether there be tongues or prophecies they shall cease." All that is the gift of the Spirit shall cease, not cease to be given to the church, but the time will come when they will cease to be utilized—not needed in death or in heaven; while the fruit, "love, never faileth." Love leaps the chasm of death, and gives us "boldness in the day of judgment." (I John 4: 17.) It must not be forgotten that the fruit of the Spirit, is better evidence of the Spirit's presence and work, than are the gifts of the spirit.

While some may doubt whether the gifts are in evidence to-day and on that account therefore deny the Spirit's presence; the fruit of the Holy Spirit is unmistakable, and without a measure of which no man can be a Christian. Without love we are nothing. (I Cor. 13:2.) Here the fruit of the Spirit stands for "the love of God" in us by His Spirit, without any question.

SECTION III. GIFTS OF THE SPIRIT NOT ALWAYS AN EVIDENCE OF DEEP PIETY.

The basis for the reception and exercise of the gifts of the Spirit is graduated by the degree of the fruit of the Spirit possessed. "Having then gifts differ-

ing according to the grace that is given." (Romans 12: 6; I Cor. 12: 11.)

This is exemplified in I Cor. 12: 14, also in first chapter where Paul says: "I thank God that you are enriched unto all utterance." Yet it was manifest that they were not wholly spiritual, they were "carnal." (I Cor. 3: 1.) They had gifts of the Spirit, but not the full measure of the grace of the Spirit; they lacked something. They were "not able to take meat, had to be fed on milk." Paul exhorts them "to perfect their holiness in the fear of God." (II Cor. 7: 1.) At the same time, "they were carnal." This condition among believers, prevails to-day. On this subject Andrew Murray says, "What is the reason there is so much feebleness in the church? We cannot ask this question too earnestly, and I trust God will so impress upon our hearts that we shall say to Him, it must be changed. Have mercy upon us. But, O, that prayer and that change cannot come until we have begun to see that there is a "carnal" root yet in believers. They are living more after the flesh than the Spirit. They are yet carnal Christians. (I Cor. 3:2, 3.) To give them meat would not help them, for they are unfit to eat it. To give them milk could not help them, for milk was a proof that they were in a wrong state. What they need is the *knife* of the *surgeon*."

As the ray of light takes the hue of the medium through which it passes, so the Spirit utilizes the medium of a purified soul to manifest perfectly His gifts and graces. Great spiritual gifts are not given

to graceless hearts. Gifts, however, imply a measure of the Spirit. This is illustrated in the case of Apollos. (Acts 18: 24.) "He was an eloquent man, mighty in the Scriptures, fervent in the SPIRIT, who spake and taught diligently the things of the Lord." Yes, Apollos was "fervent in the Spirit" of God; yet, "when Aquilla and Priscilla heard him speak," they perceived at once his lack of deep soul unction; the fullness of the Spirit baptism; that all-comprehensive, abounding, inward consciousness of the Paraclete, that Jesus had promised to bestow upon believers in the Pentecostal age.

These godly companions of Paul, had received this anointing from the Spirit, that enabled them to understand spiritual things, and also to discern the spiritual lack in Apollos. They did not rest until this young minister was instructed in the way of the Lord more fully. This "sinking out of self," "dying to one's self," "filled with all the fullness of God," "abiding in Him and He in us," "Jesus coming unto us bringing His Father with Him," was the way of God that these servants of Jesus taught Apollos "more perfectly," who when he departed to Achaia, began to teach other believers of this "more excellent way." (Acts 18: 27.)

Many like Apollos, are able to talk fluently about religion, in a general way and even dwell upon the truth, but are not able to lead believers, who have already received Jesus Christ as a Savior from sin, into deeper experiences in grace. It is said after having received this more perfect way, "he helped them

much that had believed through grace." Many Apolloses now need the sympathy and holy contact with those who know the deeper things. Many a young minister is bluffed, criticised, frozen out, and is tempted even to the verge of abandoning the ministry, because of the coldness, worldly-mindedness and formalism among the members of the churches. May God bless and multiply the Aquillas and the Priscillas in every community. It was this class of hearers that led D. L. Moody, and no doubt thousands of others, to seek the baptism of the Holy Spirit.

SECTION IV. THE GIFT OF THE SPIRIT AND THE GIFTS OF THE SPIRIT ARE NOT IDENTICAL.

"The gift of the Spirit," is the same as receiving the "baptism of the Spirit." (Acts 1: 5.) It is the Holy Spirit in the sense in which He "had not been given," meaning the promise of the Father (Joel 2: 28,) which Jesus said "proceedeth from the Father," (John 15: 26), and was "to abide in His church as the Comforter."

The Spirit is variously manifested. He is manifest in regeneration and in witnessing in the believer to adoption. (Romans 8: 15.) But His coming in the sense in which He came at Pentecost and upon the already converted Samaritans and on many other like occasions, is an epoch that places the believer in a relation to God, as one "anointed with the anointing that abideth." (I John 2: 27.) In this sense He only comes to Christians, as Jesus said, "Ye shall receive power, the Holy Spirit coming upon you." (Acts 1:8).

SECTION V. THE EXCELLENT AND THE MORE EXCELLENT WAY."

(1.) Now, "a more excellent way" implies an excellent way. "The gifts of the Spirit" are known as the "excellent way;" while the "gift of the Spirit" is "the *more* excellent way." The excellent way then is the way of the gifts. In I Cor. 12 Paul says, "Covet earnestly the best gifts, and yet show I unto you a more excellent way" than to be endued with gifts, which "more excellent way" is to receive the gift of the Spirit Himself in His fullness.

(2.) This "excellent way" is also the way of positions. In verse 28 Paul says, "God hath set some in the Church (a) "Apostles." An apostle is one who has seen the Lord in the flesh. Hence, none are apostles now. Paul defends his apostleship, when he says, "Have I not seen the Lord?" (b) "Prophets." "A prophet is one who is inspired by the Spirit of God to foretell a coming event. To prophesy implies also, to tell, divine, unravel, explain. There is still another more important meaning which is to *forth* tell, to "Speak unto men to edification and comfort." To proclaim God's truth and press it home on men's hearts without fear or favor. (I Cor. 14:3.) (c) "Teachers." That is, Bible-readers and all expository preachers. (d) "Miracles;" (e) "Gifts of healing." This is a distinction from miracles. (f) "Governments;" (g) "Diversity of tongues." Thus, beginning with Apostles, Paul proceeds to show the relative order of the positions to which men are called

and qualified by the "Gifts of the Spirit," from the highest position down to the lowest. What men put at the top Paul puts at the bottom. How prone men are to seek positions as "governments," "elderships," "bishoprics," "superintendencies," "tongues," "working of miracles." In the Divine order, the gift of tongues and working of miracles are estimated as among the lowest positions in the Church. Men estimate them as the most exalted. These various gifts, however, are to be coveted earnestly, but possessed in humility and used carefully to the glory of God. "Yet show I unto you a more excellent way." There is something better to follow.

That which distinctly distinguishes the "more excellent way" from the "excellent way," is that the "excellent way is the way of the gifts of the Spirit, while the "more excellent way" is the gift of the Spirit Himself, when he comes not to cleanse only, but to cleanse and abide. The gift of the Spirit **imparts love that is perfect.** Love in its fullness is love perfected; love all abounding; love which meets and conquers every foe and spans every chasm; grasps every situation. "Love never faileth." Love leaps the chasm of our earthly dissolution and reposes forever in the bosom of God. Many are bewildered on this subject, because they fail to recognize the fact that love, holiness, sanctification and other like terms, as used in God's Word, have a compound meaning— are double words, as in the following instances: "Love" and "love made perfect." (I John 4:17.) "Love" and "perfect love." (I John 4:18.)

“Love” and “love perfected.” (I John 2:5.) “Holiness” and “perfecting holiness.” (II Cor. 7:1.) “Sanctify” and “sanctify you wholly.” (I Thes. 5:23.) We may have the Spirit and yet not be “filled with the Spirit.” (Eph. 5:18.) We may have God in us and yet not be “filled with all the fullness of God.” (Eph. 3:19.) “The gifts of the Spirit” and “the gift of the Spirit,” therefore, should never be confounded.

The “excellent way” and “the more excellent way” is but another method of teaching an important truth, which is, that God adapts His blessings to our present needs and conditions, limiting the same to the degree of our faith. The “gifts” are excellent, but the “gift of the Holy Spirit” Himself, in all His fulness, when He comes to cleanse the soul of the believer from the sin of the heart, and to anoint with power, is “the more excellent way.”

CHAPTER IX.

NATURE AND PERSONALITY OF THE GOD-HEAD.

“Manifestation of the Spirit.” (I Cor. 12:7.)

SECTION I. THE PERSONALITY OF GOD.

The personality of God is peculiarly a doctrine of Christianity. This is implied in the chapter on the Personality of the Holy Spirit. The personality of God and its importance can only be appreciated when

viewed in contrast with other (false) views of God, which deny His personality. Personality in God does not consist of form, parts, or localization. All Christian philosophers (except the materialistic class, who teach the annihilation of all conscious human existence after the dissolution of the body) have ever maintained, that God is a conscious, invisible, allwise, allpowerful, omnipresent, personal and eternal Spirit. That man was "made in the image of God," does not carry with it the thought that God has a visage, form, parts or that His image comprises His Personality. This would make God to be an animal in the shape of man, and necessarily local. Such a view of God is too gross to deserve even a passing notice. God's image is "righteousness and true holiness." The Son of God is declared to be "the brightness of the Father's glory and the express image of His Person"—substance. (Heb. 1:3.)

Jesus is "the new man," we are "to put on," "which after God is created in righteousness and true holiness." (Eph. 4:24.) This was the image of God in which man was created. Jesus said, "he that hath seen Me hath seen the Father." In the atonement provision is made to restore to man in this life, through grace, the image of God, which man lost in the fall. "That we might be conformed to the image of His Son." (Rom. 8:29.) God has said, "Be ye holy for I am holy." The physical image of Jesus could not be "the express image of the Father," to which we are to be conformed by grace, since all men have the physical image of Jesus without grace. Unity

of mind, free-will, and conscious existence, constitute personality. God has unity of mind, free-will, and conscious existence. He is, therefore, a Person.

That which plans, orders, contrives, must be a person; these traits and capacities constitute personality, for they imply and comprise conscious thought. They imply and necessarily require an intelligent mind that can perceive an end and purpose as well as ability to provide a way and invent means to direct them to their intended end. Where there is a perception there must be a center for its volition and action. Whatever does this is mind. The acts of the mind demonstrate the existence of that mind, and in whatever the mind resides, is a Person.

SECTION II. OBJECTIONS TO THE PERSONALITY OF GOD ANSWERED.

Dr. Lyman Beecher was once approached by his students with the question, how they should answer those who told them that the argument from design proved too much? "They say to us, that there may be twenty gods, for every design must have a designer, and every designer a designer and so on." Mr. Beecher replied: "These skeptics say there are twenty gods."—"Yes"—"Well, you tell them, that if there is one God, it will go hard with them, and if there are twenty, it will go harder yet." This, however, does not settle the difficulty. There is an answer more far-reaching which settles the objection.

The answer is given by Joseph Cook in "*Bos-*

ton Monday Lecture on Conscience" (page 111). He says, "we cannot have a dependent existence, without an independent or a self-existent being, to depend upon. All existence is either dependent, or independent. If there is a dependent existence, there must be an independent, for there cannot be dependence without something to depend upon; and an infinite series of links, receding forever, is an effect without a cause. Your axiom that every *change* must have an adequate cause, is denied by the theory of an infinite series. You carry up your chain, link after link, and there is nothing to hang the last link upon. 1. All possible existence is either dependent or independent. 2. If there is dependent existence, there must be independent existence, for there cannot be dependence, without dependence on something; an endless chain without a point of support is an effect without a cause; dependence without independence is a contradiction in terms. 3. I am a dependent existence. 4. Therefore there is independent existence. But independent existence is self existence. (a) All possible being is either self-existent or not self-existent. (b) If there is being which is not self-existent, the principle that every change must have an adequate cause requires that there should exist being that is self-existent. (c) I am a being that is not self-existent. (d) Therefore there is being that is self-existent. So, too, with exact loyalty to self-evident truth we may say: 1. All persons are either self-existent or not self-existent. 2. If there exists a person that is not self-existent there must be a person that is self-

existent. 3. I am a person not self-existent.
4. Therefore there is a person who is self-existent.
This is He."

Again he says, "Let your nature become oceanic, and feel all that come to you from the winds, and from the springs, and from the search of the depths; and then, when the Power, not ourselves, that makes for righteousness, rides the waves, you will find that the highest instincts in you touch Him far aloft, as a Person."

Human consciousness demonstrates with unquestionable authority the fact of a Divine, Supernatural Person in God, revealed in Jesus Christ. "I know whom I have believed." (II Tim. 1:12.)

CHAPTER X.

ALL SIN THE RESULT OF IGNORANCE OF GOD.

A true conception of "the True God and our Savior" is of more practical importance in forming the character and shaping the destiny of man than all else beside.

It may well be said that all sin is the result of ignorance of the Divine supernatural.

The primary act of sin is the voluntary choice of an evil course of conduct. A true knowledge of God, however, would influence such a choice in another direction. Dr. George B. Stevenson of Yale University

says: "There is nothing upon which our whole conception of the world and of life so much depends as upon the idea of the character of God that we cherish." Ignorance of God and His character has in all ages and among all people constituted the stone over which man has stumbled. Such ignorance is the blindness of the eyes of man's spiritual understanding. "They became vain in their imaginations and their foolish hearts were darkened."

The apprehension of the existence of a Supreme governing power may increase with observation. But such knowledge is in no sense a virtue. Man, like Laban after confessing that he had "learned by experience that God had blessed" him for the sake of Jacob, may be none the less a heathen.

The increase of intellectual knowledge in wicked men, only increases a consciousness of their unholiness. That knowledge can only be a virtue which is the result of conscious communion with God. "That I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death. (Phil. 3:10.) "Hereby know we that we dwell in Him and He in us because He has given us of His Spirit." (I John 4:13.) In this sense all are Gentiles "who know not God." Agnosticism denies the possibility of any knowledge of the supernatural. They say, "God is unknowable and religion so far as it is supernatural transcends the powers of our finite senses." This at best is but an acknowledgment of their supreme ignorance of God. An agnostic is a confessed ignoramus. A conjuga-

tion of agnosticism is something like the following: "I know nothing, thou knowest nothing, he knows nothing. You know nothing. they know nothing, nobody knows nothing." "To know God" by His Spirit is absolute knowledge. His presence and glory then thrill every fiber of our being and string every faculty of man's tripartite nature in harmony with the infinite, and purify every passion of the soul, and transform the life and character into the moral likeness of God. Man's consciousness blended with the consciousness of the Infinite Spirit is indisputable knowledge.

The nature and character of God is such that should He unveil the entirety of His incomprehensible holiness, no creature could live in His presence. Every manifestation of God to man has been accommodative. From the burning lamp seen by Abraham, the wondrous flame in the bush on Horeb, the pillar of fire by night, the devouring flame on Sinai, the ceaseless blaze on the altar of incense, the coals of fire that touched the prophet's lips, down to the transfiguration of our Lord, the tongues of fire at Pentecost, the light "that shone above the brightness of the noon-day sun" seen by Saul, unto him "Whose eyes were as flames of fire," all proclaim that "our God is a consuming fire," and that the unveiled splendor of His being is "a light that no man can approach unto." The holiness of God is not only the perpetual burden of heaven's rapturous minstrelsy, but was also heard on earth by the evangelic prophet Isaiah, in the temple courts; it was detected by the Apostle

John amid the break of the Aegean Sea, on the shores of lonely Patmos, and will never cease world without end. "Holy, holy, holy, is the Lord God the Almighty." (Isaiah 6:3.)

Rev. F. B. Meyer, in "*Tried by Fire*" (page 53), says: "Holiness is the property of God alone—it is the totality of the Divine attributes; the sum of the Eternal and Infinite Being of Godhead; the essence of Deity; the chord made by the harmonious blending of Divine qualities; the beam woven from the many colors of Divine perfections; the expression in a single term of all that goes to make up the moral nature of the great Spirit whom we call God. It is underived in its source; unlimited in its measure; *insupportable in its naked unveiled splendor by the eye of any creature which He has made.* "Who is like unto Thee, O Lord, glorious in holiness, fearful in praises, doing wonders?" (Ex. 15:11.) No tongue then shall dare to challenge God's right to declare Himself as the Holy One of Israel, or to say, "I am holy."

Man's ignorance of such a character is shown in the Bible to be the criminal misfortune of the race. Criminal, because self-induced. Note the following passages:

"The fear of the Lord is the beginning of knowledge: but fools despise wisdom and understanding." (Prov. 1:7.)

"Therefore my people have gone into captivity because they have no knowledge" of God. (Isaiah 5:13.)

“My people are destroyed for lack of knowledge.”
(Hosea 4:6.)

“Then, said Jesus, ‘Father forgive them; for they know not what they do!’” (Luke 23:34)

“For they that dwell at Jerusalem and their rulers because they *knew Him not*, nor yet the voice of the prophets.” (Acts 13:27.)

“And now brethren, I wot that through ignorance ye did it, as did also your rulers.” (Acts 3:17.)

“Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory.” (I Cor. 2:8.)

“But all these things will they do unto you for My name’s sake, because they *know not Him* that sent *Me*.” (John 15:21.)

Thus from time immemorial ignorance of the true God has been at the bottom of all wickedness and consequent sorrow. If men would see God, as God sees them, they would be afraid to sin.

Men have lived holy lives and despised this present world, just to the degree that their eyes were opened to see “the heavenly vision.” One long look at God and the coming eternity will spoil men for this evil world.

The glory of God is His character. The Lord has proclaimed Himself, “The Lord God merciful and gracious, long suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and will by no means clear the guilty”—impenitent. The very holiness of God is made possible to us through grace. “We are called unto holiness” (I Thess. 4:7), and “holy

brethren," (Heb. 3:1) and this is called "a holy calling." (II Tim. 1:9.) This climax of character is the ultimate object of redemption. "That He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." (Tit. 2:14.) He will then "present to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." The process of attaining this character is simple and reasonable. "We beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." (II Cor. 3:18.) The spotless purity "of the high and holy One," is "the image" we behold. The sincere worshiper of Christ condemns all in himself, in nature and conduct, that is unlike the infinitely holy object he worships. He thus assimilates by the transforming power of the Holy Spirit into the most perfect type of character; being possessed also of a consuming conviction, and consciousness of being right, and having the witness of the personal Holy Spirit in his own conscience, and the co-union of the God he worships to empower him, he attains and maintains "the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ."

When Count Zinzendorf first stood before that masterpiece of art, the Crucifixion, at Dresden, and read underneath it the words—"All this I did for thee," he fell on his face and said: "Lord, there is nothing too much for me to do or suffer for Thee."

He arose a changed man. He had a view of the supernatural. When his little band of Moravians numbered only six hundred, they had a missionary in every country on the globe.

CHAPTER XI.

FALSE TEACHING IN RELATION TO GOD EXPOSED AND REFUTED.

A DEFINITION OF TERMS.

This chapter is written to furnish the reader with information that will serve as a safeguard against all false teaching in relation to the being and nature of God.

The character of the thought we entertain of the nature and character of God and His relation to the universe is of more practical importance to us than all else put together.

No matter what may be our conception of ourselves, it is impossible to escape the conclusion of the above sentiment, which has been demonstrated in the universal worship of the race.

Let us, therefore, point out the various beliefs in respect to God. It should be kept in mind that there is a thread of similarity in all false beliefs and each holds a common sympathy with the other, and all bitterly antagonize that view of God which is revealed in the Bible and in Christ.

SECTION I. ATHEISM.

It is a peculiarity of the Greek language that by

prefixing the letter "A," the positive is changed into a negative, thus: *Theos*, God; *atheos*, no God. An atheist is one who believes that there is no personal God in the universe. "The fool hath said in his heart there is no God." Atheism may be divided into speculative and dogmatic. One class claims that the being of God cannot be demonstrated (agnostic); the other claims that his non-existence can be proved. Both these views agree, however, in rejecting God, and claim that there is no higher intelligence than themselves.

SECTION II. PANTHEISM.

This word comes from two Greek words, *pan*, all, and *Theos*, God—all is God. Everything is God. The origin of this doctrine is not positively known. Some (Cudworth and others) ascribe it to the Greek philosophers; others say it originated far back in the remote ages of the Hindoos. Whatever the origin may have been Pantheism is a kind of philosophical atheism, which claims the universe to be an immense animal,

"Whose body nature is and God the soul."

From this arose the notion of Hindoo Brahmanism and the Chinese Literati. Its advocates were called, "Philosophers." A certain sacredness which apes authority is attached to that word "philosopher," until it is divested of its unwonted charm. "Philosophy," comes from two Greek words, *philos*, friend, and *sophia*, wisdom—a lover of wisdom. A "philosopher," is a mere seeker after the truth and

is of no higher authority in religious matters. These ancient philosophers acknowledged their ignorance of God and His character. Socrates said, "Of the gods and their nature, we know nothing." (*Plato's Apologies*, page 639.) Plato, while discoursing upon the future life, said: "I have nothing but conjecture to offer." Confucius taught only "the five relations," "parents and children; husband and wife; master and servant; brother and elder brother; friend and friend." As to man's relation to God, he said: "I know nothing; nor do I presume to teach about the future life."

This theory of God may be divided into spiritualistic and materialistic pantheism.

(1.) Spiritualistic pantheism claims that the whole universe is finally to be absorbed in the infinite Spirit or mind. This is the character of the religion of a large portion of the Hindoos, of which Pundita Ramabi says: "It has ruined millions of lives and caused immeasurable suffering in my own land, for it is based on selfishness and knows no sympathy or compassion." They claim that our life is but an evanescent mode of existence, assumed by the all-spirit, who is unchangeable, unconscious, all in all. All matter and alike all mind, are at last engulfed into the unfathomable abyss of incomprehensible being. This heathen notion of man and of God presents a chilly prospect for us on our way to eternity, as we view the millions it has robbed of every noble sentiment, of personal identity, responsibility, and eternal joy, cursing their earthly existence, until it were bet-

ter for them not to have been born. Besides, it slanders the character of God. It makes the human soul but an eon, a part of the infinite spirit, and it must necessarily follow then that their god is the author of crime; that he is both good and bad. That wicked wretch who mercilessly and without cause, beats his fellow man, is as much a part of god, as is the one he cruelly beats, and he is responsible to no one but himself.

This doctrine of spiritualistic pantheism is taught by Mrs. Eddy in "*Science and Health*," from start to finish. All professing Christians who accept Christian Science, necessarily change gods. Thus they degrade themselves, slander the God of the Bible, and in theory and fact become pagan.

(2.) *Materialistic pantheism* takes the opposite view, which is that God is becoming and finally will become wholly absorbed in the universe. This is the basic tenet of the philosophy of a large portion of the Chinese. The vile fruits of this view of God, are seen in whole millions writhing in one conglomerate mass of moral filth and blighted hopes; they worship at graves; pray to their ancestors and pretend to feed the dead, chicken and rice. From this standpoint God is under a ban, a fatality from which He cannot escape, and is necessarily the author according to their theory of deeds both good and bad. Thus they slander the holy character of God. Another view of the being of God, for the want of a better name, and by common consent is called, "German pantheism." Those who hold this theory, view the universe as a

mere emanation from the mind of the Infinite, a display of His infinite activity. This view first taught by Bruno the Italian, has been retouched by others, until there are shades of meaning *ad-infinitum*.

SECTION III. THE COSMIC THEORY.

The Cosmic Theory, advanced by Straus the German, claims that there is "a self-centered cosmos unchangeable amidst the eternal changes of things," and this cosmos is the *cause* of every *phenomenon* in the universe of both *matter* and *mind*.

"Cosmos" comes from the Greek *kosmos*, meaning "the universe." This "self-centered" universe theory, at best, is but wild guessing on the subject. It makes, however, two important acknowledgments: (1) It admits the fact of the existence of a physical universe, and (2) it acknowledges the presence of order, contrivance, law and force; while it does not attempt to account for the origin of the existence of law, order, and the marks of intelligent design.

This "cosmic" theory of the origin of the universe, under microscopic analysis may be divested of much of its apparently scientific air. Whether the "center" made the "self," or the "self" made the "center," none have been bold enough to presume to say.

The absurdity of this theory of accounting for the origin of all things is seen in that an eternal nothing is said to produce an eternal self; and that when nothing was, this eternal nothing centered its eternal self in the center of an eternal something.

The following, by Dr. Edward Thomson, in "*Evidences of Revealed Religion*," is quoted from "*Reason and Revelation Hand in Hand*," by Thomas Martin McWhinney, D.D.

He says, "Let us admit that nature by its own inherent force produced the universe, and reason on that supposition.

"(a) Nature is a great architect. How insignificant all others are in comparison.

"(b) Nature is an astronomer. For out as far as the eye or telescope can reach, the law of Kepler and Newton is found bringing the worlds above to their appointed station with the regularity of clock-work. No chronometer like that of the sky.

"(c) Nature is a great chemist. For throughout the world the law of definite proportions prevails and every atom is weighed and labeled as by the hand of a manufacturer.

"(d) Nature is a physiologist. For no animal comes into the world all trunk or all extremities, all brain or all heart; but each has organs of life, of motion, of sense; and each organ has its proper place and relation.

"(e) Nature is a great psychologist. For every man comes into the world with a well constituted mind. No man is all will or intellect or passion; but each is in himself perfectly constituted; government having reason to legislate for him, conscience to judge, passion to impel and will to execute.

"(f) Nature is a great conservator. The sexes are properly balanced. In no island do we find all

the children male or female. No two human countenances are alike; no two animals or vegetables. Were it otherwise the social relations and the rights of property would be disturbed.

“(g) Nature is a great moralist. For in all ages and nations men prosper and are happy in proportion as they keep the Ten Commandments.

“(h) Nature is a great religionist. For everywhere and in all ages men have temples, priests, sacrifices and prayers. They act as though God regulates the worlds and interferes for His praying children. He is the truly contented man, living or dying, who is truly religious. If nature brought us into the world without asking our consent, it may take us out by the same liberty into another; if it respects moral and religious considerations here it may there; if it makes this world look and feel like a state of probation it may carry its own system forward and make the next look and feel like a state of retribution.

“Indeed nature is but another name for God and we delude ourselves if we think to get rid of God by calling Him Nature. A mere abstraction cannot build even a hat-box.”

The ceaseless effort to construct a theory that will explain the origin and maintenance of the physical universe, aside from the God of the Bible, evinces the universal consciousness of human guilt, of God's existence, and of man's accountability.

The Bible teaches that there is something back of the visible phenomena, and that something is God. “Through faith we understand that the worlds were

made by the word of God, so that things which are seen were not made out of things which do appear." (Heb. 11:3.)

SECTION IV. THE NEBULAR HYPOTHESIS.

The Nebular Hypothesis, the theory of the origin of creation, by La Place, maintains that the whole solar universe was at one time a mass of liquid matter,* revolving in space with two laws in operation upon it, "one centripetal tending to condensation, the other centrifugal tending to separation." From the rapid motion of this seething mass of liquid matter, planets, worlds and satellites were thrown off and in time became solid.

The reasonableness or unreasonableness of such a position concerning the *cause* of creation may be better understood, when divested of its mystery, by a definition of its terms: "Nebular" is a "gaseous body of unorganized stellar substance," "a gaseous ring." "Hypothesis," as used in science, means "to conjecture a cause for known facts." The necessary elements in the "nebular hypothesis," therefore, are comprised of "conjecture" and "gas;" both of which may be said to be quite volatile in their nature.

SECTION V. TRANSCENDENCE.

This is a phase of Deism which places God so far

*The latest deduction of science disputes the Nebular Hypothesis, and says "the earth in the beginning was cold and opaque, and it is getting hotter and will finally be burned up."

above and beyond the physical universe that He is entirely separated from it. It makes God to be unknowable by any of His creatures; because such a transcendent existence transcends man's reason and obliterates all moral distinction and swamps all finite individuality and freedom.

SECTION VI. DIVINE IMMANENCE.

This conception of God brings Him back from the great distance that transcendence places Him, into the universe which He has made, where He resides and "upholds all things by the word of His power;" and yet distinguishes Him from that which He has made. It locates God's upholding presence in the realm of nature where only force and order are necessary in the character of His reign. When moral elements are involved and voluntary subjects are included, His reign must be by the consent of the governed, in the Kingdom of Grace, which freely admits of both the personality of God and man.

SECTION VII. EVOLUTION.

Creation by evolution is a contradiction of terms. There can be no evolution until there is a creation. Then, evolution is a necessity. A process of evolution cannot be the product of its own production. Hence, to talk of "creation by evolution," is to assume the illogical assumption that nothing is something, and something is nothing; and that when nothing was, this nothing evolved out of nothing an immense something. Such writers as Lyman Abbott and John Fisk tell us that "the universe is not

a machine, but an organism with an indwelling principle of life. It was not made, but it has grown." But a thing must exist before it can grow. The process of the development of a thing cannot first cause itself to exist. Evolution can only operate upon existent matter. "Principle of life" as used by these evolutionists is a frank admission of the existence of a primary creative energy, which is God. In the nature of the case, there exists a supernatural element which no logical process can eliminate. "For by Him were all things created that are in Heaven and that are in earth, visible and invisible." "By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Heb. 11:3.) This is a death blow to evolution as the "origin of the universe." Paul knew that the time would come when some one would say "the universe was not created," but like Topsy, "it just grew."

SECTION VIII. LAW, OR FORCE.

Others seeing the dilemma of the cosmic theory and the nebular hypothesis in furnishing an adequate reason for the origin of the universe have suggested "Law, or Force," as the primeval cause of all things. Unfortunately for this class, "law," is simply an abstract principle. "Law" has no wisdom, knowledge, or inherent energy, but is simply a method of the procedure of an infinite builder. To speak of "law" having inherent power and wisdom to originate, regulate, and govern, is to speak nonsense. "Law"

is a mode through which intelligent mind acts, to *govern* and *administer* justice. This is "law." "Force," necessarily implies a mind. Thought moves mind and mind moves all things. *Force* is the *product* of *mind*. None can, therefore, assert the reign of "law" or "force" without demonstrating the existence of the personal God of the Bible, which is the fact he seeks to deny. "He upholdeth all things by the word of His power."

As mere theories of the development of the process of creation, tracing the outlines of worlds and systems of worlds from the merest beginning to completion, I do not interpose a serious objection. That there was a process is evident. It was taught in Genesis, thousands of years ago. A process, necessarily implies contrivance, marks of design, and an intelligent Designer, which is God. Since a process cannot be the product of its own process, God must then have originated, sustained and carried on the process.

SECTION IX. THE VIEW OF GOD AS HELD BY ORDINARY SPIRITISTS.

The theory of ordinary Spiritists concerning God and the universe, as given to the writer by those of acknowledged authority among them, is the following: "Man is a part of the whole; God is everything; man is no more than a gnat, a chigger or a mosquito." This puts such a low estimate upon human life and character, as to deserve the respect of no one.

Another said, "God is nothing more than what you see around you: man is God. We are a part

of the whole." Moses Hull, a notorious spiritistic author and debator, in his debate with Rev. W. B. F. Treat (deceased), when pressed to define the god he worshipped, said: "I worship no spirit; I worship the great principles of power in nature." Another Spiritist said to the writer, "God is wholly void of sympathy and affection." The god he describes and claims to be his god, is Thor, the same as was worshiped by the Scandinavian heathen; the god of winds, tempests, thunder, lightning, and earthquakes, the same as Jupiter among the ancient Greeks and Romans. The Spiritists, therefore, publicly claim to worship Thor, the god of the heathen. Thor stood for "the great principles of power in nature." Odin was worshiped as impersonating the tumultuous and roaring deity, meaning courage and victory. Freza, was worshiped as the consort of Odin, called Heortha—mother earth. This was the goddess of lust, the northern Venus. Baal was worshiped by the ancient Phœnicians, Canaanites, and at one time by all the corrupt Israelites, as the fly god, or sun god. Moloch, was the fire god. These gods and countless numbers more were worshiped only as impersonating "the great principles of power in nature," at whose altars human sacrifices were burned alive. All these were worshiped in opposition to the personal God of the Hebrews. These "powers in nature" were looked upon as revengeful, hateful, and murderous, "without sympathy or affection" for weak and lost humanity, and as "being both good and bad." Ordinary Spiritism, therefore, is the revival of the an-

cient corrupt doctrine of the pagans. The reader will discern the unity, sympathy, similarity and essential oneness of all these false teachings in rejecting God, as a Person.

SECTION X. A PHILOSOPHICAL VIEW OF THE ORIGIN OF ALL THINGS.

The personality of God is not only revealed on every page of the Scriptures, but this view of God is in harmony with the deductions of sound reason.

It is reasonable, certain and necessary that something must have always existed. Otherwise we are driven to the absurd assumption that "nothing is something and something is nothing."

That which is a cause of production must exist to produce. If a cause of production exists, it is something and not nothing.

"Nothing excludes the existence of everything either in form or thought, material or spiritual," an act or power to act, and therefore such non-existence or eternal nothing cannot be something or produce an act.

Hence, "if there was ever a time when there was nothing, there never could have been anything."

Every effect must necessarily have a cause. "Nothing is not and cannot be a cause, since nothing is not something and where nothing is, there cannot be a cause of anything."

"It is therefore reasonable and conclusive," that where nothing is, something can never be.

If, then, something now is, something must have

always existed, because something could not exist, without a cause existing, previous to the existence of this *something*, to cause it to exist.

“Something now is, something must then have always existed.” That eternal something, whatever it be, “whether much or little, must of necessity be self-existent.”

SECTION XI. AN ABSTRACTION AS “ETERNITY”
CANNOT BE THAT ETERNAL SOMETHING.

1. Eternity is not matter, since eternity is not limited or bounded; matter is both limited and divisible.

2. Eternity is not conscious existence, as spirit. “There can be but one eternal Spirit, and that eternal Spirit is the God of the Bible and of the Theist.”

3. Eternity is not a creation. “Creation in any sense, must have a beginning and therefore cannot be eternal.”

4. “Eternity cannot be separated from the existence of the eternal being of God; for if separated from God, then there are two eternal natures and God cannot be the Creator of all things, since this one thing ‘eternity,’ besides God, exists and never was created.”

5. It is easy to see, therefore, that there cannot exist in the human mind, an abstract idea of eternity. “Such a conception is unthinkable.” How then did such an idea ever come to be entertained? The answer is, “it never did come to the mind of men, as an abstract idea.”

6. Eternity cannot be, or represent, an abstract idea.

Duration as applied to eternity, is a solecistic use of the word, since duration carries with it the necessary adjunct of limitation and lapse, going forward, "continued accumulation of the whole period of the duration referred to." "Everlasting duration, does not deny the possibility of beginning, which comes short of eternity."

7. "Eternity is not space, or place, limited or unlimited, small or great; it is not an idea; or a sentiment; or a principle, with quality, as right or wrong, beautiful or deformed."

8. It is not an ethical thing as law or rule. It is not body, with form, or existence in locality. It must be then absolutely unthinkable as an abstraction.

9. What then is it, and how can we think of it, as distinguished from time? The only answer that can be given to satisfy any candid, reasonable mind, is that it is an attribute of God, an element of self-existence, which renders the being of God without beginning or end.

10. The fact that something must have existed without a beginning or end, is demonstrated by the induction of reason. "Eternity is shown to be a self-existent truth, while the quality of eternity exists in God alone and cannot be abstracted." Eternity can only exist in God Himself, and no where else in any being, or thing; and hence, to attempt to conceive of eternity, as an abstract principle is foolish. "When eternity is conceived of as a distinct being, thing, or existence separated from God, as an element

in which He exists, yet not Himself, the mind becomes confused in attempting to explain that which cannot be explained and to think that which can not be thought."

The above quotations are from Dr. Lee's "*Natural Theology*."

SECTION XII. GOD HAS REVEALED HIMSELF—THE "A PRIORI" AND THE "A POSTERIORI" ARGUMENTS.

The chief theories advanced to explain the origin of the idea of God's existence, are the *a priori* and the *a posteriori* arguments. The first is reasoning from cause to effect; the second from effect to cause. It has been shown that something must have always existed, as non-existence could not produce entity. To say that when there was nothing, something began to be, is to say that something existed before anything did exist. It is also shown that eternity is not existence, but is an attribute of the self-existing God. Since we know that something now exists (and not only is this demonstrated in the physical world but is also positively demonstrated in all mental phenomena) there must therefore be a being, who is the cause of all that now exists. The other thought is, that such a universe as we behold suggests the thought of such a being, who is the cause of such existence. These facts are called relative, since they imply a previous *knowledge of God*. They assume by this process of reasoning, what they try to prove. Such is the being and nature of God, invisible, spiritual, eternal, omnipresent, omniscient, and

immutable, that had not God *revealed Himself*, man never would have thought of such a being.

There stands at the very threshold of all human knowledge of God this emphatic declaration, "In the beginning * * * God." This may serve to explain why all those who are ignorant of a knowledge of the true God, are ever and anon, prostrating themselves before stocks and stones, snakes, cats, cattle, rivers, thunder, hail, lightning, sun, moon and stars, and worshiping these, instead of the God who made all these.

Others who reject God after having known of Him, and His character, worship what they call "the great principles of power in nature," as "love," "truth," *et cetera*.

These all reject God and are therefore "without God and without hope in the world." The religious nature of man ever prompts him to worship. The heathen in their blindness and ignorance of God worship created objects. The distinction between fanciful gods and a real God is found in I Cor. 8:4-8. "For though there be that are called gods whether in heaven or in earth, as there be gods many and lords many; but to us there is one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him."

Those who wilfully reject the God of the Bible, substitute ideas for God, varying their statements to suit their various shades of meaning. They all reject God, however, as a personal being, and since they worship something, whether principle or attribute,

sacred ox, hail, or thunder, they necessarily worship something inferior to God, and therefore do not worship God at all. Like the Samaritans of old, they worship they know not what. They "worship the creature and not the Creator." Such worshipers may be very sincere, but sincerity only binds them the more closely to their idol, and this makes their ruin the more certain.

It is easy to see how the heathen world bars itself from any moral improvement. The worshiper descends to the level of his god whether that be an idea, as is taught by Mrs. Eddy, or a sacred ox, as is taught in India. Every thought of such worship is degrading. Those who worship "principles and attributes" model their lives after a pattern furnished by their own evil imagination and not after "Jesus Christ, who is the image of the invisible God," and "is holy, harmless, undefiled," "exalted, to be a prince and a Savior, to grant repentance unto Israel, and remission of sins," and stands pledged to enlighten the dark understanding of men by His Holy Spirit.

SECTION XIII. GOD'S OWN ACCOUNT OF HIS CREATION.

"In the beginning God created the heaven and the earth." "When I consider the heavens the work of Thy fingers, the moon and stars which Thou hast ordained." "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods." Hear what God said to Job :

"Who is this that darkeneth counsel
 By words without knowledge?
 Gird up now thy loins like a man;
 For I will demand of thee, and declare thou unto Me.
 Where wast thou when I laid the foundations of the earth?
 * * * * *

When the morning stars sang together,
 And all the sons of God shouted for joy?
 Or who shut up the sea with doors
 * * * * *

And prescribed for it my decree,
 And set bars and doors
 And said, Hitherto shalt thou come but no further;
 And here shall thy proud waves be stayed?
 * * * * *

Canst thou bind the cluster of the Pleiades,
 Or loose the bands of Orion?
 Canst thou lead forth Mazzaroth in their season?
 Or canst thou guide the bear with her train?
 * * * * *

Shall he that cavilleth contend with the Almighty?
 He that argueth with God, let him answer it."
 (Job 38:2- 32; 40:2. R. V.)

"I have made the earth and created man upon it.
 I, even my hands have stretched out the heavens and
 all their hosts have I made. I am the Lord and there
 is none else." (Isa. 45: 12-18.) "Hast thou not
 known, hast thou not heard that the everlasting God,
 the Lord, the Creator of the ends of the earth, fainteth
 not, neither is weary? There is no searching of His
 understanding. He giveth power to the faint and to
 them that have no might He increaseth strength."
 (Isa. 40: 28.)

Here is terra firma for our hopes and fears. God
 lives and "upholdeth all things by the word of His
 power." In contrast with God's own account of His
 creation, all of man's imaginations are vain.

SECTION XIV. THE UNIVERSE IS NOT GOD.

All false foundations having been swept away from under those who try to substitute theories for God, I now consider another class, who in their blindness, claim that the material universe, is God. They say, "If something must have existed from eternity, may not the present universe be that something?" On the supposition that the universe is eternal, it follows that there is, and must be, an eternal law of order in this eternal universe. But law and order are the products of an eternal, intelligent mind, and therefore nothing can be gained from the assumption of an eternal universe. Using the illustration of another, "How do I know whether it was a man or a camel that passed my tent last night?" Answer, "I see a track in the sand, it is the track of a man and not a camel." I see the track of God in the heavens. No sincere seeker after the facts would ever dream that the track itself was the man. If wise about things at our feet, why should we be foolish about things in the heavens? "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge." The argument strikes double, it attacks those who claim that the creation is God. Secondly, it attacks those who claim the non-existence of the universe, that "God is all," as do the Christian Scientists. The watch that I hold in my hand is a contrivance; an electric motor is a contrivance. No reasonable mind would think for a moment that eith-

er of these machines made itself. Naturally we would want to know by whom, when, and how they were made. The universe is the greatest time keeper and electric motor the human mind can conceive of, and is so adjusted according to rule and governed by absolute and perfect law, that it not only furnishes us light, but the chronometer of the sky furnishes the scientist with a clock so perfect that he may calculate with absolute accuracy, the return of the hands on the dial of the heavens, for thousands of years to come. An infinite and powerful mind is seen in it all; no matter what may have been the original *process* of development after the creation.

SECTION XV. THE DEGRADING TENDENCY OF FALSE VIEWS OF GOD.

The heathen in every age have had their idol gods that impersonated "principles and attributes" as do the Christian Scientists of to-day. Note the following facts: The Scythians and other tribes of the Northmen, who subdued and finally annihilated the Roman power, worshipped Odin and Thor, and other supposed deities. These deified heroes, or kings, were blood-thirsty and cruel. Such worship turned the milk of human kindness into gall. in the breasts of the worshippers, and they became like bloodhounds possessed of a horrid delight when revelling in scenes of blood and slaughter. They believed that one of their hero gods, after destroying great numbers of the human race, destroyed himself. Thenceforth it became disreputable to die in bed, and those who did

not meet death in battle, lest they should be excluded from the hall of Valhalla, committed suicide. Valhalla was the celestial dwelling of Odin, where his followers were to spend their eternity in drinking wine from skulls of their enemies, and celebrate their victories by dancing to the ferocious strains of the Voluspa and the dying song of Lodbrog."—*Sermon by Dr. Adam Clark*, (Vol. II, page 144).

The law of assimilation of the worshiper into the object he worships holds good in all modern worship, whether it be a true or false religion. In China this doctrine of assimilation is held in high repute. They say, "Think of Buddha and you will be transformed into Buddha. If men pray to Buddha and do not become Buddha, it is because the mouth prays and not the mind."—*Ryan*.

Paul says, "We all, with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory even as by the Spirit of the Lord." (II Cor. 3:18.) The object we behold is the glory of that just, holy and perfect One; and justifying all we see in Him, condemning all in ourselves that is unlike Him, we assimilate into His holy likeness by the power of His Spirit. When our own idea or fancy, and not the God of the Bible, is the object of our affection and worship, we doom ourselves to remain in the image of our own thoughts, which spring from corrupt human nature. "Out of the heart proceed evil thoughts," "vain imaginations," *et cetera*. With respect to all human thinking of God, He says, "For my thoughts are not your

thoughts, neither are your ways My ways, saith the Lord; for as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts." "Which walketh in a way that is not good, after their own thoughts." (Isaiah 65:2.) Again He says, "I will bring evil upon this people even the fruit of their own thoughts, because they have not hearkened unto My words nor to my law, but rejected it." (Jer. 6:19.)

CHAPTER XII.

"THE ORIGIN OF EVIL."

The existence, character and unquestionable manifestations of another supernatural being, as written in the history of man, are now to be considered.

SECTION I. THE HEATHEN NOTION OF TWO ETERNAL PRINCIPLES IS ERRONEOUS.

Zoroaster, a wise and discriminating heathen, taught that two principles have existed from all eternity, one of which is the cause of all good, the other of all evil. This will be shown to be impossible, since there can be no such thing as impersonal moral evil or good. The only sense in which both good and evil could originally exist is to conceive of good as existing in the nature and purpose of God, who is the eternal, Personal Substance and positive cause; and evil existing from eternity merely as a possibility, to become a fact, when an opportunity should be given

to created moral agents to conceive the thought of evil and begin their evil career. A bad possibility could become a bad actuality, only by a voluntary agent assuming that character and thus become a devil in reality. Not the horrible heathen conception of Zoroaster, of a bad omnipresence over against God, and His equal, but an outbreacking evil, having a beginning and limitations in created realms of beings.

The fact of perfect harmony and voluntary subjection, to an infinitely holy God being a consciousness in angels, suggested the thought of possible insubjection, just as light suggests the possibility of darkness, or a straight line a crooked one. This natural, possible and probable conception of things, could not create a necessity, to force the angels to continued subjection or to insubjection. The conception of eternal bliss, as a consequence of moral rectitude, forced upon the attention of holy angels every obligation to their benevolent Creator, but could not compel them to action. It is *thought* from within, and not force from without, that moves mind, and the character of the thought, determines the quality of the action. "As a man thinketh in his heart so is he."

It may be asked, "How could a being that was perfectly holy and had no disease of sin in his nature, and had no example of a rebellious act before him, conceive the thought of sin, and become such a depraved sinner as Satan?" The answer is easy: Every necessary and essential element of the constitution of his being and character made both the thought of sin and his fall a possibility. Holiness and virtue can

exist only in a being that is capable of and does personally, voluntarily and freely accept the holiness and will of God as his passion and rule of conduct.

Without this inherent power of personal choice and freedom to act, no created being in the universe can be either holy or virtuous. Even infinite power cannot force any being to be holy and obedient. In the nature of the case, obedience must be voluntary. Force may impose action, without consulting the wish, or obtaining the consent of the being that is forced. This is slavery. Holiness and virtue are qualities of moral character, and are the result of the obedience of moral powers, or agents, that have a will to consult and do from personal choice consent. Hence, the element of force would in that case deprive the being that is forced of a choice of his course of conduct and thereby of the possibility of being holy and virtuous. While the forcing agent would be responsible for the quality of the action, whatever that might be, the act of the agent that was forced, would be without moral quality. There can be no more holiness and virtue in the conduct of angels and men ruled by force, than there can be in an empire of stones. Then if angels were capable of glorifying God, and of holiness and virtue in their conduct, they were on that account capable of rebellion against God.

This makes the introduction of sin into the universe a possibility but not a necessity. It was their ability and freedom to think, and to obey law, that made it possible for them to think the thought of possible in-

subjection. The thought of possible insubjection moved the mind of angels to act, and thus sin became a fact in the universe. "God spared not the angels that sinned." (II Peter 2: 4.) "The angels which kept not their own principality but left their habitation, He hath kept in everlasting bonds under darkness unto the judgment of the great day." (Jude 6. R. V.) "The apostate angel and his followers by pride and blasphemy against God and malice against man, became liars and murderers, by tempting man to that sin." Thus the awful course of Satan and his fallen compeers was begun and continued. This settles so far as human reason and the facts as revealed are concerned, the vexed question of "The Origin of Evil."

SECTION II. THE PERSONALITY OF SATAN—THE PHILOSOPHICAL ARGUMENT. SIN A POSSIBILITY, NOT A NECESSITY. IN THE NATURE OF THE CASE, SIN CANNOT BE A PRINCIPLE.

Principles when applied to the physical universe, may be said to be those necessary laws upon which the harmony and perpetuity of the universe depend. All the various ramifications that characterize the physical universe, including the chemical process going on in the mineral and vegetable world, as well as in the various forms of animal life, are but manifestations of necessary laws, that may be said to be attributes or principles of the physical world. The ultimate fact of all discovery, in the course of every physical inquiry, is the recognition of laws that have some

definite relation to each other, so as to bring about a particular result. But this is nothing more than the application of the principle of adjustment, which, however, serves only as a vehicle for the attainment of purpose. Principles are not mere abstract ideas, but are the cause of the observed order of things, which reveal the purpose of Him who "upholdeth all things by the word of His power," and "worketh all things after the counsel of His own Will."

The opposite of principles, therefore, as applied to the physical world, are "disorder, wreck and ruin." The absurdity of these existing as principles, when in fact they are opposite to and in conflict with principles, is apparent; one is order, the other "disorder and ruin." The latter cannot exist until the former is suspended. Principles are truths. No principle or truth of the physical universe, can be abolished or surrendered and the universe continue in harmony. Therefore, *disorder* is not of *harmony*, as in the moral world, "no *lie* is of the *truth*." In the moral world, a similar order of things is observed and is still more necessary, since here we approach nearer the life throbbing of the Infinite heart.

Principles in the moral world are those attributes which distinguish the nature and character of the Infinite God. These are the principles of love, truth, holiness and justice. These are not God, as some erroneously claim, but are essential elements of God's being. They are necessarily existent in Him and are operative. These principles and their opposites, which are "perversion and ruin," being elements of moral

character, can exist only in the dominion of the will, the realm of the thought, and the empire of the affections, of a personal, voluntary being who has a capacity for moral character. And since God is the only self-existent being (which has already been shown in another chapter) and as sin could not exist in the Divine nature, therefore sin, which is the opposite of the principles of love, truth, holiness and justice, could not have existed, could not be a possibility, until there was a being made, by the Almighty, that was capable of voluntary moral action. Such a being must be free; freedom makes sin a possibility; sin is the abuse of liberty. And since the operations of the principles of love, truth, holiness and justice, are necessary for the welfare of the moral universe, and as sin is a perversion of these necessary elements, sin cannot therefore exist independently or as a principle. It follows, therefore, that as sin can exist only as the resultant act, or the voluntary attitude of a personal being, such a resistant being cannot be self-existent. Some created personal moral agent must have therefore begun at some time, and somewhere, the work of sin. Moral evil cannot exist independent of the rebellious act of a moral agent against the goodness and authority of God. Jesus said of Satan, "He is a murderer, a liar and a deceiver." "To murder, lie and deceive," are the acts of a moral agent. "There cannot be an act, without an actor; an actor is a person." It is the actor that is to be reformed, or punished, and not the act. Our being is God's work: our character is our own production. God

says, "Thou hast destroyed thyself," and "sold thyself for naught."

It is evident therefore from the above deductions, that sin and the sinner must have had a beginning; one an act, the other the actor. Jesus said the lake of fire was "prepared for the devil and his angels." But if the devil is merely a metaphor, a figure of speech, then we have a moral act without a moral agent to act, and God is charged with the folly of preparing a place to punish an abstraction.

SECTION III. SATAN'S PERSONALITY. SCRIPTURAL ARGUMENT.

The Titles and Offices ascribed to Satan indicate his personality.

There are more names and titles given to Satan than are used to indicate the existence of the Almighty. If Satan be a metaphor, by the same process or reasoning, it can be proved that there is no God, or angels. Judas was called "a devil" (John 6: 70) and Peter "Satan." (Mat. 16: 23.) Are we, therefore, to conclude that there is no devil except Judas and Peter? If so, by the same logic, it can be proved that there is no Lord God, except Abraham and Moses, for Moses was called "a god," (Ex. 7: 1) and Abraham "Lord." (Gen. 18: 12.)

"If the manifestations of the Almighty in the physical universe are conclusive evidence of His being, for a like reason, we should believe that the 'evil One' is more than a personification of evil. since

many wonderful things are ascribed to Satan." He is said to have caused a wind to blow down the house and kill Job's children. He destroyed Job's oxen and sheep and afflicted him with boils. This same figure of speech conversed with and contradicted God, and exercised infernal ingenuity to induce the Son of God, to betray His trust and traduce his character. He showed familiarity with the Scriptures; fell as lightning from heaven; broke chains and fetters; cast men into prison; roars like a lion and seeks to devour men; stripped and wounded the seven sons of Sceva; drove two thousand swine into the sea; knows of a day of judgment and that his day of punishment is near; accused the Saviour of tormenting him before the time; is said to "believe and tremble;" is to be chained by an angel and shut up in a lake of fire and brimstone, where he is to "be tormented day and night with all the false prophets." If all this be metaphor and Satan be not a real being, visible or invisible, it is certainly the most prolific and literal metaphor of which the world has ever heard.

The awful contrast between God and Satan as given in the Scriptures is convincing; "God is light;" Satan is "the prince of darkness." "Ye cannot serve God and Mammon." "In this the children of God are manifest, and the children of the devil." "He that committeth sin is of the devil." "Ye are of your father the devil." Matt. 6: 24; I John 3: 8, 10; I Cor. 10: 20; II Cor. 6: 15; John 8: 42, 44. In giving an exegesis of any Bible subject the proper test is to substitute the definition for the word itself and

see if the sense can be preserved. Let us therefore test this no-personal-devil doctrine by this rule. The following significations are most commonly used to personify the devil: The Roman government, Judas, Peter, human nature, lusts of the flesh, carnal mind, licentiousness, and rum. Take the following passages for example: Then shall He say unto them on the left hand, depart from Me ye cursed into everlasting fire prepared for the Roman Government and his angels. (Matt. 25:41.) And when He had dipped the sop He gave it to Judas Iscariot, the son of Simon and after the sop a human nature entered into him. (John 13:26, 27.) Resist Peter and he will flee from thee. (James 4:7.) And he was casting out a Roman Government and it was dumb, and it came to pass when the Roman Government had gone out, the dumb spake and the people wondered. Any body would wonder to see a Roman Government go out of one man. And He asked him what is thy name? And the human nature answered, my name is Legion for we are many, and the human natures besought Him saying, send us into the swine that we may enter into them. And forthwith Jesus gave them leave and the human natures went into the swine, and the whole herd ran violently down a steep place into the sea and were choked. "Now when Jesus was risen He appeared first unto Mary Magdalene out of whom he had cast seven evil spirits,"—*damonia*, demons, that is seven human natures, or seven diseases, as lunacy, lumbago, dyspepsia, spinal-meningitis, rheumatism, colic and the small-

pox? No not diseases, but these were real demons that were cast out. They conversed intelligently with Jesus and manifested every trait of personality. They talked, had will, choice, motive, knowledge, memory, fear and character. They were thinking, conscious beings, and as such Jesus commanded them to leave their possessions and go into the deep. To try to interpret the scriptures, so as to make them teach that Satan is a metaphor, a personification of evil, or a disease, is to do violence to every law of language.

SECTION IV. OBJECTIONS TO THE PERSONALITY OF SATAN ANSWERED.

To accomplish his malicious purpose Satan has assumed different forms and used different methods; this, however, is denied by some. It is said that the Hebrew word "*seirim*" the plural for "*seir*" found in Lev. 17: 7, and translated devils, originally meant "he-goats," and "hairy-ones." God said, "They shall no more offer their sacrifices unto devils." This word "*seirim*" we admit, is translated "he-goats" in the revised version. "Seirim" its plural form, is found in Lev. 16: 5, and "seir," its singular form, in Lev. 9: 3.

It is true God forbade the Hebrews to worship "seirim," "hairy ones and satyrs," the reason of which is obvious. The worship of "seirim," "he-goats," was Satan's method of influencing the people to reject the God of Moses. The "he-goat" image worship, was but an impersonation of the invisible

spirit, the devil. It was the devil in reality, therefore, that was worshiped through the image of the "he-goat" and the awfully degrading influence of this devil worship upon the moral life of the deluded worshippers is proof of this. In all ages and among all people who have worshiped idols, no matter what may have been the form of the visible image worshiped, the same malicious invisible spirit has been recognized and worshiped by them all. It is unwarranted, therefore, to conclude that because the image worshiped by the corrupt Hebrews was a "he-goat" that it necessarily follows that when God speaks in other passages of a devil and Satan, He means a "he-goat."

The Hebrew word "*shedim*" found in Deut., 32:17, R. V., and translated "demons," means "destroyers." "They sacrifice unto demons and not to God." Again in Psalms 106:37, R. V., the same word "*shedim*" is translated "demons." "They slaughtered their sons and daughters unto demons." So we see "*shedim*" as found in Deut. 32:17 and Psalms 106:37, is standing behind and inspiring the "*seirim*" or "he-goat" worship, as found in Lev. 17:7.

The Hebrew word "*Satan*" (not translated) means "the accuser," "an adversary," "an opposing spirit." This meaning to the word Satan is carried forward into the New Testament and is enforced by all the authority of the Son of God. In Psalms 109:6, R. V., it is said, "Let an adversary stand at his right hand." This Psalm is a prophecy

of the conduct and awful end of Judas. In John 13:27, it is said of Judas, that "Satan entered into him." Again, it is said, "The Hebrew word Satan, meaning an accuser, is meant to personify evil, as an accuser which is known to be omnipresent." We retort by saying that with the same propriety we can say, that the word God, comes from the Anglo-Saxon word *good*, and it is used adjectively to denote the good quality which some say is "omnipresent." So if this no-personal-devil interpretation be correct, by the same rule of interpretation, it follows that there is no personal God. But this proves too much. Besides it is blasphemous to say that Jesus the Son of God, "who knew no sin, neither was guile found in his mouth" was in heart a liar, a murderer, and a destroyer, which would legitimately follow, if the devil is only an impersonation of evil, for Jesus was "tempted of the devil." If there be no personal devil, Satan must then have been in the Son of God. Such a view is blasphemous.

The existence of moral evil, as an abstraction aside from the existence of a personal moral being, is a mere assumption. Moral evil can have no existence, until it is conceived in the purpose and executed in the act of a personal moral agent, the quality of whose conduct is determined by a comparison with God's absolute law of perfect right. Nothing can impersonate evil, without implying at the same time, the existence of a personal agent, whose voluntary acts are evil. Sin can exist only as the act, or the result of the act, of a moral agent; and the agent must exist,

before he commits the act that constitutes him a sinner; and since it was a sinful act that first influenced man to sin, it follows most conclusively therefore, that there must have been antecedent to the fall of man, an intelligent evil actor, which is Satan.

Again, it is said, "Satan is God's instrumentality of developing man's religious faculties." If this be true, God then is the author of all moral evil and Satan, who is then moral evil, is God's pet agent in afflicting and tormenting mankind. While this is complimentary to Satan, it traduces the holy character of God, and makes God to be worse than the devil.

Again it is said, "Who will venture to say, that moral evil is not a necessity and on the whole blessing!" "And who will fail to see that the devil is but an instrument of benevolent design!" The above *statement*, which must be accepted as a reason for the existence of moral evil by those who deny the personality of Satan, asserts in reality, that God is the author of all the sin and misery there is in the world, and that He designed it all for the good of mankind. If the statement that Satan is "the product of God's benevolent design be true, then the more wickedness and misery there is in the world the better God is pleased and the more He is glorified. It follows then of necessity, that the more we resist sin and wickedness, the more wicked we become, since sin and wickedness are a "necessity for the good of mankind," and to resist sin then, is to resist the "purpose of God's benevolent design." A premise that would justify such

a conclusion is both slanderous and wicked. This is a specimen of corrupt theology that slanders God, exonerates Satan, and is a legitimate result of the false assumption that there is no personal devil.

Sin exists, and if there is no personal devil whose sin was the introduction of moral evil into the universe, God must then be the author of sin. Those who defend false positions find it necessary to take vast strides in gratuitous assumptions that involve God in horrid discord with Himself.

Again, it is said "The doctrine of a personal devil, came from the teachings of Zoroaster who taught a pure monotheism; that is, one God and indivisible. He started with one God and was met with the problem of evil and seeing how sin was incompatible with God's goodness and justice he attempted to solve the difficulty by the conception of a personal devil to whom he attributed all evil." It must be said to his credit, that he reasoned well. However, his conception of God the good being, and of Satan "the evil one," must have come from the story of the garden handed down by tradition.

Satan's first appearance to mankind was fraught with tremendous consequences. "Being more subtle than any beast of the field," his foresight, sagacity and well-defined purpose at once demonstrated his malicious design and rational personality. To contend that there is no personal devil, who introduced moral evil into the universe, involves the absurd assumption, that moral evil existed before our first parents fell from their purity and allegiance to

God, which is equivalent to assuming that sin existed before it did exist. Satan was there before man began his career, and if Satan is not a personal being, then moral evil existed according to this theory, before there was an evil act of a moral agent. This is a preposterous assumption. Moral evil can not exist independent of the rebellious act of a moral agent against the goodness and authority of God. Jesus said of Satan, "He is a murderer, a liar, and a deceiver." To murder, lie, and deceive are the acts of a moral agent. There can not be an act without an actor. An actor is a person. Jesus said Satan was a sinner "from the beginning." Sin did not exist from the beginning of all things, but Satan has sinned from the beginning of his first sin.

SECTION V. UNIVERSAL BELIEF IN SATAN'S EXISTENCE.

The conviction that there is an evil One is as universal as is the belief in God. How this universal conviction came to exist is only a matter of speculation. Sir Walter Scott, in his work on "*Demonology and Witchcraft*," says, "The universal belief in the existence of spirits is grounded on the consciousness of that which speaks in our bosoms, that there is within us something that is not subject to the law of dissolution. Those who are deaf and dumb grow up with the conviction, without it having been communicated to them by their teachers, that there are beings innumerable, unseen by mortal eyes." It is easy to see, therefore, how the thought of spirit agencies be-

came connected with every event that has been clothed with mystery.

The thought of superhuman agencies, good or bad, being connected with all events, naturally leads the "*genus homo*" to invent explanations of these mysteries. From this has risen all the folk lore and horrid blood curdling tales oft repeated to every generation. The inconsistency and apparent untruth of many of these tales, have reacted on the minds of many, until another more fatal blunder is made, in rejecting all events of the supernatural whether demoniacal or Divine.

To be able to detect and separate the chaff from the wheat and not to throw away all evidence of the supernatural, because part is unsound, is an act of true wisdom. The ghost stories and all the hobgoblin antics related in ancient times and in more recent years, have served to cast discredit on the manifestations of satanic power over the minds of men. The creation of the false evidence of the infernal supernatural, only reveals the evil designs of an evil designer, to decoy men into a disbelief in his agency and thus furnish real proof of his existence and operations. Walter Scott says, "Every form of superstition has been connected with the agency of evil spirits, as witnessed by the fairy tales of the Celtic tribes of Scotland, the demonology of the Northern Barbarians, the classical worship of the Sylvan, rural deities of the Northern Laps and Finns, the Celtic fairies, that were said to be addicted to carrying off human beings both infants and adults."

Then there is the whole group of "witches," "wizards," "magicians," "necromancers," "prognosticators" and "those with familiar spirits that peep and mutter," all have in every age professed to be inspired by an evil spirit. "Pytho was, according to fable, a huge serpent that had an oracle at Mt. Parnassus, famous for predicting future events; that Apollo slew this serpent and hence he was called Pythus and became celebrated as the fore-teller of future events; and that all those who either could or pretended to predict future events were influenced by the spirit of the devil as impersonated in Apollo Pythus." While much mysterious fabric has been woven by ignorant and unholy minds, and thrown around the subject of demon worship and possession, the existence of an evil spirit is more than a matter of imagination. "The foot prints of Satan" are of such a nature and the evidences of his existence are of such authority, that to deny the existence of such a being is to cast a shadow upon one's motives.

SECTION VI. THE TRAIL OF THE SERPENT.

Our knowledge of the existence of Satan is a matter of revelation from God. The more advanced has the revelation been the more clearly has God made known the existence of our enemy and defined his character. To deny this testimony from God, is equivalent to denying the truth of all revelation from God on all other subjects. The story of Satan's device in the garden to lead man from his allegiance to God stands on equal authority with every other fact re-

corded in Genesis. Whether Satan literally assumed the form of the serpent to impersonate himself, and talked with Eve as the Bible tells us he did, or whether this story be an allegory, matters not so far as it relates to the fact in the case. "An allegory is the setting forth of a subject under the guise of some other subject of an aptly suggestive likeness."—*Standard Dictionary*. The likeness of the devil serpent story, as recorded in Genesis, must be a true likeness to the fact in the case, to be either allegory or parable. If it is an allegory, it does not weaken the truth of Satan's existence or mitigate his diabolical work. God says the serpent said to Eve, "Ye shall not surely die." (Gen. 3: 4.) This incident in man's history handed down from the garden by tradition and then by revelation, gave rise long before Moses wrote the book of Genesis, to the bloody rites of Typhon, the evil one that was worshiped in Egypt. The Egyptian *Set*, personifying physical evil and the powers of darkness, the enemy of all good, and usually called by the Egyptians, Typhon, is represented with the head of a fabulous animal, to whom human sacrifices were offered and burned alive. "The ashes of these sacrifices were then scattered to the four winds and were said to prevent boils and blains on mankind. "Moses destroyed the faith of Pharaoh in this god Typhon or *Beelzebub, by taking a handful of the ashes of human bodies from its altar and scat-

*"The chief idol of the corrupt Canaanites was Beelzebub, which was represented by the dunghill beetle, and was used by the writers of the Talmud as lord of idols, prince of false gods. The origin of the word is *zebul*, meaning

tering them in the sight of Pharaoh, and the opposite effect was produced, boils and blains breaking out on man and beasts. This affirmed the supremacy of Jehovah."—*Walker*.

The history of the garden is written in the consciousness of the human race. The motive that prompted Satan to exalt himself as a teacher, when he contradicted Jehovah and by deception gained the confidence of Eve, has perpetuated the Typhon (demon) worship to the present day. As he was the cause of the fall and subsequent misery and death inflicted on the human body, he has ever manifested his evil purpose to continue to afflict mankind. His pretended cure for the already afflicted bodies of men was to afflict more severely by burning them upon his altar. Satan has ever been associated with the serpent and worshiped by every heathen people of whom we have any knowledge. Though ignorant of the true God, all heathen people know of the devil and worship him. For a thousand years before Moses was born, the Egyptians worshiped Typhon, which they said impersonated the evil one. The Canaanites worshiped the snake, when Abraham left Haran.

It is a curious fact that the aborigines of America were and are still snake worshipers. One of their altars which is one of the wonders of America, is still in a good state of preservation in Licking county, Ohio. The outlines of the snake which was then habitation, thus making Beelzebub (Matt. 10:25)—'master of the house'—identical with 'the prince of the power of the air, the spirit that now worketh in the children of disobedience.'" (Eph. 2:2.)—*Matthew Henry*.

worshiped are still visible and more than one-half mile in length.

The Israelites were so corrupted by the idolatry of the Egyptians during their long stay in Egypt, that they ever and anon broke away from their allegiance to Jehovah and adopted the corrupt worship of calves and evil spirits. God kept thundering His law against this idolatry until He shut them up in Babylon. That cured them. There for seventy years they saw calf and Python worship until they sighed for the pure worship of Jehovah. Jehovah required them to burn the flesh of a bullock, as a type of the coming Savior, while Python or demon worship required them to burn their children alive, which they did.

In the farewell address of Moses he reminded them of God's goodness to them and of their disloyalty to Him. "But Jeshurun waxed fat and kicked, then he forsook God which made him. They moved Him to jealousy with strange gods. They sacrificed to *Shadim*—demons, which were no God." (Deut. 32:15-17, R. V.)

David also speaks of this demon worship: "They served their idols which became a snare unto them. Yea they sacrificed their sons and their daughters unto *Shadim* and shed innocent blood, even the blood of their sons and their daughters whom they sacrificed unto the idols of Canaan and the land was polluted with blood." (Psalm 106:36-38, R. V.)

This corrupt worship was cultivated by Jeroboam who cast off all of God's priests and "ordained him priests for all the high places and for the evil spirits

and for the calves, which he made." (II Chr. 11: 15.) We are told in I Kings 12: 31, of the character of the priests that Jeroboam ordained to offer sacrifices to "Satyrs," which impersonated the same evil one: "He made an house of high places and made priests of the lowest of the people." This would necessarily follow, as God's priests, pure men, would not burn children in the fire or worship evil spirits. The same evil spirit was incarnated in the damsel that Paul encountered, "who brought her masters much gain by divination," (Acts 16: 16.) She is said to have possessed a spirit of Python. The priestesses of the Delphic oracle of Greece believed and taught that Satan was impersonated by Python, a snake, and that he inspired them to tell future events and unravel mysteries. This was called "divination." While this damsel was not at Delphi, she was in Greece and the same spirit that possessed her was called Python, the spirit that inspired the priestesses of the Delphic oracles. This identified her with the same evil spirit that inspired the oracles of Greece.

The following is from the "*Chesterfield Camp*," a circular issued by the "Indiana Association of Spiritualists," in 1902. It says:

"Spirit manifestations, gave rise to the ancient Grecian religion, known today as mythology. The oracles in the temple of Delphi, heard and interpreted what they believed were the voices of the gods. These oracles were usually, uneducated maidens, wholly incapable of giving forth the wisdom contained in these messages from the gods. So it was argued that these

gods really existed, because if they did not, then their messages could not have been delivered by these uneducated girls. These oracles were simply mediums, just as we have today. They simply heard the voices of spirits."

Moses Hull, a noted Spiritist and author of acknowledged authority among them, in his "*Encyclopedia of Biblical Spiritualism*," referring to the demons cast out by Philip at Samaria, says: "If there were no spirits or no mediums, if spirits never get possession of mediums, how in the name of common sense could they be cast out?" (page 318). Again he says: "Unclean and wicked spirits have the power to obsess mediums" and he calls them "excarinated devils." Again he says: "When good influences enabled Philip to cast these unclean spirits out, they proved their superior power." On page 328 referring to the demon that Paul cast out of the damsel, he says: "Now it was the spirit of Pythoness that was driven out of the medium by Paul." The Spiritists, therefore, by their own confession, identify their demon religion, with the demons that were cast out of the Samaritan, and the demon cast out of the damsel by Paul, as identical with the demons that inspired the Delphic oracles. While this damsel was possessed of and represented the devil, the god of the heathen, Paul was the representative of the true God and in these two the battle was joined.

It was important for these people to know which god should be victorious. An opportunity was furnished the apostle to demonstrate before the eyes of

the deluded people, the superiority of the Lord Jesus Christ, whom Paul worshiped, by his ability to cast out the Python spirit. This damsel really possessed the spirit of Python, the devil; thus connecting the Greek Python, the snake, with the Egyptian Typhon, the snake, the evil spirit, with the Hebrew *machash*, the serpent of the garden.

Paul said, "The things which the Gentiles sacrifice they sacrifice to demons; ye cannot be partakers of the Lord's table, and the table of demons." (I Cor. 10:21, R. V. margin.) It was revealed to John that notwithstanding the curse of God that has ever overtaken men, they will still worship evil spirits. "And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship evil spirits." (Rev. 9:20.) Thus from Satan's first appearance to mankind down through the ages, he has kept himself prominently in view and figured in man's destruction. He has assumed to be man's superior friend and protector, to inspire him with wisdom, to reveal future events and to unravel mysteries.

Satan's success with mankind led him to seek greater victory, and emboldened him to say to the Son of God, "All these things will I give thee if thou wilt fall down and worship me." (Matt. 4:9.) It is a sad and lamentable fact that the heathen do now worship and propitiate the favor of his infernal majesty, by offering to him human victims, who are burned alive. The white flags streaming from caves along the banks of the Congo indicate the dens of the devil

priests of Africa. The blood curdling rites of this demon worship in all heathen countries are unspeakable.

SECTION VII. DEMONS.

There is but one devil, strictly speaking, called *Diabolos*, mentioned in the Bible. One personal intelligent evil spirit; while *demons*, commonly translated devils, are subordinate and numerous. "The ancient heathen seemed to have some conception of a superior order of beings between man and God, whom the Greeks termed demons and the Romans *genii*." (*Wesley's Sermons*, Vol. II, Ser. 65, page 235.)

Dr. Lee in his "*Theology*" (page 232), says, "The word *diamonion* is used sixty times in the New Testament, and is rendered 'devils'—properly demons, in every case except one, and in that is rendered gods. Acts 17:18: 'He seemeth to be a setter forth of strange gods.'" In this one case, *diagonia*, the plural form is used because the heathen Greeks used the word to denote a divinity or any spirit good or bad. On account of their ignorance of God and the corrupt moral conditions of society, they did not always make proper distinctions in moral character. The wisest of them, however, did recognize the existence of a devil and evil spirits as distinguished from good spirits.

The "good demon" of Socrates as used by Greek authors is proof of this. The "good demon" was to them a holy angel or holy divinity, as distinguished from evil spirits. Socrates spoke

of this mysterious guiding influence as the "inward voice" a "Divine sign." (See Apol. Soc. page 398.) Notwithstanding the gross ignorance and corrupt moral condition of his time, Socrates arose superior and was Divinely impressed. He being asked why he secreted himself so much from the public, and shunned the political gatherings of his countrymen, replied "The thing that hindered me from doing so, Athenians, was this accompanying spirit, this Divine voice that you have often heard of, and which Melitus has endeavored so much to ridicule. This spirit has stood by me from my infancy. It is a voice that does not speak but when it means to take me off from some temptation; it never pressed me to undertake anything but it always thwarted me when I meant to meddle in the affairs of state." (Apol. Soc. page 398.) "Of this I am assured by oracles, visions and in every sort of way in which the will of the Divine power was ever signified to any one." (*Plato's Apology*, by A. Jewett, of Oxford, page 331.)

This ever present guide, this tender conscience, impressed by the ever present Holy Spirit of God (not demons from hell of the nature of which he was ignorant) distinguished Socrates from the gross and corrupt throng; so it will restrain any good man from descending and participating in the corrupt and wicked practices of base politicians, who sell citizenship and virtue to the baser class for a paltry sum.

In *Plato's Apology*, (page 639) Socrates speaking of the gods says, "Yes, indeed Hermogenes; and there is one excellent principle which as men of sense we

must acknowledge, that of the gods we know NOTHING either of their NATURE or of the names which they give themselves." What he means by the gods is as much conjecture as was their nature and names. On page 639, he says, "I suspect that the sun, moon and stars of heaven, which are still the gods of many barbarians, were the only gods known to the aboriginal Hellenes. Afterward when they discovered all the other gods, they retained the old name." Thus "all the other gods," embraced everything in heaven above and on earth beneath. When Paul addressed them five hundred years afterwards, they acknowledged that the one and only true God, they did not know.

As to their conception of demons, Socrates says "I wish that you would consider what is the real meaning of this word demon. You know how Hesiod used the word. He speaks of a golden race of men who came first and says of them,

"But now that fate has closed over this race,
They are holy demons upon the earth,
Beneficent averters of ill, guardians of mortal men.'"
—*Plato's Apologies*, page 639.

The pagan Greeks in their ignorance of God taught that demons were once men on earth. So do the modern pagans, the Spiritists of to-day believe and teach. The Bible says they are fallen angels from heaven. Plato in speaking of his old master and this "inward voice" in his "*Apology and Republic*," (pages 31-40, paragraph 10), says:

"These spirits often direct man in quality of guardian angels, in all his actions, as witnesseth the demon of Socrates. There are two kinds of men, one of these

through aptitude will receive the illuminations of divinity or holy angels; and the other through inaptitude will subject himself to the power of avenging spirits or demons." He thus recognizes quality in the character of these demons, or spirits. In the New Testament sense, it is as erroneous to talk of a "good demon" as it is to speak of a truthful and loving devil. It was the devil and his demons (erroneously translated devils) that encountered and so bitterly opposed the progress and teaching of the Son of God. They are "lying and seducing spirits," that hurl "fiery darts" at God's saints. They are fallen angels from heaven and not spirits of dead men. It has ever been Satan's method, in seeking to destroy men, to possess and incorporate himself in man's faculties and passions.

The fact that "Satan put it into the heart of Judas to betray his Master," and "filled the heart of Ananias and Sapphira to lie to the Holy Spirit," demonstrates his ability to speak his words into our minds. His manner is so subtle, being a spirit, that many are deceived, supposing that his suggestions are but the result of the process of their own thoughts. Here we find that residuum of facts, which defy all explanation in the light of psychical law, or any natural hypothesis known to man, except as it is plainly revealed in God's word.

SECTION VIII. EXTRAORDINARY SPIRITISM—DEMON POSSESSION.

Jesus did not originate this doctrine of Demon

Possession. When he came, he found the people possessed the doctrine, and the demons possessed the people, and he proceeded to cast the demons out. If this had been a false and pernicious belief, he would have condemned and exposed it, as he did all other false doctrines, and undeceived his followers. To say, that Jesus accommodated himself to a prevailing and false belief, to avoid antagonizing the people and thus secured an influence over them is to slander the Son of God; for then instead of his "being a witness to the truth," he would have accommodated himself to what he knew was a monstrous error.

The Scriptures do not confound demon possession with diseases, but uniformly make a clear distinction between them. "They brought unto Him many demoniacs, and He cast out the spirits with a word and healed all that were sick." (Matt. 8:16, R. V. margin.) "They brought unto Him all that were sick, holden with divers diseases and torments, demoniacs, and epileptic, and palsied; and He healed them." (Matt. 4:24, R. V. margin.) "They brought unto Him all that were sick and those that were demoniacs." (Mark 1:32, R. V. margin.)

"The Chinese of to-day have separate and distinct names for idiocy, insanity, epilepsy and hysteria, which they ascribe to physical derangement as their immediate cause, regarding them as quite distinct from demon possession."—*John L. Nevius in "Demon Possession and Allied Themes."*

In the case of the young man who had a dumb spirit (Mark 9:18), it is said, "He taketh him and

teareth him; and he foameth and gnasheth with his teeth and pineth (swoons) away. And Jesus rebuked the foul spirit saying unto him, 'Thou dumb and deaf spirit, I charge thee come out of him and enter no more into him.' And the spirit cried and rent him sore and came out of him; and he was as one dead; insomuch that many said he is dead." (Verses 25-26.) This was a real and wicked spirit that Jesus cast out. Modern hyper-critics in attempting to teach a forced interpretation of this narrative saying, "It was a physical malady, and not as Jesus said 'a dumb and deaf spirit,' " have assumed the arrogant role of calling in question the honesty and intelligence of the Son of God. Prof. Webster, late of Wheaton College, in a lecture before the students said, "I once knew a man possessed with a demon. He became so vicious that he had to be confined in a cell in the county jail. When he heard any one swear or blaspheme, he would go into convulsions of laughter. But when any one would use the name of God or Jesus Christ in his hearing, he would curse everything good and sacred and foam at the mouth. He was possessed also of superhuman strength, as was the man in the tombs."

In all cases connected with the Salem witchcraft, real cases of demon possession existed. The awful blunder, however, was made in locating the demons in the wrong parties. "Those persons," says Cotton Mather, "said to be bewitched, would swoon away into a seeming unconscious state, foaming at the mouth; their body would cramp and draw into irregular shapes, the meanwhile they would utter threats

and accusations against the good people they accused of having bewitched them. This awful condition into which they were fallen excited the sympathy of the court. As soon as the court rendered judgment against the accused, those supposed to be bewitched, would instantly be relieved of their physical cramps and mental torture." This fact is on record in the courts of Massachusetts. The devil was there sure enough, but they located the demon in the wrong parties. Sir Walter Scott tells us "that similar manifestations of Satan as were witnessed at the time of the Salem witchcraft occurred simultaneously in every country on earth." Again he says "In 1662, Anna Cole, living at Hartford, was taken with strange fits and caused to express strange things unknown to herself, her tongue being guided by a demon. She confessed to the ministers that she had familiarity with the devil." Mr. J. M. Peebles, a notorious spiritistic author says, "The New England witchcraft * * * was a species of physiological epidemic, wherein the magnetisms of both worlds owing to the prevalence of false ideas touching spiritual laws, were inharmoniously adjusted to the development of moral truth. Spirits evidently endeavored at this period to establish an open communication between the inhabitants of this and the spirit world * * * the experiment proving a partial failure, the immortals withdrew their forces, waiting a more auspicious era." Demons actually possessed those who professed to be bewitched.

Dr. John L. Nevius, for forty years at the head of

the Presbyterian Missions in China, tells in "*Demon Possession and Allied Themes*," of hundreds of such cases. Many of them were witnessed by himself, and by faith in Jesus Christ the spirits were cast out. The people distinguished demon possession from insanity, the symptoms being entirely distinct.

MODERN CASES.

Case 1. In the northern part of Indiana some years ago, an old back-slidden Methodist preacher and his sons became consulters of "familiar spirits," and held seances in his house. A respectable farmer told the writer that one night he was present at a seance in this house, when one of the young men became possessed and controlled by a demon. He began pounding himself in the breast and face, and crying for help. The father tried to restrain the evil spirit but to no avail. The spirit in great violence threshed the poor helpless boy until the blood started from his nose and mouth. In wild fury the spirit leaped on the father who by this time had dropped on his knees and was praying at the top of his voice for God to deliver his son from the devil. Those present were terrified and fled from the room except a few men who assisted to restrain the spirit. This experience broke up the seances in that community. The young man afterwards said that a spirit possessed and forced him to do what he did.

In 1902, I visited the national camp ground of Spiritualists at Chesterfield, Indiana. In a conversation with the president, Dr. G. M. Hilligoss, who gave me

permission to use his name, I obtained answers to the following questions:

(1.) Do you believe in a personal God? Ans. "We abrogate that idea. We teach a universal all-pervading presence. Man forms a part of the whole."

(2.) What becomes of unholy men when they die? Ans. "Death does not liberate them under the absolute law of progression. He is not cut off, he may still reform, improve and purify his mind by the doing of good deeds and by the help of guardian spirits whose mission it is to teach and aid dark spirits, the same as Jesus did."

(3.) Do you believe in the vicarious death of Jesus Christ? Ans. "We believe in the Christ principle as a saving principle. We have no creed, no absolute standard."

(4.) Do bad spirits return and possess your mediums? Ans. "The same law governing the return of spirits holds good in the return of both good and bad. Many of the bad spirits communicate through our mediums on this camp ground and these bad spirits are thus helped to a better life."

Mr. Finney, a noted medium among them at the same time said in answer to this last question, "Bad spirits do come. There is one law that runs through nature; if we attract them they come." "What is it that attracts spirits to us?" "The more magnetic we are, the greater is the manifestation in the phenomenon." Thus the Spiritists themselves claim that bad spirits (which are damned demons) do come and through the magnetism of the human

body, possess their mediums. By the law of affinity, the law of assimilation, the law of cause and effect, it is positively demonstrated that bad spirits do possess all their mediums. When becoming Spiritists they invariably discard every cardinal doctrine of Christianity, especially the fundamental doctrines of repentance, regeneration, the blood of atonement, and faith in the doctrine of the cross which alone presents a remedy for the sin-diseased soul. Tested by its fruits, it is the effect of an evil agency, a bitter fountain sending forth its bitter stream. It is the modern type of ancient demon possession. The mediums are so far deluded, that they are led to believe that even when they are possessed of demons according to their own confession, they are doing the redeeming work of helping demons out of hell.

It was a common belief among the orthodox Jews that there were "angels and spirits." An angel, as John supposed, spoke to him calling himself a "fellow servant and of those who keep the sayings of this book." (Rev. 22: 8,9.) The angels or spirits that seek to establish rapport with men are such as set aside "the sayings of this book." The Bible requires men who wish to approach the spirit world to address themselves to God only. Otherwise they cannot fail to invite the guile of "lying spirits," who gladly divert the interests of men from God to themselves. "Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers (spiritual mediums) also be transformed as the ministers of righteousness." (II Cor. 11:4, 15.)

Man's safeguard is in this: "Though we or an angel from heaven (saying nothing about an angel from the bottomless pit) preach any other gospel unto you than which we have preached let him be accursed." (Gal. 1: 8.)

Case 2. It was reported in the papers, sometime since, that Camille Flammarion, the noted French astronomer, was converted from a belief in spiritism by witnessing an expose of spiritism by Jules Boice, the truth of which I have not the data to affirm. Jules Boice is said to be an expert at sleight-of-hand performance who has studied and practiced the occultism of India and is said to be the best authority on that subject living.

In the Paris edition of "*The New York Herald*," of February 6, 1902, appeared an article from Jules Boice, in which he gave a number of incidents witnessed by himself, one of which is the following: he says, "I was asked by a friend to visit with him and others a haunted house with the hope that I might explain the phenomena or detect the fraud. It was a large frame house, unoccupied. We entered it and after taking every precaution to avoid any fraud being perpetrated upon us, we seated ourselves around a large oak table, which was about four by eight feet. There were six of us, my friend, his wife, and a young lady, a professor of a college, his friend and myself. The young lady about sixteen years of age, was seated at my side and seemed to be the medium. I will say we all were of one mind, and were anxious to know the facts and were determined to avoid any

fraud being perpetrated upon us. The doors and windows were closed and barred. We then turned the lights down so that we could scarcely distinguish each other. Presently a handful of flowers fell upon the table, wet with dew. Then a cold wind seemed to sweep over us. All was silent. Suddenly the young lady at my side fell against me and cried out, 'O protect me, it is a bad spirit.' Before I could realize what had happened she and the chair were lifted as much as two feet in the air and the chair was hurled from her, and she was thrown violently upon the floor. My own chair was lifted about six inches. Striking the floor she again cried out, 'O, he has bitten me,' and her cries were frightful. As quickly as possible I caught her and turned up the lights. I saw distinctly the print of teeth on her arm. My friend, the uncle of the young lady, jumped and ran for the door, saying, 'Let us leave here or something violent may happen.'

"There were but two in this company who believed in spirit phenomena, and they seemed to be the ones who were the most badly frightened, which leaves but little suspicion as to its being a fraud perpetrated and which deepens the mystery."

Now on the supposition that this is a true story, what was it?

Case 3. An intelligent gentleman of high standing in the legal profession, a friend of mine, related to me the following incident: "It was about the year '72, when four of us visited a medium by the

name of Mrs. Ephraim Keigwin, of Jeffersonville, Indiana. We were there about three days. The Keigwins were people of high social standing and wealthy. We had three seances a day at their residence. While in a seance, one afternoon, after we had taken every precaution to detect fraud, we were suddenly alarmed by an unwelcome visitor upon the scene. We had barred the doors and firmly secured the windows, had made search for any hidden trap door that might be in the floor or in the wall, and were fully satisfied that there was no secret connection that any one had with this or any other apartment of the building. While we were quietly seated around the table, suddenly the trumpets that were lying on the floor, which had been used for the purpose of testing the power of the invisible spirits to communicate with us, were thrown against the ceiling and wall and knocked the chandelier in a most violent manner. Suddenly a clash of voices, one distinct from the other, as if in a war of words, was heard over our heads on the inside of the room where we were sitting. We heard and distinctly understood every word they uttered. Suddenly there came a volume of oaths, the most vulgar and blasphemous we ever heard. At this Mr. Keigwin, who was in a great state of surprise and excitement at hearing all this, cried out in his fright, 'O, Father, come and drive these vile spirits out!' He and his wife were frightened beyond measure, and I must say, so were we.

"Mrs. Keigwin professed to have and really seemed to have a 'familiar spirit' accompanying her, which

followed her wherever she went, which she called Sam. A voice from under the table, then over our heads, or in any dark corner of the room, was heard at intervals by day and night, crying out, 'Here I am, I am come again.' I heard while there, this

A FAMILIAR SPIRIT.

voice in the day-time, coming from behind doors, and from any dark corner of the house." The question would naturally arise, and one too, that presses for an answer, "what was it?" Another gentleman from Indianapolis, who was investigating spiritism, was prevailed upon to visit Mrs. Keigwin, and after witnessing a similar phenomenon, returned, and said, "It is a reality, but it is from spirits damned."

"On other occasions," said my friend, "I have witnessed similar phenomena in Indianapolis. While in seances, I have heard voices over my head in the room as in deadly conflict, uttering oaths and wicked blasphemies beyond human expression. On one of these occasions, the medium in great fright began to pray, calling upon God, Jesus Christ, and the Holy Ghost, to come and drive the demons out: saying to the spirits, 'This is our religion, why do you come here to trouble us?'" Those who lay themselves open to the approach of evil spirits should not be surprised when they come.

Another important case of demon possession, is given in "*Things to Come*," of March, 1902, which is as follows:

"A young man designated as 'M' had read of the

mysterious phenomena, and finding that they were vouched for by men of scientific standing, determined to make some experiments himself. For this purpose he bought a 'planchette,' and, having much leisure, he sat down from time to time with the view of obtaining 'communications.' For a time there was no result, but the sittings being more frequent and more protracted, the writing came by degrees readily and freely. The practice soon became M.'s absorbing passion. In course of time M. became conscious of the presence and action of an independent personality with him, which claimed to be that of a deceased woman. He persistently refused to believe and accept the usual spirit-theory, and explained the phenomenon on the 'subliminal' theory or 'subconscious self' or alter ego (i. e. his other self.)

"The alter ego, however, soon convinced him, to his great surprise and astonishment, that the most secret and hidden things of his life were known and produced in writing by the little board racing over the paper under his own hand; and this, while his mind was occupied with quite a different train of thought.

"These 'communications' gradually developed into a 'control.' At first M. resisted the reasonings and conclusions which emanated from this mysterious alter ego. He was conscious, however, that this resistance and controversy ended, with increasing frequency, in his defeat.

"The writing came with increased facility. The planchette was abandoned for a pencil and a piece

of paper. And finally, the pencil was discarded for writing with his finger in the air, which writing remained visible to him.

“So imperious became this ‘other,’ that it would wake him in the night, and summon him to write; to the great detriment of his health, mental and physical.

“For a time the two personalities existed on a friendly footing one making concessions to the other, and both agreeing to differ. But as time went on, M. found its resistance increasing until the ‘control’ assumed absolute power, and exercised it to its fullest extent. The ‘control’ at length disclosed its true character; and no treatment had the slightest effect.

“M. now became thoroughly alarmed, his health was broken and he was advised to travel.

“It was on the return of M. that the author of the work, that we are summarizing, became acquainted with him, and M. gave him the above and other details.

“One day, M. said the ‘control’ wished to speak with his friend; and on his friend proposing some experimental tests, M. said excitedly: ‘But he is determined to speak to you and I shall have to let him do it.’ Upon this M. gave one or two gasps, and passed into a trance-like state. His very countenance changed. His voice was the voice of another, using his vocal organs; a rasping voice, which poured forth unutterable, horrible and unheard-of blasphemies. It denounced and defied any attempt to dislodge it; and proceeded to prove its independence of

M. by beating, hurting and illtreating him till the marks could be seen upon M.'s body.

"The intelligence, or control, maintained, throughout a long and protracted interview, that it was a spirit (i. e. an evil spirit or demon) who had been drawn toward M. because (it said) 'he is in nature and disposition like myself.'

"The evil spirit declared that it was M.'s habitual passive state of mind, which enabled it to gain the entrance. This state of mind, it said, was essential before an evil spirit could gain any access or power.

"The intelligence maintained that ALL the spirits invited by these means are EVIL SPIRITS, IN NO CASE ARE THEY THE SPIRITS OF DECEASED PERSONS. They generally profess to be; but it is only done to deceive, with the view of gaining ultimate control.

The "spirit declared it had access to every fragment of a person's history, and liable, consequently, to simulate any personality, living or dead. The most striking evidence (it maintained) was no proof of identity. Spirits will take any amount of trouble, and practice every sort of deception, in order to gain control over the mind."

"From these terrible facts there are several important lessons to be learned:

"1. The spirits are, as I Tim. 4: 1, declares, 'lying (or deceiving) spirits;' and are 'seducing' or seductive, by reason of their drawing people aside by their lies and deceptions.

"2. These spirits are never the spirits of the departed; but are in every case, evil spirits or demons."

SECTION IX. WHY DO THOSE WHO PRACTICE EXTRAORDINARY SPIRITISM SEEK THE COVER OF DARKNESS?

It is asked, why do Spiritists invariably hold their seances in the dark? They tell us that "all nature starts in the dark. Seeds of all kinds are buried in the dark earth and every form of life has its beginning in the dark." We reply by saying that all seed life, either animal or vegetable, seeks the light, first of all, in its development, and must have light or perish. In morals, and in holy spiritual affinities, a somewhat higher authority has told us that "he that doeth truth, cometh to the light; that his deeds may be made manifest that they are wrought in God." But, "every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd." (John 3: 20, 21.) "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.)

I will refer again in this connection, to the practice of ancient spiritism, since it gives a clue to the reason why Spiritists practice their seances in the dark. Extraordinary spiritism of to-day is but a continuation of the worship of the idol Tammuz, as worshiped by the corrupt Israelites, and of Adonis, as worshiped by the Greeks. The indecent practices of these mediums made it necessary to seek darkness to cover their villainess; a mere hint of which can only be given, lest I should defile the pages of this book.

In Ezek. 8: 14 this abominably licentious wor-

ship is described. In the darkness of the inner-court nude females were lying upon cots, weeping for the return of the life giving principle that had departed from the idol Tammuz, which was in the center of the court. These females were all mediums who professed to receive messages from demons, and practiced prostitution as a religious profession. This vile worship, which was the personification of lust, was the same as in Greece, where the maidens of the Delphic Oracle practiced the same iniquity. In the last days of Corinth—"Corinth, the eye of Greece," the most sacred persons were these prostitutes, consecrated to Venus, in the dark temple of which they reeked in moral filth. Their worship was so vile that Plato in the sacred books of the republic speaks of the pernicious influence of the conduct of the gods as manifested through these vile females and suggests that "such histories should not be rehearsed in public, lest they should influence the youth to the commission of crime."

Paul alludes to this unspeakably bad conduct in Romans 1: 27, and says, "For this cause God gave them up to vile affections, for even their women did change the natural use into that which is against nature. And likewise also, their men leaving the natural use of the woman, burned in their lusts one toward another." In Eph. 5: 12, Paul refers to this heathen practice of prostitution and demon worship and says: "Have no fellowship with the unfruitful works of darkness (referring to the dark temple in which they practiced their lewdness) but rather reprove them."

For it is a shame even to speak of those things which are done of them in secret."

This corrupt worship of demons, which was practiced by the heathen is now cultivated by the Spiritists generally. The following testimony is proof: Dr. Hatch, who at one time was the husband of Cora L. V. Richmond, and traveled for years in the interest of spiritism, is well qualified to speak on this subject. He says: "The most damning iniquities are everywhere perpetrated in spirit circles, a very small percentage of which ever comes to public attention. I care not whether or not it be spiritual or mundane, the facts exist and should demand the attention and condemnation of an enlightened community. * * * It is worse than useless to talk to the Spiritists against this condition of things: for those who occupy the highest positions among them, are aiding and abetting in all classes of iniquity, which prevail among them. The abrogation of marriage, the practice of bigamy, accompanied by robbery, theft, rape, are all chargeable upon spiritism. I most solemnly affirm that I do not believe there have arisen during the last five hundred years any people who are guilty of so great a variety of crimes and indecencies as the Spirtualists of America."

Dr. Randolph, for years a prominent speaker among them, utters the following: "For seven years I held daily intercourse with what purported to be my mother's spirit. I am now fully persuaded that it was nothing but an evil spirit; an infernal demon, who in that guise gained my soul's confidence and led me

to the very brink of ruin. We read in Scripture of demoniac possession as well as of normal spiritual action. Both facts exist probably to-day; I am positive the former does. Five of my friends destroyed themselves and I attempted it by direct spirit influence. Every crime in the calendar has been committed by mortal movers of viewless beings. Adultery, fornication, suicides, desertions, unjust divorcees, prostitution, abortion, insanity, are not evils I suppose! I charge all these to this scientific spiritism. It has also broken up families, squandered fortunes, tempted and destroyed the weak. It has banished peace from happy families, separated husbands and wives, and shattered the intellects of thousands. A large number of the most influential Spiritist lecturers and writers are free lovers and are endorsed and upheld by the whole fraternity with perhaps a slight exception." Dr. Potter says: "Hundreds of families have been broken up, and many affectionate wives deserted by 'affinity seeking husbands.' Many, once devoted wives, have been seduced and left their husbands and tender helpless children, to follow some 'higher attraction.' Many well disposed but simple-minded girls have been deluded by 'affinity notions,' and led off by 'affinity hunters,' to be deserted in a few months with blasted reputations, or led to still more dark and criminal deeds to hide their shame."—*"Modern Spiritualism,"* by Waggoner.

John M. Speer, a noted medium, under control, delivered the following lecture at Utica, New York: "Cursed be the marriage institution; cursed be the

relation of husband and wife; cursed be all who sustain legal marriage; they all go to build up a great principle and all great truths have their martyrs." It is said his "affinity," bore him an illegitimate child and here is what she said in public about it: "I will exercise that dearest of all rights, the holiest and most sacred of all heaven's gifts—the right of maternity—in the way, which to me, seemeth right; and no man nor set of men, no Church, no State, shall withhold me from the realization of that purest of all inspirations, inherent in every true woman, the right to rebeget myself when, and by whom, and under such circumstances as to me seem fit and best." "*Modern Spiritualism*," (page 147.)

Another evidence of their awful corruption is seen in that they pray to the devil.

Prof. W. Chainey at San Jose, Cal., January 29, 1874, at the opening of a debate with Rev. Mr. Grant on Spiritism, uttered the following in his prayer to Satan: "O Devil, Prince of Demons in the Christian's Hell! Oh! thou Monarch of the bottomless pit! Thou King of Scorpions, having stings in thy tails, to whom it is given to hurt the earth for five months, I beseech thee to hear my prayer. Thou seest the terrible staits in which I am placed, matched in debate with one of the big guns of Christianity, remember Oh! Prince of Brimstone, that when thou stretchest forth thine arm the Christian's God cannot stand before thee for a moment. Therefore we beseech thee to stand by us on this occasion. Bless thy servant in his labors before thee. Fill his mouth with

words of wisdom; enable him to defend thee from the false charges about to be made against thy sulphurous Majesty, and triumph by truth and logic over his opponent so that this audience may realize that thou art a prayer hearing and a prayer answering devil.”—*“Signs of the Times.”* (May 10, 1877.)

Another prayer to the devil was offered by Lizzie Doten and published in the *“Banner of Light”* Dec. 21, 1861: “Oh! thou Son of the Morning, who fell from thy high estate and whom mortals are prone to call ‘The embodiment of evil’ we lift our voices unto thee. We know that thou canst not harm us, unless by the will of the Almighty, of whom thou art a part and portion and in whose economy thou playest thy part and we cannot presume to sit in judgment over Deity. As thou hast been the star of the morning, thou wilt again become an angel of light. Oh! Satan we will subdue thee with our love and thou wilt yet kneel humbly with us at the throne of God.”

Here is another published in the *“Banner of Light,”* March 1st, 1862: “Oh! thou Prince of Darkness and King of Light, God and Devil, greater and lesser good, perfect and imperfect demon: we ask and demand of thee that we may know thee, for to know thee is to know more of ourselves. And if to do this, it be necessary to wander in Hell, Yea and Amen, we will wander there with the spirits of darkness. The Church and the world tell us that the devil goeth about like a roaring lion seeking whom he may devour, but we know thee only as God’s vicegerent, to stand at His left hand, the regenerator of

mankind, the means of bringing up all things intellectually and morally to perfection." This is demonism with a vengeance.

Mr. J. M. Peebles says: "I have witnessed spiritual manifestations in New Zealand, and other of the South Sea Islands, in China, India, Ceylon, Egypt, Natal and Palestine."

Rev. B. Clough, speaking of the heathen in Ceylon, says: "I now state and I wish to be heard in every corner of the Christian world, that the devil is regularly, systematically and ceremoniously, worshiped, by a large majority of the inhabitants of the Island of Ceylon."—*Signs of the Times*, (May 10, 1877.)

We are thus brought face to face with the fact, that what was anciently known as the Pagan religion, is to-day exemplified in EXTRAORDINARY SPIRITISM, which is devil worship.

PART II.
Historical Argument.

CHAPTER I.

THE KINGDOM OF PROVIDENCE AND THE
KINGDOM OF MAN.

“The most High God ruleth in the kingdom of men” and
“He doeth according to His will in the army of heaven.”
(Daniel 4:17, 36.)

The *supernatural* which is so plainly manifested in human history and in the government of the world, cannot be explained away by any hypothesis of fortuitous coincidence, law of nature, or by the alleged supremacy of the human intellect.

To deny the existence of such an element in directing the affairs of men in the government of the physical universe is to abandon man and the world to blind chance. God who rules the elements and “in whom we live and move and have our being,” is ever present in the government of the world.

His wisdom and purpose are seen in shaping the lives of men in those things and affairs over which man has no control. He also shapes the destiny of armies and nations. In the language of the prophet Isaiah, “That nation and kingdom that will not

serve Thee shall perish." In the Kingdom of Providence God reigns supreme. Here He directs the movements of an army or the plans of a man, to the accomplishment of His Divine purpose.

At the same time, in the lower kingdom of man, God does not interfere with man's freedom of choice in directing his course of conduct. Man is supreme in his own kingdom as to his own plan and purpose.

This kingdom of man is distinguished from all other kingdoms, whether the vegetable, mineral, animal or angelic. Here man exists and is governed by an appropriate law that appeals to his hope and fear, creating a motive. The law of Gravitation, universal in its application, rules in the mineral kingdom, is ever present, unyielding and absolute. The law of Assimilation rules in the vegetable realm, and is alike operative. The blind law of Instinct, rules in the animal kingdom and is unyielding and always operative. Angels belong to a kingdom dissimilar to that of man, and are dissimilar to any of man's necessities.

In all these kingdoms God manifests His authority, and guides to the highest end, manifesting always His power and infinite harmony. Man being neither vegetable, mineral, animal, nor angelic, lives in a realm distinct from all these, having a rational faculty, being controlled by motives; whether the fear of punishment or hope of reward.

In this kingdom of man, God does not, and dares not interfere to force action. Man's voluntary attitude toward God's holy law, is the only method, that could be devised by a wise and benefi-

cent Creator, to constitute man a responsible being. If man acts only as he is acted upon, character and personal responsibility are alike impossible.

God, who reigns in the higher realm of Providence, may and does direct the general tenor of the lives of men, and may even use wicked men to execute His purpose. Man at the same time is ignorant of what God is doing in the higher kingdom of Providence in directing and converging these events over which man has no control. Here man is neither responsible nor meritorious. Man is responsible alone for his individual and voluntary acts.

To attempt to eliminate God from the events of human history, is to betray ignorance of both God and man, and of the law through which God operates and by which He governs man. To say of an event, in which an element is plainly visible that portrays design and super-human contrivance, when no evidence of man's purpose or plan appears, that it is a mere co-incident, or a law of nature, or the product of the human intellect, is practically Atheism.

To illustrate: Joseph's brethren had a well-formulated program. They were self-moved and voluntary in its formation and execution. In this kingdom of man they were alike malicious and wicked in their purpose. They first were determined to take his life. It is said, "The patriarchs moved with jealousy against Joseph sold him into Egypt." Their program was to dispose of him in such a way, that they would no longer be annoyed with the dreamer or his dreams.

God acted in the kingdom of Providence and was sovereign in the execution of His program. It is useless to say that the patriarchs were surprised, when brought face to face in Egypt with facts that plainly revealed an element of design, wisely planned and executed, that was no part of their program. Where their plan, which was wickedly devised, ended, God took up the thread of events and acting in the kingdom of Providence displayed His hand in shaping the future of Joseph in a manner over which neither the patriarchs nor Joseph had control. As this Divine element that shapes events, began to be manifest to these patriarchs, they were struck with astonishment and said, "What is this that God hath done to us?" The answer came from Joseph in these words, "Blame not yourselves, for God hath sent me before you to preserve life."*

L. D. McCabe, D. D., LL. D., says, "God has four kingdoms: That of nature in which He rules by uniform laws; of probation or grace in which the law of liberty obtains; of glory in which inexpressible delight in the will of God and harmony with the Divine perfection reigns; and of Providence, in which God reigns emphatically by His own will." By the kingdom of man and the kingdom of Providence is meant that relation of God and man where God's reign has relation to the volitions of men when acting consent-

*It is easy to discriminate between a benevolent mission and the mode of executing it. God arranged for Joseph to go to Egypt. He did not plan that he should go there by fraternal wickedness.

ingly as instruments in carrying out God's plans and purposes wholly distinct from those volitions which they put forth in the sphere of freedom.

The following passages are illustrations of this truth: "God sent an evil spirit between Abimelech and the men of Shechem, and they dealt treacherously with Abimelech" (Judges 9:23.) "The Spirit of the Lord departed from Saul and an evil spirit from the Lord terrified him." (I Sam. 16:14.) "An evil spirit came from God on Saul and he prophesied." (I Sam. 18:10.) "The evil spirit from the Lord was upon Saul as he sat in his house with his javelin in his hands, and his servant said unto him, 'Behold an evil spirit from God troubleth thee!'" The meaning is easily understood, when we remember that both "the deceived and the deceivers are the Lord's." By deceiving, we understand, "He maketh judges fools and leadeth counselors away spoiled." The counsel of Ahithophel, which he counseled, "was as if a man had inquired at the oracle of God," when Absalom declared that the counsel of Hushai is better than the counsel of Ahithophol. But this was because "the Lord had appointed to defeat the good counsel of Ahithophel to the intent that the Lord might bring evil upon Absalom." (II Sam. 17:14.)

These passages are illustrations of the fact whatever men may believe about it, that human wills are at times placed under the law of restraint in God's providential government and are used as instruments in carrying out His benevolent plans for the overthrow of evil men and the good of mankind.

When Cyrus the Medo-Persian king, planned the siege of Babylon, his program was limited to the kingdom of man. Afterward it became manifest that another element higher than his was present and active in directing all the eventful history.

Daniel in Babylon furnishes a marked example of human devising and of God's disposing.

On the first morning after that malicious decree had gone forth to the effect that no prayer should be made save to the king himself, for the next thirty days, Daniel, without wealth, friends or influence, is seen with sad countenance reading a document. He is heard to say, Has it come to this? Is the battle of the gods joined? Then I accept the challenge. Bring on your king, your supreme court, your whole horde of voiceless and impersonal gods, and your den of hungry lions, I DEFY them all; I have but one resource: knees do your duty, no shirking now, down and at it.

At the end of thirty days, Babylon holds a carnival to celebrate the victory of their gods. All signs indicate defeat for Daniel and his God. He may defy the king, and our gods, but he is no match for hungry lions. A wicked program was devised by man and executed to the limit of man's capacity. The lions were to perform the last act of the drama.

At this point another hand began to shape events. First of all, the lions would not eat. Sleight of hand, they say—over fed! Any explanation will do for them, that eliminates the Divine hand in the matter.

Another change on the program, mysterious and unexpected, startles all Babylon. Consternation reigns; surprise after surprise is in waiting for them. Before the next morning's sun had dispelled the mists from the temple of their gods, word is sounded along the wires of their ecclesiastical whispering galleries, from throne to court, and from court to the remotest bounds of the metropolis, Daniel is out of the den, and on the throne; the priests and lords of Babylon are in and eaten up. Thus "God brings the counsels of the wicked to naught." "He maketh the wrath of man to praise Him." All Babylon is now compelled by law to worship the God of Daniel!

The case of Haman and Mordecai is also in evidence. This Divine element in shaping human events, was so universal in its operation and influence, that the heart of a heathen woman was strangely impressed to say, "If Mordecai be of the seed of the Jews before whom thou hast begun to fall, thou shalt not prevail against him, but shall surely fall before him."

God's hand was thus manifest in defending the Jews in Shushan, Daniel and the three Hebrews in Babylon, Paul and Peter in Jerusalem and John while an exile on Patmos. God's Providence is so interwoven with all the minutæ of human life that the mysterious, the unaccountable, that was not planned nor expected by man, comes to pass and is as universal as the light and as present as the atmosphere. It is in active operation when and where least expected. "He eyes the sparrow when it falls; He straws the ox and stripes the zebra." "He hears the young lions when

they cry;" "He clothes the lilies" and says to man, "I will guide thee with Mine eye." "My presence shall go with thee and I will give thee rest." In all the ramifications of society and personal conduct, God says, "I am with thee," and the Psalmist has said, "Whither shall I go from Thy Spirit? If I take the wings of the morning and dwell in the uttermost parts of the sea even there shall Thy hand lead me." (Psalms 139: 9.)

In the world of Providence, that is, a world over which an all-wise and beneficent and all-powerful Creator reigns, nothing can take place outside of design or permission. If God does not design an event, He permits it. We know He permits it, because He does not hinder it. Why He permits an event, the wisdom of which short-sighted man is unable to see, is a secret in the heart of the Infinite. It is none of our business. "Why dost thou strive against Him, for He giveth not account of any of His matters. Shall he that contendeth with the Almighty instruct Him? He that reproveth God let him answer it." (Job 33: 13; 40: 2.) The true student of history recognizes that there is a supernatural element touching every part of our lives and impressing us with the awful fact that we are unconsciously treading the "Borderland of the Supernatural."

CHAPTER II.

THE GOSPEL DEMONSTRATES A PERPETUAL
MIRACLE.

“THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE.”

The following answer as to what a miracle is, will no doubt be accepted: “An event in the natural world, but out of its established order, and possible only by the intervention and exertion of Divine power; a supernatural event.”—*Standard Dictionary*.

Dr. Hodge in his “*Outlines of Theology*” says: “A miracle is an event occurring in the physical world, capable of being discerned and discriminated by the bodily sense of human witnesses, (2) of such a character, that it can be rationally referred to no other cause than the immediate volition of God.”

SECTION I. THE DIFFICULTY OF BELIEVING IN THE
MIRACULOUS.

The difficulty in believing in the miraculous is the same as in believing in a Supreme Will. “Once admit that there is a Being who—irrespective of any theory as to the relation in which the laws of nature stand to His Will—has at least an infinite knowledge of those laws, and an infinite power of putting them to use—then miracles lose every element of inconceivability. When we reflect that this higher will is every-

where reason and wisdom, it seems a juster as well as a more comprehensive view to regard it as operating by subordination and evolution rather than by 'interference' or 'violation.' "

Instead of the miraculous being a violation or suspension of the laws of nature, miracles are the expression of superhuman and supernatural law working out its wise ends among the lower and ordinary sequences of life and history in the natural.

All must admit that a miracle is a miracle even though "the law through which it is accomplished may not be beyond human knowledge, provided that law is beyond human control." The bringing about of those conditions which are above human control and necessary to constitute the miraculous, unquestionably attests a superhuman force. There is not a single gift of the Spirit or endowment recorded in the New Testament, but is directly produced by Divine agency.

In fact to deny the miraculous in human experience is to attempt to eliminate the Divine Spirit from the process of human redemption. The following language demonstrates this: "You hath He quickened who were dead in trespasses and sins." (Eph. 2:1.) "No man can come unto Me except the Father draw him." (John 6:44.) "No man can come unto Me except it were given him of My Father." "If I be lifted up I will draw all men unto Me." (John 12:32.) "Holy Father keep through Thine own name those whom Thou hast given Me," (John 17:11.) "I have kept them in My name." "I can do all

things through Christ which strengtheneth me." (Phil. 4: 13.) "Strengthened with all might according to His glorious power." (Col. 1: 11.) "Kept by the power of God." "Who hath delivered us from the powers of darkness and hath translated us into the kingdom of His dear Son." (Col. 1: 13.) "Strengthened with might by His Spirit in the inner man." (Eph. 3: 16.)

All must admit the Divine agency in all the above passages. Here is a work that no force of nature can perform; quickening into life the soul dead in sin, and energizing the body into greater and constant activity in Christian work.

This power turns the whole current of man's inward life to God; changes his character from sin to holiness; and shapes his destiny for time and eternity. No greater work can be wrought in heaven or upon earth. To admit all this and then deny that God can or will heal the body, cure a fever or stop a pain, is strange indeed; so strange that it sounds more like blind prejudice than sound reason.

Reason says the shorter is implied in the longer; the less in the greater. The soul is of greater importance and because of its nature is more difficult to heal. If we but open our eyes to the facts, the miraculous is constantly going on around us. The regeneration of that gambler, thief or drunkard, saving him even from depraved appetites; that liar, blasphemer or unclean man, who was given up as hopeless, and who by the power of God, in one short hour, is made a new creature in Christ Jesus with a "new song in

his mouth" and ever afterward an unflinching and consistent witness to God's power to save men: I say, such a display of power, is supernatural.

It is the direct effect of Divine energy and multiplied thousands can "testify to what God hath wrought." "But," says one, "if we admit the miraculous and supernatural in our day, where are we to stop?" I answer, "Stop where God stops; where the apostles stopped." I will ask all that are skeptical on this subject a question, viz: If we eliminate the supernatural, the miraculous from our religious work, where are we to stop? The answer is, in cold and dark materialism. Some say, "Stop with the miraculous work in the soul. Miracles in the body do no longer occur, are no longer needed." But God has promised to heal the body in answer to the prayer of faith. "The prayer of faith shall save the sick, and the Lord shall raise him up." (Jas. 5: 15.) If any wish to deny or attempt to explain away this passage, they are welcome to wrestle with it. "Let us beware lest we be found fighting against God."

Where are the examples of bodily healing, you say? Those who do not believe such healing possible, would not believe the fact if scores of examples of bodily healing are produced. The usual method to avoid the force of any truth is to call for evidence in its favor, and when it is given dispute it. Some who saw Lazarus raised from the dead, doubted.

No doubt there are many cases of bodily healing reported where the parties are mistaken, first as to the nature of the affliction, and secondly, as to the cause

of the recovery. Many talk recklessly about healing for this and that, when on more careful reflection, the fact would be revealed, that the affliction was but a slight indisposition which nature would and did by a little time correct. Such give no credit to the cause in question. There are many cases of healing, however, where no reasonable explanation can be given, except on the hypothesis of miraculous cure. It is well authenticated that miraculous gifts of the Holy Spirit were common in the early Church, as far down as the latter part of the fifth century, even after the apostacy under Constantine had well begun. At this time, spiritual religion was eclipsed under a cloud of darkness and blood for more than a thousand years, nor has she ever fully recovered her former simplicity and power.

On this subject it would be well to keep in mind the following facts: First, That the Holy Spirit was given in the early Church to many besides the apostles; Secondly, That many received Him who did not receive miraculous gifts; Third, That the nine gifts of the Spirit were never countermanded. Who would dare to say that were believers to furnish the occasion, these miraculous gifts would not be more common to-day? Let us take note of the following historical statements.

SECTION II. HISTORICAL CONFIRMATION OF MIRACLES SINCE APOSTOLIC TIMES.

Irenæus, a disciple of the apostle John, as quoted by Eusebius, says: "Whole congregations by fasting

and prayer, adjusted themselves in harmony with the Spirit of God. The seeming dead have been restored to life; some most certainly cast out demons; others heal the sick by imposition of hands. Many of the brethren in the Church have prophetic gifts, and speak with tongues through the Spirit."

Eusebius says these gifts had measurably declined in his day, because the church had become unworthy of them.

Tertullian, who flourished at Carthage, A. D. 160, in his celebrated work "*De Amma*," says: "We have a right to expect, after what was said by St. John, to anticipate prophecies, and we not only acknowledge these spiritual gifts, but we are permitted to enjoy the gifts of a prophetess."

Montanus, a Phrygian bishop in the second century, preached a firm and fervid spiritual gospel, and attracted immense crowds. He contended that every true believer in Christ receives a direct inspiration from God, and quotes Joel 2: 28, as his authority, "I will pour out my Spirit upon all flesh." He maintained that himself and two prophetesses had received the fulness of the Divine Spirit, through whose agency all holy works were wrought.

Origen, born in Alexandria A. D. 180, says, "There are no longer any prophets or miracles among the Jews, but many vestiges of miraculous work among the Christians."

Gregory, Origen's pupil, and bishop of Cæsarea in Pontus, was so famous for his miracles, that he was styled "Thaumaturgus—the wonder worker." "De-

mons could be cast out, and numerous evils averted.”

Augustine, who flourished in the middle of the fifth century, bears testimony to miraculous gifts of Christians. Besides the restoration of a child to life, he relates twenty miracles performed under his observation within the space of two years.

Jerome, living in the fifth century, relates numerous miracles occurring in his time. He relates the restoration of sight to a woman ten years blind, the instant cure of paralysis, and the casting out of demons.

Mosheim, in his “*History of the Christian Church*” (Vol. I, page 104), says: “The light of the Gospel was introduced into Iberia, a province of Asia, in the following manner: A woman was carried into that country as a captive, during the reign of Constantine, and by the grandeur of her miracles and the remarkable sanctity of her life and manners, she made such an impression upon the king and queen that they abandoned their ‘false gods, and embraced the faith of the Gospel.’” He further says that “I am willing to grant that many events have been rashly deemed miraculous which were the result of the ordinary laws of nature, but I am not willing on the other hand to assent to the opinion of those who maintain that in this century miracles had entirely ceased.”

SECTION III. DIVINE HEALING IN MODERN TIMES.

The following cases of miraculous healing in modern times are worthy of confidence: Miss Jennie Smith, the National Railroad Evangelist, was a confirmed

invalid and unable to walk for seventeen years. At a sanatorium in Philadelphia, she sought the best medical treatment possible.

A board of competent physicians made a most thorough diagnosis and stated that she was permanently injured, beyond the reach of human remedies, and that all they could promise was temporary relief from excruciating pain. Being impressed that God would heal her, she wrote letters to five men, three ministers and two business men, all of Philadelphia, requesting them to meet her in her room on a certain day and hour. She told them of her defeat in getting help from the physicians, and that she was impressed that God would heal her and desired them to pray with her to that end. They formed a circle around her cot, and each prayed most fervently that God would heal her. Then while standing, they sang "Praise God from Whom All Blessings Flow." One of them, taking hold of her hand, said, "Jennie, it is time for you to exercise faith." She grasped his hand, leaped up and walked, "praising and blessing God." She was instantaneously healed. This was in July, 1879. In August of the same year, I met her at a camp meeting at Dayton, Ohio. She was sound and well and continues so to this day. If this board of physicians had not pronounced her disease incurable saying that no earthly remedy could restore her, no doubt, some would have been ready to say, "she could have walked long before if she had only thought so. It was a case of hypochondria." The result of the diagnosis by the physicians prevents a doubt as to the

fact of her real invalid condition. She was healed instantaneously in answer to prayer.

One such case helps our faith in the possibility of others. Cases of miraculous healing have occurred all through the ages and in recent years are more frequent than formerly; but as it was in the days when Jesus healed the bodies of men, so it is now—the miraculous was limited to the compass and exercise of faith which furnished the necessity and the occasion. God never gave demonstrations of the miraculous to gratify morbid curiosity. “Then certain of the Scribes and of the Pharisees answered saying, Master we would see a sign from Thee. He said unto them, an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it.” (Matt. 12: 38, 39.)

Another case of equal authority and importance is the following: Rebecca Chamness, a highly respected and intelligent Quaker lady, whom I have known for thirty years, gave the following account of the instantaneous healing of her little boy. She said, “About thirty years ago my little boy, then three years old, had been near death’s door with membranous croup and his hearing was totally destroyed. He could hear nothing; not even thunder. One Sunday morning while at church I was impressed to pray for his recovery. I was conscious of a supernatural power resting upon me. On reaching home, my little boy said, ‘Mamma, how loud that clock ticks.’ He was restored instantly and was never troubled again.”

The Rev. J. F. Shutters, whom I have known for fourteen years, gave me the following account of the

instantaneous healing of his wife. He said, "My wife had been afflicted for three months with cancer of the liver. She suffered excruciating pain day and night. She had no appetite; she was as yellow as saffron; extremely nervous and could not bear anyone in the room except those who waited on her. A heavy foot-fall would cause her to scream. Finally, all were forbidden to see her at all, except the nurse and the physician. All hope was given up of her recovering. The physician said she must die. She had made arrangements about her funeral. One day she asked me why she could not be healed as well as others. I said, 'You can if you have the faith to grasp it.' She said, 'I will let the Word of God decide it. I will open the Bible and take the first passage my eye rests upon as the Lord's message to me.' The second verse of Third John was the passage found, which says, 'Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.' She said, 'That is enough, I believe God will heal me.' The medicine was all set aside. I knelt at her side, laid my hands upon her and prayed, and then went out. In a short time I heard someone walking. I looked and saw my wife standing in the door dressed and perfectly sound. The yellow saffron color had gone from her countenance and her complexion was as clear and fresh as when a little child. The next day she walked down into the city and has been sound from that day to this."

After receiving this from Mr. Shutters, I also received an account from Mrs. Shutters herself, who

said: "After my husband prayed I was as confident that I would be healed, as I am confident, that sometime I will die. While looking to the Lord for His presence and power to come upon me, a shock from heaven filled my whole being, and I felt as it were, the visible presence of the Savior; not only did I realize the effect of His healing power in my body, but my soul was filled with inexpressible joy. I instantly arose, conscious that I was a sound woman, for which I ever praise His Holy Name."

The following Scripture, (Rom. 8: 11) has an application for Divine healing not at first observed: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." To "quicken" cannot be to raise the body from death, as that would limit the resurrection to those only who have the Spirit of Christ in them when they die. The Bible positively asserts that both the righteous and the wicked shall be resurrected from physical death. (See Daniel 12: 2.) (John 5: 25, 26, 28, 29.) So then this language in Romans cannot refer to the resurrection of the body, since the quickening mentioned is conditioned upon the Spirit of Christ dwelling in us. "Quicken your mortal bodies—" Fill it with energy and thy youth is "renewed like the eagle's." (Psalms 103: 5.) "To quicken" is to fill the body (that is now living) with a supernatural power, restore broken down tissue, cure pains and fevers, and otherwise incurable diseases. It also means to vitalize with holy

unction and give power to perform spiritual duties. Who dare deny God the right and power to do so? He has promised saying "The prayer of faith shall save the sick and the Lord shall raise him up." To deny this promise in answer to the prayer of faith, is cultivating the unbelief of the dark ages. It is time for Christian people to throw off the fruits of those dark days and begin to believe God.

Dr. Bushnell says: "Many of the more longing, more expectant souls are seen waiting for some livelier, more apostolic demonstration. They are tired, beyond bearing, of mere school forms and defined notions; they want some kind of faith that shows God in living converse with men, such as He vouchsafed them in the former times. And if we can trust report, they are not wholly disappointed. Probably enough, therefore, there may be now just coming forth a more distinct and widely attested dispensation of gifts and miracles, than has been witnessed for centuries. If so, it will raise great expectations of the speedy and last triumph of holiness on earth.

"What is wanted on this subject, in order to any sufficient impression, is a full consecutive inventory of the supernatural events or phenomena of the world. Many would be surprised at the commonness of the instances. Could they be collected and chronicled in their real multitude, what is now thought to be their strangeness would quite vanish away.

"Another result would be to discover that the clumsy assumption commonly held of the withdrawal of the apostolic gifts at about some given date, is for-

ever exploded. Who ever has read that Christian classic *'The Scots Worthies,'* has followed a stream of prophecies and healings, and visible judgments, and specific answers to prayer, and discernments of spirits corresponding at all points with the gifts and wonders of the apostolic age."

Here I quote an extract from the "*Journal of George Fox.*" He says, "Miracles wrought by the power of God—The lame made whole—The diseased restored—A distracted woman healed—A great man in Maryland who was raised up by the Lord's power—Prayed the Lord to rebuke J. C.'s infirmity and the Lord by His power soon gave him ease."

Mr. John Barrett, and his wife Clara, both earnest Christian people, related the following incident concerning the death of their little daughter Ruth: "Though but three years of age, she was our all," they said. "She complained of not feeling well, and lay apparently asleep all day. In the evening she awoke and seemed very weak. Mrs. Brown, a neighbor lady, took the child up and held her in her arms. Suddenly Mrs. Brown called and said, 'Mrs. Barrett, come quickly, I believe she is worse.' The child swooned away, and was apparently gone. It was about nine o'clock at night, and there were two lamps burning in the room. Suddenly a light as large as a rainbow burst forth and came directly from over our heads and rested on the little pallid face. This light was brilliant and dazzling. The child opened her eyes and began to laugh, and lifted her hands up as though she was reaching for something. This light did not

spread out over the room and her gaze was upward in it. While extending her hands and laughing, she expired." This was none other than the light which made the face of Moses and Stephen to shine. This light in its original splendor was seen by the apostles in the Savior on the Mount, and by Paul on the way to Damascus. This was a token of the Divine supernatural. All children to some degree have this light in death. This is why they look so peaceful and happy as if the little spirit had caught a view of the ineffable glory to come, and the impress is left on the senseless clay. Who would dare to say that at death the spirit of God does not quicken and sanctify the little spirit?

Another well authenticated case of Divine healing is the following: Mrs. Polly Sayles, of Cambridge, Illinois, was afflicted for forty years with a painful cancer; an account of which is given in her own words: "I was never free from pain and was helpless. One morning just as the church bell ceased ringing the thought came to me that I never would again be permitted to visit the church that I loved so much. I then opened my Bible and read Mark 5:26: 'And had suffered many things of many physicians, and spent all that she had and was nothing bettered, but rather grew worse.' I then prayed saying, 'Do with me Lord as seemeth good in Thy sight; heal me for Thy name's sake.' Instantly a shock from heaven came over me and a healing power went through me. All pain instantly ceased; I felt a vital current of health going over me and through me; I

walked into another room where a tenant was, and when she saw me, she cried out, 'Why, grandma, who has healed you?' I replied, 'One greater than man.' The next morning I took off the bandages and found not only the cancer entirely gone, but there was not left even a scar.'" This account is confirmed by her former pastor, who said she was a most pious and godly woman and lived forty years after being healed, and was ninety years of age when he knew her.

It gives us much pleasure to record the following account of the instantaneous Divine healing of Mrs. Laura Folger, of Arlington, Indiana, whom I have known for thirty years.

For thirty-five years she was a confirmed invalid, unable to walk. Nine years ago her pastor prayed with her, for her immediate Divine healing. No relief, however, came until the next day; an account of which is given in her own language: "While praying that the Lord would heal me suddenly I felt a shock of healing power come over me. It went all through me. This was repeated three times. All the darkness was gone and all light and life filled my soul and body and I continued to walk and rejoice."

She gave me this account of her healing in September, 1903. She had then passed her seventy-first summer, was well and able to walk to church every week. This healing occurred several years ago. Her strength of body has been so permanent and her spirit so peaceful and happy that all who know her are convinced of the reality of this Divine work. I am told that skeptics have been converted through her experience. All

glory to God for the manifestation of His healing power in modern times.

CHAPTER III.

REMARKABLE INCIDENTS.

EXPLANATION.

The autobiography in the following chapters is given with much hesitancy :

First: Because, the object in referring to one's self is often unfavorably interpreted.

Secondly: Because of a consciousness of personal unworthiness.

These incidents are given as illustrations of the supernatural in modern experience, with no desire to attract attention to myself, but to exalt Him who is "God over all, blessed forever more." Such experiences become a component part of our existence. The character of the effect was such as to preclude the possibility of their being mental aberrations of a hypnotic character. They were results of supernatural forces. The most cunning logic or the most powerful searchlight of modern science would utterly fail to discover any cause for their occurrence, except that to which they were attributed. That which changes character and moulds the life is a greater demonstration of supernatural forces than is any demonstration in the limited field of scientific research. There is a field and operation of faith, that is above

and independent of all demonstration possible to science. To doubt is not strange since there is no truth taught in science, history, literature, art, or a useful invention discovered, but there is some one ready to say "I doubt it." Humbolt says, "That presumptuous skepticism which rejects facts without investigating them is more blameworthy, in some respects, than irrational credulity." A doubt only proves that a man doubts; the facts remain.

SECTION I. INCIDENTS FROM ACTUAL LIFE.

In December, 1868, while present at a social dance in a neighbor's house, suddenly there came an awful sense of a supernatural presence; a conviction as a guilty man would feel if he were about to be exposed and punished; the most intense agony came over me. The impression was as if I were locked up in a dark room with a corpse and doomed to remain there. Cold chills would run over me. My mind was constantly directed to the thought, that this impression was from God, and that deliverance must come from Him. Nothing had occurred at the time to produce such a state of mind, or in fact any change whatever.

Afterward it was learned that a revival meeting was in progress in the neighborhood, and that I had been made a subject of prayer.

On the following Sunday night in that meeting I accepted Christ. The fact that I was made a subject of prayer explained the mystery of my sudden agony of soul and of the conviction that God was calling me by His Spirit. After giving myself to God in the

meeting of which I have spoken, while on my way home, after looking in every direction to be sure that no one saw me, I knelt by a large tree by the roadside to pray. I was ashamed to have others see me praying. Sin in the heart makes men ashamed of God and while I had given up my opposition to Him, I was not free from the shame sin had, put in my heart. Suddenly I heard some one walking near me. I arose and looked in every direction, but saw no one. Then I knelt again and to my surprise again I heard some one walking more distinctly than before, and even heard the leaves moving upon the ground. I then arose and to be sure that no one was in lurking for the purpose of mocking me, I stood for awhile, but no one appeared.

After that on various occasions while praying in my father's barn, I could distinctly hear foot-falls on the barn floor. I became aware that this was Satan trying to shame or frighten me away from my place of prayer. I thought at first it was imagination, that I was influenced by the law of suggestion and tried to settle it on that score. The law of suggestion was inoperative. It would not work and I still heard it. It was evidently some infernal agency trying to keep me from praying. I then asked the Lord to deliver me from this annoyance, and I gave Satan to understand that I no longer belonged to him; that I had given up his service and would have nothing to do with him; that I had a new Master and that ten thousand demons could not keep me from praying. The walking never came again.

SECTION II. MANIFESTATION OF SATAN.

In the autumn of '73 I was holding a meeting at Brush Point, Illinois, about seventy-five miles west of Chicago. I was then a student in Wheaton College. The congregations were large and the spirit of the meetings good. During the social part of the services, great liberty was manifested. The meetings continued for more than two weeks and nothing whatever occurred during that time, that would in any wise mar or depress the spirit of the meeting. One evening after the sermon, I knelt in front of the pulpit to pray.

Like a shock from some infernal battery, suddenly an awful pall of horrid and distressing darkness fell upon us. Women fell off their seats and wrung their hands and writhed in awful mental and spiritual torment. The change was as sudden as if the light had suddenly gone out and impenetrable darkness filled with demons had rolled in upon us. We felt that the Spirit of God had retired from the audience, as distinctly and consciously, as any man ever felt the change of the atmosphere on his body, when going from a heated sidewalk, where the thermometer would register ninety in the shade, into the basement of a cold storage.

The congregation was nonplussed.

They sat for a while, then began going out, until it became evident we had nothing else to do, but to dismiss the audience. The next night not forty people were present. One man who was not a Christian and who was not at the previous meeting, said to the writer, "What is the matter here? I feel as if

the room is filled with evil spirits." Afterwards I spoke in public of this extraordinary manifestation and found that many had felt this same horrid soul chilling and indescribable presence. While all felt it more or less, those who were most conscious of God's presence, were most distressed when God retired and Satan came. The people were affected at their homes for many days. The interest in the meeting died, and all liberty to pray or to believe left us. The congregation was utterly dumbfounded, the earth seemed to be iron and the heavens brass. Even the singing was a drag and not forty people could be gotten back to the services. No one ever knew the cause; whatever it was, it was locked up as secret as the grave. If the people had been ignorant and fanatical some possible reason could have been given. They were intelligent, respectable and well-to-do. I have ever regarded this as a remarkable supernatural manifestation.

SECTION III. A FACE ILLUMINATED.

In the fall of 1874 I was commissioned to labor as a missionary in North Carolina. While there a meeting was held in what is known as Bundy's Chapel. It was a gold mining region in Guilford County. In this community there lived a family by the name of Jones, in which was a very handsome and intelligent young woman, who said, "I do not intend to go to hear an imported minister preach. I am going to stay at home." She was, however, present in the first evening service. The house being crowded she took a seat near the pulpit. During the sermon the whole

audience was visibly affected. The Spirit of God came in power. I then called upon all who wanted to seek God to kneel, and nearly every person in the audience was in tears and knelt. This young lady began praying at the top of her voice, saying, "Blessed Jesus do have mercy." This continued for about one hour. Then she grew quiet, arose and began shaking hands with the people. Though not saying a word, she moved around and greeted every one present. During this time her face shone as the face of an angel. It shone as if a brilliant light was shining through a thin white paper. This light was seen by all present and made such an impression upon the audience, that ungodly men were heard to say, "That light is from God." It was so intense that one would have thought it almost sufficient to have lighted a dark room. I had never seen the like before. This was the holy light that shone in the face of Moses (Ex. 24:33) and Stephen (Acts 6:15).

SECTION IV. A REMARKABLE DREAM.

While laboring in the South I had an appointment at a place called the Reynolds School-house. One Saturday evening an old gentleman by the name of William Carroll, called at my place of boarding, and told me he had walked five miles to see me and to request me to preach a funeral discourse for his wife who had been dead twenty years.

I wanted to know why he waited so many years. He said, "Because I want a man to preach what I believe. I do not believe in human slavery; men who do cannot

preach for me." I agreed to preach for him in three weeks from the following Sunday. That Saturday night I dreamed or rather I saw a vision. In my vision the Lord Jesus came to me and said, "Your time to die has come, and you must go with me." I said, "Lord, I cannot afford to die. I must preach according to announcement on to-morrow morning. The people will be greatly disappointed if I do not." "Yes," said the Savior, "but it will not be the first disappointment nor the last." Again I said, "Lord, if some one must die take this old man, he is old enough to die any way." Again He said, "His life is as dear to him as your life is to you." "Then, Lord, if nothing else will do, let me preach one more sermon before I go." "Granted," said the Savior, "but remember to do your whole duty." I awoke in great excitement and after awhile I slept and dreamed the same thing over. This time I was so excited that I did not sleep again till morning, and the thought of the dream (though I did not believe in dreams), haunted me like a message from the skies. In the morning I went to the woods to pray and to be alone with God. While there I resolved that whether the dream was a warning from God or not, I would do my whole duty that day. I chose for my text, "And who knoweth whether thou art not come to the kingdom for such a time as this." (Esther 4: 14.)

Many wealthy people had been coming to the services and although I did not know their sentiments, yet it seemed to me, that if I opened up on certain lines of truth these wealthy and refined people would leave

the house and would also influence others against me, but the thought that this was my last sermon would come to my relief.

When I came near the school-house, I saw the woods full of teams and people. Such a congregation I had never seen there before. This impressed me that perhaps the dream was a warning from God. "See," I said, "how God is stirring up the people." I began my sermon, under an awful sense of my responsibility, and said to myself, "If you people have never heard the truth, you will hear it to-day." I noticed that the audience looked as if they were at a funeral.

In the course of my remarks I said, "Many years ago a pirate crew visited a foreign shore and there kidnapped a number of natives and after crowding them into a dark and suffocating room in the hull of the ship, where many of them died from starvation and suffocation, the remainder of them were transported to a distant clime and there without knowing a word of the language, habits of the people, or their motives, they were sold into perpetual bondage as cattle and horses are sold in the market. This so displeased the Lord that he sent four prophets to preach to the people about this great sin. These prophets feared the Lord greatly and warned the people from God. Their testimony being rejected by the powers that be, they returned again to their own land. Then followed the scene of carnage and garments dyed in blood."*

The audience began to weep as I mentioned these

*A note of explanation is necessary at this point before

prophets and portrayed the most awful truths of God, dwelling on hypocrisy and misrepresentation of the religion of Jesus and the inconsistent and wicked lives of many professing Christians.

I need not say a profound impression was made and not any more upon the audience, than upon myself. For more than an hour I was thrilled with the burning truth of my message. I would not have been surprised if I had died at the conclusion of that discourse. Instead of the wealthy and refined class of the reader can appreciate my surroundings at that time.

In 1847 a strong appeal from certain districts in North Carolina came to the Allegheny conference of the Wesleyan Methodist Church, asking for a minister to come to that State and preach a whole gospel. In response to this appeal four men, during the next five years, were sent to North Carolina. Rev. Adam Crooks was first to respond. Revs. J. C. Bacon, Jesse McBride and Daniel Worth followed. Their presence and preaching stirred up great opposition.

Reference is made to this in "*Foot's Errand*," by Judge Tourgee. On page 131 he says: "Others in the anti-war era had circulated books and pamphlets in regard to slavery, to be found in possession of which was a capital crime."

These ministers had all preached in this community, and their names were revered in every home represented at that meeting.

When the four Prophets were mentioned tears streamed from many eyes. As to that pirate vessel and its unfortunate cargo an account was given by M. Benjamin Constant in the French Chamber of Deputies, June 17, 1820, an account of which is found in J. G. Whittier's poem, "*The Slave Ships*."

John Milton makes reference to the same events in "*Lycidias*."

"That fatal, that perfidious bark,
Built i' the eclipse, and rigged with curses dark."

Slavery the cause of trouble, being removed, all was peace and I was received with open arms. No more kindly people live than in the South.

people being offended, they were so much delighted that they sent a request for me to repeat the sermon on my next visit to the community. This I did not think wise to try to do, for without another vision I might miserably fail to rise to the height of the situation, and that would have produced a disappointment. Two weeks from that day I was to preach on Shepherd Mountain, about twenty-seven miles southwest of this place, in Randolph county. It was a wild and unfrequented place, chosen in order to secure the largest hearing possible.

On Saturday morning in company with Rev. Nathan Robins, a tried and true servant of God, I started to climb the mountain to locate a suitable place for an auditorium. After taking a survey of the situation, we selected a large rock for a pulpit.

We then returned to the home of Mr. Swaim, a true and loyal man, who lived at the foot of the mountain. He was about ninety years of age, but strong and well preserved. My rock pulpit, reminded me of the time when God called to Moses, saying, "There is a place by Me and thou shalt stand upon a rock." Those who take their stand at God's side may be sure they stand upon a rock. After dinner I slept and dreamed a very remarkable dream which was fulfilled the following day. I dreamed that it was Sunday morning and I was preaching to a great congregation on the mountain. They were seated on the ground, on rocks and fallen trees. I thought in my dream of the vision I had seen two weeks before. Addressing the audience I said: "Friends, let me tell

you of a remarkable dream." After relating the dream, I said "I am now come to preach that last sermon before I go to judgment." Then a great company of women began to clap their hands and to shout, "Glory to God, hallelujah!" The whole atmosphere seemed to be filled with God's presence. I thought of the mountains where God had revealed Himself to Moses, Elijah and the apostles. The most intense religious excitement prevailed. While some were praising God others were praying. I awoke in great excitement and was much disappointed to learn that it was all a dream. It did not fail, however, to make a profound impression upon me.

Sunday morning was on the 5th of May, 1875. About 9 a. m. a great company of us started up the mountain. After reaching the top, being wearied with my journey, I sat down to rest. I could see the people coming up from every direction. They came in companies of from ten to fifty, until I saw the same congregation I had seen the day before in my dream. Then I became impressed with the thought that the sermon to-day might be my last. The size and the arrangement of the congregation, together with the singing and the shouting was in almost every detail the exact reality of what I had seen in my dream. This so impressed me as being out of the usual order of things, that I became very bold in presenting the truth.

The thought that God had taken this means to impress the preacher with his responsibility and opportunity, was constantly in my mind. I preached that

morning from the text, "I will shake all nations and the desire of all nations shall come and I will fill this house with glory." (Hag. 2:7.) For over one hour I poured on the truth and God came down in power. At every stage of the meeting I would say to myself, this is what I saw in my dream.

Before I closed, I related the dream and said, I do not know but this is my last sermon. Then came the crowning scene. The people wept and shouted. Christ was exalted. A sweet and indescribable sense of the presence of God permeated the atmosphere and crowned that mountain top. It was good to be there. Many people who had not been to a religious service for many years were present, some coming twenty-seven miles on foot.

My old friend and host came up, which was indeed a task for him. At 2 p. m., we held our meeting in the valley, where there were springs of water. I preached from, "If any man love not the Lord Jesus Christ let him be *Anathema Maranatha*." (I Cor. 16: 22.) Here was repeated the scene on the mountain. A most profound impression was made upon the people. The Spirit of God pervaded the atmosphere. At the close the people pressed around, urging me to come to their communities and hold meetings, saying, "We were never in such a meeting as this." I enjoyed the hospitality that day of Mr. L. N. Marsh and Mr. English, whose friendship I shall ever cherish.

What there was in this dream I do not know. I was, however, so peculiarly impressed at the time, and the results were such, that I have always believed that it

was a vision from God. The prophet Joel says, "Your young men shall see visions." (Joel 2:29.) Who would dare to say this was not a "vision" from God? God seemed to have been in it and good came out of it. Dreams that are the result of indigestion, nervous prostration, or over-work, none of which could have been attributed to me at the time, are of little moment and nothing comes of them. But to dream the fulfillment of a dream, and then to actually see the literal fulfillment of the dream, which resulted in the reformation and salvation of many souls, and the founding of Christian churches, leaves us in wonder and amazement at "what God hath wrought." God might have used this method to communicate His truth as well as to have called Philip, away from the densely populated city of Samaria, where a great revival was in progress, to go down to a desert place, in order to preach Christ to one heathen man, who when converted carried the gospel into Africa, and there founded churches, which resulted in the conversion of Irenæus and Tertullian, two of the great fathers of church history.

God had a purpose in it. So in this mountain meeting, God used it to glorify His Son. During the next ten years a great number of churches grew up in the country adjacent to this mountain, from seed sown on that occasion. In three weeks I returned to preach the funeral sermon of the wife of William Carroll, according to arrangement. As the church in that community had been burned during the war, the congregation assembled under a large spreading oak. After

the services I dined at the home of David Hodgins, a well-to-do farmer. Thirty years afterward I related these incidents to Rev. T. C. Hodgins, then a guest at my home in Indianapolis. He burst into tears and said, "I was there, a little barefoot boy, when you preached that sermon at the Reynolds school house, and under the oak tree. There, God convicted me of sin and it never left me until I was converted. That scene lives ever fresh in my memory."

SECTION V. SEEING HEAVENLY MESSENGERS.

With Rev. Rufus Pegg I called on a sick and dissipated woman, who lived far from any public highway. There was a cold damp wind blowing. As we left the main thoroughfare I was impressed with a sense of sadness and remarked to my friend, "Are you sure any one lives in this lonely and wretched place?" "Yes," said he, "I am quite sure some one who once was a pure and true woman, lives back here in a cabin, although she is now forsaken by almost every one and left to die. Her crimes and dissipation have filled her with loathsome diseases and she is dying, neglected and alone." Just then we came near an old cabin, partly hidden from view by a clump of old field pines. It looked like a real pest house. No signs of life were there, except the baying of two old, half starved hounds, which added to the already melancholy appearance of the desolate place.

I thought of Lazarus, who covered with ulcers and forsaken by human kind, was left to the companionship of dogs. The comfort of the fellowship of dogs

is sweet when all else is gone. It is good the dogs cannot discriminate character, or even they would be ashamed of those whose crimes have erased the last remnant of respect of their fellows, and lowered them to such depths of degradation, that they fondly grasp as a last resort, the opportunity of companionship with dogs. As we approached the cabin my heart sank within me. Weeds and briars filled the yard. The daubing had mostly fallen out of the cracks between the logs. The roof would scarcely turn the rain that was then falling. The cold wind was whistling through the open spaces and withal there was no loft within the building. No furniture was there except a few old chairs and a miserable, rickety bed where the woman lay in her filth.

As I approached the bed, she covered her face with her hands and never removed them while I was there. A message from God came to my mind. I told the story of Mary Magdalene, who once had seven demons and yet the Lord saved her and she became a companion of the mother of Jesus. There was the thief on the cross, and "Saul who breathed out threatening and slaughter," yet both were saved. I told her that Jesus had said that "the harlots would go into the kingdom of God before," many whose pride led them to reject Him. After prayer and another talk in which I urged her to accept Christ I sang a song, the chorus of which was:

"In that bright celestial city
I shall ever more abide."

Two months afterward we visited this woman again. As we entered the house we were both powerfully im-

pressed with the presence of God. So sensible were we that a mighty change had been wrought there, that I turned to my friend and said, "Something has happened. This place is like heaven." The impression was not from anything we saw but from a sweet indescribable power that permeated the atmosphere. A great change had taken place also, in the appearance of the room. The otherwise bare walls were covered with newspapers. The floor was clean, a cheerful fire was burning in the spacious fire-place. The woman we saw two months before, was so changed that neither of us would have recognized her. As I approached the bed, she extended her hand with a smile. Her face had lost that hard dissipated look and she had the expression of a sweet-spirited and pure-minded woman. "O," said she, (not waiting for any words from us,) "I am so glad to see you. How changed I am. When you called before I had given up all hope of ever being saved. I was so wicked. Brutes had helped me down and then forsaken me. I could not look at you. To hide my shame I covered my face. Then when you sang that beautiful song, I took hope. The following night I resolved that I would never close my eyes in sleep until Jesus saved me. I prayed, confessed and begged Jesus to blot out my dark record, to have mercy on my sinful soul; I told Him I would never give Him rest until He spoke peace to my troubled heart. I prayed until four in the morning, when being utterly exhausted I sank to sleep. I soon awoke singing:

"In that bright celestial city
I shall ever more abide."

“A stream of light as large as a rainbow shone directly in my face. I thought the sun was up and its rays were shining through a crevice in the roof. I moved a little to get out of its light, but it was still there. Then I looked up and O, what a sight. That stream of light shone up into the skies and all along that blaze of glory I saw angels. They were carrying beautiful flowers and at the top I saw Jesus as plainly as I see you now. He was looking down at me with such a sweet smile upon His face. O, such a sight! Then I shouted and shouted and called Jesus to come and take me up there to Him.” All this time her face shone as the face of an angel and we were so overcome with joy that we wept and praised God for His wonderful mercy shown to a sinful woman. Then she shouted and shouted until being exhausted she lost her voice and when we left she bade us farewell in a whisper.

A short time after this Jesus called her to come to Him, and on the “snowy wings of the angel band” she was borne away to live “in that bright, celestial city.” Before she passed away she sent a message to the writer by those who attended her, “Tell Brother W—— that it was his prayer and song that saved my soul.”

Observations: I have ever treasured this scene in my heart, as a most precious example of the condescension and compassion of Jesus in reaching down to the depths of vice to lift up to fellowship with Him, one so fallen. It illustrates also the power of faithful words and cheerful song. But more especially does it

demonstrate the fact of modern, miraculous manifestations. Here is a very clear case of the appearance of angels. This was not a dream. She was not asleep but awake and in her right mind. The stream of light came from God. The appearance of Jesus and angels was so real to this redeemed woman, we could not doubt it. Paul and Stephen saw Jesus. Peter, Paul, John and many others saw angels, why not this woman? The marvelous moral and spiritual change that was wrought in her soul, was not the result of a mere mental aberration. No, that would have vanished in a moment, and left her to suffer on in her moral filth, impure mind and guilty conscience. This experience, brought her in touch with the Divine supernatural.

It will be observed that sweet conceptions of God and a view of celestial messengers come to us at the end of long agonizing prayer. Daniel prayed and fasted twenty-one days before relief was given when an angel touched him. (Daniel 9: 21.) He had prayed three times a day for a long time before an angel was sent to deliver him from the lions. Isaiah wept, confessed and prayed most earnestly to God before the heavenly messenger touched his lips with fire from off the altar. (Isa. 6: 1-5.) Zacharias was burning incense in the temple and all the people were praying without when there appeared unto him an angel of the Lord. (Luke 1: 10.) Prayer was unceasingly made by the church for Peter before he was delivered from prison by an angel. (Acts 12: 5.) It was after long abstinence

and prayer, that Paul was able to say, "There stood by me this night, the angel of God, whose I am and whom I serve." (Acts 27: 23.) If such scenes have not come to us, is it not because we have never furnished the occasion? "Prove Me, now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3: 10.) Some are too easily satisfied.

SECTION VI. REMARKABLE ANOINTING.

In 1877, I held a meeting in Economy, Ind. Three churches had maintained a dragging existence with now and then an accession but no general revival. Infidelity, universalism and spiritism were prevalent but with all there were many consistent and godly people. While on my way to the place, I prayed that God's spirit would break up the fossilized condition of the churches. The first night as I knelt beside the altar a shock from God came upon me. The Spirit overwhelmed me. My breathing could be heard over the audience. Wave after wave of an indescribable supernatural power came over me. My mind became luminous and the most intense hatred for sin and the most confident assurance that God was going to break up the formalism of the churches and save sinners came over me. Some were saved the first night. The house was soon crowded with anxious people.

I was blessedly conscious from day to day for more than two weeks that Divine power completely pos-

sessed me. When I rose to preach, my sermons came by Divine power. I had the sensation of one completely emptied of sin and self and a vast current of Divine power was rushing through me on the people. While standing before the audience there was a stream of light that scintillated from my mind toward every person in the audience who would yield to Christ that night. When the call was made to come forward, I seemed to know the number that were coming. In every case where one would hesitate, after a few seconds of silent prayer they would start for the altar.

This power was on me wherever I went; on the streets and in the homes and when alone it seemed to draw me to an attitude of prayer, as positively as a steel filing is drawn toward a magnet. I was on my knees nearly all the time, and was rather uncomfortable when not in prayer. When I refrained from prayer I was conscious of resisting a sweet drawing power. The whole community was stirred. Men were converted who had resisted God for years. Those who had been but formal Christians were brought into a better life. Many would leave the church and go to barns and sheds to pray for pardon and then come in and testify to what God had done for them.

One night while stopping with an unsaved man I was speaking of the fact that God protects His real children by guardian angels. (Heb. 1: 14.) Suddenly he arose, lifted his hands, and cried out, "O, Brother, pray for me, I am lost." He then rushed across the parlor floor and knelt at my feet. I was dumbfound-

ed. For a while I did not have light to act. The Spirit in me did not direct me, but rather recoiled within me. I prayed for him, but the power of which I have spoken did not intercede for the man, or seem to be in sympathy with his motives. I have always believed he was overwhelmed with superstitious fear, or had committed some great crime and was unwilling to confess it. He went no further but dropped back to his former life.

During the time this power was on me I was distinctly conscious that it would be easily driven away. The greatest stillness reigned within my soul. It seemed to me that if I permitted my thoughts to dwell for an instant upon any secular subject, upon self or money, or to be the least anxious about the future, in any sense, that I could distinctly feel the Spirit's disapproval and a slight withdrawal of His unction. This would bring me back again to the all-consuming thought, that God had filled the vessel for a purpose, and that He wanted nothing to share the space with Him. Gradually this power left me. As it withdrew my own spirit grieved as if a very dear friend was taking his leave for temporary absence.

Finally, the consciousness of that wave-like unction was all gone and I was left with a great peace, and liberty in prayer, but became more conscious of my own presence, and that all the powers of my soul must now be summoned to walk by faith; while before I was conscious of no effort of my own except to maintain an utter silence and inactivity of soul, to thus permit the Holy Ghost to occupy my heart and to fill

me with waves of unutterable rapture. I did not feel forsaken or that the Spirit of God was grieved, when this power subsided, but I was conscious that it was gone. I still had liberty and power but in a much smaller degree.

In a meeting at Fountain City, where I labored immediately after this, I had great liberty and success in soul-winning, but the power was felt more by others than by myself. This has always seemed to me to have been a remarkable experience. "This kind goeth not out but by prayer and fasting." (Matt. 17: 21.) God intends we should be anointed for a specific purpose, as occasions may arise. Every new occasion requires an inundation or an epoch of power. We are anointed for service in His vineyard and not for our own enjoyment. And only then can we expect an epoch of power, as we put ourselves absolutely in His hands. "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us." (II Cor. 4: 7.)

SECTION VII. THE SPIRIT CAME AS WIND.

In 1876 I was in a revival meeting in Henry county, Indiana, conducted by Evangelists John and Almira Elliott, of precious memory. After several days and nights of the severest personal criticism and a thorough overhauling of my motives, and a determined effort to bring my inward life into a state of unquestionable and conscious harmony with God's holy mind, I was quietly seated in the services, when suddenly I felt something fanning my head like a gentle

wind. It did not cool me as a wind would have done, but gently it fell and more and more, until my whole soul began to glow within me with the most delightful sensation. I knew this to be the Spirit of God, yet I regarded myself as too unworthy to be thus anointed. I thought perhaps God wanted me to yield up some reserved talent, or to go still deeper into the recesses of my heart. I knelt at the altar and began to pray but this was not what God wanted me to do. The Spirit was defeated in His purpose and the blessing God intended to bestow upon me I lost.

I have always regretted that I did not understand better the manifestations of the Spirit. I resolved if ever He came in like manner again, I would let Him have His way. The opportunity came in 1880, at East Orange, Ohio, while assisting Rev. J. H. Teter, in a meeting. I had enjoyed much of God's presence in a meeting we had just closed at another place, where nearly one hundred had professed faith in Christ and many received the grace of Perfect Love. I became dissatisfied with the small measure of grace I had (as it seemed to me), and a great conviction came over me that God wanted to fill me with an unction from the Holy One. I therefore set apart a time to seek it. After remaining on my face for hours, the searchlight of His Spirit revealed the cause of my spiritual weakness which I had not known before. I then seemed to drop down and rest upon a small yet secure rock foundation, while all around me seemed to be a vast empty space. Here I rested. I was distinctly conscious that all was on the altar, that no

question of obedience would ever come up. I was dead to everything that would call in question God's wisdom or His leading, or that would involuntarily rise to mar the tranquility of my consecrated soul. I arose and went into the chapel. While seated on the rostrum watching the people coming in, without any excitement to stir me, or even expecting anything at the time, I began to feel a wind blowing upon me. I looked to see if a window had been lowered or the hatch-way in the ceiling had been left ajar, but saw everything was closed. Gently it came blowing and it did not seem to be a cold wind to chill me, or go off me, but like a warm and continuous rushing current which fell directly upon my head. I thought of the time before when the Spirit came in like manner and of Pentecost and of the house of Cornelius. I said, "Lord, let Him come." Then more intense than before, He rushed upon me. This power passed through my being, and as it advanced, that portion of my body which it had already permeated, broke out in a profuse perspiration.

Up to this time I had not said a word. When this wave-like power struck my heart, I burst into an irresistible laughter. On went the current into my soul, until it tingled in my fingers and toes. Like an electric shock it spread over the audience.

The people were astonished. Some laughed while others cried. This being a conservative community, it was regarded as remarkable that the people should be so moved, and especially without a word having been spoken previous to this sudden burst of raptur-

ous joy from the presence of God. I literally laughed and wept the rest of the day. Oh! the delightful consciousness of the presence of Jesus. It was a cloud of glory, a chariot of fire, and "the moon was under my feet."

One peculiarity of the blessing was that I was not looking for it. I had struggled for it in my room but had given up all hope of receiving any demonstration further than a gradual increase of love and peace. I was also surprised at the manner of His coming. I had often read the words of Jesus, "I will send the promise of My Father upon you;" but I had never heard of any one in modern times, having felt this heavenly wind. I had been filled with power and joy many times, but this fire from heaven, this intensely rapturous effusion of the Paraclete was certainly the coming of Jesus, bringing His Father with Him.

Now, as to what my experience was after this, I need not say it was satisfactory. It was all that I had had before, many times multiplied. It was much easier to preach and much easier to take God at His word in little things, and to be without anxious thought about the future, and the certain triumph of holiness over sin. There was an increase of tender sympathy and pity for lost men; a clearer understanding and insight as to the best way to approach them. There was a consciousness that God was speaking through me, and that which arrested men and drew them toward God was the Holy Spirit in me. I realized a most profound absence of desire. I wanted nothing, could ask for nothing and when I prayed I

seemed to pour out my soul in praise to Him. I did not realize any increase of power. I was not conscious of the power I had. I noticed that the people gazed at me and seemed to see in me or about me, something they had not seen before. This led many other Christians to seek a definite baptism of the Spirit. Many received Him. In every case there was a manifestation of power or light that accompanied Him.

HENRY WARD BEECHER'S EXPERIENCE.

On the subject of the Spirit's illumination of the human mind and heart, Henry Ward Beecher says: "There is an atmosphere of the soul as well as an atmosphere of nature. In the atmosphere of the soul God sometimes brings down the Divine landscape, heavenly truth, so clearly that the soul rests upon it as upon a picture let down. Out of the dust and mist and observation of life, there come moments when God permits us to see in a second, farther, wider and easier, than by ordinary methods we can see in a whole life. Now and then we rise into an atmosphere in which God, Christ and the Holy Spirit become more significant to us and seem to rest down upon us with more force than the very things which our physical senses recognize. There have been times in which I declare to you, heaven was more real and nearer than earth. These are experiences that link one with a higher life, 'a life hid with Christ in God.' "

SECTION VIII. A STRIKING INCIDENT OF THE SUPERNATURAL.

In 1880, while present in a meeting held by Rev.

J. H. Teter, at East Orange, Ohio, a remarkable thing occurred. Mr. Patterson, a well-to-do farmer, a man of great strength of character and a pillar in the church, passed through such an experience as to furnish a remarkable and unusual demonstration of the supernatural. While faithful in performing his religious duties, he was of a doubting disposition and had not been known as a joyful Christian.

One evening while praying in his barn he made the following consecration. Addressing the Lord he said: "Take this land, (he had a large farm,) these horses, sheep, cattle, hogs, my wife, children and myself, and do what seemeth good in Thy sight; but give me a blessing that I cannot doubt, Amen." On his way to the church the Spirit of God came upon him. He began to say in a whisper, "Praise the Lord." Like a fountain it sprang up in his soul more and more, until on reaching the church his face was all aglow and frequently through the services he would almost burst out in audible laughter and his lips could be seen moving in praise to God. This heavenly glow in his soul increased until for eight days and nights he was not hungry, (although he ate,) nor could he sleep.

He said nothing about *this* in public. I frequently talked with him about it and all he could say was, "God gave me what I asked." At the expiration of eight days he prayed again, a very peculiar and unwise prayer, but with the most sincere intention, saying, "Lord, you gave me what I asked, I do not doubt but that I have the Holy Spirit baptism, but do you

not think, dear Lord, that you gave me too much, and that you had better take a little of it away, so I can sleep?" This invitation for God to go was accepted, and as suddenly as the blessing came it departed. A horrible darkness instantly came over him. It was as intense and positive as had been the former experience. For eight days and nights he could not sleep for dread and fear. The most intense mental and soul agony with a horrid sense of the presence of Satan so possessed him that his whole frame trembled from head to foot. He would tell me privately from day to day of his condition and that he was fearful lest a complete physical and mental collapse would follow. What he feared most was that he would disgrace the cause of his Redeemer by committing suicide. He said, "There seems to be some designing spirit near me, that constantly whispers in my ear, and sometimes it seems to be almost audible, 'Go, kill yourself, you have disgraced your Redeemer and you are not fit to live.'"

After service one night, he said to me, "Something must be done soon. You must not be surprised if I send for you before morning. I must have relief. I fear I will give way to this suggestion and take my life. I am as conscious of the presence of Satan as I am of your presence." His whole frame shook from head to foot. He was a large, strong and stalwart man. I should have said, that during this awful experience he said nothing about it to any one except to his wife, Rev. Teter and myself.

I regarded this as very prudent as the ordinary

church member would not have understood his condition. He grew more desperate from day to day, until he looked the picture of black despair. One night, his pastor was impressed by the Spirit of God to pray for his unfortunate parishioner, whom Satan was tormenting. For some reason he went to the barn to pray for God to send deliverance to Mr. Patterson. While praying, a vision came before his eyes, like the picture on a canvas, he saw Mr. Patterson at home in bed, his wife sleeping by his side and Satan standing near him. At first he was astonished; he ceased to pray and gazed at the picture. He then grew indignant and addressed Satan saying, "The Lord rebuke thee, what doest thou here, tormenting one of God's children." Like a flash Satan vanished. The other part of the vision remained. He then saw Mr. Patterson with a smile upon his face, praising God for instant deliverance. Mr. Teter was confident that his prayer was heard and that deliverance had come. Then followed a thrilling experience, Mr. Teter said, "Immediately, Satan was in that hay mow. I was as conscious of an awful infernal presence, as I ever was of the presence of a human being, and more so. The most *horrid indescribable* sense of the presence of the most hateful supernatural being, rushed upon me like a flood tide from the pit of hell. It chilled my blood. I literally fell out of that hay mow and ran to the house."

Mr. Patterson reported the next morning that at half past ten o'clock the night before, while lying in his bed, conscious of the awful presence of some vile

spirit that he could not see, and that constantly whispered this thought into his mind, "You can have relief only in suicide," he was in the act of calling a servant to go after his pastor, to stay with him until morning, when suddenly the darkness gave way. Satan left him and all the sweet, indescribable glory of God's presence came to his soul and he was "delivered out of the snare of the fowler." The joyful triumphant experience returned. "I have learned the important lesson," he said, "to never pray God to take away the Spirit but to enlarge the vessel."

SECTION IX. A MARVELOUS ANSWER TO PRAYER.

While holding meetings in West View, Ohio, in 1882, some one proposed that prayer should be made for a wealthy man by the name of Chapman, who lived in Wellington, about forty miles away. He was a member of the church at West View, but had long since lost his interest in church work. Prayer was most earnestly made that God would trouble his heart, and put it into his mind to take the first train and come to West View, which would arrive there about 5 p. m. It was arranged that I should meet him at the depot and take charge of him and bring him to the church at night. Mr. Chapman knew nothing of all this, not even that a meeting was in progress. At 5 p. m., I was at the train to receive my man, and I was not surprised when Mr. Chapman was the first to step on the platform. He came straight to me and said, "What does all this mean, why am I here? This has been an awful day to me. I have felt since noon that

I must come to this town to-day or God would send me to hell." I told him that I had come to meet him and take him to my house, which surprised him all the more. I then told him we were in a great meeting and that God was answering prayer. When I entered the church that night, the audience turned to see if Mr. Chapman had come. When they saw him, many shouted "Glory to God," and then we all sang, "Praise God from whom all blessings flow." Mr. Chapman was quite overcome with all this. He arose and related his experience during the day. He then yielded his soul to God and testified to having received the witness of the Spirit. The next day he returned home a saved man. This remarkable answer to prayer is frequently spoken of by the good people of that place, as being most miraculous. I am told Mr. Chapman afterwards lived a devoted Christian.

One Sunday morning, during this same meeting, while seated in front of the pulpit, suddenly a great flood of power came rushing upon me.

I was thrilled and overwhelmed with God's presence. If I looked for an instant at any one in the audience, they would burst into tears or into laughter—a holy spiritual laugh. This power then spread over the audience. During this time not a word was spoken or a hymn sung. The presence of God filled the air. An old gentleman by the name of Shepard sprang to his feet and shouted at the top of his voice, "Glory to God; the very atmosphere is impregnated with the Almighty." This power continued on us all the day. When I arose to preach, I

burst into laughter and was so filled with God, I could not speak, and dismissed the audience which seemed to be possessed with this same supernatural anointing. This holy anointing was better than preaching. It was a demonstration of miraculous power. Unsaved men were conscious of God's presence. God says: "I will dwell in you and walk in you." "I will take up my abode in you." "I will come in to him and sup with him and he with me." "This spake He of the Spirit which they that believe on Him should receive."

SECTION X. THE CONVERSION OF AN INFIDEL.

The supernatural was manifest in the conversion of a noted infidel by the name of S—. He had held several debates upon the divinity of the Scriptures, and was very outspoken and seemed to be afraid of no one. I had just become pastor of a small church at West View, Ohio, when I called upon Mr. S. to purchase some corn. After examining the corn, I returned to the house, as Mr. S. was confined to his room. After settling the deal, he seemed very anxious to engage me in conversation on religious subjects. He began by asking about my church work. I said, "We are growing finely—large audiences and all take an active part." "That is all right," said he, "provided you do not teach them too much superstition." I said "We do not teach superstition at all, we teach God's word. We leave superstition for infidels to teach." I thought if a controversy was what he wanted, I would waste no time in joining the battle. He

was so well pleased to think that he would be gratified with a war of words, that he laughed. Again I remarked, "The facts are Mr. S., I never saw an infidel that was a gentleman." "What do you call a gentleman?" "A gentleman is a man who has a proper regard for the rights, feelings and privileges of other people." "Right," said he, "but how do you dare say that infidels do not regard the rights, feelings and privileges of others?" "I never saw an infidel who did not swear." "What do you call swearing?" "Swearing is taking God's name in vain." "But suppose a man does not believe in a God?" "That does not change the proposition. There are very many and they are the best citizens of the community who do believe in God. Mr. S., did you ever know your mother." "Yes, indeed, and the only sweet memory of the past is the memory of my dear mother." "Mr. S.," said I, "would you think a man a gentleman who would use your mother's name on the streets, in the saloons and in your presence as sinners use the name of Jesus Christ?" He arose and began rolling up his sleeves and said, "If a man was to disgrace my mother's name in that manner, I would take his life." "But hold, Mr. S., you do not know that the name of Jesus Christ is nearer and dearer to the saved believer than the name of any man's mother is to him." Just then we were called out to dine and he insisted on me eating with them, which invitation I accepted. There were Mr. and Mrs. S., his son and wife and myself at the table. Mr. S. looked a little embarrassed and all seemed somewhat confused. Finally, Mr. S.

said with some timidity, "You can ask a blessing if you wish." I replied, "I always wish," and then proceeded to ask a long blessing. While this was going on, Mrs. S. seemed to be very much agitated and began a tirade on the tea-cups which she rattled around at a fearful rate, to create as much confusion as possible. This was as nearly a tempest in a tea-pot as I ever saw. When I was through, Mr. S. held up both hands and looked at them with evident satisfaction and said, "I never thank any one else for that which comes to me by my own hard earnings." "You remind me," said I, "of a man by the name of Cross, who lived in North Carolina. He cleared a piece of ground and sowed it in wheat; as he left the field he said, 'There now, I will thank the Almighty to let that wheat alone. I have done my duty and I won't thank Him to be meddling with it.' When Spring came the wheat bid fair for a splendid crop. At harvest time, the prospects were as good apparently, if not better, for a good yield, than any wheat in the country. When Mr. Cross went in to reap it, he found there was not a grain of wheat in the field. It was all straw and chaff. At the same time, his neighbors had a good yield.'" "Now that is not so," shouted Mrs. S. "How do you know it is not so? You never heard of it before and were never within six hundred miles of where it occurred. I saw the land, knew the man's brother and sister and many people who told me they knew it to be the truth." This put a quietus on their opposition for a time. A few weeks after this, Mr. S. being still confined to his room, was in a conversation with a

neighbor, when two of his married sons came into the house, swearing in a fearful manner. Mr. S. reproved them and said, "I will not have such language in my house." "Yes," said they, "White's been here and you are turning Christian, are you?" "I am turning to common sense," said he. "I will have no more of it." Mr. J., who at the time was not a saved man told me he was sure Mr. S. had returned to the early teaching of his godly mother. Said he, "I was with him during his last sickness and present when he died. A change had come over him and I am sure your talk left a permanent, good impression on his mind."

Why was I directed to Mr. S. to buy corn? Many of the members of my church had corn to sell and lived much nearer town than he. I had never seen him before, and never saw him again. Who would dare to say that God did not direct me there in answer to a mother's prayer whose voice had long since ceased to pray? John saw before the throne the "golden vials full of odors which are the prayers of saints." (Rev. 5: 8.) Our prayers are bottled up in everlasting remembrance and many mysterious events on earth are explained by the fact that God has opened another vial—a prayer long forgotten on earth. God has been honored in the salvation of some dear, lost one. Mothers pray on. God will hear your prayers and perhaps long after your voice is still in death, the vial before the throne will be opened and the odor of a new life consecrated to God will send up its aroma of praise and thanksgiving to our adorable Redeemer.

SECTION XI. A MAN SAVED BY THE PRAYER OF HIS WIFE.

I was preaching, while in my mission work in the South, at a place called the Roberts school house, on the subject of Faith, and said, "God puts the thought of the prayer of faith into the minds of those for whom we pray. Though your friend may be a thousand miles away, God instantly impresses his mind with the thought of your prayer. He thinks of coming to God just as frequently as we pray." There was a good woman in the audience by the name of Robbins whose husband was unsaved. She said to herself, "I will have my husband converted now. I will never cease praying until he yields." So when about her work, by day and night, she breathed her silent prayer into the ears of the Father that her husband might be convicted of sin and led to the Saviour. Two weeks had passed and on Monday morning, Mr. Robbins came in from his work and threw himself on the bed and burst into tears. His wife said, "Nathan are you sick?" "No, but I want to be saved." They both knelt before the Lord and God came to his heart and the good wife was rewarded. The prayer of faith was demonstrated. A number of months after this Mr. Robbins and wife were both taken down with a violent fever and while in this condition two of their children took sick and one of them died. When the friends returned from the scene of burying the little one, without father or mother to witness its last resting place or march as mourners in the funeral train, God had called the

other little sick one to Himself. Mrs. Robbins then called her neighbors around her bed and told them for the first time the story of having heard the sermon on Faith and of her believing prayer for her husband's conversion. He also bore testimony to this story of God's redeeming love. "Now," said she, "God has taken home two of our little lambs and the father and mother may follow them to-night. I want you all to kneel around my bed while I pray." My friend, Mr. Marsh, who told me this, said, "I knelt at the head of the bed and such praying I never heard before, so simple and childlike. She had learned to pray, to ask and to receive. The house was full of God and I never felt so near heaven before." This event created a stir in the religious life of the community.

THE BORDERLAND

PART III. Philosophical Argument.

CHAPTER I.

THE NATURAL AND THE SUPERNATURAL REALMS.

“For the mystery of iniquity doth already work.” (II
Thes. 2:7.)

“The conscience is the voice of the soul; the passions
are the voice of the body.”—*Rousseau*.

A DEFINITION OF TERMS.

In order to avoid the force of Divine truth and its attendant mysteries, skeptics have endeavored, as once did Herod of old, “to destroy the young child Jesus.” They have suggested hypnotism and spiritism, as an explanation of the mysteries attending the manifestations of God’s power in the salvation of men.

A candid investigation of this subject will reveal the utter fallacy of such a claim, and fully demonstrate the truth of God as manifested in the varied phenomena, in the process of salvation. Let us therefore begin the investigation by a definition of terms:

- (1.) Hypnosis. “An artificial trance, sleep.”
- (2.) Hypnotism. “An artificially induced somnambulistic state, in which the mind becomes passive. The subject, however, acts readily upon sug-

gestion or direction; and upon regaining normal consciousness, retains little or no recollection of the actions or ideas dominant during this condition."

(3.) Mesmerism. "Originally the doctrine as propounded by Frazee Mesmer, 1733, that one person can produce in another, an abnormal condition, resembling sleep, during which time the mind of the individual remains passive, subject to the will of the operator."

(4.) Telepathy. "The sympathetic affection of one mind by another at a distance, through a supposed emotional influence, and without any direct communication by the senses."

"Telepathy is the communion of subjective minds."—*Hudson*.

(5.) Odylic Force. "A hypothetical force, supposed by Baron von Reichenbach to pervade all nature and that could be recognized only by its effects on certain sensitive subjects, who were said to be able to see flames and smell odors issuing from magnets; and assume to account for the alleged phenomena of mesmerism and animal magnetism."

(6.) Psychic. "Pertaining to the soul, as distinguished from the physical and physiological. They pertain to the unusual as thought transference, somnambulism, mesmerism, clairvoyance, spiritism, aberrations of the living, Buddhistic occultism."

(7.) Clairvoyance. "Ability to see or discern objects not within reach of the eyes, under normal conditions, as in a trance, claimed to be possessed by some person in the mesmeric state; second sight,

hence, intuitive sagacity of perception. It is a natural trance condition as mesmerism or hypnotism, which is induced by artificial or exterior means. Practiced persons throw themselves into this clairvoyant condition."

All the above definitions are similar, which shows that in some important sense, they describe one and the same force, under different manifestations and degrees.

(8.) Black Arts—Magic. "The black art has been divided into three parts. (1.) Natural. This consists in the application of natural active causes to passive subjects, by means of which, many surprising yet simply natural effects are produced. (2.) Celestial. This attributes to spirits a kind of rule or domain over the planets and to these, an influence in the affairs of man. (3.) Diabolical. This consists in the invocation to demons. The entering into compact with the devil, with a view to producing effect, seemingly surpassing the powers of nature."

Those who practiced the "Black Art," as in the third definition were called "enchanters," "diviners," "fortune tellers," "casters of nativity," "wise men," "magicians." These "enchanters" covered their bodies with a decoction of fatty substance, mixed with noxious herbs, and poisonous drugs, for their superstitious operations. A sleep, or passive condition, was produced in which they pretended to receive messages from the eternal world, communicated by demons. Persons may now throw

themselves into this sleep-like condition, without the aid of poisons.

(9.) Ordinary Spiritism. This term is substituted for that of "modern spiritism" and is used in this book to distinguish the practice of modern spiritism from the lower or baser contact of men with evil spirits or demons. Ordinary spiritism, as is usually practiced by the public is telepathy, mesmerism, or mind reading, pure and simple. In most cases it is sleight of hand performance. A gentleman of intelligence and long experience said he had personally investigated hundreds of mediums of note and had discovered that ninety-eight per cent. were frauds, practicing legerdemain.

(10.) Extraordinary Spiritism. This term is used in this book to describe the contact of man with demons, or demon possession, as distinguished from telepathy, mind reading and mesmerism.

It is a question yet to be decided whether the phenomena manifested in hypnotism, mesmerism, telepathy, or (ordinary spiritism) is a manifestation in the spirit of man, or is a force distinct from man's spirit power—a force resident in man's physical organism.

This subject will be discussed in this book.

The above definitions are given that the reader may intelligently pursue the subject, and to determine as to what element of man's nature is brought into requisition in all these varied phenomena.

Three classes of teachers blunder at this point:

(1) One class of writers deny all soul phenomena

and thus they place themselves under ridicule, thus weakening all else they may say upon the subject, since it is well known that mysterious phenomena exist.

(2.) Another class, the spiritistic writers, indiscriminately ascribe all phenomena to disembodied spirits. They do not attempt to distinguish between the natural and the supernatural. This method places them in contempt with the intelligent public.

(3.) Another class of writers claim that all phenomena of this class are from demons. These are as wide of the truth as either of the others.

No writer has yet attempted to classify these mysteries in any intelligent manner or to give a rule by which the natural may be distinguished from the supernatural.

This I shall attempt.

CHAPTER II.

NATURAL AND SUPERNATURAL.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." (Rom. 1:20.)

Before any advancement can be made in an intelligent prosecution of the subject in hand, it seems fitting to define the terms employed. What is *natural* and what is *supernatural*? The natural with its concomitants and limitations once carefully defined,

the supernatural will not fail to furnish us its true meaning. I cannot do better than to give the definition of these terms as formulated by Horace Bushnell, in his work entitled "*Nature and the Supernatural.*"

"The Latin etymology of the word Nature, presents the true force of the term. The nature (*natura*) of a thing is the future participle of its being, or becoming, its about-to-be, or its about-to-come-to-pass,— a definite futuration, a fixed law of coming to pass, such that giving the thing or whole of things, all the rest will follow by an inherent necessity. Then nature is that system or created realm of being or substance which has an acting, a going on or process from within itself, under and by its own laws."

Another and perhaps more simple definition of nature is the following, by the same author:

(1.) "Nature is that world of substance whose laws are laws of cause and effect, and whose events transpire, in orderly succession, under those laws."

(2.) "The supernatural is that range of substance, if any such there be, that acts upon the chain of cause and effect in nature from without the chain, producing the results that by mere nature could not come to pass."

Mr. Bushnell further proceeds to point out the distinctive features of contrast that mark the two realms. Those features that distinguish the realm of nature, he calls "things," and those that distinguish the supernatural, he calls "powers;" thus, "powers, acting in liberty are capable of a double action, to do or not to do; things can act only as

they are made, as their law determines; powers are perfectable only by exercise after they are made; things are perfect as made; powers are perfect as established in their law, only by a school of their consent; things are under a law mechanical at the first, having no consent; powers can vitiate the present or nearest harmony, moving disorder in it; things are incapable of disorder, save as they are disordered by the malign action of powers. Powers governed by the absolute force or fiat of Omnipotence would in that fact, be uncreated and cease; things exist and act only in and by the impulsion of that fiat."

By this course of reasoning it is plain that Mr. Bushnell did not think that nature is in any proper sense, the universe. He says, "We know that it is not, because we find another kind of existence in ourselves which consciously does not fall within the terms of nature." "The very idea of our personality," he says, "is that of a being not under the law of cause and effect, a being supernatural." Again, he says, "The moment we begin to conceive ourselves rightly, we become ourselves supernatural." It is quite evident that Mr. Bushnell intends to limit the *supernatural* in *man*, to his self-determining reason and freedom of will.

Whatever truth may be in Mr. Bushnell's final conclusion, that man belongs to the realm of the supernatural, he is not to be understood as teaching that all of man's present constituent elements with which the Creator has been pleased to endow him, are supernatural. Nothing is more certain than that man is

dual in his nature. While man by the very character of his existence, may by his freedom of will, be allied to a supernatural realm, at the same time his endowments are strictly natural. Man's endowments assigned to him in his creation, aside from the ego (the man himself), are, as much "things," as is any element of nature around him. Dr. Bushnell gives an example that proves as he thinks, man to be a supernatural being, by pointing out acts performed by the creative genius and comprehensive reasoning powers, by which man has constructed machinery, that has attracted the wonder and admiration of the world and such an act, he says, may properly be said, "to be the result of a supernatural cause, since no law of nature could have produced it."

It must be admitted, however, that in producing an act that he claims is supernatural, the mind of man is limited in its operation to the realm of nature, manipulating laws that are within his grasp and knowledge. Man does not "work from without," but "within the realm of nature." While the very nature of the conscious will and self-determining reason of man constitutes a receptive *antenna*, nature or capacity, for the impulsion of a supernatural agent; at the same time, man's *co-alition* with, and sympathetic bondage to, a corporeal existence, necessarily limits the self-determining acts of the human mind, in its present operation, to the realm of the natural.

Another definition of "nature and supernatural" is given by Dr. John L. Nevius in "*Demon Possession and Allied Themes*." On page 334 he says, "In

its fullest sense nature is all that is *natus*, born, produced or made. It is the entire finite universe in distinction from the infinite Creator. The distinction is not that between the seen and the unseen, nor that between matter and spirit, but that between the contingent and the absolute, the finite and the infinite. All is nature that is not God. Nature is the synonym for the Divine creation. There is only one supernatural being, and whatever is done as the immediate act of God, is supernatural."

The agreement between these two definitions is not more marked than is their divergence. In the one, all is nature that is destitute of will, and has no capacity for moral character. In the other, "All is nature that is not God."

The difficulty of formulating a definition on so intricate a subject is apparent. What the terms "natural" and "supernatural" mean to any one, depends upon his conception of the subject.

Another definition is the following: "NATURAL. Of or pertaining to one's nature, or constitution, not foreign or acquired; originally inherently characteristic. SUPERNATURAL. Existing or taking place through some agency above the force of nature being outside of the range of the operations of natural law. Above the recognized powers of nature, beyond what we have been accustomed to regard as the results of natural law."—*Standard Dictionary*.

It will be seen that no two of the above definitions agree in any important sense. While endorsing very much of the meaning expressed in the above

definitions, the author can not endorse all the conclusions to be drawn from the premises, provided he comprehends their meaning.

Dr. McCosh says, "In this world there is a set of objects and agencies, which constitute a system or cosmos, which may have relations to regions beyond, but is all the while a self-contained sphere, with a space around it, an island so far separating from other lands. This system we call 'nature.'"

The Duke of Argyle, in "*Reign of Law*," takes up the argument at this point and says, "The essential difficulty of separating between the "natural and supernatural" is, that the boundaries of the natural are not known,—that we cannot trace the shores of this island."

However this may be, it does not seem wise to abandon any further survey of the island, or ignore the boundaries already fully discovered, because of any supposed yet undiscovered territory.

Again he says (page 7), "In all ordinary senses of the term, man and his doings belong to the natural, as distinguished from the supernatural."

Here the fog seems to be lifting, and the outlines of this island,—the natural—seem to appear more distinctly. While we who live here have not completely explored the island, either by observation or experience, we believe that we are warranted, and with some degree of certainty, to pass sentence upon any agency, found operating within our sphere, and to say whether it is native-born, or whether it comes from beyond the sea. I will give, therefore, the fol-

lowing definitions, which outline the theory the author has adopted:

NATURAL.

The natural comprises the whole system of created realms which moves in harmony with a process of law, and is impelled by a necessary, inherent, self-adjustment. It is limited to time, and to the constituent elements of man's corporeal existence, the physical universe, visible or invisible.

SUPERNATURAL.

Any act, influence or impulsion is supernatural, the origin of which, is either "super—above" or "preter—beyond" the natural, whether the impulsion be from God, angels or demons,—the act of an agent, producing any effect, either through, above, or apart from, the operations of all known natural law.

CHAPTER III.

THE BOUNDARY LINE BETWEEN THE NATURAL AND THE SUPERNATURAL.

The difficulty involved in this subject can only be appreciated by the reader, when we remember, that all authors, so far as known, who have passed their opinion upon this subject, have claimed that no such line can be located. If this be correct, an effort to locate such a line, would seem to be attempting the

impossible.* However, if such a line exists, it is not unreasonable to conclude that it may be located.

Let us therefore, without being controlled by the prejudice of former opinions, approach the subject with at least a hope, that some valuable truth may be discovered.

Man's corporeal existence is of such a nature that he becomes an easy prey to spirit agencies. The very fact that man is so constituted as to be a temple of God, and designed by his Creator to that end, settles the question as to the possibility of Satan occupying man's soul temple.

The mesmeric or magnetic currents (constituent elements of our bodies which all admit exist) are the basic avenues through which the Spirit of God operates to communicate with man, and constitutes also the avenue through which Satan may enter and obtain possession of man's faculties and passions. The *nature* and *origin* of all mysteries connected with man's phenomenal career, are easily determined.

Those mysterious manifestations in which no trait of moral character is revealed, cannot be said to indicate spirit agency, either good or bad. All such mysteries as the finding of a piece of money, tipping a table, or revealing a secret, may be said to belong

*Since outlining my position on the boundary line between the natural and the supernatural, one author has been found who gives a dim hint which confirms me in the correctness of my position. Mark Hopkins, D. D., in his book of sermons (page 315), in speaking of the possibility of the moral nature of man, being this line, says: "No other line can be drawn."

to the natural. But when *will*, *purpose* and *intelligent design* are connected with the mystery, moral character is always indicated in the impulsion and a moral agent is known to incite the mystery.

The nature of the moral character that is indicated and developed determines the origin of the impulsion, whether it be from God or from Satan.

Ordinary spiritism is but the manifestation of the existent faculty or element of man's nature, that makes it possible for Satan to enter man's "house" and assume control. This element is the realm of the natural; and in no case, does it alone manifest traits of moral character.

Demonism, or what may be called "extraordinary spiritism," is as distinct from ordinary spiritism, as the manifestations of man's natural endowments, are from the manifestations of God's Holy Spirit.

A mere mystery, does not constitute the supernatural. It is an element of moral character good or bad, that indicates the presence of the supernatural. A thousand mysteries occur daily, that are not the result of a supernatural agency, any more than are light, heat, cold, magnetism, or any element in nature.

The sweeping assertion made by some writers, that mesmerism is of the devil, betrays ignorance of the subject of which they speak. If this be true, it dooms all men, including themselves, to the unenviable position of being possessed of the devil. All men, good or bad, moral or immoral, do universally exert a hypnotic force, which unconsciously influences others, and which in some degree modifies their conduct.

This power is a gift from God. All men possess it; it is a part of us. The exercise of this power by one over another is as unavoidable as is the attractive force resident in a magnet.

Every man in a degree, mesmerizes and attracts his fellow, until selfish interests are invaded, or wills collide; then this element becomes a repellent force. It is then harnessed, and directed intelligently, with a purpose of personal protection. It cannot be dismissed or suspended. Many Christian men practice mesmerism and telepathy, and do so to demonstrate the falsity of the pretenses of ordinary spiritism.

The mesmeric element in man is the gateway through which, either God or Satan, is able to reach the intelligent spirit of man.

Is this mesmeric power therefore of the devil, because Satan may manipulate it?

If so, for the same reason, the human voice is of the devil, for sometimes Satan controls that, to speak blasphemies. It is only when these elements of the natural are utilized and controlled by spirit agencies, and moral character is indicated in the mystery, that the supernatural is evinced. Mind reading, telepathy and mesmeric phenomena may be innocently practiced, without degrading the moral nature; but the instant that spirit agency, aside from God, is tolerated, tampered with, or invoked, "the prince of the power of the air, the spirit that now worketh in the children of disobedience," may improve the occasion, to come in and dwell there.

When an evil spirit takes possession of or influ-

ences a man's faculties, as a result, an entirely new type of moral tastes, tempers, sympathies and doctrines will soon be manifest in the individual. Those tenets and tempers will rapidly be developed, which characterize the whole blasphemous crew, that reject Divine revelation, spurn "the blood of atonement," the necessity of repentance, regeneration by the Spirit of God, and the subsequent baptism of "power from on high."

The subject will retrograde in morals, and will soon be led to reject every cardinal doctrine taught in God's word. This is the legitimate fruit of "lying and seducing spirits," teaching the "doctrines of demons" called "wiles of the devil." These are the ear marks of the devil,—the trail of the serpent, and are as unmistakable and unvaried, in nature and tendency, as is the law of cause and effect.

This is the line that marks the boundary between the natural and the supernatural. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Either good or evil, necessarily stamps and impresses its likeness upon the moral nature of man and the result of the good or evil impulsion, is manifest at once in his tempers, tastes, sympathies, inclinations and doctrines.

Shakespeare said, "There are more mysteries in nature than are dreamed of in your philosophy, Horatio." Thousands of these mysteries in nature that were once regarded as marks of the supernatural have long since ceased to be regarded as evidences of the supernatural, and no doubt many more mysteries

will vanish in advancing light, as science and Christian civilization makes clear to mankind the truth in Divine revelation. But who will dare to affirm that "the mystery of iniquity," (II Thes. 2:7) or the "mystery of godliness" (I Tim. 3: 16) have faded away? These are as mysterious as they were two thousand years ago and ever will be, for the reason that they belong to a realm that lies beyond the boundary line of the natural.

Materialists weigh, measure, compare, detach and conclude; always basing their premises on the tangible; thus subjecting themselves to the bondage of science in the natural, while the supernatural with its boundless mysteries lies unexplored beyond their ken.

Spiritual agencies that weave the garment for the human spirit, stamp their character upon the moral nature of man and are as unchangeable in their effects as God Himself. The line which divides the natural from the supernatural lies in moral character. Supernatural agencies enter the realm of the natural and manifest their presence at this point.

Two supernatural agencies with divers characters and the influence of each, are distinctly pointed out in the Scriptures. The character of these two agencies as demonstrated in the history of man, fully verifies the declaration of the Scriptures, "Ye are of your father, the devil, and the lusts of your father ye will do." "The works of the flesh are manifest which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envy-

ings, murders, drunkenness, reveling (Greek, *comus* dancing) and such like." "Men love darkness rather than light because their deeds are evil." "But the fruit of the spirit (of God) is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Gal. 5: 22, 23.) "He that knoweth God, heareth us;" "hereby know we the spirit of truth and the spirit of error." (I John 4: 6.) "In this the children of God are manifest and the children of the devil; whosoever doeth not righteousness is not of God neither he that loveth not his brother." (I John 3:10.) "He that committeth sin is of the devil; for the devil sinneth from the beginning." "Every spirit (or person) that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

Not only traits of character manifested in the passions and tempers, likes and dislikes, indicate the supernatural, but also doctrines, that indicate the attitude of the soul toward the Son of God. The moral character evinces the presence of a supernatural agent, and most clearly marks the point of contrast between the two realms.

CHAPTER IV.
BOUNDARY LINE LOCATED IN MORAL CHARACTER.

Supernatural manifestations in the Old Testament that locate the boundary line between the natural and supernatural in moral character.

SCRIPTURE PROOFS.

Case (1.) In Exodus 7:3 God said, "I will multiply my signs and wonders in the land of Egypt." The object of the miracles under Moses, was to destroy faith in the idols of Egypt. In Ex. 12:12, God said: "Against all the gods of Egypt will I execute judgment; I am the Lord."

While these miracles were to show the power and purpose of Jehovah, those miracles produced by the magicians were to show the power and evil object of the evil one. One was to bless, the other was to curse mankind. Pharaoh said (Ex. 5:2), "I know not the Lord, neither will I let Israel go." Thus the battle of the gods was joined, and not until by repeated demonstrations of the awful power and majesty of Jehovah, direct judgment against the object of the worship of the Egyptians, which had so long degraded them and by reflex influence had oppressed the Hebrews, was Pharaoh willing to surrender his faith in false gods; one of which was the devil.

Notwithstanding the light of modern science, the miracles of Egypt are as mysterious to-day as they were then. The reason is, they manifested the supernatural and the battle line was located in the region of moral character.

Case (2.) In Lev. 19:31, God said, "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them, I am the Lord." The evidence of the supernatural in this idolatrous worship was that it defiled moral character. The supernatural agent was the "familiar spirit," the devil.

Case (3.) "The soul that turneth after such as have familiar spirits and after wizards to go a whoring after them, I will even set my face against that soul, and will cut him off from among the people." See (Lev. 20: 6, 27.) "A man or a woman that hath a familiar spirit or that is a wizard (meaning the same thing) shall surely be put to death." This severe prohibitory measure was adopted because the practice of sorcery or extraordinary spiritism was an impulsion from an evil spirit, which first corrupted their principles and then cursed their lives.

Again the line that marks the supernatural is seen to be lodged in moral character.

Case (4.) "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shalt not be found among you, any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a con-

sultor with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord. And because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations (seven in number; see Deut. 7: 1; Joshua 12;) which thou shalt possess, harkened unto observers of times and diviners; but as for thee, the Lord thy God hath not suffered thee so to do." (Deut. 18: 9-14.)

Here is seen a whole herd of Satan's representatives with their record and principles so corrupt that they burn their children alive. The culmination of their corrupt teaching is lodged in moral character.

Case (5.) I will now pay my respects to the witch of Endor. (I Sam. 28.) Such an occurrence, as procuring the information obtained by Saul, can be reproduced at will by telepathy. This is unquestionably true. But an element of moral character enters in and constitutes the important element in the narrative, and is the mark of the supernatural, while the telepathy used belongs to the natural.

The witch, a "consulter of the familiar spirits," was a prostitute by profession. The chief employment of a woman possessed of a "familiar spirit," was to sit and weep in the dark temple of Tammuz, and prostrate herself before the idol, in corporeal whoredom, which she did as an act of devotion to the demon impersonated in the idol. This unspeakably vile conduct was discovered by the prophet whom God

sent on a slumming expedition as recorded in Ezekiel 8: 14. The idol Tammuz, in Jerusalem, was the same as the idol Adonis, in Greece. In all these heathen temples nude female mediums (which the witch of Endor was) were consecrated to serve unbridled lusts and the gratification of every foul and licentious passion. Paul speaks of this in Romans 1: 27 and in Eph. 5: 12 he warns the Church to "have nothing to do with the unfruitful works of darkness," which were so unspeakably bad, that it was "a shame to speak of those things which were done of them in secret."

Saul at this time was groping in darkness; having been denounced by Samuel, rejected from being king and abandoned of God. Now on the eve of suicide, he does the most natural thing under the circumstances. He spends a night of spiritual debauch, drinking the nectar of demons, in affiliation with a heathen medium prostitute, who had corrupted society, and consorted with spirits damned, for which she was under sentence of death from God. See him now, in a dark cave at midnight, holding a seance, drinking enchantment from lurid lips, druling blasphemies, and negotiating terms with hell. Spiritists are welcome to all the comfort they may draw from this scene.

To interpret this story to teach that Samuel actually returned, and conversed with Saul, is the result of careless observation. The falsity of such an interpretation is apparent:

(1.) In verse 11 the medium said to Saul, "Whom shall I bring up?"

(2.) Saul answered, "Bring me up Samuel." Saul having changed gods, he now turns to the religion of "deceitful and lying spirits." He does, however, stick to the supernatural.

(3.) In verse 12, it is said, "When the woman saw Samuel, she cried with a loud voice."

(4.) Saul seeks to comfort her by saying, "Be not afraid, what sawest thou?" and she said, "I saw a god coming out of the earth."

(5.) "What form is he of?" She said, "An old man cometh up and he is covered with a robe."

(6.) Then "Saul perceived it was Samuel." "And Samuel said to Saul."

(7.) What Samuel? Why, this imaginary Samuel whom Saul acknowledged he did not see, of course. Saul saw nothing from first to last, except the vision that he was revolving in his own guilty mind before he went there.

(8.) "And Samuel said to Saul." That is, this same imaginary Samuel, the witch says is now talking to Saul. The thoughts that were most active at this time in the mind of Saul, were the source of the information delivered by the witch. Being in mesmeric rapport with the mind of Saul, she saw the image of "an old man," which was the image of Samuel in the mind of Saul. As proof of this, she did not know Saul until she threw herself into telepathic rapport with him. Then whatever was in Saul's mind, became her stock of information. Saul remembered the denunciations against him from God, through Samuel, which are recorded in I Sam-

nel 15th chapter. The thought of the coming battle, with a conviction of certain defeat, his contemplated suicide in case of defeat rather than be tormented by his enemies, were all uppermost in the mind of Saul, and constituted the source of the message of the medium, no real Samuel being present.

Spirit mediums, both ancient and modern, have a familiar spirit or influence, that they call Sam, Jim, etc., which responds in every emergency and answers for Uncle, Aunt, Mother, Brother, Sister or any one they wish to commune with. So with this witch. The same information would have been received by Saul, had he called for Fido, his favorite dog, or Jim, his family horse, dead or alive.

In answer to the question, How are we to know that the answer given by professed Spiritists is the truth? a medium replied: "You will get the answer you force upon the medium." This confession is important. Whatever is in the mind of the inquirer, as a fact of history, or desire or contemplation of the future, will be the answer forced upon the medium.

Thus far in this story, the whole scene is in the realm and possibility of the natural.

The supernatural element is manifest in the previous wrecking of the moral character of both Saul and the witch by Satan.

Case (6.) In II Kings 21:2 it is said, "Manasseh did that which was evil in the sight of the Lord, after the abominations of the heathen whom the Lord cast out before the children of Israel." Verse 6 says,

“He made his son pass through the fire and observed times and used enchantments and dealt with familiar spirits and wizards. He wrought much wickedness in the sight of the Lord to provoke Him to anger.” In verse 16, we read that, “Manasseh shed innocent blood very much till he had filled Jerusalem from one end to the other.”

A debauched condition of the public mind and personal character are seen, which marks the presence of the supernatural.

Case (7.) In Isaiah 8:19-22, God says, “And when they shall say unto you seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? Why should you seek unto the dead concerning the living? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.”

“According to this word!”

The doctrine of the Bible is rejected and indignantly spurned by the whole crew of Spiritists, from Andrew Jackson Davis and Moses Hull, their plumed chieftains, down to the wee toddling in the infantile department. This connects them in their immoral teaching and its degrading tendency with the ancient devil worshippers, and distinguishes them as those in modern times, who “teach the doctrines of demons.” God says in Isaiah 8:21, “They shall curse their king and their God and look upward * * * and behold trouble and darkness, dimness of anguish; and

they shall be driven to darkness." The supernatural is here the most prominent feature and is evinced in moral character.

Case (8.) In Isaiah 19: 3, God says of Egypt, "The spirit of Egypt shall fail in the midst thereof, and I will destroy the counsel thereof: and they shall seek to the idols and to the charmers and to those that have familiar spirits, and to wizards."

They shall be turned over to the devil.

Case (9.) In Isaiah 47th chapter, God says of Babylon, "These two things shall come upon thee in a moment, in one day: the loss of children and widowhood * * * for the multitude of thy sorceries and for the great abundance of their enchantments."

Again moral character is the battle ground.

Case (10.) In Jeremiah 27: 9, 10, God denounces, "diviners," "dreamers," "enchanters" and "sorcerers," saying, "They prophesy a lie unto you to remove you far from your land, that I should drive you out and ye should perish."

Again it is moral character that constitutes the battle line.

Case (11.) I will now give some examples of those infernal supernatural agents, both ancient and modern. Jamblicus, a Platonic philosopher, a disciple of Porphyry, wrote in the third century a treatise on spiritual mysteries as practiced among the Egyptians, Chaldeans and Assyrians which describes the manifestations in modern extraordinary spirit circles. He says, "The whole body is agitated with some, and with others only some of their members; others are entirely

quiet. Sometimes there are pleasing harmonies, dances, and accorded voices and sometimes the reverse. The body either appears to be taller or longer or is borne aloft through the air or is affected by the opposite of these. Inspiration is the work of neither soul nor body. The true cause is no other than illumination emanating from demons themselves, and spirits coming forth from them, and absorbing all their faculties even * * * to consciousness itself, bringing discords which they who utter them do not understand but pronounce with furious lip, so that the whole being, becomes secondary, and subservient to the soul power of the accompanying demon."

Justin Martyr, an early Christian writer says, "The Sybil was born at Babylon and came thence to Cumo where she reveals future things. She speaks great and wonderful things, knowing not herself what she says. When she begins to lose the inspiring spirit, she loses at the same time memory of all that she has foretold." Here is a perfect description of the manner and methods of modern sorcery; thus connecting it with ancient familiar spiritism, which was devil worship and therefore supernatural.

Dupin, the historian, says of these ancient mediums or devil worshipers, "They were transported with enthusiasm and extravagant fury, caused by the possession of demons."

We need only read the description that is made of the ancient oracles. It was so evident among the heathen, that they were possessed, that they applied the word to them which signified "to

play the mad man." This is a life comment on the language of Isaiah, "He frustrateth the tokens of a liar and maketh diviners mad." (Isaiah 44:25.)

The above descriptions of ancient spirit mediums is an exact counterpart of all modern mediums. In a trance condition the wild eye, trembling body, furious lip, and their weird nervous appearance, are physical traits common in them all.

In all the cases of demon possession that are mentioned in the New Testament, no matter what may have been the physical manifestations, whether dumb, deaf, unclean or of superhuman strength, the moral nature in every case was degraded. And while holy affections, tender sympathies and pure principles, were destroyed, at the same time vicious tempers, unholy affections, and corrupt principles were dominant.

Every principle of the Kingdom of God, and the holy presence of Jesus Christ, are as repugnant to the demon possessed, as the noonday sun is to the eyes of the nighthawk. In John 8:37, Jesus said, "Ye seek to kill Me because My word hath no place in you * * * ye do that which you have seen with your father." "Ye are of your father the devil." "For every one that doeth evil hateth the light, neither cometh he to the light lest his deeds should be reprov'd." (John 3:20.) This was and is the moral condition of all who live "according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. 2:2.)

The same physical manifestations witnessed in the

demon possessed of ancient times are witnessed to-day.

Nothing, however, so positively demonstrates the presence of an infernal supernatural agent among the Spiritists (these modern worshipers of Tammuz), as do the corrupt principles they advocate,—their universal antagonism to the holy doctrines of Jesus and the apostles. They manifest their most bitter antipathy, against the doctrine of His vicarious sufferings (the one vital work of Jesus on the cross which constitutes the only hope of salvation from sin and hell), the same opposition as when Jesus was on earth.

Satan thus wages war against God and locates the battle line in the moral nature of man. The ultimate object of every physical manifestation of Satan in all history has been to destroy the image of God in the human affections and then to stamp in its place his own image, which is that of "a murderer, a liar and a deceiver." To accomplish this, Satan through the mesmeric element localizes himself in some passion or faculty of the body and then breathes his vicious thoughts into the soul which in turn become the thoughts and principles of the individual. On the other hand the purpose of God is to so possess the human mind and heart, as to sweep and garnish it for his occupancy, that it may be a holy temple of the Lord," "filled with the fruits of righteousness."

The object of every physical manifestation of God in history, in the miracles of Jesus, and in modern experience, is to ultimately influence, affect and refine the moral nature of man. In nature "the goodness

of God leadeth thee to repentance." In Providence and in grace His purpose is, "that we might serve Him in righteousness and true holiness all the days of our lives."

CHAPTER V.

MYSTERIES IN THE NATURAL REALM.

SECTION I. THE BLACK ARTS.

Here is a field of thought that introduces us into the realm of darkness, an unexplored territory, the thought of which has terrorized the ignorant and superstitious of all ages. I hope to emerge from this dark abode of "every foul and unclean beast," with a clearer view of the subject. All are aware of the difficulty of the task. Others are to judge of my success or failure.

It is patent to all that the cause of much of the mystery that hangs over this subject, lies in the failure to sufficiently recognize and define a boundary line between the natural and the supernatural. Let us therefore for the time being, throw off the terror of the magic and the demon.

Attributing the origin of every occult mystery to some intelligence outside ourselves, as spirits, demons, or what-not, has caused endless confusion.

In order to lift the veil that hangs over the subject it will be wise to begin with the material that lies nearest at hand, and with which we are all fa-

miliar, keeping, however, wholly within the realm of the natural. Who has not felt the fascination of a gaze fixed upon him, by a person of whose presence he was otherwise unaware? Or who is unfamiliar with the disturbance occasioned a sleeping child, by the gaze of an observer. Something emanates from us, that makes others conscious of our presence. This mysterious element that emanates from us, and to us from others, keeping us constantly sensible of what others are thinking and feeling, is a force capable of great development.

It is variously manifested and exists in various degrees of intensity in different persons. At one time it is a source of communicating intelligence, at another time it is utilized as power. It may be controlled by the will, and yet at times it comes unbidden. We are sensible of its presence and influence.

In a moment of intense anxiety, it gives to an ordinary person, the strength of a giant. By this force, persons weighing two hundred pounds or more have been held in the air by school children merely touching them with the tips of their fingers. Any number of men would be unable to steady a table when touched by the fingers of one highly charged with this Odylic force. Nature has endowed some persons with this force to such an extent, that they instantly become conscious of the contents of the whole volume of the life of others, on coming in rapport with them. This is called "mind-reading."

A number of years ago the wife of a Baptist minister confessed to her husband on her dying bed, that

she believed that all so-called spiritism, would yet be proven to be telepathy. She said, "Years ago when a girl, I was in a seance where Andrew Jackson Davis, then a boy, was mesmerized, and I found by touching my forehead to his, I could make him speak out anything that was in my mind." The rapport of the sub-conscious element communicates to the reading mind the stored facts of the life of the other; this is called, by the vulgar class of society, "fortune telling." The fortune-teller or mind-reader predicts the future of another, so far as the subject being read mentally plans or may have imagined or desired his future. This process and the results are wholly within the limits of the natural.

The mystery surrounding this process has lead many ignorant people to attribute this ability to a supernatural cause, as spirits or demons. This has been the blunder of the ages. This element exists in an abnormal degree with many.

My mother, on placing her hand on a patient's side afflicted with pleurisy, instantly received the pain into her own arm and the patient would be entirely relieved. This power she did not acquire, it was nature's endowment. She had it from birth.

How easy it would be, for a person possessing this degree of Odylie Force, to add a little ledgerdmain, and by pretending to have a supernatural endowment, as did Simon Magus of old, to control a vast following of ignorant people, especially those ignorant of Divine things.

It is a fact that our friends have been made con-

scious of our state of mind and condition of body, by this mysterious process, while separated by many miles. By this means mothers and wives have known of the death of husbands or sons on a distant battlefield previous to receiving any other account.

Mr. John Barrett related the following incident: "Some years ago," said he, "about the middle of the afternoon, I stepped out into the back-yard for an arm load of wood; suddenly I heard a scream, as if some one, whom I took to be my wife, was in great agony; then I heard my name distinctly called, saying, 'Come quick.' I was much frightened, and rushed into the house in a great state of excitement, supposing that some trouble had suddenly come to my wife; but found her quietly seated in the room. She, seeing my state of excitement, inquired the cause. I wanted to know why she had called me. She said she had not called me, and the mystery began to deepen. A few days after this, we learned by a letter that my sister who lived a number of miles away, died just at that hour and moment, as nearly as could be determined."

This was no supernatural occurrence; hundreds of similar cases are recorded, where both parties were in perfect health.

The following incident occurred with the writer in Indianapolis some years ago: One morning while yet in bed, though fully awake, a mysterious shock came over me and suddenly I was in a large room in Cleveland, Ohio. There I saw a young lady whom I knew well, bowed on a table

weeping. Suddenly another shock and the cause of her tears was flashed over me. This young lady had consecrated her life to missions. Some had opposed her in this work. I saw she had received a letter expressing this spirit of opposition. Immediately I arose and wrote to her, expressing my sympathy, and giving such advice as I considered sufficient to comfort her, saying, "You must not be influenced by what your friends may write you." Before my letter reached Cleveland, I received a letter from her saying, "I have received a letter * * * I am in the depths of despair * * * write and tell me what to do." Many are ready to admit that such influence may affect us if the parties are near at hand; but why admit the rapport of minds when near at hand and deny the same when far removed? Why leap over the line of the natural and attribute all such communications to disembodied spirits? Who can fix a limit to the distance we are able to impress others? The fact that we mysteriously and unconsciously communicate our thoughts to others, even though they may be thousands of miles away, no one can deny. This would still be true were there no disembodied spirits in the universe.

SECTION II. WE ALSO COMMUNICATE WITH THOSE WHOM WE NEVER KNEW.

Another feature of the subject is, we often converse, in this manner with those of whom we never heard. This is illustrated by the following, which I have been permitted to use, though suppressing the

name. The gentleman (now deceased) who furnished this incident was for many years an educator, a man of wide research and travel, a profound thinker and author, and a Christian gentleman. He did not believe in modern spiritism and was free from any fanatical or superstitious tendencies. He dealt in cold matters of fact. The other parties connected with the story were all Christian believers. I therefore give the incident, which has never been published, with the greatest confidence in the integrity of its character:

He said: "On the 15th day of June, in the year 1888, I dreamed—it did not seem to be an ordinary dream but more like a real experience—that I was in the city of Rome. There I met a young man and two young ladies. We all seemed to recognize each other as former acquaintances. They were residents of the city of New York, while I was a resident of Indianapolis. The young man gave me his name and address and invited me to call on him any time, stating that his father was a prominent banker in New York City. Frequently during the next twelve months I mentally saw these young people in my wakeful moments. At each time I had a premonition that I was going to see them, they would suddenly appear before me.

"On the 15th day of June, 1889, (a year later) again I dreamed of meeting the same young people on the Hudson River. We talked of our former meeting in Rome. Again I was invited to call on the young man. At this time he informed me that the

whole family were members of Dr. Rainsford's church in New York City. As before, during the next twelve months, I saw, in the day time, these young people as in a vision that passed before me. I need not say I experienced a very peculiar sensation, whenever I saw them. I became so anxious to know whether there were such people, that I wrote the young man, giving him a full account of the affair and described all three of them minutely and requested if there were such people, that he would send me the pictures of all three of them, at the same time sending him my picture. In a few days I received a letter from him stating that on the same hour (allowing for the difference for eastern and western time) he had seen me and under precisely the same circumstances; that he and the two girls whom he said I had described most accurately, were actually in the city of Rome, and on the Hudson River as I had said I saw them. He also stated that frequently in his wakeful hours he had seen me and recognized me, when he saw the picture I sent him, as the party he had met in the city of Rome and on the Hudson River. He also requested me to call on him, which I did and we became fast friends. I visited him in the city of New York and he visited me in the city of Indianapolis.

"On the 15th day of June, 1890, I dreamed that I saw this young man again in a marriage ceremony in a church in New York City. Suddenly the scene was changed and I saw him standing upright in a burial case. Instantly I awoke and while thinking of what this all might mean, my door bell rang, a messenger

boy handed me a dispatch from the young man's father saying, 'My son is dead, you are invited to the funeral.' I attended this funeral and the father told me the young man was to have been married the next day."

This demonstrates the possibility of mental contact between persons unknown to each other; it occurs under the laws of natural phenomena and does not belong to the realm of the supernatural.

The time comprised in either of these dreams was not over twenty seconds, though in the first instance my friend said they seemed to be together in Rome for the space of four months.

The common blunder of mankind, is to attribute such phenomena, to a supernatural agency, as spirits or demons; when in fact, there is no *evidence* that such is the case. This is only an intensified form of that which is of frequent occurrence in every day life, if we only knew it. The claims of spirit mediums to receive messages from disembodied spirits and citing cases like those above, in the first place, shows their utter ignorance (supposing them to be honest) of the sub-conscious element of our mind and its powers; and secondly, it shows how they presume upon the ignorance of their auditors; neither of which is creditable to them.

The above mentioned professor also gave me the following incident: "In a spiritistic public meeting in Indianapolis where a medium was pretending to demonstrate the power of spirits to make known to her the secret lives of persons in the audience, I arose

and said, 'Madam, you may please read me,' and again resumed my seat. I then laid my hand on the hand of the man at my right and without my knowing anything about him, he being a stranger, I kept my mind concentrated upon him. The medium began to describe the general outlines of the life of the man at my right; giving in detail many events which the man himself had long since forgotten; giving dates which no one in the audience except himself could have known. When she was through, a third man arose and said, 'Madam, you have missed the professor, but you have described his neighbor, the man at his right.' She replied, 'Then they are in contact.' "

If the assumption were true that it was spirits that enabled her to tell his life, contact would have had no effect in diverting the testimony. Mark this. But if it was magnetism and telepathy, contact with another party, would do exactly what was done. Contact with another diverted the current or element that conveyed the facts of the life of the party read to the mind of the operator, the supposed medium. It is a fraud and willful deception with most professed mediums to claim that this power to read others is something outside themselves. They know better.

With others it is merely a great mystery, and their ignorance of the Odylic Force in the realm of the natural, frees them from the charge of willful deception. While they may be honest they are perpetrating a fraud on an ignorant and credulous public.

I have no doubt that under certain conditions

those who have a strong magnetic affinity and sympathy for each other, may intelligently converse, though miles apart. In fact this has been done not only unconsciously, as in the cases related above, but consciously, knowing that they were conversing. A notable case is that of Madame Guyon and Father McComb. (See *Life of Madam Guyon*, by Upham.)

As long as we recognize this ability to impress our thoughts upon others and to know their thoughts as a natural endowment given us from God, and as necessarily a part of us, we are safe within the realm of human possibility; but the instant we attribute this ability to some unknown intelligence outside of ourselves, except where it is a direct revelation from God, we open the gateway into the mystic lands of demons, as shall be shown in another chapter.

CHAPTER VI.

MYSTERIES WITHIN THE NATURAL REALM. (CONTINUED.)

SECTION I. HYPNOTISM—TELEPATHY—SPIRITISM AND KINDRED SUBJECTS.

In this chapter will be shown the faculty of man through which hypnotism, telepathy and ordinary spiritism operate; and that they are in reality identical.

The faculty of man or organism through which they

operate. is distinct from the faculty brought into exercise in true religious phenomena.

Men, beasts and fowls all manifest telepathic power. In telepathy the subject goes to sleep and while in this condition sees sights, hears sounds and may accurately describe events taking place at a distance, and recall events in the lives of those whom the subject never knew. When restored to normal consciousness, provided he was reduced below the third degree, he remembers nothing that took place during this period. One mind imparts intelligence to another mind hundreds of miles away. This fact has positively been demonstrated. Ordinary spiritism is nothing more than telepathy and hypnotism with the added suggestion that the phenomena are the result of contact with disembodied spirits. It has been demonstrated that the subject while in hypnotic condition cannot be induced by suggestion to do an act contrary to his moral conviction of right when in a normal condition. This will be shown more extensively in another chapter. By this it is seen that the moral condition of the subject remains intact. The process of hypnotic phenomena operates upon a physical element of man that is distinct from man's spiritual nature.

In the hypnotic state, the subject seems to be elevated to a condition above the exercise of the lower or animal propensities; while the physical nature is endowed with strength superior to the normal condition. The physical and nervous systems are taxed to their utmost, while at the same time, there is no

realization by the subject, of remorse for wrong doing, or of desire to perform virtuous deeds.

From this we see the element of man's being, that is called into hypnotic exercise, is wholly physical and does not partake of moral quality. Science has demonstrated that hypnotic phenomena are also found among animals. Wild beasts in some degree may be hypnotized. Vicious horses have been quickly subdued and made to follow their master without bit or bridle. Snakes hypnotize birds and toads and they are irresistibly drawn into the snake's mouth. From these facts we draw the following conclusions: *First*, The Odylic Force, whatever that may be, does not proceed from or operate upon the spiritual nature of man. *Second*, The conscience of man is not in subjection, or the moral sensibility exercised in hypnotic phenomena. *Third*, All fowls and animals from the guinea pig to the elephant, are subject to hypnotic power as well as man. By this power the cat controls the mouse. The hawk, hovering in the air over its prey, hypnotizing it, lowers itself gradually until it darts upon its victim. This is proof positive that nothing more than a physical organism is the necessary condition of hypnotic operations and that such operations are limited to the flesh. The source of religious phenomena and its operations are directly the opposite, "If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8: 13.)

No religious response can come from animals. The wild beasts feel no remorse of conscience for wrong

doing nor desire to perform virtuous deeds. Man does not as a result of the practice of hypnotism or spiritism desire to improve in holiness of character, neither is he made conscious by this means of his spiritual destitution. The penitent under moral and spiritual influences from God is intensely exercised in spirit; made to weep over his past delinquencies. He is driven by a moral force, influencing his will and affections, to forsake a long and wicked career and to acknowledge deeds known only to himself and God; to ask forgiveness of those he has injured and to make restitution for wrong done to others. He then receives power from God through the Holy Spirit, which changes all the currents of his spiritual nature. The proud man becomes humble; the dishonest man becomes scrupulously honest; the impatient and passionate man becomes patient and tender; he will then sacrifice his physical comfort, stand against great opposition and go even to prison and to death and be joyful in it all.

SECTION II. ELECTRIC CURRENTS THE AVENUE TO THE SOUL.

God has no doubt intended that this Odylic Force shall constitute a tangible vehicle for the operation of the Holy Spirit to reach the human spirit.

The effect of this power over an audience may be great; even moving them to tears, and exclamations, yet apart from the concurrent Holy Spirit influence, the effect on the audience will be spasmodic, without moral or spiritual results.

The Holy Spirit operates in religious phenomena and utilizes this current of Odyllic Force to reach the soul temple as the wire is utilized to direct the electric current. But while the wire is a material fact, it is useless without the electric current, which is another distinct element that exists and operates in its own function independent of the wire.

The greater the psychical element in the speaker, the more perfectly and effectually may the Holy Spirit operate on the audience. The better the condition for the psychic current in the individual hearers, the greater is the effect produced on them by the Spirit.

The psychical power of a speaker may visibly affect his audience, moving them to tears, without producing conviction of spiritual destitution or reformation; the same man filled with the Spirit of God at another time, may so affect the same audience as to produce in them spiritual results, and lead them to godly lives. As the telegraphic wire is not electricity, so the psychic element in man is not the Holy Spirit. These should never be confounded.

The wire of itself never transmits messages; the message depends wholly upon an intelligent use of the electric current. The psychical power is as was the string to Franklin's kite over which the lightning's flash was shot into his arm. This element in man's physical nature, is the avenue or wire through which God by His Holy Spirit flashes His fire of eternal love and power into the human spirit. We are taught in physiological science that the law of sug-

gestion is the gateway through which the subject is inducted into the hypnotic condition.

In hypnotism the objective mind which operates through that portion of the brain that imagines and reasons, the cerebrum, is shut off.

The subjective mind which operates through the cerebellum (the posterior portion of the brain, located near the *medulla-oblongata*, that portion of the brain from which the cranial nerves give off their influence when in a state of sleep) is in active operation and the subject acts as does the somnambulist.

The usual phenomena of hypnotism or ordinary spiritism, thought transference and mediumship, are governed by one law, and all operate through the avenues of the physical organism.

Religious phenomena on the other hand, are the result of the operation of the Spirit of God on the human spirit. First, Revealing to man his own sad moral condition and giving him a conception of God's holiness, as revealed in His law and in Christ. Then follows agony of spirit and the piteous wail of the soul for fellowship with God.

Recent discoveries in psychical science have demonstrated that the phenomena of ordinary spiritism find a perfect explanation in the science of telepathy. "Communications professedly from the spirits of the greatest philosophers amount to the merest twaddle when issuing from an ignorant medium."—*Hudson*.

This, if nothing more, dooms the spirit hypothesis.

The medium responds with equal readiness when names are suggested of persons dead or alive, of

imaginary persons, or whether the name suggested represents man, beast or fowl, just so the medium does not happen to know these facts. This has been so often demonstrated that a spirit advocate who respects his own honor, will not deny it. Very affectionate communications have been received in this manner from persons who never lived, and from dogs, by the operator merely suggesting to the medium the name.

I agree with Mr. Hudson that the mind of man is dual in its nature, objective and subjective; that the subjective mind, is controlled by the suggestions of the operator in mesmeric phenomena.

Physicians who understand this process, quiet their patients who are distracted with pain by making the suggestion, "You are now going to become quiet and sleep." They have even numbered the hours the patient should sleep and the patient would quietly rest just as suggested by the physician. The subjective mind also possesses psychical power to make itself heard or felt and to move ponderous bodies.

Who knows but the massive stones in the city of Baalbec were lifted to their position by some mysterious manipulation of this power? School children have been known to exercise this power in play by holding persons in the air, suspended from the tips of their fingers. Thus an army after a long march, being so wearied they could scarcely take another step, by the cannon's roar is suddenly transformed into the vigor of youth. A lady, who had been bed-ridden for twelve years, saw a child fall into a cistern and knew

that no one was near to rescue it. Before she knew what she was doing, she leaped out of bed and rescued the child from its drowning condition; thus bringing into requisition this reserved latent force, resident in the subjective mind.

“The objective mind retains little comparatively of the events of life, while the subjective mind retains all. This explains how it is that events of which we have not thought for years, may be read by one in hypnotic condition, as well as things which we do remember, and that too while our thoughts are wholly upon another subject.”—*Hudson*.

This is a death blow to ordinary spiritism.

The power of calling up events in the lives of others, even of strangers to the supposed medium, which is regarded by ignorant people and by the Spiritists generally, as proof positive of the communication from disembodied spirits is shown to be only a natural force. The fact is that every person hypnotized, is linked on to the currents of thought fluid that connect him with an infinite ramification of thought currents, and the base of their local affinity and operation is the human brain, the subjective mind, the stored facts of which, become at once a matter of resourceful treasury to which the current has access. And even things that were impressed upon our minds by other currents projected by absent persons, while we at the time of receiving them are unconscious of their true source, may be read; and events of which we were not informed by ocular de-

monstration to our senses, become a matter of surprising information. "The law of suggestion is so potent over the subjective mind, that the presence of an avowed skeptic, operates on the mind to produce the suggestion, that the desired manifestation is not possible in his presence."—*Hudson*.

Here in this connection Mr. Hudson gives an example of the power of suggestion: "Mr. Bishop, a few years ago, in London, was giving before great audiences an exhibition of his power to read the thoughts of others by hypnotic process, and to decipher the contents of sealed envelopes under the severest tests. He could read books that were opened by others at a chance page; could tell the number and color of cards selected by others. In fact, was balked in no experiment that he had ever undertaken. Mr. Labouchere called a halt by announcing in the public press that Mr. Bishop could not read the contents of a bank note for a given sum of money, which he had sealed and placed at Mr. Bishop's disposal in case he should correctly read it. He declared, however, that the whole thing was a humbug. Mr. Bishop made repeated trials to read the bank note but all ended in failure. He had successfully performed this feat a thousand times before and did many times afterwards, but the number on that bank note he never could decipher."

The all-powerful suggestion that he could not read it, closed the gate against him.

Now, on the supposition that it is spirits that impart this information, under similar tests, when operated by the Spiritists, the mere suggestion by an out-

side party could not influence and debar the spirit from communicating the desired information.

Why then call it spirit communication? Evidently to fool ignorant people.

A person in hypnotic state may be successfully performing before a skeptical audience; but if he hears some one declare, that the subject is shamming, he instantly seizes upon the declaration. "This suggestion is to him as potent as the one which induced the hypnotic condition. The suggestion of the operator is thus neutralized by the counter suggestion, which restores the subject at once to his normal condition." Hence the common saying among spirit mediums, "Harmonious elements are necessary to produce desired results." It is a well known fact that exactly the same conditions obtain in telepathy and hypnotism that prevail in ordinary spiritism, and by the highest tests known to science, the same results are reached.

Here I give another illustration taken from Hudson which shows the same power of suggestion over a clairvoyant: "In 1831, the Royal Academy of Medicine of France, appointed a committee to investigate the subject of animal magnetism. After seven years of investigation, it reported that it had demonstrated the fact that in some instances mesmeric subjects had clairvoyant power; that they could with closed eyes distinguish objects; tell the color and number of hidden cards; and see images floating in space. It was further reported that a vast sum of money was offered to any one who should demonstrate the reality of

clairvoyant power in the presence of a committee appointed for that purpose. Many attempts were made by clairvoyants to earn that money but all ended in miserable failure. The presence of an avowed skeptic acted as such an all-powerful suggestion to the subject that it could not be done." What a counter suggestion does for a hypnotic subject, it does for a clairvoyant subject. The reason is obvious:

Both are but an expression of the subjective mind which sees, hears and has the power to read the thoughts of others, and take cognizance of its environment by means independent of the five senses. It is not the soul or the spirit of man disengaged from the body, but the mind, which by means of ether currents is connected with distant localities and sees sights and hears sounds, as when we are in a state of somnambulism. This is called the imaginative faculty. This is proof positive that the cause of the phenomena often witnessed in ordinary spiritism is identically the same as that of telepathy and hypnotism. The cause of the phenomena, in either case, is an inherent power in man which operates through the physical organism. The spirit nature of man remains untouched in either case, no matter by what name we are pleased to call the process, except in the case where doctrinal beliefs are cultivated, as they are in spiritism, which in that case leads to attitudes respecting moral and Divine relations that degrade all who receive them.

Many serious-minded persons who are firm believers in the doctrine of a future life, grasp with

eagerness the merest thread of what they hope is a message from their loved and lost. Their utter ignorance of telepathy and hypnotism leaves them an easy prey to the fraud practiced upon their credulity. They do not know that their own mind, the facts of which they have knowledge, together with their sentiment and feeling on the subject, influences and dictates unconsciously to themselves the message received. The whole phenomena of ordinary spiritism is to them clothed in profound mystery. They cannot understand how it is. They are told that this is a message from the spirit of their departed friend. The very fact that they cannot tell what did cause the phenomenon furnishes the only ground of belief in what it is.

Spiritism has a very broad foundation. It comprises all that we do not know. "If it is not spirits," they say, "then what is it?" The answer is, "I do not know." "Then if you do not know what it is, it is spirits." The more profound the ignorance, the more confirmed is their belief that it is spirits.

Through the science of telepathy every mystery known to ordinary spiritism in all its forms, as clairvoyance, clairaudience, rapping, and all phantasmic appearances, are performed by scientists and are known to be nothing more than the operation of the two great laws, duality of mind and suggestion.

Here I introduce another illustration given by Mr. Hudson in the "*Law of Psychic Phenomena*," to demonstrate the fact that telepathy or mind reading, is but another name for the subjective process

and that suggestion operates on the telepathic subject the same as in spiritism: "Take a subject of telepathic power, blindfold him by folding a kid glove over the eyes, securely bandage it with a heavy silk handkerchief, to be sure that no light is admitted; then let those present form a circle, after having selected and secreted a card; the one blind-folded being within the circle. Let each one fix his mind on the secreted card. Suddenly that card will be as distinctly seen by the one blind-folded as if it were before his eyes. Let them then think of an absent friend, putting their minds on the party they want the subject to see. The image of that person will soon glide before his mind, and he will be able to describe him accurately, though he may never have seen or heard of him."

This demonstrates the fallacy of ordinary spiritism in that it furnishes an explanation of the mysteries of so-called spirit phenomena. It illustrates also how the hand writing of a person long deceased can be imitated by an operator who never knew that party or saw the hand-writing. These illustrations which might be continued at length, all go to demonstrate the fallacy of spiritism and that it is identical with telepathy.

I have said that ordinary spiritism is not supernatural, and that the pretended messages received from professed spirits might have been received under the same circumstances, from dogs, cats, horses and individuals who are living or from imaginary individuals that never did live. As proof of this I quote from "*Demonology or Spiritualism*," the following ac-

count which appeared in the "*Boston Bee*:" "The next spirit that came was that of a cat, which revealed the secret that it had been drowned, while at a very tender age, in a cistern, by a young lady who was present. The answer in this instance was correct and satisfactory. After this a gentleman (who was a medium) asked if the spirit of a favorite horse, was present, and the raps were in the affirmative. The raps then gave the name of the horse by the alphabet, its age, the number of years it had been dead and the name of the place where it had been struck by lightning."

As quoted in "*Modern Spiritism*," page 90: "Some years ago, in a spiritual circle in Indiana, a test of this kind was made. A gentleman, who was a medium, said that he would like to speak to his old dog, Fido. The following conversation ensued: He said, 'Fido is this you?' The answer was, 'It is.' 'How are you?' 'I am doing well.' 'Are there any rabbits over there?' The answer was, 'There are and they are large and fat.' Now as to the authority of this message, we have the same evidence of the genuineness of its character as we do, when conversing with that which pretends to be the spirit of our deceased friends. One is as big a lie as the other."

They are found under the severest tests to be the same phenomena at different stages of development. Such spirit mediums as are ignorant of the laws governing such phenomena may honestly attribute them to spirit influences. Spiritism is degrading in its tendencies, since it presumes to receive messages from the eternal world, concerning the condi-

tion of the departed, which messages are accepted as a substitute for the revelation made by God which they most universally discard.

In conclusion let me sum up the following propositions: 1st, By the science of telepathy it will be seen that all the supernatural features of ordinary spiritism are exploded. 2d, That the most mysterious phenomena of spiritism and telepathy are known to be the result of a power inherent in man. 3d, The process and development of man's natural elements leave the conscience of man, and all his moral sensibility untouched, except where beliefs are added which reject God and his word. It is left to the process of salvation as revealed in God's word to stir, quicken and purify man's spirit powers and to elevate his sensibilities and land him clean and white in the arms of Divine mercy and the bosom of his God.

CHAPTER VII.

MYSTERIES WITHIN THE NATURAL REALM.

(CONTINUED.)

SECTION I. CATALEPSY — VAMPIRISM — MAGNETIC PERSONS AND HYPNOTIC SUGGESTION.

The above subjects must now be considered more fully in an attempt to bound the realm of the natural. Space forbids me to do more than to give a few examples of each. Catalepsy may be produced by hyp-

notic suggestion. Hudson gives the case of a young lady near Indianapolis, who came to life after fourteen days of suspended animation. Six doctors had applied the usual test and pronounced her dead. Her little brother clung to her frantically, saying, "She is not dead." In the excitement one day, the bandage which held her jaw in place fell off, and the brother fancied that he saw her tongue move. "What do you want Sister?" he said. He fancied he heard her say "Water;" when water was administered, she soon revived.

Another lady was twice pronounced dead and prepared for the grave, and was resuscitated. She is now at the head of a large Orphan Asylum in a western city. During this state of suspended animation, she was perfectly conscious of what was going on around her, and perfectly comprehended the significance of the tests made to restore her and was perfectly indifferent as to the results of being pronounced dead. On the last occasion she was accidentally pricked with a needle and a drop of blood appeared. She was then restored to consciousness.

In Prussia, Persia, Greece and many other countries, a superstition prevails that heretics, outcasts and criminals, become vampires at death, leaving their graves only at night and proceed to suck the blood of the living, while they are sleeping.

This superstition has grown out of the fact that in all ages, persons have been subject to the cataleptic phenomena, and have been buried alive. Many cases well authenticated are related where bodies have been

exhumed, after they have lain in the grave three weeks and no decomposition being visible, a stake was driven through the heart upon which it is said blood gushed from the mouth and ears. "One case is mentioned of a Hungarian who was exhumed after he had been buried forty days. His body was red; his hair, beard and nails had grown and his veins were replete with fluid blood. The stake was applied and he uttered a frightful shriek as if he had been alive."

Hudson gives the case of a fakir at Lahore, who at the instance of Runjeet Singh, suffered himself to be buried alive in an air tight vault, for a period of six weeks. This case was authenticated by Sir Claude Wade, a British resident, at the court of Loodhins. The fakir's nostrils and ears were first sealed with wax. He was then placed in a linen bag, then deposited in a wooden box, which was securely locked, and the box was deposited in a brick vault, which was carefully plastered with mortar and sealed with the Rajah's seal. A guard of British soldiers was then detailed to watch the vault. At the end of the prescribed time the vault was opened, in the presence of Sir Claude and Runjeet Singh, and the fakir was restored to consciousness.

SECTION II. PROBATION AFTER BREATH.

Some years ago, Joseph Cook and Prof. Smythe, debated the question of future probation. Cook affirmed that probation is extended to mortals as long as the spirit is in the body, even after breath. Smythe made light of this. "The only difference," said he,

“between Mr. Cook and myself is that I claim that there is probation after death and Mr. Cook claims probation after breath.” Many joined in this silly laugh, supposing that Mr. Smythe had the best of the argument. Science and observation have demonstrated the truth of Mr. Cook’s position. Breath is not a necessity to life, but is an incident of life. God says that “the life of the flesh is in the blood.” (Lev. 17: 11-14.) This is why God has chosen blood as the symbol of the atonement and forbidden its use as food. Life always precedes breath. Life may long remain in the body after breath has gone, as in the following case:

Some years ago, while crossing a river in Licking county, Ohio, with a friend, we stopped the horse on the bridge and he said: “Thirty years ago, I was in swimming just there,” pointing to a place below the bridge, “with about seventeen other boys. A number of men were seated on the bank watching us. There was a young man about seventeen years of age, who was a stranger to us all. Suddenly a man on the bank cried out, ‘A man drowning; I see him floating under the water.’ We all stood up and were counted. This stranger was missing. Divers went down and found him lying on the bottom of the river apparently dead. He was brought to the shore and we applied all the usual means of resuscitation in vain. No one knew how long he had been under the water. We worked with him not less than fifteen minutes. Fifteen minutes more elapsed in consultation, at the end of this time he gasped, and said, ‘Amen.’ Further

efforts soon restored him fully to consciousness. We asked him why he said 'Amen.' He replied, 'I knew I was drowning, and was engaged in prayer and when I was through I said, Amen.' "

The spirit was yet in the body. Here is a case of probation "after breath."

I have given the above incident to demonstrate the fact of the possibility of life being long sustained in the body after we lose normal consciousness, and certainly in this case, breath.

Such phenomena belong to the natural possibilities of a physical organism and are no evidence of anything supernatural. The power to reproduce in the minds of others the sentiment most dominant in our own minds, is illustrated in the following incident given by Prof. Scott, of Chicago Theological Seminary: "Henry Drummond, who was a classmate of mine in college, told me how he became aware of the power one mind had over another. He said, 'When I was about fourteen years of age, I was at a gathering of young people where a timid though very competent girl had been requested and had positively refused to perform upon the piano. I was seated on the opposite side of the room and without being conscious of wielding an influence, I looked at the girl and exercised a strong desire, that she should go to the piano and play. Instantly she sprang from her seat and went to the piano. This mysterious power I have witnessed many times since.' "

The following was taken from "*Modern Mysteries Explained*," by Asa Mahan: "Three ministers in the

city of Cleveland several years ago, one a Congregationalist, one a Baptist, and the other a Universalist, went to a spirit seance, to test the matter as to whether information obtained through such mediums was from disembodied spirits or wholly the result of suggestion—merely the sentiment of their own minds mysteriously conveyed to the mind of the medium. They agreed to go together and have the medium call up the spirit they all wished to consult and then they were to withdraw from the room and one go in at a time and seek the desired information which each was to keep secret, until they returned to a certain meeting, where each was to make known the information obtained. The first to go in was the Congregationalist. He questioned the spirit as to the true form of baptism. "Sprinkling," was the prompt answer. "What about a place of future retribution?" The answer was, "Hell is a lake of fire." The Baptist then went in and inquired about the true mode of baptism. "Immersion" was the unhesitating reply. "What about the future?" The answer was, "There is a hell to shun." The Universalist then went in and inquired about the state of the dead; the answer was, "All are happy here." "What about the mode of baptism?" the answer was, "We take very little interest in that subject." This demonstrated the fact that what is supposed to be intelligence imparted to the medium by some disembodied spirit, is in fact the result of contact with the mind of the questioner; the stored facts become cognizant to the mind of one

under this Odylic Force and sometimes when they are not even thought of by the questioner.

This is still further illustrated by a person under hypnotic control, who by hypnotic suggestion visits a home miles away. A friend gave me the following incident. He said: "I had a brother living in Pennsylvania whose *home* and *family* I had never seen. I wrote to him to take note of all that happened on a certain day and hour. On that day and hour I put a young lady under hypnotic control and by suggestion sent her to my brother's home in Pennsylvania. This young lady as well as myself had never been in the town where my brother lived. I indicated in my mind to the young lady that she must take the train, and when she arrived there to tell me. In a few minutes I indicated that the train had whistled for the station. She instantly said, 'The train has reached the station' 'Now,' said I, 'go to my brother's house and stay one hour, and tell me all that takes place during that time.' I indicated nothing mentally to her during that hour; she began telling me what was going on, describing the carpets and furniture and said a caller had come, and even gave the conversation that took place; then I brought her home as indicated in going, and restored her to consciousness. I wrote to my brother and told him all that took place that hour. The reply was, 'You have hit it exactly; but how did you know it?'"

The above incident illustrates only natural forces, under the control of the human will. Spiritistic teachers are fooling the public by claiming that such

phenomena are the result of disembodied spirit communications. This power of natural forces, no doubt, when more fully understood will account for all the mysteries that are attracting attention and are used by Spiritists in deluding the people.

Demonism is something entirely distinct, to which I will call attention in another chapter.

In the practice of magnetic, hypnotic and telepathic processes not one case was ever known, where a person was convicted of sin, or felt remorse of conscience, or was regenerated as a result and was made a Christian or even a better man. The man's spiritual powers are not brought into requisition.

SECTION III. THE PRACTICE OF ORDINARY SPIRITISM DEPLETES THE NERVOUS SYSTEM.

It has been asked why those practicing spiritism are usually nervous and cadaverous. In answer it may be said, the medium becomes a magnetic subject; this exhausts the nervous fluid and is most debilitating to body and mind. In proof of this, I produce the case of Angeline Cotton, which occurred some years ago in France: "On the 15th day of January, 1846, while this young woman was weaving silk gloves, the oaken frame began to jerk and could not be kept still. Articles not made of oak were not acted upon by this force. It reacted upon her, while persons near her, even without contact, frequently felt violent electric shocks."

The following observations were reported by the Paris Academy of Science:

“1. It is the girl’s left side that appears to acquire this attractive but more frequently repulsive force. A sheet of paper, a pen or any light body being placed upon a table is driven away as if by a gust of wind, on the approach of the young lady, the left side being in advance. The table itself is thrown the moment it is touched by her hand, or even with a thread she may hold in it.

“2. This causes a strong commotion in her side, which draws her toward the table.

“3. One day a chest upon which three men were seated was moved in the same manner. Another day although the chair was held by three strong men, who tried to prevent it from moving, it was broken between their hands.

“4. During the entire duration of the paroxysm, the left side of the girl is warmer than the right side. When she approaches the north pole of the magnet, she feels a violent shock, while the south pole produces no effect. She was so sensitive to electric currents, that she could not repose with any degree of comfort, except when on stone covered with cork. At one time Dr. Koerner on placing the ends of his fingers near those of hers, found that there was so powerful an attraction between them, that on raising his hand upward her body was lifted from the ground, and suspended in the air, just as the magnet suspends a piece of iron.”

Here we have a perfect illustration of the existence of a polar force analogous in all respects to magnetism.

Upon many the mesmeric power is so great they cannot endure to sit with others in a circle. "A friend of mine," says Dr. Mahan, "after sitting but a short time under such influence had to be removed, carried from the room, and more than two hours elapsed before he could return home." Any power that acts with such terrible effect upon the nervous system cannot fail to disorder to a greater or less degree, the normal action of the mind. This force of which we are all more or less subject, renders a clue for the explanation no doubt, of all the mysteries yet unsolved, that lie within the natural realm. It must be observed, however, that beyond these mysteries produced by Odylic Force, there still remains a residuum of facts not to be explained by the law of psychic phenomena.

CHAPTER VIII.

MYSTERIES IN THE NATURAL REALM.— (CONTINUED.)

SECTION I. ILLUSTRATIONS FOUND IN DREAMS.

The following incidents are taken from a work entitled "*Modern Mysteries Explained*," by Rev. Asa Mahan. He says: "A lady in Cincinnati, several years ago had a very dear brother in California. As she fell asleep one night she saw him in his log cabin rise suddenly and very carefully from his bed and having girded on his weapons looked with an intense gaze at a certain opening in the wall at the head of

his bed. Soon a hand holding a dagger was seen passing in through that hole and passing on silently till the point of the weapon was directly at the spot where he had been lying. A deadly thrust was given. In the meantime with a single stroke of his bowie-knife he separated the arm from the body without. A terrible cry was heard and the brother rushed out of the cabin and dragged in the body of the assassin who was in the agonies of death, in consequence of having stabbed himself with his other hand. This vision was related by the sister the next morning and became a matter of interesting conversation among her friends. A few weeks subsequently, she received a letter from her brother revealing to her the fact that on the very night in which she had seen the vision, the identical scene in all particulars as it then presented itself to her mind actually occurred in his cabin."

The following case is taken from "*Roger's Philosophy of Mysterious Rappings.*" Rev. Joseph Milkens, an English dissenting minister relating the case says, "Being one night asleep I dreamed that I was traveling to London, and as it would not be much out of the way I would go by Gloucestershire, and call upon my friends. Accordingly I seemed to have arrived at my father's house; but finding the front door closed I went around to the back door and there entered.

"The family already being in bed, I seemed to ascend the stairs and enter my father's bedchamber. I found him asleep; but to my mother who seemed awake I said, 'I am going on a long journey and am come to bid you good-bye;' to which she answered,

'Oh, dear son, thou art dead.' This was my dream. I was, however, greatly surprised when soon after this I received a letter from my father addressed to myself if living, or if not, to my surviving friends; begging earnestly for immediate intelligence, since they believed me dead. For that on such a night, my father being asleep and mother being awake, she had heard distinctly somebody try the front door and then go round to the back door and there enter. She had recognized my footstep, I ascended the stairs and entered the bed chamber, and said to her, 'Mother, I am going on a long journey, and am come to wish you good-bye.' She then said, 'Oh, dear son, thou art dead.' Much alarmed she awakened my father and related what had occurred assuring him that it was not a dream, for that she had not been asleep. Afterward I talked freely with mother about this and found that her impression of it was even stronger than that on myself. Death, nor anything else remarkable occurred, and I had no idea of a journey."

"When two minds," says Mahan, "or brains happen to be in strong Odylic rapport, the mental states of one are reproduced in the mind of the other." Distance cannot affect the results in this case. The brains of the mother and son were in this relation, and hence the vision of the latter in a dream became an object of perception to the former when awake, just as the images of the mesmerizer become perceptions in the mind of the subject.

A gentleman, whose testimony goes unquestioned, related the following: When a youth he had a pair of

twin brothers. At length one of them died. He then became more strongly attached to the other. At one time when he was twenty miles from home, employed as a clerk in a store, he saw in his sleep the following vision. He thought that at night he approached the front door of his father's residence, and on attempting to open it, found it fastened. He then went around to the back door and entered a large kitchen, in a remote corner of which was a recess, where his parents were accustomed to sleep. The room as he thought at the time was lighted by a small fire. As he entered the room, his mother extended her arms to him, and, as he came to her, exclaimed, "Oh William, Freddie is dead." Then while the arms of each were still encircling the other, they wept together for a long time, till from excess of grief he awoke and found his pillow drenched with tears. About one o'clock the next day a cousin of his drove up to the store. As they met, the young man exclaimed, "I know what you have come for; Freddie is dead." "Yes," was the reply, "Freddie is dead, and I am come for you." Soon after reaching home, his father said to him, "Your mother had a very remarkable dream." He then related precisely what has been given as the dream of the son, and actually had taken place with the mother.

Some may be pleased to call this "co-incidence." I judge differently.

There must have been at that moment, a medium of communication between these two minds; a medium so relatively developed between them that

the thoughts of the one were reproduced in the mind of the other.

A prominent physician in Indianapolis, related to the writer the following case that occurred in his practice some years ago. He said it was a very critical case; a woman of high standing was very sick. He visited her about 7 p. m., and on returning home he was so anxious about her condition, that he walked the floor until eleven o'clock, with his mind intensely exercised. He saw the woman in his imagination, lying in her bed in great distress, and lifting his hand, automatically speaking to himself, he said, "She shall not die, she must get well!" Soon after this he retired with the patient still upon his mind. In the morning, when he called to see her, he found her much improved. She said, "After your second visit last night I immediately grew easy, and slept till morning." "What time was I here the second time?" "About eleven o'clock," she said, "you came in and left your medicine case on the table in the parlor, then came to my bed and held my hand a long time and said, 'You shall not die, you must get well!'" "Are you sure you were not dreaming?" said the doctor. "I had not slept," she said, "until I saw you come in and heard you speak to me, after that I grew easy and slept until morning."

This was not a spirit she saw; it was an impression upon her brain, through the Odylic Force set in motion by the mind of the doctor.

The above incident has been duplicated hundreds of times under similar circumstances. By follow-

ing the example of the doctor this phenomenon can be repeated. I do not say that this will be the result in every experiment or can be performed by every one, but I do say that this is the process of producing such phenomena.

SECTION II. A THIRD PERSON INTRODUCED IN THE SCENE.

The third person can be introduced into the scene, by the one who wishes to produce the phenomenon merely concentrating his thoughts on some absent one, whether living or dead or one who never did live. With this conception in view he addresses in his imagination the person to be impressed, and presents to him the image of the person he holds in his mind, and the third person will be introduced into the scene. This has been demonstrated to be a fact.

CHAPTER IX.

THOUGHT TRANSMISSION WITHOUT MATERIAL CONTACT.

Camille Flammarion says a learned gentleman of trustworthy authority gave him the following account of curious experiments which establish the fact of thought-transmission without material contact.

He says: "On the 23d of May, 1891, I caused Monsieur G., Professor in the physical sciences, to be seated in an obscure corner of the room. He was a

man to whom this kind of experiment was absolutely unknown. It was 9 o'clock in the evening. He had his eyes bandaged and his face turned towards the wall. I placed myself about four yards from him, before a little table on which stood two lamps.

"First. Without any noise and without Monsieur G's. knowledge, I took up an object and held it in the bright light. I concentrated my attention upon it. I willed that Monsieur G. should see that object. At the end of four or five minutes Monsieur G. answered that he saw a metallic dish. Now the object was a silver coffee spoon, the handle of which was concealed in my hand. I presented only the bowl, the shape of which was a slightly elongated oval.

"Second. Monsieur G. saw a shining rectangle, I held up a silver snuff box.

"Third. Monsieur G. saw a triangle. I had drawn a triangle in bold strokes on a card.

"Fourth. Monsieur G. saw a square with shining corners and bright dots. It was a large domino in card-board. The light shone brightly on its edges and gave to the spots engraved below the brilliant reflection of black dots.

"Fifth. Monsieur G. saw a transparent object shining with lines formed by an oval at the bottom. I held a crystal glass with something engraved on the bottom which was oval. These five experiments made under excellent conditions, made under control, may be regarded I think, as successful."

The above incidents are a demonstration of the fact that the mind can perceive and comprehend with-

out the aid of material vision. The theory of psychic currents being capable of transmitting cerebral impressions and even thought to other brains, at a distance, explains a great number of facts observed which have hitherto been inexplicable and which many have tried to explain and attribute to chance, or to disembodied spirits. This I think a stupid common place explanation which does away with all reason for investigation.

Flammarion also gives the following incidents: .

“First. A hypnotizer, who was much imbued with mystical ideas, had a *subject* who only saw angels and spirits of different kinds, during sleep. These visions served to confirm the hypnotizer in his religious belief. He always quoted the dreams of his subject in support of his system. Consequently I undertook to enlighten him, by showing him that the subject had no visions, except what he himself conveyed to her, because the form of delusion existed in his own mind. In order to prove this, I undertook to make the same subject see a reunion of angels in Paradise, at a table engaged in eating a turkey. He put the subject to sleep, therefore, and at the end of some time, he asked her if she did not see something extraordinary? The subject answered, that she saw a great assembly of angels. ‘And what are they doing?’ said the hypnotizer. ‘They are gathered around a table and they are eating.’ The subject was not able, however, to tell what meat they had before them. Aside from these remarkable facts, and from many others of the same kind, a great number of general observations

concur in proving that the opinions of hypnotizers can be perceived by their subjects. It has been observed for instance that all subjects who are put to sleep by the same person, have the same ideas under hypnotic trances and that those ideas are those of the hypnotizers. When a hypnotizer who is persuaded of the existence of a magnetic fluid, asks his subject, if he feels the action of the fluid, the latter answers that he does feel it, and states in addition, that he sees the hypnotizer surrounded by a luminous atmosphere, sometimes shining and sometimes azure. On the other hand, subjects who are put to sleep by persons who do not admit the existence of any special fluid, assert that no magnetic fluid exists. Those who are put to sleep by superstitious men, see demons and angels who come to communicate with them and make them revelations or bring them secrets.

“Second. One evening, Dr. Grosmer after having put a hysterical woman to sleep by hypnotism, asked the woman’s husband, to permit him to make an experiment and see what happened. Without uttering a word he took her mentally to the open sea. The sick woman was quiet as long as the water was calm, but soon the hypnotizer raised a fearful tempest in his own thought and the sick woman began to utter piercing cries and to hold on to surrounding objects. Her voice, tears and the expression of her face, displayed overpowering terror. Then he subdued the storm, and by degrees reduced the violence of the waves. They ceased to agitate the ship and following the progress of their subsidence, calm returned to the

mind of the somnambulist, although she still displayed a rapid respiration and a nervous trembling in all her limbs. 'Never take me to sea again,' she cried, with excitement, 'I am too much afraid and that miserable captain did not wish to let us come upon the bridge.' This exclamation impressed us so much the more because I had not uttered a single word which could indicate to her the nature of the experiment I intended to make.

"Third. A field was to be sold by process of law, in a village in the neighborhood of Paris. Nobody put in a bid for it although the value set upon it was exceedingly low because the field was in the possession of a certain Father G., who was considered by the peasants to be a dangerous magician. After long hesitation a farmer named L., tempted by the cheapness of the land ventured to bid and became the possessor of it. The next morning this man, his spade on his shoulder, went singing to his new property, when a sinister object met his eyes. It was a wooden cross to which was fastened a paper containing these words, 'If you put your spade into that field a specter will come and torment you in the night.' The farmer overturned the cross and began to work in the ground, but was not very brave. He left his work, returned home and went to bed, but his nerves being over-excited he could not sleep. At midnight, he saw a tall white figure enter his chamber and approaching him, it said, 'Give me back my field.' The apparition returned on succeeding nights; the farmer was seized with a fever. He related the vision which had

taken possession of him, to the doctor who had inquired into the cause of his illness and declared his conviction that Father G. had thrown a spell upon him. The doctor obliged the latter to appear before the mayor of the village, and questioned him. The magician admitted that every night at midnight, he walked about his own house dressed in a white sheet for the purpose of tormenting the owner of the field. On being threatened with arrest if he continued to do so, he left off; the apparition ceased and the farmer recovered his health.

“Fourth. M. Recamer was traveling through a village in a post chaise, when one of the wheels of his carriage threatened to come off. He drove to the house of the wheelwright which was near at hand. But this man was ill in bed, and they were forced to send for one of his acquaintances who lived in the neighboring village. While waiting for the wheel to be repaired, M. Recamer entered the house of the sick peasant and questioned him as to the cause of his illness. The wheelwright answered that his illness was caused from lack of sleep; he could not sleep because a tinner who lived at the other end of the village and to whom he had refused to marry his daughter, prevented him by knocking all night long on his kettle. The doctor sought out the tinner and asked him without any preamble, ‘Why do you knock all night on your kettles?’ ‘To prevent Nicholas from sleeping,’ replied the tinner. ‘How can Nicholas hear you when he lives a mile and a half from you?’ ‘O,’ answered the peasant, smiling in a malicious manner, ‘I take

care that he hears me.' M. Recamer insisted that the tinner should discontinue his knocking and threatened him with prosecution if the man died. On the following night the wheelright slept peacefully. Some days afterward he resumed his work.

"Fifth. An attorney who belonged to the National Guard found himself in the guard room. Suddenly a fancy seized him to go home without notifying any one. As he was under arms, not even the head of the post could have permitted him to do so; besides he had no sufficient reason to give for his absence. It was a crotchet that was in his head and in spite of the prison which threatened him he laid aside his gun and went home in a run. On arriving he found his wife in tears surrounded by the doctors in attendance upon the sick bed of her daughter six years of age, who was dangerously ill of croup. The unexpected appearance of the father seemed to produce a reaction so favorable that the child immediately recovered.

"Sixth. Cromwell Varley, the eminent electrician and inventor of the Trans-Atlantic Cable, while doing some work on pottery, said, 'I inhaled the vapor of hydrofluoric acid which resulted in spasms of the glottis. I was seriously affected, and it often happened that I was awakened by a spasmodic attack. I had been advised to keep sulphuric ether on hand in order to obtain prompt relief by inhaling the fumes. Its odor was so unpleasant to me that I ended by making use of chloroform which I placed beside my bed and when it was necessary for me to use it,

I turned over in such a position that as soon as it produced insensibility, I would let go of the sponge and fall back. One night, however, I fell back on my bed, still holding the sponge which remained applied to my mouth. Mrs. Varley, who was nursing a sick child, was in the room above mine. At the end of some seconds, I became conscious again; I saw my wife above and myself lying on my back with the sponge over my mouth, with an absolute inability to make any movement whatever. By force of my will I conveyed into her mind the vivid idea, that I was in danger. She arose, under the impulse of a sudden alarm, came down and hastened to remove the sponge. I was saved.' ”

Sometimes this psychic transmission goes so far, as to produce physical, material sensations.

“Seventh. An officer in the English army had been obliged to keep his bed, and while reading to a friend one stormy evening, he expressed his anxiety about the safety of his soldiers; suddenly he exclaimed, ‘The boat is lost.’ ‘How do you know?’ said his friend. ‘I see,’ said the sick man, ‘two boatmen carrying a third who is drowned. Water is streaming off their clothes. They are putting the body down near your chair.’ During the night some fisherman came up to the house with the body of one of their number.

“Eighth A gentleman while living at Pavia looking down one day on his hand, was much alarmed to see on his right forefinger, a spot of red. During the evening he received a letter from a son-in-law,

apprising him that his son had been imprisoned and was expressing an ardent desire to see him at Milan, as he had been condemned to death. The red mark continued to spread for fifty-three days, by which time it had reached the tip of the finger, and was the color of blood. When his son had been executed the red mark grew smaller. The day after his death it had almost entirely disappeared, and two days later no trace of it could be found. This strange fact is proof that the intense anxiety that existed in the mind of the condemned young man put in circulation the psychic force that affected the father in this manner."

Flammarion gives a very curious case, from the work entitled "*Telepathic Hallucinations*," page 325. It occurred with Mrs. Severn at Brantwood, England. "I suddenly woke up," she writes, "and felt that I had received a violent blow on the mouth. I had a distinct sensation that I had been struck, that I had bled from the upper lip. Sitting up in bed, I seized my handkerchief and pressed it like a tampon against the injured place. Some moments afterward on removing it, I was astonished not to see any blood. Only then did I realize that it was absolutely impossible that anything could have struck me, for I was in my bed and had been sleeping profoundly. I thought then it was all a dream. I looked at my watch and seeing that it was seven o'clock and that Arthur, my husband, was not in the room I concluded that he had gone out for an early boating party, on the lake, as it was fine weather.

We breakfasted at half past nine; he came in late. I remember that he sat a little farther off from me than usual, and that from time to time he put his handkerchief to his lips. 'Arthur,' I said, 'why do you do that?' and I added, being a little uneasy, 'I know that you are hurt but I will tell you afterwards how I know it.' 'Well,' he said, 'I was in the boat very early, a puff of wind came unexpectedly and the tiller swung round and hit me in the mouth. I received a violent blow on my upper lip. It bled a great deal, and I could not stanch the bleeding.' 'Have you any idea what time it was when that happened to you?' 'It must have been about seven o'clock.' I then told him what had happened to me. He was very much surprised, as well as those who were at breakfast with us. It is absolutely certain that I was entirely awake, since I put my handkerchief to my mouth and pressed it to my upper lip for some time, to see if it was bleeding. I believe that when I got up an hour later I still felt a vivid impression, and while I was dressing I looked at my lip to see if it bore any mark."

CHAPTER X.
MIND READING, TRANCE-MEDIUMSHIP AND
OTHER ILLUSTRATIONS.

NATURAL PHENOMENON.

The vast ignorance on this subject, even among otherwise intelligent people, leaves the masses an easy prey to the fakirs. People say, "They told me what no one else knew but myself, and even told me things that I had forgotten, and things that had happened that I did not know but found out afterwards that my friends at a distance knew."

They did not know that the same results could be had if all thought of disembodied spirits were discarded.

A case which illustrates this occurred under my own observation. Some years ago in Economy, Indiana, a merchant by the name of C— received from a farmer a twenty dollar bill, in exchange for goods. Mr. C— had occasion to immediately go into the basement and left a young man in the store. In a short time, Mr. C— discovered that the twenty dollar bill was gone from the cash drawer. Knowing that no one had been in the store but this young man, during that time, he was certain that he had the money. Diagonally across the street was a druggist by the name of H—, who professed to be a mind reader.

Mr. C— called on the druggist, told him the circumstance, and pointed out the young man under suspicion. Mr. H— went to the young man, put his hand on his shoulder, and looking him in the face, said, "Had you heard that Mr. C— had lost a twenty dollar bill?" Not another word passed between them. Mr. H— went down the street about a block and a half, turned into an alley, and slipping through an open place in a board fence, went into a wood house, where he climbed up and reaching his hand to the top of a plate of the building, found the twenty dollar bill, which he returned to Mr. C—. The process that communicated to Mr. H— the location of the money was this: When the young man was questioned in regard to it, his mind flew to where he had secreted the money. Mr. H— instantly became as conscious of the whereabouts of the money as the young man himself.

A trance test medium, as known in ordinary spiritism, while standing before her audience, by force of habit throws herself into a mesmeric condition, with the desire and intention fixed in the mind to see images of departed human beings; the audience having the same thought whether they believe it possible or otherwise, have their minds filled with images of departed friends. The mesmeric influence, now upon the medium, reveals to her the images existing in the minds of her auditors. Those whose minds are in the most intense state of rapport, most strongly attract the medium, and she instantly sees an image, and proceeds to describe it, which image is but a creation of

the imagination of some person in the audience. The medium will instantly locate the person in whose mind the image exists. She acts upon the hypothesis that these telepathic images are real spirits. Persons who are ignorant of this telepathic process, are led to believe that they have had a communication from a departed friend; when in fact the message was imparted to the medium by their own thoughts. The intelligence given by the medium is but the scraps of history connected with these departed friends, that had long been stored in the minds of the living, though perhaps they had not been thought of for years. This has been demonstrated a thousand times, and is known to be nothing more than a production of a telepathic process. Thus ordinary spiritists act upon the foolish assumption that the image and communication seen by the test medium were from living spirits.

Alexander Shane related to me the following incident: "During the Civil War I was staying in the home of my aunt, Mrs. James Levi, in Louisville, Ky. William Shane, an uncle, a brother of my aunt, had been home on a furlough. He had given my aunt a large navy revolver, which he had captured in battle. This revolver was placed in the washstand drawer. One morning about the break of day, the report of a revolver discharge was distinctly heard by everyone in the house. The report was so sharp that in an instant every one was out of bed. It came from that washstand drawer. My uncle examined the revolver and found that not a cartridge had

been discharged. My aunt exclaimed, 'William is dead.' Later it was learned that just at that moment the battle of Franklin, Tenn., was raging. The confederates made a charge and drove the Union troops back, and held the field until the dead were buried. My uncle was reported dead, and was never heard of again. The anxiety of his mind and no doubt his intense desire for that revolver, located the electric shock in that drawer which was the report heard."

A friend told me that when he was a student in a western college a professor related to his class the following incident, as coming under his own observation: "A family in Rochester, New York, had a son living in a hotel in Cincinnati, Ohio. Another son, about six years of age, one night came running into his father's bedroom frantic with grief, crying, 'The hotel in Cincinnati is burning and Henry is burning up with it.' A telegram the next day brought the sad news that what the boy had seen in mental vision the previous night was true."

Camille Flammarion says: "Some may try to explain these occurrences as meaning a fortuitous coincidence. It has been demonstrated by the Psychological Society of London that the probability of real telepathic action in such cases is 4,114,545 times more probable than the hypothesis of fortuitous coincidence.

"Though chance and fortuitous coincidences do exist they will not explain these things. There is a relation of cause and effect between the mind of dying or living persons and the one by whom the impression

is received. It may be said before we can scientifically admit such facts we must be able to reproduce them. This is false reasoning. This knowledge depends on observation and not experiments. Testimony may verify, but not reproduce them, the same as in astronomy and meteorology; not as in physics and chemistry. An eclipse is observed: so is a flash of lightning, a comet and aurora borealis: in chemistry we experiment; the two are dissimilar. From the great number of manifestations consisting of things seen or heard, it is reasonable to suppose, that a disturbance could be from the brain of one either living, or dying, transmitted to certain cells and certain fibres, and then determine itself into this cerebral zone.

“Some form of illusion or impression other than the original one and advancing waves whether of light or of heat, or of electricity, or of magnetism, crosses some object on its way, for example, the sponge, and meets with differences of resistance, according to the nature of the sponge, the variations of the density, the mineral substance which holds in suspension, and each part of the sponge receives a different impression. The apparent caprice of lightning presents peculiarities no less striking. At one time a stroke of lightning sets fire to a man and he blazes like a sheaf of straw. At another time it reduces a pair of hands to ashes, leaving the gloves intact. It fuses the link of an iron chain, as the fire of a forge would do. On the other hand it kills the huntsman without discharging the gun that he holds

in his hand. It melts an earring without burning the child. It consumes a person's clothing without doing him the slightest injury, or perhaps only destroys the shoes on his feet. It photographs on the breast of a boy, an egg, which he had taken from the top of a tree, that it has struck. It gilds the piece of silver in the pocket book by electroplating from one compartment to another, without the owner being aware of it. It may demolish a wall six or eight feet thick, in a moment, or burn a chateau, yet it has been known to strike a powder factory without causing an explosion. The effects of lightning present peculiarities far more inexplicable than those of telepathic manifestations. It is our duty not to shut our eyes to any objection in search after truth."

The above deductions, given by Flammarion, are comparable with the facts that exist in the action of one mind upon the other at a distance.

The following incident, illustrative of thought-transmission, occurred with a friend of mine by the name of Frost about thirty years ago. He was putting up at a hotel in Nebraska. One morning he stepped to the water stand to take a drink. As he raised the glass to his lips, it burst into a thousand pieces. The landlord said: "Is not that strange?" Instantly a thought seized Mr. Frost that something was wrong at home and a great anxiety came over him. He took the first train and came to his home near Indianapolis, and to his surprise found his wife in great anxiety: a daughter was dangerously ill with diphtheria. Here is a case of contact, hundreds of

miles away. The psychic force, excited by the anxiety of the wife, flew like an electric shock to the husband, and was so great when concentrated, that it caused the result stated. This incident is verified by his wife and other members of his family.

CHAPTER XI.

MYSTERIES IN THE NATURAL REALM EXPLAINED.

How are such mysterious things as herein recorded, possible? What is their origin and the method of their production? These are questions that have baffled the wisest men, in all ages. The results of universal research have located the origin of these occurrences, in the realm of man's physical organism.

Mankind in all ages, for the lack of better knowledge, have attributed the origin of such mysterious events, to Satan, or departed spirits, or some personal intelligence, outside of themselves. This conception of the subject, both in ancient and modern times, has led to many foolish and wicked practices.

It is now positively known that electrical or ether waves set in motion nerve waves and man becomes a medium for the transmission and reception of these currents, as in wireless telegraphy. The human brain is a receptive *antenna* for this element almost as perfect as a metal rod. The following explanation, by different authors, will show the trend and harmony of the scientific world on this subject. (1.) Plato,

the Greek philosopher, who had so little to guide him in his research, gave utterance to a scientific truth when he said,— “There is thought fluid in all space; polar, like electricity; the agitation of which upon plastic matter, is the cause of all phenomena in the universe.”

These ether waves, or by whatever name it may be called, pervade all nature and form an exceedingly fine medium of communication, extending around the globe, and envelop us, as does the atmosphere. We are as sensible of its presence, as are our ears to the fact of sound. We are affected by it, according to the intensity of the occasion and our constituted ability to respond to the rapport; provided also, that we are the subjects for whom this influence is intended. Otherwise, we would be overwhelmed with the sorrows of the world. Unconsciously, we are drinking in the agony of the distressed of all lands. The distance this influence travels and the multitudes to receive the rapport, make it possible for us to bear the infinitesimal portion that comes to each of us. The thoughts suggested may be elevating, or depressing, according to the degree of the power that excited the nerve centers of our being. By this means we are brought *en rapport* with the minds of others and are made conscious of their thoughts and feelings, though widely separated.

(2.) The explanation, given by Asa Mahan, is as follows: “This Odylic Force is distinguished by one striking peculiarity. The direction of its activity, (the proper conditions being fulfilled) is as mental

states, and is determined by the same; and this too, while as an attractive or repulsive force, it acts with great power upon all objects in nature. In the human organism it is the medium of voluntary muscular action, as well as of sensation. This force in the human organism accords with mental states, and is determined by the muscular system, and thus becomes the immediate cause of all voluntary motion in the physical organism. When it is not sufficiently, or is excessively developed in the system, we have then the various forms of cramp, convulsions and also nervous developments. When developed in certain relative degrees in the organisms of two or more individuals, the mental states of one are reproduced in the mind of the other."

We are in contact with the known and unknown elements of the atmosphere as fish are enveloped in the sea, and more so because this element permeates every fiber of our being. By the vocal organs vibrations of air are set in motion which produce upon the ear of another certain sensations which transfer to the hearer the thought of the speaker. It is now known that there is another element in the atmosphere called ether or thought fluid, which is agitated and started on its mission by our *thoughts alone*. When thought and emotion are sufficiently strong to agitate this element, to a necessary degree, it bears our thoughts with such accuracy that they are reproduced in the mind of another. The following incident is an illustration:

Alexander, of Aphrodisias, was lecturing in Ephe-

sus A. D. 200, when in the midst of his speech, he suddenly stopped and gazed out over his audience as if he saw something in the distance and then shouted at the top of his voice, "Strike him down, strike him down! I see them assassinating the Emperor of Rome." Rome was many miles away, but some force in nature bore the awful scene to Alexander's mind with such vividness that he actually saw the assassin strike the blow, and subsequently it was learned that the Emperor was assassinated at that very time. When this Odylic Force is developed in the minds of many in one locality to an intense degree, it acts upon other persons with powerful effect. Examples might be adduced in which future events were made known by this process, limited, however, to disasters and common occurrences among men. The spirit of man and its relation to God, however, is a subject beyond the reach of the Odylic manifestations. Man's spirit powers and devotional elements lie untouched after such mysteries have spent their force. Such phenomena, some suppose to be communications from the spirit world. This is the egregious blunder of both ancient and modern times.

(3.) Camille Flammarion says, "It is an accepted fact in physics that ether, that imponderable fluid by which all space is supposed to be filled, extends through all solid bodies, and that even in the densest minerals the atoms do not touch each other, but float so to speak in ether. This fluid transmits across immensity the undulatory movements produced in its own bosom by the luminous vibrations of the air. It

transmits light, heat and attraction from considerable distance. Is it in any way inadmissible that this ether, which is known to penetrate our brains in vibrations, should also transmit currents from a distance, which enter our brains and establish a true exchange of sympathies, and ideas, between tentative beings? It is possible to conceive, that in certain cases, in certain conditions, a vibratory movement, a radiation, a current of greater or less intensity, issues from a spot in the brain, and proceeds to strike another brain, communicates to it a sudden stimulus which manifests itself in a sensation of hearing or of vision. One hundred years ago the theory of emission was accepted and approved by science; today it has been amended for that of undulations of ether. Yet we do not know that the latter explains everything. The existence of a thing can be admitted without a necessity for its explanation. The action of one mind upon another, at a distance, above all, under circumstances so solemn as those of death, and of sudden death in particular, the transmission of thought, mental suggestion, communications at a distance, all these are not more extraordinary than the action of the magnetic iron. The influence of the moon on the sea, the transportation of the human voice by electricity, the revelation of the chemical constitution of a star by the analysis of its light, are indeed, all wonders of the temporary science. These psychic transportations are of a more elevated kind and may serve to put us on the track of a more thorough knowledge of human nature."

CHAPTER XII.

HYPNOTISM CANNOT BE USED FOR AN IMMORAL PURPOSE.

Dr. Samuel Underhill, who is recognized authority on this subject, says:

“It is thought strange that one should not be able to magnetize with a bad motive—to seduce, rob, or disfigure. It is only necessary to perceive that when the selfish sentiments predominate in action, the magnetism is repulsive to the patient. You may make an impression on him but the effect will be just to awaken a perception not naturally possessed. His will makes him repel you without the attainment of your desired sleep. So if a subject be put to sleep and then an attempt be made to take an advantage which you contemplate only after he is fully magnetized, he will detect you and place himself out of your power. Even when I have been made angry or when I have touched some very diseased person, while my subject was magnetized, when I would again approach him, I have been repelled, often with great indignation, he saying, ‘You have been angry, go away from me, you are unfit to touch me.’”

Thomas J. Hudson, the author of the “*Law of Psychic Phenomena*,” and who is recognized as among the most scholarly scientific authors on hypnotism and mental therapeutics, on page 32 says: “If a hypnotic

subject is conscientiously opposed to the use of strong drink, no amount of persuasion on the part of the operator can induce him to violate his settled principles.

“The fact that the subject when in hypnotic condition cannot be induced to violate the moral and religious conviction held by him, when in a normal state, is what I wish to impress upon the mind of the reader.”

This explanation given by Mr. Hudson is what he calls “auto-suggestion.”

“Professor Bernheim and others have recognized its existence and its power to modify the results of experiments in one class of hypnotic phenomena, but apparently have failed to appreciate its full significance. It is in fact, of co-extensive importance with the general principle or law of suggestion and is an essential part of the law. It modifies every phenomenon and sometimes seems to form an exception to the general rule of law. Properly understood, however, it will be seen not only to emphasize that law but to harmonize all the facts, which form apparent exceptions to it. The two minds being possessed of independent powers and functions, it follows as a necessary corollary, that the subjective mind of an individual is as amenable to the control of his own objective mind, as to the objective mind of another.

“This we find to be true in a thousand ways. For instance, it is well known that a person cannot be hypnotized against his will. As the hypnotic condition is usually induced by the suggestion of the operator,

its failure is due to the contrary auto-suggestion of the subject. Again if the subject submits to be hypnotized, but resolves beforehand, that he will not submit to certain anticipated experiments, the experiments are sure to fail. One of the finest hypnotic subjects known to the writer would never allow himself to be placed in a position before a company which he would shrink from in his normal condition. He was possessed of a remarkable dignity of character and was highly sensitive to ridicule; and this sensitiveness stepped into his defense and rendered abortive every attempt to cause him to place himself in a ridiculous attitude. This does not militate against the force of the rule that suggestion is the all-controlling power which moves the subject in mind. On the contrary it confirms it and demonstrates its never-failing accuracy. It shows however, that the stronger suggestion must always prevail. It demonstrates moreover that the hypnotic subject is not the passive, unreasoning and irresponsible automaton which hypnotists ancient and modern have believed him to be. All expert hypnotists with whom I have conversed testify to the impossibility of hypnotism being used for an immoral purpose."

Mr. Hudson's explanation of the subject under consideration is the most scientific exposition that has yet been offered by any author, and his theory of the subject proves the correctness of the position of the author of this book. See following propositions:

- (1.) That the element in exercise in hypnotism is limited to the physical organism.

(2.) That while the sensibilities are more or less exercised in all such phenomena the moral element of man's nature remains untouched.

(3.) The spirit of man and its powers together with the settled conviction of moral right, held by the subject in a normal condition, will be maintained inviolate when in a hypnotic state.

(4.) Persons who may be influenced to commit immoral deeds under hypnotic suggestion will not be proof against such deeds when in a normal condition.

(5.) A subject who is in hearty sympathy with right principles and in love with purity of heart and life, in a normal condition, will receive a nervous shock when impure motives are suggested under hypnotic condition and the subject will in most cases be instantly restored to normal consciousness. The spirit and its moral nature is not the territory in which the hypnotic element operates.

Professor Compton, teacher of Mental and Moral Science in Worcester University, says: "A subject cannot be influenced to commit an immoral act under the influence of hypnotism unless there should be in the subject a previous condition or taint of moral weakness." And he gives the following illustration: "A subject was hypnotized and given a paper dagger and was told to stab a bystander. He rushed upon him and went through the act of stabbing. He was then given a real dagger and was told to stab the same man and no amount of persuasion or suggestion could induce him to do so."

THE BORDERLAND

PART IV. Christian Science.

INTRODUCTION TO PART FOURTH.

Christian Science has been criticised severely by the public press; yet all criticism has been so disconnected that no one is able to tell what it is the critics are opposing.

Every system must have its authoritative fountain head; by that it must stand or fall. As the Bible is the foundation for the Christian religion, and the Book of Mormon for "Latter Day Saints;" just so, "*Science and Health*," and "*Retrospection and Introspection*," by Mrs. Eddy, is the "law and testimony" to the Christian Scientist.

That Mrs. Eddy has been married four or five times is a matter of history. Her name is Mrs. Mary Mason Baker Glover Patterson Eddy. This is not used in any insinuating sense against her character. A dishonest opponent when he finds himself unable to answer an argument begins to insinuate against the character of its author in order to destroy the faith of the people in the force of its truth. Mrs. Eddy is not known as a bad woman. This book will deal only with her doctrines.

All religions claim to be of supernatural origin; the

false as well as the true. Christian Science is no exception to this. The object in writing on Christian Science is not to oppose the organization of a new sect or to cultivate a factious spirit as is sometimes manifest in one denomination opposing another, but to take off the mask of its pretensions to the supernatural and expose its true nature and tendency.

CHAPTER I.

WHAT CHRISTIAN SCIENCE IS, AND WHAT IT IS NOT.

"Thine own mouth condemneth thee, and not I; yea thine own lips testify against thee." (Job. 15:6.)

"Silence your opponent with reason, and not with noise."—*Hale*.

A BRIEF STATEMENT OF ITS ORIGIN.

The following brief statement of the founding of Christian Science is what is current as true history, much of which is taken from Mrs. Eddy's own pen.

She was once a member of a Congregational Church. This ought to count something in her favor, if nothing for the Church.

At one time she was a spirit-medium and practiced clairvoyance. She was afflicted with nervous prostration and sought the healing power of a certain Dr. Quimby, a magnetic healer, who was also once a spirit-medium. He had practiced mesmerism for years, and it is said performed remarkable cures. While Mrs. Eddy was taking treatment from Dr. Quimby she had access to his library and his journal,

in which he daily wrote his hallucinations. He gave her "personal, distinct, mental treatment." A letter from her to Dr. Quimby, dated January 12, 1863, refers to the benefit received by this treatment, and says it is a "living wonder and a living monument of your (Dr. Quimby's) power," as a result of which "five or six of my friends are going to visit you."

Again she says, "My explanation of your curative principles surprises the people." In another letter to the Doctor, dated "Saco, September 14th, 1863," she says, "I would like to have you in your omnipresence, absent treatment, visit me at eight o'clock this evening if convenient." These and other statements of like import are said to be now among the papers of Dr. Quimby. She called his work a "Science" which was demonstrated in her case. She also lectured in defense of Dr. Quimby's method of healing. Announcement for her was made public in Warren, Me., as follows: "Mrs. M. M. Patterson will lecture at the town hall one week from Wednesday on P. P. Quimby's Spiritual Science healing disease as opposed to *Deism* or Rochester Rapping Spiritualism."

To a friend she said of Dr. Quimby's power, "Even the winds and the waves obey him." She had all faith in this process of healing and received from Dr. Quimby her first lesson in science, which was afterward christened "Christian Science." She pretended to have discovered this science and at one time said, "It was revealed unto me in 1866." She saw, while a patient of Dr. Quimby, the pos-

sibility of developing this system and by weaving the language of Dr. Quimby into peculiar forms of expression to avoid being detected and accused of plagiarism, has succeeded in winning a large following, who are influenced by its pretended supernatural element, and prospective physical healing.

Her first pamphlet was copyrighted in 1866. Her first school for "Christian Science Mind Reading" was begun in Lynn, Massachusetts, 1867. In 1881 she opened the Massachusetts College in Boston, which closed in 1891. She then devoted herself to the revision of her book, "*Science and Health, with Key to the Scriptures*," which has since been revised by the author about one hundred times, and has passed through many editions. This accounts for the difficulty in finding passages cited; the pages of each edition are not numbered always as the former editions were, from which quotations were made. The sentiment of the edition, however, is left in full force. It claims to be a religion. In "*Science and Health*" she says, "is given a brief exposition of the *religious* tenet of Christian Science."

Her followers have largely been proselyted from the churches. She claims to have discarded doctrines and creeds. She says, "I once subscribed to an orthodox creed, and tried to adhere to it until I caught the first gleam of that which interprets God as above mortal views. This science rebuked human belief and gave the spiritual import of all things from the Divine Mind expressed through science." She thus rejects orthodox truth. She speaks flippantly about

creeds, knowing not what she says, nor whereof she affirms.

A creed is that which we believe the Bible teaches. In other words, our interpretation of God's word, either spoken or written. Every man preaches his creed. The man who has no creed, is a man who has no opinion.

Christian Science has grown by its pretence to the supernatural and its promise of a panacea for the afflicted body. Many good people are captivated with the promise of physical healing and embrace with avidity the hope of restoration to health while they overlook the false and poisonous doctrines advocated, which are substituted for those which are fundamental to Christianity. The question, then, is not one of jealousy, that too frequently exists against a new and growing sect, but one of doctrine. Will the teaching of Mrs. Eddy, as found in her books, stand the test of logic, philosophy and the word of God?

It will be seen as we advance in the investigation of Christian Science, that her theory of healing, of which she claims to be the author, or to whom it was revealed seems most likely to have been plagiarized from Dr. Quimby, while her theology and doctrinal views came from an entirely different source.

ITS DOCTRINAL VIEWS EXAMINED.

Recently I visited a Christian Science State headquarters and was informed by those in authority that the first step necessary for me to understand

Christian Science was, to "give up my belief in a personal God."

This was sweeping away all terra firma, but I was assured that it could not be understood, unless I did. So acting upon the suggestion, and on the supposition that all former belief in the God of the Bible had been given up, and I was ready to be inducted into the occult or metaphysical science, or what not; my authority proceeded to assist me in getting rid of God, in the following manner. She said, "There is no God, except Good, Love, Principle, Life, Mind. God or Good is not divided. Good is a unit, one idea. There cannot be a personal God; how can there be?" By this time I seemed to get a glimpse of the dark region to which I was being led. The great "I Am," who inhabiteth eternity, glided as a myth before me and in an instant was dissolved into an everlasting intangible "it."

As my teacher continued to unfold the system to my mind, "mortal or immortal," I confess I was not, in the light of my new science, yet competent to determine. A strange sensation seemed to come over me, which I tried to interpret as the shock of enlightenment. Then a gliding sensation seemed to possess me, as if I were on an incline about as steep as a rainbow, and was going somewhere with fearful rapidity. This was no sooner felt than my whole being, as it seemed, began to dissolve into abstract ideas, as Good, Love, Principle. "Matter is nothing; all is Spirit, one Idea." All foundations having now slipped away, I seemed to be but a mere speck, suspended in the im-

mentality of space, and all my former hopes, and relative relations, were gone; no physical universe; no God; but Good—just Good, and something seemed to say to me, which to be consistent with my new science I recognized as “immortal mind,” which was my own mind, since Good is not mind, but just Good, and the voice seemed to say to me. “Now will you be good?” This I answered in the affirmative; I was afraid to say anything else, under the circumstances, and of course I wanted to be Good, and as there was now no God, but Good, I had to take the place of God and be Good. You can imagine my surprise as I once more felt the movings of “mortal mind,” which involuntarily asserted itself, in a desire to know what had become of God and the material universe. My instructor just then reached a climax in metaphysical deductions and I was assured by what followed, that I had taken the first degree into the metaphysical state of an imaginary existence, called “Divine Science,” which science seemed to me to be, a systematic effort, to get rid of the God of the Bible. The professed self-evident propositions of Christian Science as formulated by Mrs. Eddy, in 1866, were then in a very fluent manner rehearsed.

1st. God.

2d. God is all.

3d. God is good; God is mind.

4th. God, Spirit being all, nothing is matter.

5th. Life, God, Omnipotent Good, deny death, evil, sin, disease—disease, sin, evil, death, deny Good, Omnipotent God, Life.

This formula is what Mrs. Eddy calls, "Self-evident propositions." These are the foundation stones upon which she builds her superstructure. They may be read forward, or backward. Commencing at God, on to Life, or begin at Life and trace back to God. My first object is to puncture these inflated assumptions and reveal their ridiculous absurdity. Her argument is this:

1. "God is all, God is Good, therefore all is Good." Evil then does not exist.

2. "God is all, God is Spirit." Therefore all is Spirit. Matter has no existence.

3. "God is all, God is perfect." Hence there is no imperfection, no misery, no sickness only that which seems to be.

The other propositions follow as correlatives from these three. We are spiritual, perfect, healthy, good, free, wise, immortal. "The fallacy lies in the statement—'God is all,' which is affirmed in a sense, that so identifies God with the universe, as to annihilate free will and accountability."—Dr. Patton in *Chicago Inter-Ocean*.

Let us examine these propositions again. (1.) "God is all." This language is intended to be a quotation from I Cor. 15:25, 28. Paul says, "He must reign until he hath put all enemies under his feet. Then shall the Son also Himself be subject to Him that put all things under Him, that God may be all in all." It is plain that Paul is speaking in respect to authority, government and order; that all authority of government belongs to God, and in that sense alone

“God is all.” Certainly the “all things,”—“all enemies,”—the “last enemy,”—the “all rule” and “all authority” mentioned in this passage, that God is said to overcome, and put down, are not God, and if there is nothing but God, why does God speak of enemies and opposition. The first “self-evident proposition” of Mrs. Eddy is therefore not only false in fact, but is also a misrepresentation and misinterpretation of God’s Word. It is therefore a self-evident false proposition, number one.

2. God is Good; God is Spirit. That God is good and “God is spirit” is true; but Mrs. Eddy has stolen this knowledge of God from the Bible, and now tries to impress her readers with the false idea that this is a new discovery revealed to her in 1866. This is her false proposition implied, number two.

3. “God, Spirit being all, nothing is matter.” God says, matter is a reality—“I made it and My hands formed the dry land.” This sentiment that “God is all,” Mrs. Eddy has plagiarized from Hume the notorious infidel, who once said of Jesus, “Crush the wretch.” Hume on coming into the office of Dr. Johnson said, “Dr., would you not be surprised to wake up some time and find that nothing exists except in thought; matter is nothing?” Dr. Johnson replied, “Talk about there being nothing?” Then rapping with his knuckles on the board before him said, “There it is.” After Hume’s death, some ingenious vandal secretly chiseled these words on his tomb stone:

“Beneath this cumbersome mask, vulgarly called a tomb,

Lies a bundle of ideas once called Hume."

If we were to visit Mrs. Eddy to-day, and take a view of her stately mansion built with money filched from the sick and unfortunate, whose credulity has been preyed upon, all would be constrained to say—following the formula of Christian Science—

"Come view this cumbersome mass, vulgarly called a mansion,
While, in fact, it is an illusion, just ideal expansion."

Four thousand years ago, the same "God-is-all," "nothing-is-matter" theory, was taught by the ideal pantheistic heathen priests of India, and is largely the religion taught there to-day under the darkness of which her millions are so degraded. The exact language of Mrs. Eddy may be found in Vedic poems, written one thousand years before Christ. The "*Bhagavad Gita*," Chapter 2, verse 15, says, "The only real existence is eternal existence, that of Spirit; matter does not really exist, but is merely the production of *Maga*, the mystic power, by which the Supreme Being has created an illusive and temporary matter, which seems to exist, but does not really do so. There is then no *real existence* for *matter*, nor non-existence for Spirit, which alone really exists." This sentiment is incorporated as an important tenet of her new science. It is quite evident the ideal pantheistic priests of India did not quote from Mrs. Eddy. Another poem to the same import is here quoted, which was written four thousand years ago:

"Ne'er was the time when I was not, nor thou, nor yonder
kings of earth;

Hereafter ne'er shall be the time when one of us shall cease to be."

That man always *did*, and always will exist is pantheism. Yet this is what Mrs. Eddy professed to have had revealed to her, in 1866. The mystics in the days of Luther, taught that "all is spirit." While in a public debate with Luther, the mystic opponent shouted, "All is spirit! Spirit! all is spirit." Luther grew tired of this and replied, "I will slap your spirit on the snout." In which case the spirit no doubt would have instantly materialized.

Again she says, "God, Omnipotent Good, deny death, evil, sin, disease." If Mrs. Eddy means the God of the Bible, she is wrong again. God does not deny the fact of sin, and the existence of disease and death, but most positively asserts the reality of them all. Such language would be charging God with folly. Nothing can be more false than this, which constitutes her false proposition, number three.

It was because all were sinners, that Jesus came, of whom it is said, "He healed the *sick*, *cleansed the lepers*, *cast out demons* and *raised the dead*." While weeping over Jerusalem He said, "O, Jerusalem, thou that killest the prophets, and stonest them that were sent unto thee, how often I would have gathered thy children together, but ye would not."

"Weeping," "stoning," "killing," "*gathering under His wing*," "ye would not," all are very real.

How often the Christian Scientist races over this, "Life, God, Omnipotent Good, deny death, sin, disease," right in the face of God's word, which says,

“Except ye repent ye shall all likewise perish.”

There is another standpoint from which to notice the absurdity of this language. “God being all,” then man, beasts, fowls, air, ocean, space, whales, the devil, Mrs. Eddy and all are God. The utter absurdity of an apparently wise statement, can only be seen, when we try to apply it to practicalities. Take for instance the expression—“Omnipotent Good denies evil, sin.” This makes God say, “There is no moral law; no moral government; no human responsibility; no sense of guilt; no fear of destiny;” this is latitudinarianism with a vengeance.

This is exactly what the devil would be glad to have us all believe.

On page 444 in *Science and Health* we read, “To put down the claim of sin you must detect it, remove the mask, point out the illusion and thus get the victory over sin and prove its unreality.” All is illusion. Then the claim of Christian Science is an imaginary claim of an imaginary victory, over an imaginary sin, and an imaginary proof of unreality. Imagine yourself now floating away into an ethereal comatose condition and metaphysical spiritual state of suspended animation, wholly absorbed in the environment of immortal thought, where matter, sin, pain, death, moral law, and all responsibility are found to be unreal, and you have grasped the true conception of Christian Science. But what credit can attach to a sane man who will pay money to have some one fool him into a state of nonentity like that? Man would doubt his own existence were it not for the fact that

to doubt would prove that he does exist, since he must exist to doubt.

There is no word of censure for those good people who have been deceived by this cunning device, which is perhaps the greatest fraud promulgated to-day against our Lord and His holy religion. The blame can only attach to those who refuse to renounce the fraud after it is exposed. Mrs. Eddy's system appeals to the sympathy of the sick and unfortunate. She claims it to be a new, and higher interpretation of our Lord's teaching, and clothed with the sanctity of supernatural authority. Nothing can be a greater mistake. Its corrupt religious teaching will be ventilated in the following chapters.

CHAPTER II.

“CHRISTIAN SCIENCE” — ITS UNPHILOSOPHICAL TEACHING IN RELATION TO GOD—THE LOGICAL SEQUENCE OF THE SUBJECT.

The Bible teaches that God is a person, spiritual, eternal and all-powerful. That His natural attributes are unity, eternity, omnipotence, omnipresence, omniscience, immutability and invisibility. These attributes He cannot communicate to His creatures.

Then there are His moral attributes, which are wisdom, goodness, holiness, justice, mercy, truth and peace. These attributes are not God, but are essen-

tial qualities of His nature; through these He manifests His being. These moral attributes, God may by His Spirit communicate to man, since He has constituted man a subject of His moral government. Hence man has a moral character, good or bad, true or false. Without a moral law and a moral government, character is an impossibility. Man's character, good or bad, true or false, is determined by the attitude he voluntarily assumes toward God's holy law. This law, written or unwritten, constitutes the only known basis of moral obligation and determines the character of the conduct of moral beings. This the Bible teaches, and it is sanctioned by enlightened reason.

Now to assume, as Christian Science does, that there is no personal God, and that merely abstract principles constitute God, is assuming that God's attributes do exist, but He Himself, does not exist. Love, truth, principle, etc., are modes of conduct of a being or person, capable of moral action. To deny that there is a personal God and to substitute in His place a mode of action, and call that action God, giving that mode of action moral quality, without there existing an Eternal, All-powerful, moral being or Person to act, "may make the vulgar stare but will excite the contempt rather than the admiration of the wise."

The axioms of Joseph Cook are invulnerable.

- 1st. There is thought manifest in the universe.
- 2d. There cannot be thought without a thinker.
- 3d. There is therefore a thinker in the universe.
- 4th. But a thinker is a person.

5th. There is therefore a personal thinker in the universe. This personal thinker says, "I am God, and besides *Me* there is no Savior." "I am the Almighty God, walk before *Me* and be thou perfect."

Notice then that Love, Good, Principle, Life, each as used by Mrs. Eddy, expresses condition of existence, as well as mode of action, but mode of action, or state of existence, implies a *personal* being, who exists and acts. The mode of action cannot be the being who acts; the state of existence, cannot be the person who exists; there cannot be quality in an act, or mode of existence, independent of an absolute law of perfect right, which determines by comparison the quality of the action. There cannot be an act, without an actor; a moral actor is a person. Obedience and gratitude can be exercised only toward a *personal* being; a being who consciously and voluntarily does us good. The idea that man can be grateful to the laws of nature, or to the bread that satisfies his hunger, is preposterous. No responsibility or gratitude can be exercised toward something that is impersonal. "We love Him because He first loved us." "God gave His Son to die for us."

This point has been dwelt upon because it is fundamental to the theme. If there is no personal God, who reigns over His moral creatures in moral government, the foundations are then removed; "what can the righteous do?" There is then no standard of right or wrong.

Every precept worthy of the consideration of mankind is underlaid with three fundamental principles. First, The authority with which the precept is given; Second, The power to obey it; Third, The motive for obedience.

Now with respect to the first of these propositions, God says: "I am the Almighty God, and besides Me there is no Savior." Jesus said: "All power in heaven and in earth is given unto Me." This then, is the authority back of the precepts of the Bible, and is man's highest conception of authority.

As to the second of these propositions, we read, "All things are possible to him that believeth." "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus Christ and by the Spirit of our God." (I Cor. 6:11.) Our "faith in Jesus Christ" and "the Spirit of our God" give us power to obey. Men can therefore obey the precepts of God.

The third proposition is equally important. The motives for obedience are the highest that can be presented to the contemplation of men or angels: eternal life, on the one hand, and eternal death on the other. God appeals to our hope and our fear. If the fear of eternal death and the hope of eternal life, do not influence and control man's conduct, there is no power in heaven, earth or hell, time or eternity, that can. This is God's method of controlling mankind. He says, "I have set before thee this day, life and death, good and evil, therefore choose life that thou and thy seed may live." God commands and

invites. Commanding and inviting imply natural ability in man to comply.

Christian Science, denies these three necessary principles. Christian Scientists, talk of love and good but deny the existence of a personal Being who loves and whose acts are good. They talk of design, but deny there being a Designer. They talk of character, without an eternal law of right, which alone gives quality to conduct, which quality is character. To talk of law, without a necessary intelligent Person to conceive law and execute it, is to talk nonsense. With respect to a personal God, Mrs. Eddy says, "The better understanding Christian Science gives of a Supreme being—Divine Principles." (*Science and Health*, page 181.)

Mrs. Eddy teaches that God is merely a principle. This is Atheism. No God, then, but principle. Again she says, "I learned of these things in 'Divine Science,' that all being is in Divine mind and idea; that Life, Truth and Love are all-powerful and ever present." (*Science and Health*, page 2.)

These abstract principles, according to Mrs. Eddy, "constitute all real existence." Where then is God? Principle aside from God is the mere creation of the human brain. Some make gods of stone, others of ideas. Mrs. Eddy's god is just "principle and idea." No one knows what that is. "Prayer," she says, "to a personal God is a hindrance; petitioning a personal Deity is a miscomprehension of the source of all good." (Page 170.)

The God of the Bible is not then the source of all

good. This heartless metaphysical "Divine Science," with one stroke, wipes out of existence the only Lord God, our Savior, and hands us over to the tender mercies of an eternal "it."

CHAPTER III.

THE IMPERSONAL GOD OF CHRISTIAN SCIENCE *Versus* THE PERSONAL GOD OF THE BIBLE.

When Mrs. Eddy speaks of God, she explains her meaning by saying: "God is Principle," that is, not God, in the concrete, a personal conscious being, but God in the abstract, as "Principle, Truth, Love and Power." The heathen have always understood God in this light, hence they deify every passion and ambition. They worship everything in nature and every thought in the universe. Plato once said of the worship in his day, "The priests transfer their sins and follies to the gods, and the people in turn practice the sins of the gods."

Daniel in Babylon defended the cause of the personal God, while the king and his "wise men," stood for the abstract god,—this and that and the other and nothing. In this conflict the God of Daniel was victorious, as He always will be. "He must reign until all enemies are put under His feet." The proud and voluptuous king, with his whole corrupt horde of impersonal gods, was turned out to grass, until he learned that the personal God of Daniel, "doeth ac-

ording to His will in the armies of heaven and among the inhabitants of the earth." The proud young King Belshazzar, who worshiped the abstract "gods of silver and gold, of brass and iron, wood and stone," was reminded by Daniel that the personal God "in whose hands thy breath is, and whose are all thy ways," he had not glorified. The principles worshiped by the Christian Scientists—as "Mind, Thought, Love, Beauty, Truth, Power," were all incorporated and impersonated in the idols of the heathen. Christian Science is continuing the war that has waged throughout the ages against the pure worship of the personal God of heaven.

Against such idol worship, God has thundered His anathema from the fire crested summit of the thunder rocked mountain, in these words, "Thou shalt have no other gods before Me." Those Israelites that were corrupted by the idolistic theology of Egypt, said to Aaron, "Make us gods to worship." We do not understand this personal God of Moses. We want an ideal god, one that suits our fancy, and "as to this Moses we know not what has become of him." Thus they rejected the personal God whose power, love and wisdom had saved them, and substituted that which is now the Christian Science god. While the God of Moses required of them love and obedience, the new calf-god religion required of them *demonstration*, as Christian Science does to-day. A dedicatory dance was then instituted in which the sexes mingled promiscuously, exciting *lust*, which is the objective element in every retrograde movement in religious life.

They were tired of serving the God that did not allow them to indulge their passions; so they changed gods. Before, with bowed heads and penitent hearts they worshiped, proving the sincerity of their love to the personal God, Jehovah. Now, with high heads and hilarious spirits, they are "demonstrating" their freedom from moral restraint by dancing around a calf. "They sat down to eat and drink and rose up to play." God in turn demonstrated His indignation against this sacrilege and defiance of His authority, and three thousand of the heads of their ring leaders paid the penalty.

God has proclaimed His personality and character, in the following language: "The Lord God, merciful and gracious, longsuffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty." (Ex. 34:6, 7.)

There is no abstract God here, but, "I do,"—"I keep,"—"I forgive,"—"I, the Lord God." God is a being, "*He*," not "*it*." He says, "Be holy for *I* am holy. (Lev. 11:45.) "*I* am the Almighty God, walk before *Me* and be thou perfect." (Gen. 17:1.)

Imagine Jesus Christ, praying to "beauty,"—"love,"—"power,"—"eternity" and above all, to "it," discarding the pronoun "Thou," "He," "Thine," "Thy." Such a reckless and unwarranted use of language, would betray a depth of folly and misconception, that no one dare be guilty of charging upon the Son of God. The personal pronoun and the masculine gender, indicating personality, run

through both the Old and New Testament, and distinguish God as a personal Being, from Genesis to Revelation.

This personal God has manifested Himself so that "all are without excuse." "For the invisible things of Him from the creation of the world are clearly understood by the things that are made, even His eternal power and Godhead." Paul says, Those who once "knew (the personal) God, Jehovah, glorified Him not as God, but became vain in their imaginations and their foolish heart was darkened; professing themselves to be wise they became fools."

This language is a pen portrait of what is going on every day, in Christian Science circles. Mrs. Dr. S. E. Willing, of Chicago, once a Christian Scientist and for years acquainted with Mrs. Emma C. Hopkins, a noted Christian Science teacher and writer, and also Dr. Jos. Adams, of notoriety in Christian Science circles, says: "I was acquainted with their method of teaching and practice, being at that time a full believer in Christian Science—what I now know to be Hindoo Pantheism. One treatment," Mrs. Willing says, "was to take the patient into a quiet room and have him repeat over and over again the following formula—'I am an emanation from, and a part of God, and as such, am not subject to sin, sickness, sorrow or death.' Another treatment was for the patient to repeat, 'I am Jesus Christ, I am pure and holy.' This," she says, "was called, 'going into the silence.'"

Such blasphemous assertions as the above not only

disclaim the personality of God, but the persons so asserting make themselves God. This is changing "the glory of the uncorruptible God into an image made like unto corruptible man." (Rom. 1:23.)

The ancient Scandinavian with a purse in one hand and a spear in the other worshiped his gods, Odin and Thor, the gods of plunder and of battles; the Greeks two thousand years ago had gods of their own creation, Bacchus, the god of wine, Venus of lust, and Mars of war and bloodshed.

The man who rejects the personal God of Abraham, the God of Sinai, Calvary, Pentecost; the God of law, of love and of tongues of fire, and then creates a god of his own, out of his own imagination, will give his god the character which *he himself thinks* rational. Such a god will resemble the man who frames it. He will esteem his god a being who will do very much in accordance with the wishes and sentiments he himself esteems rational and proper.

While He who speaks in the thunder, glows in the sun, rides upon the wings of the wind, weighs the mountain in scales, the hills in the balance; and "hath appointed a day in the which He will judge the world in righteousness, by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He raised Him from the dead;" "by whom also He made the worlds," and "will bring every work into judgment with every secret thing, whether it be good or bad;" when you speak of this God, they will tell you with characteristic positiveness that this is not their god.

CHAPTER IV.

CHRISTIAN SCIENCE: ITS ANTI-CHRISTIAN
TEACHING.

1. *It is anti-Christian in its teaching in that it deifies the human intellect.* PROOF. In "*Science and Health*" (page 10) we read, "Works on metaphysics leave the grand point untouched, they never crown the mental powers as the Messiah." She claims the human intellect to be "the Messiah."

Daniel speaks of the character and the work of the Messiah, thus: "The most Holy, God's Messiah, the Prince" who "maketh reconciliation for iniquity." Andrew said, "We have found the Messiah which is being interpreted the Christ." (John 1: 41.) This was the only interpretation of Daniel's prophecy of the Messiah. The woman at Jacob's well said, "I know that Messiah cometh which is called Christ. He will tell us all things." Jesus said unto her, "I that speak unto thee am He." "The Messiah," is God's anointed. "The spirit of the Lord is upon me because He hath anointed me to preach deliverance to the captives, to set at liberty them that are bruised." (Luke 4: 18.) Mrs. Eddy claims that the human intellect is the Messiah, which is ungarnished blasphemy. Nothing in the whole range of infernal ingenuity can be worse than this.

Again, she says, "Soul is God, unchangeable and eternal and man is co-existent with and reflects the soul. Man is co-existent and eternal with God." (S. and H. p. 509.) This is a flat contradiction of God's word. God says, "Let us make man in our image." (Genesis 1:26.) Then there was a time when God existed and man did not. "O Lord, our Lord, how excellent is Thy name in all the earth. Who hast set Thy glory above the heavens. When I consider Thy heavens, the works of Thy fingers, the moon and the stars which Thou hast ordained, what is man *that Thou* are mindful of him and the son of man that Thou visitest him. Thou hast made him but little lower than God." (Ps. 8:1, 3-5, R. V.)

That, that is co-existent with God, is God. Then man according to Mrs. Eddy, is God, and has always existed. If this be true, when God said, "The wicked shall be turned unto Hell and all the nations that forget God," He is speaking of Himself. He is then divided against Himself and is said to put a Divine curse upon Himself. This erratic, unphilosophical and unscriptural doctrine has been the curse of multiplied millions. These metaphysical bones, bleached white under the scorching suns of India, and reeking with the curse of God, are now on dress parade in their ill-fitting garment, Christian Science.

The unsuspecting Christian believer is deceived by a promise of health and happiness into believing the most erroneous assumptions. It takes advantage of those in distress. It reminds me of Shakespeare's dragon:

“Oh, serpent heart, hid with a flowering face,
 Did ever dragon keep so fair a cave?
 Beautiful tyrant! Wolvish, raving lamb!
 Despised substance of divinest show,
 Just opposite to what thou justly seemst!”

The God that Mrs. Eddy is talking about is the *human intellect*. She says, “Man is co-existent with God and they are inseparable with Divine Science.” (Page 173.) The human intellect is therefore God, and “God is Divine Science.” Again, “From the infinite one in Divine Science cometh one Principle and its Idea.” (Page 6, *Retrospection and Introspection*.) This doctrine is so foreign to the teaching of the Holy Scriptures, that one might hesitate to believe that such statements are found in her writings.

Where one passage has been quoted hundreds could have been added. In fact, the whole body of her teaching is the most corrupt, illogical, unscientific, unscriptural, unreasonable and contradictory that ever was penned by man. Instead of man being God, God says of man, “Man that is born of woman is of few days and full of trouble.” “Man giveth up the ghost and where is he.” “All nations before God are as nothing, and they are counted to Him less than nothing and vanity.” (Isaiah 40:17.) “To whom then will ye liken God, or what likeness will you compare unto Him? It is He that sitteth upon the circle of the earth and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing and maketh the judges of the earth as vanity.”

Again God says, "I beheld and there was no man, even among them, and there was no counsellor that when I asked of them could answer a word." He says to all such as think themselves equal to God. "Behold they are all vanity, their works are nothing, their molten images (vain theories) are wind and confusion." (Isaiah 41: 29.)

2. *It is anti-christian in its teaching, since it denies the existence and reality of either moral or natural evil.* PROOF. "Evil has no reality, it is simply an illusion of material sense." (*Science and Health* page 237.) Again she says, "Sin is a false belief." (*Science and Health*, page 477.) "The sinner is not reformed merely by assuring him that he cannot be a sinner because there is no sin." (*Science and Health* page 444.) This language is so contradictory that we are reminded of the Irish lawyer's famous kettle plea.

"My client never borrowed the kettle."

"It was cracked when he borrowed it."

"It was whole when he returned it."

The following statements of Mrs. Eddy are an exact parallel with the above:

"He cannot be a sinner."

"The sinner is to be saved by reform."

"There is no sin."

This is a most shameful trifling with a serious subject. "Jesus died for our sins, according to the Scriptures." "God be merciful to me a sinner." Jesus commended this prayer.

That such sentiment should ever obtain among intelligent people is unmistakable proof that man be-

believes what he wants to believe, whether what he believes is supported by either reason or facts.

“No sin, sickness, death or error.” This is only one step removed from absolute non-entity.

While experience and observation have taught us the painful reality of sin, error, sickness and death, our own consciousness bears unmistakable testimony to the fact that men do depart from holiness. “All have sinned and come short of the glory of God.” The only mitigation there can be for such erratic sentiment is that it comes from the brain of a woman who was once a spirit medium.

There is an important connection between motive and action. Those who hate an evil, are not those who deny its existence. There are two elements that enter into the moral fiber of this denial. First, To deny the existence of moral and natural evil, is to deny the existence of God’s moral government, and to fly into the face of the Almighty.

Secondly, It argues with the force of a common sympathy, with the thing denied. Nothing is more real than the existence of evil. God says, “seek good and not evil, hate the evil and love the good.” (Amos 5: 14, 15.) “Men loved darkness rather than light because their deeds were evil.” (John 3: 19.) “I have set before you life and death.” (Deut. 30: 19.)

The law was not given because men are good, but because men are morally corrupt. Paul says, “The law was given for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for

murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." (I Timothy 1: 9, 10.) Evil is everywhere present and is so manifest that to deny its existence is irrational folly. Yet Christian Science does this irrational thing.

3. *It is anti-Christian in that it teaches the impossibility of the introduction of sin into the universe.*
PROOF. "Truth is God and God has no opposite." (*Science and Health*, page 183.) "God could never make man capable of sin." (*Science and Health*, page 447.) "Nor can God by whom man was evolved engender the capacity or freedom to sin." (*Science and Health*, page 471.) Can there be anything worse than this? That man is under law to God is evident. The attitude man voluntarily assumes toward God's holy law constitutes his character. Man must, therefore, be free to choose and free to obey or disobey God's law. Freedom makes sin a possibility. Sin is the wrong use of liberty. If man was constituted otherwise than he is, the law could not justify nor condemn his conduct, any more than it could the action of a hammer or a sword when wielded by a forcing agent. If an act is in opposition to God's moral law, blame must attach and remain with the party attempting to force. Matter is absolutely and essentially inert. All motion is, therefore, produced by *mind or spirit*. Mind is not and cannot be moved by force, but is moved by thought. The thought that

moves the mind determines the direction of the action, while the law of God decides both the nature of the motive of the thought, and the quality of the action. God says, "Your thoughts have been stout against Me." "The thoughts of their hearts were evil and that continually." "Let the unrighteous man forsake his thoughts?" The fact that sin *is*, settles the question of its possible existence.

4. *It is anti-Christian in that it teaches that God and man are identical.* This thought is implied in another proposition, but it is given here for the purpose of giving further evidence. PROOF. "Recollect that Science reveals Spirit, Soul, as not in the body, and God is not in man but is reflected by man." (S. and H., page 463.) "Such a belief," (that God is in man,) says Mrs. Eddy, "is an error that works ill."

Hence she says, "God is not in man," because, of course, God cannot be in Himself. "God is one idea—principle." That is, man is God. The same thought is still further asserted. "The terms, Souls or Spirits, is as improper as the term 'Gods.'" "Soul, or Spirit, signifies Diety and nothing else," she says. But God says, "All souls are Mine." Jesus "preached to the spirits in prison."

"God, the mind of man never sins." (S. and H., page 466.) This is a repetition of the corrupt doctrine that Paul so vehemently denounced in his letter to the Romans. (Romans 1: 22-25.) "Professing themselves to be wise they became fools and changed the glory of the uncorruptible God, into an image made like unto corruptible man who changed the truth

of God into a lie, and worshiped and served the creature more than the Creator who is blessed forever."

"Soul and Spirit signify Deity and nothing else." God says, "the soul that sinneth it shall die." Mrs. Eddy makes God to die. She does not stop there. She calls the wisdom of God in question and compares the Hebrew Scriptures to heathen mythology." "Heathen mythology and Jewish theology have perpetuated the fallacy that intelligence, soul and life can be in matter." (S. and H., page 462.) The charge made upon God's word, is; First, That it teaches that there is "finite soul or spirit." Second, That intelligence, soul and life can be in matter—the body, both of which she says "are false, and the fallacy is perpetuated by the Hebrew Bible, and heathen mythology." Thus she denies the existence of the human soul and spirit.

If "man is God," where then is God, who made man and the universe? This teaching dethrones the God of the Bible and enthrones man a worm of the dust. Man must then worship himself. Many do from choice; but then all would by necessity. Many who profess to believe in Christian Science will be astonished to learn that such stuff as this is taught by Mrs. Eddy.

This corrupting sentiment is what she calls "*Key to the Scriptures.*" A key is only useful when in the hands of wise and well-meaning persons. Keys are both to lock up and unlock. The "Christian Science key," has locked up the Bible to those who have accepted the tenets of Mrs. Eddy's teaching. It is a

scheme most cunningly devised to decoy the sincere and unsuspecting seeker after the truth, from the Holy Scriptures, and their proper interpretation, which alone is "able to make us wise unto salvation," and "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3: 16.) Such teaching is "wresting the Scriptures to their own destruction."

5. *It is anti-Christian in that it denies the possibility of miracles.* PROOF. "Miracles are impossible in Science and here it takes issue with popular religions." (S. and H., page 249.) The word "Science," as used here, is Mrs. Eddy's mist. She says, "Here I take issue with popular religions." The religion of the Bible is meant, which teaches the fact of miracles and with which Christian Science takes "issue." She says the statement about miracles as recorded in God's word is untrue. This is exactly what infidels have taught in all ages. She says, "Miracles are impossible." Then Jesus did not "raise the dead, heal the sick, or cast out demons." To accept Christian Science is equivalent to rejecting God's record of the life and works of Jesus. Facts are stubborn things. Even enemies are sometimes compelled to acknowledge the truth as in the case where it is said: "For that indeed a notable miracle hath been done by them is manifest to all that dwell at Jerusalem and we cannot deny it." (Acts 4: 16.)

6. *It is anti-Christian in that it claims that God is*

the author of sin and sickness. PROOF. "We should hesitate to say that Jehovah sins or suffers," she says, "but if sin and suffering are realities of being, whence did they emanate? God made all that was made, and mind signifies God—infinity and not finity." (S. and H., page 125.) Let us put this statement in the form of a syllogism. All that is, is from God. Sin is; therefore sin is from God. God is infinitely good. A good being can make only that which is good; since He made all things, therefore, sin must be good. Or thus: None of the works of God are evil; sin is among the works of God; therefore murder which is a form of sin, is not an evil.

"There is nothing so absurd," says Cicero, "as not to have been said by some philosopher." She says, "God made all things." This is true with the exception of character and its results. Angels made themselves demons, and man made himself a sinner. The Bible says, "Man has made himself vile." The implication in Mrs. Eddy's language is this: God made all things. Sin and suffering are among the all things; therefore, God is the author of sin and suffering.

Thus she reasons from a false assumption and necessarily arrives at a false conclusion and in so doing attributes wickedness to the Almighty; and this is blasphemy? The spirit of sin from the beginning of sin down to the present time has been to incriminate the Almighty, attempting to make God the sinner and not man. It was this spirit that accused Elijah of being the troubler of Israel; Paul and Silas

of turning the world upside down. "These men do exceedingly trouble our city." Now we hear that God is the author of sin and suffering. It is the same-old story.

She says, "If the transgression of God's law produces sickness it is right to be sick, and we cannot, if we would, and we should not if we could, annul the decrees of wisdom." (S. and H., page 125.) If this were put in practice it would put Mrs. Eddy and her whole following out of business. How adroitly she changes her base. She had just said, "If sin and suffering are real, God is the author of it." Now she says, "If the transgression of God's law produces sickness, it is right to be sick." Nothing is more positively true, than that the transgression of God's law, results in natural and moral evil. Natural evil follows moral evil, as death follows a dose of poison. If this be true as Mrs. Eddy says, then "it is right to be sick," and to get well, "we cannot, if we would, and should not, if we could." What then are Mrs. Eddy and all her followers making such a fuss about, if "it is right to be sick, and wrong to try to get well," and all the sin and sickness there is in the world "is the decree of wisdom?" Then Christian Science mind healers act foolishly, since they act in opposition to the "decrees of wisdom."

7. *It is anti-Christian in that it denies the existence of holy angels.* PROOF. "My angels are exalted thoughts. Angels are God's impartations to man. Not messengers or persons but messages of the true idea of Divinity." (S. and H., page 195.) She now

contradicts herself. Man is not God now; she says angels are God's messages to man. Let us substitute "exalted thoughts" and "true ideas of Divinity" for angels in the following passages, and see if the proper meaning can be preserved; That night an exalted thought, a true idea of Divinity smote in the camp of the Assyrians an hundred and four score and five thousand. (Isa. 37:36.) A rather fierce thought was this. A true idea of Divinity smote Herod and he was eaten of worms. (Act 12:23.) Powerful idea that. And suddenly there was with the true idea of Divinity a multitude of exalted thoughts praising God. (Luke 2:13.) Rather queer thoughts to be singing up in the air and shouting Glory to God. All that sat in the council looking steadfastly on him saw his face as it had been the face of an exalted thought. (Acts 6:15.) An exalted thought came down from heaven having the key of the bottomless pit. (Rev. 20:1.) Being made so much better than the true idea of God, unto which of the true ideas of God said He at any time, Thou art my Son? (Heb. 1:4, 5.) Thus we see the folly of belittling the holy Scriptures by making a meaningless farce out of the most awful facts of celestial intelligences. This is what we are asked to believe.

8. *It is anti-Christian in that it teaches that man is saved by reform and not by pardon.* PROOF. "By interpreting God as a corporeal Savior, but not a saving principle, we shall continue to seek salvation through pardon and not through reform." (S. and

H., page 181.) The Christian does not interpret God, but believes, loves and serves Him. A "corporeal Savior," that is here condemned, is Jesus Christ, who came in the flesh, suffered and died and rose again, "that our faith and hope might be in God," and "who ascended upon high to grant repentance to Israel and forgiveness of sins." Mrs. Eddy says, as long as we believe in "a corporeal Savior" that came in the flesh, we will "seek salvation through pardon and not reform." That is to say, away with your glorified Savior and pardon of sin, we Christian Scientists have no sins to be forgiven, we just reform. Let all hear these words. "He that hath the Son of God hath Life, and he that hath not the Son of God hath not life, but the wrath of God abideth on him." Reformation without pardon that sets us right before God's righteous law is a farce.

Again she says, "Man may pardon but the Divine principle alone reforms the sinner." (Page 311.) Man, (since there is no God but man) may pardon but the sinner-god reforms himself? How dark the night that settles down on the guilty soul who is told by Christian Science that he must fight his battle alone, and that there is no forgiveness, his only hope is to do better. Yet without power to do better, being bound with a cord of his own sins and inflamed by evil passions, he is "led captive by the devil at his will." In agony of spirit he may smite his heart, his conscience being lashed with the scorpion troop of long neglected fears, and from the depths of his despair cry out, "God be merciful to me a sinner." The

cold heartless reply of Christian Science is, there is no God to be merciful, except yourself. No pardon for you, no power from on high to help you; no loving Saviour "who came to save that which was lost," and hath "power on earth to forgive sins." You must reform, do better, keep the old evil heart, and the dark record of your evil life ever before you, and be sure not to seek redemption through a corporeal Saviour, Jesus Christ, who came in the flesh to die for you, for then you will seek *pardon* and not reform. This is as helpful as the breath of an iceberg. It chills every moral sentiment.

9. *It is anti-Christian in that it rejects specifically the blood of Christ.* PROOF. "But how shall we reform the man who has more animal than moral courage? Perhaps *reason* is the most active human faculty, let that inform the sentiments and awaken the man's dormant sense of moral obligations, and by degrees he will learn the nothingness of the pleasures of human sense. Then he not only will be saved, but is saved."

Sentiments are our opinions. Now to save the lost sinner, set him to reasoning and let this reasoning "inform his sentiments." His reason keeping up a constant activity, and keeping his opinions well informed, he at last, "not only will be saved but is saved." Provided, however, he can keep up his reasoning and inform his opinions until "he learns the nothingness of human sense," which sense, she says, does not exist. No "God be merciful to me a sinner," or "I repent in dust and ashes," or "I be-

lieve that Jesus Christ is the son of God," is heard. No need of repentance or confession, restitution or prayer, or faith in the promises of God; just reason and keep "your sentiments well informed," then you are saved. This teaches us that in order to be saved we must find out by reasoning how mean we are—that we are lost—and this very knowledge is proof that we are saved.

This reasoning process did not work well with Pilate or Judas. It does not work well with multiplied thousands of sin laden souls, who think and think, and whose thinking not only informs their sentiments, but intensifies their thinking and darkness; deepening the "sorrow that worketh death." Such a "saved" as this may do for Mrs. Eddy, but it "is not the salvation that is of God," who "through His mercy hath saved us by the washing of regeneration and renewing of the Holy Ghost." (Titus 3: 5.)

Jesus said, "Except ye repent ye shall all likewise perish." "Repent and believe the Gospel." "He that believeth and is baptized shall be saved and he that believeth not shall be damned." Mrs. Eddy says, there is nothing to believe. There is "no pardon" needed, and none to be granted. This anti-Christian teaching offers salvation to the sinner without Christ, who is the only way to God, and who said, "He that climbeth up some other way, the same is a thief and a robber." Christ is the only rightful object of religious affection. Christian Science comes forward and lays claim upon man's affections, professing to be divine. Thus it attempts to alienate man's affections

from God, their rightful object. It is therefore treason against the government of God. (Rom. 5: 9.)

CHAPTER V.

ITS ANTI-CHRISTIAN TEACHING.

Continued.

10. *It is anti-Christian in its teaching in that it speaks disparagingly of the person of Christ as the Saviour of the World.* PROOF. "Sin is forgiven only as it is destroyed by Christ—Truth and Love." (S. and H., page 311.)

Here, the person of Jesus Christ is denied and the abstract thoughts "Idea, Truth and Love," are substituted. Again we hear the wail of the broken-hearted Mary, saying, "They have taken away my Lord and I know not where they have lain Him."

Again Mrs. Eddy says, "Sin is not pardoned except as it is destroyed." "Sin," as is here used "is the transgression of the law." Under the government of moral law sin must have penalty or pardon, else the law must be abrogated and God resign His authority. But how can an act be destroyed? Sin is the result of the willful rebellious attitude of a voluntary being against God's authority. For, if Divine power suspends the human will in its effort to destroy sin when the will of man is inclined to evil, it destroys sin by the destruction of freedom. It will

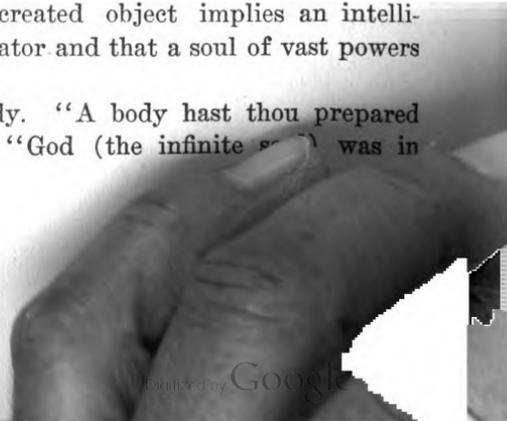
be seen. that such a will can not be restored without being restored to evil. God's grace destroys the evil by inclining the affections of the heart, which results in motives and this dominates the will; it acting in harmony with the motives and the affections yields "unto God as those alive from the dead." But this is destroying the cause of the sin, and not the sinful act. If there is no sin, as she says, then there is no sin to be pardoned, or "destroyed."

What Mrs. Eddy intends for us to understand is that "Christ does not pardon sin." If there is no personal Christ, as she teaches, there is no Christ to grant pardon. Man's only hope is this, "Jesus Christ came into the world to save sinners." Pardon is offered through Christ, "Who hath bought us with His own blood," "Declaring His righteousness for the remission of sins that are past." "He hath redeemed us from the curse of the law, being made a curse for us." This, Mrs. Eddy denies.

11. *It is anti-Christian in its teaching in that it denies the incarnation of the Son of God.* PROOF. "Science of being shows it to be impossible for infinite soul to be in a finite body." (S. and H., page 205.)

"An infinite soul," is God. But, says McCosh, in his "*Divine Government*," "The very existence of the human soul as a created object implies an intelligent soul as its creator and that a soul of vast powers and intelligence."

Jesus had a body. "A body hast thou prepared me." Paul says, "God (the infinite soul) was in



Christ. In "Him dwelt all the fullness of the God-head bodily." This truth Christian Science denies, and thereby becomes "anti-Christian." "Every spirit that confesseth not that Jesus has come in the flesh is not of God, but is that spirit of antichrist." (I John 4: 3.)

12. *It is anti-Christian in its teaching in that it speaks disparagingly of the personal work of Christ.*

PROOF. "Christ proved by His deeds that Christian Science destroys sickness, sin and death. Our Master taught no mere theory or doctrine or belief." (S. and H., page 331.)

To say that Jesus performed His cures of sickness, sin and death, through Christian Science Mind Healing, is a slander on His Holy name. He said, "My father worketh hitherto and I work." "I could do nothing except it were given me from above." "All power in heaven and in earth is given unto me."

To traduce the Divine character and work of the Son of God to the level of Christian Science Mind Healing is not far removed from blasphemy.

She says, "He taught no mere theory, doctrine or belief." In fact, He did nothing else. Even His miracles and death only enforced the doctrine He taught. "He that heareth these doctrines—teachings—of Mine and doeth them," "He that believeth on Me and Him that sent Me." It was "I say unto you," from first to last until the very moment of His ascension, when he said, "Teach them to observe all things whatsoever I have commanded you." "Go ye." Again Jesus said, "If any man will do My will,

he shall know the doctrine." (John 7: 17.) "They were astonished at His doctrine." (Matt. 7: 28.) Jesus announced a truth as recorded in Mathew 23, that Christian Scientists would do well to heed. The application is legitimate and fitting. "Woe unto you Scribes and Christian Scientists, for ye compass sea and land to make one proselyte and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you Scribes and Christian Scientists, for ye devour widows' houses and for pretense make long prayers, therefore, ye shall receive the greater damnation."

13. *It is anti-Christian in its teaching in that it denies that Jesus made an atonement provision for the sins of men.* PROOF. "Jesus never ransomed man by paying the debt that sin incurred." (*Science and Health*, page 180.) "Sin is not forgiven," she says, "we cannot escape its penalty." (page 165.) She says, "sin does not exist, can not exist," and yet says, "we must suffer its penalty." This contradiction is most glaring and is suggestive of a spirit of trifling. The Bible says, that "Christ died for our sins according to the Scriptures and rose again for our justification." "He is a propitiation for our sins and not for ours only but for the sins of the whole world."

All this she denies, and thus the only avenue of salvation for lost humanity, she rejects.

14. *It is anti-Christian in that it blasphemes the Holy Ghost.* PROOF. In order that the reader may appreciate this statement, the following language is

cited: "The Holy Ghost is expressed in Divine Science, which is the comforter." (S. and H., page 227.)

"This understanding is what is meant by the descent of the Holy Ghost." (S. and H., page 348.) "God the Father, Jesus the Son, Divine Science the Holy Ghost. These titles present the three fold essential nature of the infinite." (S. and H., page 182.)

(1.) She says, "Divine Science is the comforter."

(2.) "This understanding is the Holy Ghost."

The Comforter is the Holy Ghost, and the Holy Ghost is God.

The Spirit of God that brooded over the face of darkness on the morning of creation, that "garnished the heavens," that inspired the prophets, that convicts the world of sin, of righteousness and of judgment to come, is here slandered by a wicked travesty which claims that He is nothing more than Christian Science. An angel from Heaven smote Herod and he was eaten up of worms, while yet alive, for no greater crime than this. "Sin against the Holy Ghost," Jesus says, "hath never forgiveness." What rashness and unwonted presumption characterizes this blasphemous claim. Let good people take warning. A system of teaching that would thus slander the Holy Ghost must be bad in the extreme.

CHAPTER VI.
ITS ANTI-CHRISTIAN TEACHING.
(Continued.)

15. *It is anti-Christian in that it denies that man in his tendencies is erring and sinful.* PROOF. "Man is spiritual and perfect and because of this he must be so understood in Christian Science. Man is the idea of Divinity, of Divine principles, not physique. He is the compound idea of God including all right ideas." (S. and H., page 471.)

God says, "All have sinned." "The imagination of their hearts was evil and that continually." "They are a people that do always err in their hearts." Let the reader take notice that Mrs. Eddy always capitalizes the following words: "Principle," "Good," "Mind," "Soul," "Life," "Truth." When these words are used she refers to her new god, a creation of her own, and not to the God of the Bible. She uses them interchangeably and synonymously. To think of them as used by her in any other sense, is improper. Now with respect to the above titles, she says, "Man is perfect, including all right ideas." This is in contradiction of God's word and universal experience. If man possesses all "right ideas," how

came Christian Science ever to be written? If man is perfect, possessing all right ideas, why did Jesus say, "Except a man be born again he cannot see the kingdom of God?" "Except ye repent, ye shall all likewise perish." "Marvel not if the world hate you." Christian Science contradicts the teachings of Jesus both in letter and spirit.

Thus she rejects in toto the doctrines of the Bible, while she pretends to be teaching them. This is awful deception.

16. *Christian Science is anti-Christian in that it professes to be supernatural, a new religion.* PROOF. "Christian Science was revealed to me," says Mrs. Eddy, "as one intelligence analyzing, uncovering and annihilating the false testimony of the physical senses." "*Retrospection and Introspection*," by Mrs. Eddy. (Page 38.) "This was all revealed to me," she says. The spirit that inspired her is referred to in the book of Rev. 16:13, 14. "I was led into the mazes of Divine metaphysics through the gospel of suffering." (Page 42 and 43.) Then on almost every page she denies that there is "suffering, sin, sickness or death." "It was revealed to me," thus she claims "a new revelation, a divine metaphysics, a gospel of suffering." Paul says, "Though we or an angel from Heaven preach any other gospel unto you than that which we have preached, let him be accursed." (Gal. 1:8.) (I Tim. 4:1.) Paul says, "Now the Spirit speaketh expressly, that in the latter times, some should depart from the faith, giving heed to seducing spirits and doctrines of demons, speaking lies in

hypocrisy." The infernal majesty, with all his diabolical ingenuity could not invent a more seductive scheme than Christian Science to deceive man.

17. *It is anti-Christian in that it denies the Divine mission of Jesus, and that He did not impart Divine power to His disciples.* PROOF. "In Latin the word rendered disciples signifies student, and the word indicates that the power of healing was not a supernatural gift to these learners but the result of their cultivated, spiritual understanding of the Divine Science, which their Master displayed by healing the sick and sinful." Here again, she talks of "sick and sinful," of which she has said, over and over again, that it does not "exist, neither is it possible to exist." (S. and H., page 167.)

The Savior said, "In your patience possess ye your souls." They had the Jews and Romans to deal with. We are quite sure they never had such stuff as this to deal with. Her language is but a mockery of our Lord's Divine mission. Jesus said, "I give unto you power to tread on serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you." "Freely ye have received, freely give." After a few days of practical demonstration among the sick and sinful, the disciples returned and joyfully reported, saying, "Even the demons are subject to us through Thy name." (Luke 10: 19.) Christian Science makes this miraculous work of the Son of God to be a farce, saying, "It is not supernatural," it is just a "cultivation of their understanding."

Jesus said, "Ye shall receive power, the Holy Ghost coming upon you," but Mrs. Eddy says, "Ye shall cultivate your spiritual understanding." This is a travesty upon the Son of God. It makes the work of the Spirit of God on those holy people to be nothing more than the logical process of their own intellect. While the disciples were waiting in prayer and praise for the enduement of power from on high, the descent of the Holy Ghost, the Christian Scientists would have them quietly sitting in a corner cultivating their thoughts. The Christian Scientists instead of "blessing and praising the God of the Bible," would wrap themselves up in the solitude of their own thoughts, nursing their own little god "principle," while the God "who maketh the clouds His chariot and the heavens the dust of His feet," is the "unknown God" to them.

18. *It is anti-Christian in that it exalts their book "Science and Health" above the Bible.* PROOF. "If half the attention given to hygiene were given to the study of *Science and Health* this alone would usher in the millennium." (Page 380.) This sentiment was proclaimed in public recently by one of its strongest representatives when he said: "If the book called the Bible were blotted out of existence and we had *Science and Health*, it would be all that we need." This belief is common among them, though many will be unwilling to admit it.

The "Bible blotted out." Let us hear what God's reply is to this: "Hear, O earth, behold I will bring evil upon this people, even the *fruit* of their *thoughts*,

because they have not hearkened unto my words nor to my law but rejected it." (Jer. 6: 19.) If God were to visit upon the Christian Scientists the fruit of their thoughts, this punishment alone would bring pandemonium, instead of a millennium.

Again God says, "Having rejected the word of the Lord what wisdom is in them?" (Jer. 8: 9.) This is a serious question. Men and women are being led astray from God, without knowing the awful deception practiced upon them. They are not told in so many words at first, that Christian Science rejects God, the Bible and Jesus Christ, and that this Science offers life to all without repentance toward God and faith in the blood of Jesus; but after going through a long harangue of metaphysical mystifying mystical mist, that no one knows the real meaning of, and which is capable of almost any kind of interpretation, then some passage of Scripture is read in, to throw the learner off his guard and keep down suspicion that anything is wrong; then some more mystical mist is given until the cloven foot is hid and the dark crafty designing enemy has succeeded in his purpose of evil, in inducing the innocent subject, in hope of something good, to swallow the poisonous pill. It is a repetition of "Ye shall not surely die."

"If they escaped not who refused him that spake on earth, much more shall we not escape if we turn away from Him that speaketh from heaven, whose voice then shook the earth, but now He hath promised, saying, Yet now once more I shake not the earth but also the Heaven. See that you refuse not Him that

speaketh." "God has spoken unto us by His Son." (Heb. 12: 25, 35.) "If they speak not according to this word it is because there is no light in them." (Isa. 8: 20.)

Here is given the confession of a young man who had been led away from the truth of God by Christian Science, He said, "The Christian Scientists began by thoroughly persuading me that God is not personal, but pure principle. After some time I accepted that, and then I said to myself, "What is principle? Does it have real existence? Is it an entity or reality? I soon saw that a principle is simply an idea of my own mind, and when the Scientists dissolved my God into principle, I ceased to believe in any god whatever. I now believe simply in myself." This is the vortex into which Christian Science plunges its unsuspecting victims. "The fool has said in his heart there is no God." The Christian Scientists having rejected the personal God of the Bible, are now "without God, and without hope in the world." (Eph. 2: 12.)

19. *It is anti-Christian in that it ignores that which the Bible asserts as facts.* PROOF. "Heat and cold are products of the mind, an illusion." (Page 373.) "Food neither strengthens nor weakens the body." (Page 148.) All this evidently is false. Paul says, "This food is for your health." Acts 27: 24. The Bible as well as common sense teaches that heat and cold are facts, that food strengthens the body; that hygiene and purity are demanded in order to our well being. In fact, such racy twaddle as the above,

is not only contentious folly, but is trifling in the extreme.

Again, she says, "The less we know or think about hygiene, the less we are disposed to sickness." Such teaching cannot be prompted by sincerity.

20. *It is anti-Christian in that it denies that Jesus suffered for the sins of a lost world.* PROOF. "Jesus suffered not to annul the Divine sentence against wrong, but to check the sin and show that it must bring inevitable suffering." (*Science and Health*, page 317.)

By this she contradicts every statement of the Bible on the subject. The Holy Ghost in Isaiah, said: "The father hath lain on Him the iniquity of us all." "He suffered, the just for the unjust that He might bring us to God." "He being made a curse for us."

The teaching of Jesus, together with His spotless life, harrasses and lacerates the human heart. It tears into man's very life and unmasks his secret soul; it measures him and finds him wanting; it weighs him and finds him lighter than vanity. In short it cuts off all hope of favor from God, or of future reward as a result of outward obedience to law. Self-conscious guilt is the result; it deepens man's sense of guilt.

Now, if Jesus had presented nothing to mankind except the constant and irrepressible antagonism of His teaching and spotless life, which deepens in man the consciousness of guilt, He could not have demonstrated to man that He was our friend indeed. But, when "He died for our sins, according to the Scriptures," and made it possible for God to "be just and

the justifier of him that believeth in Jesus," He opened a fountain which provides a remedy for "sin and for uncleanness."

We can, therefore, see that Christ is truly our friend. His teaching and holy life become a blessing only through the blood of the cross.

CHAPTER VII.

ITS ANTI-CHRISTIAN TEACHING.

(Concluded.)

21. *It is anti-Christian in that it teaches that character does not determine man's sonship, brotherhood or destiny.* PROOF. "The rich in spirit help the poor in spirit in one grand brotherhood, all having the same father." (S. and H., page 511.) "Love giveth to the smallest spiritual idea, might, immortality and goodness, which shines through *all men*, as the blossom shines through the dew." (S. and H., page 511.) "The Divine Principle or Spirit comprehends and expresses all, and all mankind must therefore be as perfect as the Divine Principle is perfect." "Thus the ideas of God in universal man are complete and forever expressed and Science engirdles Infinity with the fatherhood and motherhood of Love." S. and H., page 512.)

Let us ascertain if possible, the real meaning of all this inflated, senseless talk. Mrs. Eddy says, "The

rich in spirit help the poor in spirit in one grand brotherhood." The "poor in spirit" as taught by Jesus, are sinners, who feel their need of a Savior. The "rich in spirit" are just the opposite, the proud haughty, self-righteous, unbelieving; in fact, the rich in spirit embraces the prostitute, libertine, murderer, thief, liar, drunkard, covenant breaker, false accuser, incontinent, fierce, "despisers of those who are good, traitors, heady, high minded, lovers of pleasure more than lovers of God." This is the trinity of "the world, the flesh and the devil."

This explains why Mrs. Eddy's grand brotherhood, can embrace so much. What "the world, the flesh and the devil" will help her poor in spirit to do she does not presume to say. We are assured, however, that they will be helped. The New Testament proves this to be true. Peter says, (II Peter 2: 19,) "For while they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." This is the help the poor penitent will receive from Mrs. Eddy's grand brotherhood.

"Love," she says, "gives to the smallest spiritual idea might, immortality, goodness, which shines through all men." According to this teaching every man is God's idea, and has immortality and goodness. An idea is a thought, thus every man is a walking, immortal and good thought of God. The prostitute, libertine, murderer, thief, the liar and all others of like character according to Mrs. Eddy are ideas of God in universal man, and are perfect. Can human

ingenuity formulate a sentiment that could be a greater slander on God than this? The wicked lives of wicked men are expressions of God's idea! Whoever heard of the like?

Again she says, "Science engirdleth infinity with the fatherhood and motherhood of love." "Science, by the alchemy of Spirit neutralizes disease." (*Science and Health*, page 313.) "What I term chemicalization is the upheaval produced when immortal truth is destroying error and mortal belief." These high-sounding and meaningless phrases are used no doubt to impress the unlearned, as being something profound and invested with a deep hidden meaning that is valuable if once understood. This reminds me of what Goldsmith said of Dr. Johnson's style. "If Dr. Johnson were to write a fable about minnows he would make the little fishes talk like whales."

In Mal. 2: 10, we read, "Have we not all one father? Hath not one God created us?" This was spoken in respect to Israel, who were under the covenant of God. In the sense of being God's creatures, they had one origin; by natural generation, they were the seed of Abraham. This, however, has no reference to character, good or bad. "Brotherhood" and "fatherhood" must not be imposed at the expense of character. God fixes the basis of relationship of Fatherhood, and Sonship, on moral and spiritual goodness. He says in Ezek. 33: 18, "When the righteous turneth from his righteousness and committeth iniquity he shall even die thereby; but if the wicked turn from his wickedness and do that which is right, he shall live thereby."

These two characters the righteous and the wicked represent the estimate that God puts upon all men in relation to himself. This moral and spiritual worth is an expression of and constitutes their family relationship. Wicked men are God's creatures but are not of his family. Membership in God's family implies the reflection of God's moral likeness and is exemplified in joyful obedience.

To say as Mrs. Eddy does that, "all men have one father," is to ignore all moral and spiritual distinction. The words of Jesus put this subject beyond cavil. He said, "If God were your father ye would love me." (John 8: 42.) "Ye do the deeds of your father," "Ye are of your father the devil and the lusts of your father ye will do." (John 8: 44.) Again He says, "The tares are the children of the wicked one." (Matt. 13: 38.) "In this the children of God are manifest and the children of the devil. Whosoever doeth not righteousness is not of God." "He that committeth sin is of the devil." Paul says, "For we are the children of God by faith in Jesus Christ." (Gal. 3: 26.) This shows the only method of becoming children of God.

To say that all men are an expression of God's idea, one universal brotherhood, is to put a premium upon vice. Wicked men and demons are God's creatures, but character distinguishes his children. He who tries to break down this moral and spiritual distinction does so at the peril of his soul. "Without holiness no man shall see the Lord."

22. *It is anti-Christian in that it is opposed to the*

doctrine of the Trinity. PROOF. "The theory of three persons in one God, or Trinity, suggests heathen gods rather than one ever present "I Am." (S. and H., page 142.) This shows her lack of comprehension of the subject that she so pertly and without timidity dares to talk about. That God the Father, God the Son, and God the Holy Ghost, are active in the work of redemption is evident, "and these three are one."

Once at a banquet Daniel Webster was asked if he could comprehend how three persons could be one God. He replied: "I cannot, and I would be ashamed to acknowledge Him as my Savior if I could." There can be no Christianity apart from Jesus the Christ, and there is no Christ the anointed of God, without the Holy Ghost. No man can say that Jesus is the Christ, but by the Holy Ghost.

There is no greater delusion than a Unitarian Christian. A Christian without Christ, is a fraud. A Christian is one to whom and in whom, the third Person in the Trinity reveals Christ. It is by the Spirit in the inner man that Christ dwells in the heart and the Christian is "filled with the fullness of God." (Eph. 3: 16.) "A Christian is one who is experientially, a Trinitarian, baptized by one Spirit into one body, in the name of the Father, the Son and the Holy Ghost."—*H. E. Walker.*

23. *It is anti-Christian in that it ridicules the doctrine of faith as taught in God's word.* PROOF. The following conversation is recorded in Mrs. Eddy's book: "Have you ever tried the Faith cure?" asked a solemn looking stranger of a gentleman in a street

car. "I have," was the answer. "Do you believe in it?" "I do." "May I ask you of what you were cured?" "Certainly. I was cured of my faith."

If this is not ridiculing the doctrine of faith, then there is no meaning in language. It is used, however, for a double purpose. First, to show that Christian Science does not believe in faith cure. Second; To strike a Bible doctrine with the power of ridicule. A parallel, however, to this is not far to seek. A gentleman in a barber shop, addressed his friend and said: "I must go to some Christian Science mind healer and be cured of the grip." His friend replied, "It was the grip that cured me of Christian Science."

Christian Science does not profess or practice faith cure as taught in God's word. Yet the blunder of supposing it does is constantly being made by those whom we would naturally think knew better. Recently, Mrs. Crescentia Arsius and Miss Emma Nichols, Christian Scientists, were arraigned in a western circuit court on the charge of practicing medicine without license. The judge said: "The whole question at issue in this case resolves itself to this; Is prayer medical treatment? The act of prayer is so unlike anything that is popularly regarded as medical treatment, that it looks like an absurdity." Thus he speaks of Christian Scientists as though they healed by prayer. A bill was introduced into a legislature recently to secure the same recognition for Christian Science healers before the law, as regular physicians enjoy. In the discussion on the bill, there was no distinction made between "faith cure," "prayer cure,"

and that which Mrs. Eddy says is "mind cure." "Faith cure" is the act of God, healing the sick body in answer to the prayer of faith. "The prayer of faith shall save the sick and the Lord will raise him up." This power to heal by faith is not in man. God is the healer and he does so in answer to the prayer of faith. (James 5: 15.) This is settled.

It is a great wrong to drag the holy doctrine of Divine healing down to the level of the corrupting doctrine of Christian Science mind cure.

Faith healing is a doctrine of the Bible. Many of the most eminent ministers believe and practice it.

Christian Science does not profess to heal by faith in God and those who make this profession for it do so gratuitously to their own discredit.

24. *It is anti-Christian in its teaching in regard to the manner, nature and object of prayer.* PROOF. "Prayer to a personal God is a hindrance." (Page 170.) The God of the Bible is a personal God. Christian Science must therefore pray to some other god.

Again, she says, "Prayer to a personal God affects the sick like a drug that has no efficiency of its own." (S. and H., page 489.) This settles the question as to whether Christian Scientists pray for their patients. So far from it that she makes light of prayer to God; yet many have been deceived upon this point, and have honestly believed that Christian Scientists believe in and practice prayer as taught in God's word. A masked foe can do his work of injury more successfully than an open enemy.

If the corrupt teaching of Mrs. Eddy were known,

her power to deceive the church people would be gone. In S. and H., page 316, we read, "Do you ask wisdom to be merciful and not punish sin? Then you ask amiss." When the poor sinner smote upon his breast and said, "God be merciful to me a sinner," he asked amiss. Mrs. Eddy has denied that sin exists. Now, she says, "Sin cannot be pardoned; it must be punished." Let us substitute the word punishment, for forgiveness, and see if the sense of God's word can be preserved. For instance in the following passages. Punish and ye shall be punished, (Luke 6: 37.) Father punish them, they know not what they do. (Luke 23: 24.) Be of good cheer thy sins be punished. (Matthew 9: 3.) There was a creditor which had two debtors and when they had nothing to pay he frankly punished them both. If thy brother trespass against thee, rebuke him, if he repent, punish him. (Luke 17: 3.) But he that shall blaspheme against the Holy Ghost hath never punishment in this world nor in the world to come. (Mark 23: 29.) Thus we see the folly of such statements as if, when we ask for pardon, "we ask amiss." "The danger from audible prayer," she says, "is that it may lead us into temptation." (S. and H., page 313.) She then does not believe in audible prayer.

Again, she says, "Audible prayer gives an occasion for reaction unfavorable to spiritual growth." It is very likely that she knows little about spiritual growth or audible prayer. The apostle says, "Praying in the Holy Ghost," praying everywhere, "lifting up holy hands without wrath or doubting." "The

highest form of prayer," says Mrs. Eddy, "is not one of faith, it is demonstration," (page 321). But pray tell us what is that? God says, "Whatsoever is not of faith is sin." Mrs. Eddy does not seem to have any conception of this truth, and discards *faith* and magnifies demonstration. Demonstration is not prayer at all. Prayer is asking God to do something for us, that we cannot do for ourselves. Demonstrating is what we do. Prayer is for what God is to do. She has therefore demonstrated her ignorance of God's word.

Let us look more closely at this subject. On page 317 in S. and H., she says: "The prayer of faith shall save the sick, says the Scriptures. What is this healing prayer? A mere request that God will heal the sick, has no power to give more of the Divine presence than is always at hand. The only beneficial effect of such prayer for the sick, is on the human mind, *making it act more powerfully on the body, through a blind faith in God.*" The reader cannot fail to detect the positive denial and ridicule, by Mrs. Eddy, of the doctrine of prayer and faith, as taught by Christ and the apostles. She says, "The only benefit that results from prayer is the effect produced on our own minds." "It only makes the mind act more powerfully on the body." This reveals her deception and wicked pretension perpetrated on the credulity of good people. She first tries to make all believe that the Christian Science method of healing is faith in God, when in fact she rejects faith in God, in toto, calling it a "blind faith in God," and that the only

benefit derived from prayer is "the effect of our own mind on the body." Let the reader therefore take notice that Mrs. Eddy does not believe in faith or prayer to God at all. Some of the converts of Christian Science no doubt believe in prayer to God, but they must understand that Christian Science teaches something else.

CHAPTER VIII.

CHRISTIAN SCIENCE—THE SOURCE OF ITS PROFESSED HEALING POWER.

Having exposed and disposed of its anti-Christian teaching I will now proceed to open the secret of what Mrs. Eddy professes to be its healing power.

In "*Retrospection and Introspection*," she says: "I had learned that mind reconstructs the body and that nothing else could." (Page 37.) "Mind," she spells with a capital, to indicate her idea of the human mind as Deity. No faith is mentioned here. How this is done she says, "the Spiritual Science of mind must reveal." (Page 38.) "Christian Science was *revealed to me* as an intelligence, analyzing, uncovering and annihilating the false testimony of the physical senses." (Page 42.) The physical senses say, "We suffer, we hunger, we feel pain, we are sick," but "Christian Science annihilates this false testimony," of the body, and says "It is an illusion, a false belief." Let us ascertain, if possible, what her process of healing is. In "*Retrospection and Introspec-*

tion," Mrs. Eddy uses this expression, "Mind cure, mind healing," twenty times and implies it in more than five hundred other places while she never mentions "faith cure" except as she discards it. The Bible often speaks of faith cure, but never of mind cure. It is evident that "mind cure" is the proper name for the Christian Science theory of healing.

She says, "Be firm in your understanding that the Divine mind governs and man should reflect his government. Have no fear that matter can ache, swell and be inflamed from a law of any kind, when it is self evident that matter can have no pain or inflammation. The old body would suffer no more from tension or wound than the trunk of a tree which you cut or the electric wire which you stretch. That is to say, if you did not think so. Man is never sick." (Page 392.)

This is the whole theory in a nut shell. Hundreds of passages could be quoted to the same import. Now this "mind cure, or "mind healing," resolves itself into a theory that enforces the supposition that we can resolve ourselves into a state of absolute negation, while the subjective mind asserts its residue of power, and ignores or annihilates utterly all physical sensation. This is what Mrs. Eddy says she learned. It is therefore, properly speaking, "mind cure." The power of mind over the body, which we have delineated in the chapter on Telepathy and Hypnotism.

In S. and H., on page 393, she says, "Not understanding Christian Science, the sick usually have little faith in it, till they feel its beneficent influence.

The sick unconsciously argue for suffering instead of against it. They admit its reality, whereas they should deny it. Like Jesus, the healer, they should speak to disease as one having authority over it, leaving soul to master the false evidences of the corporeal senses and assert its claims over mortality and sickness. The same principle cures both sin and sickness. When Christianity overcomes faith in *materia medica* and divine faith destroys faith in drugs and other material methods of healing, sickness will disappear." "Like Jesus," she says. This is a slander upon our Divine Lord. It insinuates that He healed by asserting His *human mind*, as in Christian Science, annihilating sin by denying its existence. So far from this, He always recognized sin and disease as facts and healed them by His *Divine power*. If the above is not a system of "mind cure," without reference to God, faith and prayer, then language is meaningless.

According to Mrs. Eddy, just deny the reality of pain, sickness and sin, and you annihilate them. She has said over and over again that "sin, sickness and death do not exist." She now asserts their existence and cures them by "mind healing." The difficulty with most of us is that we are such fools that we admit the reality of disease and sin, whereas we should deny it "and thus paralyze it." The assumption that our own imagination heals the wounded spirit and the sick body, pardons sin and regenerates the soul, is what Mrs. Eddy teaches, and this is what we are asked to believe.

“Who can forgive sins but God only?” Answer. Christian Science mind healers. This is a sacreligious system and no doubt is what Paul refers to when he says, “For the mystery of iniquity doth already work. Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God, showing himself that he is God. Even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceiveableness of unrighteousness in them that perish, because they receive not the love of the truth.” (II Thes. 2: 7, 4, 9, 10.) Nothing can give a better description of the pretensions of Christian Science.

This system of “mind cure” is further explained in S. and H., page 418. “Mind is the natural stimulus of the body. Tell the sick that they can meet sickness heroically, if they only realize their *mental* power over every physical condition.” Again it is “mental power,” not prayer or faith in God.

The practice of Christian Science in healing the sick is nothing more than the element that enters largely into the practice of every successful physician in the land, namely: Inspiring the confidence of the sick, in the physician’s ability to understand the nature of their disease and heal them, as well as in their own power to resist disease.

It cannot be denied that there is marvelous latent power in the subjective mind of man to throw off disease by asserting its own supremacy over its physical environment, helping the body back to life. This is

the exercise of a natural endowment that resides in every man.

Why then call it Divine Science, something supernatural? Evidently for the purpose of deception.

Then again, she says, "If it becomes necessary to startle the 'mortal mind' in order to break its dream of suffering, vehemently tell your patient that he must awake." (S. and H., page 418.) To heal the sick, "startle him," shout vehemently, tell him to "awake."

The secret power then is in getting the patient to assert his subjective mind, as one under telepathic power. In other words hypnotize him.

It is "*mind cure*," that Mrs. Eddy and her followers insist upon and not anything "divine or Christian." Another quotation makes the subject still more clear. "Tell the patient that he suffers only as the insane suffer from a mere belief." (S. and H., page 418.) "Should you shout vehemently and thus startle the mind, in order to remove its beliefs, afterward make known to the patient your motive for the shock." (S. and H., page 418.) The only reason that can be conceived for this advice is to convince the patient that he healed himself. "The mind must be arrested and made to assert itself in order to secure the best results." Again, It is "mind," "my mind," the "mind of the patient," asserting itself that is called Divine Science Mind Cure. Not prayer or faith in God, or anything supernatural. To illustrate:

In conversation with a Christian Scientist recently,

I related the following incident. A bedridden lady who had not walked for twelve years and whose lower limbs were lifeless and withered, saw through a window, a little child, fall into an open cistern. She knew no one was near to render assistance and before she realized what she was doing, she leaped out of bed, rescued the child from drowning, as easily as if she had been a strong and healthy woman, and then returned to her bed. Was that a case of "mind healing," I asked. The answer was, "It is, and if she had continued to believe, she need not have returned to her bed." "Is that what is taught by Christian Science as immortal mind overcoming mortal mind, paralyzing fear, annihilating sickness and suffering?" The answer was, "It is." "I think now I understand what you mean by 'mind healing;' the mind asserts its supremacy over the body, ignoring all mortal environment and continues to do so; but there is a problem that confronts me, and as a novice in this new science, I confess I am unable to comprehend: What would be the process or mode of exit, dissolution, evolution, or translation?" "You see," said my instructor, "the trouble is this: If we were not so ignorant, and if we were to maintain this immortal mind, then we would never die." "This is a way out of the difficulties," said I. "The 'ifs,' with which we are beset, however, seem to cloud the setting of this new luminary. There is another subject that presses for solution. What about the beyond?" The answer was "We leave that subject for further developments." "Most of us cannot wait," I replied, "we cannot tell how soon we may

be going, and until there is satisfactory light on this subject, we had better stay on the old ship."

This new craft does not seem to have made out its schedule and I am anxious to secure a passage on a vessel that has scheduled as its intended port, the delectable mountains, "the summer land of song." Guess I will stay on the old ship.

We know where we are going, the captain is an intimate friend; boarding is splendid with plenty of fruit from the tropics. The temper of the crew is congenial to my spirit; the passengers are a jolly set; ever buoyant with hope and they make the welkin ring "with songs and everlasting joy." This is the first trip for us on this line, many of our friends, however, have made a successful voyage before us. The vessel is tried and seaworthy; the superintendent of the line pays the fare. The ship don't stop at any way stations, and the captain cheers us with His glad "Fear not, for I am with you." No, guess I will not change. "The Lord is my light and my salvation, whom shall I fear?"

CHAPTER IX.

CHRISTIAN SCIENCE METHOD OF HEALING, NATURAL OR SUPERNATURAL?

Having discovered the secret of the power by which Christian Science professes to heal, let us now take cognizance of the fact that this element of power resi-

dent in the human organism is understood and called into exercise the world over and has been throughout the ages, with no thanks to Mrs. Eddy.

Keep clearly in view the potency of suggestion, through the sub-conscious mind. This power is a prominent feature in every case. The subjective mind, acts upon the all-powerful suggestion and controls the physical environments and forces the currents of life to move more rapidly and thus affects a cure.

The subject may be made plain by noticing the process of manipulating this latent element called "Odylic Force." A physician of my acquaintance had a patient who insisted on being bled. The doctor consented for the purpose of an experiment, but told him it was a very dangerous operation and at the expiration of five minutes after the blood began to flow, he would faint. To perfect the experiment the patient was blindfolded and placed on a table. His arm was bared and pricked with a needle, not sufficiently, however, to draw one drop of blood. A stream of warm water was poured over his arm, and allowed to fall into a basin. This the patient could hear and feel. "Now," said the doctor, "at the expiration of five minutes you will faint and then the blood will cease to flow." The doctor counted the minutes as they passed, and at the expiration of the time set the patient fainted.

Men have died under the same experiment.

It is said that Constantine and many others were cured of colic by King Pyrrhus, who would lay his

patients down on their backs and pass his great toe over them, adding the suggestion, "Now you are well."

The cures of Christian Science, if indeed they exist, can all be explained upon this principle of suggestion, in fact, this is all that is claimed by them. Their cures are wrought on the hypothesis that the sub-conscious mind to an abnormal degree is brought under the power of suggestion.

The mind feature is the same old story that has been in practice for hundreds of years before Mrs. Eddy was born.

Dr. Crook in his work on hypnotism gives an account of persons who were healed by hypnotic suggestion of drunkenness, tobacco, morphine, opium and other drug habits. In "*Suggestive Therapeutics*," the author, Dr. Burnheim, says, "A blister can be raised by hypnotic suggestion." He gives the experiment of a young lady "who was hypnotized and eight postage stamps were applied to her left shoulder, whereupon some hours later the blister was plainly observed.

Dr. J. M. Buckley, says: "As long ago as the time of Dr. John Hunt, it was established by a variety of experiments and by his own experience, that the concentration of attention upon any part of the human system affects first, the sensation; next produces a change in the circulation, then a modification of the nutrition, and finally an alteration in structure."

Another remarkable evidence of magnetic power was displayed by my own mother, as given elsewhere in this book. At one time, she was made to believe

this power was from spirits. These she renounced and denounced, but still had the power.

Whatever virtue there is in utilizing the power of suggestion to throw off disease and permit nature to assert its curative power, is well and good. This, however, has no necessary connection with Mrs. Eddy's corrupt theology and pretended "*Key to the Scriptures*," any more than the practice of *materia medica* has to do with the Hebrew grammar.

"Dr. Francis' Magazine for May, 1873, gives a case where the whooping-cough was actually cured by giving the subject a good whipping."

"Dr. Ranieri Gerbe, of Persia, cured 401 out of 626 cases of toothache, by having the patients to crush a beetle between their fingers, which he claimed was an infallible remedy." Dr. Hack Ducke, in his work called "*The Influence of the Mind upon the Body, in Health and Disease*," and Dr. Carpenter, of England, in his work on "*Mesmerism*," and Dr. Mason, also on the same subject, give many remarkable cases where cures have been wrought by merely influencing the patient to utilize a latent power and throw off disease. Mrs. Eddy says, "To prevent a fever or to cure it mentally, let spirit destroy this dream of sense, paralyze fear and you end the fever." (S. and H., page 329.)

Again, she says, "By mind alone, I have prevented disease, preserved and restored health, healed chronic as well as acute ailments in their severest forms, elongated shortened limbs, relaxed rigid muscles, restored decaying bones to healthy conditions, brought

back the lost substance of the lungs and caused them to resume their proper functions." (S. and H., page 152.)

Now, as to whether or not she did actually do all this is not the point I wish to call attention to, but that she claims to do all this by "mind" alone. Her mind was the healing instrument, she put her mind on the patient and argued with the disease and threw all the magnetism of her individuality into the subject. Keep in mind, the fact, that her method is "*mind cure*," not *prayer nor faith in God*.

She says, "If you call mentally and silently the disease by name, as you argue against it, as a general rule the body will respond more quickly, just as a person replies more readily when his name is spoken. To let the spirit bear witness without words is the most scientific way. For myself I heal without silent argument." (S. and H., page 294.) "Call the disease by name," *argue against* it, say to it, "you do not exist, you are an illusion, a false belief," is the process of Christian Science mind cure. The process of faith cure is just the opposite. "In the name of Jesus Christ of Nazareth rise up and walk." "God has glorified His son Jesus and through faith in His name hath made this man strong whom ye see and know." This reveals a mighty chasm between the mental healing process of Mrs. Eddy and the power of the living Christ.

We have now traced this *ignus fatuus* with all its high sounding pretensions from one hiding place to another and exposed its deception and wicked slau-

der against God and the Bible, until we have at last discovered its secret wand; and behold, the groaning "mountain hath given birth to a mouse."

CHAPTER X.

DIABOLISM OF CHRISTIAN SCIENCE. A HITHERTO UNPUBLISHED ACCOUNT OF ITS ORIGIN AND TENDENCY.

"Sin has many tools, but a lie is a handle which fits them all."—*Holmes*.

"Though hand join in hand the wicked shall not be unpunished." (Prov. 11:21.)

"While they promise them liberty they themselves are the servants of corruption." (II Peter 2:19.)

The principles taught by Mrs. Eddy and embraced by her deceived followers will now be shown to be those of the Spiritists, and to be in deadly conflict, with every fundamental doctrine taught by Jesus Christ and His apostles. In fact, nothing held by the church of God as fundamental and as furnishing to lost men a hope of pardon for sin in this world, and eternal life in the world to come, but is discarded and the most corrupting sentiments advocated.

The following statements from the leading Spiritistic authors compared with the teachings of Mrs. Eddy, in her book, *Science and Health*, will reveal their identity of sentiment and how they conflict with God's word. I will give none but authors whose writings are accepted as authority among Spiritists. Prominent among them is Andrew Jackson Davis, a noted Spiritistic author, who wrote long before Mrs. Eddy conceived the thought of Christian Science, a work

entitled, "*Principles of Nature, Her Divine Revelation.*" No passage that I quote is taken out of its proper connection, nor invested with meaning its author did not intend to express.

Noticing, therefore, by parallel comparison, the similarity both in phraseology and sentiment, we will be prepared to pass a candid judgment upon the subject in hand.

The statements in the first column are from Spiritistic authors; those in the middle column are from "*Science and Health,*" by Mrs. Eddy.

It will be observed that in each section the sentiment expressed is so similar that one can scarcely distinguish the one from the other.

SPIRITISM.

1. Andrew Jackson Davis in "*Principles of Nature, Her Divine Revelation,*" says, "Sin in the common acceptation of the term. does not really exist." "The nature of the mental and physical constitution of mankind is divine, perfect and harmonious." "It is perfectly good." "The interior principle, which is divine, can not be made evil, nor can it be contaminated."

CHRISTIAN SCIENCE.

1. "Evil has no reality. There is no sin." (S. & H., page 237.) "Truth is God, and God has no opposite. God could never make man capable of sin, nor could God, by whom man was evolved, engender the capacity to sin." (S. & H., page 471.)

THE BIBLE.

1. "Let him that is without sin among you cast the first stone." (John 8:7.) "Will reprove the world of sin." "All have sinned and come short of the glory of God." (John 16:8.)

2. "The innate divineness of the spirit of man prohibits the possibility of spiritual wickedness, and unrighteousness."

3. In the *Ara-bula*," Andrew Jackson Davis, page 374 says: "It has been seen that man has the feeling of an infinite life in his superior consciousness."

4. "Man can think of himself, and can identify and blend his real existence with the existence of the whole. In this realm of higher consciousness, man becomes both in quality and quantity a higher and superior order of being. Here is revealed the impersonal ideas, those truths that have universal application."

5. "The attributes — Principle. Love, Jus-

2. "The immortal and spiritual man is really substantially; and reflects the divine substance, or good."

3. "Christian Science reveals spirit — soul — as not in the body; and God is not in man, but is reflected by man. Soul or spirit signifies Deity, and nothing else." (S. & H., page 462.)

4. "God, the mind of man never sins." (Page 466.) "Man reflects divine Life, Truth and Love, which constitute the only real and eternal entity." (Page 197.)

5. "Christian Science reveals God as divine

2. "But God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil and that continually." (Gen. 6:5.)

3. "Men of corrupt minds, and destitute of the truth." (I. Thess. 6:5.) (II. Thess. 2:3, 4.)

4. "God looked from Heaven and saw that the wickedness of man was very great." "If ye live after the flesh, ye shall die." (Romans 8:13.) "As many as are led by the spirit of God, they are the sons of God." (Romans 8:14.)

5. "Can mortal man be more just than God?" (Job

tice, Truth, Beauty, Power, Perfection, Eternity, Infinity, are as essentially *in man* as they are essentially without him in the *infinite heart of Mother Nature.*"

6. "It is the holy and sanctifying presence of Justice, Power, Beauty, Love, Wisdom, Truth, that constitutes the *divine quest.*"

7. "A veritable angel is that person whose interior nature is conscious that it is conscious of principles."

8. "The moment that you attempt to believe anything, or to repose faith in an

Principle, Supreme being, Mind. Man is God's universal idea, individual, perfect and eternal." (Page 9.)

6. "Infinite mind is the creator, and creation is the infinite idea emanating from this mind. If mind is within and without all things, then all is mind." (Page 153.)

7. "Love, the divine Principle, is the Father and Mother of the universe, including man." (Page 153.)

8. "From the Infinite One in Christian Science cometh one Principle and its Idea.

4:17.) "Taking vengeance upon them that know not God, and that obey not the gospel of our Lord, Jesus Christ." (I Thess. 1:8.)

"They profess that they know God, but in works they deny Him, being abominable and disobedient, and unto every good work reprobate." (Romans 1:20; Titus 1:16.)

6. "When they knew God, they glorified Him, not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened, professing themselves to be wise, they became fools." (Romans 1:21.)

7. "Ye are of your father, the devil, and the lusts of your father ye will do. If God were your father, ye would love me." (John 8:42-44.)

8. "He that believeth not, shall be damned." "If we believe not, yet he abideth faith-

object, that moment you depart from the righteous ways of truth, and become an unreasoning, dogmatic, supernaturalist, perhaps a religious fanatic, and certainly a hypocrite. Faith in a foreign object is immoral, because it first acts on treachery, and surrenders to unhumanity and tyranny." Page 377.

9. "The true ideal for man is not to attempt to be *like God* or *Christ*, but to be helpfully and harmoniously a *man*."

10. "If you profess faith in an object, and rely upon such faith to make you whole, then prepare your heart for disappoint-

With this one Principle come spiritual rules and their demonstration for this is the perfect principle of healing, and The Christ." (Page 6.) "Human belief is an autocrat though not deserving its power. A belief fulfills the elusive conditions of belief—sickness, sin and death are the realities of human belief." (Page 193)

9. "Continuing our definition of man, let us remember that the harmonious and immortal man has existed forever. Science of Being reveals man as perfect, even as the Father is perfect, because the soul or mind of man is God."

10. "The present codes of human systems dis-appoint the weary searcher after a divine theology." (Page 130.) "Evil thoughts and

ful." (II. Tim. 2:13.) "But shun profane and vain babblings, and old wives' fables." (II Tim. 2:16.) "Being justified by faith we have peace with God, through our Lord Jesus Christ." "Heal the sick, cleanse the lepers, raise the dead, cast out demons." "Behold, I send you forth as sheep in the midst of wolves." "Looking unto Jesus, the Author and Finisher of our faith." (Heb. 12:2.)

9. "I have raised up children and they have rebelled against me." "But these speak evil of those things which they know not, but what they know naturally as brute beasts in those things that corrupt themselves."

10. "Might be conformed to the image of His Son." (Romans 8:29.) "Be ye holy for I am holy." "But after thy hardness and

ment and despair. You are guilty of treachery to the light and love of your higher consciousness — guilty of surrendering the holiest part of your spirit to the devouring beasts of superstition; guilty of unhumanity in joining a party that blasphemes, disgraces and perverts human nature."

11 J. M. Peoples in "*Seers of the Ages, or Spiritualism, Past and Present*," says:

aims reach no further and do no greater harm than one's belief permits." (Page 130.) "Man is neither young nor old. He has neither birth nor death. He is not a beast, a vegetable, or a migratory mind. He does not pass from the mortal to the immortal, from evil to good, or from good to evil." Page 140.)

11. "The corporeal senses are the only source of evil or error. Christian Science

impentent heart, treasure up unto thyself wrath against the day of wrath, and the revelation of the righteous judgment of God, who will render to every man according to his deeds." (Romans 2:5, 6.) "Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of His power." (II. Thess. 1:9.) "But know thou, that for all these things, God will bring thee into judgment." (Ecc. 11:9.) "Man that is born of woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down." (Job 14:1, 2.) "The wicked shall be driven away in his wickedness, but the righteous hath hope in his death." (Prov. 14:32.)

11. "The heart is deceitful above all things, and desperately wicked." (Jer. 17:9.)

OF THE SUPERNATURAL.

"The infinite spirit is the infinite substance of the universe — the only absolute reality; and nature, as a garment, is the manifestation of this reality to the senses. The conscious human *spirit*, as the innermost of man, is an essential portion of the *infinite*, pure and eternal, a divine center, a central compass with an infinitude of points bearing fixed relations, when in conjunction with grosser matter, to time, present and future.*

shows them to be false, and no organic construction can give it hearing or sight, or make it a medium of mind. Outside the material sense of things, all is harmony." (Page 485.) "Entirely separate from the belief and dream of material living, is the life divine, revealing spiritual understanding, and the consciousness of man's dominion over the whole earth. This understanding, casts out error and heals the sick, and with it we may speak as one having authority. Mind is the only ego or infinitude. Man was and is God's ideal, even the infinite expression of infinite mind, and co-existent and co-eternal with that mind." (Page 320.)

"Every man shall know the plague of his own heart." (I Kings 8:38.) "Out of the heart proceedeth evil thoughts, murders, adulteries, thefts, false witness, blasphemies." (Matt. 15:19.)

CHAPTER XI.

THE POISONOUS SOURCES OF MRS. EDDY'S
TEACHING.

The above extracts, together with the following pernicious teachings of Spiritism, show the poisonous source of the poisonous stream, called Christian Science. The essential oneness of the doctrine of Christian Science and Spiritism is apparent to all.

We now introduce a still more degraded sentiment of Spiritism, and show the blasphemous spirit with which their authors and teachers speak of the Lord Jesus Christ and the Bible. This will more fully reveal the unspeakable evil of the sentiment taught by Mrs. Eddy and the depths of darkness to which her teaching is leading her deluded followers. I lift a warning voice, therefore, to all who love the Holy Bible and the Saviour of men, to shun Christian Science teaching as they value their souls and the favor of God.

The following statement is taken from "*Divine Guest*," written by Andrew Jackson Davis, page 283: "We find neither internal nor external evidence that the Bible had any higher origin than any other book, or has any higher authority." Then he proceeds after the fashion of all others, who have "used the Scrip-

tures to their own destruction," (II Pet. 3: 16,) to demolish the whole book.

In a Spiritistic weekly journal there appeared the following article, under the title "The Genuine Teaching of Jesus,—The Synoptical Gospels and John, Jesus and the Talmud." It says: "It is to Paul not to Jesus, we owe the abrogation of the law. Jesus had nothing to do with it. Jesus had imperfections and defects like all other men. It is an absurd idea that Jesus was a perfect man, or any more divine than any other man. He foolishly supposed Himself to be the Messiah, thereby coming to an untimely death."

In the same journal we find this language: "How can professed Spiritualists scout the idea that Spiritualism is a religion? Has not Spiritualism done a thousandfold more for us than Christ, and Him crucified?"

The following is from a work on moral philosophy, highly recommended by Spiritists: "We unqualifiedly say that man owes no obedience to the Bible. The slow relinquishment of the *personality of God*, has left this doctrine of God's personality in a most precarious state, and with its fall, Christianity ceases to exist. Ten thousand bleeding Christs will not atone for the least transgressions of the law. The true redemption is not through the efficacy of Christ's blood, but by compliance with the laws of the physical and spiritual worlds. Terrible is the significance of, and humiliating to the student of history are the words 'peace with God,' 'lost from God,' 'reconciliation unto God,' 'atonement,' 'salvation through the blood

of the Lamb,' 'regeneration;' an endless vocabulary which is fossilized ignorance, credulity, folly, selfishness, fear and rascality."

Dr. T. L. Michols, a recognized authority among Spiritists, says: "Spiritualism meets, neutralizes and destroys Christianity. A Spiritualist is no longer a Christian, in any sense of the term."

Knowing, therefore, the real *origin, nature and tendency* of this poisonous Spiritism taught by Mrs. Eddy, under the title of Christian Science, let all who want to know and practice the truth as taught by Jesus Christ "try the spirits, (or persons) whether they are of God," "for many deceivers are entered into the world." (I John 4:1; II John 7.)

It is well known that Mrs. Mary Baker Glover Patterson Eddy was for many years a professed spirit medium. This accounts for her familiarity with spiritistic doctrines and phraseology

Special warning against such corrupt teaching is given by Paul in II Tim. 4:4. "For the time will come when they will not endure *sound doctrine*; but after their own *lusts* shall they heap to themselves *teachers* having itching *ears* and they shall *turn* away their ears from the *truth* and shall be turned unto *fables*."

Again he says, and how fitting the language, as if spoken for this particular emergency, "Refuse profane and old *wives'* fables," but "thou shalt be a good minister of Jesus Christ, nourished up in the words of *faith* and of *good doctrine*." And "though we or an angel from *heaven* preach any other *gospel* unto

you than that which *we* have preached unto you, let him be *accursed.*” (Gal. 1:8; I Tim. 1:4; 4:7; II Tim. 4:4; II Peter 1:16.)

Christian Science is another “gospel” not of God.

PART V.
Argument on the
Nature and Destiny of Man.

INTRODUCTION TO PART FIFTH.

On the nature and destiny of man there is a diversity of opinion. Among the most prominent theories are:

(1) The Swedenborgian dreams that traduce the awful facts of history to parabolical air castles.

(2) The materialistic, which denies that man has a spiritual nature, and claims there is no distinction between man and the brute.

(3) The commonly accepted orthodox position which is variously interpreted.

The view presented here may be called a "departure," which is always attended with anxiety because men are slow to surrender old opinions whether they be true or false. The most conservative, however, need not fear that the position taken in this book will be at the expense of Bible truth.

The question of man as to his unity, complexity and progressiveness involving his tripartite nature, and that the soul stands midway between the body and the

spirit shall not be discussed. That man is an immaterial being, a substantial entity, that will have continuous conscious existence when the body is dead, is the question at issue, and not a distinction between soul and spirit.

Some may regard the following discussion as an unnecessary waste of energy, like proving gold a legal tender; but in view of the fact that the rankest materialism is being advocated by professed christian teachers, and the Bible appealed to as proof of this slanderous doctrine, and the laity are being corrupted, the subject will increase in importance at every stage of the investigation.

The indulgence of the reader is requested to a patient consideration of the following chapters, which show the materialistic view of man and his destiny to be false, by arguments *reductio ad absurdum*.

CHAPTER I.
ANTHROPOLOGY; OR THE NATURE AND DESTINY OF MAN.

SECTION I. MATERIALISM IS A FALSE DOCTRINE BECAUSE IT TEACHES THAT LIFE CANNOT EXIST IN AN ORGANISM UNTIL THE LUNGS ARE INFLATED WITH AIR.

Materialistic Adventists and Millennial Dawn teachers found their theory of the nature of man upon an erroneous interpretation of Gen. 2: 7. They say, "The first man Adam had no life until he breathed air." They triumphantly assert this. One of these writers says, "Adam before he had breath was clay and clay only, I mean this in the most literal sense." Henry Constable, in his book on "*Hades*" (page 20), says, "Man had been at first a beautifully fashioned and wonderfully organized lifeless figure."

He claims that the soul is but a "mode of molecular motion," or the physical body. Upon this assumption these materialists have based their theological system, published books, and founded churches. If it can be shown that Adam was a full man with life and all essential attributes of his compound nature (as body, soul and spirit) before God breathed air into his nostrils, then their materialistic philosophy is swept away. The orthodox will then have a foundation upon which to explain the apparent contradiction

between their formulated theory and the word of God.

The scientific question of the necessary presence of oxygen with the unborn, and how this oxygen may be utilized by life in building an organism does not enter into the present question. The point at issue is, Does not life necessarily exist in an organism before it moves the lungs to perform their normal function in utilizing air as breath? As to Adam, oxygen permeated the ground out of which his body was formed and when made no two particles touched each other; they floated in ether. When the lungs first normally utilized air as breath, is where the materialists say, "life began." This will be shown to be erroneous.

SCIENTIFIC VIEW.

Science teaches that air is not life; but it is an accompaniment or a contingent of life. Life may exist before normal breathing. Life always precedes breath. Life must exist before it can possess the breath. Breath is simply air breathed and life must exist in the body before air becomes possessed by the life and thus becomes, "life's breath."

Life must precede organism since life utilizes air, a material substance, to build up an organism. "If," says Joseph Cook; "life precedes organism, why may it not be both independent of organism and survive it?" At this point where antecedent life first moves the lungs to perform their function in utilizing air as breath, is where air can first be properly called "life's breath."

Air does not beget life, but antecedent life begets

breathing. God formed man and then gave him, not life, but "life's breath." Man must then have received life from God before he received breath. When breath came into man, this life which was an integral part of the man, became living, actually operative.

This process in nature is repeated with every child that is born into the world;—first life, then normal breathing. No life, no breath. The state has recognized life in the unborn infant and pronounced its destruction murder. The evidence of the destruction of life before and after birth is, in the former case, the lungs have not been inflated with air; in the latter case, they have. The oxidized blood of the mother sustains this vitality, through pulsation, without effort of the infant life, until the birth period when this life moves the lungs to perform their normal function in utilizing air as breath in independent action.

Science has demonstrated that a great gulf exists between that subtle, indefinable thing called life and air through which animal life is sustained. The chick in the shell has life long before air, life's accompaniment, is normally breathed. Nature has provided in the egg a sack of air upon which the life subsists, which life is a distinct and independent element, from the oxygen in the shell. Without this life element to fertilize the egg, no amount of oxygen would build an organism or develop a fowl.

Science has discovered forms of life that cannot live in free air; such as the *tetanus* and *tubercle bacilli*. There may be *ad infinitum* forms of life yet unknown to science that do not require free air.

This shows how untenable is the assumption that Adam necessarily had no life until he breathed air. God does not say that Adam had no life until he breathed air, nor is such a thing hinted in the scriptures. It is said (Gen. 2:7) that "God breathed the breath of life into Adam." Not life, but *life's breath*.

Persons have been temporarily deprived of the function of their lungs in breathing air, and yet not deprived of life. It did, however, suspend a manifestation of life. In all cases of actual drowning no quantity of air will restore life. Persons have been resuscitated, who have been under water thirty minutes or more. In such cases no one would question that normal breathing was suspended, though life was still in the body. This also shows the distinction between air, and the life that breathes the air.

EXAMPLES FROM REAL LIFE.

A case is given in this book of a young man who was resuscitated after having been under the water for an indefinite time. When he came to active consciousness he said, "I knew I was drowning, and was praying and exercising faith in the promises of God." If this young man, who, without breathing, for as much as forty minutes, had consciousness, reason, faith, even for any portion of that time, may not Adam have had life, and sub-consciousness before he breathed? The breath of life to Adam was common air. The oxygen furnished material for his sub-conscious life to become conscious and outwardly active. "He became a living soul," means that when he

breathed, he became an active conscious personality. He was a sub-conscious soul before; possessing all the essential properties of a perfect body, soul, and spirit.

The "inward man,"—the spirit—that "God created in his own image" then became active through "the outward man"—the body—that "God made."

If a child does not possess life before normal breathing how can its destruction be called murder? The Hebrew word "chai" breath of life "is used to express *activity* in man, beast, and fowl." All flesh wherein is "the breath of life." While *nephesh* means life residing in the blood before breathing. "For the life *nephesh* of the flesh is in the blood."

It is shown, therefore, by science, by the natural processes of life, and universal experience, that breathing air is not life, neither the beginning of life; it is a condition or manifestation of life.

Materialists in assuming (1) that Adam had no life at any time until he normally breathed air, and (2) that God did not in any way sustain this life until the lungs utilized air as breath and (3) that air, wholly a material mixture, is life, have overlooked the declaration of God, "The blood is the life" (Deut. 12: 23); "The life of the flesh is in the blood." (Lev. 17:11).

They assume that there was no blood in Adam's body until he breathed air. God might have sustained Adam's life for an indefinite time by some other means than by breathing air.

It is a common belief among Orthodox Christians

that when "God breathed the breath of life into man," he received at the same time an immaterial nature. They assume, as do the materialists, that Adam had no life until he breathed air. It is said, "since a spiritual nature will not abide in a lifeless body, and as Adam had no life until he breathed air, therefore, he received his spiritual nature when he received breath." This position, which unwittingly justifies the position of the materialists, has been supposed to be necessary to make man all they believed him to be, as body, soul and spirit. This position will not only be shown to be unnecessary, but also untenable.

Those who maintain this view say that "breath of life" in the Hebrew is plural, and stands in the text for "lives," implying something more than breathing." This will be shown to be false.

The same Hebrew word used in Gen. 2:7 is used by Jacob in reply to Pharaoh (Gen. 47:9). The one hundred and thirty years Jacob had lived, he called the length of his *hhayyim* "lives". How many lives had Jacob? If the Hebrew word (*hhayyim*) "lives" in Gen. 2:7 means more than one life in Adam why not in Jacob? Jacob had but one life; so had Adam but one life. The argument, therefore, that Adam received a spiritual nature when he received his breath, founded upon the plural form of the word *hhayyim* "lives," falls to the ground.

Charles M. Mead, professor of theology in Andover Seminary, says: "Any Hebrew scholar should know that the plural form *hhayyim* is the ordinary form for

the abstract conception of life, and that to find a deep truth in this fact is no more easy than to find in the plural form of the Hebrew word for 'face' an equally deep truth. The word for 'face,' for example, is *panim*, a plural form. This use of the plural in a singular sense is not without frequent analogy in the Hebrew." This sweeps away that long cherished interpretation, that "breath of life" means "lives," and therefore, implies a spiritual nature. Adam had his spiritual nature before he breathed air or else he could not have been the man "God had created."

On the other hand, the materialists tell us that "breath of life" means "*life*." If this be true, then all there is of a man is air and body, and this is what they try to prove.

THE OUTWARD AND THE INWARD MAN.

"So God created man in His own image, in the image of God created He him; male and female created He them." Of the "outward man" it is said, "God formed man of the dust of the ground." To "create in the image of God," and "form of the dust of the ground" are words of very different import. The fleshly and the immaterial natures are sometimes both included in the person Adam. Eve as well as Adam was called man; that name was not given to distinguish the sexes, but to express the NATURE. Adam was called Ish and Eve was called Isha, that is, "the womb-man." (See Gen. 2:23, margin.)

Two natures, the "outward" and "inward man," are recognized by the Holy Spirit in His teaching

throughout the Old and New Testaments. It was the "inward man," the spiritual nature, that "God created in His image; and is said to be "strengthened with might by His Spirit. (Eph. 3:16.) And "though our outward man (the body) perish yet the inward man (the immaterial spiritual man) is renewed day by day." (II Cor. 4:16.) This inward man is spoken of as "the hidden man of the heart in that which is *not corruptible.*" (I Peter 3:4.)

The "outward man" is formed of clay and will decay. The "inward man" does not need air and "is not corruptible." Adam, before he breathed, had both the "outward" and "inward" natures, and all men are necessarily so constituted.

The Scriptures employ three distinct names to distinguish the "outward" and the "inward man." The names of the "outward man" in Greek are *soma*, *oikos*, *skenos*; signifying body, house, tabernacle. Those names that distinguish the "inward man" are *psyche*, *pneuma*, *nous*, soul, spirit, mind. A more positive distinction between two natures which express a compound being, as all men are, cannot be found than are here given. What could with propriety be said of either one would be absurd if said of the other. The body has weight in pounds and ounces, and height in feet and inches; but what man of sense would speak thus of mind or spirit? The "inward man" has a capacity for moral quality, as "joy in the Holy Spirit," peace, love, moral goodness and hope.

When the "outward" man of clay was made, he

was transformed into exactly what he is now: flesh, bone, sinew, together with all organs, glands, nerves, arteries, veins, pores, and liquid blood; possessed of every essential attribute of his compound being, including body, soul, spirit, and consequently life. Just as the new born babe has life, and all the essential attributes of man, though in infant proportions before the lungs are inflated with air, just so God made a complete man. Breathing air was an accompaniment to life, something to be added to produce activity. No other conception of the subject can be accepted.

When the Bible speaks of man as "flesh," man as a whole is not meant. "There is a spirit in man," which is the "inward man," not air. The position of the materialists, therefore, that man is wholly physical, without a spiritual nature, as founded upon Gen. 2:7, is thus shown to be unscientific, unscriptural and contrary to known facts. The theory that man received his spiritual nature when he received breath in order to prove his tripartite nature. is also seen to be untenable.

SECTION II. MATERIALISM IS FALSE BECAUSE IT TEACHES THAT AIR IS SYNONOMOUS WITH LIFE AND SPIRIT.

Henry Constable in his book on "*Hades*," (page 25), says, "We will establish the identity of the breath of life with the term of far more frequent use in Scripture, the spirit sometimes spoken of as man's spirit, and sometimes spoken of as God's spirit." He says (page 3), "We are now dealing with the question

of the identity of the breath of life with the spirit given by God to man." Thus, he insists that mere air breathed is "life" and "spirit;" and is "the Divine nature of God." This is certainly the most airy system of which the world has ever heard. If this be true, God is as much material as is iron or stone, for air is material. Jesus says: "God is a Spirit."

He goes still further and says (page 30), "Breath of life, that is air, was possessed by all of the lower creatures as much as by man." That beasts and fowls all breathe the same kind of air that man breathes, needs no argument; but to say that "air is the Spirit of God" approaches blasphemy. It tramples the dignity placed on man by his Maker to that of irrational animals and makes God a material being. He disclaims to man an immaterial nature, distinct from the body, and implies that goats and vultures are members of God's moral government, and are capable of sin and virtue. Think of God saying to the horse, Hear, oh, horse, the commandment of the Lord, thy God, and thy soul shall live. I shrink from such travesty of the Scriptures. The only passages he quotes to prove that "air is life and the Spirit of God," are the following in Job. It will be found that Job teaches nothing of the kind: "The Spirit of God hath made me and the breath of the Almighty giveth me life." (Job 33:4.) "For my life is yet whole in me, and the Spirit of God is in my nostrils. (Job 27:3, R. V.) He makes Job say: The Spirit of God is "air," and "life is air," and "the spirit of man is air," and it is all air from first to last.

If such a meaning was intended it would not only be taught throughout the book of Job, but also throughout the Old Testament. Substitute breath or wind (for wind is air in motion), for the Hebrew word *ruach* translated, spirit, not soul wherever used in the book of Job, and see if it would make good sense! I will speak in the anguish of my wind; I will complain in the bitterness of my breath (Job 7:11). It is foolish to talk of wind having anguish, and breath having bitterness. These are emotions of the spiritual nature of man. The wind of my understanding answereth me. (Job 20:3, R. V.) Think of wind having understanding. The wind within me constraineth me. (Job 32:18.) It was Job's spirit that constrained him and not his wind. But there is a wind in man and the breath of the Almighty giveth them understanding. (Job 32:8, R. V.) Job believed that man possesses an immaterial nature, and that mere animals do not. The living spirit within alone can comprehend moral truth, for that is the meaning of "understanding." That thou turnest thy spirit against God, and lettest such words go out of thy mouth. (Job. 15:13.) Turning one's spirit is here put in contrast with the words of the mouth.

The following passages show what was the real belief of Job and his friends, about the existence of spirits as distinct from body, air or wind. "Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the appearance thereof; a form stood before mine eyes. There was silence and I heard a voice." (Job 4:15,

R. V.) Now, in this passage, as in many others, the Hebrew word *ruach*—"spirit," sometimes indicates life, the vital principle; sometimes it is used to indicate breath, meaning the evidence of life, as "breath of life." But no such meaning is intended here. How meaningless to say, A breath passed before me and made my hair stand on end. The breath stood still, but I could not discern the appearance thereof. It would be an insult to Job and his three friends to accuse them of using such meaningless words. It was an immaterial conscious spirit, whose presence was discerned, and whose voice was heard. Eliphaz believed in the existence of spirit distinct from the body, and in the presence of such he was frightened. No wonder his hair stood up.

Take other passages where this Hebrew word *ruach* is found and translated "spirit," and then see if the sense can be preserved: The wind of man will sustain his infirmity, but a wounded wind, who can bear. (Prov. 18:14.) My wind shall not always strive with man. (Gen. 6:3.) I am a woman of a sorrowful wind. (I Sam. 1:15.) A spirit can be sorrowful, but it is meaningless to talk of air having sorrow. Now the breath of the Lord had departed from Saul and an evil wind troubled him. (I Sam. 16:14.) If "spirit of God" means air, Saul must have died when the breath of God departed from him. Will the materialists tell us then what is meant by an evil breath that troubled Saul! Any Bible student knows that God withdrew his holy presence and guiding power from Saul and not his breath. It was Satan and not

more air that troubled Saul. I will pour out my wind upon all flesh. (Joel 2:28.) God's breath was already in all mankind; they did not need more air. The manner of the Spirit's coming at Pentecost "was as a rushing mighty wind." This they heard and felt, but they were filled with the Holy Spirit, and not with wind. These passages show that while the Hebrew word *ruach* sometimes means the animal creature, yet more frequently when translated spirit or soul means the immaterial nature of man, or the being of God.

It is strange that these materialists rely so much upon passages from the Old Testament, and insist upon a literal meaning. Henry Constable gives the reason. He says:

"The New Testament, as all know, is a very much shorter work than the Old. Consequently its terms, among them the term 'spirit' does not, of course, occur nearly so many times as the same term in the Old Testament."

This statement, while not important, is false. The Hebrew word *ruach* translated spirit or the breath (primary meaning), is used two hundred and twenty-three times in the Old Testament, and the Greek word, *pneuma*, spirit, soul, is used two hundred and sixty six times in the New Testament. The Greek word *pneuma* translated spirit, soul, as used in the New Testament, should serve to explain the meaning of the Hebrew word *ruach*. *Anemos* is a Greek word used for wind, while *pneuma* (answering to the Hebrew *ruach*, a much different word), is used to convey the

thought of the spiritual nature of God, angels and man, and to distinguish them from material substances.

Take the following passages, where the Greek *pneuma* translated spirit, soul, is used, and substitute breath or wind, and this corrupt teaching will be still more apparent. Now if any man hath not the wind of Christ he is none of his. (Romans 8:9.) These are they who separate themselves, having not the wind. (Jude 19.) As many as are led by the wind of the wind are the children of wind. (Romans 8:14.) This is certainly windy enough for anybody. Ye are come to the breaths, of just men made perfect. (Heb. 12:13.) Mary Magdalene, out of whom He cast seven breaths. (Mark 16:9.) According to materialism, God must have made Himself, for it is said, "He createth the wind." (Amos 4:13.) "A strong wind rent the mountains and brake in pieces the rocks before the Lord, but the Lord was not in the wind." (I Kings 19:11.) Here is "wind" that was not God, neither was God in it.

Philosophy recognizes but two original substances, matter and spirit. The properties of matter are Impenetrability, Extension, Figure, Divisibility, Indestructibility, Inertia, Attraction. Spirit is known as an entity that thinks, perceives, recollects, reasons, wills, and has a capacity for love, hatred, joy and sorrow. The first of these is common in all material bodies; the second, is known only as the traits of mind, or spirit.

Materialists tell us there is no word in the human

vocabulary that expresses that which is immaterial; that soul, spirit, mind, has a material meaning. Then, to substitute breath or wind for mind, in the following passages, would make good sense. Clothed and in his right breath. (Mark 5:15.) Neither be of doubtful wind. (Luke 12:29.) Who hath known the wind of the Lord that he may instruct him? But we have the wind of Christ. (1 Cor. 2:16.) Here the same word is applied to God and man. I will write my law in their breath. (Heb. 8:10.)

No word used to express a material substance can be substituted for the word translated spirit, or mind, without making the Scriptures a meaningless jargon. Yet this is what the materialists insist upon.

SECTION III. MATERIALISM IS FALSE BECAUSE IT TEACHES THAT LIFE IS SYNONYMOUS WITH EXISTENCE AND DEATH IS SYNONYMOUS WITH NON-EXISTENCE; THAT THERE IS NO DISTINCTION BETWEEN MAN AND THE BRUTE.

What is life? This question has baffled the wisdom of the ages. All philosophers have bowed before it in defeat. The reason is obvious: It is a compound question. No one answer solves the problem of the diversity of life; and until it is classified all attempts at a definition are meaningless.

Another reason is, we are met at every stage of the inquiry with that subtle, all mysterious and pervading element, that evades our powers of analysis, and confronts us with the conviction that we are treading upon the borders of the supernatural.

The first step to any intelligent consideration of the subject is a classification of life's manifestations. First, there is vegetable life; animal life; life in mind or spirit; life in angels; life in demons. Then there is that higher type of life, which consists of affectionate contact and moral likeness to Deity and is manifested through a spiritual nature.

No one definition would cover all these manifestations of life.

Physical life manifest in all sentient creatures is common to man. Yet to accept one meaning for life in man would lead to gross error.

This the materialists have done.

THE VIEWS OF MATERIALISTS.

Dr. C. I. Ives in "*Bible Doctrine of the Soul*," (p. 112) says: "The soul is the various bodily organs orderly arranged." "The body is a physical mass made up of so many material elements or particles agglomerated together." "The organs of the body," he says, "are the soul," as heart, liver, *etcetera*, while "the body" is "all the organs in a mass." This gross conception of the nature of man makes Jesus say, Fear not them which kill the body (the whole mass) but are not able to kill the liver. (Matt. 10: 28.)

On the subject of life (P. 107) he says: "It is the spirit or vital principle which sets in operation the functions of the organism producing thought, feeling, *etcetera*." He says (page 276): "It is the brain by which thought is generated. This shows the absolute dependence of our thought upon the functions of this

material organ." According to this, it is not life that thinks and feels, but the brain, as excited by the life. God, who is life (without material organs), thinks and feels; it must be life, therefore, and not an organism "that thinks and feels." If life thinks, without an organism, may it not think with an organism? If it is organism only that thinks and feels, their theory drives them to the absurd conclusion that God has a material organism.

This is what they affirm.

One author says: "There is no difference between a man and a horse save in bulk and shape; both are animals; and the same is true of God and angels."

Mr. Constable in "*Duration and Nature of Future Punishment*" (page 34) says: "Life in common language means existence." If this be true, when man's vitality ceases even the brain, which "generates thought," ceases to exist.

Dr. Ives (page 239) says: "Death means the termination of existence, the loss of life." This affirms that nothing exists that does not live, not even iron, stones, or a dead body. Everybody knows this is false.

Chas. T. Russell in "*Divine Plan of the Ages*" (P. 125) says: "Under the death penalty Adam did not lose a spiritual but a human existence." This is materialism with a vengeance, and will be shown to be mere sophistry.

LIFE IN MAN AND THE BRUTE.

Life in man and the brute in its beginning is ante-

cedent to normal breathing. In this sense man and the animal creation in common breathe air and have one destiny. "For that which befalleth the sons of men befalleth beasts; as the one dieth so dieth the other; yea they all have one breath; so that a man hath no pre-eminence above a beast; for all is vanity." (Ecl. 3:19.) This conception of life is the lowest type of its manifestation in man.

A wide chasm exists between vitality (life) manifested in man and the brute, and that higher life which is only manifested through a spiritual being, in moral goodness. This life is proof positive of a substantial spiritual entity in man, distinct from the body.

In the lower sense a being with life is one possessed of vitality. Physical death is the cessation of the vitality that animates organisms. When the vital principle has ceased to be manifest the outward man has as much existence as it had before. Life then is not equivalent to existence nor death synonymous with non-existence.

Webster gives three definitions of physical life. (1) Vitality. (2) The state of vitality, and (3) The length of time the state of vitality continues. These terms express distinct conceptions of life, neither of which is air. Vitality, which distinguished Adam before he breathed air, is a certain mysterious something which characterizes all bodies of animals and plants. Primarily vitality has to do with animals, and especially human life. The Hebrew *nephesh* and Greek *psyche* are often translated "life," while the Hebrew *ruach*

and the Greek *pneuma*s sometimes have the same meaning; when so rendered they all have the primary sense of vitality or life. See following passages: Lev. 17:11, Gen. 1:30, Judges 15:19; John 10:11.

For the second and third meaning of "life" (the condition of vitality and the time vitality continues) both the Hebrew and the Greek have different words.

The Hebrew *hhayyim*, plural, is used in contrasting life with death. See Deut. 30:19, 1 Kings 21:15. These passages indicate the state of vitality. The same Hebrew word *hhayyim* is used sometimes in the third sense, denoting the length of life, as in Josh. 4:14. "And they feared him as they feared Moses all the days of his life." The Greek word *zoe* in the New Testament corresponding to the Hebrew *hhayyim* in the Old Testament is the word which is antithetic to death. "Life or death." (I Cor. 2:22.) It is used also to express duration of life. "Thou in thy life time." (Luke 16:25.) However, this use of *zoe* is rare. It is generally used in a higher sense. "He that loveth his (*psyche*) life loseth it, and he that hateth his *psyche* in this world shall keep it unto (*zoe*) life eternal." (John 12:25 R. V.) The *psyche* is to be preserved unto an eternal *zoe*.

We are now prepared for a more complete analysis of the subject.

Notice the points of similarity of the manifestations of life in man and mere animals. (1) Life as vitality existed with each before the organism was built. (2) Life perpetuates its manifestations by breathing air. (3) This vitality has a condition as

antithetic to death. (4) It has duration, the time during which it is manifest. This is the first conception of life.

Mark the similarity with man and animals in the term death. (1) Death with each is the cessation of vitality in the physical organism. (2) The "outward man" and the animal creation have one common destiny. "As the one dieth, so dieth the other." (Eccl. 3:9.)

Here the lines of similarity between man and animals end and man begins a career of infinite divergence. This divergence is first seen in the marks of contrast between man and animals; and, secondly, by the double conception of life and death.

MARKS OF MAN'S SUPERIORITY OVER THE BRUTE.

(1) The first mark of divergence between man and the brute creation implying in man a spiritual nature is the universal acknowledgement of man's superiority. "What is man that thou art mindful of him and the Son of man that thou visitest him, for thou hast made him but a little lower than God." (Psalm 8:4 R. V.) "For thou hast put all things under his feet, all sheep and oxen, yea, the beasts of the field, the fowls of the air; the fishes of the sea; and whatsoever passeth through the paths of the seas." (Ps. 8:6, 7, 8.)

(2) Man has ideals; a conception of perfection which is indicated in building houses, inventions, language, logic and moral distinctions; and yet he is ever conscious of inability to reach the height of his ideal. He sees imperfections in his greatest accomplishments.

Such a conception is foreign to the brute creation; their operations are perfect without previous knowledge, example or experience.

(3) Man's conduct is controlled by a law that appeals to his motives; the animal creation is controlled by the law of instinct. Dr. Lee says, "Instinct is that innate disposition by which animals are led to do what is necessary for the preservation of their lives and the perpetuation of their kind independent of instruction or knowledge obtained by experience."

Instinct never improves the subject, but each species pursues the course others have gone for thousands of years. Animals are improved only as they are touched by man's guiding reason. When left to their own inclinations they relapse back to their original plane. Animals act by the law of necessity. In this realm there can be no motive, improvement or sin. Every species of animals, fowls or fishes, follows perfectly the course prescribed by the governing law without knowledge of the law, experience or possibility of self-improvement. Man acts from motives which always imply conditions. If there were no contrasts there could be no motives for accepting one or rejecting the other. Man is free to choose, therefore responsible.

(4) Man has a character, progressive in its nature, as good, better, best; bad, worse, worst. While we can not conceive of man being neither good nor bad, at the same time animals have no capacity for moral quality, and hence, have no character. They have physical characteristics.

(5) Man is capable of faith, while the realm of faith or the capacity for its exercise is unknown to animals. Faith is the exercise of the mind in an undemonstrated proposition. In this sense, faith is the basis of civil government, the marriage relation and of every laudable enterprise. "Believe on the Lord Jesus Christ and thou shalt be saved" is an undemonstrated proposition. Acting upon such a proposition results in knowledge; yet how meaningless is such a proposition to mere animals.

(6) Man makes history; this involves him in moral accountability for his conduct. By a conscious identity of being he is inseparably linked on to his past deeds. Animals have no capacity for such thoughts.

(7) Man's necessities overlap all finite limits. The demands of the body are limited, yet the combined resources of the earth cannot meet the demands of man's spiritual nature in its ceaseless hunger and thirst, of which every one is conscious. Something within man not material opens its mouth and cries after spiritual bread. The animal eats, drinks, sleeps and every want is satisfied. Man is never satisfied until by the exercise of his spiritual power he reposes in the promise of an infinite God.

(8) Man has recollection, while the brute has only perceptions and sensations. With the brute an event is recalled by the sight of the object with which the event was connected. If a horse falls through a bridge it will ever afterward shy at bridges; the sight of a bridge renews the perception of the relation between the sensation and the object that produced the sensa-

tion. Here the animal stops. Man has perceptions and sensations, but he has also a capacity for thought and reason. By purely a mental process man abstracts himself from all external objects and thinks of persons, places, and things of which he never saw or heard. While closeted in a dungeon thousands of miles from where an event occurred, memory recalls the whole trend of a man's life and thus identifies him as the man who made the history. This is proof positive of man's spiritual nature, of which the brute has none. The horse may be punished for a certain deed; the repetition of the deed reminds the horse of the painful sensation connected with the punishment for similar acts; yet brutes never experience painful sensations for deeds for which they are not punished. Man by conscious identity connects his retribution with his past misdemeanors. A boy may be corrected by punishing him in the barn for what he did in the field; but you cannot correct a dog by whipping him in the cellar for what he did in the barn.

(9) Man has a conscience, brutes have none. Brutes have no capacity to apprehend or comprehend moral obligations. To say to a horse, "Thou shalt have no other gods before Me," or "Thou shalt not bear false witness," "Thou shalt not steal," would be as unresponsive as if addressed to a pile of stones. Animals never experience painful sensations for deeds for which they were never punished; while conscience will upbraid a man for deeds known only to himself and his God. Kind treatment to unruly animals only increases their pleasant sensations; while kind treat-

ment to a man by those whom he has injured increases the torment of his guilty conscience. Conscience, like a vigilant sentinel, stands guard over man's thoughts and conduct and addresses him with a reproving or approving voice, saying:

"What conscience dictates to be done
Or warns me not to do,
That teach me more than Hell to shun,
That more than Heaven pursue."

(10) Man has a rational conscious identity, while the brute has none. Man thinks and then sits in judgment upon the moral quality of his thoughts as to whether they are selfish or benevolent, vicious or virtuous. Man reasons, compares, judges and deduces conclusions which prove him connected with a higher plane of existence. Brutes never act from motives that require understanding. Animals decide between two kinds of food, by the smell or taste, not upon their comparative value in nutriment or size; that would require thought and judgment, which constitute elements of reason. Man's identity connects him in responsible relation with his past life whether his deeds be good or bad. Man carries the register of his deeds in his own personality. Something unbidden within man speaks in thunder tones and says, "I DID IT." It was this that forced the unwilling confession from the lips of Saul, "I have sinned"—"I have played the fool and erred exceedingly." (I Sam. 26: 21.) This displays an awful chasm between man and the brute.

(11) The final mark of distinction is seen in the direction each takes in the final exit. "Who knoweth

the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth?" (Eecl. 3:21.) It is meaningless to talk of mere breath being the "spirit of man that goeth upward and the spirit of the beast that goeth downward." The spirit—vitality—of the beast fades as a flickering taper and goes out forever. Man's dust "returns to the earth," the same as that of the beast, while his "spirit (Hebrew *ruach*) returns unto God" (Eecl. 12:7.) "Who formeth the spirit of man within him" (Zech. 12:1), for "God will bring" all "into judgment" (Eecl. 11:9) that "every one may receive the things done in his body." (II Cor. 5:10.) "The spirit of man" (not his breath) ascends to God, and will finally be judged for the deeds done while living in his body. "The spirit of the beast" (which is animal vitality) goes down and out.

If there were nothing more positive than the above marks of distinction between man and mere animals, the existence of man as a spiritual being would be established.

These marks of distinction, though by implication, have created a universal conviction in mankind that the existence of man as a spirit is as real as the existence of the body. To ignore these facts is suicidal. Yet this must be done before materialism can be established.

THE DOUBLE CONCEPTION OF LIFE AND DEATH AS APPLIED
TO MAN.

Having considered the question of that life and

death which are marks of similarity between man and the animal creation, another *life* distinct from vitality and another *death* dissimilar from physical death unknown to animals confront us with their awful import.

(1) In the first instance life as mere vitality is without *moral quality*.

(2) In the second instance, life is the affectionate unity of man's spiritual nature with and moral likeness to God. "In His favor is life." (Psalms 30:5.) If life means mere existence, then those who have not the favor of God cannot be said to exist. The favor of God is life, and the condemnation of God is death. The Scriptures teach that life and death in this sense are states of *conscious existence*.

The Hebrew *chai*, in the following passages, means "living, alive." "In the way of righteousness is life." (Prov. 12:28.) The righteous and the wicked both have physical life; but the righteous only has life in the higher sense. "Whoso findeth me, findeth life." (Prov. 8:35.) "The fear of the Lord is a fountain of life." (Prov. 14:27.) The Greek *zoe* here is "alive, affection." "He that believeth on the Son (does not hope for it but) hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36.) God's wrath cannot abide on a nonentity. They who possess life (*zoe*) in the above sense existed before they believed. "Shall not see life," implies a conscious seeing, yet without life. Life, in this more important sense is not mere existence, or more existence, but a

happy STATE of existence. "To be spiritually minded is life and peace." (Romans 8:6.) "The spirit giveth life." (II Cor. 3:6.) "That the life also of Jesus might be made manifest in our mortal flesh." Life as vitality was already in their flesh. They wanted the Christ life. (II Cor. 4:10.) This life is given to those who are now living in their bodies. "Alienated from the life of God" (Eph. 4:19) does not mean "loss of existence," as the materialists say, but the loss of sympathy with holiness and of union with God.

Life here has not the remotest reference to the breath, or to the resurrection of the body. Neither is it figurative life; but the most substantial life possible to man. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." (John 17:3.) "The spirit is life because of righteousness." (Rom. 8:10.) Here is life and death for which animals have no capacity, and are more far reaching in their import. Death, primarily, did not refer to the loss of physical vitality, but to the loss of man's spiritual union and moral likeness to God.

Two events in Adam's history indicate this double conception of life and death: "In the day thou eatest thereof, thou shalt surely die." (Gen. 2:17.) Previous to this man and God were one in spirit; all was fitness, charm, fruition and frame. There was no distance between them, or shadow of discord in moral symphonies. Upon man's spiritual nature was stamped the moral likeness of his Maker. Suddenly this harmony was broken and there was developed in man a

repulsion to holy obedience and moral goodness. Man failed in his test and lost this life: not his spiritual nature, as some claim, but the holy likeness of God that was stamped upon his spiritual nature.

“Thou shalt surely die.” This death was executed immediately. He did not die a physical death till 930 years old. It does not help the matter for the materialists who think the only life is vitality and the only death the loss of vitality, to say, “One day is as a thousand years,” and Adam died within a thousand years, therefore he died that day. According to that interpretation Adam is not dead yet. Since one day is as a thousand years, and there are 365 days in a year, then one year is as three hundred and sixty-five thousand years. Then since Adam lived 930 years, he lived 930 times 365,000 years, or 339,450,000 years. This would make Adam a very old man.

The true meaning is, God takes no cognizance of time for himself, whether one day or a thousand years. It does make a great difference with man how time is counted. Materialists say “The reason Adam did not die the day he sinned was that the action of redemption began at once to unfold itself.” This is a miserable subterfuge. This places them in the dilemma either that Adam lived 339,450,000 years, or else Satan told the truth and God told a falsehood.

PHYSICAL DEATH AN AFTER CONSIDERATION.

After man died the Lord God pronounced upon him another death—that of the body. “Dust thou art and unto dust thou shalt return.” (Gen. 3:19.) To

execute this death, the Lord said, "Now," since man is under the reign of death, "lest he put forth his hand and take also of the tree of life and eat and live forever" (Gen. 3:22) I will place cherubims and a flaming sword which shall turn every way "to keep the way of the tree of life." To have a dead man to eat of the tree of life and his body live forever, would have been a calamity—"so He drove out the man." To eat of the tree of life, could not have reversed the sentence of death, which had already separated man from God; it could only affect his body, by perpetuating its vitality, counteracting the tendencies to decay. Previous to Adam's sin, access to the tree of life was not forbidden; afterward, it was forbidden, because Adam was dead. His second death (that of the flesh) was an after consequence, lest his body "live forever." Being shut off from this tree, indicated the final loss of physical vitality of Adam, and of all men, as "in Adam all die."

The physical death in consequence of being deprived of the tree of life, is taught by Paul. "Nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression." (Rom. 5:14.) Infants die for this reason, who are not capable of willful sin. In this sense "in Adam all die." (1 Cor. 15:1.)

Spiritual death, the first, immediate and awful effect of Adam's sin is also taught by Paul: "By one man's disobedience many were made sinners." (Rom. 5:19.) Adam's loss of holy fellowship with God enthroned self, and tainted the race with a repul-

sion to holy obedience and love for moral purity; man is now in consequence estranged from God. Infants manifest this evil nature from birth.

While in conversation with an intelligent gentleman who denied this evil nature in children, his wife joined in and said, "You may deny that if you wish, but I have noticed that evil nature in all of our children." A little practical observation and experience will spoil many a fine spun theory. Yet this evil nature is not the cause of the physical death of children; neither is it a compelling cause of willful sin. Sin is the deliberate, unrestrained choice of evil. By this innate aversion to holiness, "many are made sinners" by the will consenting to do evil.

Two questions: Why do all men grow up sinners? Answer. Because "by one man many are made sinners." Why do all die a physical death? Answer. Because God "drove out the man;" "in Adam all die."

In the further consideration of the subject Paul says: "Neither count I my life dear unto myself." (Acts 20:24.) "Is it lawful to save life or to kill?" (Mark 3: 4.) Here life as a physical vitality and death the loss of vitality is meant. A more important conception of life and death is found in the following passages: "He that heareth my words and believeth on Him that sent me, hath everlasting life and shall not come into condemnation, but is *passed* from *death* into *life*." (John 5: 24.) Here "death" is not the loss of, neither is "life" the possession of physical vitality. Life and death in this passage have

no reference to the state of the body either here or hereafter. Condemnation, which separates the spirit from God, is *death*. Union and moral likeness to God, Jesus says is *life*. "He that hath the Son hath life; and he that hath not the Son hath not life." (I John 5: 12.) This "life" is not to be understood as figurative, but in fact the highest and truest conception of life possible to man. "Let the dead bury their dead." (Luke 9: 60.) The word dead in the first instance has a different sense from the second; those who are without union with God, are dead spiritually and are to bury those who are physically dead. "You hath he quickened who were *dead* in trespasses and sins." (Eph. 2: 1.) "When we were dead in (through) sins hath quickened us together with Christ." (Verse 5.) "You being dead in your sins." (Col. 2: 13.) "Thou hast a name to live and art dead." (Rev. 3: 1.)

Materialists have tried to avoid the force of these passages by saying, "Men are called dead proleptically, the present tense being put for the future. Unfortunately for this interpretation, these passages teach a past or a present state of existence and *not* the future.

"She that liveth in pleasure is *dead* while she liveth." (I Tim. 5: 6.) Here "death" and "life" are simultaneous in the same person. "He that heareth my word and believeth on him that sent me * * * is passed from death into life." (John 5: 24.) "We know that we have passed from death into life." (I John 3: 14.) "He that loveth not his brother abideth in death." (I John 3: 25.)

Here are living persons separated from God by sin and are dead. If sin that separates man from God is never removed by pardon through faith in Christ in this age, then man must continue in conscious separation from God, and this is eternal death.

Materialists try to avoid this awful truth.

DEATH PHYSICAL OR SPIRITUAL MEANS SEPARATION.

Life does not mean mere existence, nor death, non-existence, either in Biblical or common speech. In physical death, vitality (life) ceases, but leaves the organism of the body intact. Vitality is separated from the organism. In spiritual death, the moral image of God is effaced from the spirit of man; yet, the spirit still exists intact. Whatever lives, or is dead, exists, since life and death are states of existence.

A dead body exists as well as a living body; the difference is in their *state* of existence. Death to a spiritual being is its separation from a supernatural endowment of a holy *affection*—a distinguishing power of a new man begotten of God.

If life means mere existence, and death non-existence, then to substitute existence in those passages where life is used, and non-existence where death is used, will make good sense. He that hath the Son hath existence, and he that hath not the Son of God hath not existence. (I John 5:12.) You hath he quickened who were without existence in trespasses and sins. (Eph. 2:1.) You being without existence in your sins. (Col. 2:13.)

Let those who have not existence bury those who

have not existence. (Luke 9: 60.) Here the spiritual and physical death are referred to. This gross materialism is not only self-contradictory, but when viewed in contrast with Scripture teaching is seen to be most ridiculously absurd.

Rev. 6: 9: "I saw under the altar the souls of them that were slain for the word of God, and they cried with a loud voice." We are told that this is not a reality, but merely a **vision**. Dr. Lee says: "There is no way in which souls can be seen only by some spiritual vision. If the vision did not give John a matter of fact view of the souls as had been slain, it was a false vision, and none of the representations can be relied upon. The vision itself is based upon the fact that souls exist in a disembodied state." If the spirit of man does not exist in a conscious state distinct from the body, what then did John see? Was it a representation of souls? This could not be, unless there are souls or spirits of men in existence to be represented. That which does not exist can not be used as a figure of something that does exist. Things that exist as beasts and symbols are used to represent men and kingdoms; but God never uses nothing to represent something. What was it, then, that John saw? and that "cried?" Materialists tell us that at death man ceases to exist and that "the various organs of the body compose the soul." According to that John must have seen under the altar a pile of human livers or perhaps tongues, for "they cried," and both are organs of the body. Or if it was the "spirits" of the martyrs (if they prefer that word) that John saw, then it was a gust of

breaths, for they tell us "the spirit of man is his breath." I warn the reader to beware of that teaching that finds it necessary, as the materialists do, to transpose, personify and twist the plain statements of Scripture from their proper meaning and connection to make them appear to teach a man devised doctrine.

SECTION IV—MATERIALISM IS FALSE BECAUSE IT TEACHES A STRICTLY LITERAL INTERPRETATION OF THE SCRIPTURES DISCARDING THE EXISTENCE OF MAN'S IMMATERIAL NATURE.

Mr. Constable (page 65) says: "The Hebrew word *nephesh*, translated, 'creature,' 'soul,' 'life,' just as squared with the notion of men who carried Plato's philosophy into their noble work of the translation of the Scriptures;" then says, "A grave injury has been done to the English reader." He tries to secure the sympathy of ignorant people by impressing them that he alone is left to know and tell the truth. But let us examine this assertion about Plato's philosophy. Plato taught that personality is innate in the spirit of man and will have a self-determining conscious existence when the body is dead. "This philosophy," Mr. Constable says, "influenced the translators in their interpretation of the Bible."

He also says: "All orthodox teaching on the future life is Platonic." Let us see. While discoursing about a future state of existence, Plato says: "I have nothing but conjectures to offer; all I know about the subject I obtained from the Jews." This

brings us back to the teaching of the prophets as the source of Plato's knowledge of a future life.

The following is a sample of a materialist advocating real heathen philosophy; the thing they are so ready to charge upon others. Charles T. Russell, in his book on "*What Say the Scriptures on Spiritualism?*" (page 15), speaking of "the spirits in prison" (I Peter 3: 19, 20), says: "Some of the angels to whom was committed the supervision of mankind in the period before the flood for the purpose of permitting them to lift mankind out of sin * * * these angels instead of uplifting humanity were themselves enticed into sin and misused the power granted them of materializing in human form, to start another *race*. This *illicit progeny* was blotted out with the flood, and themselves were afterwards restrained from the liberty of assuming physical bodies."

This is as much wild and unwarranted speculation as it is heathen philosophy. The Bible teaches nothing of the kind.

He assumes that the "spirits in prison" to whom Jesus preached, are now conscious prisoners in hell; and seeing the inconsistency of this teaching with his own, seeks to make a scapegoat of the fallen angels and their progeny.

These "spirits in prison" are the spirits of men who once lived on earth, and "were disobedient in the days of Noah," and not fallen angels.

According to Mr. Russell, this mongrel race were half angel and half man. If this be true, who knows but that Noah was of this mongrel breed, and his de-

scendants, including Mr. Russell, and all the rest of us, are offsprings of fallen angels? and as such, are possessed of a spiritual nature, which will be conscious when the body is dead? To save his doctrine at the expense of a Bible truth, he has adopted a philosophy taught by Hesiod, a heathen poet, who lived before Socrates. See chapter on Demonism.

The evident truth about the passage in Gen 6: 2 is, that "sons of God" were those who professed faith in God, and were good men. "The daughters of men" meant those who were profane, and strangers to God. The posterity of Seth intermarried with the excommunicated race of Cain. Their posterity were those whose "thoughts and imaginations of their hearts were evil, and that continually." These were swept away with the deluge.

THE PRIMARY MEANING OF WORDS.

In order that the English reader may understand the importance of the question involved and the untrustworthy nature of materialistic teaching, it is necessary to say that all words originally had a literal meaning; afterwards, when men wished to express intellectual or spiritual ideas the same word was frequently used with a new meaning; for instance, the Hebrew word for power is *horn*. They saw the ox exerting his strength through his horns: and this conveyed to them the idea of power. But did they intend to teach that God has horns? The meaning is the thought which is intended to be conveyed. When David says, "The Lord is my rock" the thought is at once carried from the literal to the spiritual. No

one would accuse David of worshipping literal rocks.

Take the Hebrew words *ruach* and *nephesh*, as these are the words the materialists always insist upon having a literal meaning and as proof that spirit or soul of man, or spirit of God, means a literal body or air, and see the sense intended to be conveyed.

“All flesh wherein is the breath (*ruach*) of life.” (Gen. 6: 17.) “That which befalleth the sons of men befalleth the beasts; they all have one (*ruach*) breath.” (Eccl. 3: 9.) “Behold I will cause breath (*ruach*) to enter into you and you shall live.” (Ex. 27: 5.) Here, no doubt, literal breath is meant.

Take another class of texts, where the same Hebrew word, *ruach*, is used, and notice the different thought conveyed—a spiritual meaning. “And they were a grief of (*ruach*) mind unto Isaac and to Rebecca.” (Gen. 26: 35.) It would not do to say a grief of breath or wind. The meaning is mind, the immaterial, personality. “For I know the things that come into your (*ruach*) mind.” (Ezek. 11: 5.) Thoughts do not come into a man’s wind. “But when his heart was lifted up and his (*ruach*) mind was hardened that dealt proudly.” (Dan. 5: 20.)

The above passages show both the literal and spiritual meaning of the Hebrew word *ruach*. Take another Hebrew word, *nephesh*, meaning the animal soul, the primary literal meaning; then the soul, in the higher spiritual sense. “And the (*nephesh*) souls they had gotten in Haran.” (Gen. 12: 5.) “That (*nephesh*) soul shall be cut off from among his people.” (Ex. 31: 14.) It is evident that individuals are here meant.

Now look at the following passages where the identical Hebrew word *nephesh* is used, and notice an entirely different meaning: "Only take heed to thyself and keep thy soul (*nephesh*) diligently lest thou forget the things which thine eyes saw and lest they depart from thy heart all the days of thy life." (Deut. 4: 9 R. V.) He is talking about laying up things in the memory and in the mind. Commandments cannot be laid up in the breath or in the blood.

"Therefore shall ye lay up these, my words, in your heart and in your (*nephesh*) soul." (Deut. 11: 18.) Here heart and soul mean the real man. "I pray thee let this child's soul (*nephesh*) come into him again." (I Kings 17: 21.) If the organism of the body is the soul, then Elijah must have prayed for the various organs of the body to come back into his dead body. "Shall I give my first born for my transgression, the fruit of my body for the sin of my (*nephesh*) soul?" (Micah. 6: 7.) Body and soul are here put in contrast; the one is no part of the other. The body has fruit, "offspring;" while the soul has "sin." It is the mind, the will, that sins, and not the organs of the body. "Behold his (*nephesh*) soul is lifted up, it is not upright in him." (Habak. 2: 4.) The spiritual nature is meant, as the body can not be upright in the body. The materialists in insisting upon but one meaning, and that a literal meaning to the Hebrew words *ruach* and *nephesh*, have erred in their interpretation of the Scriptures. Where one passage has been cited as proof of their false teaching, hundreds more might have been quoted.

SECTION V. MATERIALISM IS FALSE BECAUSE IT
TEACHES THAT PERSONALITY IS IDENTICAL WITH THE
BODY, DEAD OR ALIVE.

Henry Constable in "*Hades*" (P. 58) says: "Jesus is dead. It was not His spirit with God that was Jesus, it was the lifeless corpse. And so as we judge of Jesus, we judge of all men. The spirit which is gone to God is not the man "

The reader must bear in mind that where he speaks of "spirit" he means only the "breath." In regard to personality, when a man says "I see," "I hear," "my body," "my heart," these with irresistible force impress upon us the conception of a *personal entity* distinct from the body or any part of it. This can not be explained, except on the theory that the personality consists in a something which underlies all physical and intellectual functions of the man. The "I" is a unit, the same from day to day. The body is spoken of as changing, and is something possessed by the thinking self.

A man may be conscious that he is the same conscious self that loved and hoped years ago: but he can not be conscious that his brains are the same as of years ago, neither are they. Paul says: "If the earthly house of our tabernacle (the bodily frame) be dissolved." (II Cor. 5:1 R. V.) "If so be that being clothed we shall not be found naked." (Verse 3.) Then the personality may exist "naked," i. e., apart from the corporeal body. Paul speaks of the physical body being "dissolved," and then says, "For verily in this we groan, longing to be clothed upon with our

house which is from heaven." Who, then, is the "our" that is said to "groan" and to be conscious of being "naked" in a distinct existence from the body? It can not be the air that leaves the body at death, but the person, the man. Jesus said, "This is my body." (Matt. 26: 26.) If the body is Jesus, who then is this, "my," that is speaking, and possesses the body? The same distinction is seen in "not discerning the Lord's body." (I Cor. 11:29.)

Paul says, "I keep under my body and bring it into subjection." (I Cor. 9:27.) The personal pronoun "I" is Paul, that kept under his body. In all these passages the person is distinct from the body. Paul says it is possible for the person, the "I," "myself," "to be absent from the body and to be present with the Lord." (II Cor. 5:8.) The conscious "I" that is "present with the Lord" knows that it is "absent from the body." "If any man offend not in word, the same is a perfect man and able also to bridle the whole body." (James 3:2.) If the body is the person, who then is "the perfect man" that bridles the body? It is said an angel disputed with the devil about the body of Moses. (Jude 9.) This disputation was not about Moses, but about his cast off body. The personal, thinking man was somewhere else with God. "While we are at home in the body, we are absent from the Lord." (II Cor. 5:6.) Here Paul speaks of the possibility of being absent from the fleshly body and present somewhere else with the Lord.

The fleshly body then is not the personality. Blame attaches to personality; but who would attach blame

to a corpse? It is that personality that leaves the body at death, that must bear the blame and be judged for evil done.

Without this personal identity that is conscious of connection with past deeds, there can be no just judgment since it would be unjust in God and an imposition upon man to hold him responsible without his ability to recognize himself as the man who did the deeds for which he is judged.

The materialists tell us that "when a man dies he ceases to exist." If this be true, the resurrection is not a resuscitation of the man that died, but a creation of another conscious man. We are to "be judged for the deeds done while in the body," and not what the body did while in the world.*

Mr. Russell, to avoid the truth of two natures in the Son of God, says: "Neither was Jesus a combination of two natures known as natural and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing which is obnoxious to the Divine government." This language partakes of irreverence and is "obnoxious" to the Divine government. He says, "Jesus was first a perfect

*This blood-curdling doctrine that makes God judge and punish this newly-created man in the resurrection for what another man did thousands of years before is as black a slander upon God as was the doctrine that doomed infants to hell for sins they never committed. But just admit, as the Bible teaches, that man has a continuous conscious mind, a personal identity, that links him on to the commencement of his being, with ability to recognize his own record and the justice of reaping the harvest of his own undoing and man will justify "the righteous judgment of God" (Rom. 2:5) in his own condemnation.

spiritual being," then a "perfect human being;" that he "did not receive a pledge of the Divine nature until he was baptized;" and that "since His resurrection He is a spiritual being." (Vol. 1, p. 1, 7, 9.) All this twisting about shows how hard put he is to make the Bible appear to teach his theory.

One materialist says: "All that goes forth of man at death is the breath, and all besides the breath is buried in the grave, and I believe God is a material being." In "*The Bible or Tradition*," published at Battle Creek, Mich., 1860 (page 3), we find the following: "Is God a person? Man being formed of the dust in the image of God proves conclusively that God has a form."

Thus they claim to have a literal flesh-and-bone God with form and parts.

This doctrine slanders both God and man.

God then is a big animal in the shape of a man, and all sinners bear His image by necessity. God's image, of which the Bible speaks, is "righteousness and holiness." (Eph. 4:23.) We are to "be conformed by grace to the image of His Son," which is the "image of the Father." (Rom. 8:29.)

The reader may now understand the gross earthly conception of materialism.

If a dead body is a personality, blame must attach to a corpse. This reminds me of the boy that was found beating a dead dog. A man said, "Why do you do that?" "I want this dog to know there is punishment after death." How meaningless is such reasoning in the light of the Scriptures.

Paul says, "I knew a man in Christ above fourteen years ago (whether in the body, I can not tell, or whether out of the body, I can not tell; God knoweth); such an one caught up to the third heaven and I knew such a man." (II Cor. 12:2 R. V.)

This was not a case of deception. He says it was either a vision or a revelation. In either case it was a reality. "A vision" is a view of a reality; spiritual things can only be seen by spiritual vision. God would not reveal to Paul an untruth. Paul testified to his own consciousness and to the knowledge of God, that this man was caught up into Paradise, and while there was out of his body. No one will dare deny that Paul believed it possible to be in his body, and then out of his body, and that which was "in the body," and then "out of the body" was Paul and was no part of his body. The date of this epistle is A. D. 60. "Fourteen years" before would bring Paul to A. D. 46 to an event recorded in Acts 14:19, where Paul's body was stoned and left for dead. His spirit, the conscious personality, left the dead body, "and was caught up into Paradise and heard unspeakable words" and saw unspeakable things, but was permitted to return to his body. Where then was the personality in the bleeding body of Paul or in his spirit, that "was caught up into Paradise?" Any one not corrupted by a false doctrine would have no other thought than that it was Paul himself who left the bleeding body and ascended up past suns and shining worlds to the very gates of the Eternal City, and heard "unutterable things;" when he returned he

found the sorrowing saints preparing the body for burial.

Using the illustration of another, we speak of the body of a horse, a dog, a tree; but who would speak of the person of the horse, the person of a dog, or the person of a tree? A man contracts for a cord of body wood; he does not contract for person wood. The Greek word for body is *soma*, and the Greek word for person is *hupostasis* (Heb. 1: 3), and this last word designates an intelligent being as distinct from an animal, attribute, or body.

In the case of Adam, God says, "In the sweat of thy face shalt thou eat bread till thou return to the ground." It is evident reference is made in the use of the pronoun to the body, just as it is often used of the body of a living person: as when one says, "I am hurt." The pronoun is not always used exclusively of the immaterial man as distinguished from the physical part, but very often of the complete whole. So always when one says, "I go;" "I remain;" "I work."

The materialists begin with a mere human Savior, and end with a corpse.

This is a flat denial of the Divine pre-existence of the Son of God, who said of Himself, "I come to do thy will, O God," "A body hast thou prepared *Me*." The "Me" existed before the body was prepared.

The fleshly body of Jesus could not be said to have had "glory with the Father before the world was." (John 17: 5.)

Materialists have therefore denied the Divinity of the Savior of men.

Four things comprise personality: Free will, recollection, reason and capacity for affection.

“When the will consents to the performance of an action, though the act be not done, the omniscient Deity justly considers us as either virtuous or vicious.”—*Wayland's Moral Philosophy*, page 29.

“Only a person is capable of a moral act.”—*W. S. Lilly, in "Right and Wrong,"* page 58.

“We conceive of the Deity as an actual existence, an infinite being, whom by analogy we term, Person.”—*Wayland's University Sermons*, page 17.

“A person is a human being, as including body and mind.”—*Standard Dictionary*.

“Person. Any being having life, intelligence, will, and separate individual existence, distinguished from an irrational brute or any inanimate thing.”—*Standard Dictionary*.

Who will dare to say these are traits of a corpse?
Answer. The materialist!

CHAPTER II.

IMMORTALITY WHAT? THE RESULT OF REVELATION OR OF CONTAGION?

Immortality is a subject over which many a war of words has been fought. It is a bone-yard over which are bleaching the remnants of exploded theories. Yet, because it is a subject to which all men are so closely allied, it ever presses for solution.

Preconceived opinions stand as almost impossible

barriers to any final settlement of the question. Men surrender old opinions slowly. Many look with suspicion upon any seeming departure from prevailing beliefs. Two principal theories on immortality which are radical antipodes are maintained among Christians.

(1) The almost universal belief is that man's spiritual nature is inherently immortal and is equivalent to an eternal conscious existence. This view confounds the fact of man's spiritual nature with a state of immortal existence; the two are dissimilar and cannot be used as synonymous.

(2) The materialistic view of immortality is that man has no spiritual nature; and that immortality only perpetuates the existence of the body. The materialists almost universally affirm that the doctrine that man has a self-conscious individuality when the body is dead originated with the Greek philosophers.

These theories will now be discussed.

SECTION I. HOW THE KNOWLEDGE OF MAN'S SPIRITUAL NATURE WAS DEVELOPED.

That man has a spiritual nature that will have conscious existence when the body is dead, was a universal belief among all people and was breathed in the religious life of mankind from time immemorial. As the moral elements contained in the Decalogue were first impressed by the Spirit of God upon the moral nature of man without any formal commandment, just so the conviction of the existence of man's

spiritual nature was impressed upon him, from the beginning.

Other side lights shone in the gloom of the ages to confirm this conviction.

(1) God's invisibility first lifted the veil and revealed to man a substantial, immaterial, intelligent existence, distinct from all corporeal existence. Satan as well as God was recognized in all time as an invisible immaterial being.

(2) Cain and Abel worshiped an invisible, spiritual God. Thus early in the history of the race the idea of spiritual existence was developed.

(3) Enoch and Elijah were translated to another world. This confirmed the conviction that man is allied by his spiritual nature to another realm of existence.

(4) The thought of reaching heaven, a spiritual abode, might have mingled with the object of those who built the tower of Babel.

(5) Soon after the dispersion every tribe and nation entertained a firm conviction in the existence of departed spirits, called "familiar spirits," the existence of which the Bible recognizes, and the worship of which it condemns.

(6.) Long before the days of Abraham, among the Assyrians, the Phoenicians, the seven tribes of Canaan and the Egyptians, the belief in the return of departed human spirits was as prevalent as it is today.

(7.) Five hundred years before Socrates was

born, Hesiod, the Greek poet, voiced the conviction universal among them, when he spoke of a "golden race of men that once lived upon earth but are now extinct, whose spirits are called 'holy demons' and communicate with men." This no doubt was a corruption of the account of the flood, to which Peter alludes when he speaks of the "spirits in prison who were sometime disobedient in the days of Noah." The return of these spirits is a false doctrine, while their existence is a fact. The effort of the materialist to avoid this truth by assuming these spirits to be fallen angels is absurd.

(8.) The frequent appearance of angels in all ages, which were universally recognized as spiritual beings, impressed the mind of man with the fact of his own spiritual nature.

Fifteen hundred years before the Greek philosophers were born the following sentiment was universal among the Hindus as found in their sacred book, "*Bhagavad Gita*," chap. 2, verse 15: "The only real existence is that of spirit. Matter does not really exist. There is then no real existence for matter nor nonexistence for spirit." This absolute spiritual existence the Hindus did not call "immortality."

A hundred years before Socrates, Thales, Pythagoras, Solon, Herodotus and many others, in their search of knowledge, visited cities in many countries, among them Jerusalem. Here they learned the Hebrews' belief in the spiritual nature of man as handed down by tradition and by revelation. This after-

ward led Plato to say, on a future life, "I have nothing but conjecture to offer; all I know on the subject I obtained from the Jews."—"*Cause and Cure of Infidelity*," by Dr. Nelson.

These Greek philosophers, while in Egypt, were initiated into the circle of the secret mysteries of Osiris and Isis. These were the deities as handed down from "before the times when we can check the Egyptian lists by their synchronisms with Hebrew and Assyrian history." Here the philosophers learned that the Egyptians had believed from time immemorial that at death, "those who were justified before Osiris passed into perpetual happiness, those who were condemned, into perpetual misery." Of this belief Herodotus says, "The Egyptians say that Ceres (the god of corn) holds the chief sway (over the souls of men) in the infernal regions." The Egyptian secret circles were, in fact, spiritual seances where they professed to receive messages from the spirits of their departed heroes.

No nation or people except the Greeks called this spiritual existence an immortal existence.

SEC. II. FLASH-LIGHT VIEWS IN THE OLD TESTAMENT ON MAN'S SPIRITUAL NATURE.

The patriarchs and prophets were not unmindful of man's physical death and the gloom of the grave, to which frequent reference is left on record. (Job 4:17; Ps. 89:48, 6:5; Eccl. 9:5, 6, 10; Ps. 146:3, 4.) While these passages refer directly to the human

body, the writers were constantly lifting the veil that revealed their settled conviction of man's self-conscious individuality in the world to come. Job says of man, "His flesh upon him shall have pain and his (Hebrew *nephesh*) soul within him shall mourn." (Job 14:22.) The prevailing conviction of the existence of departed spirits (not angels) is seen in the following passage: "A spirit passed before my face. * * * It stood still, but I could not discern the appearance thereof * * * and I heard a voice." (Job 4:15, 16.) "Dead things (*Rephaim*) are formed from under the waters and the inhabitants thereof." (Job 26:5..) Charles M. Mead, professor in Andover Seminary, says the Hebrew word rendered "are formed" means "are made to writhe with pain." This is as definite reference to the spirits of the departed now in conscious existence as could be made by any orthodox believer today.

The following passage is still more explicit: "They that are deceased tremble beneath the waters and the inhabitants (*Rephaim*) thereof; Sheol is naked before him and destruction (margin) hath no covering." (Job 26:5, 6.) Prof. Mead says, "Job had in mind a dwelling place of existent beings, when he wrote of Sheol and of the *Rephaim* in it as filled with terror before the majesty of God." "There is a spirit in man." (Job 32:8.) He then says, "The spirit within me constraineth me." (Job 32:18.) This sounds like one speaking but yesterday of his spiritual nature.

David had his spiritual nature in view when he spoke of his departed son, saying, "I shall go to him, but he shall not return to me." (II. Sam. 12:23.) This language strikes double:

(1.) It discards the belief of the heathen in the return of departed spirits.

(2.) It discounts the belief of the materialist that David was comforted in the thought that his own dead body would meet the dead body of his son in the grave. This would have been no consolation to David. He did rejoice, however, in prospect of meeting his son without the body in the spirit world. David knew that man's ability to see and to know resides in his spirit nature and not in the organs of the body.

Job expressed this same belief in the following passage:

"And after my skin, even this body is destroyed,
Then without my flesh shall I see God;
Whom I, even I, shall see for myself."

—Job 19:26-7 Am. R. V. Marg.

Isaiah, speaking by the Holy Spirit, voiced an authoritative statement about the consciousness of departed human spirits when he represents the king of Babylon descending into the spirit world and was met by the inhabitants of Sheol, the *Rephaim*, who addressed him, saying, "Art thou also become weak as we? Art thou become like one of us?" and then says, "Sheol beneath is in commotion for thee to meet thee at thy coming; it stirreth up for thee (*Rephaim*) all the chief men of the earth." (Is. 14:4-20.)

Prof. Mead says, "After all allowance is made for the poetic it must be conceded (by scholars) that the *Rephaim* are real existent beings. They are conscious inhabitants of Sheol." "Who knoweth the spirit of man that goeth upward?" (Ecc. 3:21.) For "the spirit shall return unto God." (Ecc. 12:7.)

The most thorough orthodox of today could not use more definite language to express his belief in man's spiritual nature than is here given.

SEC III. THE GREEK CONCEPTION OF IMMORTALITY.

While the Greeks as a people partook of the universal conviction that man is a spiritual being, their philosophers alone are responsible for teaching that the nature of man's spiritual existence is "immortal" and that existence in the world to come is "immortality."

The words "immortal" and "immortality" are not found in the early records of any nation, not even in the Old Testament; yet that man has a spiritual nature was a universal conviction and is taught or implied throughout the Bible.

It was Herodotus who called the Egyptian teaching on the spiritual nature of man "the immortality of the soul," and not the Egyptians themselves. "*Herod.*" p. 144.

Mosheim says, "The first promoters (of immortality) argued from that known doctrine of the Platonic School which was also adopted by Origen and his disciples that the Divine nature was diffused

through all human souls; that the faculty of reason from which proceeds the health and vigor of the mind was an emanation from God into the human soul, and comprehended it in the principles and elements of all truth human and Divine." "*Ecclesiastical History*," Vol. I, page 86; "*Plato*," page 169.

BY CONTAGION, NOT OF REVELATION.

The Greek conception of the spiritual nature of man being inherently immortal has been so contagious that it is almost universally used as synonymous with spiritual existence; this will be shown to be foreign to the teaching of the New Testament.

Trying to harmonize the New Testament teaching with this Greek philosophy is the cause of all the theological mist that hangs over this subject.

SECTION IV. THE MATERIALISTIC VIEW OF IMMORTALITY.

The materialists claim that man has no spiritual nature and that immortality means nothing more than the continuous conscious existence of the material body. They claim that the object of immortality is to perpetuate material existence; and as the righteous only have the promise of being immortal, therefore, the wicked cannot have continued existence.

This absurd teaching is founded upon the self-evident false assumption that life is nothing but material existence. It ignores the scientific and scriptural fact that existence is one thing, that life as a

quality or state of existence is another. The devil has existence, but has no life. He lost his life when he fell from fellowship with God.

Those who "seek for glory, honor and immortality" have "eternal life;" they had existence before, while those who are "contentious and do not obey the truth," are promised "indignation and wrath, tribulation and anguish." (Rom. 2:6, 11.)

Both describe a state of future existence.

SECTION V. WRONG DEFINITIONS LEAD TO ABSURD CONCLUSIONS.

That the Bible teaches that man has a spiritual nature which will exist in a conscious state when the body is dead, there can be no question among orthodox believers. The blunder is made in assuming that such an existence is what Paul teaches to be immortality. "Immortal" and "immortality" are words that are not applied by Paul to the nature and powers of the human spirit here or hereafter.

The endless consciousness of the human spirit depends upon the substantial nature of its being and not upon any moral or immoral quality it may possess as a result of its own choice; such quality constitutes the state of its existence and not the fact of its existence.

All such expressions as "immortal soul," "man all immortal," "the immortal spirit of man," are unscriptural and meaningless when used as synonymous with eternal existence.

Eternal conscious existence of the human spirit is not what Paul teaches as immortal existence.

To teach the common view that man's spiritual nature is inherently immortal, then that God "only hath immortality" (I Tim. 1:16) and again that all men are to "seek for immortality" (Rom. 2:7) is contradictory.

On the other hand, the materialists say "that if immortality is a gift from God upon a condition, and if immortality means endless conscious existence, then those who do not meet the condition cannot become immortal or have eternal existence. This ridiculous conclusion is reached (1) by assuming, as do the orthodox, that immortality is synonymous with eternal existence and (2) by perverting and twisting more than two-thirds of the Bible in trying to prove, as do the materialists, that man has no spiritual nature, and by using the other portion to prove that a dead body knows nothing.

SECTION VI. IMMORTALITY; ITS SCRIPTURAL MEANING. CONDITIONAL OR UNCONDITIONAL.

It will be shown that "immortal" and "immortality" as used in the New Testament refer only to the state of a pure, resurrected human body. They never refer to the human spirit, either to its nature or the state of its existence, here or hereafter.

This will prepare the reader for the following scriptural discussion which will lift the veil of mystery that has long hung over the subject.

To believe as the Scriptures teach, that immortality is a gift from Christ, a thing to be sought "by patient continuance in well-doing" and "put on," while at the same time we necessarily possess immortality as a quality of the human spirit, is a contradiction.

If we have immortality, why seek it?

We must either deny that we have a human spirit or that immortality is something else than the continued conscious existence of the human spirit, or else that the continued conscious existence of the human spirit distinct from the body is conditioned upon faith in Christ. This conclusion would give the annihilationist free sailing.

To affirm (1) that the human spirit with the powers of continued existence is not a matter of condition; (2) that immortality applies only to the body of the believer in its pure and incorruptible state after the resurrection, and this state of the body is obtained on the condition of faith in Christ, which secures to him a "part in the resurrection of the just," the mystery will vanish.

SECTION VII. DEFINITION OF TERMS.

(1.) Immortal.

This word is used but once in the common version and then is wrongly translated. In I Tim. 1:17, Paul says, "Now unto the king eternal, immortal, invisible." Here the Greek adjective *aphthartos* translated immortal, means incorruptible and is correctly

translated in the revised version. Dr. Adam Clark, on this passage, says, " 'Immortal' is not in the original reading." It is important in defining this term to know to whom Paul refers. The context shows that the passage begins with Christ and ends with Him as "king incorruptible." No other being is referred to.

It has an application to Christ that it cannot have to the Father, the Spirit or to holy angels. Jesus Christ has a pure resurrected, incorruptible body. This will be further explained in the following passage, which brings us to the next division.

(2.) Immortality.

The noun *athanasia*, translated immortality, means deathlessness, and as used by Paul in I Tim. 6:14, "Who only hath immortality," refers to Jesus Christ. This passage has erroneously been applied to God the Father, as the source of all life. The following context shows that it refers to Christ and Him only. "That thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ; which in its (margin *his*) own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." (R. V.) Since this passage is seen to refer to Christ it must now be shown in what sense it is applicable to Him and not to the Father. "Who only hath immortality, dwelling in light unapproachable; whom no man hath seen nor can see; to whom be honor and power eternal."

The Scriptures teach that Christ should be the

first to rise from the dead, and thus He put on immortality, *aphtharsia*, an incorruptible body; that he has all power in heaven and on earth, is "King of kings and Lord of lords," and that His incorruptible body is now dwelling in "the light that no man can approach unto."

It is objected that the latter part of the verse cannot apply to Christ, "whom no man hath seen, nor can see," because he has been seen by man. But it is just as true that no human eye "hath seen nor can see" Christ in His present kingly glory on His mediatorial throne with an incorruptible body "dwelling in the light that no man can approach unto."

It is erroneous to apply the passage to God the Father as the one that hath incorruption, since God the Father never had a physical body to become incorruptible.

Jesus became incarnate for a purpose. Paul says Jesus Christ "abolished death and brought life and immortality to light," *aphtharsia*, incorruption (R. V.) (II. Tim. 1:10.) That which he brought to light was life from the dead and an incorruptible undying body. This was accomplished in His resurrection.

It is seen, therefore, that the one "who only hath immortality," *athanasia*, an undying body, now "dwelling in the light that no man can approach unto" is Jesus Christ.

Even Enoch and Elijah, who have incorruptible bodies, have not yet reached that exalted position.

Immortality, *athanasia*, meaning deathlessness, appears twice in I Cor. 15:53, 54: "This mortal shall put on immortality." It is so evident in these passages that *athanasia* refers to the corruptible body putting on a pure and undying condition in the resurrection that no one will call it in question.

Having examined every passage in the New Testament translated "immortal" and "immortality," it is seen that in no instance do the words refer or apply to the nature or condition, either present or future, of the human spirit or the spirit of God. This pure and incorruptible state of the body of the believer is conditioned upon patience in well-doing—"seek for glory and honor and *aphthartos*, incorruption, eternal life." (Romans 2:7 R. V.)

In the resurrection, the body of believers puts on immortality, that is, a pure, incorruptible and undying state. They are to be "fashioned anew" and "be conformed to the body of his glory." (Phil 3:20 R. V.) "There shall be a resurrection both of the just and unjust." (Acts 24:15.) "All that are in the tombs shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done ill unto the resurrection of judgment." (John 5:29 R. V.) Judgment means the condemnation of God for the deeds of a wicked life. "But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God." (Rom. 2:5 R. V.)

But the finally impenitent cannot become immortal, that is, possess a pure, incorruptible, undying body.

Their bodies will forever bear the stamp of their depraved life and the impress of their unholy spirit with which they are now to be associated forever.

The continued conscious existence of man is not suspended upon a condition pending his choice; while the state of his continued existence is conditioned on his choice of good or evil.

CONCLUSION.

1. Mortality is a positive term translated from the Greek adjective *Thnetos*, and means dying, rotting. It is used five times in the New Testament, and always refers to the body. It affirms the sad fact of the dissolution of the body as the result of sin.

2. Immortality is a negative term translated from *Athanasia*, and in the New Testament always refers to the future condition of a pure, resurrected human body. The monosyllable "im" prefixed to mortality holds an undue prominence in theological discussion. The principle involved does not affect the eternal consciousness of man.

3. Since both of these terms refer to a state of the human body, one affirming that the body is dying, decaying, the other that it has become undying, not de-

caying, it is seen that to apply immortality to a human spirit is inadmissible, since the death of the human spirit means the loss of its moral purity and fellowship with God. In no case can a human spirit be said to be decaying, neither can it be said to have become undecaying.

The Scriptures do not apply the term immortal to the immaterial man, but they do teach that the conscious man distinct from the body is a self-determining spirit, which will continue conscious when the body is dead. All attempt at a distinction between soul and spirit is mere speculation, since these terms are used interchangeably in both the Old and New Testaments.

4. The life or death of the spirit refers to its *moral state* before God, and not to the *nature* of its being. The death, called "the second death," which the lost spirit is to die is not the loss of its being as a spirit, but is its fixed and unalterable state as the harvest of its voluntary choice of evil and willful assassination of every desire to be holy and to have fellowship with God. The only desire of which a lost soul is capable is to escape pain; it cannot desire truth, nor God.

Its conscious identity must continue because of the *nature and powers of its being*. "These shall go away into eternal punishment, but the righteous into eternal life." (Matt. 25:46.)

5. Two localities between death and the resurrection mark the abodes of the body and spirit of the departed. "And fear not them that 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 *Gehenna*." (Matt. 10:28.)

The materialists tell us "the body is the whole mass," and "the soul is the separate organs of the body." Such an interpretation is the height of imbecility, since he who kills the body kills all the organs of the body. Jesus says man cannot "kill the soul." Man may kill the body, but "hath no more that he can do." By killing the body we consign it to the grave and the spirit to *Hades*, the place of departed spirits, whether good or bad. *Gehenna* is never applied to a place or state this side of the resurrection, but is the final abode of the lost.

None have yet been cast into *Gehenna*, not even the fallen angels or the wicked dead. But they are "reserved unto the judgment of the great day" (Jude 6), which is also the day of "perdition of ungodly men." (II Pet. 3:7.) "Death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." (Rev. 20:13, 14.) Death refers to the grave, as that contains their body. Hell refers to *Hades*, as that is the abode of departed spirits. Here the grave and *Hades* deliver up their occupants; one the body, the other the spirit. Then follows the judgment, and the lost are consigned to *Gehenna*.

This is the finality. The materialists profess to be horrified at the orthodox doctrine that man's con-

scious spirit is to be brought back from the unseen world to be united with his resurrected body and judged; and the wicked sent to his final doom, which he had long been conscious was awaiting him; but they do not scruple to teach the slanderous doctrine that the wicked Sodomites, whom God put out of existence, are to be dragged back into existence at the resurrection, judged and burned up again.

Destiny is determined by character, and not by an arbitrary dictation of God's authority. "He that is unjust, let him be unjust still; * * * and he that is righteous, let him be righteous still." (Rev. 22:11.) "Blessed and holy is he that hath part in the first resurrection on such the second death," or *Gehenna* "hath no power." (Rev. 20:6.) "Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city." (Rev. 22:14.)

FINAL WORD.

In view of the fact that all have sinned and come short of the glory of God, there can be no hope for the future outside of Him who has been offered as the Savior of men, which thought is embodied in the following beautiful lines:

"I was a stricken deer, that left the herd
 Long since. With many an arrow deep infix'd
 My panting side was charged, when I withdrew
 To seek a tranquil death in distant shades;
 There was I found by One who had himself

Been hurt by the archers. In his side he bore,
And in his hands and feet, the cruel scars,
With gentle force soliciting the darts,
He drew them forth, and heal'd, and bade me live."
—*Cowper*.

It is an inexorable law with God to save all those who, by faith, accept Jesus Christ as their perfect Savior, and to give them an unquestionable consciousness of inexpressible joy and sweet fellowship with Him. This becomes to them a state or land of Beulah. "Thou shalt be called Hephzibah and thy land Beulah: for the Lord delighteth in thee." (Is. 62:4.)

"Now entering into the country of Beulah, whose air was very sweet, they heard continually the singing of birds. And in this land some of the Shining Ones commonly walk, because it was upon the borders of heaven."—*Bunyan*.

"My Savior comes and walks with me,
And sweet communion here have we;
He gently leads me by the hand,
For this is heaven's borderland."

THE END.