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(PRIMARILY CONCERNING TOPIC OF  
MEDICAL MISSIONARIES)**

**SOUL (NATURE OF)**



C O L L E G E L E C T U R E .

THE SOUL.--What is it ?

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The desire for a soul, is simply for the purpose of identification. We need something as a means of identification in the future world, hence the desire for a soul. A man wants to know, when he gets into the future world, that he ~~he~~ is the real John Smith that is there; he wants to know that HE is there, and in order to do this, he needs something by means of which he can identify himself. We all want the means of assuring ourselves that WE, OURSELVES, are in the future world of blessedness--if we are ever so fortunate as to get there. Now there is one thing that will make a man know that HE himself is in the future world, and that is the soul. How many of you would be satisfied with that sort of a soul? How many of you are willing to accept the idea of a soul as the identifying principle,--that that is the essential thing--the thing that connects this world with the next; the thing that assures him in the next world that he is the same one who made the transit from this world to the next,--how many of you recognize this as the essential idea of the soul? Hands up.

Now the next question for us to consider, and a question which we will find quite interesting, is, What is essential to identification, and to an identifying principle? Now what we demand for identification depends upon our knowledge. I dare say the second time we ever saw a Chinaman, we thought he was the



same man that we had seen before. I dare say the same thing would be true of a negro, or an individual of any strange nationality,, whereas he was not the same person. So, if one should step out of his house and see a sheep in the highway, and then go back into his house, and in a little while step out again and see another sheep in the same locality as the first, he would very likely say it was the same sheep. But there are means of identifying the sheep with which he is not acquainted. The shepherd knows his sheep. We would be confused in identifying the different members of a flock of sheep, and yet there are no two that look alike. In order to identify him as the same sheep, we must have some of his history and some of the characteristics of the sheep, otherwise we might identify him as the same sheep, whereas he is not the same sheep. Our <sup>power of</sup> identification depends upon what we know of a thing. But the sort of identification that we want, is real proof that a person or object is the same; we desire real proof of our own identification. The question is not, when we get into the next world, whether any one else will recognize us as John Smith, or some other man, but the question is, whether we will recognize our own selves, when we are there. That is, an <sup>absolute</sup> identification that is thoroughgoing. The Chinaman that we think is the same man that we saw first, knows that he is not the same man. Now we want to be sure that there is no mistake about this thing; we want an absolutely complete and thoroughgoing identification. Now, for this purpose, certain things are necessary. If you will give me your attention, I will give you the points which I think are necessary for an identifying principle, giving them all together at first:--



1. The first thing essential to identification is, The identifying element or principle must be natural to the thing identified.

2. It must be essential to the thing identified .

3. It must be full and thoroughgoing.

4. It must be coexistent with the thing identified .

5. It must have absolute continuity of existence . --There must be no interruption in its existence .

Now let us consider each one of these qualifications. The first essential quality of an identifying principle is, It must be natural to the thing identified . If we should undertake to prepare an artificial means of identification,--such , for example as we might arrange, it might be changed. I might arrange a means of identification which would be satisfactory for me, but not for another; for example, I might identify a man by a scar or a wart on the end of his nose. That would be an artificial means of identification. Some other person would perhaps have other means of identifying the same person. But these might entirely fail, because if it were wholly an artificial means, then the same artificial means might be applied to more than one person or thing. We are now talking about identity in general, as relating to all the needs of the person or thing to be identified .

2. The identifying principle must be essential . If it is not essential then the thing identified might lack it ,--and hence be minus an identifying principle . If the thing which we recognize as an identifying element is not essential, then we might sometimes find a thing minus an identifying principle , hence not fully identified. So that from the nature of things, the identifying principle must be essential to the thing itself .



3. The identifying principle must fully identify an object, because, if it does not, there would be some portion of an object or individual that would escape identification and be dropped off, and another part <sup>might</sup> be lost in the same way, and thus we might lose identification altogether.

4. The identifying principle must be coexistent with the thing which it identifies. Why? Because if it has not existed from the very earliest moment of the existence of the thing, and if it does not continue to exist during all the existence of the thing identified, then there would be a gap in regard to the time of the thing identified, and there would be no means of connecting the past with the present. (Making diagram on blackboard.) Suppose an object begins here. This line represents its existence. Now the proposition is, that the identifying principle must be coexistent with the object identified,--it must go with it, just as long as it goes, and wherever it goes. Now suppose it starts here, and stops here: Suppose we have an identifying principle starting here, and there is a gap here, and then it starts in again: How am I going to connect this with that? You see there is a break here; there is a break in the existence of the object or individual, and we have no means of tracing it back. The reason we know we are ourselves, is, because we can trace back a continuous history of ourselves. When some <sup>one</sup> asks you where you were day before yesterday, you think first, "Where was I yesterday? You follow yourself back and see where you have been in the meantime. You call yourself to an account; you take a survey of your life from the present back to the beginning,--you follow the line of your life right straight back, going from this point back to where you started. And suppose you find a gap: How are you



ever to get beyond the gap ? It is impossible. You have no means of connecting the present with the past except by continuity of the existence of the same thing . Now suppose you find yourself, when you come to this point (indicating it) able to connect yourself with this point over here. If you can do that, it is only because you are able to bridge this point (indicating it) here, and thus you are able to go clear back to the beginning, and ~~that~~ that is the reason you are able to identify yourself.

5. The identifying principle must have absolute continuity of existence. It must continue to exist; it cannot be blotted out of existence; it cannot disappear for a moment. If it does, then the means of identifying that man have disappeared and cannot be reproduced. We were not now talking about a single feature of the man, but of the ultimate thing that identifies the man. When an individual dies, if there goes out at his death every means of identification,--if that man dies and goes down into his grave and there is nothing left of that man except the matter of which his body is composed, then there is no possibility of his being resurrected, because there is no means of connecting ~~their~~<sup>his</sup> life with the future . There must be something to bridge over this chasm of death; there must be something that survives death, in order to identification in the future world , and this we call the identifying principle .

Now what is an identifying principle ? Let us study the principle of identification in nature. Suppose we find a rock in the forest. We examine it; it has a solid form (all rocks are solid); it is made up of granite, we will say,--it is granite rock. Suppose we afterward come back to the same place, and in the place of the solid rock that we had seen before, we find



a rock which is composed of sandstone .. It has the very same form as the other, but it is sandstone instead of granite. Would that be the same rock ? ("No.") Why is it not the same rock? ("Because it is not made up of the same matter.""). Yes; it is sandstone, instead of granite .. Now suppose you go into the same forest and find a little brook <sup>flowing</sup> running along. You say, here is Sylvan Brooklet; I know it, and that is its name. I have heard of it before .. You afterwards go back into the forest again, and you see this brooklet again, flowing along, as before. You recognize it as the same stream, and yet it is not the same water. The water has all been changed;--is it the same brook ? ("Yes. ") You look at the rainbow, the materials of which you know are all the time changing,--and yet it is the same rainbow. Now suppose, sometime in the summer, in the dry season of the year, you go into the <sup>same</sup> forest, and find no water where this little brook had been flowing along: There is no brook there; it has entirely disappeared; the water has dried up. After the autumn rains have come, you go there again, and the brook is there. It is the same brook, but it is not the same water; it has disappeared, but the same brook is there. The existence of the flowing water of the brook has been interrupted, but the surroundings and river-bed have been there all the time. That is the reason why you have this little brook restored again. Look at the rainbow, which is simply the reflection of little rays of light falling upon drops of water, which are reflected to your eyes, making all the colors of the rainbow...You do not see the same drops of water at any time, but do you see the same rainbow? ("Yes.") Yes; it is not the same water, nor the same rays of light, still it is the same rainbow. You see a little twig in



the forest. In ten years after that, you go back there again; the twig is a large tree. Is it the same twig? ("Yes.") You see a banana plant in a certain place, and six months afterwards you go there, and you see nothing but a little streak in the ground,--perhaps you don't see anything there; but by and by you see several shoots come out into the sun, and you say, "That is the same banana plant that I saw here first."..In ten years the particles of which the plant was composed have all been changed, but it is the same plant.

When we study this matter with a little care, we find that different objects may have the same properties, and that everything in nature is made up of two things, matter and form. These glasses which I hold in my hand are made of steel and glass,--they are made up of steel and glass. In another form, this glass might be a part of a window pane; and this steel might be a part of a steel rail or of a steam engine; it is only a difference in the form of this material that makes one arrangement an eye-glass and another a locomotive, or a part of the window of a house, or of a steel rail. The difference, you see, is in the form <sup>of the</sup> and arrangement .. Now the very same thing is true of all objects. It is the matter of which these objects are composed, and the form in which these matters are arranged which constitutes the whole thing. Matter and the way in which it is put together--form and matter constitute everything. How many of you accept this proposition? Hands up. What constitutes the difference between, we will say, a mass of sand and a sandstone rock? If you crush the rock, it is sand. It is not sand when it is rock, and it is not rock when it is sand. It is the same matter, but



in another form. In one form it is a rock; in another form it is a sand-heap. It is simply a difference in form. A tree in the forest may make a palace or a hovel, a house or a barn; it may make a jewel-case or a coffin, it depends upon how it is put together .. Every object in the universe is made up of matter and form; these properties constitute every thing,--every object--the material of which it is composed and the way it is put together . Some objects in nature differ only in form, having the same kind of matter. Others differ in matter, having the same form. We may have two balls of the same size, one, a rubber ball, and the other a wooden ball. They have the same form but are composed of different material. Some objects differ in both form and material, for example, we may have a cube of wood and a ball of rubber. So all objects differ only in variations of matter and form.

Now it is in this direction that we must look for an identifying principle. We must look into the ultimate composition of things. When we refer to our rock in the forest again, and find that the matter of which it is composed has been changed, we say it is not the same rock; but when we see the brook, we say it is the same brook, although it is not composed of the same matter as before.. Why do we say that the brook is the same brook, but the rock is not the same rock ? For the simple reason that it is not natural for the matter of which a rock is composed to change, while it is natural for a brook, lake , or river to change its material. Rocks and objects of a similar class do not naturally change the form or material of which they are composed, while rivers, rainbows and clouds naturally change their material.



And what is true of rainbows, rivers and clouds, is true of plants animals, and man. They all naturally change the matter of which they are composed .

There was a question that was asked me when I was a boy, that set me to thinking on this question, and I will ask you the same question that was asked me <sup>in connection with a story</sup> and which was told me, and which will also help illustrate my meaning. Here is a pocket-knife. Now suppose I should lose the blade of this knife, and I should have a new blade put into the handle to take the place of the blade that I had lost . Would it be the same knife ? How many think it would ? Hands up ! Now suppose I should lose the handle, and should get a new handle to take the place of the old one. It is my knife,--and it would be the same knife, wouldn't it ? ("No, sir.") How many think it **would** be the same knife,<sup>2</sup>--Hands up. I see quite a number of hands up. Then suppose the back-spring <sup>is lost</sup> should **break**, and I should replace it with a new one,--would it still be the same knife ? Hands up. Now suppose some one should find the old blade, handle and back-spring and put them together,--which of the two knives would be the original knife ? ("The old one.") This principle I think will help make this matter clear to you: If I should lose the blade of this jack-knife, and get a new blade and put in the place of it, it would not be the same knife . Why ? Because <sup>pocket</sup> jack-knives don't naturally change in that way; they naturally wear out. This knife-blade might be worn and worn and worn, until it is almost worn off, and still it is the same knife, because pocket-knives naturally wear in that way. But when you come to take the old knife-blade out and put in another, that is something that does not naturally



naturally happen; and so it wouldn't be the same knife. And so of the handle,--because pocket-knives do not naturally change in that way. Rivers etc., naturally change their materials; pocket-knives do not. I remember when the central portion of this building was put up. By and by the south part was put on; then another portion was added to the north end. Is it the same building as before? No. A man puts an addition to <sup>his</sup> my house this year; is it the same house that it was last year? ("No.") It is not the same house; it is his house, but it is the old house,--with the addition. You could not use the same description of it now, that you could before the addition was built on; the same description would not apply to it; it is the old house with the addition to it. (Making diagram.) Suppose this represents that house. Now there ~~has~~ been an addition to it. That is not the same house that it was before.; it has a different form; it is not the same house, because houses do not naturally change in that way. But suppose one had added a chimney for the roof,--it would then have been the same house, because that often happens in the natural history of the house. Houses naturally grow old, and grow smaller, but they do not naturally grow larger.

There are two classes of objects we say,--those which have permanency of form and matter, and objects which have only permanency of form. The rainbow belongs to the latter class; it is still the same rainbow, because it has the same form; it has still the same place; it has the same relations to us and to the earth that it had at first, hence it is the same rainbow. The river belongs to the same class of objects; it is always the same description,--"A stream of water flowing through the land."



In the dry season , as I have said, when there is no water, there is no river; but when the rains come, the river is there, and it is the same river, because that river is a stream flowing through the land; it has a source, a bed and a mouth or outlet, and these are the same as before. The source, the bed , and the outlet remain behind; they are the soul of the river, if you please; they are the identifying principle of the river; the thing that identifies remains behind the river,--they remain when the water is gone. When the water comes back, we have the river resurrected, if you please, because we have the same place, the same form of water occupying the same place and performing the same functions as before .

Now, as I have said, this principle applies to men, as well as to animals, and to plants, as well as to rivers, rainbows and clouds. This principle may even be carried a step farther : Here is a company of men who have organized themselves into a society for a definite purpose,--to study the nature of man, we will say. This society has a constitution which embodies stipulations by which persons may be received as members. Now members may be added to this society, and members may die out of it until not a single member of the original society remains ,--and yet it is still the same society. All the members of an existing organization,--for instance, all the members of the Methodist church, may have died since it was organized a hundred years ago, and yet it is still the Methodist church that John Wesley founded; that same church is still alive, because, although the old members have died, new members have been coming in,, and because a church organization naturally changes in that way ,, and because a society naturally changes by the death of the old members and the introduc -



tion of new members. That is a thing that is natural to society.

Now in the study of this subject, ~~as applied to~~ animals: If ~~you~~ want to know what constitutes the identifying principle of an animal, all we have to do is to ascertain to which class of objects it belongs. Does it belong to the class in which there is a natural change of matter,--and perhaps to some degree, of form,--or does it apply to a class <sup>of objects</sup> in which there is natural permanency of form,--that is, like a stone, or does it not require a change of the matter of which the animal is composed? If so, we must class it with the rock. But if, on the other hand, we have an animal which changes its materials naturally,, then we must place it with the river and the rainbow--with those objects in which there is naturally an identity of form and arrangement of matter, the matter itself constantly changing.

How is it with our bodies? Do we have the same bodies today that we had last year? ("Yes.") The average man, we will say swallows, we will say, five pounds of food each day. This enters into the composition of his body. How much would that be in the course of a year? One thousand eight hundred and twenty-five pounds. Most of this matter taken every year goes into the body. What becomes of all this matter which is taken into the body each year? As some one has said, "The body of an animal is a form through which a stream of matter flows <sup>continually</sup>." It flows into the mouth, and out through the lungs and the various excretory organs of the body; we take it in, and it goes out as used up material. Now this constant change of matter in the body is due to a constant change of tissue. The cause of this constant stream of matter passing through the body is due to the



wearing out of tissue, and the substitution of new tissue for the old, and this takes place to such an extent that the blood changes every six weeks. It has been stated that the whole body changes every seven years, although there is no positive ground for that assertion. The probability is, however, that the great mass of the body changes much more frequently than that, and if there are some few fragments remaining for a longer time, the probability is, that the entire body by degrees passes away after a time, the general form of the body,--even the scars-remaining. Why? Because the new matter which comes in to supply the place of the old, is placed exactly where the old matter was; for example, I have a burn or a scar upon my hand: each little particle of that scar is removed, and as it is removed, it is replaced by new particles, and by that means the identifying form remains, although the matter continually changes. The identity of the individual remains, because, although the matter changes, the form remains the same. That is the reason why we remain the same persons. The matter of which all human beings are made is essentially the same. If that man over yonder were put in a crucible, and I were put in another crucible and we were both reduced to ultimate elements, nobody could tell us apart--except by the quantity; he would be more than I. (Laughter.) But so far as the quality of those elements is concerned, doubtless it would be essentially the same. And yet there are no two persons in the whole world exactly alike. No two persons look alike, or are exactly alike. And yet they are all made up of carbon, hydrogen, nitrogen and a few other things,--the same sort of matter, practically in the same proportion, but arranged and put together in a different way. I



might illustrate by arranging several pieces of chalk in different ways. (Arranging pieces of chalk.) I could arrange them in this form, or in this form: they would be the same pieces of chalk, although arranged in different forms. So it is with the human body. Men are eating bread, apples, potatoes, etc. In some cases they are making <sup>these articles of food</sup> a clergyman, and in another case, they are making a burglar or a highway robber, or a thief. The difference between the two, is the different way in which the bread, apples and potatoes are put together (2) In one case they make a clergyman, in another case they make a thief. It is the difference in form which constitutes everything,--it is the essential thing in individuals .

Now, if we believe so, this doctrine of identity will be seen to have the best possible basis. How many of you can tell why we are the same persons now that we were twenty years ago, and recognize ourselves ?---

Q. I would like to ask whether this rule which you have given us applies to individuals or to classes,--that is, as to whether it identifies individuals or classes.

A. It identifies individuals; it identifies the individual or any other object in nature . rock, river, animal, plant, tree, house, ~~or~~ pocket-knife, Now man is simply an object in nature . Man is not an exception; he is subject to the same laws as other objects in nature; he is subject to the same laws of gravitation and identification,-- unless some reason can be assigned why he ~~should~~ is an exception . . We are endeavoring to establish a general principle, without reference to classes; this principle refers to individuals . There are some objections which might arise to our application of this theory of the soul, but it seems to me that having made clear



what an identifying principle is,, we have a good foundation for our theory of the soul. Plato remarks in one of his books, "The soul is pure form."

Now let us consider for a moment, some of the objections that are brought against this theory,--for instance: "This sort of soul is possessed by everything; anything may have this kind of a soul, so that, so far as a soul is concerned, man is no better off than a stone or any other object in nature ." Well, this is true, and I think a certain poet must have had this idea in his mind when in speaking of a clod of earth, when he said ,

"The instinct within the clod reaches and towers ,  
Grasping blindly above it for life  
Climbs to a soul in the grass and the flowers."

"The clod," he says, climbs to a soul in the grass and the flowers. And it gets it. The plant, the rock, the river, the horse,--every object has a soul in the sense that it has an identifying principle. Now all we want of a soul, as I have said, is the principle by which an individual may be identified; that is all the soul he needs. Man is simply an object in nature. He is possessed of greater expectations and greater possibilities than any other object in nature, but after all, he is simply an object in nature, subject to the laws of gravitation and all the other laws of nature .

Another query might arise : "This sort of soul is not conscious. " That is very true; but it is not necessary that a soul should be conscious in order that it should be capable of identifying us . Here is a man who has become unconscious, and yet he is the same individual. He has lost his consciousness, and yet



he has not lost his identity. Consciousness is not an essential quality of the soul. We have been accustomed to overdraw that idea. The thing that is universally recognized as the soul, is its ability to connect this life with the next,--the ability to identify an individual to himself in the future world. Now consciousness is not necessary for this ; it is not necessary that a man should be conscious in order to be able to identify himself; but the thing that is fundamental--even to his consciousness --is something even back of that, and that is, his organization or form. Now identification is the sole function of the soul, and that is all that is required of it. Now the thing that the soul identifies or represents in the case of man, can think, but the soul itself cannot think. The soul may identify, and does identify a thing which thinks. The form of the river, that which maintains the identity of the river , does not flow. The river flows, but the real soul of the river does not flow; the river flows. The plan of this house may be considered the soul of the house, but the plan of the house would not be of very much consequence to us without the house. The plan of this house is its soul; it is a plan. If we could make a plan of this house, and take all the materials of the house away, and then, according to the plan, bring them all back together again, putting each piece, nail, board and timber exactly where it was before, we would have the same house. But if we should build this material into a different form, we would have a different building. We might have a barn, a hotel, or a church, or we might have a schoolhouse, but we would not have this house, unless all the particles came back exactly where they were. The plan of this house, then, is its soul; the form of this house, the way in which it is put together, taking



it in a thoroughgoing sense, is the same house, and yet the soul of this house would not be of any consequence if it were not for the material of the house. We could not live in the soul of the house; the plan of the house would not be very comfortable to a man on a cold day; we must have something beside the plan. So with the soul: the soul is not a conscious thing, but it is something by which the conscious thing may exist, and it is the real substratum of the thing that is to be; it is that which makes this conscious thing differ from some other conscious thing. Now the river is the material representation of the soul of the river. This house is the material representation of the plan of the house. The plan may exist without a representation; it may exist to indicate the representation. A man may conceive a plan of a house; he may make a representation of it on paper, he may write it out in detail, or he may represent it in material...

Mind, or thought, is not sufficient for identification.

Thinking is only one of the properties of man. The soul, or identifying principle must be thoroughgoing; it must represent the whole man. Suppose a man has lost one of his legs when a child; his leg was amputated when he was six months old: That part of the brain corresponding with that leg withers; it does not grow. So that man's mind, to that extent, is withered and dwarfed, and does not represent the whole individual.

Again, thinking may cease while an individual still lives; so a thinking or a conscious thing would not be able to represent the individual or to identify him; he might stop thinking and then he ceases to be conscious. The moment that he stopped thinking, his identity would cease, and he would have no means of iden-



tifying himself, and he could not be identified if that was really the identifying element. When such a man begins to think again, he recognizes himself as the same person. Why? Because he recognizes his organization. His brain takes in the particles of which he is made all together, and that, running back, is the thing by which he identifies himself; the thing that is the basis of memory is the way in which the particles are put together in his brain.

A human being may be born without a mind; he may be an idiot and still he has an identity; he still has a soul. An individual may lose his mind; he may become insane, but he does not lose his soul nor lose his identity. An individual may change his mind, but he does not, in so doing change his identity. People frequently change their minds. Now if the thinking part constituted the soul, then a dog would have a soul as well as a human being,--and so he does, but it is not because he thinks; it is because he is an object in nature, and every object has a soul or identifying principle ..

The only reason (as has been remarked) why we desire a conscious, thinking soul, is for the purpose of identification. . The reason for the prevalence of this idea is, perhaps, because we still possess a remnant of the theory of the ancient Greeks. They thought that their kings were descended from the gods; it was not a pedigree to be proud of, by any means, nevertheless they had the idea that their kings were descended from the gods. And so there seems to be, innate in the mind, to some degree at least, a disposition to want to be equal to God in some way,--to have some of the attributes of Deity. I think that is the reason



why people cling to the idea of an immortal conscious soul; but we have no warrant for any such idea .. It may be flattering to us to believe ourselves to be possessed of immortal souls, fragments of Deity existing within us, but we have no foundation for such a theory. And this theory does not answer the purpose of a soul, for it does not identify a man, either in this world or the next .

Here is another objection: "A change of organization might cause a change of memory and mind, and not be the same ~~man~~ ." *that's right*

Suppose a man is composed of entirely new matter--new earth--having a different organization from what he had at first: would he have the same memory and the same thoughts *in the future world?* " Yes, if the particles of matter were *arranged* ~~organized~~ in exactly the same manner as at first, for our brains have changed, even here ,but this change has not obliterated the memory, because each little molecule of the brain has been replaced by another, as soon as it was given off; as soon as the brain parts with one particle of matter, it takes on another in its place. Thought is not due to certain properties of matter, but to groupings in the brain, and so long as the grouping is retained, it is no matter what the matter is. (Illustrating by diagram.) Suppose this represents a square,--I will represent it by dots. Now the square is not the dots, but the grouping of the dots. I might represent that same square by beans, by pins,, by pegs, or by red dots instead of white ones; the square is the space bounded by these imaginary lines... So it is with the brain; the memory resides not in the matter of which the brain is composed, but in the arrangement of that matter. So long as the arrangement is preserved the same



memory will be retained. We find this occurs in this life, and certainly there is no reason why the same thing might not exist in the future life.

Man is a composite being. He is made up of many members and organs which constitute his body; <sup>and</sup> there is harmony in all its parts. It is not simply his legs, but his hands, his face and every other part which corresponds with his brain. Even the man's walking is affected by his brain. When you see a man walking off in this way (walking rapidly), you will have an idea of what is in his head. When a man walks in this way, you have an idea of what that man is thinking about (walking slowly.). The whole body is in constant harmony with the mind, and we are all of us the result of the circumstances under which we grow. The reaction of ourselves upon our environment or surroundings is what makes us what we are. Now if we have, in the resurrection, a being reproduced with the same form, with the same organization, with the same grouping of matter in the brain as in this life, we will have the same mind, the same matter and the same individual, because we will have identity of form, --of organization--the real essential thing is there.

Here is another question which sometimes comes up: Suppose two men should be made after the same pattern,--suppose two men should come up in the resurrection with the same form or pattern, would not the two men have the same soul: would we not have in these two men the same soul, mind and memory? " Let me suppose a case on a parallel with what the resurrection might be supposed to be: Suppose a number of persons organize themselves into a society to be called the Battle Creek <sup>College</sup> Theological Society with a constitution containing a stipulation that if at



any time this society should become extinct, the president of the society could revive it by calling all the members together, and that they might take up their constitution again and resume their organic life. Now suppose an earthquake should destroy all the members of the society, the constitution and stipulations remaining. Under that constitution the president of the Battle Creek College Theological Society could revive that society by organizing new members into it. But, in order that it should be the same society, the president of the Battle Creek College Theological Society would have to give his authority to it. So, in the resurrection, our Creator brings new matter together, each individual after the same form and arrangement as in this life, and with the Divine Power stamped upon it. It is the Divine Power that does it, consequently on the reviving of this society-matter, <sup>the matter of</sup> these particles which constitute our own bodies and which have lived our lives, it is not necessary that the old matter should be revived; it is only necessary that the new matter should be arranged in the same manner as the former bodies were, and by the same Power that preserves the souls of the dead. But it would be impossible for two persons to possess the same soul unless the <sup>or</sup> Creator himself should produce confusion by producing duplicates of the same person,--and this he could not do, because he could not anything absurd or inconsistent with his character and word.

A fifth objection might be raised, viz ., "This sort of soul is simply an abstraction, and does not seem to be a satisfying sort of soul." Well, the plan of a house is an abstraction. The plan of the body (its organization) is an abstraction. It has a



material representation in the man, but in itself it is simply an abstraction. Now that is true of the very best things we have in the world: Sweetness is an abstraction. Happiness is an abstraction. Roundness and all other properties of things are abstractions. The Constitution of the United States is an abstraction. If I had a sheet of paper here with the words "Constitution of the United States" written on it. I might arrange these words differently, and write them in such a way as to read "Constitution" of some of the several states, instead of the "United States." Or I might arrange the letters of these words in such a way as to make them read entirely different. So it is not the words, but the way in which the letters are arranged, which make the Constitution; and the constitution of a thing is the plan or arrangement of that thing. The Constitution itself is *simply an abstract statement* ~~simply a statement~~ of the relations of men and things; it is the specification in words of what we call the Constitution. The real Constitution is the relations of men and things which are *in these words* specified there; that is the real Constitution. So you see the Constitution of the United States is an abstraction.

These abstract things, when they have a material and tangible representation, constitute the foundation of society and the joy of living,--the abstract thing itself *is only important* when it is clothed with a material representation. It is the clothing of the abstraction that is the important thing. So it is with our bodies: it is not the soul, but the clothing of the soul with a material representation here and hereafter that makes it important.

Now such a soul as I have described must be more satisfactory, it seems to me, than such a soul as Jonathan Edwards des-



cribes, "tenthousand of which could dance on the point of a cambric needle ." We have seen ,

1. that it is natural to man...
2. It is essential to the body. We could not have a man without an organization .
3. It fully represents the individual, because it constitutes a complete plan of his make-up, and
4. . It represents the individual during his whole life here and hereafter. It begins with the man, the moment he begins in life; it follows him all through his life. At death,--what becomes of it then ? At death it is still preserved, and becomes in Heaven the preserved record of the man's life .. And in this record of the man's deeds, we have the most perfect index of the man himself: We see what a man's brain, and mind, and soul, and character is ,when we look at his face sometimes. Now the few things recorded in a man's face form a very small part of what he has done during all his life. Suppose you had written down, everything that that man has ever done,--everything all carefully written down; don't you see that it would represent the man absolutely, perfectly ; that it would be the most perfect photograph,--more perfect than any external picture, because it is a perfect picture of the internal man, and this record upon the bokks in Heaven constitutes the means by which the soul is preserved. So there comes a continuity of existence, a material bodily representation while the man lives. When death comes, a ~~a~~ continuation of the heavenly recognition--the record-- and the final reproduction of the material, with the soul; the new body,--<sup>body</sup> the heavenly body. Is not this what Paul means when he asks "What body shall it be? It is not the body which is sown, but



God giveth it a body, as it hath pleased him." It is not the same body that goes down into the grave, but God giveth a more glorious body than this one. It is the same soul with all the defects removed, cleansed by the blood of Christ, with Christ's righteousness imputed to it, --a perfected soul, a perfected organization, clothed with immortality in the new earth. This soul has a continuity of existence .

But it is not so with the wicked man. The Bible says "The wicked shall perish. When a wicked man dies, he perishes, ~~but~~ because the record of his evil deeds is destroyed with him; the inner record of his life is destroyed when HE is destroyed. ~~the~~ There is no possibility of reproducing the wicked man, for he is "destroyed, both soul and body." "Fear not them," says Jesus, who, after they have killed the body have no more that they can do; but I will forewarn you whom ye shall fear: Fear him who, after he hath killed, hath power to cast into Hell. " When the record of a man's deeds and life is gone, his soul is gone, and there is nothing left by which he can be reproduced .

According to this theory, then, each one depends upon a resurrection for his identity, and his identification then is full and complete and <sup>held</sup> leads out into eternity for an endless development of that which was begun in this world .



GENERAL MISSIONARY COMMITTEE MEETING, OCT. 27, 1900.

Conversation on the Nature of the  
Atonement, Nature and Destiny of Man, etc.

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CHAIRMAN (Dr. J. H. Kellogg):- Speaking of the sacrifice of Christ, I think it is the life of Christ that saves men rather than his death. His death was the tragic ending of his life. Christ was the "Lamb slain from the foundation of the world;" he was given to man from the foundation of the world, hence men could be saved before the death of Christ as well as afterward, which could not have been the case if the sacrifice had not really been offered till the death of Christ; no one could be saved until the sacrifice was actually offered, hence, if the death of Christ was the sacrifice, no one could have been saved before his death. But CHRIST himself is our sacrifice. In order to be a complete sacrifice, Christ had to surrender his life to man when man was first created, and live in him and live for him, and finally die at the hands of sinful man. It was not the death of Christ that saves men; it was the daily sacrifice that Christ made in his life for man,--it was God in man, suffering with him, and even "serving with his sins"--serving man through his Son.

QUES.--Suppose Christ had failed in the crucial test at his death?

ANS.--The crucial test was not at the death of Christ, because it was only the man Christ that died, and humanity could not make an atonement for sin,--it was the Creator Christ, that raised Christ from the dead, that made the atonement. Christ said, "I have power to lay down my life, and I have power to take it again;" So Christ the Creator did not die. It was only the human life of Christ that died on the cross.



QUES.--How could human life atone for the sins of men?

ANS.--It didn't. It was not the human life of Christ that atoned for the sins of humanity,--it was the divine life of Christ; it was that life which was consecrated to humanity, and that is living in man. When man sinned, God said(speaking after the manner of men) it "repented him that he had made man," because man sinned, and, speaking from a human standpoint, man had turned out to be a failure. He was made in the image of God, to have dominion over the earth, but he surrendered to Satan, and the race was finally destroyed, because, as it is said, "it repented him that he had made man." Of course this is said according to a human understanding of it, for God knew what the result would be, and he did what he did in the first place with a full knowledge of what would occur, and so what was done was the best thing that could be done. Now, speaking in a human way, when God "repented" on seeing that man did not properly represent him, he said, "I will destroy man from the face of the earth." Then Christ came forward and said, "I will give my life for him; I will remain with him; I will dwell with him, and serve with him--even in his sins--that I may be able to rescue a sufficient number of the human race to people the earth, so that the making of man will be a success." This was acceptable to God, and that was the sacrifice of Christ for man, of which the death of ~~Christ~~ Christ is only the representation or picture,--the end of it; it was only the tragic ending of a divine life on earth. It was **CHRIST** that was given to humanity for its salvation and healing, and so he could not suffer the slightest pain to be inflicted on his behalf; so when the ear of the servant was stricken off by Peter, Christ healed it, and then allowed himself to be taken without resistance, surrendering himself to human beings that they might do what they pleased with him. That is the sacrifice; and the same divine being that made the sacrifice



for man resurrects him from the dead.

Now, although the human life of Christ died on the cross, the divine life could not die. Even when a human being dies, it is only the human life that dies. We have three kinds of life,--the somatic or bodily life, the cell-life, and the divine life. When a man is shot through the brain, he dies; but his tissues are still alive. When the liver has been taken out of the body, it still continues to make bile for a short time; and when the kidneys are taken out of the body they continue to make urea for a little time; and so other tissues remain alive after they are removed from the body. That is cell-life,--and bodily life is due to organized cell-life. And then there is the divine life that cannot die. Christ dwells in man; if he did not, there would be no hope for man. Christ took both his lives, and he resurrects man from the grave. He didn't surrender his life to disease, but he surrendered his to men and allowed them to kill him.

QUES.--Then all the dying there was on the cross was the bodily life?

ANS.--Certainly; the divine life cannot perish.

DR. ROSSITER:--That is, according to our reasoning; there are mysteries that we cannot fathom.

CHAIRMAN:--Yes; but it is not necessary to make mysteries where they do not exist.

DR. ROSSITER:--The Gospel itself is a great mystery; it is beyond the comprehension of human beings.

CHAIRMAN:--That is true; but there is no need of making any more mysteries than there are. Christ does say "I have power to lay down my life and I have power to take it again; this was not a dead Christ but a living Christ. If the divine life died, then Christ could not take his life again.



DR. ROSSITER:--Christ is spoken of as the "Logos," the Word.

CHAIRMAN:--That is an abstraction; a word has no life or power unless there is a living person behind it.

BRO. HALL:--Job says, "So man dieth and returneth to his dust; till the heavens be no more, they shall not be awakened out of their sleep."

CHAIRMAN:--It is the man that dies. Job also says, "All my appointed time will I wait till my change come." Now, if there were nothing left after death to represent the man, there could be no personality which was waiting. That shows that there is still a personality existing. Even though the man is dead and his body scattered to the winds of heaven, there is still a person represented in that man.

Q.--As a germ?

A.--Yes. The mystery of the Gospel is, How God can exist, and fill all space and dwell in man, even when he is abusing him, as well as himself, by wrong habits of life. That illustrates the infinite humility of God. It seems to me that there is no getting away from it that there is a divine life in every man, and that that divine life survives when a man dies, and is just as eternal and infinite as the life of God. So it is declared by our Saviour, "He that believeth on me HATH everlasting life." Now the man who does not believe in Christ has a divine life in him; it is a divine life, but, for him, it is not everlasting life, because it is going to be withdrawn from him, and will never be returned to him, because he is not going to permit him to live forever; he is in rebellion against God, and the connection between him and the divine life is going to be broken off, consequently the life that that man has is not going to be everlasting life for him. But here is a man who believes in Christ and is going to be saved,--he has the same divine life, and, for him, it is going to be an everlasting life



because he is in harmony with God, and so the connection between him and God will be maintained forever. But the divine life in the man who does not believe in Jesus will not be an everlasting life for him, because he is not in harmony with God, hence he will be separated from that life and perish.

Q.--Is that the "right to partake of the Tree of Life" in the new earth?

A.--We have the right to partake of the Tree of Life now--and of the River of Life too. The River of Life simply represents the life of God that we take in our food. If we stop eating, we die of starvation. Now it is God's life in the food that we eat that gives us life. God's method of imparting life to us is through wholesome food, --and the water that we drink is another means of maintaining life. The River of Life represents the food and the water that God gives us in this world; and the glory of God is the light and the sunshine that we see about us. God fills the universe,--as the Bible tells us, "He is all and in all." The trouble is, we don't believe the Bible means exactly what it says. We get a little conception of our own, and then we try to make the Bible conform to that. We could not get any adequate conception of God without being equal to him, but we can see God in his works. "God is all and in all;" that does not mean that God is all and in all in an abstract sense,--it means just what it says. Paul says "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." (Rom. 1:20). That means, if we want to know how great God is, we can look out into the immensity of space. If we want to see how good God is, observe how everything is provided for--even the tiniest insect, and the "ravens which cry"--God even hears the ravens when they cry, and provides for them. If we want to see how wise God is, we can look into Nature and



there we can see how marvelous his wisdom is, as it is displayed there; and when the Bible says "God is all in all," and when it says that Christ is all and in all (Christ worketh all and in all) --when we read that in the Bible, I think we ought to believe the Bible means just what it says. God is said to sit on the circle of the earth. How big is the circle of the earth? It is over 190,000,000 miles in diameter; the earth moves round that circle in going <sup>a</sup>round the sun, and God sits on that circle; that is his seat, and the earth is spoken of <sup>in the Bible</sup> as his footstool. The Bible

represents this earth with all its greatness as God's footstool,--it is only big enough for God's feet. Of course that is not intended to be a statement of God's exact measure; it simply represents to us the fact that God is too great for us to comprehend. The earth is the biggest thing that we come in contact with,--nothing else looks so big to us as the earth, and when we are told that the earth is only big enough to be a footstool for God, and when we comprehend the fact that God is reaching out through all the universe, we see that he is too great for us to comprehend.

I don't think there is any warrant in the Bible for the belief that God has ever died, or that any divine life has ever perished,--it could not be possible. God's life is eternal; and the very fact that it is eternal indicates that it is a kind of life that is immortal in itself; that is the source of immortality. God's life cannot go out. And we cannot think of God's life as being parcelled out here and there; it pervades all the universe; it is in everything; it is the force and power that holds everything together, and no one part of it can perish; if one part of God can go out and perish, the whole can perish. Eld. Hibbard, what is your opinion?

ELD HIBBARD:-- I have many times thought about this Scripture, speaking of Christ;--"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth



expecting, till his enemies be made his footstool." (Heb. 10:12, 13). Then in the 7th verse of the same chapter, Christ is represented as saying, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God;" and in the 10th verse, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Sister White, in the Instructor, call attention to the fact that when Christ was crucified, the divine life did not die; that very point has been spoken of by the Spirit of Prophecy.

CHAIRMAN:--It is very evident that the divine life did not die for it couldn't die; if it could die, it would not be divine, and could not be immortal. I think here is one great difficulty that many people find in accepting our views,--that we do not recognize any divine element in man--and there is. It is that divine principle in man that makes him the temple of the Holy Ghost; that divine principle cannot perish; it is the Spirit that comes from God; it is the divine intelligence that created man in the first place. The same thing that created Adam in the first place created every man. Job speaks of the Spirit of God thatn formed him.

ELD. HIBBARD:--In Jeremiah 1:5, the prophet says the word of the Lord came to him saying, "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee a prophet unto the nations."

CHAIRMAN:--That is the same thought.

BRO. HALL:--God made man, and breathed into his nostrils the breath of life, and when he takes that life away, the man is dead, is he not?

CHAIRMAN:--That "breath" which God breathed into man wasn't air; it was the Divine Life. So the difference between a dead man and a live man is, that one has God in him and the other has not; and this



divine life that is in man when he dies does not die or perish with the man.

Q. ( BRO. HALL):--Have we been making this mistake all these years?

A. Yes. I think the man's personality is preserved by this divine life--this divine intelligence; I think the divine intelligence preserves the personality of man, hence Job could say, "All the days of MY appointed time will I wait until MY change come;" so Job is still waiting, although he is dead. There is no human intelligence, because the brain is gone. There cannot be any human thinking without brain; but the same divine intelligence that created Job in the first place and took care of him during his life, and that "served with him," -- that Intelligence survives and maintains Job's personality after his death, and in the resurrection he creates a man out of dust that is just exactly fitted to the personality and the character that he had wrought out during his human life.

Q. (ELD. HIBBARD)--Then would it not be like this: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory,"-- so that, although we die, the life we had is hid with Christ in God?

A. Yes.

BRO. HALL:- "You hath he quickened, who were dead in trespasses and sins."

CHAIRMAN:- That is spiritual death.

ELD. HIBBARD:- The sinner is dead to the life and character of God; he is dead to the way in which God lives.

BRO. HALL:- "The dead know not anything."

CHAIRMAN:- That is, there is no consciousness in the human life after death; but the spirit returns to God who gave it. Our



friends (in other denominations) make the mistake of supposing there is something in the human life that does not perish, and that spirit is mind; but the spirit is not the mind; the mind and the brain are inseparably connected, and when one dies the other dies.

ELD. HIBBARD:--And "the spirit returns to God who gave it."

CHAIRMAN:--Yes; that is the breath that god breathed into man when he created him. That breath was not air or wind, but it was "the breath of lives." (Marginal reading). Now this "breath of lives" is in every living creature, is it not, Bro. Hall? (Bro. Hall:- "Sure.") Now I will give you a proof that this "breath of lives" is not air. Take for instance, the polyp; that is a living creature, but it has no lungs and does not breathe,--and so of the snail. Here is a fish; that is a living creature, but it has no lungs and cannot breathe air; it has life but it has no lungs, and hence no breath--it never took a breath in its life; it respire, but it doesn't breathe. Prof. Morse is our Professor in Biology,--is it not true that a fish cannot breathe? (Prof. Morse "Yes.") And a fly cannot take a breath,--it has no lungs.

ELD. HIBBARD:--Suppose, for instance, my breath should be shut off for a day, and then I should be restored by artificial respiration, would that air be life?

A. No; it is not the breath of air that is wanting but the breath of life. The same word that is used for "breath of life," is used for "spirit of life."

ELD. HIBBARD:--As in the Scriptures, "the Spirit of God is in my nostrils?"

A. Yes. Fish, snails, etc., have no nostrils (of course whales have nostrils, but ordinarily fish have none) for they have no occasion for using them. So all these creatures have the breath of life in them, but they do not breathe. It is evident, therefore, that the "breath of life" is not the breath of wind; it means the life-power, and that



is the life of the Creator,--and that is God. So when a man dies, his "breath of life," or divine life, does not perish; it is the spirit that goes back to God. The same must be true in regard to Christ also, for he died as other men die. When Adam died, his spirit returned to God that gave it. Now if Adam's spirit went to God who gave it, when he died, the same must have been true of Christ's spirit.

Q. How could a divine life be tempted?

A. It could not; it is the human, bodily life that is tempted. The body is, in a certain sense, external to the ME that is within it,--as my hand or stomach are external to me, and I can study them the same as I could if they belonged to some other person.

Q. What becomes of the divine spirit in the wicked man when he dies? What becomes of that personality?

A. The divine spirit is of no use to a man unless he is a true material or physical representation of God.

Q. Does it maintain his personality until the resurrection, and then give him his personality?

A. Paul speaks of the resurrection thus:- "That which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body which shall be, but bare grain," etc. "But God giveth it a body, as it hath pleased him." (I Cor. 15:36-38). Now my thought is this:- That if a man lives a life in harmony with God in this world, and shows that it is his purpose and desire to remain in harmony with God, although he makes a bad failure of it in many respects,--yet I think that in the resurrection God will give him his spirit and a body fitted to his purposes and desires and aspirations, and without human trammels and the evil propensities that come from heredity, and God will give him a body that will please Him and be suited to the man's desires and aspirations. Now, we will assume that in the resurrection a good man has a body suited to his desires and his purposes; he is a righteous



man, and he will live forever. Why? Because he will never do anything to separate himself from God; he will yield to God in all things, and be in perfect harmony with him, and so he will never sin, and therefore he will live forever. The man who never sins will never die,--and yet it will be possible for him to die, but he will not die if he does not sin. He has not the power to live forever, but God who knows all about him has created a spiritual body,--a body suited to his character and aspirations, and he will live forever because he will never sin. On the other hand, another man, who is not a believer in Christ, and has not the character, desires, and aspirations of a Christian will have a body, in the resurrection, which is suitable for him, and which is a "corruptible body." His identity or personality is preserved, and thus he comes up in the resurrection hating and cursing God,--the first thought is a sin. That man perishes because of his own wickedness, he perishes because he is separated from God; the glory of God which comes down to the earth and which attends the presence of God, is so great that it consumes the man; it does not consume the righteous man because he is in the same condition and situation as that of the Hebrew children in the fiery furnace; they had dominion and power over the earth, so that there was not the smell of fire on their garments. But the wicked have not dominion over the earth, and so they cannot survive the "consuming fire." Now you see what becomes of the personality of the wicked man,--his spirit goes back to God.

Q. What becomes of his personality?

A. It goes back to God. He has surrendered his authority; when a man dies God is no longer serving him; God is his servant only while he lives. When a man dies his spirit returns to God; in this sense, God is no longer his servant.

Q. (Eld Hibbard). Would it not be the same as the physical life, and vegetable matter,--when that is destroyed, its life goes back into the realm of life? So the spirit does not have to go to a particu-



lar place at death, but simply goes back into the Divine life?

A. Yes; it is like this:- A government grants a life lease to some property, (as is often done in England); when the person dies the power or title that he had reverts back to the State. So, when a man dies, his authority or power, (the spirit) goes back to God. God preserves a man's individuality and personality. The Bible says that there is a record kept of every man's life. When a man dies, his memory perishes,--his whole life history is blotted out. God could reproduce a wicked man, but it is not worth while to do it, and so long as his personality is only in the mind of God, he won't trouble anybody else. This personality of individuality is simply in the mind of God; it is not a being separated from God. Of course we cannot understand the mystery of the thing; we cannot comprehend the mystery of God; but this thought,--that God is everywhere and in everything, has been in the minds of men from the earliest ages. There are more people to-day who believe in God as being present in everything (Brahmins, for instance) than there are who believe the opposite.

I think the tendency of the Roman Catholic religion has been to minimize God and bring him down to something like a ~~man~~ man; that he must be appealed to, and that there must be a whole lot of saints to appeal to him; that God is sitting on a throne, and that there is a long procession of petitioners waiting to be attended to, one after the other, the same as is done in earthly courts--you go to some one who has more influence at court than you have, and he goes to some one who has more influence than he has, and so on till your petition finally reaches the king, and then you may get something done for you. The Roman Catholics believe in that doctrine, and the Baptists, Methodists, Presbyterians, --and even Seventh Day Adventists--are in the same situation. They want to find some one who has influence with the Lord because they are very Godd, to persuade him to heal them; I think our people generally believe



that if they can get a preacher to use his influence with the Lord he will heal almost anybody.

Q. Why do we appeal to the preacher?

A. Because he is supposed to be the especial representative of God, and to have especial influence with God. We have evidence from the Bible that that is wrong doctrine. I don't want to depreciate the preacher, but God does things for a man because of his need, and not because of man's persuasion. It is a man's need that appeals to God, rather than a man's influence. God doesn't answer our prayers because we persuade him, but because of our need, and because, having put ourselves in harmony with him, we are prepared to receive the things that he wishes to give us, and his spirit leads us to pray for those things that he is ready to give us, and the desire to pray comes from the Lord as a sort of notification that he has got something for us; he wants us to pray, and to put ourselves in the attitude to receive what we need when it comes. So long as I believed that prayer was for the purpose of persuading God to do something, I didn't have but little faith in prayer, especially in my own prayers, and so I didn't pray so much as I ought to; but when I found out the reason why God answers prayer, prayer meant a different thing entirely from what I had previously understood it to mean. When I feel disposed to pray, and feel that the thing is right that I am inclined to pray for, and that God has got it for me, I find that prayer is the exercise which brings my soul into sympathy with God, and prepare to receive the things that God has ready for me.

ELD. HIBBARD:- Prayer don't bring God down to us, but it brings us up to him. Solomon said in his prayer, "Now therefore, O Lord God of Israel, let thy word be verified which thou hast spoken unto thy servant David. But will God in very deed dwell with men on the earth? Behold heaven, and the heaven of heavens cannot contain thee; how much less this house which I have built?" ("Chron. 6:17, 18). The Jews had



the idea that God lived in that house; but Stephen says that this is not so. (Acts 7:48, 49). Does not this show the universal presence of God?

Q. (Dr. Rossiter):- Then there is some foundation for the doctrine of the immortality of the soul? Is it not true that we sometimes find in heathen doctrines something analogous to the truth?

A. Yes. There is a settled belief among mankind that there is something in man that does not perish when the body goes into the grave. I believe there is something in the soul that is immortal and cannot die. Why? Because it is God himself dwelling in man; and just as soon as I recognized that thought, I saw the truth; I could see that the organization was the soul, but it is God that is in the organization God is the organizing power. So, when you recognize man as the temple of God, and God dwelling in him, you must concede that there is something in man that is immortal, but the immortality is God, and not man; it is God's mind that is immortal, and not that of man; it is God's power and intelligence that is immortal, and not that of man.

Q. (Dr. Rossiter):- And when the Bible says, "God only hath immortality," is it simply God's immortality that is put into man?

A. Yes, God had to put himself into man to make him into his image. And it is wonderful, when you see what the animals and flowers are doing. There is a sort of common-sense in all nature; there is a sort of common-sense or intelligence even in the polyp; and the thing that is beautiful about it is, that it is the same sort of intelligence that we have,--that is, it looks sensible to us, so that we recognize it as an intelligence like our own. An a most conclusive proof of God in nature, is the simple fact that there is in all nature, an intelligence like our own; and thus we learn our own kinship, and that we are descendents from God. The ancient Greeks and Romans believed that there was a kinship between God and man. So there lies under these great



errors, a grain of truth, and I think we do wrong when we undertake to contend against that instinct which is planted in the human soul, and which is held so tenaciously, that I don't believe that there is any of us that can shake it off,--that there is something in man that does not pass into decay. I was brought up a Seventh Day Adventist, but I have always seriously doubted the "nature of man" as it was taught to me when I was a boy, and if I hadn't found a way to satisfy my mind, I should have given it up and pronounced myself a Methodist or Baptist,--I should not have remained a Seventh-day Adventist unless I had found some way to satisfy my mind in some other way than by the idea that when a man dies he goes into the ground and rots, and the particles of his body are scattered to the four winds; and then in the resurrection all those particles are gathered up and made into a man, and that a man's identity depends upon the gathering up of those same particles of matter into a man again. My brethren all disagreed with me, except Eld. White,--he stood with me. But I had to write a little book, for they brought me up before the General Conference to prosecute me for heresy, and I had to write the book in my defense. It wasn't a very good book, for I had only three days to write it in, and I was very busy. That was twenty-seven years ago. Bro. White then reminded me that I was to be tried for heresy at the next General Conference, and that I must be ready. He had not then taken his stand fully with me; but as we were traveling together on the cars, and talking the matter over, he seemed to be quite satisfied that I was right,--he was satisfied on this question of identity--that it did not depend upon the identical particles of which the body had been composed before death being gathered up into a man and resurrected; he concluded that we could not depend upon that for our identity; he could see that there was something in man to make the new man one with the man that died,--that there must be something to bridge over the chasm of death. Bro. Smith, in one of his books on the Nature of Man says that our identity depends upon the resurrection of the original



particles, because if some other man came up in the resurrection, the ~~xx~~ right man would not be rewarded or punished. On the other hand it was urged that if all the materials which had formed the body since birth were gathered together, it would make a very large body. Then the idea was advanced that the identity was in the skeleton,--that that was preserved until the resurrection. But it was shown that the bones of the ~~the~~ body disappear. Eld Andrews said that there was a sacred bone that the Jews recognized as the germ or part of the body that is not destroyed and which is the nucleus of the body, so to speak--the "os sacrum." ~~W~~ Well, I proved that that even might be dissolved and disappear,--that it was just as soft as any other bone. Finally it came down to the enamel of the teeth, and finally the whole thing became so ridiculous that I became more and more heretical, and I was finally tried. Three days before the session of Conference I commenced writing that little book (that was in 1876). It was announced in the newspapers that charges had been preferred against Dr. Kellogg, and that he was to be tried before the next General conference,--and this announcement was inserted in the "criminal column" of a Detroit newspaper. The trial was held on the campground (right where our house stands now). We had a tremendous audience, and I made my defence. Bro. White took his stand with me, and so I felt quite safe, because I knew that if they turned one out they would have had to turn us both out. I don't blame anyone for not accepting the view concerning identity that I presented then, because an abstraction, but I preferred an abstraction to a little handful of dirt; I would rather have a plan of some kind in God's mind than to have everything driven away. But when I came to the thought that God is in the organization, maintaining the organization,--then the whole question of identity is clear. I see now that man has an immortal element in him, which is divine and not human; and it seems to me that almost anyone might accept that. I was presenting these ideas to a Methodist pastor,



for I wanted to see how they would impress him, and he accepted every proposition that I made. Finally I asked him what he thought of it. "Well," he said, "doctor, I wouldn't see any difficulty in retaining you as a member of my church, if you hold that doctrine." There must be a continuity of existence; there must be something in man in this world which goes over into the next. They all see that. That is the reason Bro. Smith hangs onto the "identical matter" theory,--because there is no identification unless there is something in man that goes over from this world into the next. Now the thing that goes over is the character of the man, recorded in the "book of life", or rather in the mind of God; it is the character of the man that is recorded in the divine life that dwells in man,--that is what makes him the same man in the resurrection.

Q. (Mrs. Whitney):--I have been helped by the perusal of your little book; do you wish to recall it?

A. I think it is incomplete, and I wish to complete it.

Q. (Mrs. Whitney):- And to do so without overturning its conclusions?

A. Yes. I think ~~these~~ there is nothing in the argument itself that should be changed.

BRO. HALL: In the 12th chapter of Daniel we read that "many of them that sleep in the dust of the earth shall come forth," etc. There is a sleeping and an awakening.

DR. KULLOGG: The question is whether that is exactly literal or not. Let us take the case of persons who have been burned and their ashes scattered to the highest mountain peaks and the deepest valleys or into the sea--where is that man's grave? Take another case: He is a man who has been buried in an ordinary cemetery. In a few years you can find no trace of him; and what has become of him? His body has been converted into gases; the water has gone down through the earth to it and carried some of it off; the underground streams have carried some of it away. Insects and microbes have consumed it and converted it into



gases and fluids, and finally it has all been rinsed away. Take another case: A man dies and a tree is planted over his grave; the roots of the tree penetrate the grave and carry the elements of the body up into the tree, and the tree bears apples, and they form parts of other bodies. It is said that many years after the battle of Waterloo, wheat was raised upon that battle field, and there was a prodigious crop of wheat. Those bodies were simply taken into the wheat and became parts of other men. There was once a shipwreck and five men took refuge in a boat, and having but little food, they finally became very hungry and cast lots as to who should be killed and eaten by the others. They cast lots, and the man upon whom the lot fell was killed and eaten by the others and formed a part of their bodies. After a time another man was sacrificed in the same manner, and so on, till there was only one man left. Where were the graves of those men? Then suppose the man who was left fell overboard and was swallowed by the fishes and carried to the ends of the earth,--where was that man's grave? "That which thou sowest is not that body which shall be, but bear grain....God giveth it a body such as hath pleased him." The "natural body" is the thing we want to get rid of; it is full of diseases and hereditary tendencies, and death is the beautiful method which God has prepared by which we can escape this old sin and disease-ridden body, and in the resurrection have a body that is suited to our character, aspirations and desires and ideals and real heart-purposes. Man can't do now what he wishes to do. We meet many persons who have aspirations, but they have also tendencies which they cannot control, and they cannot do what they would do, and they repine because they cannot. Now in the resurrection all these hindrances will be left behind, because the resurrection body will be suited to the soul. You don't see that body now; it is the old natural body, and in the resurrection, the spirit which had gone home to God, and having built up a body suited to the real essential character of the man, and by that "house" or body we are "clothed upon" in the resurrection. This makes death a great blessing. And if we don't die till the Lord comes, a



change of that kind will take place, the old body will be shaken off and the new body will be assumed "in the twinkling of an eye."

BRO. HALL: "Many of them that sleep in the dust of the earth shall awake."--

CHAIRMAN: That recognizes the principle of personality,--THEM are asleep. The Bible recognizes personality; man is not simply dirt. there is a personality maintained in death even.

BRO. HALL: Then I don't know as I know where our ministers do stand.

CHAIRMAN: I think they don't really know where they stand, themselves; they are perplexed on the subject of immortality. I have never found one who could take a clear, definite stand upon this point, and maintain it. Isn't it true, Eld. Hibbard, that on the question of the immortality of the soul there is a general feeling among our ministers that that is a pretty hard question to deal with?

ELD. HIBBARD: Yes.

CHAIRMAN: What is your idea of it?

ELD. HIBBARD: For ten or twelve years I have been thinking more of this question, and I think, seen it more clearly than formerly. Our people used to think that when a person died, and "the spirit returned to God that gave it," that that spirit was simply breath; that is the way it has been taught. Now, in the fourth chapter of 2nd Corinthians, 6th verse, we read, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ;" and in the 10th verse, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body: For we which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh." And then, so far as <sup>the</sup> character is concerned, the gift of the Holy Ghost, and the divine life--this is certainly something different from the air we



breathe--and this gift comes to those who accept of the Lord Jesus by faith, and controls the character. All have control of the divine life so far as our physical life is concerned, but they have not that control spiritually, except by faith. It is said that "though our outward man perish, the inward man is renewed day by day." (2 Cor. 4:16). This is the work of "Christ in you,"--of his life in you. Then in the fifth chapter, we are taught that the believer is a new creature through the influence of the divine life or spirit, the "new creature" being separate from the physical man and from the breath of life. I have seen that for a good many years, and have talked with some other ministers about it, and they seemed glad to receive this thought. There must be divine energy brought into the body to keep it going, the same as there must be in a tree to keep it growing. Why does a tree grow until it gets to a certain size and then stop growing?

CHAIRMAN: It must have an intelligent life within it.

ELD HIBBARD: Yes. Put a seed in water and turn it over, and the sprout will come up and the roots grow down. I remember of once hearing about a certain old preacher who knew but little about agriculture, and who planted some beans, but the beans came up first. He supposed there must be something wrong, and pulled them up and planted the beans down, but they wouldn't grow that way. There is an intelligence at work that makes the plant come up right. Put a plant in water wrong side up and it will work that way. Put a stone over a kernel of corn and it will grow out right,--I think I can see it as Dr. Kellogg does.

CHAIRMAN: I don't mean to say that our preachers are all muddled on that question.

ELD. HIBBARD: When Dr. Waggoner brought out the subject of Eternal Life it was fought by many of our fellow workers,--

CHAIRMAN: I was glad that he brought that out, because it helps us out on the question of the Immortality of the Soul.



DR. ROSSITER: What has been said to-day has helped my mind considerable. It seems to me I can see one reason why it has not been better understood,--there are so many objectionable features in the way the subject of the Immortality of the Soul is now taught. It seems clear from Isaiah and other inspired writers that the Divine life is within us, and that we should not abuse it, but cherish it and "have everlasting life."

CHAIRMAN: I was talking with one of our ministers, while on the way to College View, and I presented this thought, and he accepted it until we got pretty near out there, and then I said to him: "You see what bearing this has on the doctrine of the Immortality of the Soul,--that we have an immortal principle within us, and he took alarm at once and gave up the whole thing rather than admit that we have anything immortal within us."

(Voted that we meet hereafter at 2 P. M.)



GENERAL MISSIONARY COMMITTEE MEETING .

---- X ----

THE COMMITTEE convened, Mar. 16, 1901, Dr. J.H. Kellogg, Chairman.

OPENING PRAYER by Eld. Hibbard .

DR. WINEGAR. I met with the lady nurses on Tuesday; there were about forty present, and we had a very good meeting. A number of them took part in prayer; and I think there is a good spirit among the girls, and I think I can see quite an improvement in this respect during the last few weeks . Some of the girls expressed themselves as desirous of advancing in their spiritual state, particularly before the next session of Conference; we took up that subject, and of the necessity of being right with the Lord himself, and all seemed to be intensely interested in that subject. On Thursday I met with the girls in the bath-room, and we had a very good meeting there . I have had most interesting seasons with my patients in Sabbath-School; I believe I enjoy that as much as I do anything I have to do with the work. I had twenty-six in my class to-day; they were all patients, with the exception of four workers; there was good interest in the lesson,--I think I have never seen a greater interest in any class I have had, than in this. One lady wept nearly all through the session,--and that is not an uncommon thing; I have seen the same thing almost every Sabbath; so I feel that really the lessons are taking hold of them. I feel encouraged at this, for I think it opens the way for talks with patients along spiritual lines, in a way that nothing else could. One patient, with her husband, are intensely interested in the truth; they improve every opportunity in asking me questions in regard to it. Another patient asks me Bible questions so that I have talks and prayer with her whenever I go into her room. I feel that this is a blessed opportunity for working for patients. During the past week, I have had some earnest talks with some of our girls



who were in a rather backslidden state, and I am glad to report that several of them have made a new start and taken a firm stand; and I am sure that the spirit that they have since manifested shows that they are really in earnest. I think our physicians should have classes of patients. I invite my patients to come to my Sabbath-School class, and I think it would be well for other physicians to do that, and that if that were done, a much larger number of patients would attend our classes than they do now.

CHAIRMAN. I think the Sabbath-School lessons should be adapted to the patients.

DR. VINEGAR. I have made a practice of doing that every week, emphasizing practical things, and touching ~~lightly~~ rather lightly upon difficult points, and I have never noticed any lack of interest, even in the Book of Galatians,--there is something practical in every lesson,

CHAIRMAN. I was at one time a "supply teacher" and I saw that the patients were not prepared for the lesson as it had been arranged, so I took up one or two points in the lesson,--the Gospel, and the Power of the Gospel, and presented some illustrations from our Chicago experiences, and I noticed that a white-haired gentleman in the class was much interested. I afterwards learned that this was Mr. Scripps, the proprietor of the Detroit News. His wife has since told me that her husband had received great benefit here. At So. Lancaster I performed an operation upon him. I told him I believed I had seen him in my Sabbath-School class. "Yes," he said, "I was there two Sabbaths, and I listened to every single word you said,--and I remembered it." I was impressed by that circumstance with the fact that there is a great opportunity before us along this line of work. His wife said he had been



more impressed upon religious subjects since he had been here, that he had ever been before . Prof. Magan speaks of meeting with the sister of W.H. Clarke a millionaire of Montana. He saw the lady on the train.. It seems she had been to Los Angeles, and had become acquainted with Dr. Moran. He said they stopped at several ~~restaurants~~ railroad hotels and restaurants, and he noticed that she ate no meat. She told him she had adopted a vegetarian diet, and was greatly interested in it; that she had been learning about our Sanitarium; that she was very sick last year and wanted to come here,--said she, "I have never had very many religious opportunities, and if I could only get to Battle Creek, and get my daughters there , and have them taught the principles which they teach there , and get them under that spiritual influence, how thankful I would be ,and I thought, when I was sick, if I could only get to that Battle Creek Sanitarium, and under that spiritual influence how thankful I would be. People are learning more and more that this is a missionary Sanitarium, and that we are doing missionary work, and as people learn this, more and more people will be induced to come to us for assistance... Would it not be well to have a committee to consider the plan of organizing patients' classes, and what plans should be adopted to encourage the attendance of patients at Sabbath-School, and make it an occasion of profit to the patients.

VOTED, That the Chair appoint such Committee.

THE CHAIRMAN appointed, as such Committee, Eld. Hibbard, Dr. Thomason, Dr. Helman, Mrs. Whitney, Dr. Winegar and Dr. Hunter.

DR. GEISEL . As outsiders will be present at the next session of the General Conference, and that will be a good opportunity to get hold of unbelievers, as was the case with me six years ago, when I was converted, it has seemed well to our Department to appoint a day of prayer, the day to be observed by every one in that Department.



MRS. FOY. I have received some encouraging letters from nurses in the field. I had an experience when at home, in which the principles of treatment were vindicated. The husband in a neighboring family has commenced keeping the Sabbath, and his wife and daughters were very much opposed to him, and he had relaxed, somewhat. His wife was taken sick, and she has been very much opposed to our denomination and principles. She has had an attending physician, but she has been growing worse. Two weeks ago, her husband came and asked me to go over and see his wife and give her some treatment. I felt very diffident about going, as I had not been in the sick room for some time,--but I went. The woman was in a very critical condition, and I stayed with her all night, and I gave her some simple treatments,--fomentations etc, and she recovered,--she felt as though her life was saved by this treatment. I am sure this did a great deal to remove prejudice. I also assisted them some in regard to the matter of diet, etc., and was with them two or three nights. I have been impressed, at different times, when I have been away, what wonderful power there is in these simple treatments; that it is not great paraphernalia, but great principles that is the true foundation. I have received an encouraging letter from Sr. Zahn, from Honolulu...She had been very sick and had sent for her relatives to come and see her die,--but she recovered.

MRS. ALLISON . Our Mission is prospering nicely just now. We have a partial promise of help from the General Conference.

Q. (Chairman.) Are they interested in promoting the Mission?

A. Br. Lane is, but I think Br. Breed is rather neutral. We are now in sore need of some one to take charge of the men's department; the one who does that now is an ex-convict who has been a sailor, and having had the experience of a sailor's life and a life in the peniten-



tiary, and so he drives the men.

Q. Do you have difficulty in getting men to take charge of the meetings?

A. Yes, sir; it is only occasionally that I can get one.

CHAIRMAN. If you would like it to be so, the committee can take the matter up, and arrange it so as to arrange it for some one to come down and take charge.

MRS. ALLISON. The interest in the Mission seems to be increasing, and we have been having greater audiences than usual. We have had a nice donation of food from the Sanitas Food Co., and Br. Simpson has been kind to me in this matter.

DR. THOMASON. There have been hearty responses from the different churches in Michigan, anxiously calling for doctors and nurses to visit them and give them instruction in health-principles; I think this week there have been twenty-five responses, only one of which, I believe, was unfavorable; they are pleading earnestly for some one to visit them as soon as possible, to thoroughly instruct them in the principles of healthful living.

MRS. ALLISON. Every Saturday evening we have regular students' meetings, and I think some of the physicians could come down with the students and give us Bible health-talks. We have had one or two of these talks from Dr. Morse, and they were very good. I wish we could have the benefit, down there, of some of the knowledge you possess here, along health-lines

CHAIRMAN. I think this matter could be arranged by the committee. There should be some one down there to do that work. We have at least two hundred people here who should consider it a privilege to go down there and do what they can to help your meetings,--and I think they would be willing to do it--I think it is simply a lack of arrangement,



and of proper understanding of the matter. I think we ought to have this Mission running, right through the coming General Conference, and should be especially active then. Some of the members of the General Conference would be very glad to go down there and see how the Mission is conducted. If they find that we are carrying on a model mission here it may be a useful lesson to them.

MRS. ALLISON. We have a very nice class of people who patronize us at the Mission; we have some of the finest business men there. Last night, one gentleman said to me, "Mrs. Allison, with all your ups and downs (and we have had many downs), I would rather stop here than at any other place in town." We would be glad if we had a first-class substantial, steady cook, with a little mission-experience. They could be changed once a month. To-day, we had twenty-three people to dinner. During the last week, our custom has been increasing daily. I think it would be a blessed experience for young Sanitarium cooks to come down there, before going out in the field, as they would learn how to cook with small conveniences.

VOTED, That the Labor Committee be requested to take Sr. Allison's proposition into consideration in reference to the matter of providing cooks.

MRS. MORSE. We spent the time in Prayer this week, feeling that that was the thing most necessary to be done.

DR. WHITNEY. I have been having some interesting experiences. One of my patients, who has been here for some time, tells me that now she has something to live for. Another patient has just gone home in very fair health after many months of suffering; she has written to a friend as to her improvement in health, and this friend thinks she will send us Patients. I have also had some good talks with the



girls. They are discontented with their own spiritual attainments. One patient came to me last night and said to-day would be her first Sabbath. Another one said she had made two or three attempts, and thought she must stay in Battle Creek a while longer, and then she thought she would succeed,--although I don't think she has yet decided to keep the Sabbath. She said ~~the~~ train she was on was wrecked, and she was obliged to break the Sabbath... She was very much interested here, and very enthusiastic, and has written that there is to be a hospital started near her home in Alabama.

CHAIRMAN. A week ago, I had an application for instructors in massage, hydrotherapy and health-principles, from the physician in charge of the students at the Tuskegee school; they have a Hospital and a Training-school there, under Mr. Booker T. Washington. The man who has charge of it is a colored man. He is a very smart, nice young man, and seems to be in sympathy with right principles. He has gotten hold of some of our ideas, and is trying to organize their hospital in a thorough-~~xxx~~ going way. I had some talk with him when I was there, and we have had some correspondence since then. He had some medical papers to pre-<sup>pare</sup> for presentation <sup>before</sup> to a medical society, and he wrote to me for some data. But if instructors in massage, etc., were sent there, they would have to be colored people, as they don't allow whites there. I have written to Mrs. Knight (?) in reference to going there, and she seems to think it would be a good thing for her to do... They have had awful fights down there, and are right in the middle of it now; there is a "color-line" among the colored people there,--it lies between the darker color and the lighter color; those who are very black must not attend the school with those who are not so black.

MRS. MORSE. Mrs. Knight says her and mother have commenced to



keep the Sabbath.

DR. FULTON. We had a patient here, who I believe had gastric catarrh. He had had two or three doctors to attend him before he came here; he lost 35 pounds in six weeks, and hadn't been able to keep anything on his stomach for a month, and had been feeding on soups. I put him on a diet of fruits and nuts, and it was the first food that he had kept on his stomach for four weeks. He then improved till he gained 20 pounds, and then went to work. I was much interested in the statement of a patient (Mr. Maxson) who came in from Kalamazoo last night. He had met Mr. Sankey at the train and took him to the Pastor of the church in which he was to speak, and by the way he spoke, one would think he was an advance-agent of the Sanitarium. The house was packed, and he told the people all about the Sanitarium, and said he thought it was the most wonderful Institution in the world, and that he was completely restored to health here,--he talked about it all the time.

DR. WINEGAR. One patient whose condition was very miserable ~~XXXXXXXXXXXXXXXXXXXX~~ when she came here, and was not able to take any food for some days after she was here,--she is now eating as hearty as any one. Her sister says ~~XXXXXXXXXXXXXXXXXXXX~~ this recovery is heralded up and down the streets (she boards outside), and that strangers are asking her about it. Her husband is wonderfully pleased at her recovery. It was brought about simply by the application of a trunk-pack. Her home physician had despaired of the case, and a Chicago Physician was sent for, and they gave her medicine but nothing relieved her. The Chicago Physician had had her under treatment for a week. Her physician came here to see about it, for he had no idea she would live when brought here, and he was very curious to know what had been done. I had one patient who has not done much for sixteen years, and who has recovered



having gained 12 pounds in five weeks on a healthful diet.

ELD. HIBBARD. Some time ago there was a case of typhoid fever across the way (at the Sanatorium). A young man ~~XXXXXX~~ was sick with typhoid fever, and his mother wanted us to pray for her boy. This was done. The young man found work at the Sanatorium, and was taken sick, and he was sick for two weeks, when he died. They gave him nothing but meat,--his diet was wholly meat--and he loathed it. His mother said it was pitiful to see how he would plead for them not to give him meat, but they forced him to eat ~~it~~ meat, and nothing else.

DR. WINEGAR. Dr. Vaples was his attending physician.

CHAIRMAN. If they will keep that up, the world will soon see the difference between the right way and the wrong way of treating patients, and that will be one of the greatest of blessings to the world.

DR. STEWART. I have had a good many interesting conversations with patients who seemed to be much pleased with their treatment; and I have have had three or four conversations a day with patients on religious subjects. There was quite an elderly looking man in yesterday, who is very deaf, and he said, "I am very much surprised at the <sup>religious</sup> atmosphere of this Institution," I wondered how he found that out, as he was deaf. He said that in his business (he is a lumberman) he had for the last ten or fifteen years made a practice of bringing religion into every subject upon which he conversed.. There are few patients but what are willing and anxious to talk upon religious subjects, ~~healing~~, etc. The power of the Gospel in healing is a new subject to them, and they are anxious to talk about it.

BR. MURPHY. Our department is pursuing its course with interest and progress, as I believe. Our meetings are quite fully attended, and all seem to be much interested in their work. I think there is a marked improvement in our business office department.



BR. MILLER. We are getting along very well in our department. We have excellent opportunities, at times, to help the boys.

DR. MORSE. I met with the gentleman nurses this week on Thursday, in the bath-room department, and Dr. Otis met with them on Tuesday.. We had good meetings, and the boys seemed to be interested. I suggested to them that we take up some lines of Bible study especially bearing upon the different phases of our work. I have had many interesting experiences with patients. A gentleman and his wife came in a few days ago. When the gentleman came to the office, and while talking about arrangements, the first thing he asked was, what we believed about the future state. We talked upon that subject a little, as my time was limited, and he seemed to be much interested.

MRS. ALLISON. A prominent clergyman of this city (Mr. Martin) told me the other day that he believed <sup>ev</sup> as Dr. Kellogg did, in reference to the state of the dead.; I think he must have said something to his people about it, for five of his churchmembers have been inquiring for a leaflet expressing Dr. Kellogg's views upon that subject. I wish there ~~were~~ such a leaflet published.

CHAIRMAN. I am going to do so. It is very simple. It is stated in the Word that when God made man, he put himself into him,-- he breathed into him "the breath of lives." There is a spirit in man, and the inspiration of the Almighty giveth them understanding." (Job, 32 : 8.) We have the same thing just as plainly stated in 2 Cor. 3 : 3, "Forasmuch as ye are manifestly declared to be the epistle of Christ ~~minis~~ ministered by us, written, not with ink but with the Spirit of the living God." It is the same spirit that "moved upon the face of the waters," as stated in Gen. 1 : 2. The Spirit of God hath made me, and the breath of the Almighty hath given me life." (Job, 33: 4.) . In 2 Cor. 3 : 17, we read, "Now the Lord is that Spirit; and where the Spirit of the



Lord is there is liberty. But 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 (or "of") the Spirit of the Lord. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3 : 16.) God dwells in man. "At that day ye shall know that I am in my Father, and ye in me, and I in you." (John 14, : 20.) Now we talk about these things as though they were merely theology and not actual fact; but it is an actual fact that Christ is in man,--"Christ in you the hope of glory. (Col. 1 : 27.) Christ said, "I am in you;" but this is supposed to have been spoken in a figurative way,--and yet it is the truth that Christ is in man,--Christ is that Spirit. Christ said, "I am in you." That is the reason we are the temples of God--because Christ is in us.

Man has three lives,--the conscious life, when he is shot through the heart or the head, he dies. Then there is the cell-life; and back of all is the divine life,--that is, God's life, the foundation of all life--that life which keeps man's lungs going when he is asleep. The conscious life dies, and then the cell-life perishes, but the divine life in man cannot die, because it is God. The divine life in man is intelligent, and behaves intelligently; it is not human intelligence or consciousness,--it is divine, it is Spirit--and when the body dies, "the Spirit returns to God. When we read of "the Spirits of just men made perfect," we should remember that it is not the Spirits that are made perfect, but the men who are made perfect; they are made perfect through suffering in their experience during probation. Paul said, "Your life is hid with Christ in God, and when Christ who is our LIFE shall appear, then shall ye also appear with him in glory." Col. 3 3.)



Now that is the foundation of the whole thing . The same Spirit that made man in the first place, is cleansing him, healing him, and leading him in the right way. The blood of Christ "that cleanseth from all sin" is <sup>a type of</sup> the life of Christ which was given for man, and which dwells in man; the blood of Christ is a type of that sacrifice, and the death of Christ is the end of that sacrifice; the death of Christ was not the whole sacrifice; it was only the completion of it. You will observe the same thought carried out in Hebrews: "Wherefore when he (Christ) cometh into the world he saith, 'Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the Book it is written of me) to do thy will, O God.'" He taketh away the first that he may establish the second." (Heb. 10 5 -- 9.) "He taketh away the first,--" what was that? Sacrifices and burnt offerings. "To establish the second,--" what was that? The sacrifice of himself. He took away the burnt offerings and sacrifices that he might establish something more--the sacrifice of a completely surrendered and consecrated life. Now the death of Christ on the cross was only a portion of that that life; the whole sacrifice of Christ for humanity was the life that Christ lived on earth, and which ended in his death.. In the 19th and 20th verses of the same chapter we read, "Having therefore, brethren boldness to enter into the Holiest by the blood of Jesus by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh." Now the consecration of that flesh was not merely the suffering of Christ upon the cross,--it was the consecrated life of Christ in the flesh; "a body hast thou prepared me--" it is the obedient, consecrated ~~flesh~~ life of Christ--a life in the flesh, which was entirely submitted to the will of God; that is the real sacrifice of Christ, and



that is the new and living way,--" it is a LIVING way, not a dead way.

Christ died on the cross,--and that was necessary, because, as he had not sinned, he could not die of disease; he had to die by the hands of men in order to make his sacrifice complete. This is in accordance with Is.43 : 24, "Thou hast made me to serve with thy sins; thou hast wearied me with thine iniquities. Christ represented humanity and he had to yield to death by the hands of men, because the purpose of his life on earth was to illustrate the life that he actually lives in humanity--a life of submission to humanity, even enabling man to sin against him if he will--keeps his heart beating while he is sinning--assists man at the same time that he is sinning against him. So his life here on earth had to be one of absolute non-resistance, and in order to show the completeness of the gift of himself to humanity, he had to actually die at the hands of men, showing that his whole life was given to humanity; humanity not only consumed his life in service day after day but finally took his life upon the cross, so that humanity received his entire life. The blood of Christ, then, is simply a figure or type of the life of Christ.

There are many passages of Scripture illustrating that fact: "When Christ, who is our Life, shall appear, then shall ye also appear with him in glory." (Col. 3 : 4.) Christ is spoken of as the LIFE-GIVER,--"when Christ who is our Life-giver, shall come," at the resurrection, "then shall ye also appear with him in glory." Now Christ is just as much the Life-giver to-day as he will be in the resurrection--he is the Life-giver all the time.

Now it is Christ living in man which is the living, active principle in man that created him in the first place, and that takes care of him and cleanses him from sin. In 2 Cor. 3 : 18, we ~~read~~ find this thought plainly expressed : "But we all with open face behold-



ing 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." What is that glass into which we are to look? It is Christ; in that glass we behold the glory of God. As you can hold up a glass and see a landscape reflected in it, so you can see the glory of God reflected in Christ; and by thus "beholding" we are changed into the same image, --and what is that image? It is the image of God. In the fourth verse of the next chapter it is said of some, "In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Christ is the image of God, and he proposes that we shall be changed into the same image by looking to Christ who shows us the glory of God. In Christ we see the personal attributes of God which we could not understand by looking into nature, because in nature we see only the energy and power of God revealed. But in Christ we see the personality, the friendliness and the love of God. I got a thought this morning from ~~the~~ reading the 25th Psalm, in the New Version, (14th verse), "The secret of the Lord is with them that fear him;" the margin reads, "The friendliness of the Lord is with them that fear him." In Christ we see the friendliness of God. In the Mosaic Law you get the idea of God as a Judge and as executing punishment; but we get, in Christ, a different picture of God, ---of God as a friend and brother, a helper and a healer. And yet the same thought had been given to the people in ancient times, for it is said in Ex. 15 : 26, "I am the Lord that healeth thee." "I am thy Life."

Now in the resurrection, the same Spirit that made man in the first place, --the power that heals and keeps and cleanses him, and



that created him--that same power in the resurrection makes and raises another body. That same spirit that dwells in man, and that made this body, knows how to make another body just like it. That same Spirit is immortal; it cannot die, and consequently it is a guaranty of their resurrection. "But if the Spirit ~~the~~ of him that raised up ~~that raised~~ 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." (Rom. 8 : 11.) Now it is the Spirit of God that dwells in man; and that same Spirit that makes man a temple of God, <sup>that</sup> "make ~~s~~ a body, as it hath pleased him." "But some man will say, 'How are the dead raised up? And with what body do they come?' Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him." (1 Cor. 15 : 35 -- 38.). I hope that all our ministers will get a Scriptural view of this subject.

ELD. HIBBARD. Putting the Spirit that creates our physical bodies with the Spirit that preaches the Gospel, we have an explanation of 1 Pet. 3 : 18--20. The preaching was done by Noah, who was a prophet, and we read in 1 Pet. 1 : 10,11, "Of which salvation the prophets and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Noah was a prophet, and the preaching he did was by the Spirit of Christ; and it has been the Spirit of Christ that has done the true preaching all down through the ages; and it was the Spirit that did all this preaching that raised Christ from the dead.



Q. (Br. Murphy.) How would you dispose of the wicked.

CHAIRMAN. There are two kinds of character that the Bible is speaking of,--the "wheat," and the "tares." In the resurrection God gives each a body that pleases him,--that is, a body that represents the character of the man,--each being clothed with a body that is appropriate to it. Here is a man who wants to do right, but, like Paul, "evil is present with him" and he sins every day, but his purpose is to do right, and he tries to do right, and he stumbles on till he dies. Now that man wants to do right,--it is his purpose to do right, but he is continually falling into the slough of sin, but he does not stay there like a pig in the mud--he scrambles out as quick as he can, as sheep do. By-and-by the man dies, whether in or out; his purpose all the time is to keep out if he can, but every now and then he stumbles and falls in. Now God, in the resurrection will give such a man a body that will make it possible for him to live the life he wants to live, but which he has failed to live--all the hereditary tendencies, dispositions and evils growing out of an unfavorable environment in which he has grown up will be dropped off, and the man will have a body suited to his own character, a body adapted to one of the true "wheat", and that will enable him to manifest that character. If a man in this life keeps struggling toward the light,--even if he don't quite reach the point he wishes to reach, the fact that he is struggling to do so shows that he is dissatisfied with sin and wants to be righteous, and every such case God will save; there can be no doubt about that, in my mind. It would be the grossest injustice and cruelty to put such a person into a red-hot Hell, or to extinguish him and not give him a chance in the resurrection to do what he wanted to do in this world, but could not do because of his dreadful environments and hereditary tenden-



ees. Having this view, I do not believe in a "second probation. Dr. Lewis told me that with his views, he felt compelled to believe in a "second probation." I explained my views to him, and he accepted them. There is enough of this life to enable a man to manifest his real spirit and intention is, and what his character is.

This belief is a comfort to me, for I have no hope of ever being a perfect man, and cannot be, -- I want to be, but I have no hope of it, unless I should live to be about a thousand years old. So long as I <sup>thought</sup> ~~think~~ I must be perfect before God will have anything to do with me, I was absolutely without any hope at all; and I have lived in that way the most of my life--and it is a very uncomfortable way to live. And I have made up my mind, when I see people earnestly struggling to do the right thing--although they don't do it--to help them if I can. The only thing I want to know about a man is, as to what his purpose is, and I will stand by him so long as I see his purpose is to do right; I will help him so long as I feel that he wants to do the right thing, -- and if I am willing to do that, I don't see why God should not be just as generous as I am.

ELD. HIBBARD. Paul in the seventh chapter of Romans, speaks of being in this condition, as a Christian, does he not? And he speaks of being delivered from it.

CHAIRMAN. I have met several people who claim to have been "delivered, --" and they are the hardest kind of people to get along with that I have ever encountered.

ELD. HIBBARD. In the 3th chapter of Romans, 2nd verse, Paul says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." And in the 6th chapter 14th verse, he says, "Sin shall not have dominion over you, for ye are not under the law but under grace." And in the 12th verse, he says, "Let not



therefore sin reign in your mortal body that ye should obey it in the lusts thereof. (13th v.) Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

CHAIRMAN. Paul had some more trouble after that .

DR. THOMASON. Paul spoke of his not "having attained," and of not being already "perfect."

EDD. HIBBARD. No Christian ever thinks he is perfect..... Paul speaks of so living as to "have a conscience void of offence toward God and man," so it seems there may be a living free from conscious sin. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." (Rom. 8: 1.)...Paul had his experience of ups and downs, but he was delivered from that experience,--although every Christian has to go through that experience.

CHAIRMAN. The perfection spoken of must have been a perfection of purpose, Paul had more trouble. He recognized certain faults that he had, and he struggled to get rid of them, and the Lord delivered him from them and took away appetites which he recognized as wrong; but there were some other things about him which he did not then recognize as wrong, and so he had not had them to battle with yet. But when those things came up, he had to go through the same experience again and obtain more victories over sin,--and that is where the growth in grace comes in--the changing from "glory to glory" or from character to character by "looking in the face of of Christ."

DR. ROSSITER. These contests of the Christian might be illustrated or typified by the experience of the ancient Israelites: On



entering the Promised Land they found that their enemies had not been all driven out, and they had enemies to conquer all the way through.

ELD. HIBBARD. The Lord will take us through an experience of trouble and sorrow sufficient to develop everything good in us before probation closes...

CHAIRMAN. That must be when there is sufficient light to show a person how to lead a perfect life,--and in the meantime one must live up to all the light he has. There cannot be perfection in action or conduct until there has been sufficient light to make it possible; but I believe there will come a time when sin, death, hurricanes, tornadoes and disease will not have power over the saved remnant, and that they will stand in the midst of these things, as did the Three Hebrew children unharmed in the midst of the fire, and then they will be ready for translation,--but I have no hope of attaining that position.

ELD. HIBBARD. The people who die without an opportunity to prepare themselves in this respect will be saved through the righteousness of Christ imputed to them,--their character is perfected through the righteousness of Christ. (Citing Jer. 33 : 16; Rom. 1 : 19, 20. etc.) Those who "hold the truth (suppress, or keep down the truth) in unrighteousness" are without excuse, because they have not yielded to the light which was in them,--for every one has all the light he can receive. The view stated does not give any comfort to the sinner, for the moment he sins, that fact shows that his tendency is downward; if he recognizes sin and harbors it that is sufficient to condemn him

CHAIRMAN. It is a comfort to me, when considering those unfortunate ones whose manner of life is such that they cannot be taken into the church, that there is still a chance for them, because their acts in many cases may be the result of unfortunate organization, bad heredity or unfavorable environment. It is a comfort to me, when talk-



ing with one of these poor fellows who is confessing his weakness with tears in his eyes. I feel that he is honest and sincere in his assurances that he desires to lead a better, higher life, and then I tell him I will do all I can to help him in carrying out his good intentions. It is a great comfort to me to feel that there is hope for such cases. If I believed, as some of our ministers do,--that every person who does not keep the Sabbath, and is not "in the Message--" that every last one of them is going to be destroyed by fire and brimstone--I wouldn't want to walk on the earth,--I would be ashamed to face any one. Here at the Sanitarium we meet splendid men and women,--and they are just as good as any people we know; they don't accept all the light we have, but they are just as honest at heart as we are. They cannot see the light as we do, and the Lord may not have yet let them see it; and they may be so organized that they cannot see the truth as we do,--and yet God will save these people, and I think we should have a faith sufficiently broad enough to take them in.

Q. Do the ministers of our denomination preach that such people will be lost?

A. Some of our ~~preachers~~ ministers are preaching in the west that the 144000 are going to be made up of people who have lived and died "in the Message."...

ELD. HIBBARD. I think our ministers mean to teach that every one who has lived up to the light which he has received will be saved. But it is with us too much as it was in the church in the Dark Ages when everything depended upon a man's theology,--that is the Catholic idea--we must be true to our faith, no matter what our practice is. That has been too much the case among our people....

CHAIRMAN. The question is, "Do you believe the Testimonies?" "Yes." "You're all right." "Are you in the Message?" "Yes." "All right!"



The question is not "Are you living up to the light," but "Do you believe it." Now that is an absurd position; we have got to profess less and practice a good deal more.

I had a letter from Br. Krum the other day. He said the people at Jerusalem were the hardest people to convert on the face of the earth; that the missionaries there had labored long and earnestly and had expended considerable money, and almost without result. That would naturally be a hard place for missionary effort because the people have have had so much light from the earliest ages; this/light has not been received, and the people are now the most benighted of any people on the face of the earth. He writes that they have a little bathroom there, and that by that means they had made five converts; he said that that was the only way to get the truth before the Mohammedans.

ADJOURNED.



~~Pinne~~  
~~Herling~~  
~~Soul~~

Handwritten scribbles

Handwritten scribbles



March 16, 1901.

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MRS. ALLISON. A prominent clergyman of this city (Mr. Martin) told me the other day that he believed as Dr. Kellogg did, in reference to the state of the dead. I think he must have said something to his people about it, for five of his church members have been inquiring for a leaflet expressing Dr. Kellogg's views upon that subject. I wish there was such a leaflet published.

CHAIRMAN. I am going to do so. It is very simple. It is stated in the Word of God that when God made man, he put himself into him,--he breathed into him "the breath of lives." "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." (Job. 32:8) We have the same thing just as plainly stated in 2 Cor. 3:3, "For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written, not with ink but with the Spirit of the living God." It is the same spirit "that moved upon the face of the waters," as stated in Gen. 1:2. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." (Job. 33:4.) In 2 Cor. 3:17, 18 we read, "Now the Lord is that Spirit; and where the spirit of the Lord is there is liberty. But 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 (or "of") the Spirit of the Lord. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (1 Cor. 3:16.) God dwells in man. "At that day ye shall know that I am in my Father, and ye in me, and I in you." (John 14:20.) Now we talk about these things as though they were merely theology and not actual fact; but it is an actual fact that Christ is in man,--"Christ in you the hope of glory. (Col. 1:27.) Christ said, "I am in you;" but this is supposed to have been spoken in a figurative way,--and yet it is the truth that Christ is in man,--Christ is



that spirit. Christ said, "I am in you." That is the reason we are the temples of God--because Christ is in us.

Man has three lives,--the conscious life,--when he is shot through the heart or the head, he dies. Then there is the cell-life; and back of all is the divine life, that is, God's life, the foundation of all life, that life which keeps man's lungs going when he is asleep. The conscious life dies, and then the cell-life perishes, but the divine life in man cannot die, because it is God. The divine life in man is intelligent, and behaves intelligently; it is not human intelligence or consciousness,-- it is divine, it is spirit, and when the body died, "the spirit returns to God. When we read of "the spirits of just men made perfect, we should remember that it is not the spirits that are made perfect, but the men who are made perfect; they are made perfect through suffering in their experience during probation. Paul said, "Your life is hid with Christ in God, and when Christ who is our LIFE shall appear, then shall ye also appear with him in glory." Col. 3.3.

Now that is the foundation of the whole thing. The same spirit that made man in the first place, is cleansing him, healing him, and leading him in the right way. The blood of Christ "that cleanseth from all sin" is a type of the life of Christ which was given for man, and which dwells in man; the blood of Christ is a type of that sacrifice, and the death of Christ is the end of that sacrifice; the death of Christ was not the whole sacrifice, it was only the completion of it. You will observe the same thought carried out in Hebrews: "Wherefore when he (christ) cometh into the world he saith, "Sacrifice and offering thou wouldst not, but a body

hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the Book it is written of me) to do thy will, O God. He taketh away the first that he may establish the second." (Heb. 10: 5-9.) "He taketh away the first," what was that? Sacrifices and burnt offerings. "To establish the second," what was that? The sacrifice of himself. He took away the burnt offerings



and sacrifices that he might establish something more--the sacrifice of a completely surrendered and consecrated life. Now the death of Christ on the cross was only a portion of that life; the whole sacrifice of Christ for humanity was the life that Christ lived on earth, and which ended in his death. In the 19th and 20th verses of the same chapter we read, "Having therefore, brethren boldness to enter into the Holiest by the blood of Jesus by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh." Now the consecration of that flesh was not merely the suffering of Christ upon the cross,--it was the consecrated life of Christ in the flesh; "a body hast thou prepared me." It is the obedient, consecrated life of Christ--a life in the flesh, which was entirely submitted to the will of God; that is the real sacrifice of Christ and that is the new and living way." it is a LIVING way, not a dead way.

Christ died on the cross,--and that was necessary, because, as he had not sinned, he could not die of disease; he had to die by the hands of men in order to make his sacrifice complete. This is in accordance with Is. 45: 24, "Thou hast made me to serve with thy sins; thou hast wearied me with thine iniquities. Christ represented humanity and he had to yield to death by the hands of men, because the purpose of his life on earth was to illustrate the life that he actually lives in humanity--a life of submission to humanity, even enabling man to sin against him if he will--keeps his heart beating while he is sinning--assists man at the same time that he is sinning against him. So his life here on earth had to be one of absolute non-resistance, and in order to show the completeness of the gift of himself to humanity, he had to actually die at the hands of men, showing that his whole life was given to humanity; humanity not only consumed his life in service day after day but finally took his life upon the cross, so that humanity received his entire life. The blood of Christ, then, is simply a figure or type of the life of Christ.

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Now in the resurrection, the same spirit that made man in the first place, -the power that heals and keeps and cleanses him, and that created him--that same power in the resurrection makes and raises another body. That same spirit that dwells in man, and that made this body, knows how to make another body just like it. That same Spirit is immortal; it cannot die, and consequently it is a guaranty of the resurrection. "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." (Rom. 8:11) Now it is the spirit of God that dwells in man; and that same spirit that makes a man a temple of God, that makes a body, as it hath pleased him." "But some men will say, "How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him." (1 Cor. 15, 35-38." I hope that all our ministers will get a Scriptural view of this subject.

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I explained my views to him, and he accepted them. There is enough of this life to enable a man to manifest his real spirit and intention, and what his character is.

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ELD. HIBBARD. Paul in the seventh chapter of Romans, speaks of being in this condition, as a Christian, does he not? And he speaks of being delivered from it.

CHAIRMAN. I have met several people who claim to have been "delivered," and they are the hardest kind of people to get along with that I have ever encountered.

ELD: HIBBARD. In the 8th chapter of Romans, 2nd verse, Paul says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." And in the 6th chapter 14th verse he says, "Sin shall not have dominion over you, for ye are not under the law but under grace." And in the 12th verse, he says, "Let therefore sin reign in your mortal body that ye should obey it in the lusts thereof. (13th v.) Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

CHAIRMAN. Paul had some more trouble after that.

DR. THOMASON. Paul spoke of his not "having attained," and of not being already "perfect."

ELD. HIBBARD. No Christian ever thinks he is perfect.... Paul speaks of so living as to "have a conscience void of offence toward God and man," so it seems there may be a living free from conscious sin."There is



therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." (Rom. 8:1.) Paul had his experience of ups and downs, but he was delivered from that experience, - although every Christian has to go through that experience.

CHAIRMAN. The perfection spoken of must have been a perfection of purpose. Paul had more trouble. He recognized certain faults that he had, and he struggled to get rid of them, and the Lord delivered him from them and took away appetites which he recognized as wrong; but there were some other things about him which he did not then recognize as wrong, and so he had not had them to battle with yet. But when those things came up, he had to go through the same experience again and obtain more victories over sin, -- and that is where the growth in grace comes in -- the changing from "glory to glory" or from character to character by "looking in the face of Christ."

DR. ROSSITER. These contests of the Christian might be illustrated or typified by the experience of the ancient Israelites, on entering the Promised Land they found that their enemies had not been all driven out, and they had enemies to conquer all the way through.

ELD. HIBBARD. The Lord will take us through an experience of trouble and sorrow sufficient to develop everything good in us before probation closes...

CHAIRMAN. That must be when there is sufficient light to show a person how to lead a perfect life, -- and in the meantime one must live up to all the light he had. There cannot be perfection in action or conduct until there has been sufficient light to make it possible; but I believe there will come a time when sin, death, hurricanes, tornadoes and disease will no have power over the saved remnant, and that they will stand in the midst of the fire, and then they will be ready for translation, -- but I have no hope of attaining that position.

ELD. HIBBARD. The people who die without an opportunity to prepare themselves in this respect will be saved through the righteousness of



Christ. (Citing Jer. 33:16; Rom. 1:19, 20, etc.) Those who "hold the truth (suppress, or keep down the truth) in unrighteousness" are without excuse, because they have not yielded to the light which was in them--for every one has all the light he can receive. The view stated does not give any comfort to the sinner, for the moment he sins, that fact shows that his tendency is downward; if he recognizes sin and harbor it that is sufficient to condemn him.

CHAIRMAN. It is a comfort to me, when considering those unfortunate ones whose manner of life is such that they cannot be taken into the church, that there is still a chance for them, because their acts in many cases may be the result of unfortunate organization, bad heredity or unfavorable environment. It is a comfort to me, when talking with one of these poor fellows who is confessing his weakness with tears in his eyes. I feel that he is honest and sincere in his assurances that he desires to lead a better, higher life, and then I tell him I will do all I can to help him in carrying out his good intentions. It is a great comfort to me to feel that there is hope for such a case. If I believed, as some of our ministers do,--that every person who does not keep the Sabbath, and is not "in the Message" that every last one of them is going to be destroyed by fire and brimstone--I wouldn't want to walk on the earth,--I would be ashamed to face any one. Here at the Sanitarium we meet splendid men and women,--and they are just as good as any people we know; they don't accept all the light we have, but they are just as honest at heart as we are. They cannot see the light as we do, and the Lord may not have yet let them see it; and they may be so organized that they cannot see the truth as we do, and yet God will save those people, and I think we should have a faith sufficiently broad enough to take them in.

Q. Do the ministers of our denomination preach that such people will be lost?

Some of our ministers are preaching in the west that the 144000 are going to be made up of people who have lived and died "In the Message."

ELD. HIBBARD. I think our ministers mean to teach that every one



who has lived up to the light which he has received will be saved. But it is with us too much as it was in the church in the Dark Ages when every thing depended upon a man's theology,--that is the Catholic idea--we must be true to our faith, no matter what our practice is. That has been too much the case among our people.

CHAIRMAN. The question is, "Do you believe the Testimonies?"

"Yes." "You're all right." "Are you in the Message?" "Yes." "All right."

The question is not, "Are you living up to the light," but "Do you believe it." Now that is an absurd position; we have to profess less and practice a good deal more.



GENERAL MISSIONARY COMMITTEE MEETING .

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THE COMMITTEE convened May 11, 1901, with Dr. J.W. Kellogg in the Chair. Prayer was offered by Dr. Stewart.

CHAIRMAN: Is there any business that needs attention?

BR. MURPHY: I was wondering if there was not some way by which the minds of the people could be enlightened in regard to the tithe-question. One sister came to me the other day and told me that she wanted to pay her tithes to her home church. I asked her why, and she said she didn't believe in our way of doing it; she said it was for the ministers, and that it was for the soul. I told her we were ministering for the soul as well as for the body, and I didn't see any difference in the application of the tithe, but she didn't seem to see it. I was wondering if this matter could not be made so plain that others would not refuse to pay tithes here.

CHAIRMAN: Suppose we spend a few moments in considering that question now. Turn to Heb. 5 : 6: "Thou art a priest forever after the order of Melchisedek.....called of God, an high priest after the order of Melchisedek ." Christ is a priest after the order of Melchisedek. In the 7th chapter, we find out who Melchisedek was ( 7 ; 1 - 3.) Now Christ was a priest after the order of Melchisedek, and not after the order of Levi. To what tribe did Christ belong? ("To the tribe of Judah.") Yes. So he could not be a priest according to the Mosaic law; but he was a priest after the order of Melchisedek. "For this Melchisedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom Abraham also gave a tenth part of all (Abraham paid tithes to Melchisedek); first being by interpretation, King of Righteousness, and after that also, King of



Salem, which is, King of Peace " (7 : 1,2.). Salem was the old name of Jerusalem. When it was captured by the Children of Israel, that city was known as Salem. It originally consisted of four cities or large villages, situated upon four hills about half a mile to a mile apart; each of the four cities was situated on a large limestone peak. Salem was the original city, and it was located on the top of Mt. Moriah, and just across the Valley of Hinnim was Mt. Zion,--and there was where the Jebusites had their stronghold. Then there were two other peaks, on each one of which stood a city. Third verse,--"Without father, without mother (this is Melchisedek) without descent, having neither beginning of days nor end of life,--" You know how our commentators have tried to explain that away by saying that there was no pedigree or family record kept, or that the genealogy of Melchisedek had been lost or destroyed in some way; but this is puerile, as you will see by reading a little further: "Without father, without mother, without descent HAVING NEITHER BEGINNING OF DAYS NOR END OF LIFE, but MADE LIKE UNTO THE SON OF GOD, abideth a high priest continually,--" not "abode," but "abideth;" at the time Paul wrote this epistle, Melchisedek was still a priest. "Now consider how great this man was,--" here was a man greater than Abraham; and Abraham gave a tenth of the spoils to Melchisedek, when by the Mosaic law the tenth belonged to the sons of Levi. "But he whose descent is not counted from them received tithes of Abraham." (5th v.) Melchisedek's descent was not counted from Levi, and he blessed him that had the promises. And without all contradiction, the less is blessed of the greater. "(v.7.) So Melchisedek was greater than Abraham, and Abraham paid tithes to him. Verse 8. "And here, men that die receive tithes; ~~but~~ we are all dying men; all the priests received tithes, and they all died--"but there he (Melchisedek) receiveth them, of whom it was witnessed that he liveth."



So Melchisedek was alive at the time this epistle was written, because here Paul makes a contrast between the priests who receive tithes and die, and Melchisedek who received tithes and did not die, and had not died at that time; there is no escaping that conclusion. Ninth verse: "And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham; for he (Levi) was yet in the loins of his father (Abraham) when Melchisedek met him (Abraham.) (V.10.) Eleventh verse: "If therefore, perfection were by the Levitical priesthood (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedek, and not be called after the order of Aaron? (V.12.) For the priesthood being changed, there is made, of necessity, a change of the law." So this means simply this, that that old Jewish system entirely ceased with Christ, and there is nothing at all left of it. When Christ came, we had another priest after the order of Melchisedek which began back of the Levitical priesthood,--the Levitical priesthood is changed, and the law is changed as well. So that preachers do not stand in the stead of priests, but we pay tithes to God; and this whole system, so far as it is based upon the Mosaic system, has no moral force. The only force there is in the system is, that God requires the tenth, and we are to pay these tithes, not to the preachers, nor to the churches, but to God.

Our people are studying the Sanctuary Question now, and I feel more and more distressed about the manner in which they explain it,-- that our people should lay so much stress upon an old system that has been abolished in Christ: it does not apply to us; we are under an entirely different law, and under an entirely different priesthood; we have nothing whatever to do with the old priesthood--the whole thing is abolished; when Christ came, the whole thing was wiped out, and we have nothing



ing to do with it. We are under a different system, a changed law (and the Apostle says so right out plain) and we have gone back of the Levitical priesthood, to that of Melchisedek, a divine man like Christ. I was at Sabbath-School to-day, and we had an interesting time: we talked about the Heavenly Sanctuary. I took for my text the first two or three verses of the eighth chapter of Hebrews: "Now, of the things of which we have spoken, this is the sum: We have such an high priest who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the Sanctuary, and of the true tabernacle which the Lord pitched and not man." Also, in 1 Cor. 3 : 16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are ." Then the Spirit of God dwelleth in us. In 2 Cor, 3 : 17, we read, "Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. (V. 13) "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, --" Christ is the image of God, and we are changed into the same image, "from glory to glory," or, from character to character, "even as (Margin) of the Lord, the Spirit." Now where is the Spirit of the Lord? Is it away of somewhere? No; it is the Spirit of God dwelling in us, -- it is "His Spirit that dwelleth in you;" and this verse says, "Now the Lord is that Spirit, and this same Spirit changes us from glory to glory, that is, from character to character, -- and that is the cleansing of the temple -- it is going on all the time. Here is another respect in which this temple-service differs from the old temple service very materially. In the tenth chapter of Hebrews, 19th and 20th verses we read as follows, "Having therefore, ~~boldness~~, brethren, boldness to enter into the Holiest by the blood of Jesus," There was only one man who



went into the Holiest place, under the Jewish service, and that was the High Priest who went in once a year only,--but now, Paul says, "Having therefore ~~boldness~~, brethren, boldness to enter into the Holiest by the blood of Jesus by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh," and so on. That is an entirely different thing from the old, or Levitical priesthood; that is a priesthood into which every man may enter the holiest place, as well as Christ the High Priest,--not only the High Priest goes into the Holiest place, but every man may enter the Holiest place. There was nothing of that kind known in the ancient Jewish service. The Jewish service did not apply to our time; the whole thing ended with the coming of Christ, of which it was a type, and we have nothing to do with it, except as we may find spiritual lessons in it. I don't think we should expect to find that old service going on in Heaven at the present time, because that was not the original service; the original service of the priesthood and the law was that of Melchisedek, and not that of Aaron or Levi, and it seems to me that our people are off the track,--I am" unorthodox on that question. I think our brethren are off the track in trying to make so much of the old Jewish service, and in trying to find in it types and examples in reference to our work and experience, and in bringing it into the "Third Angel's Message," as they call it.

QUES. How do we follow the Lord into the Holiest Place?

ANS. By actually entering in,--not by simply thinking you are but by actually entering in.--"Having therefore, brethren, boldness to ENTER INTO the Holiest Place,--" How do we enter in? "By a new and living way." Then what? "We all with open face beholding as in a glass the glory of the Lord are changed into the same image,--"character"--from glory to glory,--" we are changed more and more into the character



of God; his character was shown in Christ who is the "glass;" and those look to him are CHANGED; it is not thinking they are going somewhere, but it is an actual change,--changed into the same image; and what image is that? The fourth verse of the next chapter tells us: "Lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Christ is the image of God, and we are changed into that image. God said, "Let us make man in our own image;" so he made Adam in his own image. Adam was the first image of God on the earth, and Christ came as the second image; and there is no way by which we may become the image of God, and be adopted into the family of God, just as God always intended we should be, until we have Christ come and restore the image of God in us. He is the second Adam, and he has provided a way by which each one of us can be changed into the same image which he bears. So, "by beholding, we are changed" into the same character--changed into the character of Christ day by day.

Now what is the ministration of Christ? It is his mediation between us and God. Now see what that mediation is,--it is not some theological transaction taking place millions and millions of miles away--not at all. Where is God? He is in us. There are two wills in us--the divine will and the human will. There is a conflict between man and God. There is a conflict,--and is that conflict away off somewhere? ("No.") It is in our own souls. That is where God's will and our wills are striving, and our conscience is trying to lead us right, and Christ is our mediator and is trying to bring our wills back to God. Now where is this ministry? It is not in some house millions and millions of miles away? What good would that do? The ministry of reconciliation



is within us; there is where the Spirit of Christ is working and striving to bring us into the image of God,--that is where the ministry is taking place, and the whole purpose of that ministration is to bring us into a state of complete consecration to God,--such a completeness of consecration that the image of God is restored in us; then we shall reach the Holiest Place. Let us study this "secret place" a little: In the 91st Psalm, we read (verse 1) "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Where is that secret place? It is the same place that the Apostle is talking about -- the "holiest place;" that is the place where God is revealed; that is where we are hidden with God,--where self is completely surrendered, and our wills and God's will are one. "He that abideth in the secret place of the Most High shall lodge (as the margin reads) ~~shall~~ under the shadow of the Almighty." Now when a man is in that position--where he is in perfect harmony with God--nothing can do him harm; that man would be above the power of sin and disease,--and, as the same Psalm says (vss. 5 and 6) "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday; A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." That is the man that is in the secret place of the most high; he has reached the Holiest Place; he is in complete harmony with God; the image of God is restored in him; no disease can harm him. No disease could not harm Christ; he did not sin, and hence he could not die of sickness or accident, because if he did, that would show that his father was careless of him. Christ is a priest after the order of Melchisedek, and Melchisedek did not die,--he is alive still. Christ died, but it was by the hand of man,--that was the only <sup>way</sup> in which he could



die. He died by the hands of men to illustrate his complete surrender to humanity. When a man dies by his own hand, he crucifies Christ,--he takes the life of Christ just as really as did the men who killed Christ upon the cross. I am all "out of joint" with this theology of our people concerning the Sanctuary question. I tried to present some thoughts over at the Sabbath-School to-day; their subject for consideration was "Reconciliation and Salvation." I referred them to the tenth chapter of John, eleventh verse, "I am the Good Shepherd; the Good Shepherd giveth his life for the sheep." Also, Rom. 5 : 10, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Then, in John 5 : 26, we read, "For as the Father hath life in Himself, so hath he given to the Son to have life in himself;" so Christ has life to give. So in John 1 : 4, we read, "In him was life, and the life was the light of men;" so Christ was the life of men, and he gave that life for men. It is the life that saves, and this life saves us by leading us in the right way. In Hebrews 10 : 1 --7 we find that the life of Christ was a living sacrifice,--he came to do the will of God. "For the law, having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect (that is the Law); for then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins? But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." And if you will carry that thought a little further, you will see that it is not possible for the blood of man to take away sins-- that is, it is not possible for the simple element called "blood" to take away sins.



away sin. "Wherefore, when he cometh into the world he saith, 'Sacrifice and offering thou wouldst not, but a body has thou prepared me; in burnt-offerings and sacrifices for sin thou hast had no pleasure.'" Listen to that! It does not say "Thou hast no pleasure," but "Thou hast had no pleasure in sacrifices for sin--God NEVER had any pleasure in them. "Then said I, 'Lo, I come,--' to die, merely? Not at all. "A body hast thou prepared me.....Then said I, 'Lo, I come (in the volume of the Book it is written of me) to do thy will, O God." You see it is the "doing of the will of God" that is the sacrifice; and that is the reason we are saved by his life; it is the doing of the will of God before humanity, living a life of sacrifice that enables us to look unto him, and into his life, as ~~in~~ a glass into which we can look and see the glory of God, the character of God, the Fatherhood of God, and the brotherly kindness and sympathy of God,--we can see all that in Christ, but we cannot see it in nature, for that reveals to us only the energy and power of God--we could not get ~~the~~ it there, but we can see it in Christ's life. Then in the 34th Psalm, 21st verse we read, "Evil shall the wicked God don't slay people; it is our own sins that slay us. And a man cannot be vicariously saved,--saved by some other person's right doing; he has to do right himself. Job 33: 27: "He looketh upon men, and if any say, 'I have sinned, and perverted that which was right, and it profited me not;' he will deliver his soul from going into the pit, and his life shall see the light." There must be a right doing,--and I think we need to have the proper conception of this subject of right doing: The right doing does not consist in the perfection of the performance of a thing--it is not perfection of conduct, but it is the perfection of purpose that is demanded--the thing that God demands of us, is not that our



performance of duty should be absolutely perfect, but that our purpose should be right. And, if a man does ever so wrong, and turns away from it, and says, "That thing that I have done is wrong, and I have perverted that which was right, and there was no profit in it or good in it, and I am sorry for it, " and turns away from it, he will deliver his soul, and the thing is settled with God. In Ezekiel 33 : 15 we read, "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity, he shall surely live, he shall not die." In Deut. 4 : 1, we read, "Now therefore, hearken, o Israel, unto the statutes and unto the judgments which I teach you for to do them, that ye may live,--" that is, "Obey and live--" in doing his commandments we shall live. Then the question is, How to do them. In Nehemiah 9 : 20, we read that the Spirit of God teaches us how to do them,,)) "Thou gavest also thy good Spirit to instruct them." So there is a Spirit given to us to instruct us and to lead us. In Isaiah 30 : 20, we read this promise, "And though the Lord give you the bread of affliction and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers." I am running rapidly through this line of thought to show you what kind of a Sabbath-School lesson I gave to-day. In the 21st verse of this chapter (Is. 30,) we read, "And thine ears shall hear a word behind thee saying, 'This is the walk ye in it.'" There were a number of patients in my Sabbath-School class, and when I read this passage, I saw nearly all of them wiping their eyes. The thought is, that there is a power that saves, and that power is in us,--and the work done in us is not a theological salvation--it is not a theological transaction, but it is a real thing. "The blood of Christ cleanseth from all sin" by representing the life of Christ within us, which is given us to lead us aright,--and not only that, it gives us the power to walk right when we hear him say



"This is the way, walk ye in it." Now in studying our Sabbath-School lessons it seems to me there is going to be a great waste of time in studying AN OBSOLETE SYSTEM, under an absolutely OBSOLETE PRIESTHOOD; and it would be a great deal better if we would study THE REAL SANCTUARY, and that is, the Temple of God IN MAN; and the CLEANSING OF THE SANCTUARY is the cleansing of the soul and the body through faith and obedience. But I do not propose to agitate this question: I think this truth is going to dawn upon us gradually. I believe Professor Prescott and Dr. Waggoner have right views of this subject, and that they are going to diffuse the right idea among our people. I wish you could all have heard Prof. Prescott's sermon entitled THE ADVENT MESSAGE; if you had heard that sermon you would have seen that he is getting hold of the thought that the body is the temple of God, and that the whole Sanctuary question is the question of our bodies, and of ourselves personally, and NOT A QUESTION OF ARCHITECTURE.

It seems to me that the more we think of these things, the more we will see the importance of our work here at the Sanitarium,--the infinite importance of the work which is represented here, and how important it is that we should be right, and that our work should have spiritual power in it. I was distressed when I saw such a small Sabbath-School to-day; there was but a small gathering there, although we have seven hundred people who should attend Sabbath-School. We should consider those who habitually absent themselves from Sabbath-School, as backsliding. When we look around in search of consecrated workers, we find that they are very scarce. We find that medical students are backsliding.

(Discussion.)



CHAIRMAN: I think we should reorganize the Sabbath-School. I think it would be difficult for the officers of the School to reorganize it during the middle of the quarter, and perhaps by taking this matter up in this Committee, it would be more reasonable and more acceptable to the teachers.

IT WAS SO VOTED.

CHAIRMAN: I will appoint the officers of the Sabbath-School, the Training-School Committee, and the faculty of the Medical College. The motion requires that the faculty of the Training-School should announce to all the classes of the Sabbath-School that they are required to be present unless excused, so that the absentees can be looked up right away and required to be on hand the next Sabbath.

VOTED, That we have a Committee on Call-boys.

The Chairman appointed as such Committee, <sup>Dr. Miller,</sup> Dr. Morse, Dr. Murphy, and the Clerk at the Desk .

MRS. FOY: There is one thing that I think should be attended to: The medical students go out during the seven o'clock prayer-meeting hour, and other members of the family follow them out, and it makes a constant confusion.

CHAIRMAN: Perhaps we can stand it until the year is out, and then we will have a Dormitory and that will help matters. The medical students have a hard time to get through: They have to do all they are required to do in any other medical school, and they have to do a lot of other work besides--especially in our Laboratory.:....

Let us see if we can't do something in the way of getting people to prayermeeting. Let us all resolve that we will be there and try to build up the prayermeeting. The Lord has opened our way as never before, and we ought to double our diligence and try to show our



appreciation of what the Lord has been doing for us by taking heartily hold of our work. We ought to have a degree of faith and courage that we never had before. I have seen opportunities opening before us that I have never seen before, and I would like to live twenty years longer so that I might see this work grow and develop as it will if we will do our part,--it rests with us--if we will do our part. The Lord has done is doing all he can for us, and if we will do our duty, <sup>in</sup> for the next five years we shall see wonderful things.

I might say further, in reference to tithes. Sr. White recently said to me that many persons had sent their tithes to her and asked her to spend them as she thought best,--they said "We have sent this money to you that you might see that it was properly expended"--showing a lack of faith on their part that the tithe had previously properly expended. I asked her what she did with it. She said she gave it to various objects of charity; that there some people who needed to be helped, and that she used the tithe for that purpose. That was sensible. She didn't use it <sup>to pay</sup> upon preachers-- I don't consider preachers as being any better than anybody else .

ADJOURNED.



GENERAL MISSIONARY COMMITTEE MEETING .

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THE COMMITTEE met July 20, 1901, Dr. J. H. Kellogg, Chairman, and prayer was offered by Dr. Read.

CHAIRMAN. → Suppose we have a Bible-reading, -- I see most of you have your Bibles.

BR. MURPHY. -- I have been thinking somewhat upon the form or personality of God: It seems from the Scriptures that God has a form, and personality. We read that Adam, after the Fall, tried to hide himself from the presence of God; also that Moses saw his back parts, and also, that no one can see his face and live; and that the Savior in his glorified condition appeared in a personal form .

CHAIRMAN. -- Here is Is. 66, 1: "Thus saith the Lord, the Heaven is my throne , and the earth is my footstool." Now how large is Heaven, and where is it? If any one on this side of the earth were asked where Heaven is, he would say, "Up," while a person on the other side of the earth would say it is "up." Thus Heaven would seem to fill all space outside of the earth. The earth may be considered as God's footstool, for it is comparatively very small, and Heaven is his throne, for it is very large, -- God is everywhere.

Q. (Dr. Rossiter.) When Christ said he would return to his Father, where do you suppose he went ?

CHAIRMAN. -- What is your idea about it ?

A. I think he went to Heaven. I think Heaven is a material place, -- just as much as this is .

CHAIRMAN. -- I believe I have raised no objection to that idea . It may be that there is a place where God's presence is manifested, -- and yet it seems to me that his presence is very manifest here .

DR. ROSSITER. -- If the whole Universe is God's dwelling-place, th



a great deal of Scripture must, I should think, be considered as allegory.

CHAIRMAN.--The language is accommodated to our feeble understandings,--for instance, God is spoken of as a man, because we could not understand him in any other way.. I don't know that there is the slightest objection to supposing that there is some place called "Heaven" into which the righteous will be received when driven off this earth, resurrected and translated. This earth is yet to go through a purifying ordeal,--the elements are to melt with fervent heat, and then there may be some place prepared for the reception of the redeemed.

DR. RAND.-- When the new earth is established, we read that there is a dwellingplace for God's people prepared "under the whole heaven."

CHAIRMAN.--According to the old historians, it was supposed by astronomers of ancient times that all the planets or suns were arranged according to a circular plan, all revolving around a common center (supposed by Dr. Thomas Dick to be the throne of God.) But there is no evidence that there is any such arrangement, or that there is a common center around which the planetary system revolves, for the planets are moving in different directions. There seems to be no limit to space, but at the same time, there does seem to be a limit to the number of stars or worlds. The idea has been advanced, that the number of stars must be limited, otherwise the sky would be a bright blaze,--there would be no dark spaces between the stars...

Now, in regard to the personality of God : "God is a Spirit, and they that worship him must worship him in spirit and in truth."  
John 4 : 24.

A VOICE.-- In Luke 24 :39, we read that the Savior told his disciples, "Behold my hands and my feet, that it is I, myself, handle me



and see; for a spirit hath not flesh and bones, as ye see me have ."

MRS. WHITNEY:--In Hebrews 1 : 3, Christ is spoken of as being "the brightness of the glory of God, and the express image of his person."

CHAIRMAN.-- That comes right in with this Scripture,--How could you have a material image of a spirit? God is said to be 'invisible, dwelling in light which no man can approach unto.' 1 Tim. 6 : 16. Now how can we form a visible image of something that is invisible?

DR. ROSSITER:-- I think it is so stated because our finite minds cannot comprehend spirit.

CHAIRMAN. --So God has given us Christ to represent the personal element of God, and all that we need to know of God. That is the reason we come to God through Christ--because Christ is God in personal form.

BR. MURPHY.--In John 14 : 8, we read, "Philip saith unto him, 'Lord, shew us the Father, and it sufficeth us.' (9th v.)" Jesus saith unto him, 'Have I been so long time with you, and yet hast thou not known me, Philip; he that hath seen me hath seen the Father."

CHAIRMAN.--Anybody who had seen Christ and really understood his mission had seen God. Paul said, "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.

A VOICE.--In 1 John 4 :12 we read that "No man hath seen God at any time. ~~John 1 : 18.~~ The only begotten Son which is in the bosom of the Father, he hath declared him. " (John 1:18.)

CHAIRMAN.--We read in other places that no man hath seen God, nor can see him.

BR. MURPHY.-- I am not averse to the Doctor's idea in regard to God, if I can see his Personality in the Savior,--something that I can worship.



CHAIRMAN.-- Yes; there must be a personal element--some person to trust, love, believe in, and obey,--that is essential to religion. We have to have that, but we find all that in Christ,--Christ representing the personal element of God, God himself filling all things. When at Berrien Springs this week, having been invited to speak, I didn't at first know what to speak about; but as I was arriving there, the thought occurred to me to talk about Christian Philosophy, so I took up that subject in this way: We have proof that the earth attracts matter--for instance, when I let go of this book, it falls to the earth. It is also supposed that every particle of matter attracts every other particle of matter in the universe, and acts through infinite distance or space without loss of time,--that is, that every particle of matter in the universe exerts an influences every other particle of matter in the universe instantly. Suppose a star could be born so far away from the earth that it would take <sup>its</sup> light twenty thousand years to travel to this earth,--the earth would instantly feel the pull of that new planet.

That is something that we cannot account for according to the laws of physics, for every substance, electricity for instance, requires time for transportation; but gravitation travels through all space instantly, so there must be a power that is present everywhere, and all the time, and at the same instant. Static electricity travels about 280,000 miles a second, but , comparatively, that is very slow. Think a moment: Here is the earth dry and barren,--light shines upon it and you can see life springing out of it. That shows that there is creative power in light,--it shines on the trees and the leaves come forth, and we can see God in this creative power. We also see the power of magnetism; it acts without having anything to act through or upon. It is said that the universe is filled with ether, and that electricity travels up that,--but that is a mere hypothesis. Some scientific men like Bunge



and other men of the same class who recognize the fact that the explanation of all this is, that God is everywhere; that there is an intelligent something acting in nature everywhere, and that that something is God. While talking along this line, I told them (in Berrien Springs) how I got my little boys to see that God is in a tree; that the leaves are made in the tree, and come out of the tree, showing that there is a creative power at work in the tree. One minister arose and said he met this idea when he started out to preach (he was at this time a gray-haired man),--said he, "I met a shoemaker who had the same idea that Dr. Kellogg has,--he said, 'Mr. Andrews, I believe that God is in that tree.' He said the man did not profess religion but that he had some ideas of his own about it, but he was not a member of a church--he said 'I think God is in everything and all about us.'" The minister said he told this man, "You are a shoemaker, and you made this boot, but you are not in the boot. So God made the tree, but he is not in the tree; and though you made the boot, you are not in the boot, and you are not the boot; and so God is not in the tree, and the tree is not God." He asked what I had to say to that. A picture immediately rose up before my mind, of a stream of little boots coming out of the toe of a big boot, and I said "Suppose you see a procession, of little boots coming out of a big boot, and that this were going on forever,--what would you think of that?" The whole audience spoke up all at once and said, "I should think there was a shoemaker in the boot." But the minister said, "But it is not so with the tree,--" but every one could see that it was so with the tree: Every acorn has a tree in it, and the buds and leaves which come forth show that there is a creative power in the tree, beyond all controversy. So in every shrub and flower there is a power that creates and gives life. It is impossible to conceive of the idea of a little God (a God a little bigger than a man) away off in a corner. But we are



still in the old rut created by the theologians and not in the Bible at all.

Paul said, ( 1 Cor. 3 : 16), "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" The Corinthians were Gentiles, but they knew that this was true. The Hindoos knew it. The Chinese,--the followers of Confucius and Zoroaster ~~knew~~ understood it. The savage of Central Africa looks at a tree, and sees that there is creative power in it, and sees the tree grow under the influence of ~~the sun~~ this creative power, and he is so astonished at it that he falls down and worships the tree. This is the foundation of tree-worship and sun-worship--it is the fact that the savage sees an invisible intelligence at work in all these objects about us. I think the majority of professed Christians are greater heathen than those who are called heathen, because we don't see God in the things that are in the world around us. We have tried to make ourselves believe that the world is taking care of itself. We profess to believe in God, and yet we have created another God, and have said that nature is doing all this work that we see about us and in us. But the God that has been thus created is not the God of the Bible. The God of Protestantism--of the Methodists, Baptists, and so on--the orthodox God is not God. The orthodox God is a mental conception of a God that is like man, only a little bigger, and he is a God who "strikes a boy with lightning or kills him in some other way, if he goes out fishing on Sunday." I used to read many stories of that kind when a boy, and was all the time in fear, as I was imperfect, that God was about to do something to me to get even with me, if I said or did something that I ought not to. But the idea of God that he is vindictive is not correct. The orthodox idea that if a man sins, SOMEBODY has got to suffer for that man's sins. The idea of



"vicarious atonement" is one that I could never understand. I believe the Bible teaches a better doctrine of atonement,--a doctrine that is acceptable to intelligent minds; a doctrine that is not abhorrent to a man who thinks---

Q.---Do you make no distinction between God and his laws?

A.---What is a law of God? or a law of nature? It is simply a habit of God.....

Our Sabbath-School lesson is upon the "Sanctuary question,--" suppose we read a few texts upon that subject. (Citing Heb. 10 :5, Ps. 40 : 68, Is. 66:3; Ps. 50, 3 - 14; 1st Sam. 15 : 22.) In Heb. 10: 5, we read, "Wherefore, when he cometh into the world, he saith, 'Sacrifice and offering thou wouldst not, but a body hast thou prepared me. (v.6) In burnt offerings and sacrifices thou hast had no pleasure. (v. 7) Then said I, 'Lo, I come! (in the volume of the book it is written of me) to do thy will, O God.'" There is a direct statement that God had no pleasure in burnt offerings . This Scripture is quoted from Ps. 40. David says "Mine eyes hast thou opened,--" he had supposed that the Lord did require sacrifices and offerings, but now he understands that "burnt offerings and sin-offerings thou hast not required. That is the very mistake that we are making, in our views about the body and the "sanctuary;" we are following the old Jewish law of salvation through something which God does <sup>never</sup> ~~not~~ required .Christ says that God does not delight in sacrifices, and here we conceive that mankind is saved by the sacrifice of life on the cross; that man had sinned, and that God insisted that somebody should be killed as a sacrifice , and that Christ surrendered himself to be killed instead of man...



Now it seems to me that that is simply going back into the old Jewish system of sacrifices, and sacrifices the Lord never did really require,--it does not say, here, "Sacrifices of animals," the Lord does not require, but it says "Sacrifices," although that includes animal sacrifices. Read what follows, "Lo, I come to do thy will,--" that is the thing that God wants. Read Is. 66 : 3,--"He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck." God cares for animals, but the idea is, that man cannot get credit with God any more by sacrificing a dog than a lamb. He says (v.2) "For all these things hath mine hand made... but to this man will I look (mark this), even to him that is poor and of a contrite spirit, and trembleth at my word." It is the condition of a man's heart and spirit,--his whole relation to God is the thing that God considers. Paul talks about sacrifices and ceremonials as being "dead works."

Q.--On this basis would there be any difference between running over an ant with a bicycle, and killing an ox?

A. -- I think there would be a difference, if one runs over the ant without seeing it, and killing an ox with the blow of an axe.

Q. (Br. Murphy.) Would that principle include the bedbug?

A.---I don't know that I have gotten far beyond the ancient heathen, Pythagoras, who said,

"Take not away the life you cannot give,  
For all things have an equal right to live.  
Kill noxious creatures wem tis sin to save;  
'Tis only just prerogative we have ."

I think, when a man attacks another man and undertakes to take his life, or to interfere with his natural ~~rights~~ and lawful rights, that



he has a right to resist him. I think if a man undertakes to kill me, that it would be perfectly right for me to defend myself; and, in doing so, I should not aim to kill him, but to disable him.

Q.---If a man were in the act of killing your wife, and you were able to kill him before he killed your wife, you would do so; but for vengeance' sake you would not kill the man after he had killed your wife?

A.---"I will repay, Vengeance is mine; saith the Lord ." I think it is a right and an instinct of every man to preserve his own life; and if a lion or a bedbug should attack me to make food of me' I think I should resist him.

DR. WINEGAR:-- You know the bedbug would not take your life .

CHAIRMAN.--"The blood is the life ."

Q.---In reference to the difference between killing an ox an ox, what about the slaughterhouses of Chicago?@tc.

A.---I don't think the meaning is , that he is equally culpable in one case as in the other ; it means that a man cannot acquire credit with God by sacrifices. We see this in ~~the~~ Ps. 50:8,-- "I will not reprove thee for thy sacrifices or thy burnt offerings to have been continually before me. (9th v.) I will take no bullock out of thy house, nor he-goats out of thy folds. (10th v.) For every beast of the forest is mine, and the cattle upon a thousand hills. (11th v.) I know all the fowls of the mountains, and the wild beasts of the field are mine . (12th v.) If I were hungry I would not tell thee; for the world is mine, and the fulness thereof. (v. 13.) Will I eat the flesh of bulls, or drink the blood of goats? (14th v.) Offer unto God thanks giving, and pay thy vows unto the most High.....(23d v.) Whoso offereth praise glorifieth me, and to him that ordereth his conversation (business) aright will I shew the salvation of God ." The thing



that God wants is, that we should be in harmony with him. That is the secret, and the essence of atonement ("at-one-ment.") Offer unto God thanksgiving and pay thy vows unto the most High,--" obey God and render unto him the offering of a thankful heart . I will give out a few more texts which may be read: (Citing Matthew 12:7; Hos. 6 :6; Micah 6: 6 - 8; Is. 1 :11; Job 33 : 27,28; 1 Sam. 15:22.) Now let us read 1 Sam. 15:22: "And Samuel said, 'Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken, than the fat of rams .--" There it is,--"To obey is better than sacrifice." This is Old Testament doctrine; it is no new-fangled notion. Who said that ? (Dr. Winegar: "Samuel.") That was after the Lord had told Saul to destroy the Amalekites utterly, and everything they had with them; but Saul came back with these cattle in a guilty way, and Samuel saw them, and asked what it meant. "Well" he said, "the people saved some of the best of the cattle for sacrifice." There was selfishness in that, for they intended to sacrifice those cattle instead of their own,--which would be only a pretense of sacrifice,-- a form of sacrifice without the spirit of it; we see a good deal of that to-day . "To obey is better than sacrifice,--for sacrifice has no merit in it . Then why should we, in this dispensation attach such tremendous significance to the sacrifices of the old dispensation, when God wants, not sacrifice but obedience. Read Mat. 12: 7, and you will see that Christ preached this same doctrine . "But if ye had known what this meaneth, 'I will have mercy and not sacrifice, ye would not have condemned the guiltless.'" I have all my life overlooked that comma before these words, 'I will have mercy and not sacrifice,--" "If you had known that the Lord preferred mercy



to sacrifice, you would not have condemned the guiltless. What is Christ referring to there? Is he not referring to those who were going to condemn him? By reading a little further on (v.14), and we see that the Pharisees went out and held a counsel as to how they might slay him; he was guiltless, and yet they "held a counsel against him how they might destroy him."

Now I would like to ask this question: Suppose the Jews had, as a nation, recognized the fact that God requires mercy and not sacrifice, and had accepted Christ and not "condemned the guiltless," would it have been necessary that Christ should have been crucified in order that man might be saved? ("No.") When Christ was marching in triumph into Jerusalem and his followers and the people were spreading palm-branches before him and hailing him as their King, suppose they Jews had turned to God and accepted Christ,--would he have been crucified? (A voice: "No. ") And if he had not been crucified, would the race have been lost? (Voices: "No.") Then don't you see that the crucifixion of Christ was only incidental, and not the pivotal thing *the atonement* in ~~his life work~~. Ever since I was a small boy, I have heard Eld. Smith preach,--I have heard him preach almost ever since I can remember, and I have always heard him preach this doctrine,--that mankind have had a great many offers and opportunities; that the kingdom of God on earth has been offered them, and they have rejected it; that it was ~~offered~~ *given* to Adam, and he ~~received it, and~~ lost it; that the race had another opportunity after the flood, and lost it; that if Noah's children had ~~to~~ always followed his teachings, the Kingdom of God would have been set up then; that at the time the Law was given at Mt. Sinai, if the Children of Israel had not rebelled



and made a golden calf, and shown their determination to have a spectacular and ceremonial religion, the Kingdom of God would have been given them. But they could not see anything outside of a sort of ceremonial spectacular service. And that is what is the matter with us,--we demand the same thing. We cannot see God unless we can make an image of him. Paul spoke of "enduring as seeing him who is invisible." Now when Christ came on earth, preaching repentance, Dr. Smith says that if the Jews had believed on Christ and accepted him as their King, the Kingdom of God would have been set up, and the renovation of the race would have gone out from Jerusalem. Dr. ~~Wagner~~ Waggoner believes that the world would have been converted through the Jews, if they had been faithful and obeyed him, and the Kingdom of God would have been set up then and there. Now if that is true, then the crucifixion of Christ was not ~~XXXXXXXXXXXX~~ the essential thing in the atonement.

Now what was the essential thing in the atonement? Let us go on with our studies and see. Hos. 6 :6: "For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings." I speak of the crucifixion of Christ because the burnt offerings and sacrifices were types of the manner of his death. God knew that Christ would be sacrificed in that manner, and so those types were used,--but even those might have been dispensed with; it was only because of the hardness of their hearts.

Q.--Then why is it said, "And without the shedding of blood, there is no remission." (Heb. 9 : 22.)

A.--Paul was arguing with them upon their own premises, and showing them that Christianity was better than all their sacrifices and ceremonies.

Q.--Then why were these ceremonies and sacrifices given to the Jews?



A.---God was hidden from them, and when Moses came down from the Mount he found that they had made a golden calf,--they demanded a spectacular, gorgeous religion. Moses then went back, and the spectacular, gorgeous religion of the Jews was given them,--and it was something more gorgeous than the world has ever seen. That whole thing was evidently given to the Jews for no other reason than because they could not see God in his works; they had to have something material to look upon.

Micah, 6 : 8 : "He hath showed thee, Oh, man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" Is not that wonderful? Commence at the 6th verse,--"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul. He hath showed thee, Oh man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" That is the real thing that God requires. Isaiah had the same thought,--"To this man will I look, who is poor and of a contrite heart, and that trembleth at my word." What God requires of man is the right condition of heart and mind--harmony with him. What is ~~XXXXXXXXXX~~ atonement? It is reconciliation of man to God--at-one-ment with him; that is what God's justice requires. Does God's infinite justice require that somebody must die in order that he might be reconciled to man? He has repeatedly declared that he does not desire sacrifices; that he will not eat bulls and calves,--they are all his anyhow. He says, "All I demand



of thee, Oh, man, but to do justly, and <sup>to</sup> love mercy, and to walk humbly with thy God." Is. 1 : 11/--"To what purpose is the multitude of your sacrifices unto me, saith the Lord. I am full of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs or of he-goats. (13th v.) Bring no more vain oblations. Incense is an abomination unto me." What does the Lord delight in? (16th v.) "Wash you, make you clean. Put away the evil of your doings from before mine eyes, cease to do evil. (17th v.) ~~Cease to do evil~~ Learn to do well; seek judgment; relieve the oppressed, judge the fatherless, plead for the widow. (18). Come now, and let us reason together, saith the Lord : Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (19.) If ye be willing and obedient, ye shall eat the good of the land." It is the state of the man,--it is the man himself that God is looking after .

BR. MURPHY.--We have always been taught that there was no atonement for sin unless something was given for it that was equal to it.

CHAIRMAN.-- I am gettin' out of joint with the old theology, and the puzzling theories of the Schoolmen which have been passed down to the Protestant church, and to the Adventist church; we believe them because they have been taught to us, and not because they were found in the Bible. We must come back to the Bible .

Q. If Christ's life was necessary for the salvation of man, what was the objective point in it which man's faith is to use ?

A. --Read Job 33 : 27,28. If sacrifice was not the thing that "reconciled God to man," what was it ? "He looketh upon men, and if any say, 'I have sinned and perverted that which was right, and it profited me not, He will deliver his soul from going into the pit, and his life shall see the light.'" He does not tell us that



we must slay a calf or a sheep, but he says, "If any say 'I have sinned and perverted that which was right, and it profited me not (that is the essential thing, --to hate and forsake the sin) He shall deliver his soul from the pit.'" That was supposed to have been written about the time of Moses. Read Is. 44:22, --"I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins; return unto me, for I have redeemed thee." That is the reconciliation with God, --just return to God. Is. 43:25: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Does God say, "I have blotted out your sins because Christ died?" No, it is "for mine own sake." The previous <sup>verse</sup> says, "Thou hast made me to serve with thy sins; thou hast wearied me with thine iniquities, --" that is, "I am tired of serving with your sins, so I will blot them out for mine own sake." All that God requires of man is to turn away from his sins. Says John (1st John, 1:7) "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth (is cleansing) us from all sin." We also read in Eph. 25 : 26 that "Christ loved the church and gave himself for it that he might sanctify and cleanse it with the washing of water, by the word." The cleansing is "by the word, --" through the knowledge of, and instruction in the word. It is in this manner that "the blood of Christ (the life of Christ -- "the blood is the life") cleanseth us (Original, "is cleansing us") from all sin." For many years I was puzzled to know how a literal ~~and~~ ceremonial application of blood could cleanse. And is a man to be lost because he cannot understand this philosophy? If so, then a man who has never heard of Christ could not be saved. And if one man



can be saved without hearing of Christ and believing in him as his Savior, every man may be saved without hearing of Christ. God says in a certain place, "I am the only Savior." God and Christ are one, and Christ was Savior only as he manifested God to man..

Q. Do you think that God ever did an unnecessary thing?

A. No. His knowledge is infinite, and he has done all things for man's best good. We are cleansed and saved by the life of Christ; we are "justified by his death and saved by his life. So, "The blood of Jesus Christ cleanseth,--the blood of Christ represents the life of Christ. How does the life of Christ save men? Every man who comes to God is saved through Christ, because Christ is in every man. Paul expresses it, "Christ in you, the Hope of glory." The Methodists, Baptists and other denominations believe that when a man is converted, a new principle is introduced and is brought into him, and that is Christ; that Christ is brought into every man who hears of him and believes in him; this is what is called "conversion," or "the new birth." Now there is a vast number of people who have never had a chance to hear of Christ and experience what is called "conversion," and it is claimed that such cannot be saved. Now it is this wrong theory which makes room for the "second probation" doctrine,--so that every one may have a chance to hear of Christ and believe on him. But that is not the essential thing. With God, the essential thing for man, in order to reconciliation with him, is to acknowledge that right is right and that wrong is wrong,--to hate sin and to love righteousness according to our best light and understanding,--that is the essential thing.

Q. And "the blood of Christ is cleansing us while we are going on thus walking on?



A. Yes. The blood of Christ is cleansing (as the original reads) us" as we walk in the light. The blood of Christ represents the life of Christ which is working in us from day to day, and cleansing us from sin .

DR. RAND.-- "Greater is he that is in you than he that is in the world." I John 4:4.

CHAIRMAN.--We are now studying the "Sanctuary question," and it is important to know what the sanctuary really is, and what the cleansing is. When I used to think that this cleansing was <sup>simply</sup> a ceremonial process that was going on somewhere outside of me, it didn't take hold of me as it does when I think of a cleansing of the sanctuary as a thing that is going on within me. I was never reconciled to the theory that God had made the whole destiny of the race hang on a ceremony either on earth or in Heaven. If the salvation of the race depends upon a ritualistic procedure, it seems to me we are in a bad situation, so far as our own cleansing from sin is concerned; I would rather experience something more actual and tangible than that...

2nd Cor. 3:18. "But 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 ." It is in this manner that the "cleansing" is going on--"from glory to glory," that is, from character to character. (Citing Heb. 9 : 14, I Pet. 1:13, 2nd Pet. 2:21, Gal. 3 :19, Heb.9:8,9, Heb.9 :13,14, Heb.3:2. Here is the same thought. How are we changed into Christ's image? Is it by a ceremony? It is "By beholding in a glass." What is that glass? It is the life of Christ; by looking at that, we are changed from character to character by the Spirit of the Lord, the margin says, "By



the Spirit, the Lord." By this Spirit, we are changed into the same image. In the 4th verse of the next chapter (2nd Cor. 3:4), we read that Christ is the image of God, and we are changed into the same image by looking at the life or character of Christ; by looking, at this, we are changed from character to character.

Heb. 9 : 13, 14. "For, if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who thro' the eternal Spirit offered himself without spot to God, purge your conscience from DEAD WORKS to serve the LIVING GOD." This was a letter to the Hebrews, and they believed in vicarious atonement, and they believed that the blood of those animals atoned for their sins. Paul argues from that, and says if these things sanctify to the "purifying of the flesh how much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God,--" now let us see how he offered himself to God: He says, "A body hast thou prepared me....Lo I come TO DO THY WILL." That is the real sacrifice; it was a sacrifice of service; Christ offered himself to God in a life of service, and the death of Christ on the cross was simply the end of the service; that was a part of the service, but not the whole of it, ~~not~~ the essential thing in it. The death of Christ was only the outward expression of his life of sacrifice for the race, and his suffering for every man and suffering with every man in his effort to reconcile every man to God. There is another thought in this verse that is very important, and that is, that this work of Christ is done in order to "purge your consciences from dead works to serve the living God." Now were their consciences to be cleansed by a ceremony? ("No.") It is utterly impossible to cleanse a man's conscience by a ceremony, or by any sort of ritualistic procedure. The purging of the



conscience is done by the influence of the Spirit of Christ working in a man, causing him to abhor and turn away from evil and giving him an inclination toward the right.

A VOICE.--In the preceding verse, Paul argues that the blood of bulls, etc. does not purify the whole man, but only the flesh.

CHAIRMAN.--He is arguing from their standpoint, and simply supposing that the blood of bulls and goats purifies the flesh,--but "suppose it does,--then the life of Christ is a much more perfect sacrifice."

Q.--What is the "conscience" here spoken of?

A.--It is the instinct put in man by the Creator, telling him what is right and what is wrong. "Purge your consciences from dead works,--" that is from the idea that a man can be saved by the sacrifice of bulls, goats, etc. This is important, because so long as we are hanging onto these sacrifices and ceremonies for salvation, we are neglecting something that should be done in our own lives and souls.

Heb. 10: 1,--"For the Law, having a shadow of good things to come, and not the very image of the things, can never, with the sacrifices which they offered year by year, continually, make the comers thereunto perfect." What kind of offering is it that makes perfect? "Wherefore, when he (Christ) cometh into the world, he saith, 'Sacrifice and offering thou wouldst not, but a body hast thou prepared me,--' and why? "In burn offerings and sacrifices for sin thou hast had no pleasure; then said I, 'lo, I come (in the volume of the book it is written of me) to do thy will, Oh God!" He comes into the world to surrender his body--not simply to crucified or have his blood shed--but to do the will of God; and the death upon the cross was only a part of his life--the end of it. And what Christ



did in his few years of life on earth was simply an outward expression of what he has been doing for the human race from the beginning of time. If that is not true, there is no salvation for those who lived before Christ; ~~he~~ was a "lamb slain from the foundation of the world."

Q. Don't you think the death of Christ was a necessary part of his ministry?

A. If that were so, how was it possible for the Jews to accept him as their King.

Q. It is said that it was necessary for Christ to "taste death for every man."

A. That is, Christ being in man tastes death with every man.

Q. Did not Christ suffer the "second death"?

A. That is a theological death. The only way that Christ could die, was at the hands of man: he could not die of disease because he had never sinned; he could not die of accident, because if he did, that would show either that he was careless, or that his Father was careless of him. So in dying as he did, he showed his complete surrender to humanity--his complete sacrifice of himself to the human race;;and he is being killed in the human race all ~~the~~ ~~xxxxxxx~~ the time; when a man is destroying life, it is Christ's life that he is destroying. Whwn a man is sinning against himself, and suffering, Christ is suffering with him.

DR. THOMASON.--He died that we might live. Christ saves from the second death~~ed~~. "As in Adam all die, even so in Christ shall all be made alive."

CH. IRMAN.---Paul said, "I bear about in my body the daily dying of the Lord Jesus,--" it is a daily dying--The life that saves men is the life that Christ is living in men; that is the thing that



saves. Paul said, "We are reconciled by his (Christ's) death, but saved by his life ." It is life that saves , and not death,--so there can't be anything about Christ's death that saves anybody.

DR. ROSSITER.--I think Christ tasted the second death,--that he had no hope of coming forth out of it.

A. That is speculation,--the Bible don't tell us that. Whatever you can't read out of the Scriptures I don't want you to put a particle of faith in. I don't want you to put faith in what I say, but in what the Bible says. But I want you to recognize the truth that the Bible recognizes/ You say that Christ had no hope of resurrection.

DR. THOMASON.--"I have power to lay down my life, and I have power (Gr. "authority") to take it again."

A VOICE.--It is said that "He bore our sins on the tree."

CHAIRMAN.-- The original reads, "He bore our sins to the tree,--" so he says, "Ye have made me to serve with your sins. God does not require sacrifices and offerings as the basis of a reconciliation with him. What is it, then? It is "A contrite spirit,--it is a hatred of sin and a poor, humble, contrite spirit, and a life of righteousness. And where does man get these things, a humble contrite spirit, a hatred of sin, a life of righteousness and a reconciliation with God? It is the Christ within him working these things in him "to will and to do of his own good pleasure. Christ said, "If I be lifted up, I will draw all men unto me;" also, "No man cometh unto the Father except by me." Now it is Christ in man drawing him toward God that saves him. But this theological salvation does not save men; it gets to be an old story and don't help him; the thing that helps man is the actual saving power of Christ in man.



Q. (Dr. Rand.) What was it that saved Enoch and Elijah from the first death ?

A. (Chairman.) It was obedience. The command is, "Obey and live." That is what God said to the Children of Israel; it is an everlasting principle, and the man who obeys has a chance to live. God gave that opportunity to the Children of Israel; and Christ is in man, giving him power to obey, if he will,--that is the saving thing--is the life of Christ in man, which is all the while seeking to bring the man back to God.

A VOICE.--It is said in the "Testimonies" that we have the same privilege that Enoch had.

CHAIRMAN:---Look that up; I would like to see it. There is another thought here, that I wished to call attention to: In Heb. 9 : 11, we read, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building,--" now what is that tabernacle, and where is it? Dr. Rossiter, give us your idea of it.

DR. ROSSITER.-- I think it can be taken in a double sense; I think it not <sup>only</sup> refers to the body-temple, but to the tabernacle which was seen in Heaven.

CHAIRMAN:---Here is the eighth verse: "The Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest while the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience." It is ~~is~~ no said that this is a duplicate of the heavenly sanctuary, but that it ~~is~~ is a figure of ~~the~~ the Heavenly sanctuary.



DR. ROSSITER.--Paul says that Moses made an exact pattern of what was shown him.

CHAIRMAN.---But he does not say that the pattern shown him was an exact pattern of things in Heaven.

DR. ROSSITER .-- Moses saw it in Heaven.

Q. (Chairman.) Did Moses go to Heaven, and see it ?

DR. ROSSITER.--No,--but he had a vision of it .

CHAIRMAN.---"For the Law, having a shadow of good things to come, and NOT THE VERY IMAGE of the things (in Heaven--the "good things");" and Paul also says that the tabernacle was a figure "for the time then present.....until the time of reformation. (Heb.9: 9,10.) So when the reformation came, all these things dropped off. I think it is time we have a reformation in our theology, because we have retained the idea that there is efficacy in sacrifices, and in the cleansing of a room or an apartment away off somewhere-- a sort of house-cleaning, if you please . It is perfectly apparent that the ~~ff~~ earthly tabernacle was not the "very image" of the "heavenly things." Heb. 8 : 1,--"We have such a High Priest who is set on the right hand of the throne of the Majesty in the heavens : (2nd v.) a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man,--" Now what is that true tabernacle? ("The body.") Sr. White says it is the body.

DR. ROSSITER?--She says that there is a tabernacle in Heaven. I believe that the body is the temple of the Holy Ghost.

CHAIRMAN.---That being so, what good does the cleansing of a room or a artment somewhere in the Universe do me,--how does it cleanse me?

DR. ROSSITER.--I think that is the ministration of Christ in



the Heavenly Sanctuary for you and me,, as our High Priest. We are in condemnation, and he represents us at Court.

CHAIRMAN.--But God says that thing is all past long ago,--  
"There is therefore NOW no condemnation," etc...

DR. ROSSITER.--But man has transgressed God's law, and that Law demands <sup>our</sup> ~~his~~ death .

CHAIRMAN.--The place where I need an advocate is right in my heart. God does not need any one to persuade him to do a good thing for me, or to render him merciful, as theology claims that he does. I have tried my best to believe that for thirty years, but I cannot entertain that conception of the divine character. God says, "Like as a father pitieth his ~~child~~ son that serveth him, so the Lord pitieth them that fear him. Now if my boy had done wrong and was sorry for it, I would not have to have some one to plead with me to forgive him,--I would be glad enough to forgive him, if I knew he was sorry for the wrong he had done. But God is held up as a character who pities men less than they pity their children, and must have Christ present all the time, holding up his bleeding hands in order to persuade God to be merciful. This whole thing is absurd. God sent his Son here to manifest the Father to us by his life within us,--for the controversy is in our own souls, and the change or reconciliation must be in our own hearts and lives. The ministration of Christ is within us, pleading with us to be reconciled to God. Christ is our advocate within us, pleading, not with the Father to be reconciled to us, but pleading with us to be reconciled to God. That is the advocacy, and the reconciliation that is needed. The doctrine of the "eternal justice of God," to the exclusion of mercy has kept many from being Christians.

Heb. 10 : 6,7 was my starting -point, and I was glad to get hold of



this idea of reconciliation of reconciliation. The Unitarian (and Universalist) <sup>Almonical</sup> is based upon a protest against this old body of theology, and they have gone to the opposite extreme,--and we don't want to do that.

Great is the mystery of Godliness: "God was manifest in the flesh." Christ came into this world to live the life that we ought to live; and my belief is, that every man can be what Christ was on earth, through Christ dwelling in him; that Christ came to show what Adam was intended to be; we may be transformed into the same image through the Spirit, the Lord," that is in us. I do feel that we, as a people, ought to study this question and get our minds clear upon it. Dr. Waggoner and Prof. Prescott were here two or three years ago, and I had a long talk with them upon this subject, and we were in harmony on all these points, except one: Prof. Prescott believed that when Christ died, that God died, taking the ground that there could be no atonement for sin unless God died; that the penalty of sin was infinite, hence that there must be an infinite atonement. Dr. Rossiter's thought seems to be along the same line,--that it was necessary for Christ to die the second death in order to atone for sin. But that is not the thing that atones for sin,--the atonement for sin is the turning of man to God and being reconciled to him. Atonement is reconciliation, and not the evening up of moral balances (the "commercial view" of the atonement). That is a thing that merely exists in the mind; it is not a material thing. Suppose, for illustration, here is a boy who has done wrong. He is sorry and promises to do right, and the father says, "I forgive you." Is not the thing settled then? Is the father still going to hold something against that boy? Is he going to have somebody suffer for what that boy did? When man sins



And repents and God forgives him, he takes away his sin,--he takes it on himself and carries it away into the land of forgetfulness--and that is what he means, when he says "Ye have made me to serve with your sins," he suffers when a man sins, and he is weary of it and says, "Ye have made me to serve with your sins." The Law says, "The soul that sinneth, it (that soul) shall die." Now if the law had said, "The soul that sinneth, it shall die--unless some one can be found who is willing to die in his place, the popular idea of "atonement" would be correct; but "The soul that sinneth, IT shall die."

A VOICE.--"The soul that sinneth--some one shall die,--it makes no difference who.

CHAIRMAN.---God takes the thing upon himself,--Christ "bore our sins to the tree. The only way in which he could suffer all our sins is, in being with us all the time, and knowing all about us, and suffering the penalty in us. We read that "Evil shall slay the wicked." God does not slay anybody. If a man dies, it is his own sins that kill him.

DR. RAND.-- "He is not willing that any should perish, but that all should come to repentance. (2nd Pet. 3: 9.)

CHAIRMAN.---True; and if a man is slain, it is his own sins that slay him,--for instance, if a man sins against the laws of health and has dyspepsia and suffers, it is not because God is angry at him and is trying to get even with him, as we have been taught. The punishment is in the sin. There is a law in operation, in these cases, which says, "Whatsoever a man soweth, that shall he also reap," and what God does, is to let the transgressor die as the result of his sins, and in this manner we must all suffer for



our sins. So far as moral turpitude of sin is concerned, when we repent, God forgives that, but we cannot get rid of the results of our physical sins, and we die in consequence of them,--and we are not dying in consequence of Adam's sin, but for our own. Here is a man intended to live a hundred years, and he dies aged twenty-five,--he is not dying for Adam's sin, but for his own, and when he comes to the resurrection, God simply builds him a body adapted to the purposes and aspirations of the man,--what he wanted to do, and what he wanted to be. This gives a man a chance for a perfect and a sinless life, under perfect conditions. Now let us think of these things, and talk about them. Study this subject of atonement or reconciliation, and examine it carefully, and when you come to understand what it really is, you will find it something quite different from the popular theory which you have been taught to believe.

ADJOURNED.



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*Soul*

Memo.

The doctrine of the soul made interesting by belief in the future life.

All people who have believed in future life believed in a soul.

Without future life, the idea of a soul wholly unnecessary.

The essence of the soul to be discovered in the fact that all who believe in a soul and in a future life, however their opinions may differ respecting the nature of the soul and the nature of the future life, agree in attributing to the soul the power to connect the present life with the future.

The ancient natives of the Lake Superior region made holes in their skulls to let the soul out. The same thing in Arizona and New Mexico, also the South Sea Islands.

Other savages believed the soul passed out from the nostrils or mouth.

Even the heathen and many of the most primitive tribes have definite ideas relating to the soul.

The pantheistic doctrine one of the most ancient--held by Bramins and Buddhists. They believe the Deity to be constantly divided, the souls entering human bodies ~~after various transmigrations~~ going back to the Deity again and perfected. *at death*

Talmudists believe that all souls were created at the creation of the world, and are held in suspense waiting for bodies to receive them, entering the bodies at birth, being called from Hades to take possession.



Another theory held by many orthodox believers is that God creates a soul at each birth.

Another theory free from objections and absurdities is that the soul is born with the man.

All the difficulties relating to the soul grow out of the fact that tributes are ascribed to it which are non-essential and which are inconsistent with the facts to be observed.

The soul generally thought to be an entity separate from the body.

Epitaph from a Kansas tomb-stone.

This view of the soul has led to an abuse of the body.

Destruction of the Roman baths.

Heresy relative to the body taught by the fathers of the 3d and 4th centuries.

Motto of the Ancient Greeks,--"A sound mind in a sound body."

Motto of the theologians,--"Make the mind sound by making the body unsound." This is simply penance.

In combatting this theory, which makes the soul paramount and the body non-essential, some have gone to the other extreme, holding the body itself, or rather the matter of which it is composed, to be the soul.

Investigation of this theory shows it to be as absurd and terrible as that of an immortal entity which springs up from Hades, or is brought into existence by a special creative act at the birth of each human being.

Different phases of this theory. Os sacrum.



Imperial Caesar turned to senseless clay, may stop a hole to keep the wind away. Might become a part of a potato or an ear of corn, and thus enter the body of another animal, etc.

Suppose a case of Cannibalism.

This theory grows out of the recognition of the necessity of possessing something in the future life which has been possessed in this. The passing over of something from this world to the next.

Theory of conscious material entity being discarded, the theory of an unconscious immaterial entity is substituted as the only alternative.

My purpose is to show that this is not a necessary alternative, but that there is something capable of passing from this world to the next which is neither a conscious immaterial entity nor a material entity, and yet is as real and actual an existence as it is possible for anything to have.

I do not combat the idea that a man is the soul, but I wish to develop a clear idea of what the soul is; to establish upon a firm and logical basis a clear and definite idea respecting the nature of the human soul.

Logical method of finding the soul.

The soul is felt to be essential simply as a means of identification.

Every man who hopes for a future life desires to be sure that it is he himself who gets into the future world, and not some other person. How can he be sure of this only by the existence of something which identifies him to himself.



This something is the soul. Are all agreed to this?

What is essential to identification and to an identifying principle? What we demand for identification depends upon our knowledge.

Case of negro; sheep. This not the kind of identification we are talking about, but real, absolute identification.

Be sure there is no mistake.

Essential qualities of an identifying principle:

1. Must be natural to the thing it identifies.
2. Must be essential to the thing it identifies.
3. Must fully represent the thing identified.
4. Must be co-existent with the thing identified.
5. Must have absolute continuity of existence.

Study of the identifying principle as observed in nature.

Illustrations: The rock.

The River.

All objects consisting of matter and form.

Two classes:

One requires permanence of matter and form,

The other permanence of form.

Illustration of the rainbow; the jackknife--new handle and new blade; different histories.

Forest,--trees die, new ones growing; same forest.

Annual plant,--top dies every year, roots change; remain the same plant. Banana for example.



Fills with fresh energy another form,

And towers an elephant or glides a worm

Swims as an eagle <sup>in</sup> ~~with~~ the eye of noon,

Or wails a screech-owl <sup>at</sup> ~~to~~ the death cold moon

Or haunts the brakes where serpents hiss and glare

Or hums a glittering insect in the air,



A city, a country, a society, an animal---a form through which a stream of matter flows. Principle applied to man.

Men differ not in matter, but in form or organization; examined chemically would be the same.

Same food makes a clergyman or a criminal.

A tree may make a house, a hovell, a prison, a jewel case or a coffin.

The identifying principle of the soul is form or organization.

This is a foundation on which to build the doctrine of the soul, if we have found something capable of identifying man. It is pure form, but Plato said "The soul is pure form."

#### Objections.

1. This sort of soul is possessed by everything. True. The poet who seems to have had this idea, speaks of a clod as having

"An instinct within it which reaches and towers,  
Grasping blindly above it for life  
Climbs to ~~the~~ soul in the grass and the flowers."

Man is simply an object of nature, possessed of greater perfections and greater expectations than any other, with marvelous faculties, aspirations and possibilities, but still only an object of nature. *subject to same laws*

The same law of gravity applies to man as to other objects. Why not also the same law of identification?



2. This sort of a soul not conscious. Thinking not necessary for a soul--not its function. Identification its sole function. The thing which the soul identifies and represents can think--not the soul.

The soul of the river cannot flow; it is only when the soul has a material representative that the faculties of the thing identified or represented by this soul become active.

Thinking is only one of the properties of man. The soul represents the whole man. Thinking pertains to the brain only.

Thinking may cease while an individual still lives.

Illustration: Man may lose his mind without losing his soul. A human being may be born without a mind--an idiot--still have a soul.

A young child which has not yet manifested intelligence--an eighth of a week old--still has a soul.

Man may change his mind without changing his identity.

If the thinking part is the soul, then dogs and other animals have souls.

Our desire for a thinking soul is perhaps a remnant of the old Greek theory that the Kings descended from the Gods--not a pedigree to be proud of when the character of the ancient Grecian gods is known; nevertheless, one of those which Alexander the Great and his predecessors boasted, allowing himself also to be worshipped as a king. May be flattering to us to believe ourselves possessed of immortal souls--fragments of Deity existing within.

Neither science nor inspiration furnishes a foundation for such a theory. Does this theory answer the requirements of



the soul?

3d objection.

Will different matter with the same organization be the same man, with the same memory, connected with the same history?

Man is a composite being, each part adapted to the other, the product of the reaction of his living structures upon his environment.

4. Suppose two men should be made after the same pattern; would we have two individuals? Illustrate a College Society with a stipulation in the constitution that it might be resurrected by the president. The real Society must have the President's signature. No wise President would give his signature and sanction to duplicates, thus creating confusion. GOD WILL NOT.

5. The soul is an abstraction. This is true. Color is an abstraction; sweetness, happiness, all properties; the Constitution of the United States. Nevertheless, material, tangible representation for these abstractions must be the foundation of Society and the joy of living.

An abstract soul sufficient so long as it furnishes the means of real and tangible existence hereafter, and is quite as satisfactory as one of those sublimated, immaterial nothings imagined by Johnathan Edwards when he asserted that 10,000 souls could dance upon the point of a cambric needle.

Can this sort of a soul answer the requirements?

1. It is natural to man.

2. It is essential.

3. It fully represent



The authors of this absurd theory believe that when God created Adam, he created in him the souls of the whole human race.

Another theory supposes that when God created Adam, he created in him the souls of the whole human family, and drew his hand down Adam's back and drew out the souls of all the generations that succeeded him as he drew out from Adam's side the rib from which Eve was made.

After their extraction from Adam, the souls recognized God, acknowledged submission to him and then crept back into Adam. Since that time they have been gradually coming out through propagation and heredity.

Koran teaches that Adam and Eve were first angels. In visiting the various planes they happened to alight upon this earth, met Lucifer; he deceived them and imprisoned them in human bodies,--a doctrine which is very widespread among the ancients and is still held by many millions of human beings.

Metempsychosis, or transmigration of souls; believed by Pythagorus. The body considered a sort of <sup>bottomless</sup> ~~bottomless~~ bay for the souls--a temporary stopping place. Doing penance for sins committed in some other body. Destined to go up or down the scale according as the character improves or depreciates.

This theory believed by Pythagoras. Siege of Troy.

Dog story. I once met a man who believed this theory. Believed by many millions in China and Japan.

Quotation ending "Where serpents hiss and glare."

More people believe this theory than any other.



3. It fully represents him.
4. It represents him during his whole life.
5. It has continuity of existence, even reaching on to the future life, in the case of the righteous man; not so in the case of the wicked, which will perish everlastingly, not only their bodies but their souls. The records of their lives are destroyed.

This sort of soul makes future life depend ~~not~~ on an immortal entity, but on the resurrection, and holds out an eternity of endless development.



## MEMO. on Soul.

The same God put his spirit of life into man and man became a living soul. He was dead before. It is this spirit which keeps the man alive while he lives, that builds him up from the little germ, that creates his body and recuperates it as it is wasted by work. It operates through the blood which is a healing agency, healing everything that is sick. So long as the blood remains pure and perfect every sick organ in the body is healed. The life is in the blood. This force that maintains the body while man is alive, survives death for it is divine and cannot die. In the resurrection, it reproduces the body in the same way that it reproduces the body during life.

Looking out through the world, we see Adam. Adam is as much alive today as when he walked on earth. The soul is a term which is used in many senses. The spirit is immortal, immaterial, invisible, ethereal, the essential part of man. Personality does not reside in the will nor in the body but in the power that builds the body, the sub-stratum, the fundamental force upon which the body depends for its existence. The life of God put into man takes care of him during sleep, regulates all his functions, assimilation, dissimilation, digestion, it manufactures thoughts in the brain and pushes them forward into consciousness just as it makes bile and gastric juice for digestion. Ideas are food for the intellect and the will. There is no thought without the brain any more than there is digestive fluids with the stomach, or bile without a liver. Paradise is the intermediate state in which the soul is unclothed, not represented in material body. The soul of man existed before man did. It organized and organizes the elements which compose the body into a unit, It does this work for man while he lives. It exists after the man dies and re-organizes the elements appropriate to the



character in the resurrection. The soul is an intelligent entity, separate and distinct from man. It has no human intelligence but divine intelligence. Man is living or dead. Living man is a divine spirit with a living material<sup>ly</sup>, organized instrument through which it manifests itself; a dead man is a personality represented by the divine spirit, with the soul intelligence and has a will independent of the body after death as it is not dependent upon the body to control the body during life. The body is secondary, the soul primary, hence the soul is not dependent upon the body for existence, but the body depends upon the soul for existence. The soul makes the body and the little cell maintains the body, and by and by when the material body is worn out the soul remains,--it is divine and cannot die, and takes to itself a new and appropriate body in the resurrection, good or bad according to the character developed by the human will. "Your son cometh to honor and ye knoweth it not." "....." Fear not him that is able to destroy the body but hath not power to kill the soul, but rather fear him that is able to destroy both soul and body." The destruction of the soul is simply the withdrawal back by God of that portion of himself which he gave to man. He gave his Son to man, not in the narrow sense that Christ died upon the cross, but in the sense that Christ lives in humanity, is represented in man, dwells in him, suffers with him, is punished with him, both in physical suffering and in his final suffering, but in the final death of the wicked, Christ's work is ended for the wicked man. God's service for the wicked man ends with the second death. His service for the righteous man goes on through all eternity. The soul dies when God ceases to serve the man, when God puts his life away from him forever. But the righteous man God serves during his life as for the wicked man during his death maintaining his personality for the wicked man and resurrecting him as also for the wicked man, making an appropriate body for him, then continues to dwell in him through all eternity. Christ is the



only begotten of the Father. Though he had a human mother, God was his father.

.....

**Memo. on Soul.--**

Compare sleep and death. They are essentially alike. The body cared for during sleep by the spirit. The same is true in death. The spirit is superior to the body, controls the organic functions, organizes matter, receives food into human flesh, makes thought in the brain, thrusts it forward into consciousness. Thus brain superior to the body, the spirit is not subject to the accidents which may happen to the body, stands above and independent. "Fear not him that is able to destroy the body but rather fear him that is able to destroy both soul and body." The spirit fills the body in every single soul. It controls the movements of matter beyond a doubt, the inflow and outflow. A portion of the liver cut off is reproduced, a limb cut off, the spirit represents it and reproduces it in the resurrection. In congenital deformity the spirit is intact but the body is imperfect because of some prenatal deformity. If the character is developed worthy of continued life the spirit will build in the new earth, a perfect body. If no character is formed, there will be no life. Adam still lives in the race. Christ was in Adam and through heredity is in every man.



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May 1, 1892.

-1-

MEMORANDA on The Nature of the Soul.

Belief in a future state well nigh universal.

No definite agreement as to the connecting link between the present and the future states.

The hypothesis of the conscious entity called the soul, held by orthodox Christians to be the connecting link.

Must be some means of connecting the present life with the future life.

The something which survives the death of the body and secures its identification in the future world, properly called the soul.

To understand the soul, must understand the nature of identity.

Essential qualifications of the identifying element.

Propositions :

1. The identifying element must be something inherent intrinsically in, or to the nature of the thing--an artificial identifying element, artificially created, may be imperfect. What we require for identification depends on the nature of the thing, not on our knowledge of it. Illustrate, Indian--colored man--sheep--apple--and blackbird.

2. Identifying element must be something essential to the object--otherwise, identifying element might be removed and the object, with nothing to identify it.

4. Identifying element must be co-extensive with the object--must have absolute continuity of existence, since it must be com-



petent to connect a moment of the earliest existence of the individual with any moment of his later existence and all intermediate points.

5. The identifying element cannot change, since another element necessary to identify the second state with the first state would be required, ~~and~~ in order that every moment of the first state should be connected with every moment of the second -- hence the element necessary to identify the two states must be able to identify each moment of one state with each moment of the other state, and so be co-existence with the individual during **its** entire existence, and the only element capable of connecting each moment of **it** existence with every other moment, hence **its** real identifying element. Thus the identifying elements composed for the first and second state respectively disappear in favor of the element which identified those two, the one with the other. Illustrate by red line and blue line connected by a black line which becomes continuous.

The above are general propositions.

Let us study the exact nature of the identifying element-- we should study natural objects, as much as possible, as the identifying element is something which resides in the nature of the thing.

Natural objects less likely to present complicated problems than artificial ones--a rock--pocket-knife--rainbow--tree.

Two classes of objects:

1. Those requiring permanence of matter,



2. Those not requiring permanence of matter.

Rock, and jack-knife in the first class--they do not naturally change matter, or replace old matter with new.

River, and rainbow belong to second class, because they naturally undergo complete change of matter--no permanency of matter required.

To determine the nature of identifying element of man, we simply classify him--all objects in nature belong to one of two classes, just as all trees may be classified as tall trees, and not tall trees--all men tall men and not tall men.

To which class does man belong? Evidently to changing class, stream of matter flowing through a certain form--the identifying element in man then, is form or organism--it maintains his identity while living, represents him after death in the record of his life in heaven, secures through creative power, his reproduction in the future world.

It is evident that whatever constitutes the identifying element in this world, must also constitute it in the next world and during death, for the identifying element cannot change--it is the one thing essential to the existence of the individual, from the earliest to the latest moment.

Conscious entity not efficient--cannot represent man even while alive--man unconscious during sleep--after a blow upon the head--loses his mind when insane--the idiot or imbecile has no mind, yet has individuality and identity without a soul--also animals have individuality and identity--no soul.



It is apparent then, that the conscious entity cannot be the soul, or the essential or the identifying element for the next world, when it cannot even perform functions of identification in this world--organization the only possible identifying element of man.

Those who hold to resurrection of identical particles led to do so, by feeling the need of something to bridge the chasm of death.

This view repulsive to those who hold to conscious entity--man rather trusts to a hypothetical conscious entity than to the wandering atoms of his body as an identifying element after death, ~~and~~ since these are non-essential for identification during life.

Absurd, that the atoms so non-essential during life, become so essential and important after death--philosophically impossible, as before shown.



For Review.

### IS THE SOUL IMMORTAL?

It is the purpose of this article to show that it is. But what is the soul? Not the mind, the human intelligence, not the body, the human machine, but the divine intelligence which created the body, which re-creates it from hour to hour during its life, and which shall re-create it in the resurrection.

There is an instinctive repugnance in the human mind against the thought that when a person dies, everything about him is perished. The question asked by Job continually occurs, "If a man die, shall he live again?" and happy is the man who, having the faith of Job, can say with him, in reply to the question, "All the days of my appointed time will I wait, until my change come. Thou shalt call, and I will answer thee."

In his reply to the great question of the ages, Job distinctly recognizes a personality which survives death. He describes the dead man as waiting. Elsewhere in the Scripture, death is described as a sleep. The grave is described as a place or a condition in which the dead are, not a place in which nothing is. A dead man is, everywhere in the Scripture, recognized as having an individuality or a personality, as much as the living man. This personality or individuality is the essential link between the present world and the next, between the life before death and the life after the resurrection. Death is a chasm between the present life and the future life which must be bridged. If the man and everything pertaining to him perish at death, there can be no resurrection. The Lord might create a new race of beings, but they could have no connection with those that previously existed, and no relation to a previous life without the presented in the ~~XXXXXXXXXXXX~~ newly created or resurrected individual of something which had existed



in the previous life, and by its survival of death, was able to link the resurrected life to its previous earthly existence.

This link, death-surviving and identifying principle is just as essential to the maintenance of the individuality or personality during life as during the interval of death, for the reason that our bodies are so formed that perpetual change is necessary for the maintenance of life. As an eminent physiologist has well said, the body is simply a form through which a stream of matter flows. What we call life is simply the activity of this flowing stream of matter, which is perpetually changing, hour by hour, day by day, year by year, and so rapidly that a mass of matter equal to the entire body passes into the body and out again several times in the course of every year, amounting to a ton or more for the average individual annually, and in a long life time, several carloads. A few years after birth, there is perhaps not to be found a single atom which composed it at the hour of birth. Many such complete changes may take place during an ordinary life time, yet the individual remains the same. His personality does not change; his character may be variously modified for better or worse, but his personality remains identically the same. It is the same person who dies an old man of three score years and ten, that was born a tiny infant seventy years before.

On awakening in the morning, we identify ourselves of the day before by means of memory and various associations. Our friends identify us by our individual characteristics and such portions of our history as represent the points where our lives have come in touch with theirs. But the true identifying principle is much more thorough-going than anything which our feeble human insight enables us to bring to bear. It takes a complete and absolutely exact inventory of each individual. It represents not simply his face, his form, and his physical characteristics, but his character, his mental and moral qualities. It takes into



account every individual cell in the body, and every fibre, and all of their individual characteristics, too ~~xx~~ minute to be discovered even by the most powerful microscope.

The nature of this identifying principle the writer has discussed somewhat at length in a little work written nearly a score of years ago, entitled "The Soul and the Resurrection." The principles there established he believes still stand. It is not the purpose of this article to reiterate the arguments which are there offered, but rather to offer an additional thought which may assist some who are unwilling to accept the opprobrious title of soul-sleepers, and who desire to find a sound and rational basis for their beliefs respecting the doctrine of a future state, and especially regarding the mode by which the future life is linked to this one.

In the little work referred to the writer undertook to show that the identifying element during life in a living thing is the principle of life or organization. No argument has been brought forward to show that this view is incorrect. It is clearly apparent that there can be ~~xx~~ <sup>but</sup> one identifying principle in an individual during his entire history, including his present life, the sleep of death, and the prospective future life. If we undertake to imagine a second or a third identifying principle,-- one in the earth life, another during death, and perhaps still another in the resurrected life, it at once becomes evident that ~~xx~~ there must be some means by which these several identifying principles may be connected together, in other words, something to identify one identifying principle with ~~xx~~ another. This last principle of identification, whatever it might prove to be, will evidently be the true one and the only essential one, for it is the last and final appeal.

If, then, life or organization is the identifying principle during life, it must also somehow maintain the individuality during death, to



secure the identity of the individual in the resurrection. This is the position which the writer has held for more than twenty years, and the scriptural foundation for the existence of such an identifying principle, which might be termed the soul, is found in the Scripture: "And in thy book all my members were written" (Psa. 139:16). Nevertheless, the idea of an abstract soul, answering fully the purpose of identification, has been for many difficult to grasp, while others doubtless have not found in it the comfort which one seeks in a belief upon which he hangs his hope of a life beyond the grave.

An added thought which has gradually taken shape in the writer's brain within the last few years, and which seems to brighten and strengthen this view of the nature of the soul in a most remarkable manner, is the outgrowth of the recognition of the great truth that God is "all in all", that he is in us.

"God is in you of a truth." 1 Cor. 14: 25.

"In him was life, and the life was the light of men." John 1: 4.

"For as the Father hath life in himself, so hath he given to the Son to have life in himself." John 5:26.

"When Christ, who is our life, shall appear, then shall ye also appear with him." Col. 3: 4.

"He that believeth on me hath everlasting life." John 6: 47.

"And show unto you that eternal life which was with the Father."

1 John 1: 2.

"God hath given to us eternal life, and this life is in his Son."

1 John 5: 11.

Man has three lives: his conscious, volitional life, maintained also during natural sleep, which may be destroyed instantaneously by a bullet through the heart or a blow upon the head; second, the cell life, by means of which each organ and cell of the entire body possesses its



own individual life, which for a time survives the death of the body as a whole. It is due to this fact that a portion of skin may be removed from one animal and grafted upon or into another animal, just as a bud may be removed from one tree or shrub and grafted into another;.

Third, the divine life, the life of God or Christ, which dwells in every living thing, which is the subtle force that weaves the mysterious web of life, which creates, re-creates, repairs, and preserves every living thing, vegetable, brute, and man.

There are likewise three intelligences in man: the human intelligence, which is dependent upon the brain and is the result of its action just as directly as is digestion the result of the action of the stomach, and motion the result of the action of the muscles. The quality of a brain determines the character of the human intelligence. Disease or injury of the brain disturbs, or may even destroy, human intelligence, in insensibility and insanity. 2. the organic or cell intelligence. Each individual cell of the body has its own individual work to do, and performs its work in a wonderfully intelligent manner. The human intelligence is really the result of the combination ~~of cells~~ of a vast number of brain cells. The cells of the liver possess peculiar intelligence by means of which they are able to make bile, the cells of the stomach intelligently produce the gastric juice, and so with reference to different classes of cells within the body. 3. The divine intelligence, which controls the whole universe, which manifests itself in all created things, which spoke to Job from the whirlwind, and speaks to us in all the million voices of the natural world. There are two wills operating within the body: the human will, and the divine. The cell elements of the body which compose its structure may be compared to a harp of a million strings, upon which two players are constantly operating. When the players act in harmony, beautiful melody results.



When one plays out of time or strikes wrong notes, discord and dissonant sounds result. One of these players always strikes melodious chords and produces divine harmonies of surpassing delicacy and sweetness, the other player, the human will, sometimes plays in tune, but oftener makes discords and spoils the melody, making a jargon of the song of life.

Man is absolutely dependent upon the divine life and the divine will for his existence, but at the same time holds in his hand the power to spoil his life, to subvert its purposes, even to end his existence, not by overruling or controlling the divine will, but by refusing to harmonize or co-operate with it.

In order that man may develop a God-like character and thus possess the mental and moral image of his creator, God has thus placed himself or a part of himself in the position of man's servant, sustaining his life, supplying all his requisite needs, energizing his muscles, vitalizing his brain, quickening all his life processes, even while he is using these precious gifts in iniquity, thus making God "serve" ~~in~~ with his sins.

As the result of the operation or co-operation of the divine will and the human will in the individual, a character is built up, an entity is developed. This individuality, taken in its most thorough-going sense, in which it represents not the brain only, not the mind only, not the morals only, but the whole man (for man is a unit), constitutes, in an abstract sense, the soul. In a more vital sense, however, the soul may be said to be the divine life, intelligence, will, under the operation of which, in conjunction with the human will, this character or individuality is developed.

From these considerations, it is apparent that the human mind cannot be the soul, for it represents only the human brain, perhaps only a part of the brain, and ceases at death. The human will cannot be the soul,



for it represents less than the human mind, and more readily becomes disordered and diseased. The conscience cannot be the soul, for it depends on education, and is liable to perversion with the will and **cease** to operate with the mind. There is but one thing which can constitute the human soul, and that is the personality or individuality wrought out by the divine intelligence, the spirit which God put into ~~xxx~~ man when he breathed in him, and which remains in him until the latest moment of life, returning at death to God, who gave it, while the body returns to dust, and is dissipated, to enter into other forms of life, animal or vegetable, as the case may be.

In answer to the question, Is the soul immortal, we may say yes, in the sense that it survives death, though remembering that God only has **immortality** in himself, and hence of course can deprive the human soul of its immortality, by destroying first its physical representation in the body, and then blotting out all that remembrance whereby the soul or individuality is preserved after death. This, according to the word of God, is what will be done with the wicked, the souls of the righteous only being reproduced in regenerate bodies, with the opportunity to enjoy eternal life. The divine life of God, the so-called spirit which dwells in the man and constitutes the foundation of all his vital functions and activities, at death returns to God, in the sense that it is no longer at the disposal of the human will.

It is thus seen that the human soul is not conscious, **neither** during life nor after death. It is never conscious. Consciousness is a product of the human mind, a part of the human intelligence. It depends upon the divine intelligence, operating through the soul. The soul is immortal in the sense above explained. The spirit is both immortal and intelligent, but the spirit is God, not man. This is the term employed in Scripture to represent the divine **intelligence**, the divine



life, / upon which the human life depends.

If the above reasoning is correct, it is easy to see where perhaps theology has fallen into error. The instinctive requirement of a soul to bridge the chasm of death ~~xx~~ and the prominent character of the mental functions has led theologians to jump to the conclusion that the human intelligence is the link which connects the present life with the life beyond the grave, and to assume for this intelligence the prerogative of immortality. But there is not to be found either Scriptural nor scientific basis for these assumptions. Man has an immortal principle in him, but this principle is divine, not human. It is intimately connected with the soul, but is not the soul. It is conscious and intelligent after death as well as during life, but this intelligence and consciousness is not human intelligence and consciousness, although the human consciousness and intelligence may be said to be a shadow of it in its image, but in image only, and like all images, finite and perishable.

Man has a soul which survives the death of the body, and through the operation of the same infinite intelligence which created and re-creates man during life, resurrects and re-creates him at God's appointed time beyond the grave.



IS THE SOUL IMMORTAL, OR DOES IT  
SURVIVE THE DEATH OF  
THE BODY?

It is the purpose of this article to show that the soul does not die with the body. But what is the soul? Not the mind, the human intelligence; not the body, the human machine, but the divine intelligence which created the body, which re-creates it from hour to hour during its life, and which shall re-create it in the resurrection.

There is an instinctive repugnance in the human mind against the thought that when a person dies, everything about him has perished. The question asked by Job continually recurs, "If a man die, shall he live again?" and happy is the man who, having the faith of Job, can say with him, in reply to the question, "All the days of my appointed time will I wait, until my change come. Thou shalt call, and I will answer thee."

In his reply to the great question of the ages, Job distinctly recognizes a personality which survives death. He describes the dead man as waiting. Elsewhere in the Scripture, death is described as a sleep. The grave is described as a place or a condition in which the dead are, not a place in which nothing is. A dead man is, everywhere in the Scripture, recognized as having an individuality or a personality, as much as the living man. This personality or individuality is the essential link between the present world and the next, between the life before death and the life after the resurrection. Death is a chasm between the present life and the future life, which must be bridged. If the man and everything pertaining to him perish at death, there can be no resurrection. God might create a new race of beings, but they could



have no connection with those that previously existed, and no relation to a previous life without the presence in the newly created or resurrected individual of something which had existed in the previous life, and by its survival of death was able to link the resurrected life with its previous earthly existence.

This linking, death-surviving, and identifying principle is just as essential to the maintenance of the individuality or personality during life as during the interval of death, for the reason that our bodies are so formed that perpetual change is necessary for the maintenance of life. As an eminent physiologist has well said, the body is simply a form through which a stream of matter flows. What we call life is simply the activity of this flowing stream of matter, which is perpetually changing, hour by hour, day by day, year by year, and so rapidly that a mass of matter equal to the entire body passes into the body and out again several times in the course of every year, amounting to a ton or more for the average individual annually, and in a long lifetime, several carloads. A few years after birth, there is perhaps not to be found in the body a single atom which composed it at the hour of birth. Many such complete changes may take place during an ordinary lifetime, yet the individual remains the same. His personality does not change. His character may be variously modified for better or worse, but his personality remains identically the same. It is the same person who dies an old man of threescore years and ten, that was born a tiny infant seventy years before.

On awakening in the morning, we identify ourselves as of the day before by means of memory and various associations. Our friends identify us by our individual characteristics and such portions of our history as represent the points where our lives have come in touch with theirs. But the true identifying principle is much more thorough-going than anything which our feeble human insight enables us to bring to bear. It takes a complete and absolutely exact inventory of each individual.



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In the little work referred to the writer undertook to show that the identifying element during the life of a living thing is the principle of life, or organization. No argument has been brought forward to show that this view is incorrect. It is clearly apparent that there can be but one identifying principle in an individual during his entire history, including his present life, the sleep of death, and the prospective future life. If we undertake to imagine a second or a third identifying principle, -- one in the earth life, another during death, and perhaps still another in the resurrected life, it at once becomes evident that there must be some means by which these several identifying principles may be connected together; in other words, something to identify one identifying principle with another. This last principle of identification, whatever it may prove to be, will evidently be the true one and the only essential one, for it is the last and final appeal.



If, then, life or organization is the identifying principle during life, it must also somehow maintain the individuality during death, to secure the identity of the individual in the resurrection. This is the position which the writer has held for more than twenty years. The foundation for the existence of such an identifying principle, which might be termed the soul, is found in the Scripture: "And in thy book all my members were written" (Ps. 139: 16).

The idea of an abstract soul, answering fully the purpose of identification, has been for many difficult to grasp, while others doubtless have not found in it the comfort which one seeks in a belief upon which he hangs his hope of a life beyond the grave. An added thought which has gradually taken shape in the writer's mind within the last few years, and which seems to brighten and strengthen this view of the nature of the soul in a most remarkable manner, is the outgrowth of the recognition of the great truth that God is "all in all", and that he is in us.

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"When Christ, who is our life, shall appear, then shall ye also appear with him." Col. 3: 4.

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Man has three lives: (1) his conscious, volitional life, maintained also during natural sleep, which may be destroyed instantaneously by a bullet through the heart or a blow upon the head; (2) the cell life, by means of which each organ and cell of the entire body maintains its own individual activity, which for a time survives the death of the body as a whole, and to which is due the fact that a portion of skin may be removed from one animal and grafted upon or into another animal, just as a bud may be removed from one tree or shrub and grafted into another; (3) the divine life, the life of God or Christ, which dwells in every living thing, which is the subtle force that weaves the mysterious web of life, which creates, re-creates, repairs, and preserves every living thing, vegetable, brute, and man. This life the Bible terms the spirit.

There are likewise three intelligences in man: (1) the human intelligence, which is dependent upon the brain, and is the result of its action just as directly as is digestion the result of the action of the stomach, and the motion the result of the action of the muscles. The quality of the brain determines the character of the human intelligence. Disease or injury of the brain disturbs, or may even destroy, human intelligence producing insensibility or insanity. (2) The organic or cell intelligence. Each individual cell of the body has its own individual work to do, and performs its work in a wonderfully intelligent manner. The human intelligence is really the result of the combined activity of a vast number of brain cells. The cells of the liver possess a peculiar intelligence by means of which they are able to make bile; the cells of the stomach intelligently produce the gastric juice, and so with reference to different classes of cells within the body. (3) The divine intelligence, which controls the whole universe, which manifests itself in all created things, which spoke to Job from the whirlwind, and speaks to us in all the million voices of the natural world.



There are two wills operating within the body: the human will, and the divine will. The cell elements of the body which compose its structure may be compared to a harp of a million strings, upon which two players are constantly operating. When the players act in harmony, beautiful melody results. When one plays out of time or strikes wrong notes, discord and dissonant sounds result. One of these players always strikes melodious chords, and produces divine harmonies of surpassing delicacy and sweetness; the other player, the human will, sometimes plays in tune, but oftener makes discords and spoils the melody, making a jargon of the song of life.

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As the result of the operation or co-operation of the divine will and the human will in the individual, a character is built up, individuality is developed. This individuality, taken in its most thoroughgoing sense, in which it represents not the brain only, not the mind only, not the morals only, but the whole man (for man is a unit), constitutes, in an abstract sense, the soul. The spirit may be said to be the divine life, intelligence, will, under the operation of which,



in conjunction with the human will, this character or individuality is developed.

From these considerations it is apparent that the human mind cannot be the soul, for it represents only the human brain, perhaps only a part of the brain, and ceases at death. The human will cannot be the soul, for it represents less than the human mind, and readily becomes disordered and diseased. The conscience cannot be the soul, for it depends on education, and is liable to perversion with the will, and ceases to operate with the mind. There is but one thing which can constitute the human soul, and that is the personality or individuality wrought out by divine intelligence, the spirit which God put into man when he breathed into him the breath of life (Gen. 2: 7), and which remains in him until the latest moment of life, returning at death to God, who gave it, while the body returns to dust, and is dissipated, to enter into other forms of life, animal or vegetable, as the case may be.

In answer to the question, Is the soul immortal? we may say Yes, in the sense that it survives death, though remembering that God only has immortality in himself, and hence of course can deprive the human soul of its immortality by destroying first its physical representation in the body, and then blotting out all that remembrance whereby the soul or individuality is preserved after death. This, according to the word of God, is what will be done with the wicked, the souls of the righteous only being reproduced in regenerated bodies, with the opportunity to enjoy eternal life. The divine life of God, the so-called spirit which dwells in the man and constitutes the foundation of all his vital functions and activities, at death returns to God in the sense that it is no longer at the disposal of the human will.

It is thus seen that the human soul is not conscious, either during life or after death. It is never conscious. Human consciousness is a



faculty of the human mind, a part of the human intelligence. It depends upon the divine intelligence, operating through the soul. The soul is immortal in the sense above explained. The spirit is both immortal and intelligent, but the spirit is divine, not human; God, not man. Spirit is the term employed in Scripture to represent the divine intelligence, the divine life, upon which human life depends.

If the above reasoning is correct, it is easy to see where popular theology has fallen into error. The instinctive requirement for a soul to bridge the chasm of death and the prominent character of the mental functions has led the theologians to jump to the conclusion that the human intelligence is the link which connects the present life with the life beyond the grave, and to assume for this intelligence the prerogative of immortality. But there is not to be found either Scriptural or scientific basis for these assumptions. Man has an immortal intelligence in him, but this intelligence is divine, not human. It is intimately connected with the soul, but is not the soul. It is conscious and intelligent after death as well as during life; but this intelligence and consciousness is not human intelligence and consciousness, although the human consciousness and intelligence may be said to be a shadow of it, in its image, but in image only, and like all images, finite and perishable.

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## FIRST LECTURE.

Life and its manifestations in the body.

1. Digestion.
2. Circulation.
3. Respiration.
4. Metabolism.--Tissue building, blood formation, secretion.
5. Muscle work.--Thought, nerve force, action of centers, little brains, universal consciousness.

7. Instincts.--Animal intelligence and instincts, the ape, the pigeon. Human instincts.--Craving for certain foods, hunger, thirst, desire for air, love of life, curiosity, thirst for knowledge, love of the beautiful, parental love, love of truth, conscience.

"Howbeit, when he, the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come." John 16:13. "But if the Spirit of him that raised up Jesus Christ 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." Rom.8:11. "Having their conscience seared with a hot iron." I Tim.4:2. Instincts blunted.

8. Heat regulation.
9. Elimination.
10. Growth and repair.

11. Universal life.--Kinship of life, vegetable world, animal world. Man. Shakespeare said: "What a piece of work is man! How infinite in faculty, how mighty in reason; in form and moving, how express and admirable; in action, how like an ~~angel~~ angel; in apprehension how like a god; the beauty of the world, paragon of animals! ~~And~~ raised the query, "What is man that thou art mindful of him? the son of man that thou visitest him?" Ps. 8:4. "A little lower than the angels." Heb.2:7. King William. Paul,--Man the temple. 1Cor.3:16; 6:19; 2Cor.6:16.



Dual philosophy of the universe erroneous. Matter and spirit,  
physical and metaphysical. God the explanation of all mystery.  
Systematic mysticism. We must shake off superstitions and mysticisms.  
We must have a physiological religion. *God "is"*



## SECOND LECTURE.

### Life Hereafter:

1. If a man die, shall he live again? Answer first by instinctive love of life.

Desire to live hereafter.

Universal belief in.

Make use of texts. 1 John 3:2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is."

The poet Tennyson's belief. "Sunset and evening star, etc."

Belief in future life the foundation of all religion. Proof.

Instinct and universal belief. Necessitates first belief in a personal God.

There can be no religion without this belief. Must have some one to love, obey, and trust.

Nature reveals a universal power, an infinite and omnipresent personality.

Express image, etc. Heb. 1:3. ~~Not his face, but~~ Not his face, but his form, his personality, his character.

We see God through Christ.

"For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

We may exclaim with the psalmist, Ps. 56 or 57, referring to seeing God in His works.

Belief in a future life also implies belief in a soul.

Five doctrines relating to man with respect to the soul: 1. a body, 2. A body with a soul; 3. A soul with a body; 4. An idea; 5. Dust animated by divine life.

Notion of soul confused. The function of the soul,--to connect this life with the next.



Second lecture -2-

Soul the identifying principle.

The question of identity.

Relation of character to identity.

Popular fallacies.

Human intelligence not the identifying principle.

Man not naturally immortal.

This doctrine makes man equal to God if God cannot destroy him.

This doctrine the foundation of hell and purgatory.

THE FUTURE LIFE--How, when and where?

The principle of heredity a promise of future life.

Only one man. In Adam all die, in Christ all may live.

Christ the life, the spirit of men.

A friend **that** is closer than a brother. "I in you and you in me."

"The Lord is that Spirit." 2 Cor.3:17. "Changed into the same image." 2 Cor.3:18.

Death the means by which the old body is shaken off and the new body put on. 1 Cor. 15.

"God giveth the body as it pleaseth him." ↑ Cor. 15:38

Job said: "In my flesh shall I see God." Job 19:26.

Psalmist said: "I will behold thy face in righteousness: I shall be satisfied, when I awake, <sup>with</sup> ~~in~~ thy likeness. Ps.17:15.

Put off corruptible, and put on incorruption. 1 Cor.15:53.

"For we know <sup>that</sup> if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 Cor.5:1.



Third Lecture.

Health and Disease.

The healing process.

Healing requires rebuilding, recreating.

God only has power to heal.

Testimony of Dietl: "Nature heals. ~~xxxx~~

"Nature alone can cure; this is the highest law of practical medicine, and the one to which we must adhere. . . . Nature creates and maintains; she must therefore be able to cure."

How the body defends itself against disease. Nose. Lungs.

Mouth.	Stomach.	Intestines.	Liver.
Spleen.	Blood.	Internal glands:--thyroid,	
suprarenal, capsules, lymphatics.		Skin.	



## FOURTH LECTURE.

### The physiological method.

False medical philosophy. Drugs do not heal patients though they neutralize symptoms.

Drugs comfort, but deceive.

Stimulants; opium, strychnia, and other anodynes; tonics, hypnotics, etc.

Drugs do not act on the body. The body acts on drugs.

Drugs sometimes useful as palliatives, germicides, anthelmintics, parasiticides.

Drugs cannot augment force or vitality.

May increase output of energy.

They tap ~~at~~ the tank lower down.

THE ARTIFICIAL METHOD:- alopthis, homeopathic, eclectic, etc.

The psychological method. Mind cure. hypnotism, Christian Science  
Faith cure. magnetic healing, etc.

### THE PHYSIOLOGICAL METHOD:--

Rational medical practice.

The physiological method ~~utilizes~~ utilizes the ordinary forces of nature.

Forces which maintain the body in health are constantly in operation

These agents are of four classes:--

1. Nutritive substances,--air, water, food.
2. Imponderable agents,--external stimuli such as heat and cold; light, electricity; ~~mechanical and chemical irritants, friction etc.~~  
mechanical and chemical irritants, friction etc.
3. Atmospheric conditions, as regards density, dryness, wind velocity.
4. Habits of life as regards exercise, dress, sleep, mental work, moral state, etc.

Rational medical practice employs the physiological methods, and



such drugs and other remedies as may be of practical use as germicides, parasiticides, palliatives, anthelmintics, ~~and~~ emollients, etc.

Rational medicine has no quarrel with any school of medicine. It depends upon physiological methods to cure and employs artificial methods as palliatives.

The cure of a sick man requires putting off the old man and putting on the new.

In  
~~any~~ acute disease, we aid nature in casting out some intruding element. In chronic disease, we have to deal with poor blood, deteriorated body, badly formed tissues, deranged functions, which generally weaken and depress the organism; ~~and~~ lowered vital resistance. Diminished reparative power, in consequence of evil habits.



Creed

I believe in God.

I recognize that God is all and in all and worketh all in all.

I know that my body is a temple of God and that the Spirit of God dwells in me.

I recognize my obligations to live in harmony with God the ruler of the universe, the source of all life and power.

"All power is of God."

I confess that if I suffer from disease, it is because of transgression, and is not an infliction of providence. "Whatsoever a man soweth", etc. "Evil shall slay the wicked."

I believe that God the Creator is the only healer, the only source of life and health, "I am the life". "I am come that ye might have life." "I am the way, the truth and the life."

As I cannot hope for life and health while I continue to sow the seeds of disease and death. I desire to know the way of life, to find and follow the divine order of life.

To this end, I open my heart to receive light and truth from the great source of all light and truth, and pray that my eyes may be opened to see the way of life, that my ears may be opened to hear the divine voice, "This is the way, walk ye in it." and that my instincts and impulses may be made safe guides to my physical needs.

And my will brought in harmony with the divine will .

By the truth help of him who created me and who sustains me in life. "I am the strength of thy life." I promise to exercise my will in the direction of health. I will not permit my mind to be occupied with morbid thoughts. I will struggle against despair and cultivate hope and good cheer. and will cooperate with my physicians and all who are labouring for the advancement of my welfare.



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**(Notes about the Soul)**

If the resurrected man has nothing in him which lived with him in his previous life, he is a new creation and God might as well have made him in the first place as he wanted him. There must be something in the man which ~~is~~ could not have existed without his earthly experience, something more than a memory or a history. There must be something tangible to represent the character, - something really actual.

Second point.-Christ suffered for the sins of every man. He must because He dwells in him--in the wicked as well as the righteous. In suffering here, at the final death of the wicked, He suffers all that the wicked man suffers.

Third Point.--The death of the wicked after the second resurrection is due to the fact that the soul gathers to itself an imperfect, a diseased a sin-stricken body, a body which accords with the aspirations and character of the man, the purposes of the man during life instead of the perfected body referred to as a body which would please God. See 1st Corinthians 15. The man which does not die represents the soul, the spirit which goes to God and is preserved.

Fourth Point.-Christ said "Today thou shalt be with me in Paradise" which was true. Paradise is the <sup>state</sup> ~~place~~ in which the soul waits until clothed with its new body. Christ and the thief were in that state that very day.



XIII. STATE OF DEAD.

Soul that sinneth shall die Eze 18:20. \* 3 7

Spirit return to God who gave it Eccl.12:7. \* 3

Shall not be afraid of destruction Job 5:21.

Whosoever liveth and believeth in me shall never die Jno.11:26. \* 8

No man liveth to himself and no man dieth to himself---Christ

Lord of dead and Lord of living See 1 Cor.15:

Spirits of just men made perfect Heb.12:23.

Lord Jesus receive my ~~xxxx~~ Spirit Acts 7:59. \* 5

Law of spirit of life in Christ Rom: 8:2. \* 6

Dividing asunder of ~~xxxxxxx~~ soul and spirit Heb.4:12/x 11

His sons come to honor Job 5:21. \* 1

All the days of my appointed time shall I wait till my change come X 2  
Job 14:14.

Dead know not anything Eccl.9:5. 1 1/2

Dead praise not the Lord Ps.115:17.

Not dead but sleepeth---her spirit came again Luke 8:54,55.

XIV FILLED WITH HOLY SPIRIT.

Let us walk in the spirit Gal.5:25.

We are sealed with the Holy Spirit Eph.1:13.

XV. ATONEMENT.

Washed with his blood Rev.1:5.

Redeemed to God by blood Rev.5:9.

Blood of Christ cleanseth from all sin 1 Jno.1:7.

Blood symbol of life Gen.9:4.

Blood on doorpost Ex.12:13.

God delighteth not in sacrifice Isa.1:11, Isa 58:

Redemption through his blood Eph.1:7.

Make peace through his blood Col.1:20.

Brough blood into sanctuary Heb.13:11.



XIX. SOUL.

Child's soul came into him again 1 Kings 17:21. /

Her soul departing Judges 35:18. 2

He preserveth souls of saints Ps.97:10.

Soul that sinneth it shall die Eze.18:4.

Doeth right shall save his soul Eze.18:25.

All souls are mine Eze.18:4.

Not able to kill the souls Matt.10:28. 3

Not leave soul in hell Acts 2:27,31.

Adam made living soul 1 Cor.15:45.

Spirit, soul and body. 1 Cor: 5:23.

Dividing asunder of soul and spirit Heb.4:12.

Souls under the altar Rev.6:9.

Resurrection by spirit which dwelleth in you  
Rom. 8:11

Last Adam quickening spirit. 1 Cor. 15:45

River of life

Ps 65:9,10

P. 14:13 Eze 47:9,12

Rev. 22:1; Zech 14:8



Resurrection 128

① Eye 37:15 valley of bones

Ps 78:15 into time . . . . . out of

Acts 7:59 Depth " "

1 Cor. 15:45 a quick Spirit

Rom. 8:11 law Spirit of life

" 8:11 teacher bodies by Spirit that

works in us

1 Cor. 5:5 Spirit may . . . . .

1 Cor 15:35-48 seed sown

1 " 5:14 clothed upon



XVIII. SONSHIP.

Sons of God looked on daughters of men. Gen.6:2  
Sons of God came to present themselves. Job 1:6  
All the sons of God shouted. Job 38:7  
We shall be called the sons of God. 1 Jno.3:1, 2.  
Sons of God. Phil.2:15  
Become sons of God. Jno.1:12  
Christ is son over his own house. Heb. 3:6  
Scourgeth every son. Heb.12:6  
Bastards, not sons. Heb.12:8  
Both Father and Son. Jno.2:9  
He shall be my Son. Rev.21:7  
Was made in secret. Ps.139:15  
All things made by Him. Jno.1:3  
Word made flesh. Jno.1:14

XIX. SOULS.

Child's soul came unto him again. 1 Kings 17:21  
Her soul departing. Judges 35:18  
He preserveth souls of saints. Ps.97:10.  
Soul that sinneth it shall die. Eze.18:4  
Doeth right shall save his soul. Eze.18:25  
All souls are mine. Eze.18:4  
Not able to kill the soul. Matt.10:28  
Not leave soul in hell. Acts 2:27, 31.  
Adam made a living soul. 1 Cor.15:45  
Spirit, soul, and body. 1 Cor.5:23  
Dividing asunder of soul and spirit. Heb.4:12  
Sould under the altar. Rev.6:9



Our human needs are prophecies of gifts,  
They were not planted else. We crave, we have;  
We yearn for, and obtain; the soul's deep want  
Prepares the soul, thus thirsting, to receive  
The good it wants.

--Lux Mundi.

R.E.



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Lesson 21. D.

-STATE OF THE DEAD.-

1. What question does Job raise? Job 14 : 10, 14.
2. How do men die? Eccl. 3 : 19.
3. What is the condition of the dead? Eccl. 9 : 5, 6, 10.
4. What of the thoughts? Ps. 146 : 3, 4; Ps. 6 : 5.
5. How does our Saviour and Paul speak of the dead? Jno. 11 : 11.  
1 Thes. 4 : 13.
6. What is said of David? Acts 13 : 36; 2 : 29.
7. What is said of Paul? 2 Tim. 4 : 8. Of Daniel? 12 : 13.