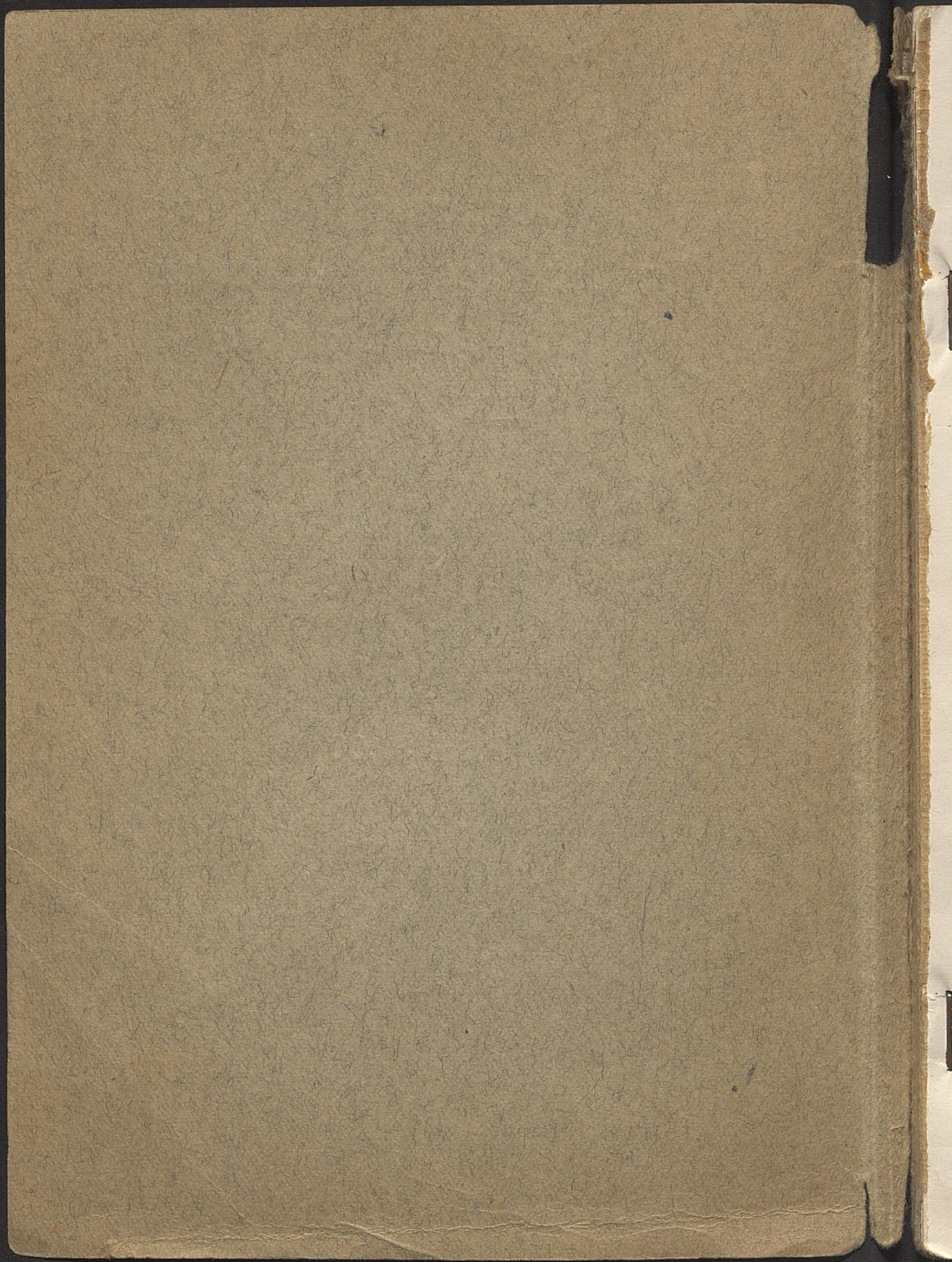


**The Antichrist Identified  
or The Resurrection of  
Jesus Christ From  
The Dead**

**Price \$1.00**





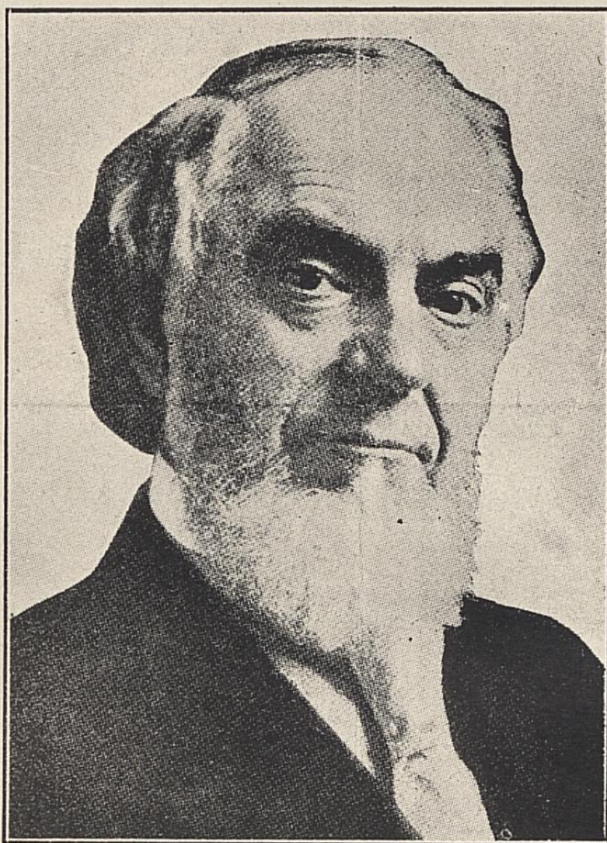


Abbreviations

P. R., Pastor C. T. Russell.

R. V. Revised Version.

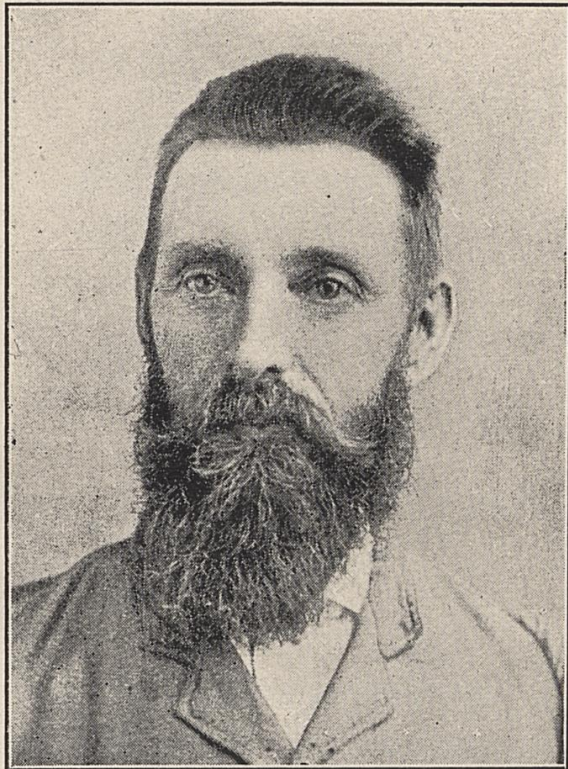




CHARLES T. RUSSELL

Apostle John vs. Charles T. Russell





WM. WOOD, Advocate  
For the Apostle John

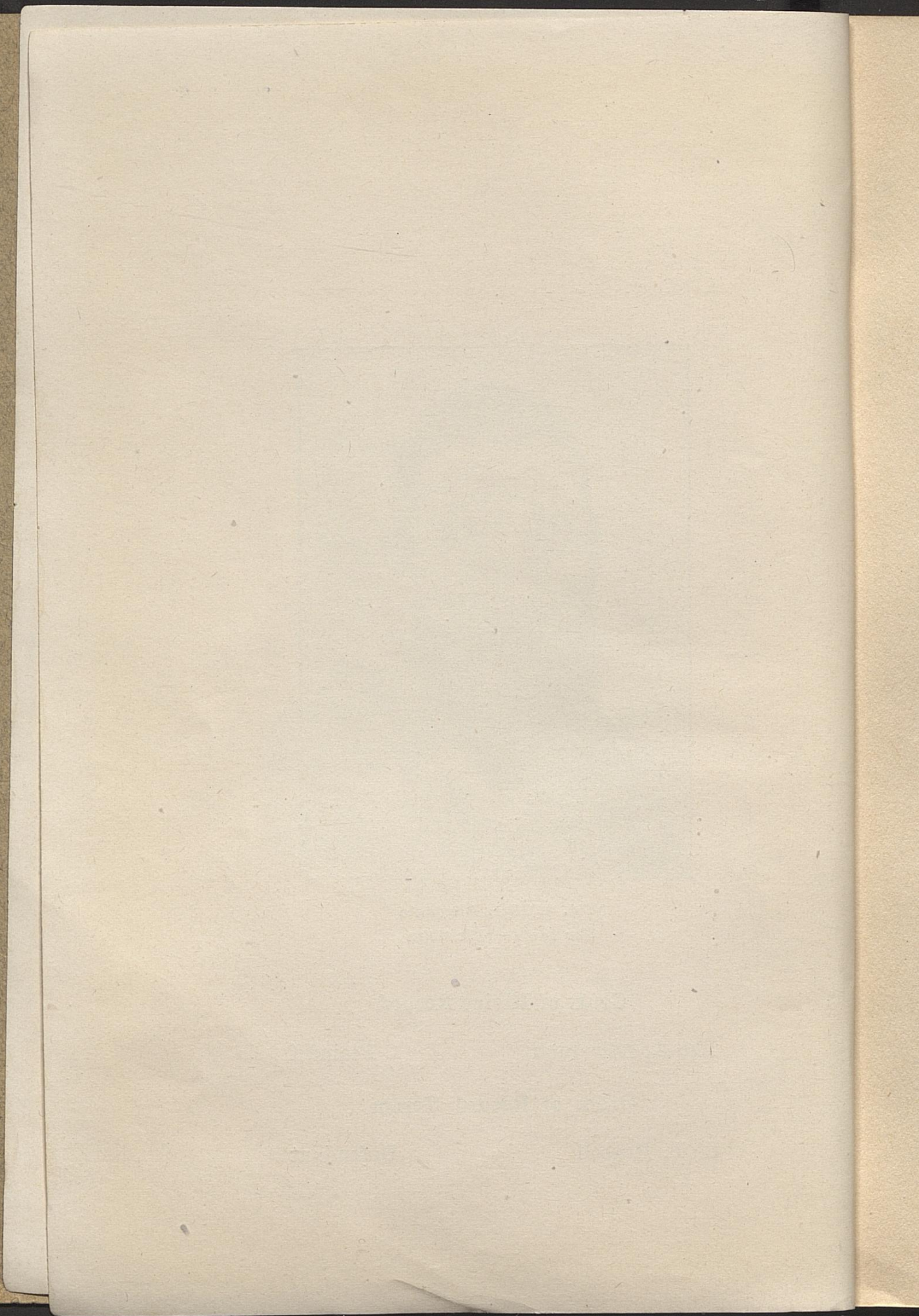
Court of Divine Record

The Apostle John                      Plaintiff

Order of Record Herein

C. T. Russell                      Defendant







The Antichrist Identified or  
The Resurrection of Jesus Christ  
From The Dead

WAS IT  
FACT, FANCY, FABLE OR FICTION, WHICH?

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SEE WITHIN

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THE ANTICHRIST IDENTIFIED;  
OR  
THE RESURRECTION OF JESUS CHRIST.  
WAS IT FACT, FANCY, FABLE OR FICTION?  
WHICH?

INTRODUCTION.

How we had not come across any attempted evidence worthy of notice before, as disputing or denying the resurrection of Jesus Christ, we cannot tell. Yet, on or about September, 1917, we noticed a book notice in which approval was given by the reviewer of a book published in this United States by one who had spent much time and means in Palestine, traveling and inquiring as to the faiths and opinions of the people living there now, as also their traditions of the past and present still entertained by the people, as to the life, death and resurrection of Jesus the Christ.

Had the writer been more anxious to find the facts, he might have stayed nearer home, and in any place or district in the United States he would no doubt have found better, more sufficient and more reliable information than he was likely to receive from the Jewish and Mohammedan peoples now living in Palestine from the time of Christ till now, 1918; and a people whose faiths in any and all religious matters are directly opposed to the knowledge and spread of the Christian religion.

In his book he tells us that, according to the traditions of the people he found, that in addition to the account as given in the New Testament, of the stealing of the body, by the disciples, we have it emphasized as a fact, that everywhere the infidel belief is further strengthened by asserting that although evidence went to show that such a man lived, yet he did not die on the cross, but that his disciples came and took him down



from the cross before he died, and took him to a sanitarium where, after a stay of some time, he recovered, etc.

Thus making a strong attempt to nullify the truth of the Gospels as to the plain facts therein related surrounding the life, death, burial and resurrection of The Christ as therein set forth, and making the apostles and all other witnesses, as to that fact, upon which our hopes are built, liars and false witnesses.

That such a book should be published and sold in these United States in this late age of the Christian era to thwart and overthrow the New Testament history as to the resurrection of Christ, we thought impossible. Yet, here it was; and meantime, the so-called theological churches were clamoring for more "Men and Millions," for foreign missions, and to foreign countries, to convert the heathens to Christianity, and a belief in the resurrection of Jesus Christ, as that fact lies at the very foundation of the Christian religion. While a man with millions of his own is spending those millions if necessary to disprove and deny the whole question.

At the same time, more by accident than otherwise, we found that a great many in the professed churches were using the term in a very careless form and style, as if it were a matter of very little importance as the present and preceding century churches had so advanced in many things that it had, as it were, outgrown the resurrection, as a fable or fancy, as also many other things of a like character.

Further, we also found that a very great and prominent sect set forth and taught as one of the leading doctrines of their faith, that "There is no resurrection of the flesh." That the said church has made more success than any other during this last forty years, not in this country only but also in foreign countries; especially in Japan and among the Jews, if their report is correct. And in all their writing and preaching they make a full and free declaration of their faith, as contained in



the New Testament, according to their interpretation thereof, as set forth above.

We therefore, at once, with these and other facts of a like nature before us, came to the conclusion that, as we did not have the means to bring forth a fuller work, that we would divide the various questions demanding attention at this time, into "Letters for the Public," upon the various questions assailed, by any party or parties professing faith in the Scriptures as being the "Word of God," and write them in pamphlet form of about fifty pages each, in paper cover.

The resurrection of Jesus Christ being the foundation and central power of truth and revelation, we take it up first, and hope to clear away the mists surrounding that most sublime subject upon the minds of many.

The second will follow as soon as possible.

Thus we will try to lift the veil of prophecy upon the questions hid, during this Christian age, in speculation.

We wish distinctly to be understood as contending that all Scripture is given by inspiration of God, and is (therefore) profitable for doctrine, for reproof, for correction (in all matters of doctrine) for instruction in righteousness (as to all our conduct in the church and in the world) that the man of God (any and every professed believer; there being now no inspired teachers) may be perfect, thoroughly furnished unto all good works. 2 Tim. 3:16-17. Therefore, whenever we find any Scripture statement apparently contradicting some other Scripture statement, we come to the conclusion that we do not yet fully understand the teaching upon that particular subject; and hence our position is to bring the subject into fuller investigation upon the apparent contradictory question or subject, *all* Scripture, upon that subject; so that by prayerful research, until fully understood, or found to be an untaught question.

We generally find that apparent contradictions were only on account of our limited knowledge, and that when fully inves-



tigated with an unbiased mind in the light of *All Truth* revealed upon the subject the *Truth* upon the subject would appear evident and clear.

In following the above rule, we have never yet failed to find, in our experience, but that the truth upon any and every subject would be found. We therefore invite your most earnest reading and investigation of the following thesis upon "*The Resurrection of Jesus The Christ.*"

Hence, once again we throw our banner to the breeze inscribed with our motto: "The Bible alone triumphant in matters of Faith and Religion."

#### LETTER No. 1.

##### THE ANTICHRIST IDENTIFIED.

We do not intend this letter as a review of the writings or theories or teachings of any party or parties, as to disproving their theories or teachings upon the Antichrist. The resurrection of Jesus the Christ from the dead is so associated with the Antichrist so that in as far as we are compelled to do so, in order to embody the necessary facts to a fair and clear understanding of the various questions, we will confine ourselves to the resurrection and its accompaniments. We intend this letter rather as a review of the Bible upon various subjects, however much we may be compelled to introduce and refer to writings by any other party or parties. We are after the solving of any or all apparent difficult questions, and a unification of the teaching of all Scripture in the Old and the New Testaments, as fully showing that all apparent contradictions are only apparent, from the facts of our own failure to fully search and grasp the subject as a whole, as set forth in the said Scriptures of truth, as a complete revelation from God.

Not that we set forth any superior knowledge upon any subject; in fact it is the opposite, for when we were confronted with the declaration of Pastor Russell, "We do not believe in the resurrection of the flesh," and others of a like character,



we came to the conclusion that we really knew little about the subject, as we ought to have known; which led to a fuller and unbiased investigation of the subject, for our own personal benefit first, and you have in the following lines the outcome of our unbiased search after the truth, and which we give to you as herein contained in full.

You have now, therefore, the privilege to investigate the outcome of our investigation, and if in anything we have erred, we shall be more than pleased to have an outline of your findings and give it full and careful review. Yet we believe that our unbiased investigation has brought the Scriptures forth as a whole and as identifying the Antichrist, and a complete synopsis of The Resurrection of The Christ.

#### OLD TESTAMENT TESTIMONY.

As we intend this writing to be confined to short space, we will just refer to those only which will answer the critic's question in Paul's time; and referred to by Paul in his first letter to the church at Corinth. 1 Cor. 15:35. "With what body do they come?"

The first direct statement is made by the man of patience. Job 19:25-27. "Though after my skin worms destroy this body, yet in my *flesh* shall I see God." Here the question was brought to Job in a very forcible manner, on account of the great trials and troubles he was called upon to endure; particularly that which refers "to the sore boils from the sole of his foot unto his crown," (Job 2:7), with which he was afflicted. Yet as one of God's afflicted ones he viewed the future and spoke the words quoted as showing that, notwithstanding his great suffering in the flesh, yet in a renovated body of flesh and bones, which as yet he could not, we presume, fully understand or perfectly comprehend it, not having been then revealed. Yet in that renovated body of flesh and bones, he, Job, would see God in the resurrection of the just.



Again in Psalms 16:9-10 we have David saying, "Therefore, my heart is glad and my glory rejoiceth: My flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption."

It seems from the quotation of this passage by Peter, Acts 2:26, 32, that David had a clearer view of the matter than Job; and of the redemption of the body from the grave through the resurrection of Jesus Christ as the first fruits thereof.

Then in Daniel 12:2, "And many of them that slept in the dust of the earth shall awake (in a body of flesh and bones at the resurrection), some to everlasting life, and some to shame and everlasting contempt, (according to their works).

In examining the above, we think that it sets forth very clearly the hopes entertained by Patriarchs and Prophets of the resurrection of the flesh and bones; especially when with it we hear the voice of Jesus Christ, when attacked by the Sadducees (Matt. 22:23, 33), "Which say there is no resurrection." But as touching the resurrection of the dead have ye not read that which was spoken unto you by God, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living?" Thereby confirming forever the said hopes of patriarchs, prophets and Job, "yet in my flesh (and being) I shall see God."

#### INTRODUCED BY CHRIST.

Said Jesus, Luke 14:14, "For thou shalt be recompensed at the resurrection of the just." And again, John 5:28, "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, (29) and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

John 11:24, "Martha said unto him, I know that he shall rise again in the resurrection at the last day."

It is needless to state, so as to prove, that the whole of the



Testaments stand or fall upon the truth of the statements therein contained as to the resurrection of Christ from the dead. We shall take the fact as proved or believed, in some form by Christendom, as declared by Paul (1 Cor. 15:3-4), "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day (flesh and bones) according to the Scriptures."

The unbelief rampant in the apostolic age in connection with the resurrection might be classified as of a twofold character.

First—Those who did not believe that Jesus Christ came in the flesh, but just as a man, or a spirit being clothed in flesh.

Second—Those who, while believing the facts as to his being come in the flesh, yet denied the resurrection from the dead. Hence says Paul, "How say some among you that there is no resurrection of the dead?" Their query was, "With what body do they come?"

#### CHRIST TO HIS DISCIPLES.

Christ, to the disciples whom he had chosen gave, as to the resurrection, sufficient evidence to rest the question forever.

Yet, as doubts existed then, and it seems still exist, we will show that from the beginning of his (Christ's) ministry he taught a resurrection from the dead which embodied within it a resurrection of flesh and bones; that same body in which he labored, suffered, died, and was buried in the sepulchre of Joseph of Arimathea. And from which he was raised up the third day, according to the Old Testament Scriptures; as prophesied of and concerning him.

As also his own teaching concerning himself to his disciples, (Matt. 17:22), "and while they abode in Galilee Jesus said unto them, The Son of Man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again." Matt. 20:18, "Behold, we go up to Jerusa-



lem, and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again," (in that same body in which he lived, suffered, died and was buried). Mark 10:33-34, "Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death and shall deliver him unto the Gentiles; (34) and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again." John's Gospel, 5:28, "The hour is coming in which all that are in their graves shall hear his voice and they shall come forth; they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation."

The preceding is sufficient to show the teaching the twelve disciples were receiving from Christ during the time of his ministry, from the time of their invitation to be disciples, until the facts set forth as to the resurrection itself; and even in the hour of trial in the garden, and the kiss of Judas, etc.

#### CRUCIFIGATION TESTIMONY.

John 19:12 we read: "They crucified him and two other with him one either side one, and Jesus in the midst." Luke 23:39-43, in giving an account of the crucifixion, not only relates the above, but in addition thereto he gives also one of the most touching events of our Saviour's life. Yes! That Saviour of sinners who had suffered indescribable suffering from the time he entered the Garden till the moment he heard the voice of the poor repentant malefactor, "Lord, remember me when thou comest into thy kingdom." The words breathed faith in the crucified one, and listen! "Verily I say unto thee, today shalt thou be with me in Paradise." No sympathy had



been shown to himself. Yet, no sooner had he heard the prayer than there was the response of sympathy and forgiveness. Such an ending to such a life of mercy, to suffering, repenting, trusting humanity; certainly declared him to be the Son of God with power. Yes! The power of Divine love and mercy.

Such also was his act in the garden towards Malchus, whose ear Peter cut off, yet hear his "Suffer ye thus far," and he touched his ear, and healed him.

John 19:26: "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! (27) Then saith he to the disciple, behold thy mother! And from that hour that disciple took her unto his own home."

Thus his last act of kindness was toward his mother in a way peculiar to himself.

#### TESTIMONY OF NATURE.

Nature lifted its voice against the atrocious acts being perpetrated against Christ: hence we read that about the sixth hour, there was a darkness over all the earth until the ninth hour, during which the sun was darkened. Being about 3 o'clock P. M. The time of the offering of the evening sacrifice, the time when Jesus died, having offered up himself, "And behold the vail of the temple was rent in twain from the top to the bottom and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose." What a testimony to the Jews certifying to the fact that they had been guilty of crucifying their own Messiah?

The vail mentioned is said to have been 60 feet long, 30 feet wide and about 4 inches thick, and to which no doubt the Apostle refers. Heb. 9:1, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." \* \* \* "But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people." \* \* \* "How much more shall



the blood of Christ, who through the eternal spirit offered himself without spot to God." \* \* \* "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin (a sin offering) unto salvation." Yes! The way was opened up once for all by a priest forever after the order of Melchisedick.

"After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. (29) Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hysop, and put it to his mouth. (30) When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the Ghost (expired).

Thus publicly, and as a public spectacle to all men and angels, good and bad, the Saviour of Sinners dies! Yes, his friends and disciples, who thought and "trusted that it had been he which should have redeemed Israel." Yes! The Son of God dies: condemned for doing good. "Which of you convinceth me of sin (wrongdoing)." John 8:46. To which there was no answer. Because he always spoke the truth and acted the truth. But now we hear the judgment gone forth, (John 19:7) "We have a law and by our law he ought to die."

Strange law to condemn one to death for doing good. Strange lawyers who would be found to seek, and demand, and compel its enforcement. Stranger still, the judge realizing that he had before him one accused of the crime of doing good. Yet, Who (Matt. 27:24) "When he saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude (of religious fanatics) saying, I, (a heathen judge and ruler) am innocent of the blood of this just person." I cannot and will not be a party to condemn a man to death for doing good. Yes! Where religious fanaticism lays hold upon one, or a people, it knows no education, no profession, or occupation, from the president



to the peasant; but to condemn the truth and crucify every principle of righteousness, justice, goodness and truth. Such has been the history of all ages: and the *worst* is not yet! But the worst is just at the door. For said the Christ, "then, (just before I come again) shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be hereafter." Matt. 24:21-25.

Yes! It is finished! Yes! Victory is won in death. And such an achievement had never been known in earth's history before, and never will again. Rejoice, O heavens! Be astonished, O earth! And take a lesson, to live by: for said the Triumphant One: "In vain they do worship me, teaching for doctrines the commandments of men." The same truth holds good today!

## MEMORIAL FEAST.

We cannot overlook the most important institution the world has ever seen or known. The old Jewish dispensation was full of ritual from first to last. The new, or Christian, has only two.

1. Baptism, as an introductory institution into the Church and Kingdom. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you (apostles), and lo, I am with you (apostles) always (in your teachings) even unto the end of the world." Matt. 28:19-20.

2. The Memorial Feast. Matt. 26:26-30, Mark 14:22-28, Luke 22:19. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: This do in remembrance of me. (20) Likewise also the cup after supper, saying, This cup is the New Testament in my blood which is shed for you."

We also find, (Acts 2:42), that with many converts at their first preaching it is said of them: "And they continued stead-



fastly in the Apostle's doctrine and fellowship and in breaking of bread and in prayers."

Acts 20:7, "And upon the first day of the week, when the disciples came together to break bread (according to divine teaching and example Paul embraced the opportunity) and preached unto them." Paul also (1 Cor. 10:16) "The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break (in the memorial feast) is it not the communion of the Body of Christ? As he (Christ) taught us apostles, "so we observe in all the churches."

#### DISCIPLES' TESTIMONY OF THE BURIAL.

Meantime (John 19:31) "the (leading) Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away." The facts in connection with the crucifixion show the utter lack of any human principle on the part of the leading Jews and the soldiery. (32) "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him, (Jesus), but when they came to Jesus and saw that he was *dead already* they brake not his legs. (34) But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. (35) And he (John) that saw it bare record, and his record is true; and he knoweth that he saith true, that ye may believe. (36) These things were done that the Scripture should be fulfilled, a bone of him shall not be broken. (37) And again another Scripture saith, they shall look on him whom they pierced." And further it is written and prophesied, (Psalm 69:19-21) "thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. (20) Reproach hath broken my heart." And we do not wonder as we read the events of that terrible trial, from the



garden kiss of betrayal till the insult of the jeering crowd and the dying thief. Yes! The soldiers' "*dead already!*" Yes! *Reproach hath broken my heart!*

## OUTSIDE TESTIMONY OF THE BURIAL.

1. Matt. 27:54. "Now when the Centurion and they that were with him (how many we cannot tell) watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."

2. Matt. 27:57. "When the even was come, there came a rich man of Arimathea, named Joseph, who also was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commended the *body* to be delivered." Knowing from the testimony of the soldiers, their captain and the centurion, that, the hated Christ was "*dead already,*" when they went to break their legs, to expedite death, at the request of the ruling Jews. "And (further) Joseph, having taken the body, he wrapped it in a clean linen cloth (witnessed no doubt by undertakers with him also) and he laid it in his own new tomb which he had hewn out in the rock: and he (with the aid of his employees) rolled a great stone to the door of the sepulchre, and departed."

3. At the same time, "There also came Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about one hundred pound weight. (40) Then took they the body of Jesus and wound it in linen clothes with the spices, as the manner of the Jews is to bury." (John 19:38-40).

4. The guard placed by his enemies, (Matt. 27:62-66). "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate; (63) Saying, Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again. (64) Command, therefore, that the sepulchre be made sure until the



third day (is past) least his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. (65) Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. (68) So they went (and the matter being now in their own hands with their accomplice, Apollyou) and made the sepulchre sure, sealing the stone and setting a watch."

5. Luke 23:48: "And all the people that came together to that sight (but took no part therein) beholding the things which were done, smote their breasts and returned." Realizing, no doubt, that the Jews had been guilty of crucifying their own Messiah.

#### RESURRECTION TESTIMONY.

The disciples, including the women, had been watching the whole movements; at first, "stood afar off;" but as the crowd began to disperse they drew nearer, until his mother could be spoken to, as well as John also. Luke 23:55: "And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how (and where) the body was laid."

His immediate disciples having taken the above precautions as to the matter, were in a position to know and ascertain the facts as to his promised resurrection. But the facts of their faith and hopes seemed to be far short of what they were to experience. Yet, they remained in the path of duty, and the path of *duty* is the path of *blessing* with God.

The guard were the first to experience the introduction of the resurrection power and glory. Matt. 28:2: "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it. (3) His countenance was like lightning, and his raiment white as snow. (4) And for fear of him the keepers did shake, and become as dead men." Meantime we are informed further as to the watch verse, (11) "Some of



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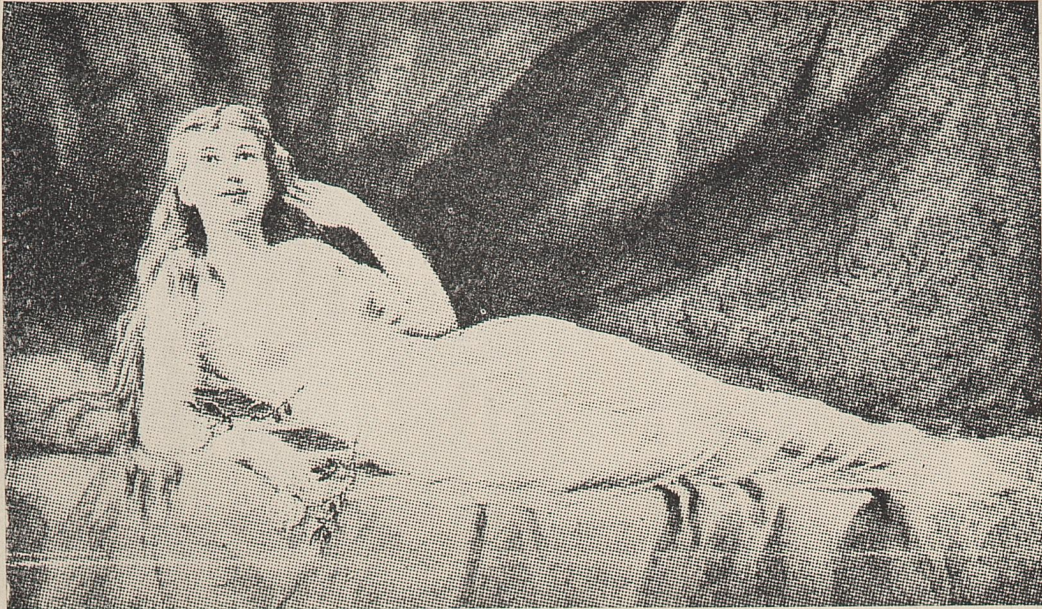




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the watch came into the city, and shewed unto the chief priests all the things that were done. (12) And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, (13) saying, say ye his disciples came by night, and stole him away while we slept."

For a Roman guard to sleep on duty meant death. But these parties prepared for that, with the large money, and the influence. Hence, (14) if this come to the Governor's ears, (as to you sleeping on duty) we will persuade him and secure you. (15) So they took the money, and did as they were taught: and this saying is commonly reported among the Jews (and also the Mohammedans) until this day."

We will now give a detailed experience as to the resurrection, by the disciples.

1. Matt. 28:1-4: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre, (2) and, behold," (see soldiers' experience above). But the women's love and faith in their master was above being overcome like the guard. Nay, the very angel's voice and words seemed to give them assurance, for he said, (5) "Fear not yet: for I know that ye seek Jesus, which was crucified; (6) He is not here: for he is risen, as he said. Come (be ye not afraid, or in haste, make sure: the stone is away) see the place where the Lord lay, (7) and (having satisfied yourselves as to your master) go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee: there shall ye see him: Lo, I (a heavenly messenger) have told you."

Their great joy indicated their firm faith (at that moment) in and as to the resurrection; although of course the mystery was only beginning to unfold itself in God's time and way.

However, they did run to bring his disciples word. (9) "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet,



and worshipped him. (10) Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee and there shall they see me."

2. Mark 16:1-8: "And when the Sabbath was past, (the account given by Mark indicates a second visit; (a) from the fact as to the parties going with Mary; (b) the party they saw, a young man (one only); (c) they did not meet or see Jesus). Mary Magdalene, and Mary, the mother of Jesus, James and Salome, had brought sweet spices, that they might come and anoint him. (2) And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. (3) And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? (4) And when they looked, they saw that the stone was rolled away: for it was very great, (verifying Mary's first report). (5) And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted; (6) and he (the young man) saith unto them, Be ye not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. (7) But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. (8) And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid."

3. Luke 24:1-11: "Now upon the first day of the week, very early (yes, it did not take them long to run to the city and report what they had seen and heard confirming reports already given), in the morning, they came unto the sepulchre (at the subsequent visits it states who went; now on this third visit Mary Magdalene, Joanna, and Mary, the mother of James, and other women that were with them) bringing the spices which they had prepared, and certain others with them. (2) And they found the stone rolled away from the sepulchre



(just as had been reported), (3) and they entered in, and found not the body of the Lord Jesus. (4) And it came to pass, as they were much perplexed thereabout (and no wonder) two men stood by them in shining garments: (5) and as they were afraid, and bowed down their faces to the earth, they (the two men) said unto them, Why seek ye the living among the dead? (The Maries have been told and already reported) that Christ is risen. (6) He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, (7) saying, the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again; (8) and they remembered his words, (9) and returned from the sepulchre, and told all these things unto the eleven, and to all the rest." Upon this visit they had not seen Jesus himself. They had examined the grave, however. They had also the testimony of the angels. Their memories were strengthened as to what Jesus had taught as to the resurrection. Yet we read, (v. 11) "and their words seemed to them (the disciples) as idle tales, and they believed them not."

4. Yet, notwithstanding this general unbelief it seems that Peter made up his mind to make sure by a personal examination, hence we read: "Then Peter arose, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass."

From the reports previously given, and still in doubt as to the resurrection, as he had not come to, or been seen in, the city where perhaps they were expecting him, we are told.

5. John 20:3: "Peter therefore went forth (again) and that other disciple, and came to the sepulchre. (4) So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre, (5) and he, stooping down, and looking in, saw the linen clothes lying; yet went he not



in. (6) Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, (7) and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." Sufficient evidence for them, yet they did not see Jesus himself.

6. Having at last induced Peter and John to make a visit and the results thereof set forth above, it seems that if Mary did not accompany the two apostles, she followed after, not knowing what to think about the matter. She felt assured that she had seen Jesus. The angels as seen had testified to his resurrection. But where is he? He has not come to the disciples in the city as I expected. What can I do! And as she thus soliloquized with herself Peter and John had gone and, (verse 11) "Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, (12) and seeth two angels in white sitting the one at the head, and the other at the feet, where the body of Jesus had lain, (13) and they say unto her, Woman, why weepest thou? She sayeth unto them, Because they have taken away my Lord, and I know not where they have laid him. (14) And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. (15) Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. (16) Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say Master. (17) Jesus saith unto her, touch me not; (now, as you did before at your first visit) for I am not yet ascended to my Father (and I will see you again) but go (again, at once) to my brethren, and say unto them (that you have again seen me). (18) Mary Magdalene came and told the disciples that she had seen the Lord (and as directed by him she came to tell them) and that he had spoken these things unto her."



## RESUME OF RESURRECTION FACTS.

It may help to reconcile apparent differences and it may also help us in identifying what the resurrection meant.

1. Matt 21:1-2: "Mary Magdalene, and the other Mary, (likely, Mary, the mother of Joses, Mark 15:47) says they two: "Behold where he was laid."

2. Mark 16:18, relates the return of Mary Magdalene and several other women with her. We know she testified to seeing Jesus the first visit as also other very eventful experiences. Yet, when she did not find him in the city with the disciples it might have raised doubts in her mind as to the actual facts, etc. However, although they did not see Jesus this time, they were rewarded by seeing an angel who again assured them of the resurrection of the Christ.

3. Luke 24:1-11. Finding no more comfort with the disciples in the city, we presume Mary Magdalene returned the third time, with Joanna, and Mary, the mother of James, and other women with them. They found perplexity. They found the body was not there, as had been testified by former visits. Two angels appeared, however, and gave them information again, as to the resurrection: which brought things to their remembrance: and with it comfort and hope.

4. Luke 24:12, relates Peter's visit alone. Saw no angels, nor Jesus.

5. John 20:3-10, relates the visit of Peter and John, after hearing again the statements of the women who had been there. The statements of the women were verified every way. But they did not see Jesus.

6. Luke 24:34. "Appeared to Simon." No further information.

7. Luke 24:13-25, relates his visit to the two disciples going to Emmaus.

8. John 20:11-18, relates Mary staying after Peter and John had left, and being in the path of duty was rewarded by



seeing and speaking with Jesus again and receiving from him in person a message to the disciples.

9. Luke 24:36-45, relates his appearance to the disciples in the upper room. Thomas being absent. That same evening.

10. John 20:26-29, relates his appearance to the disciples, as before; eight days after. Thomas being present.

11. John 21:1-14, sees them at the sea of Tiberias.

12. Matt. 28:16-20. The eleven by appointment at some mountain in Galilee.

13. 1 Cor. 15:5. Seen of Cephas.

14. 1 Cor. 15:7. Seen of above 500 brethren at once.

15. 1 Cor. 15:8. Seen of Paul. See also his other accounts of it.

16. Acts 7:55. Seen of Stephen.

17. 1 Cor. 15:5. Then of the twelve apostles. No doubts thereby confirming the election of Matthias. Twelve was the number wanted to bear witness, under the power of the promised Spirit, at Pentecost.

John 21:25. And there are many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

#### THE WAITING HOUR FOR PENTECOST.

The Disciples continue at Jerusalem as instructed until the day of Pentecost. While waiting it seems, by the statement of Paul, that he encouraged them by his appearing to Cephas and also to the twelve, (1 Cor. 15:17), which at this time included Matthias, and confirmed the action of the Apostles, as to the twelve witnesses on the day of Pentecost, (Acts 2:14) "But Peter standing up with the eleven." Please read the whole chapter, and you will find the poor, uneducated Galilean fisherman, Peter, and to which the others testify giving a grand



review of the whole matter of the resurrection, as to the Life, Death, Burial and Resurrection of Jesus the Christ.

## TESTIMONY AFTER PENTECOST.

We will here given the testimony as contained in the Acts of the Apostles. Having waited the appointed time, till Pentecost. The burden of the apostolic mission was the resurrection of Jesus Christ from death and him who had the power of death.

The first occurred on the day of Pentecost, when the disciples were waiting for the promised Spirit who was to lead and guide them unto all truth; and bring all important facts in Jesus' life, and in the Old Testament, to their remembrance. Hence Peter (Acts 2:22) said: "Ye men of Israel, hear these words; Jesus of Nazareth, a man (in the flesh) approved of God among you by miracles and wonders and signs, which God did by him (in his body of flesh) in the midst of you as ye yourselves also know, (for these deeds done in his body of flesh was not done in the secret chambers). Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain (as you can and will remember in his human body on the cross, between two thieves) whom God hath raised up (in that same body of flesh which you crucified) having loosed the pains of death: because it was not possible that he should be holden of it (Death)." Then after this straight and fearless testimony to the fact of the resurrection (of the crucified body of flesh) he passes on to prove by their own prophets the facts as to the resurrection of Christ (in his crucified body of flesh) by saying to the testimony of David, (26) "Therefore did my heart rejoice, and my tongue was glad; moreover, also my flesh shall rest in hope (like Job); (27) Because thou wilt not leave my soul (being life) in hell, neither wilt thou suffer thine Holy One to see corruption," (in Death; or annihilated, or decomposed, and put in a golden pot, like the manna.) For that



same body was the body of the resurrection. Hence he continues: (30) "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he (God) would raise up Christ to sit on his throne; (31) he (David) seeing this before, spoke of the resurrection of Christ, that his soul (life or being) was not left in hell, neither his flesh (in which he lived, suffered and died and was buried) did see corruption. (32) This Jesus hath God raised up, whereof we (disciples) all are witnesses." And is a grand witnessing, by the power of the Spirit of God, and ought to be sufficient for any investigating and conscientious hearer or reader of the facts and evidence. (33) "Therefore being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear, (36) Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ (in a resurrection body.)"

#### DOOR OF FAITH OPENED TO THE JEWS.

Acts 2:37-39: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do? (38) Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (39) For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." The people were glad to see the door opened by which they could have mercy instead of judgment, through the resurrection of Jesus Christ. (41) "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls, (42) and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The first established church of Christ.



In the third chapter they say: (Acts 3:14) "But ye denied the Holy One and the just, and desired a murderer to be granted unto you; (15) and killed the Prince of Life whom God hath raised from the dead; whereof we are witnesses." Chapter 4:8: "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, (9) If we this day be examined of the good deed done to the impotent man, by what means he is made whole; (10) Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead even by him doth this man stand here before you whole." In the above they ascribe the healing power and virtue which they possessed as being not of themselves but through, and by virtue of the name of Jesus. And further, in verse 33, "And with great power gave the apostle witness of the resurrection of the Lord Jesus; and great grace was upon them all." How could it be otherwise, for these things were not done in a corner.

The rulers, realizing their position, said, (Chapter 5:28) "Behold ye have filled Jerusalem with your doctrine (of the resurrection body) and intend to bring this man's blood upon us."

Under the inspiring influence and power of the Spirit of God they continue their defense, saying, (30) "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." The testimony thus set forth above we think sufficient as far as the Jews are, or were, concerned, as setting forth the teaching which embodied the using of the key of knowledge to open the door of faith to the Jews.

#### DOOR OF FAITH TO THE GENTILES.

Peter to Cornelius and those with him, (Acts 10:39), "And we (apostles) are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem: whom they slew and hanged on a tree. (40) Him God raised up the third day and



shewed him openly, (41) Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead, (42) and he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of the quick and the dead. (43) To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. (44) While Peter yet spake these words the Holy Ghost fell on all them which heard the word."

Peter, remembering his vision, seeing the working of God by his Spirit, said (47) "Can any man forbid water that there should not be baptized, which have received the Holy Spirit as well as we (Jews)? (48) And he commanded them to be baptized in the name of the Lord."

Thus we have Peter using the key of the Kingdom of Heaven to open the door of faith to the Gentile world, which, as far as religion was concerned, embraced only the two classes—Jews and Gentiles.

In Acts 13:15, we are informed that when Paul was invited to speak in the synagogue at Antioch he took up the same line of argument as had been taken up by Peter: saying, as to the facts of the resurrection, (27) "They that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. (28) And though they found no cause of death in him, yet desired they Pilate that he should be slain; (29) and when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. (30) But God raised him from the dead, (33) and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. (32) And we declare unto you glad tidings, how that the promise which was made unto the fathers, (33) God hath fulfilled the same unto us their children, in that he hath raised

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up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee."

Having given them sufficient testimony as to the death, and resurrection of Jesus Christ from the dead, he then concludes with a strong appeal to the testimony of David as a prophet, and concludes by saying, (37) "But he, whom God raised again, saw no corruption (of the flesh)," and having given them all the facts he gives them the knowledge of the remission of sins. (38) "Be it known unto you, therefore, men and brethren, that through this man (the resurrected Christ Jesus) is preached unto you forgiveness of sins." Thus associating very clearly the resurrection, and faith in the resurrection, as the foundation for the remission of sins.

And the fact of the resurrection, as being a resurrection to life, of flesh and bones, as evidenced by the reception it received among the Thessalonians (Acts 17:1-3,) where Paul for "Three Sabbath days reasoned with them out of the Scriptures, (3) opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is *Christ*."

We have here given sufficient to prove the resurrection of Jesus the Christ as being, and embodying in it, a resurrection of the flesh.

We will now refer to their letters to the churches, and in doing so we will expect to find any matters being brought up in the churches, elucidated or in some way sufficiently answered so that we may have a clearer view of what really the resurrection was; and what was embodied therein, as we know that the spirit of God was given to the apostles for that express purpose of leading and guiding them unto all truth. Hence upon any question, the answer thereto must be found in their epistles or remain an untaught question, forever.

#### PETER'S LETTERS.

Peter gives us two short letters written to the saints and



the churches. In taking up this testimony as contained in his letters after about 33 years of preaching the doctrine of the Gospel.

1. Peter lived as a Jew from the time of his birth, in expectation of the Messiah, until called by the Master to follow him as the Christ.

2. Peter was one of those who followed Christ during the short time of his earthly ministry; and was always one of the first, at all times, in showing his interest in the work. As also to show his faith, confidence and love, he was one of those favored to see Jesus in his transfiguration, etc.

3. He was one of the first to see Jesus personally after his resurrection, from among the apostles, and when alone. What took place we are not told. He was, however, a leader among the disciples; as we learn from the fact that it seems their funds gave out while waiting after his resurrection. What were they to do while waiting for the promised Spirit? Without one word of complaint Peter said: "I go a fishing." Immediately there was the response, "We also go with thee." Thus Peter had all of the experiences of the forty days, from the time of Jesus' resurrection until the day of Pentecost. During that time he showed his leadership in the matter of the election of Matthias. The same action being corroborated by the Spirit on Pentecost; also by Jesus Christ on or about the same time and mentioned only by Paul (1 Cor. 15:5), "Then (seen of the twelve;" also (Acts 13:31), "and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people of his (Christ's) resurrection."

4. Peter was, during the apostolic age, the leading apostle in all the principal events of that time. We read, (Acts 2:14) "These men are full of new wine." Peter at once became the spokesman for the disciples, and after his masterful speech, the conscience-stricken crowd asked: "What shall we do?"

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Peter was ready with the response, for had not the Christ given to him "the keys of the Kingdom of Heaven." (Matt 16:19). And now Peter opened the door of Heaven and the willing entered in, three thousand. No power can close that door; it will continue open during this Gospel age to every Jew and no man can shut it, etc., etc.

In glancing at his letters we find that he still taught that the Apostles were the only safe guides to the Churches of Christ wherever found and that in following them they were following the guidance of the Spirit of God.

After an eventful life spent in the preaching of the Gospel we find him writing his first letter on or about A. D. 63, "To the scattered strangers." 1 Peter 1:1. And in verse 3 he says: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead (in his body of flesh)." The above quotation reminds us of his first declaration of faith in Christ and his resurrection. He concludes his letter by exhorting to "be sober, be vigilant; because your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour whom resist steadfast in the faith."

His second letter, written on or about A. D. 65, gives evidence of his apprehension of his death soon, when he said, "knowing that shortly I must put off this my tabernacle," and at the same time showing his firm faith in view of death. He also reminded them of scoffers, saying (2 Peter 3:1) "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: (2) that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the Apostles of the Lord and Savior."

#### PAUL'S TESTIMONY.

In looking into Paul's testimony we would ask the reader to



note two particular facts which arise. We refer to the continual reference of what theological writers we have seen, on prophecy, to the Antichrist of John being the Man of Sin of Paul. It will be noticed, however, that there is such a contrast in every respect that they are quite different. The Antichrist of John attacks nothing but the resurrection and everything associated with the resurrection and the fundamentals thereof. The spirit of Antichrist began to work in the days of the Apostles, hence John 12:18-4-3. Even now are there many Antichrists. So also with the Man of Sin. He commenced to work among the apostles or brethren as "mystery of iniquity." (2 Thes. 2:7) "And as the mystery of iniquity he would be permitted to work until taken out of the way, at some stage of the history of the Church of God in The Man of Sin, the son of perdition (verse 3), and "that wicked," (v. 8) "the lawless one." The lawless one of Paul, as far as we can see, confesses everything that the Antichrist denies. But he in turn sets aside all law. Hence "The Lawless One" (see the Fatal No. 666 Identified). Hence notice that when Paul has anything in view in connection with the antichristian doctrine he represents the Sadducean heresy which is no doubt the ground work which produced the spirit of Antichrist. Paul stands alone as a disciple and as an Apostle. At the first persecution, he guarded the clothes of those who stoned Stephen. The lamentations over Stephen had scarce died on the air, when Saul enlisted and headed a band of youngbloods like himself and ransacked Jerusalem; entering every house where the least suspicion existed and compelled to one of two things: to blaspheme the name of Jesus or die, as taught by the ruling Jews. For Saul at this time was a scholar at the feet of Dr. Gamaliel, and standing in close relationship with that class. His work was so thorough that soon the faithful were scattered from Jerusalem except the Apostles. The rulers had had such a strange experience with the Apostles that perhaps they gave



instructions to leave them alone. Those however scattered did not cease their work of preaching. Saul's work, however, was so pleasing to himself and associates that he obtained orders to go to Damascus and while on his way was called to account by the Lord himself; and being convinced that his mad career was in truth against the Messiah of the prophets, he determined to change his life at once and embraced the first opportunity to openly confess his faith and be baptized. He then went to Arabia, (Gal. 1:17), to study over the great questions involved in his unjust career and plan and strengthen himself for the great work which opened up, with persecution to himself, in his faith in the resurrection of Jesus the Christ.

There was no half way with Paul: hence his statement to the Phil. 3:7-14, "I count all things but loss and dung," that I might be found approved in the resurrection.

Paul also in his masterful sermon before the Jews at Antioch in Acts 13:29-41, reproduces the very thoughts expressed by Peter on Pentecost in his arguments upon the words of the prophet David. No corruption! It was a revivication of the buried body, to life. There is no new matter brought out by Paul, except as to the time and manner of Christ's coming again in his resurrection body at the end of this present regime: as to those then living. (1 Cor. 15:51-54; 2 Thes. 1:7-10, 2:1-12). In his letter to the Corinthians he uses the words, "It is sown a natural body, it is raised a spiritual body." But he does not use the word natural any more than the word spiritual as revealing something new, but amplifying upon a question already well known. Hence his mild reproof to those of the Sadduceean class who had crept into the church of God unawares: And now propounded the, to them, deep, unanswerable questions, as they had done to Christ. "How are the dead raised up? And with what body do they come? "Thou fool." Yes, there are many to whom the



same rebuke might apply, not as to the resurrection only but many questions, taught and untaught, known and unknown, revealed and unrevealed. Turning our attention therefore to the above, "Behold, I shew you a mystery; we shall not all sleep (in death) but we shall all be changed, (52) in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. (53) For this corruptible (sustained by blood) must put on incorruption (sustained by spirit) and this mortal (adamic body) put on immortality (in the resurrection body). (54) So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. (55) O death, where is thy sting? O grave, where is thy victory? The sting of death (in the adamic body) is sin; and the strength of sin is the law. (57) But thanks be to God which giveth us the victory through our Lord Jesus Christ (in his resurrection body.)"

(Now you doubters of the resurrection, don't you see the need of the resurrection in order to salvation from sin and death. (53) "Therefore, my beloved brethren (seeing we have such a great salvation in Christ Jesus), be ye steadfast (in your faith in the resurrection) unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

#### THE CROWNING TRIUMPH.

Having given the apostolic testimony in the Acts sufficient for our purpose, as well as Peter and Paul to the churches, we review the evidence as all sufficient, and ask every reader to examine the same very carefully. Not that you can know all; for that life, death, burial and resurrection will affect the ages to come, as well as each individual of the human family, from the beginning till the end. For we are all interested therein for well or for woe! For salvation, life and



peace; or condemnation, sorrow, pain and death.

For there is none other name under heaven given among men whereby we must be saved, but the name of Jesus Christ.

Hence, let us give heed to Apostolic Testimony, and become obedient to their *Divine Teaching in all things*.

Or neglecting, harbouring carelessness, or unbelief, may eventually follow after the downward road, and reap the reward of Judas, and go to our own place.

For in the unrevealed ages to come, away in the archives of heaven, and not known at present, the *Life, Death, Burial and Resurrection of Jesus the Christ* will then stand forth *the Crowning Triumph* of Divine Wisdom, Mercy, Goodness and Truth.

You cannot therefore grasp the whole, but if you are wise to your own interests, you will give it sufficient interest and carefulness on your part, to lead you into the path of duty, and say, with Thomas, My Lord and My God! And the path of duty is the path of blessing! And not in word only, but to consecrate yourself, body, soul and spirit, as a reasonable service. For Christ is the power of God, and the wisdom of God to those who believe.

#### THE TESTIMONY OF JOHN.

The Apostle John is the only one who speaks or writes about the Antichrist, which proves the nature of the person referred to as being some very prominent person taking an exclusive position in the professed Church of Christ, and denying the resurrection of Jesus Christ. And as the Apostle John alone gives us the necessary information, leads us to now appeal to the testimony of John upon the "Identification of *The Antichrist*." Greenfield, in his Greek Lexicon, thus defines the word: "Antichristos, an opposer of Christ."

Antichrist is used by John in the following places: 1 John 2:18-22, 4:3, and 2 John v. 7. Being four times in the singular and once in the plural.



When John said, "Even now are there many Antichrists," (2:18) he no doubt meant many men taking that position as professors of certain theories beginning to corrupt the Church of Christ about fifteen years before and attempting to destroy authority and denying the resurrection. We give below a synopsis of the various questions involved as to identifying the Antichrist. Then and now.

1. Denying and setting aside of apostolic authority.
2. Denying that Jesus Christ came from his birth as *The Christ* of God.
3. Denying that Jesus Christ lived more than a fleshly-being from his birth till he died on the cross.
4. Denying that Jesus Christ was raised from the dead in the flesh.
5. Denying that Jesus Christ will come again in the flesh.
- 6 Denying the Father (God) and the Son (Jesus the Christ).

#### ANTICHRIST PAST.

No doubts it was the same spirit of Antichrist beginning to manifest itself in the church at Corinth, which with other things, called forth the first letter to that church. At the time Paul wrote it was only beginning to manifest itself in the church. Paul wrote his first letter on or about 60 A. D. John wrote in or about 75 A. D., or about fifteen years after Paul wrote his first letter, to correct the evil then. This is evident from the nature of their question, "With what body do they come? (in the resurrection)." And further it seems from the above, and the question of the apostle, "How say some among you, that there is no resurrection of the dead?" Jude 4 some "who had crept in unawares;" that some Sadducees had crept into the church and being the children of grievous error as members of the Sadduceean sect, they must needs disturb the church of God by clinging in some form to these false notions about spirits and the resurrection. In



Matt. 22:23, "They say that there is no resurrection." Acts 23:8, "The Sadducees say that there is no resurrection, neither angel, nor spirit." We do not wonder therefore that these particular parties were thus trying to disintegrate the church from its original claims as to the resurrection. And bring the church unto some sort of a compromise as to these questions. The Apostles, it will be seen from John's letter, must have been teaching against these false errors for about fifteen years: and notwithstanding the plain teaching of the Apostles upon the question of the resurrection, it seems by John's saying: "They went out from us," that they had set up another party or church of the Spirit of Antichrist, at the time John wrote this letter, and thus destroying, as far as they could, "Apostolic authority."

## ANTICHRIST PRESENT.

It seems, from what we have read, that all professed interpreters of prophecy come to certain conclusions, gathered from the uncertain field of fancy, or history, or some other circumstances, and then harboring these went to the Scriptures to verify them. The position we take is to go to the Scriptures first, last and always, as the only place to find sure information upon all revealed subjects: and in view of this fact we will d. v. proceed to identify *The Antichrist*, spoken of by John as *The Liar*, *The Deceiver*, and *The Antichrist*, (John 2:18-23). Even if our investigation is entirely apart from any former writer we have seen, the Apostles excepted.

In following the above rule we are forced into a rather disagreeable confession: for we were so pleased at our first meetings with the professed Christian church (Russellites) that we intended joining them as representing the true Church of Christ. As that intention demanded a full and thorough investigation before we could act, that investigation has led to, and ended in, this letter.

P. R. in his S. S. Vol. 2, Pages 267 to 366 inclusive, writes



as follows: "The man of sin—Antichrist." And then he gives his developments, etc. But the moment he begins to diagnose his Antichrist he writes as follows Vol. 2, page 271, This character is very forcibly delineated even in the names applied to it by the inspired writers as follows: Paul calls it "That wicked one," "The man of Sin," "The mystery of iniquity," "The Antichrist" and "The Son of perdition." The Prophet Daniel calls it "The abomination that maketh desolate," and our Lord refers to the same as "The abomination of desolation spoken of by Daniel the prophet," (Matt. 24:15); and again as a "Beast," (Rev. 13:1-2). Then on page 272 he proceeds: "John also saw and warned the church against this character, saying, Ye have heard that Antichrist shall come." (He, P. R., then advises how to escape Antichrist's influence). (1 John 2:18-29.) The book of Revelations too is in large part a detailed symbolic prophecy concerning this same Antichrist—though this we shall merely glance at here, leaving its more particular examination for a future volume."

We deny, however, that the characters depicted as above by Pastor Russell refer to one and the same character: and that the whole as above set forth as being a unity in one person, system, or character, under various names, is not correct, as will be seen herein, and further see, "The Fatal No. 666 Identified."

We know that all whom we have known to write upon prophecy take the same view as Pastor Russell. This letter proves its falsity, and as we are interested in this letter, in *the Antichrist and the resurrection only*, we ask that it be noticed that Pastor Russell just mentions the name Antichrist and then, at once, drifts away into another question and subject in a conglomerate mass of prophetic bombast, about the unity of all the names he gives as being Antichrist. Absurd!

We find nothing in the Scriptures to warrant us in saying or writing anything above or beyond the truth as given by



the Apostles in order to justify or condemn any party or parties, system or systems. When it comes to Scriptural truths of or concerning any matter, or any person or system, let us have plain facts from the Scriptures. Let us learn to speak where and as the Bible speaks, and to be silent where the Bible is silent; and hence give honest, truthful interpretation; and plain facts. We have given, on page 34, the six marks given by the Apostle John so as to be sure to determine and identify "*The Antichrist*." Not an Antichrist, not some Antichrist as of the Apostolic times who had left the church of God, planted by the Apostles and thereby seeking to destroy their authority. Not any or all of those from the Apostolic age till 1870, and entertaining the spirit of Antichrist. The one who was to appear, and did appear, absorbed within himself, as a person, all the forces of Antichrist from its inception till his appearing in or about 1870, and thus absorbing within himself all the boasted attainments of knowledge, profession, Christian enthusiasm, and professed spiritual attainments to deceive, and thus absorbing them in himself in hypocrisy he establishes himself as *The Antichrist* of John, and through his sophistry in professed divine teaching, deceiving many. Please note Jesus' words in the plural, "false Christs, false prophets, false teachers, etc."; but there is one Divine Protection. "I have told you before."

Listening therefore to the voice of the Divine Teacher: we beg attention to a full, cogent, clear, unbiased unfolding of two of the most important events in the last eighteen hundred years. The facts of which have been in abeyance since the Apostles fell asleep.

1. The unsophisticated, indisputable facts as to what was embodied in the resurrection, and the resurrection-body of The Christ. (See pages 49-64).

2. The facts as set forth in Scriptural unsophistical language by which any reader may learn how to reason out for



himself or herself all truth, and thereby ascertain and know, the Antichrist, every false Christ, every false prophet, every false teacher, and every false way, and last, but not least, know how to receive the seal of God. (Rev. 7:3-9, 22:4). And also evade submitting themselves to receive the mark of the beast. (Rev. 14:16-18, 15:2, 19-20, 20:4).

### FIRST PROPOSITION.

#### 1.—THE ANTICHRIST DENIES APOSTOLIC AUTHORITY.

1 John 2:18-19: "Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time. (19) They went out from us (Apostles and church) but they were not of us; for if they had been of us they would no doubt have continued with us but they went out (and remain out) that they might be made manifest that they were no all of us."

PASTOR CHARLES T. RUSSELL DENIES APOSTOLIC AUTHORITY.

It would take more than one volume of over 500 pages to give statements made by the above, and verified by his Pilgrims for him, as to his Divine ordination, if not to add to Divine truth, yet to so interpret the same according to his peculiar methods of interpretation even when that interpretation is as absurd and unreasonable and illogical as the mathematical problem that 2 plus 2 make 20, just because Pastor Russell says so.

#### HIS CLAIMS FOR AUTHORITY.

In Vol. 7, page 53, in comments on "Rev. 3:14 and (unto) by the angel.—The special messenger to the last age of the church was Charles T. Russell." And the same claim is made on page 107, Vol. 7, "This period, beginning with the year 325 A. D., and extending to the year 539, was the period of formation of creeds. Come near, put your feet upon the necks of these kings. Ouce they were very powerful, but they are quite harmless now. The Lord (Joshua-Savior) has humbled



them by his own sword of the spirit in the hands of Pastor Russell."

Vol. 7, page 383: "Pastor Russell's mind was made strong against opponents of the reform, which is ushering in the everlasting kingdom of Messiah. It is impossible for error to withstand truth," (as will be seen herein).

"The mind of Pastor Russell was filled with truth, crystal clear, with hard, irresistible logic, the present truth, which constituted his wisdom and understanding, was the hardest proposition ecclesiasticism ever encountered. The mind of God's steward (Pastor Russell) was as adamant. Adamant is literally, in Hebrew, a diamond point."

Page 384: "The spirit raised Pastor Russell up to an understanding and appreciation of Heavenly things. At Pentecost, the place where the Apostles were sitting, was filled *with a* rushing sound as of a mighty wind, and they received the Holy Spirit. The mighty rushing sound represented Pastor Russell's receiving a rich endowment of the Spirit of God, to whose leadings he was fully consecrated and to whose influence and grievance he wholly devoted his life."

Page 385: "But to Pastor Russell, God's messenger to the last stage of the church, was given a superabundance of gifts, to set the things of God in order, to proclaim a harmonious understanding of all the Divine purposes for mankind and of some for the angels. He heard the full harmony of the song of Moses and the lamb. To him the wings: the Word of God, Old Testament and New, sounded their glad tidings, a message whose parts touched one another, were in complete touch, full harmony. He heard for the first time since apostolic days, the plan of God, the noise of the wheels (cycles, ages). He heard the manifestations of the operation of the Holy Spirit, the noise of a great rushing, and was filled with the spirit in a measure beyond the portion of most Christian men. His patience with the stupid and erring was godlike and his love-lit



face was an inspiration."

Page 386: "The millenium began in 1874, with the return of Christ. It was at about that time that Pastor Russell came to his fellow Christians with the beginning of better understanding of the Bible, the vision of God."

The above, we think, is quite sufficient to set forth the claims of Pastor Russell and also his Pilgrims for him. The seventh volume of 'Studies in the Scriptures' has more to say about the Divine appointment of the said Pastor Russell to his claimed position, than any one person who ever lived—Moses not excepted.

We were very particular in our inquiry of the resurrection in the first part of this letter in order that there should not be any mistake, or mishap, or misunderstanding as to the actual questions involved, according to the Scriptures, as identifying the Antichrist.

Pastor Russell, as to the Antichrist, writes as follows: Vol. 2, page 272: "In this chapter (entitled 'The Man of Sin') we purpose to show that this man of sin is a system and not a single individual, as many seem to infer; that as the Christ consists of the true Lord and the true church, so Antichrist is a counterfeit system consisting of a false Lord and an apostate church, which for a time is permitted to misrepresent the truth, to practice deceit and to counterfeit the authority and future reign of the true Lord and his church and to intoxicate the nations with false claims and assumptions." Vol. 2:271: "The student of prophesy will find that the man of sin is distinctly noted throughout the sacred writings, not only by giving a clear description of his character, but also by showing the times and places of his beginning, prosperity and decline." Vol. 2, page 271: "We need not look long to find a character fitting all the requirements perfectly; one whose record written by secular historians as well as by its own deluded servants, we shall see agrees exactly with the



prophetic delineations of Antichrist. But we state that the one and only system whose history fits these is Papacy."

Pastor Charles T. Russell says it, Antichrist, is the Papacy.

Pastor Russell, Vol. 2, page 280: "The Man of Sin was when the papal hierarchy exalted itself." Again, page 288: "And this is the very title claimed by and given to the pontiffs or popes of the Roman hierarchy since this Antichrist obtained the power and seat and great authority of the former ruler of Rome." (Rev. 13:2).

How two men can fit a system we cannot understand.

Webster says: "Antichrist, a great adversary of Christ."

Webster says: "Adversary, an opponent; enemy; antagonist."

1 John 2: "He is Antichrist." Paul's 2 Thes. 2:3: "The Man of Sin:"

If therefore, the above are correct definitions of the questions, how can the Man of Paul, or the He (a man) of John fit a system. The Papacy. Again!

Webster: "Papacy, office and dignity of the pope; popedom."

Webster: "Popedom, dignity or jurisdiction of the pope."

We cannot find any evidence to show but what Paul's "Man of Sin," and John's "He, is Antichrist," are different men. We believe they are. Yet, in view of Webster's definitions, it is impossible that the papacy can be the Antichrist.

Pastor Russell also in Vol. 7, page 112: "The spirit of Antichrist which dictated every one of the (about) 250 creeds aforesaid as mentioned."

The above definitions also apply to the creeds or sects, as they are all systems. Therefore they, or any one of them, or the Papacy, cannot be "The Antichrist."

We had attempted to evade the question lying at the foundation of all Pastor Russell's philosophy and logical theology of which he boasts so much, and his pilgrims also for him, as



set forth in Vol. 7, of S. of the S., which has, to some extent, captivated the world, if their reports are correct. We changed our minds at the last moment as to the matters referred to, as it might escape the notice of some honest-minded seekers after truth. We refer to his underground infidel, self-assertive statements of and concerning himself as to his being the ordained and appointed messenger of God, and as such inspired by the spirit of God; to give the "meat in due season," (Luke 12:42) to the poor seekers after truth in this closing period of the Gospel age, who are hungering and thirsting after righteousness, yet is so doing he not only sets aside Apostolic authority, but while doing so, he injects, according to his own peculiar, extravagant, unreasonable, illogical, and unscriptural ideas and views upon most subjects, a flat denial as to the birth, the life, the death, the resurrection, the ascension, and the coming again of the Christ, as set forth in the New Testament, and thus denying and setting aside of the power of God in His redemption of the sons of Adam. By his flaunting bravado about his superior theological logic, as contained in his "Hybrid Thing," which, he says, "is obnoxious to the divine arrangement."

Let us hear the voice of God upon the question :

(a) The prophet, (Isa. 7:14) : "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Also 9:6 : "For unto us a child is born."

(b) The angel. (Matt. 1:18) : "Now the birth of Jesus Christ was on this wise: when his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." And (23) "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us."

(c) The wise men. (Matt. 2:) : "Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold there came wise men from the east to Jerusalem, (2) saying,



where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him; (11) and when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshipped him."

(d) The angel, as recorded in Luke 1:30: "And the angel said unto her, fear not, Mary, for thou hast found favor with God, (31) and, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name *Jesus*. (32) He shall be great, and shall be called the Son of the Highest, and the Lord God shall give him the throne of his father, David. (35) Therefore, also that holy thing which shall be born of thee shall be called the Son of God."

(e) The Shepherds (Luke 2:10): "And the angel said unto them (the shepherds) fear not, for behold, I bring you good tidings of great joy, which shall be to all people, (11) for unto you is born this day in the city of David a Saviour, which is Christ the Lord. (13) And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

We agree with the above, says Pastor Russell, but we believe and teach that that holy thing which shall be born of thee shall be called the Son of God. And that Jesus was just a perfect man like Adam, a fleshy being, nothing more and nothing less and nothing else. If it were it would be an imperfect, hybrid thing, which is obnoxious to the divine arrangement.

We challenge Pastor Russell, and all his Pilgrims and church to give us one passage of Scripture to prove his above statement. In connection therewith we therefore maintain that the Holy Child, begotten in the womb and born of the Virgin Mary, was in truth as declared, The Son of God; and in a higher sense than that of the first Adam, who was of the earth earthy. The second Adam was the Lord from Heaven,



as set forth in the Bible, and his fatherhood, his birth as set forth therein and herein, proves and demonstrates that fact.

Hence, until we receive Scriptural truth to the contrary, from Pastor C. T. Russell, his Pilgrims or church, or anyone for him, which they know they cannot give.

Therefore, we claim, that upon our first proposition it is proved in full, and without the shadow of a doubt, according to the truth, and all the Apostles' teachings in connection with all the truth, that he, Pastor Charles T. Russell is the Antichrist in denying Apostolic Authority!

## SECOND PROPOSITION.

### 2. THE ANTICHRIST DENIES THAT THE BABE OF MARY WAS JESUS THE CHRIST.

1 John 4:2-3: "And every spirit (teacher, false Christ, false apostle, etc.) that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist whereof ye have heard that it should come and even now already is it in the world."

PASTOR CHARLES T. RUSSELL DENIES THAT JESUS (THE BABE OF MARY) WAS JESUS, *THE CHRIST*.

Vol. 7, page 161, he says: "The central truth of the Scriptures that when Jesus Christ came to earth he came as a man only." 1 John, 4:3.

Again, Vol. 7, page 112: "Every doctrine that confesseth that Jesus Christ, when he came in the flesh, came as anything more or less than a fleshly being is the spirit of Antichrist. 1 John 4:3.

We will examine the passage given by Pastor Russell to prove his two propositions.

The above is the foundation of all his writings.

1 John 4:2-3: "Hereby know ye the Spirit of God (as contrasted with the false prophets): Every spirit that confesseth that Jesus Christ is come in the flesh is of God (and hold the



foundation truth of Christianity); (3) and every spirit (teacher or false prophet) that confesseth not that Jesus Christ is come in the flesh, (is not of God), and this is that spirit of Antichrist whereof ye have heard that it should come and even now already is it in the world (asking like the Sadducees, and the Russellites (with what body do they come?))”

It does not require any argument to show, in view of the facts set forth in the previous part of this letter upon the resurrection, that Pastor Russell stands accused himself as being the Antichrist, seeing that he denies every item mentioned by John, the Apostle, as identifying the Antichrist. And every item is associated directly with our Saviour as our Ransomer, and giving himself as our ransom price. For in his (Pastor Russell's) determined stand against the truth of Scripture as to our second proposition, he (Pastor Russell) attempts to overthrow apostolic authority. Not only so, but we will show as we proceed that it also lies in the light of God as the foundation principle associated with the resurrection, the denying of which leads to the denying of the Father and the Son.

It will further be seen that the emphasis rests upon the words, *The Christ* (the Anointed One), in order to elucidate the point of divergence, we will quote him, (Vol. 5, page 93): “The common thought in respect to our Lord's manifestation in the flesh is usually expressed in the word *Incarnation*. The incarnation theory is that our Lord's human body, which was born of Mary, was merely a clothing, a covering, for the spiritual body.”

That some people should believe in the incarnation theory as set forth by Pastor Russell, does not justify Pastor Russell in going right to the opposite extreme, and deny all Scripture upon the subject conflicting with his theories. The first fact which Pastor Russell ignores, and leads him into the Sadducean fields of Antichrist is in denying everything as set forth in the Scriptures in connection with the Fatherhood of God



in relation to Jesus *The Christ*; as also the Sonship of Jesus as *The Christ*, the Son of the Living God: in the Scriptural sense of being a New Creation of being, or entity in Christ Jesus, and covered by the statement, a combination of the two natures, Human and Spiritual, and which appears in every phase of his life and entity, from his birth as the babe of Mary, till the Crowning Triumph in the ages to come.

We, therefore, take up the challenge of Pastor Charles T. Russell and demonstrate and prove from the Scriptures that Jesus *The Christ* was a combination of the *Human and Spiritual*; and that although the blending of two natures produces neither the one nor the other, according to Pastor Russell's infidel logic, thus limiting the *power of God*. Yet, we believe the Scriptures, "with *God* nothing shall be impossible." No, not even to a new creation in the realm of spirit, flesh and bones: the crowning triumph in the victory over Hell and Death.

See our next, or third proposition, for a fuller discussion of the above-mentioned. We will enter here as much as will prove our second proposition.

We wish to be distinctly understood as contending that the whole of the New Testament disproves the teachings of Pastor Russell as false; and as containing in his said teaching the very embodiment of the doctrine of *the liar, the deceiver, the Antichrist*, of the Apostle John.

Please remember Jesus' words when he amazed the people in answering and asking questions of the doctors of the law when only twelve years of age. To his mother: "Wist ye not that I must be about my father's business." As also his word to Philip when he said, "Lord, show us the Father, and it sufficeth us. (9) 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; and how sayest thou then, Shew us the Father? (10) Believest thou not that I am



in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works. (11) Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.' John 14:8-10.

We will, however, leave the question between Pastor Russell and the angel, ((Matt. 1:23): "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

Never in the history of the world has any man, even the Apostles and Prophets, assumed such an infallible and yet unscriptural position as P. R. The apostles and prophets are a unity in their testimony and teaching on every question in the Old or New Testaments. Pastor Russell contradicts them all, in and through his professed logic, which puts a different light, the Antichristian, upon all Scripture, as soon as it comes under his Antichristian pen.

We will give some more undisputable authority. The Scriptures!

Matt. 2: "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, (2) saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to worship him. (3) When Herod, the king, had heard these things he was troubled and all Jerusalem with him. (4) And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. (5) And they said unto him, In Bethlehem of Judea, for thus it is written by the prophet. (6) And thou Bethlehem, in the land of Juda, art not the least among the princes of Judea: for out of thee shall come a governor, that shall rule my people Israel. \*\*\* (11) And when they were come into the house, they saw the young child with Mary, his mother, and they fell down, and worshipped him: and when



they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh. (12) And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." Yes, says Pastor Russell, we believe all of the above and believe that that Holy Child was just a perfect baby. A fleshly baby. Nothing more, nothing less, and nothing else, hence not the Son of God as declared by the angel according to your understanding. We wish the Russellites to understand, that we do not jump the fence as it were, from Russellism to incarnation, nor from incarnation to Russellism. We do not know of any party or parties who hold the incarnation theory, therefore we have nothing to say pro or con as to them. We just mention the fact to show the Antichrist where we stand exactly, and that is right between the two—and with the Apostle John—in firm faith in the above and also the Scriptures of truth in full, as to *The Christ* claiming the Fatherhood of God: and God the Father as saying of and concerning him. "This is my beloved Son in whom I am well pleased. Hear ye him!" We therefore state, as in all our examinations of the writings of P. R., we have failed to find even one reference to Scripture to prove their doctrines and teachings in any shape or form; we hereby challenge them to produce one text of Scripture to prove their position. We will and must confess that they quote *much* Scripture, but in every case it smelled and tasted just as the quotations of his Satanic Majesty to Mother Eve and also Jesus the Christ, and also they smelled very much of fire and brimstone, as if lately concocted and manufactured for the use of *The Antichrist*, under the personal supervision of Apollyon, for certainly in every case the Scriptures are handled so illogical, so misconstrued, so ministerpreted, so misrepresented, that it could only be done through a combination of the two powers—Apollyon and Antichrist—for in the midst of it all



it has been done in a way to deceive the very elect, if possible.

Upon the question of the birth of Jesus the Christ we wish it distinctly understood that we believe the logic and teachings of the angels, the prophets, Mary herself, her husband, with all the other divine evidence, as also the "With God all things are possible," even to the production and birth of a new creation in Jesus the Christ and concerning which Paul says, (1 Cor. 15:45) : "And so it is written, The first man, Adam, was made a living soul (when God breathed into his nostrils the breath of life) ; the last Adam was made a quickening spirit in his conception and birth, as well as in his resurrection afterwards) and he manifested that quickening spirit in his every action during his life and ministry. (See No. 3). Therefore, while Pastor Russell and his pilgrims and disciples are glorying in their "Hybrid Thing," we will in unfaltering faith listen to the testimony of the Scriptures and the multitude of the heavenly host praising God, and saying (Luke 2:13-14), "Glory to God in the highest, and on earth peace, good will toward men; (14) For unto you is born this day in the city of David a Savior, which is *Christ*, the Lord."

Therefore, we claim that upon our second proposition we have proved in full, and without the shadow of a doubt, according to the truth, and all the Apostles' teachings in connection with all the truth, that he, Pastor Charles T. Russell, is the Antichrist in denying that the Babe of Mary was Jesus *The Christ*.

### THIRD PROPOSITION.

3. THE ANTICHRIST DENIES THAT JESUS CHRIST CAME AND LIVED IN THE FLESH, UNTIL HE DIED ON THE CROSS AS ANYTHING MORE THAN A HUMAN, FLESHLY BEING.

1 John. 4:1-13. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; (3) and every spirit (teacher, preacher, false Christ, or any one under any other



name) that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come."

PASTOR CHARLES T. RUSSELL DENIES THAT JESUS CHRIST CAME AND LIVED AS THE SON OF GOD, UNTIL HIS DEATH ON THE CROSS, BUT AS A HUMAN BEING, A FLESHLY BEING—  
NOTHING HIGHER, NOTHING LOWER, NOTHING  
LESS AND NOTHING ELSE!

In Vol. 5, page 24, we read: "This humiliation to man's condition was not intended to be perpetual. It accomplished its purpose when our Lord had given himself, a human being, as our ransom, or corresponding price."

PASTOR RUSSELL'S LOGIC.

And the logical conclusion of Pastor Charles T. Russell's logical mind must be accepted by all. Moreover, it will be seen from all his writings, that P. R.'s logical mind cannot and will not consent or accept of any idea or thought or truth; below or above or beyond "the corresponding price." When it comes to any question in connection with the birth, the life, the death, the resurrection, ascension and coming again of Jesus Christ. He drifts at once into the question of Adam's sin as a perfect human being, and "the corresponding price," required by a perfect man in the flesh, to pay the price to satisfy divine justice, entirely regardless of what the Scriptures say upon the subject. Luke, when writing of his birth, as also that of John the Baptist, (1:37) "For with God nothing shall be impossible," is entirely ignored. In Vol. 7, page 221, on Rev. 14:6, we read: "And I saw (another) an angel.—The divine plan of the ages, Vol. 1 of the Scripture studies."

We turn to this wonder, Vol. 1 of the S. S., which is given to us as the angel of Rev. 14:6, and what do we find: As an example we give the following: Vol. 1, page 178, we further read: "But not only do we thus find proof that the divine, angelic and human natures are separate and distinct, but this



proves that to be a perfect man is not to be an angel, any more than the perfection of angelic nature implies that angels are divine and equal with Jehovah: for Jesus took not the nature of angels, but a different nature—the nature of men; not the imperfect human nature as we now possess it, but the perfect human nature. He becomes a man; not a depraved and nearly dead being such as men are now, but a man in the full vigor of perfection.”

“Again, Jesus must have been a perfect man else he could not have kept a perfect law, which is the full measure of a perfect man’s ability, and he must have been a perfect man, else he could not have given a ransom (a corresponding price, 1 Tim. 2:6) for the forfeited life of the perfect man, Adam. For since by man came death, by man came also the resurrection of the dead. “Had he been in the least degree imperfect, it would have proved that he was under condemnation, and therefore he could not have been an acceptable sacrifice; neither could he have kept perfectly the law of God. A perfect man was tried, and failed, and was condemned; and only a perfect man could pay the corresponding price as the Redeemer.”

“Now we have the question fairly before us in another form, viz.: If Jesus in the flesh was a perfect man, as the Scriptures thus show, does it not prove that a perfect man is a human, fleshly being—not an angel, but a little lower than the angels? The logical conclusion is unmistakable; and in addition we have the inspired statement of the Psalmist and Paul’s reference to it.”

“Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect hybrid thing, which is obnoxious to the divine arrangement. When Jesus was in the flesh he was a perfect human being; previous to that time he was a perfect spiritual being; and since his



resurrection he is a perfect spiritual being of the highest or divine order." ' "

Before answering the above quotations, we will glance at the Scriptures given to prove them. (1 Tim. 2:6) "Who gave himself a ransom for all to be testified in due time." (1 Cor. 15:21) "For since by man came death, by man came also the resurrection of the dead." (Psalm 8:5-8) as also Paul's reference to it in Heb. 2:7-9) "For thou hast made him a little lower than the angels, etc."

In the above passages we have nothing set forth as covering the questions raised by P. R., but just sufficient to deceive the simple, and, if possible, the elect, by darkening counsel and covering truth.

In Vol. 1, page 182, he says: "It is flesh, blood and bones; for that which is born of the flesh is flesh and as they are two distinct kinds of bodies, we know that the spiritual, whatever it may be, is not composed of flesh, blood and bones: it is heavenly, celestial, spiritual. That which is born of the spirit is spirit, but what a spirit body is we know not."

In answering the above quotations and in order to do justice to the truth according to the Testaments we will divide them into the following order:

1. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the divine arrangement.
2. Neither was Jesus a combination of the two natures—Human and Spiritual.
3. Since his, Christ's, resurrection he is a perfect spiritual being.
4. What a spirit body is we know not.

#### RUSSELL'S LOGIC ANSWERED IN THE FIRST PERVERT.

The first pervert of P. R. has as its culminating point a virtual and emphatic denial of the birth of the babe of Bethlehem, Jesus the Christ, as being anything more or less than



a perfect fleshly baby. Nothing more, nothing less, and nothing else. We accept the challenge thrown out so boldly by P. R., and his pilgrims for him and in his name. The Divine Teacher said, (Matt. 7:10) "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?" Certainly not! Hence we will give in brief our reasons for not only dissenting from him in his assertion, but also showing without the shadow of a doubt, that, in his attacks upon the *birth* of Jesus the Christ, as above set forth, he lays the axe to the root of the Bible as a revelation from God. (See also second proposition.) Says Russell, the blending of two natures—human and spiritual—is obnoxious to the divine arrangement and the only proof he gives is to refer to the mule as a hybrid product, thus showing that Pastor Russell's logic is not founded upon Scripture, but upon preconceived notions and he will branch off to anything in air, earth or sea, to prove things which can only be proved by the Bible. We assert that from the first promise of God to Mother Eve to the last, "Behold, I come quickly," in the last of Revelations embodies the teaching of a blending of two natures, human and spiritual. Yet the self-deceived P. R. exalts himself to limit the power of the illimitable one. Says 1 John 5:10: "He that believeth not God hath made him a liar; because he believeth not the *record* that God gave of his Son." The New Testament is purely a record of revelation of a twofold character. (a) In confirming, by fulfilling every "jot and tittle," of Old Testament prophecy, teaching and revelation; (b) setting forth the fulfilling of the same in one person, *The Christ*. Hence said he, (Matt. 5:17) "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil." And then in order to emphasize the fact he says further, (18) "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." With the preceding



facts then before us we think that is is a very easy matter to determine the important question. We therefore turn to *The Record*.

*Prophecy:* As to the babe of Mary. (Isaiah 7:14): "Therefore the Lord himself shall give you a *sign*; behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." (9:6-7) "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. (7) Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth forever. The zeal of the Lord of Hosts will perform this."

*Fulfillment:* And in the sixth month the Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou that are highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name *Jesus*. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which



shall be born of thee shall be called the Son of God." (Luke 1:26-35) "And so it was, that while they (Joseph and Mary) were there (in Bethlehem), the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them at the inn." (Luke 2:6-7) "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us." (Matt. 1:22-23) "And the angels said unto them (the shepherds) fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a *sign* unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And they came with haste, and found Mary and Joseph and the babe lying in a manger." Luke 2:10-12-16.

Testimony and record of John the Baptist. (John 1:32) "And John bare record, saying, I saw the spirit descending from Heaven like a dove, and it abode upon him, (34) and I saw and bare record that this is the Son of God."

Testimony and record of Elizabeth: (Luke 1:41): "And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost: (42) and she spoke out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb, (43) and whence is this to me, that the mother of my Lord should come to me? (44) For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy."

In the above we have given sufficient of the divine record, as to the question at issue. Turning, however, to the idea, "obnoxious to the divine arrangement," we say, if Pastor



Russell had gone to the Bible for more information as to this matter he would have found it emphasized in Matt 3:17: "And lo, a voice from heaven saying, this is my beloved Son, in whom I am well pleased," and again, (17:5) "This is my beloved Son, in whom I am well pleased; hear ye him." Thus God expressed himself, as well pleased. How or where P. R. got his information as expressed in his statement we cannot tell, unless it was back to his poor, hybrid mule. The mule is a good friend to planters in the south, and the soldiers, ambulance service, and many other places, but he does not fit in good as the only proof, on account of his conception and birth, that P. R. can put up to disprove the most stupendous piece of history relating to the human family on record, viz.: The conception and birth of Emmanuel: God with us! As related in the Divine Record.

In view of the whole record we would further ask the attention of the reader to the facts embodied therein and against which P. R. and his hybrid mule kick so hard and so devilish. And the worst is in the determination of P. R. to exalt his infidel illogical conclusions, from the history of the mule, as a hybrid thing, to challenge and limit the *creative power* of God even in the face of the declaration of God himself at the conception and birth. "For with God nothing shall be impossible."

The above evidence is conclusive. Therefore, we invite the reader to the Apostle John's record again, in view of the above. (1 John, 5:10): "He that believeth not God (in his record given) hath made him (God) a liar. (Why?) Because he believeth not the record that God gave of his Son (as set forth above)." (2:22) "Who is a liar but he that denieth that Jesus (the babe of Mary) is *The Christ*? He is *The Antichrist* that (thus) denieth (the Fatherhood of God in the conception and birth of Jesus, as *The Christ*, the Son of the Living God: and that denieth the Sonship of Jesus the Christ as



above set forth, thereby denying) the Father and the Son. (See our sixth proposition, page 73).

RUSSELL'S LOGIC ANSWERED IN SECOND PERVERT.

Neither was Jesus a combination of the two natures, Human and Spiritual.

In Vol. 1, page 183, we read: "Thus far we have found spirit beings truly glorious; yet except by the opening of men's eyes to see them, or by their appearing in flesh as men, they are invisible to men. This conclusion is further confirmed when we examine the particular details of these manifestations. The Lord was seen of Saul alone, the men traveling with him hearing the voice, but seeing no one. (Acts 9:7) 'The men that were with Daniel did not see the glorious being he describes, but a great fear fell on them, and they ran and hid themselves.' Again, this glorious being declared, 'The prince of the Kingdom of Persia withstood me one and twenty days.' (Dan. 10:13) Did Daniel, the man greatly beloved of the Lord, fall as dead before this one whom Persia's prince withstood twenty-one days? How is this? Surely he did not appear in glory to the prince! No; either he was invisibly present with him, or else he appeared as a man."

"Our Lord, since his resurrection, is a spirit being; consequently the same powers which we find illustrated in angels (spiritual beings) should also be possessed by him. And such is the case, as we shall see more fully in a succeeding chapter."

"Thus we find that the Scriptures regard the spiritual and the human natures as separate and distinct, and furnish no evidence that the one will evolve or develop into the other; but, on the contrary, they do show that only a few will ever be changed from the human to the divine nature, to which Jesus, their head, has already been exalted. And this remarkable and special feature in Jehovah's plan is for the remarkable and special purpose of preparing these as God's



agents for the great future work of restoring all things."

In the same connection and upon the same subject we find P. R. saying on page 180: "Thus we see that in Jesus there was no mixture of natures, but that twice he experienced a change of nature; first from spiritual to human; afterward, from human to the highest order of spiritual nature—the divine. And in each case the one was given up for the other." And hence no resurrection!

That P. R. realized the weakness of his position upon the question of two natures in the resurrection, is evident from the fact that in the long extract we have given above, he goes to prove his position in two cases distinct and apart from the subject. The first, to Paul, was a personal matter that affected no other person but Paul only, and was of two-fold character: (a) To convince Paul of his mad, fruitless attempts against Christ; (b) to give and present to him an opportunity to enlist as an Apostle (sent one) to the Gentiles. The glory had been seen before in his body of flesh, in the record of Matt. 17:2: "And (Jesus) was transfigured before them: and his face did shine as the sun, and his raiment was white as the light, (3) and behold, there appeared unto them Moses and Elias, talking with him. (4) Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias. (5) While he yet spake, behold a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." And Peter mentions it in 2 Peter 1:16: "These eyewitnesses of his majesty. (17) For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. (18) And this voice which came from heaven we heard, when we were with him in the holy mount."



The case of Daniel is of the same nature and not worthy of notice. Never did a writer wield such a subtle pen as Pastor Charles T. Russell, in trying to combine things which differ and destroy and separate what God hath joined, in missquoting Scripture out of its place in order to destroy plain truths, as in the above. To such an extent is this true, that he puts the brand of the Antichrist upon everything he touches in the word of God. It is also very evident that he first formed theories and speculations, and then quoted Scripture to cover truth and darken counsel, and when he could not find Scripture he would find the mule or something else. In Matt. 22-30: "The same day came to him the Sadducees, which (like Pastor Russell) say that there is no resurrection, and asked him (24) saying, Master Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. (25) Now there were with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother. (26) Likewise the second also, and the third unto the seventh, (27) and last of all the woman died also. (28) Therefore in the resurrection, whose wife shall she be of the seven? For they all had her. (29) Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God, (30) for in the resurrection they neither marry nor are given in marriage, but are (as to marriage) as the angels of God in heaven."

In answer to our last quotation we cannot see how Pastor Charles T. Russell, in view of our Saviour's statement and often referred to here in Luke 24: "Handle me and see, etc. (See pages 58-87). Also Paul (1 Cor. 15:44) "It is sown a natural body (of flesh and bones, the blood, the life-giving, life sustaining principle, having ceased to act). It is raised a spiritual body (of flesh, bones and spirit). A new creation in Christ Jesus, which Russell flatly denies as above. And



thus making our Saviour a liar. (See page —).

SINCE HIS (CHRIST'S) RESURRECTION HE IS A PERFECT  
SPIRITUAL BEING.

RUSSELL'S LOGIC ANSWERED IN THE THIRD PERVERT.

It does not require any stretch of imagination to show that P. R. uses the above as a blind to cover truth and darken counsel. He knows, that if he were to deny the resurrection point blank, as he does in theory, he would leave the game entirely, and at once. If he agreed to the facts of the resurrection then it would have closed the door to his mythical appearance in 1874, and the game of the Antichrist and Apollyon lost! Not only so, but having taken a determined stand, and false step, in connection with the birth and life of the Christ, he must keep in view his determined stand that there can be no combination of two distinct principles of life, being an entirety such as the Resurrection Body. The denial of this is the first decisive step to overthrow Christianity and undermine the very foundation of the Bible. We therefore charge to Antichrist the words of our Savior, (Matt. 7:15): "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Therefore to get over the trouble was an easy matter for Antichrist. I must say that the resurrection was anything or nothing, but raised a perfect spiritual being! But how about the body? O, just say it was decomposed in chemicals in some way and put into a golden pot like the manna. But how about Christ's asking his disciples to "handle" him? And John's own hands have handled of the word of life? You cannot handle spirits you know: for a mythical spirit hath not flesh and bones. Oh, just pass it over, say nothing at all, or as little as possible. The argument can be set up about angels appearing and disappearing, and we can use that to cover up the whole story. Excellent, exclaimed Apollyon! Excellent, Prince Charley! Your resurrected perfect spiritual being,



under your logical pen, will make the Papacy and the creeds tremble, as you remember they did under your griddle of hell fire and brimstone for the last forty years. Three cheers for Prince Charley's logic!

FURTHER TESTIMONY.

P. R.'s favorite text, when it comes to questions of the spiritual body, is Peter 3:18: "Being put to death in the flesh, but quickened by the Spirit." P. R. wants us to believe that the quickening mentioned is what we know nothing about. And, hence, what a quickened spirit body is we know not. Wonderful! It breathes and smells of the spirit of Antichrist.

The burden of Apostolic teaching and preaching was the resurrection, and yet P. R., the divinely appointed messenger and teacher, as claimed, to enlighten us poor sinners, in this last day of the Christian age, proclaims, under a professed influence of the spirit of God, and gives us the cold stone of "a spirit body" about which he says he knows nothing, instead of the bread and water of life.

Never in the history of religious literature were the words of Burns more applicable:

O wad some pow'r the giftie gie us,  
To see ourselves as others see us;  
It wad frae monie a blunder free us  
An foolish notion.

P. R., in his firm belief in his Divine ordination, he wonders that we do not bow the knee and accept of his interpretations of Scripture, even when very illogical, unscriptural, and embodying the hallucinations of the Antichrist.

In examining his text, (1 Peter 3:18) the question presented first is, How was he (Jesus) put to death in the flesh? We answer, turn to the following passages and you will find the



full history: Matt. 26:36-75, also 27:1-50; Mark 14:26 to the end of chapter 15; Luke 22:39 to the end of chapter 23; John 18:1 to the end of chapter 19, and there you will find all and sufficient information from the witnesses as to how he was put to death in the flesh. And there is no mystery involved unless it be the mystery in the cruel hearts of the teachers, like P. R., who could have done such a deed under the evidence given. The second thought: How was he quickened by the spirit? P. R. says we don't know anything about a quickened spirit body. Well, the fact is our Saviour preached it and lived it for forty days, teaching his disciples (the witnesses), and having taught them by many teachings and infallible proofs, he sent them forth to preach it to the world, as embodied in the resurrection. You will find a complete history of it in the following places. (See also pages 68, 76, 89 herein). Matt. 28:1-20; Mark 16:1-20; Luke 24:1-53; John 20:1-31, and it is the center of all the apostles' teaching, preaching and writing, and all truth from the first promise in Genesis to the amen of Revelations. It is further evident from the writings of P. R. upon the birth, life, death, resurrection and coming again of the Lord Jesus Christ, that he entirely ignores the two principal ideas which ought to be the chief and principal thoughts present to every reader. (a) The whole information obtainable is to be found in and from the Scriptures *only*. (b) The power of God to carry out his purposes, hence, "With God nothing shall be impossible." The perfect spiritual body of P. R. is a myth, to rob us of the resurrection in the New Testament as set forth above. (See page 87).

#### WHAT A SPIRIT BODY IS WE KNOW NOT.

#### P. R.'S FOURTH PERVERT ANSWERED.

In view of the claims made by P. R. and his pilgrims for him, as to his Divine ordination, etc., and some of which you will find quoted throughout this letter. In Vol. 1, page 189: "It becomes all His (God's) intelligent creatures, therefore,

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to receive with gratitude whatever God bestows. Any other spirit justly merits condemnation, and, if indulged, will end in abasement and destruction." The sentiment is good, yes, but sentiment embodied in words only, is one thing, and sentiments in both words and action is another. P. R. exalted himself as a teacher, preacher and messenger of and from God above all men; even Moses the servant of God never spoke and wrote as P. R. has done of himself, hence watch P. R.'s abasement and destruction (Every lover of truth help us by circulating this letter) to his self-made creed and church, and his self-made God-dishonoring theories, in setting aside the word of God and even destroying the authority of heaven.

In Vol. 1, page 182, he says: "And since there are two distinct kinds of bodies, we know that the spiritual, whatever it may be, is not composed of flesh, blood and bones: it is heavenly, celestial, spiritual, 'That which is born of the spirit is spirit.' But what a spirit body is we know not."

The first fact to be noticed in the above is: P. R. is here speaking of two bodies as regards mankind; the first is flesh, blood, and bones; the second is spiritual, and when he quotes our Savior's language to Nicodemus, he purposely did so to darken counsel, (see his exposition on John 3:1-13), that which is born of the spirit is spirit, the above quotation demands enlightenment as to the spiritual body, this being so, why did not P. R. go to the history of the resurrection for the information in full instead of where he knew he could find something to mystify, create a mythical idea to deceive the simple and perhaps some of the elect. If P. R. wanted to be honest with himself and his readers he would have gone to the true and never-failing source of information. The resurrection of Christ as set forth and preached by our Savior for forty days as he showed himself *alive* after his passion. And in that connection he would have found *light*. (Luke 24:39): "Behold, my hands and my feet that it is *I myself*. *Handle me* (you



do not handle Antichristian spirits) for a spirit hath not flesh and bones as ye see me have." (See further pages —, post-script.)

P. R. denies all truth concerning the resurrection and covers his equivocating lies up in a Spirit body about which he says himself, what it is we know not. We relieve our mind with the immortal Burns :

"Some books are lies frae end to end,  
And some great lies were never penned;  
E'en ministers, they hae been kenned,  
In holy rapture,  
A rousing whid at times to vend  
An' nail it we Scripture."

It must be evident to every reader that P. R. is pledged to a certain course. In Vol. 7, page 555: "Then Pastor Russell's message will preach to Christendom the necessity of receiving the Holy Spirit in its entirety, in order to realize their hopes: will turn the people to the whole truth of the Word of God."—Russellism.

In order to elucidate what P. R. means by "the whole truth," has called forth this letter, and herein we are confronted with six propositions, propounded by the Apostle John as the true guide in indicating and diagnosing thereby the person meant. "The Antichrist" came in the Apostles' day, hence John gives us clear information. For eighteen hundred years and more preachers, professors, doctors of divinity, professional theologians, etc., have been trying to diagnose the Antichrist but hitherto failed; and it was left to a lawyer to do so at the close of 1917, who felt compelled to take it up, not to identify the Antichrist only, but to show the absurdity and God-dishonoring statements and sentiments, contained in the above claim as to "the whole truth," and the further fact that they are deceiving many.



Looking at the above quotation again and we read: "Then P. R.'s message will preach to Christendom." The said statement is equivalent to saying: "Pastor Russell is the Christ." Hear ye him! Now we are most emphatic in saying that no man, woman or person, rich or poor, living in these United States, can excuse or justify themselves, if they allow themselves to be deceived by P. R., his pilgrims or any other party or parties. Why? Because, the Divine Teacher, Jesus the Christ, made provision against such a thing by his: "I have told you before!" You have no doubts a Bible; go there, and there you will find the teaching of Jesus and his Apostles in full, and their voice as therein contained is, and ought to be, to you, "The voice of God." Speaking personally to you my son, to you my daughter, instructing you as to how you may live and walk and please God; and know by and by, just a little while, that although the wages of sin is death, yet the gift of God is eternal life through Jesus Christ our Lord. The moment any man or combination of men want to entice you to follow them as P. R. above. Remember the voice, "sheep's clothing," "false teachers," "false Christs," "false prophets," etc. For as sure as day follows night, so sure shall those who hear the voice of "The Good Shepherd," and follow him alone, so sure shall they hear his voice amid the great day of wrath. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

But to return to our sixth proposition and you will find that we not only clearly state the same in their order and number in this letter and as set forth clearly by the Apostle John as the facts of truth, the denying of which will identify the Antichrist. We also give an exact quotation from the said P. R.'s extensive writings, denying in toto every proposition presented by the Apostle John. Pastor R. throws the whole aside as a spiritual matter and was never fully known until P. R. was endowed by the Holy Spirit as his servant in or about 1874



to give his denials to the apostle according to his claims as said servant.

Yet, from the first chapter in the Bible till the amen of Revelation, the interpretation given by the Apostle John is sustained. See and examine every proposition.

With what body do they come (in the resurrection)? There would not be such a question raised were it not that Sadduceism had "crept in unawares," and asking the above question. The word resurrection contains within itself, the answer, viz.: a revivication of that which was buried. What had been buried? The body of flesh and bones. His blood, which is the life of all flesh (Lev. 14:11-14) had been poured out unto death, on the cross; it was not buried. The word therefore contains within itself a resuscitation or revivication of the body buried, i. e., flesh and bones. But the Antichrist being the champion of the Christian-Sadducean party runs to Paul's "it is raised a spiritual body." Now no person, from Christ's first appearance to the twelve until the appearance of *the Antichrist* in the person of Pastor Russell, on or about 1874, had any person been able to form an exclusive party along the spirit question till then, and now known as "The Russell Cult."

Paul, (1 Cor. 15:4) "It is raised a spiritual body," presents nothing new to the church by way of clearing up a mystery but uses a word to amplify what the apostles and disciples had believed and preached since Pentecost, as to the resurrection. Hear Paul further: "It is sown (in death) a natural (Adamic) body; it is raised a spiritual (resurrection) body, and so it is written "The first man Adam was made a living soul (when God breathed into his nostrils the breath of life)." The last Adam was made a quickening spirit (in his resurrection body). Nowhere in the above, nor in any part of the Scriptures, is there an antithesis raised as to the body, whether it be the Adamic body or the resurrection body. The anti-



thesis is upon the question of life as opposed to death. (Lev.) The life of all flesh is in the blood: which settles the question of Adamic-life, as being in the blood. Hence the moment the blood ceases to act, or is poured out unto death, as in the case of our Savior, death is the result. The buried body of flesh and bones was the body of the resurrection, animated, and ever after sustained by spiritual power, and Christ is the first fruits thereof. His resurrection body is the only one in existence and must not be confounded with angelic bodies or spirits for angels were never the recipients of Adamic-bodies; were never Adamically-dead and hence never the subjects of any resurrection. For further information see postscript page.)

While Pastor Russell and his pilgrims are rejoicing in their "hybrid thing," we will in unfaltering faith hear the voice of God. This is my Beloved Son, hear ye him. For says Peter (1 Peter 1:17) "he (Jesus) received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased."

We therefore claim that upon our third proposition we have proved in full, and without the shadow of a doubt, according to the truth, and the Apostles' teachings in connection with all the truth, that Pastor C. T. Russell is The Liar, The Deceiver and The Antichrist of John in denying that Jesus the Christ came and lived in the flesh, until he died on the cross as the Son of God.

#### FOURTH PROPOSITION.

##### 4. THE ANTICHRIST DENIES THAT JESUS CHRIST WAS RAISED FROM THE DEAD IN THE FLESH.

1 John 1:1-3: "Beloved, believe not every spirit, (teacher, preacher or false prophet) but try the spirits whether they are of God (by the truth in His word) because many false prophets are gone out into the world (and deceiving many).



(2) Hereby know ye the Spirit of God. Every spirit (true teachers) that confesseth that Jesus Christ is come in the flesh is of God (and a true teacher), (3) and every spirit (teacher) that confesseth not that Jesus Christ is come in the flesh is not of God (a false teacher) and this is the spirit of Antichrist (denying the resurrection) whereof ye have heard that it should come and even now already is it in the world."

PASTOR CHARLES T. RUSSELL DENIES THAT JESUS CHRIST  
WAS RAISED FROM THE DEAD IN THE FLESH.

In Vol. 7, page 182, explaining Rev. 11:18 he says: "And to the points we hold that it is a most reasonable influence, and one in perfect harmony with all the Lord's plan, that in the spring of 1878 all the holy apostles and other overcomers of the Gospel age who slept in Jesus were raised spirit beings, like unto their Lord and Master."

Implying by the above that Jesus Christ was raised what he (Pastor Russell) calls, "a spirit being," about which he confesses he knows nothing. Further, in his work on the Passover, page 50, (see page 52) we read: "The one point which more than any other seems to confuse the student of this subject is our Lord's resurrection. They note the fact that he appeared in a body of flesh and bones, after his resurrection, and they therefore conclude that he still has a body of flesh and bones bearing all the scars of Calvary; hence, in thinking of his second advent they invariably expect it to be another advent as a human being (in flesh and bones) a little lower than the angels." Our Lord, after his resurrection was a spirit being, and his manifestations of himself to his disciples in various fleshly bodies, then, were similar exactly to manifestations made before he became the man Christ Jesus." In examining the above we have a few of Pastor Russell's logical deductions about the resurrection.

(a) Were *similar* exactly. What was similar exactly? Why



our Lord's appearances after his resurrection as before his resurrection. Then, I do not find any record of our Lord's appearances before his resurrection, hence the "similar exactly" has no meaning as I have no record. But we shall suppose that Pastor Russell means just as we have records of angels appearing and disappearing and recorded in both the Old and New Testaments. For the sake of argument and for truth, we will suppose it is angels! What then! We have no record of angels having lived as our Saviour lived and died as our Saviour died, or raised from the dead as our Saviour professed to be. Then they cannot be "similar exactly," but for the sake of truth we shall give P. R. the benefit of his suppositions. What then? Why, we find that when angels came on a mission, it matters not what that mission was, they discharged their mission and went. But in no case did they go until their mission was accomplished. If our Saviour was "similar exactly," then it showed that he came after his resurrection upon a certain mission and he must needs discharge that mission before going away. What was his mission? To prove his resurrection. And it required him forty days to accomplish it. Luke 24:36-40, gives an account of his first appearance to his disciples as follows: "And as they thus spake, Jesus himself stood in the midst of them, and saith to them, Peace be unto you; (37) but they were terrified and affrighted, and supposed that they had seen a spirit (like Pastor Russell's spirits); (38) and he said unto them, Why are ye troubled? And why do thoughts arise in your hearts (as to angels or spirits). (39) Behold my hands and my feet, that it is *I myself*: (and not a spirit such as you thought) handle me, and see; for a spirit (such as the antichrists think of) hath not flesh and bones, as ye see me have. (40) And when he had thus spoken, he shewed them (confirmatory, irrefutable evidence) his hands and his feet." John, after many years, says of it: "That which we have heard (with our natural ears),



which we have seen with our (natural) eyes, which we have looked upon (after full examination), and our hands have handled (you cannot handle spirits), of the *word* of life." Peter: "We have not followed cunningly devised fables." Paul: "Why should it be thought a thing incredible with you (King Agrippa), that God should raise the dead." "With God all things are possible." Yes! Even raising the Christ from the dead; the first fruits of the new creation of God. And as further confirmation of the fact that our Saviour accomplished his mission before he went we read (Acts 1:13): "To whom (the apostles) also he shewed himself alive after his passion by many infallible proofs, being seen (heard and handled) of them for forty days and speaking of the things pertaining to the Kingdom of God."

We cannot believe that the Bible account fits Pastor Russell's demands, for that account lands us with a resurrected Christ, flesh and bones, and spirit, a spirit being.

Yes! Pastor Russell, if you will and must have it, raised a spirit body of flesh and bones. For Jesus had offered himself a ransom for all, on the cross, and there he poured out his soul (blood, life) unto death. But his body buried, was raised from the dead the third day, a spiritual body. Yet the same in kind, flesh and bones. Yes! Just as the bare grain of wheat produces itself in kind, with the harvest increase in wheat. So in the resurrection it is sown a natural body of flesh and bones, from which its life-giving principle, *blood*, has ceased to act. It will be raised the same in kind, flesh and bones, with the increase of a life-giving, life-inspiring, life-sustaining spirit power, hence says the apostle: "The first man Adam was made a living soul, the last Adam was made a quickening (life-giving) spirit, in his conception and birth, in his life and resurrection, and in his ascension and coming again. Believing anything otherwise, than as the direct statement and results of truthful inquiry, as set forth above, makes



our Lord Jesus Christ and his Apostles the greatest frauds the world has even seen or known, in that he stayed forty days, showing himself to them, convincing them, sending them to proclaim it to the world, every creature. The resurrection. Now, says the Antichrist, it was all a sham. Which are we to believe? We will accept the testimony of *The Christ* and his *Apostles*.

Therefore, we claim that upon our fourth proposition it is proved in full, and without a shadow of a doubt, according to the Truth, and the Apostles' declarations in connection with all the Truth, that he, Pastor Charles T. Russell, is the Antichrist in denying that Jesus Christ was raised from the dead in the flesh.

#### FIFTH PROPOSITION.

##### 5. THE ANTICHRIST DENIES THAT JESUS CHRIST COMETH IN THE FLESH AT HIS SECOND COMING.

2 John, 7th verse: "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the *deceiver* and the *Antichrist*."—R. V.

##### PASTOR RUSSELL DENIES THAT JESUS CHRIST COMETH IN THE FLESH AT HIS SECOND COMING.

In Vol. 4, page 600, we read: "Nor will they ever see the Lord himself by natural sight, for he is no longer flesh and to be seen of the fleshly. Our Lord's words should be remembered: "Yet a little while and the world seeth me no more." (John 14:19) "And the Apostles' words to the Church are also to be kept in memory—that we all must be changed, and made spirit beings like our Lord, before we can see him as he is."

1 John 1:1-3: "That which was from the beginning (in the babe of Bethlehem) which we have heard (with our natural ears) which we have seen with our (natural) eyes, which we have looked upon (from his baptism



till his ascension) and our hands have handled (before and after his resurrection) of the word of Life." (2) "For the Life was manifested (by every test) and we have seen it (with our natural eyes) and bear witness, and shew unto you that Eternal Life (in the Christ, the Anointed One) which was with the Father (from the eternal ages) and was manifested unto us (Apostles). (3) That which we have seen (with our natural eyes) and heard (with our natural ears) declare we unto you, also (for what reason and purpose?) That ye also may have fellowship with us (in the same knowledge. Yes!) And truly our fellowship is with the Father, and with his Son Jesus Christ. (4) And these things write we unto you that your joy may be full."

We give the above as fully showing what the Apostle John wished us to understand. Because when it comes to the resurrection of Christ, his ascension and his coming again, P. R. sees nothing but by the eye of faith. And that faith is in his own speculations! Hence, all the witnesses, the apostles, the women, the five hundred at once, Paul, etc., were just fooled in believing in the full testimony which they each and all personally received.

In as far as the blending of two natures produces neither the one nor the other is true, but not as understood by Pastor Russell. For in this case we read: (Phil 2:6-11) "Who, being in the form of God, thought it not robbery to be equal with God. (7) But made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men. (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (9) Wherefore God also hath exalted him, and given him (Jesus the resurrected Christ) a name which is above every name. (10) That at the name of Jesus (in his resurrected body of flesh, bones and spirit) every knee should bow, of things in heaven, and things

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in earth, and things under the earth; (11) and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (2 Peter 1:16) For we have not followed cunningly devised fables, when we made known unto you the power and coming (again) of our Lord Jesus Christ, but were eyewitnesses of his majesty (with our natural eyes. (17) For he received (at that time) from God the Father honour and glory, when there came such a voice to him (which we heard with our natural ears) from the excellent glory, This is my beloved Son, in whom I am well pleased. (18) And this voice which came from heaven we heard, when we were with him in the holy mount."

We wish the reader to distinctly notice that it does not require any comment upon our fifth proposition, as John distinctly says: "Many deceivers are gone forth (of the Sadducean faith) into the world, even they that confess not that Jesus (the) Christ cometh (again) in the flesh. This is (the *Liar*, 1 John 2:22) the *Deceiver* and the *Antichrist*." 2 John 7.—R. V.

We could not make it more plain than the above quotation. Therefore we claim that upon our fifth proposition it is proved in full, and without a shadow of a doubt, according to the Truth, and the Apostles' declarations in connection with all the Truth, that Pastor Charles T. Russell is the Antichrist in denying that Jesus Christ cometh in the flesh at his second coming.

#### SIXTH PROPOSITION.

##### 6. THE ANTICHRIST DENIES THE FATHER AND THE SON.

1 John 2:22: "Who is a liar but he that denieth that Jesus is the Christ? He is *the* Antichrist that denieth the Father and the Son.

##### PASTOR CHARLES T. RUSSELL DENIES THE FATHER AND THE SON.

We give a few of Pastor Russell's claims as being the chosen



teacher, messenger, and special instructor to us poor sinners of the closing part of the Gospel age.

Vol. 7, page 554: "Pastor Russell, as Ezekiel's antitype, was commissioned to say to the Hebrews scattered throughout the world, etc." Vol. 7, page 530: "As in Ezekiel 24:27, this would be a sign, an indication to Christendom of the truth of Pastor Russell's commission from the Almighty." Vol. 7, page 384: "The spirit raised Pastor Russell up to an understanding and appreciation of heavenly things."

Let the above suffice to show his claims by himself and his Pilgrims for him, as sent of God.

We do not claim that anything in the above proves that Pastor Russell denies the Father and the Son, but we thought it good to show and prove his claims as being a Divinely appointed and ordained preacher, teacher and messenger to us poor sinners living at the close of the Christian age, and to confirm those given before, in this letter.

There are more ways of denying a fact that denying by the tongue, yet James says, (3:8) "But the tongue can no man tame; it is an unruly evil, full of deadly poison." David says, Ps.39:1, "That I sin not with my tongue, I will keep my mouth with a bridle." Our Saviour (Matt. 12:36-37), "Every idle word that man shall speak they shall give account thereof in the day of judgment. (37) For by thy words, thou shalt be justified, and by thy words thou shalt be condemned." We therefore say, after a close reading of Pastor Russell's speeches and writings, which writings were only for the purpose of speaking by his pen, to reach the ends of the earth, in his earnestness, that, if every idle word shall be demanded in accounting with the Judge, that never erred, errs not today, and never will. What shall the accounting of Pastor Russell be? But the end is not yet. Please read over very carefully the following proof to finish the work of our last proposition.

I cannot express my sorrow and pain, to have to write as I



have done, and feel compelled to do. But every reader must take notice that this is not a matter, or question, between the writer and Pastor Russell, but between "The Apostle John" and Pastor Russell, as we have stated before. We will therefore proceed to the question.

In doing so, however, we will further say it is an easy matter, apparently, for false prophets to make statements and declarations for their faith in the Word of God. It is quite another matter to prove them correct.

No writer we have ever met has shown such acumen in bringing forward such peculiar, extravagant, unreasonable, illogical, and unscriptural views upon most subjects as Pastor Russell. In fact, "if it were possible he would deceive the very elect," to say nothing about "deceiving the hearts of the simple."

#### THE PAROUSIA-COMING OF OUR LORD JESUS CHRIST.

Pastor Russell in his work on the Parousia, page 21, says: "It will doubtless surprise many to learn that there is much Scripture proof that we are already in the time of the presence parousia, of the Son of Man—that we are already living in the days of the Son of Man." We have gone over his about sixty pages, and yet he does not quote one passage of his much Scripture to prove his position that Christ, as a spirit being, came in the autumn of 1874 and none of us know it except the wise ones who are living, or were being, guided by Pastor Russell. Wonderful! Pastor Russell gives us the following instead of the "Much Scripture," to prove that Christ was raised a Spirit Being and has come in the autumn of 1874, as stated above, page 23. "We have seen nothing with our natural eyes; only with the eyes of the understanding, only in the light of the more sure word of prophecy do we know this, which we sincerely believe and affirm, and which is important news to all who claim to be watchers." Then on page 37 he says: "Behold, the bridegroom! Already here, present, knocking gently



with the prophecies to arouse the virgins, but not to arouse the world." Rev. 3:20: "This is the reading of the oldest Greek manuscripts, which omit 'cometh.' Our Lord says, if any man hear my voice; (knock) and 'voice' will be inaudible to natural ears, and heard only by the ears of the understanding the hearing of faith." He further, on page 65, says: "Our Lord's parousia (presence in the world) began in 1874, will continue till the end of the millennial age." Also that "Christ's parousia and that of his church will continue throughout the ages." Spirit beings, so cannot be seen with the natural eyes.

Greenfield's Greek Lexicon of the New Testament gives parousia as presence, a coming, arrival, advent. Here the first principal signification is presence; bodily presence. The others are secondary, and to be used only when the first would not make good reading.

We will examine first those in which there is no allusion to Christ:

1. 1 Cor. 16:17: "I (Paul) am glad of the coming—parousia—of Stephenas, etc."
2. 2 Cor. 7:6: "God that comforteth those that are cast down, comforteth us by the coming—parousia—of Titus."
3. 2 Cor. 7:7: "And not by his (Titus) coming—parousia—only, etc."
4. 2 Cor. 10:10: "For his (Paul's) letters say they are weighty and powerful, but his bodily presence—parousia—is weak, etc."
5. Phil. 1:26: "That your rejoicing may be more abundant in Jesus Christ for me (Paul) by my coming—parousia—to you again."
6. Phil. 2:12: "Wherefore, my beloved, as ye have always obeyed, not as in my presence—parousia—only, etc."
7. 2 Thes. 2:9: "Even him (that man of sin) whose coming—parousias—is after the working of Satan, etc."
8. 2 Peter 3:12: "Looking for and hasting unto the com-



ing—parousian—of the day of God.”

Any reader can see at a glance that the above eight texts referred to means the personal—parousia—bodily presence, of the person spoken of. The last the day of God.

There are sixteen more cases of which we will give two in full and also the texts so that the readers can look the texts up for him or herself. You will find the idea contained in every case as personal bodily presence.

1. 2 Peter 1:16: “We have not followed cunningly devised fables (like Pastor Russell) when we made known unto you the power and coming—parousia—of our Lord Jesus Christ, etc.”

2. Matt. 24:3: “What shall be the sign of thy coming—(parousia—presence) and of the end of the world?”

Matt. 24:27, 24:37, 24:39; 1 Cor. 15:23; 1 Thess. 2:19 3:13, 4:15, 5:23; 2 Thes. 2:1, 2:8; James 5:7, 5:8; 2 Peter 3:4; 1 John 2:28.

It is evident that of the last examples fourteen are in relation to our Lord’s personal appearing—epiphaneia—presence—parousia—at the right time by and by.

You will have noticed that of the “Much Scripture” mentioned by Pastor Russell as proving that Jesus Christ came a spirit being in the autumn of 1874 and hence could not be seen by natural eyes. He gave one text, (Rev. 3:20) “Behold, I stand at the door and knock, etc.,” and has little or no reference to the question. We have given you twenty-four texts which each one proves that Pastor Russell not only misquotes, misrepresents, misinterprets, but actually lies in his interpretations of the prophets as to that question. But again!

#### APPEARING—EPIPHANEA.

Pastor Russell says as to the appearing of our Lord Jesus Christ, page 39: “As therefore we softly whisper, Behold the Bridegroom! It is not with any hope of arousing the world to faith in the Lord’s presence, etc. They are not worthy to



know and would only misuse the knowledge now. By and by, in the Lord's due time, they shall know—in the period of the apiphania and apokalupsis of the Son of Man. They will be awakened by the great crash of the day of trouble. We do, however, promulgate the message, Behold the Bridegroom, (present) with the confident expectation that all who are of the 'virgin' class, etc." And again, in page 44, we read: "Foregoing we draw the line of distinction between the parousia and the epiphaneia of our Lord quite sharply, to assist the reader in noting their difference of signification. As a matter of fact, however, the bright shining of the present one is due to begin shortly after the parousia begins; and again as at the first advent it will be true that the light shineth in the darkness, and the darkness comprehendeth it not." \* \* \* \*

(45) "And in this connection let it not be overlooked that the Apostle declares that Satan's power to deceive the world through Antichrist is to be consumed by the bright shining—epiphania—of his presence—parousia.—(2 Thes. 2:8), etc." Again, page 45, he says: "Thus seen the bright shining of the present one is causing great joy to the hearts of the faithful (Pastor Russell and his disciples) who wait patiently for him and the deliverance which he has promised, but the bright-shining, as it affects the world, has the effect of quickening their selfish propensities, producing discontent, etc." Then, page 47, he says: "The kingdom which we are expecting and which we believe is now in process of establishment, and is soon to smite the kingdoms of this world, and to supplant them, is not an earthly kingdom, but a heavenly one; not a fleshly kingdom, but a spiritual one; not a kingdom which will be visible to the natural eye, but an invisible, yet powerful kingdom. Quite to the contrary, the king and his joint-heirs, the church, as spirit beings, will have a spiritual empire."

Now in the quotations given above in connection with the epiphaneia "bright-shining" of our Lord Jesus Christ and

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after following him several pages he ends with the words which we emphasize to give him justice. "We find nothing in the *Scriptures* to corroborate the thought entertained by some that this gospel age, having begun in the spirit is to culminate in a reign of Christ and his church in the flesh with an earthly throne. \* \* \* The King \* \* \* and his church as spirit beings will have a spiritual empire, etc."

We will now give all the *Scriptures* say or give about the epiphaneia-appearing of our Lord Jesus Christ and leave it with the reader to make his or her choice as to whether he or she will accept of Pastor Russell, in his *false premises*, which must demand *false conclusions*, about the teachings of and upon the *Scriptures* or the plain, undisputable, uncontrovertible facts from true premises, which has demanded true conclusions (see the previous part of this letter on the resurrection) upon the *Scriptures* alone. We demand *Scriptural authority in all things!* Now in the quotations given above in connection with the epiphaneia-bright-shining we will show and give in full that which the *Scriptures* say.

The Greek word—epiphaneia—means appearing, and is found in the New Testament six times; we will give them in full and the reader can see clearly that it just means epiphaneia—appearing in bodily presence—parousia.

1. 2 Thes. 2:8: "And then shall that wicked (man of sin, verse 3) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness—epiphaneia—of his coming."—Parousia.

2. 1 Tim. 6:14: "Until the appearing—epiphaneia—of our Lord Jesus Christ," in his—parousia—bodily presence.

3. 2 Tim. 1:10: "By the appearing—epiphaneia—of our Saviour Jesus Christ," in his—parousia—bodily presence.

4. 2 Tim. 4:1: "At his appearing—epiphaneia—and his Kingdom," in his—parousia—bodily presence.

5. 2 Tim. 4:8: "Henceforth there is laid up for me a



crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing"—epiphaneia—in his parousia—bodily presence.

6. Titus 2:13: "Looking for that blessed hope, and the glorious appearing—epiphaneia—of the great God and our Saviour Jesus Christ" at his—parousia—presence.

The above sets forth every occurrence of the word; and clearly indicates the opposite of what Pastor Russell would have it teach, i. e., a bright-shining which none can see, not even the Russellites, but by the eye of faith. Thus Pastor Russell determinately sets up a lie. Ask any child going to school, how much is 2 plus 2, and they will answer 4. We ask which are the three first letters in the English alphabet, and they will answer A, B and C. Very good. What is faith? The last question is as simple as the two former in the school of Christian Science. And yet it seems from the above, that Pastor Russell would have us believe that 2 plus 2 make 20, or, in other words, faith is believing what Pastor Russell says and writes. Is it possible that one holding such a prominent place in the professed church of Christ and claiming as being chosen of God to enlighten the church and the world, could so pervert the truth.

The following is from Vol. 7, page 387, of *Studies in the Scriptures*: "The function of watchmanship was not given until 1881. Faithfulness in individual watching during a trial period of seven years was rewarded by the bestowal of the office of the greatest servant which the Church of God has had since the Apostle Paul. Pastor Russell at all times served the Church in great things and small. No request was too insignificant to get his careful attention. Rich and poor alike were faithfully served in every possible way. This work, prior to 1881, was a great work for any ordinary man, but insignificant compared with what was to follow. By 1884 the watchman's



work had grown to such proportions as to cause the founding of The Watch T. B. and T. Society. This is the agency through which God's appointed watchman has delivered his message to Christendom. Pastor Russell paid no attention to the words or opinions of man, however learned or pious, whether men of modern days or the early fathers of post-apostolic times. He listened to the word direct from the mouth of God, spoken by holy men of old as moved by the Holy Spirit. Ezekiel was raised up shortly before the destruction of Jerusalem to warn the Hebrews of the impending calamity. Pastor Russell's warning to Christendom, coming direct from God, has been of the imminent collapse of the present Christian civilization in a welter of war, revolution and anarchy, to be succeeded by the early establishment of the Kingdom of God. In all his warnings he claimed no originality. He said that he could never have written his books himself. It all came from God, through the enlightenment of the Holy Spirit," or from Apollyon, a Prince of Evil. Which?

According to the above, Faith in Spiritual things is nothing more or less than belief in what interpretation Pastor Russell has been pleased to give of the Word of God or that 2 plus 2 makes 20, if Pastor Russell says so. What is Faith? We answer, belief in the testimony of the word of God, apart from any interpretations, even if by Pastor Russell.

Turning therefore to the Scriptures as to the above claims, we find the following without note or comment:

1. Jesus Christ, (Matt. 24:23): "Then if any man (which includes Pastor Russell) shall say unto you, Lo, here is Christ, or there, believe it not, (24) for there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible they shall deceive the very elect. (25) Behold, I have told you before. (26) Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers, believe it not; (27)



For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be." The End. Mark gives the same testimony. (13:21-27).

2. Peter 2:1: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; (2) and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

3. Paul (1 Tim. 4:1): "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. (2 Tim. 4:3-4) "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; (4) and they shall turn away their ears from the truth, and shall be turned unto fables." And many other passages of a like character could be given.

We give the above as indicating the teachers or Christ of the latter days of the Christian age among whom no doubts must be classed Pastor Russell and his appointed pilgrims.

We fail to find one passage of Scripture in the New Testament to justify us in accepting Pastor Russell's statements made. He refers us to just one passage, Rev. 3:14: "Unto the angel of the Church of the Laodiceans write," and wants us to believe and accept of the claims of Pastor Russell, that he is the angel (messenger) referred to, and is about equivalent to asking us to believe that the mathematical problem that 2 plus 2 make 20, if Pastor Russell says so. His claims in connection with being a Christian teacher or messenger are just as reasonable.

WE REPUDIATE THEM ONE AND ALL.

But to return to the question of *Faith*. I fail to find in the whole seven volumes of studies in the Scriptures one question



brought up on which I could place my faith, and strengthen or confirm that faith, by turning to one passage of Divine Truth as set forth in the New Testament. Why?

Because of the simple fact that there lies at the foundation of every question brought up by Pastor Russell, unbelief and full rejection of the Christ of God, and the resurrection from the dead, etc., and the rejection of these foundation principles contaminates all his writings and teachings from beginning to end.

#### CONCLUDING TESTIMONY.

The Apostle John (1 John 4:1) "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world. (2) Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in *the flesh* is of God; (3) and every spirit (preacher, teacher or false Christ) that confesseth not that Jesus Christ is come (or coming again) in the flesh is not of God; and this is that spirit of (the) Antichrist whereof ye have heard that it cometh; and now is it in the world already."

1 John 4:6: "We (Apostles) are of God; he that knoweth God heareth us (as we set forth our testimony in the Scriptures) he that is not of God (as Pastor C. T. Russell) heareth us not (in our testimony). Hereby know we the spirit of truth, and the spirit of error (and in no other way.)"

1 John 2:23: "Whosoever denieth the Son (as revealed in the Scriptures) the same hath not the Father (and never can truly claim the Father); he that acknowledgeth the Son (as the Christ) hath the Father also. (24) Let that therefore abide in you (as to the resurrection, etc.) which ye have heard from the beginning (from us apostles). If that which ye have heard from the beginning (from us) remain in you, ye also shall continue in the Son and in the Father (but not otherwise).

(22) Who is a (the) liar but he that denieth that Jesus is the Christ? He is (the) Antichrist that denieth the Father



and the Son (as above set forth). By misquoting, misrepresenting, and setting forth as a Messenger of God, extravagant, unreasonable, illogical and unscriptural views, as Paster Charles T. Russell has done upon every question associated with the Birth, the Life, the Death, the Burial, the Resurrection, the Ascension and the Coming again of Jesus the Christ, we therefore claim to have established it as a fact that Charles T. Russell has branded himself by his teaching, as the person set forth in our sixth and last proposition, and that in truth, and according to the Apostles' interpretation of the truth, he, Pastor Charles T. Russell, is the Antichrist and denies the Father and the Son.

With kindest regards to every one searching after the truth, I beg to subscribe myself, yours, for a pure speech and a pure language from the Word of God.

WILLIAM WOOD.

#### POSTSCRIPT.

Since submitting our letter we have come across matters which we enter as a Postscript.

##### IGNORANCE OF SCRIPTURE, AND THE POWER OF GOD.

Our Saviour in addressing the Sadducees said: "Ye do err, not knowing the Scriptures, or the power of God." In every line of divine truth we met the same failure upon the part of humanity to follow after the attainment of a knowledge of the Scriptures, and the power of God associated therewith as revealing his will, purposes and warnings.

The antedeluvian world had to be swept away for sins arising from the same evils.

The spies whom Moses sent failed to bring a report sustaining the Scriptures, as then known to them, and the power of God to carry out his promises.

The history of the Jews is a record of the same facts, in every age.



Our Savior was met with the same antagonizing power, as were also the Apostles.

The two propositions stand or fall together, (a) a knowledge of the Scriptures; (b) the power of God. To carry out and fulfill all the promises therein contained.

In Vol. 1, page 184, P. R. says: "The Scriptures regard the spiritual and the human natures as separate and distinct." (195) "We reckon it an established fact, that the blending of the two natures is no part of God's design." P. R.'s pilgrims claim that he stands head and shoulders above any man since the Apostle Paul. If they meant in error as regards the Scriptures, and general infidelity as to the power of God to carry out his purposes and promises, we would assent thereto. For the name The Antichrist is an antagonist of The Christ of God. Referring to the above quotations, the first idea presented is that the Scriptures regard the spiritual and human natures as distinct. The above assertion is *true* or *false*, just as to what P. R. brings it up to prove. God is a spirit (John 4:24). Hence if P. R. wishes to help man with a fuller knowledge of his Creator, in any way, according to the Scriptures, very good, let us have the lesson. Or if he wishes us to think of spirits good or bad, or both, in order to shed further and clearer light, according to the Scriptures, very good, let us have the truth and the light. Is such the case? Certainly not! He is just polishing a lie to deceive, according to his peculiar Antichristian methods of polishing all Scripture in connection with The Christ as being The Son of God, and, the resurrection body of Jesus The Christ, which is evident from the second quotation from the same article, entitled, "Natures Distinct." Such is P. R.'s Antichristian philosophy.

LEXICOGRAPHERS: RESURRECTION.

Liddle and Scott's Greek and English Lexicon: Resurrection. 1. A making to stand or rising up again the dead. 2. A making to rise and leave their place; removal. 3. A set-



ting up; erection. 4. A rising again from the dead.

Webster. Resurrection: To rise again. 1. A rising again; the resumption of vigor. 2. Especially the rising from the dead as the resurrection of Jesus Christ; the general resurrection of all the dead at the day of judgment. 3. State of being risen from the dead; future state. 4. The cause or exemplar of a rising from the dead.

It will be seen from the above authorities that the meaning of the word itself contains and embodies within itself a resurrection of that which was buried. In the case of The Christ it was the body of flesh and bones. He poured out his life-blood on the cross; it was not buried. Hence the lexicographers settle the question as above. If the flesh and bones were not raised, then there was no resurrection.

#### VARIOUS BODIES.

1. A Natural Body: And determined by the fact that it is dependent upon this outward mundane surroundings for life and is affected by it; and by reason of its very corporeity it is exposed to all expressed by the natural life as weakness, disease and death.

2. A Spiritual Body: P. R.: We do not know anything about it. There are, however, two things about it that we know: (a) It is not necessary to be posted in the science of spirits, good or bad, to be saved from sin and sin's consequences. (b) Yet strange as it may seem, The Antichrist in the person of P. R. is always demanding faith in what he calls a resurrection spirit, of which he confesses he knows nothing. And we do not wonder, for spirits are never spoken of as subjects of any resurrection.

3. Mystical Body: Of which they say it is indicative of the relation existing between the Church of Christ and himself; and is never brought up as requiring a knowledge thereof, or faith therein, in order to salvation. And is more a matter



to be believed, on the part of believers in Christ, than to be understood by any.

#### THE RESURRECTION BODY.

Of all bodies mentioned above or in the Scriptures, they sink into insignificance as compared with the "Resurrection Body." Hence, from Genesis to the end of Revelations, it is the foundation associated with the facts thereunto appertaining, upon which the Bible stands. Paul: "For if the dead rise not (according to lexicographers, true prophets, apostles, etc.,) then is not Christ raised." Hence although there is only one Resurrection Body today, yet that one has associated with it, and by virtue thereof, a resurrection, by and by, of all mankind. Therefore, although ignored, neglected as a nonentity or an absurdity, by The Antichrist and his followers of every class; yet we invite you to listen to the Apostle John: (Rev. 1:7) "Behold, he cometh with clouds (just as he went in his resurrection body) and every eye shall see him (when he returns in that same resurrection body) and they also which pierced him (with the crown of thorns and spear) and all kindreds of the earth shall wail because of him, even so. Amen."

#### SADDUCEEAN-ANTICHRISTIAN BODY VS. THE RESURRECTION BODY.

There were two ideas associated with the Resurrection Body since some, apparently of the Sadduceean class, "crept into the church unawares \* \* \* \* turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ (in his resurrection body)" and beginning a conspiracy in the church, upon the question of the resurrection, which involved two ideas, and both ideas being very far wrong, was bound to upset and disorganize the church of Christ.

1. A Spiritual Body, of which P. R., as the Antichrist, stands above all since the spirit of Antichrist began to manifest itself in the apostolic age. 1 John 2:18.

2. The other party accepting the resurrection upon the ex-



clusive physical and sensuous body, but they being confronted with Paul: "Flesh and blood cannot inherit the Kingdom of God." Their whole idea being demolished, then they leave it as a mystery.

Now every unbiased reader of the New Testament knows, or ought to know, that neither the one or the other have any place in the word of God. They are just a concoction of Sadduceeism which "crept in (to the church) unawares." Jesus Christ in all his teaching upon this subject; all the history in connection with the life, the death, the burial and the resurrection of the Christ; all the facts of history during the forty days, including his ascension, deny both of the above, but certify every item in the Old Testament and in the New Testament as fully fulfilled in the "resurrection body," as herein set forth. Such a body had never been seen or known before, in heaven or on earth, or under the earth.

In confirmation of this we read in Rev. 1:5: "And from Jesus Christ, who is the faithful witness the first begotten of the dead." In the R. V. we read, "firstborn;" also in the following passages, Rom. 8:29, 1 Cor. 15:20, Col. 1:15-18. Firstborn, which is the nearest translation we find; every reader, however, must keep in view the fact that these, and kindred passages, the thought is in reference to his *Personal Being*, as associated with his Resurrection Body; and not as to his *Generation*. It would be still nearer the original idea if translated "*Onlyborn*," from the dead. Moreover, it ought to be noticed by all searchers after the truth, the whole truth, and nothing but the truth, that in the above, the word *the* is used, as it is also used in other words, as: The Faith, The Truth, The Life, The Christ, The Antichrist, etc., in what grammarians call the anaphoric sense, by which the substantive is pointed to as referring to an object already clearly and definitely understood, and thereby gives emphatic testimony to the substantive with which it is associated. The emphatic testi-

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mony, therefore, attaches to The Firstborn, i e.: The Onlyborn as to *The* Resurrection Body of the Christ. No Resurrection Body before, in heaven, or in earth. Hence, there is only one until The Christ comes again by and by, to make all things new.

Therefore, the first or Antichristian class, must be wrong in every phase of their concoction which is manifest today in their declaration that The Christ came again in 1874, and yet no one has seen him. Yet John says, (Rev. 1:7) "Every eye shall see him." The second must be wrong, for "Flesh and blood cannot inherit the Kingdom of God."

Reader, you may know nothing about either a natural, spiritual or mystical body, and it need not trouble you here or hereafter one cent. Not so the resurrection body. The Savior's life, with his chosen twelve, and those who chose to be his disciples, living and working toward it, as the objective point. The Resurrection. And that involved everything of victory over sin, suffering and death; it included also everything promised to those who heard and believed.

#### ADAMIC LIFE VS. RESURRECTION LIFE.

Nowhere in the Bible is the flesh and bones brought in as an antithetical matter in connection with the question of the Adamic Body vs. the Resurrection Body. In every case, it is the question of Adamic Life vs. Resurrection Life. The flesh in each case is the same, and both lived, died and were buried. The flesh and bones of the Adamic-body, is that which is operated upon as a dead entity. The question, therefore, is Life vs. Death or Death vs. Life. As you will. The operating and life sustaining principle in the Adamic-body vs. the operating and life sustaining principle in the Resurrection-body. The bodies of each when buried were the same Adamic-bodies, of flesh and bones. The Christ had, however, poured out his blood unto death on the cross; it was not buried.

The First. The Adamic-body. No question can be raised



as to the life sustaining principle because of the fact so plainly stated, and already referred to in Lev. 17:11-14. The life of all flesh is in the blood thereof." And hence ends all controversy as to the life-sustaining principle in the Adamic-body.

The Second. The Resurrection-body has not as yet taken effect except in the case of the "Firstborn," i. e.; "Onlyborn," from the dead, Jesus The Christ, nearly 1900 years ago. The Exemplar Resurrection Body. Turning therefore to it we find that the whole teaching of the Christ, especially from his resurrection till his ascension, was of a character to impart a knowledge of the resurrection of the same buried body of flesh and bones actuated and sustained by a spiritual influence, or power, hence Paul terms it a spiritual body, but still a body of flesh and bones: a resurrection body. (We fancy we see the smile on P. R.'s face when stating that some people believe that the spirit courses through the veins like the blood); we have not come across any who so believe, and such a statement will not be found in this work. It is an untaught question as to how, or in what manner, the spirit operates, and we do not speculate in untaught questions. Peter, however, gives very strong and clear light upon this subject when, under the guidance of the holy spirit, he preached the first sermon upon the question of the Adamic body vs. the Resurrection Body and from the prophets proves no corruption, to the Resurrection Body. The Gospel of Jesus Christ demanded acceptance on the ground of his Resurrection. It was the Resurrection Body in Life vs. The Adamic Body in death, which declared him the Son of God with power according to the spirit of holiness, by the resurrection from the dead. And set the final seal of Divine acceptance on his teaching and life. The same line of reasoning is used by Peter in opening the door of faith to the Gentiles, (Acts 10:34-44; also by Paul to the Athenians (Acts 17:17-32). And it is evident that their preaching and teaching in every case to Jew or Gentile demanded faith in a revivi-

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cation of the Buried Body of Jesus the Christ, to a new Resurrection Body, in a self-sustaining, spiritual, everlasting life vs. an Adamic body in a blood-sustaining life, the end of which was and is death and corruption. We also again say that the moment we cross the boundary of the present sphere of existence, as to the Adamic body, we can no longer say this or that is impossible, like P. R. with his hybrid mule, for with God all things are possible.

## CONCLUDING THOUGHTS.

Paul, (Phil. 3:16-17): "Nevertheless, whereto we have already attained, let us walk by the same rule (of the faith) let us mind the same thing. (17) Brethren, be followers together of me (as an apostle), and mark them which walk so as ye have us for an example. (18) For many walk, of whom I have told you often, and now till you even weeping, that they are the enemies of the cross of Christ." Yes, and the beloved John: whose greatest joy seems to have been to lean on the Savior, in the garden or elsewhere, and say little, but listen, look and love. But now when he writes his letters about A. D. 75, and sees the destroying influence and power of this insidious one, setting himself against the one upon whom he had leaned often in the quiet hour of rest. Also, as he looks into the future as a prophet also, and sees this insidious one rising up in the latter days, in P. R. in his full-fledged panoply of heresy and unbelief as to the Christ, and the Resurrection Body. He says: My natural eyes have seen, my natural ears have heard, and these hands have handled of the word of life, before and after his resurrection. And this insidious imposter in the person of Pastor C. T. Russell, in thus so denying the Christ and the "Resurrection Body," brands himself The Liar, The Deceiver, The Antichrist. Denying the Fatherhood of God, as regards Jesus The Christ (the anointed one), and the Sonship of the Son; as Jesus The Christ; the Son of the Living



God! "He is The Antichrist, that denieth The Father and The Son."

LOOKING FORWARD—THE PIVOTAL POINT.

The pivotal point in the history of the ages is the Resurrection. When Adam sinned there was just one ray of light appeared upon the horizon of man's existence. Just one! The seed of the woman will bruise the head of the serpent. Two thousand years passed and this, with other attestations of Divine favor, was the mainstay of hope.

Abraham was called, and promises in clearer light were given to him; and Israel at last, upon these promises, appears upon the scene and under the guidance of God by his servants a democracy was formed such as the world has never seen before or since. As time passed the prophets shed clearer light upon the subject. And these were eventually fulfilled and Immanuel was born at the time appointed.

During his ministry Jesus said, (Matt. 13:17) "Verily I say unto you, that many prophets and righteous men have desired to see those things which ye see and have not seen them; and to hear those things which ye hear, and have not heard them. Jesus at last died on the cross, and poured out his soul unto death. On the third day he rose triumphant over death and this Resurrection, as the "Firstborn," i. e., "Onlyborn," became the pivotal point for looking forward now had been fulfilled in that event, the seed of the woman had bruised the head of the serpent.

LOOKING BACKWARD—THE PIVOTAL POINT.

Nearly 1900 years have passed since the angels said, "He is not here, he is risen." And from that moment the ages changed to looking backward.

Today, 1918 A. D., we look backward to that Resurrection Body, knowing that the Lord is not slack concerning his promises. Knowing from the Scriptures the relationship ex-

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isting between Christ and his faithful followers; all is well. Apart from the Scriptures, and false interpretations thereof, all is darkness and death.

Tell me, Antichrist, that there is no hell or place of torment and there is no relief there. Tell me not in irony, that death is only cessation of being; so, eat, drink, enjoy yourself, like any other animal, for tomorrow we die. O Russellites, it is not death in punishment in a hell fire of brimstone, against which you boast of many victories: while you were setting up gods of a worse character in robbing us of the Resurrection Body, and giving us instead, the cold stone of mythology. O no! The great trial is separation from God! For God is the creator and source of all life. And false notions about him and his truth ends in death.

Milton:

“I fled and cried out, Death!  
Hell trembled at the hideous name, and sighed  
From all her caves, and back resounded, Death.”

Life.

Backward I look to resurrection morn; anew I hear; not here,  
He's risen.

The victor o'er man's ruthless, dreaded foe:  
Behold my hands, my feet, just as before; handle me. Van-  
quished death, I'm risen,  
Man's way made sure; to blest hope in Heaven.  
And Aeonian Life.

Angels, tomb, grave clothes, earthquake, rending vail; all join  
attest, and say, He's risen.

Our conquered death, and greedy, ruthless tomb.  
Disciples all fresh courage take: make the Resurrection your  
triumphant song.

I'll come as gone, to raise earth's prisoned sons,  
To Aeonian Life.



From every angle of human thought, P. R. attacks the Resurrection Body of The Christ and clothes everything appertaining thereto in his Antichristian philosophy.

#### LET GOD INTERPRET GOD.

Singular fact that when our Savior "came to his own, his own received him not." Why? Because he did not fulfill the prophets! O No! What, then? Simply they had adopted notions, adapted to their hopes and wishes as formulated in their own minds, without proper care, comparison and regard to the whole truth in the prophets; but the class of prophecy suited to their preconceived notions and desires. Hence their failure to see the Messiah, in looking forward. So God has also instructed us in looking backward. But the broad road is still open as well as the narrow. The Apostles, however, use very strong language. (2 Thes. 2:10-11): "Because they receive not the love of the truth, that they might be saved." And for this cause (receiving not the love of the truth) God shall send them strong delusion, that they should believe a lie. (12) That they all might be damned who believe not the truth (as set forth in the Scriptures), but had pleasure in unrighteousness." Just as the Jews in rejecting and crucifying their Messiah, the infallible rule of interpretation of Scripture, is Scripture itself.

#### INCONSISTENCY IN THE MEMORIAL FEAST.

Pastor Russell says Christ came in 1874. Jesus said, as to the memorial feast: "Do this in remembrance of me, till I come." This year they made known to their churches and followers the proper date on which to hold the memorial feast, as they observe it only once a year. But why do it at all if Christ came about forty-four years ago. For it was only to be observed until his return. It seems there is great inconsistency, uncertainty and confusion in the Russellite camp in this matter.

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## PROPHECY FALSIFIED.

We read in Vol. 7, page 393, "A day in prophecy signifies a year in fulfillment."

The same is not correct or true, according to the Scriptures. We have taken up the text given, (Num. 14:34). We have also taken up a reference in our Bible, (Eze. 4:4). We find in both places not only the information given that it is a day for a year, but also the reason why it should, in these particular cases, be so understood. Further, we wish to be distinctly understood as contending that the day for a year is not applicable in any other case, unless so specified, or set forth, as it was to Moses and Ezekiel, in the text or the context. We also contend that in every case mentioned in the Bible, unless otherwise limited as above, wherever a day is mentioned, it is a day of 24 hours and that only. We do not wonder, therefore, at P. R.'s blunders in connection with time prophecy. All his writings on prophecy, covering about three volumes of his Studies in the Scripture are, therefore, false and worse than worthless. Deceiving others and being deceived thereby himself.

We challenge any Russellite, or any one for them, to disprove the above statements, as regards time prophecies.

## LIGHT FOR CONSCIENTIOUS OBJECTORS.

According to the public press, one of the most difficult problems with which the military authorities have had to deal is the Russellites and Mennonites as conscientious objectors. Our Savior, when confronted with a question of national importance, said: "Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's. Jesus here points the two-fold relationship existing with every man; (a) his relationship as between himself and God; (b) the things appertaining to himself as a man, and a citizen of the country of his citizenship. (Jesus has not established his Kingdom on Kingship, in the sense of controlling king-



doms, or demanding such national citizenship, and will not until he comes again) therefore, we are under the national law of the country of which we are a citizen.

Every man's duty to his country changes with changing conditions. In this country it is the place of the President with Congress to see that the country is so represented and guided in a just and righteous course that no professed Christian could stay for one moment from joining the colors if required to do so. The country now occupies an honorable position among the nations of the earth, in fighting for liberty and peace for nations weak or strong, and a cementing of the brotherhood of man. So truly, righteously and honorably has President Wilson acted, that Congress, before retiring for summer, ought to take one step in a fuller, free hand to the President at this moment, (1) to get ready, if necessary, 5,000,000 men to be sent to France and the navy, as required, as the President may determine; (2) to provide the munitions of war to fully equip and maintain the army and navy of all they require; (3) control of the finances, to see and make sure, there would be no lack in anything for the comfort and equipment of the army and navy every way. We feel sure that there would not be one man sent over not needed. Not one gun or pound of powder as waste; and not one dollar squandered unnecessarily.

#### THOU SHALT NOT KILL.

But to return to our question. "Thou shalt not kill," is as a rule the obstacle of objectors to army or navy service. It was one of the first to man in all ages and referred to by our Savior (Matt. 18:19, Mark 10:19), and is a direct command. But objectors ought to remember that there are certain exceptions.

1. Exodus 22:22-24: "Ye shall not afflict any widow or fatherless child. (23) If thou afflict them in any wise, and they cry at all unto me, I shall surely hear their cry. (24) And

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my wrath shall wax hot, and I will kill you with the sword." God sets himself forth as the one who is to kill for the crimes mentioned. There is no person, we believe in this country, but what knows the relationship existing between this country and Germany and her allies. It has developed as a fact that the Kaiser has been working, during his life as Kaiser, to prepare for this war, and watching for any opportunity for an excuse to start it. The opportunity came while treaties of peace were being signed at the Hague, and the rush was made not only to destroy the weak and defenseless, but the widows and fatherless children came in for slaughter as never known in the world's history before, by Germany and the Central Powers. Wherever and whenever an opportunity presented itself, the world itself would have been a graveyard of widows and orphans, and the able bodied men lead to a life of slavery (as has been done already in many cases). Had not France, to save herself and her treaty obligations; and Great Britain to fulfill her treaty obligations, entered the war to preserve Belgium. Italy was compelled to take the same course. This country was compelled to enter for protection of subjects on the high seas (and every lover of liberty will never forget the Lusitania), also humanity, liberty, and the rights of nations. God in all ages, as a rule, has used man to carry out his purposes; and today he is pledged to the course set forth in our first exception. Therefore, there is no room left for the conscientious objector, if he is in the company of God he is in good company.

2. Exodus 22:2: "If a thief be breaking up, and be smitten that he die, there shall no blood be shed for him." The Central Powers entered this war for the robbery of the nations in everything appertaining to nations; and the liberty and right of mankind. Every conscientious objector ought to look upon this matter as God looks upon it, and serve his



country to stop and smite the thief, and God will remember him for good.

The above is quite sufficient to quiet the conscientious scruples of every objector, and is only a sample of what could be given.

The world has ended. Millions living will never die.

The above is the issue to the Pilgrims, as their topic for general preaching by all Russellite Pilgrims, and others of that faith. We simply say here it is false; it is not true, according to the Scriptures. And the world will not come to an end in 1918.

#### CLOSING FACTS.

From the foregoing letter in full it will have been noticed that the first letter of John is a corroborative appendix to his Gospel. And from his statement: "That which was from the beginning," till his closing admonition, "little children, keep yourselves from idols." The whole letter is a touch of real enthusiastic testimony, to the dual character of Jesus The Christ as the Son of God from his birth in Bethlehem till his coming again. Rev. 1:7; see p. 31, 49 and 62. We apprehend that John made the statements therein, viewing God and Christ as associated in, and as One, in the new creation in Christ Jesus, and not as God, the originator and creator of all things as revealed in Genesis.

Encyclopaedia Biblica, page 4076: "The investigator who holds himself bound to accept and make intelligible as literal facts everything recorded in the resurrection narratives, even of the canonical gospels merely, cannot fulfill his task on any other condition than that he assumes a revivification of the buried body of Jesus to a new period of earthly life." Yet we claim that any reader of this letter will have all of the above, as to "earthly life," swept away, and find herein a Resurrection Body which is not confined to either Earth or



Heaven exclusively, but either Earth or Heaven, as the purposes of God demand it. He was on Earth as Jesus the Christ. He is, as the Exalted, at the right hand of the Father in Heaven. He is to come to Earth again soon. Rev. 1:5-7.

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