

Eight Stirring Pamphlets

By **I. M. HALDEMAN, D.D.**

Mental Assassination, or Christian Science, A Physical, Intellectual, Moral and Spiritual Peril. The most powerful arraignment of Christian Science ever published. All the wealth of the English language, its logic and eloquence, are brought to bear to show the transcending danger of this corrupt and widespread doctrine, **10c**

Millennial Dawnism, or The Blasphemous Religion Which Teaches the Annihilation of Jesus Christ. A comprehensive and effective answer to the modern popular heresy of Millennialdawn, convincing every unprejudiced mind of the wickedness of this destructive delusion. Attractive booklet, . . . **20c**

Jericho Theology. A brilliant and powerful arraignment of the "New Theology" men . . . **10c**

Thinking Above What is Written, or the exaltation of human wisdom above the word of God . . . 10c

The New Religion, or Athenian Culture and Christianity . . . 10c

The Devil's Righteousness, or Cain come to town again . . . 10c

Can Morality Save Us? A powerful logical argument of unique interest. 3d edition, . . . **10c**

Theosophy or Christianity: Which? 2nd Edition, . . . **20c**

CHARLES C. COOK, 150 Nassau Street, New York

MILLENNIAL DAWNISM

**The Blasphemous Religion
which teaches**

The Annihilation of Jesus Christ

BY

I. M. HALDEMAN, D.D.

Pastor First Baptist Church
New York City

TWENTY CENTS

Twenty-fourth Thousand

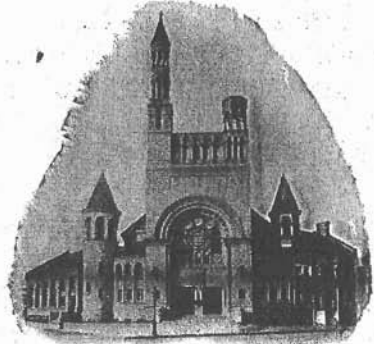
CHARLES C. COOK
150 Nassau Street, New York
1911

SPECIAL RATES FOR QUANTITIES

Millennial Dawnism

The Blasphemous Religion
which teaches

THE ANNIHILATION OF JESUS CHRIST



BY

I. M. HALDEMAN, D.D.

Pastor First Baptist Church
New York City

TEN CENTS

BIBLE TRUTH DEPOT
Williamsport, Pa. Charlotte, N. C.

All Rights Reserved

SEVENTIETH THOUSAND

SPECIAL RATES FOR QUANTITIES

BE SURE AND READ

**THE SUPPLEMENTAL
PROOFS THAT MILLENNIAL
DAWNISM TEACHES**

**THE
ANNIHILATION
OF THE MAN
JESUS CHRIST**

 **SEE PAGE 81**

Millennial Dawnism

The Blasphemous Religion
which teaches

THE ANNIHILATION OF JESUS CHRIST

By I. M. HALDEMAN, D.D.

Millennial Dawnism is an expression justified by a work published in six volumes, entitled "Millennial Dawn."

The original publishing center and headquarters was Allegheny, Pennsylvania—now transferred to Brooklyn, New York.

The work is published and sent forth by the "Watch Tower Bible and Tract Society."

The volumes contain something over three thousand closely printed pages. Four million copies have been sold and circulated. These, together with five millions of tracts sent out each month, and the official paper or magazine known as *The Herald of Christ's Presence*, have been read and studied by millions more. And, as the literature is printed in all the modern languages, it has been read and stud-

ied not only in this country, but throughout the world.

The books are sold at a nominal price. There is an edition which may be had for twenty-five cents. Where the person desiring it is not able to purchase, it is freely given. Colporteurs scour the land and stand at the doors of churches to distribute the book and its cognate tracts without money and without price. It is sent through the mail in bound form and pamphlet. There is behind it a system of perfectly organized and universal distribution.

It claims to be an exposition of the Bible. It professes to exalt it as the Word of God. It believes in "dispensational" distinction. It holds that the Scriptures cannot be rightly read until they are dispensationally divided.

It preaches salvation through the death of Christ. It teaches the election and calling of the church in this age, immortality of the saints who finally form the church, the Second Coming of Christ, the resurrection of the dead, the restoration of Israel, the setting up of the kingdom of Christ, the millennium, or the thousand years, the final judgment, and the eternal state.

From beginning to end it is one of the most terrific religious perils that ever came forth in the name of Christ, or sought to authorize itself with a "thus saith the Lord."

It is the peril of an audacious counterfeit

and a concealed poison. It is the counterfeit of perverted truth and downright falsehood. It is the poison of a subtilly distilled blasphemy.

IT BLASPHEMES THE PERSON OF OUR LORD JESUS CHRIST.

The supreme theme of the Bible is not the Jew, the Gentile, nor the Church of God; it is neither salvation nor damnation; its one theme is—

THE PERSON OF CHRIST.

Around the person of Christ the Bible gathers all the wealth of its divine revelation and all the strength of its incomparable illustrations. At the feet of this wondrous person it throws the tribute of its types, figures, symbols, open statement, majestic phrase, sublime prophesy, pure mathematic, inexorable logic, and triumphant exaltation of precise and perfect doctrine.

According to this Holy Bible our Lord Jesus Christ, as to his personality, is from old, from everlasting, the outgoing and forth-putting of the unseen God. He was in the beginning with God. He was God. He was the Word of God. He was God the Word, the utterance and the alone expression of the infinite silence; the Word by which creation was spoken into place; the heavens above and the earth beneath. By him, and through him, all things were made; so that without him not

one thing was made that was made. He is before all things. By him all things consist, and have consisted from the beginning: the atom of sand that lies upon the shore, the rocks that are held together crystal by crystal, the drops that form the sea, the air we breathe, the universe in all its forms. He is the consistency, the holding together of all things. Without him nothing would be that is, and nothing has been that ever was. From unbegun eternity he was the Son of God, and, therefore, God the Son.

At a given moment he bent down and took of the substance of the Virgin Mary, the seed of the woman, and created for himself a *new* and distinct human nature, consisting of a real body and a rational soul, and, uniting it to his eternal and uncaused personality, walked through this earth, "without controversy, the mystery of Godliness," God manifest in the flesh—true God and real man—being one person with two natures; so that the blood he shed was the blood of God—even as it is written:

"The church of God, which he (God) hath purchased with *his own blood*."—Acts 20: 28.

While on earth he himself claimed to be God.

To Philip he said:

"He that hath seen me hath seen the Father

. . . from henceforth ye know him, and have *seen him*."—John 14: 9, 7.

To the Jews he said:

"Before Abraham *was*, I AM." John 8:58.

In saying this, he claimed to be the self-existent being who, essentially, has no past, can have no future, and is—one eternal present—the uncaused, unbegun, self-existent being who *is* God.

In that prayer which alone has the right to be called "the Lord's prayer" he cried out:

"And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was."—John 17: 5.

In so crying, he not only claimed pre-existence, but identification with the self-hood of God (the Greek preposition *para*—"with"—signifies closest proximity and *equality* with *personal* distinction). The glory of that identification was the expression, the manifestation, the *visibility* of God. Wherefore it is written:

"Who, being in the form of God, thought it not robbery to be *equal* with God."—Philippians 2: 6.

He had the outward glory of essential identification with the being and selfhood of the Father. When he became incarnate he laid aside this glory. He did not lay aside his own essential selfhood, but the glory of that selfhood, the glory of revealing the selfhood of

the Father, the form and the appearing of God. As it is written:

"Made himself of no reputation (literally, "emptied himself").—Philippians 2: 7.

He did not empty himself of his selfhood, but of "the form of God." That he did not empty himself of his own divine, deific selfhood, his essential, substantial oneness with the Father, is set forth in these unmistakable words, "He made himself of no reputation (emptied himself), and took upon him the form of a servant." Before incarnation, *he* had the form, that is to say, the appearance of God. After incarnation, *he* had the form, or appearance, of man. There was one thing changed in this stupendous act of incarnation—the *appearance*. There was one thing that remained unchanged—the *person*; for the person who "emptied himself" of the glory is the same person who took upon himself the humiliation of humanity. The essential selfhood, its identification with the substance of the Father, was unchanged.

Yonder, in Patmos, when he appeared to John in all the glory of his risen and immortal manhood, he proclaimed these amazing words:

"I am alpha and omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

Ascended to heaven and now seated upon the throne, he is real man and true God—

clothed with the glory which he had with the Father before the world was—the revelation of the Father, the image and visibility of the Father, revealing him and making him known through the splendor of an eternal and glorified humanity. Wherefore it is written:

"In him dwelleth all the fulness of the godhead bodily."—Colossians 2: 9.

Of this fulness and glory the prophet Isaiah had a vision when he said:

"Unto us a child is born, unto us a son is given . . . and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, Prince of Peace."—Isaiah 9: 6.

Of him Micah spoke when he said:

"Out of thee (Bethlehem) shall he come forth . . . whose goings forth have been from old, from everlasting."—Micah 5: 2.

It is Micah testifying that he who should be borne a babe in Bethlehem would be that person who has been the outgoing and manifestation of the Godhead from eternity. He who is God of God, very God of very God; and of whom it is written:

"His Son . . . being the brightness of his glory, and the express image of his *person*."—Hebrews 1: 2, 3.

To whom the Father saith:

"Thy throne, O God."—Hebrews 1: 8.

This is the person the Bible sets before us from Genesis to Revelation, in all the multiple

and exhaustive forms of human speech, and with all the inbreathing and limitless sweep of the infinite Spirit of God.

It is against this sublime and adorable person that the assaults of men, demons and Satan are directed.

Wicked spirits of the air, demons in hades, infidels on earth, and Satan behind them with his fallen but almost measureless intellect, his matchless combination of evil, of wrong, of contradiction and misused truth—all are working in uncounted ways, open and subtle, against the person of Christ to undermine it in the eyes and faith of men, and bring down with a crash the whole strength and structure of the temple of Christian truth.

“Millennial Dawn” is one of the agents in this assault.

It seeks to rob the person of Christ of the beauty and glory due him.

IT BLASPHEMES THE PERSON OF CHRIST.

It denies that the personality of our Lord Jesus Christ has been from everlasting, uncaused and self-existing.

It denies that he is the uncaused, self-existent second person of the eternal and triune Godhead.

It teaches that there was a time when the personality of Jesus Christ our Lord did not exist.

It teaches that our Lord Jesus Christ had a beginning.

It teaches that the personality of our Lord Jesus Christ was created.

It teaches that our Lord Jesus Christ was created as a spirit being.

It teaches that he was a created spirit being, even as angels are.

It teaches that he was created by the fiat of God, even as man was created.

It teaches that in order to become the redeemer and saviour of men he gave up his spirit being.

It teaches that he was created a second Adam, as Adam was before he fell.

It teaches that he did not have two natures—human and divine.

It teaches that he had but one nature—Adam’s nature.

It teaches that when our Lord Jesus Christ walked on the earth he was nothing more than a mortal man.

It teaches that he was not God.

It teaches that he never was God before incarnation.

It teaches that he never was God during incarnation.

In denying that Jesus Christ in his own proper personality was the eternally generated, but uncaused and self-existent second person of the eternal Trinity, who took a new and

perfect humanity into union with himself; in denying that our Lord Jesus Christ when he walked this earth was true God as well as real man, Son of God and God the Son, "Millennial Dawnism" denies every personal claim which the Son of God made in respect to deity and accuses him of shameless falsehood and open treason against Jehovah. It brings him before the sons of men as the worst religious fraud and the most arrant hypocrite and deceiver the world has ever known; for, while other founders of religion have been content to own their special relation to divinity, it was left for Jesus Christ alone to set himself up to be in truth the very God of the universe, and in such definite and absolute claims, that there is no possible compromise or defense of him if he was not God of God and very God of very God. Or, if we may not denounce him as an intentional deceiver and betrayer of the faith of men, it leaves no alternative but to pity him as a self-deceived weakling, and reject him wholly from our confidence and faith.

In repudiating his claims and denying him as very God, afterward become incarnate for us men and our redemption, "Millennial Dawnism" sends him with the stinging whip-lash of revealed failure, impertinent falsehood, unspeakable chicanery, or mental degeneracy before the court of the world's contempt, the

laughter of demons, and the delight of that devil who would profit by his shame.

And thus—and thus—does "Millennial Dawnism" rob, dishonor, deny, and blaspheme the person, the life and character of the Son of God.

"Millennial Dawnism" flings itself against his sacred cross.

IT BLASPHEMES THE CROSS OF CHRIST.

In Holy Scripture the cross of Christ is uplifted side by side with the person of Christ. No sooner is the wonder and glory of his person set forth than the marvel and the mercy of his death is proclaimed. No sooner is the manger anticipated than the cross is revealed. If from eternity Jesus in his personality is seen as the infinite and unbegun Son of God, he is also announced as the lamb foreordained *before*, and slain *from*, the foundation of the world. If the first pages of the Bible gleam with the glory of his person, they grow crimson with the blood of the cross. The shadow of that cross falls aslant on Eden's gates, across the slain lamb on Abel's mound, deepens the darkness of the black passover night, outlines itself through the sacrifices of the wilderness way, and is multiplied and repeated on the Temple altars, culminating in that awful moment when the hill of Calvary becomes the center of an agony no tongue can describe;

when the Son of God cries out the woe of his forsaking; when heaven turns black as night amid the full shining of the sun; when earth shivers as with an icy blast of fear, and hell itself is paralyzed with the horror of its own expression.

In that hour the sinless Son of God suffered in his body.

The downpour of a cloudless sun from the zenith of an eastern sky fell with its full radiance and the pitiless pelting of its burning rays upon his uncovered head. His head was crowned with thorns, each thorn stabbing him like a knife. A great nail went splinteringly through his crossed ankles into the wood. A nail went tearing through the fibres and muscles of each hand. The blood, driven back to the heart, thundered again in his ears. Slow strangulation, like a relentless hand with clutching fingers, gripped at his throat. The eyes were dimmed with unshed tears and filled with pains that lanced and stabbed them. The nerves repeated every sensation of the overcrowded brain and multiplied their consciousness a millionfold. The heat of his body became as the flame of an inward, raging fire; the lungs were without air, the lips dry, cracked and parched. He suffered all the agony of hanging, all the horror of the rack, all the torture of the stake.

All this he suffered in his body on the cross.

Any attempt to describe it is a destruction of language, a ruin of vocabulary, a mockery of rhetoric, a disintegration of phrase, and a pitiful waste of words.

But in that hour upon the cross he suffered not only in body, but in soul.

Who can convey the agony of his soul?

It was not the smiting of man, but the smiting of God that agonized him.

It was not the suffering of body that tortured him, but the suffering of his soul. It was not the nails that hurt him, but the hiding of his Father's face. "My God! My God! why hast thou forsaken me?" he cries. Says the prophet, he was "stricken, smitten of God, and afflicted."—Isaiah 53: 4.

God smote him!

"He made him to be sin for us."—2 Corinthians 5: 21.

God looked upon him and saw him as the concrete representative of the sin of the world and smote him as such. He smote, not with the hammer and the nail, the instrumentalities of man, he smote with that blow of blows—the hiding of his face. He turned his back upon him. He forsook him utterly. Out of the whelming depths of that separation came the cry of the forsaken.

The agony of the cross was the agony of both body and soul.

The value of the agony was infinite.

It was infinite, not by reason of duration, but by reason of the infinite *person* who suffered it. Because he was infinite the agony was infinite. It is the equivalent for infinite punishment of sin, and, by so much, demonstrates that the punishment for sin must be infinite; that the sinner who gets underneath the punishment of sin will be underneath it forever.

What is God the Father doing in this awful tragedy? What is his part?

He is there revealing his inexorable justice and his infinite wisdom. On the same principle by which sin and damnation came into the world, he is finding a way by which to bring righteousness and salvation into the world. It was on the principle of "the one for the many" that ruin came; one man sinned and all were made sinners. On the cross a second man takes the place of the first man and receives the punishment that is his due. He dies in body and is separated from God in soul. He satisfies the law, the government, and the being of God. He establishes the righteousness of the law, he enunciates the righteousness of God. He provides a basis on which God can reconcile the world to himself and deal with it in grace. He provides a basis on which God can still be just, and yet justify the sinner. He opens up a righteous

channel through which salvation may flow forth unimpeded to the sons of men.

O that cross! It is the center of the universe. It is the architectural plan of the world. When God spun this earth into space, when he formed the seas and the high hills, and all the rivers of waters, he built it and fashioned it with the thought of the place that is called Calvary—Golgotha—the place of a skull. On that rocky skull—that prophetic, symbolic head of human death—he would erect the cross of death and, by a Redeemer's dying, make it to be "the death of death and hell's destruction."

The cross is the center of the emotion of God, the palpitating center of all infinite feeling, sensation and sentiment. He who touches the cross touches the very nerve of God. It is the center of the immense counsels of the Almighty. It is the agent of the everlasting covenant. It is the science and the song, as it is the unending theme, of eternity. He who draws nigh will hear a voice saying, "Come unto me and I will give you rest." He who draws near will hear the beating of a Father's love. He who throws his arms about it will feel the claspings of a Father's love.

The cross! It tells out all the sorrow of a sinless Son of God. It reveals a perfect sacrifice, a willing substitute, an absolute saviour. It tells in language which needs no translator's verb, nor grammar; a language which

speaks to every ear and makes itself known to every heart, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The cross! It is the price paid for redemption, and so wonderful in all its depths and heights and lengths and breadths of infinite wisdom and limitless grace, that an Apostle who had breathed the breath of Athenian culture and stood amid the circle of its listening philosophers gathered in the radii of a Mars Hill, lifts up his prayer and cries, "God forbid that I should glory, save in the cross of our Lord Jesus Christ," and announces that henceforth he is "determined not to know anything save Jesus Christ and him crucified."

This, then, is the cross of Christ, and well may we sing:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

Millennial Dawnism comes to the foot of this cross sublime with two propositions:

ANNIHILATION!

Substitution.

Annihilation is the foundation proposition.

Millennial Dawnism teaches that death has but one signification: that it means exclusively

the cessation of being. When sentence of death was passed upon Adam, that sentence meant the extinction of Adam and his posterity. When Adam died he ceased to be. He was extinct. All the race of Adam who have died since are extinct. Every human being who dies to-day ceases to be, becomes extinct, is annihilated.

The second proposition is Substitution.

Substitution is the act by which one person becomes a substitute for another. The act by which one person takes the place of another. The only way in which the sentence of death could be counteracted, justice honored, the law executed, and man saved, was by the coming of one who should take Adam's place and pay the penalty due to him and those brought forth from him.

Millennial Dawnism agrees that the substitute must pay in kind the penalty of the person for whom he is substituted.

If, then, cessation of being, non-existence, annihilation, is the penalty of sinful man, he who would become a substitute for him must pay his penalty to the full.

The substitute must himself be annihilated!

Millennial Dawnism announces that Jesus Christ is the substitute provided of God to take the place of Adam and his posterity—suffering the penalty due to him.

The logic of the proposition would require

that Jesus Christ, who died on the cross as a substitute for sinners, should become extinct—non-existent—annihilated!

That would be the logic of the two propositions which Millennial Dawnism brings to the foot of the cross.

THE ANNIHILATION OF JESUS CHRIST!

Does Millennial Dawnism hesitate before the logic of its own propositions?

It does not!

Millennial Dawnism faces the inevitable conclusion.

Coldly, calmly, and deliberately, it teaches that

JESUS CHRIST WAS ANNIHILATED ON THE CROSS!

As a substitute he gave up his human life for the race. He ceased to be. He became extinct. He was annihilated.

In order to break the shock of this statement—the bare, simple horror of it—Millennial Dawnism teaches that after the total extinction of his humanity, our Lord, in some peculiar way, was created over again, not as a man, but restored to his former state as an invisible spirit being. So far from mitigating the shock, this added proposition only intensifies it by its inevitable conclusion.

And this is the inevitable conclusion:

If Jesus Christ had but one nature (as

Millennial Dawnism teaches); if that one human nature was destroyed on the cross; as there can be no personality without a nature of some sort, then, when the one and only nature which he had when he died was destroyed, the personality inseparably united to it was destroyed. Now, if the personality of Christ was destroyed (and it must have been if he had only one nature and that nature inseparably connected with his personality was destroyed), it could not be restored, revived, or recreated. That which does not exist cannot be recreated. It may be created. But it will neither be an old nature nor an old personality. It cannot be the identical personality at all. It must be a distinctively new one. From this it would follow that the personality which died on the cross cannot be the personality which Millennial Dawnism teaches resumed its personality and its spirit nature. The Christ who made the atonement, is not the Christ who lives after the atonement is made. As the Christ who made the atonement was destroyed, the Christ whom Millennial Dawnism preaches is not the same Christ. It is another Christ which is not Christ. The Christ of the cross, and therefore the Christ of God, has been destroyed. Thus, with all the veil off, we come back to the original and undisguised proposition of Millennial Dawnism, that the Christ who was born of the Vir-

gin Mary, who died on the cross, was ANNIHILATED.

Let it be repeated, so that the horror of it may be fully experienced:

Millennial Dawnism teaches that

JESUS CHRIST WAS ANNIHILATED.

The proposition is so soul sickening that it almost precludes the possibility of dealing judicially with it. It is as though one had a sudden glimpse of the open pit and saw the faces of demons aglow with joy at the blow struck against the cross and the holy person of him who died thereon.

But it is necessary, before going further, to meet the fundamental thought underlying this system of Millennial Dawnism.

The underlying thought of Millennial Dawnism is, that the word "death" has but one invariable meaning, that meaning is, cessation of being, extinction of being—annihilation.

By its use of the word "death" and "dead" Holy Scripture repudiates this definition and reveals its falsehood.

On one occasion our Lord said:

"Let the dead bury their dead."—Luke 9: 60.

If death means invariably the extinction of being, then the Lord commands one who is extinct to bury another who is extinct. But one who is extinct cannot bury another who is extinct. There is no place of action between

them, for in neither case is there an actor. In order for one to bury another who is dead, he must be alive. As our Lord declares that the dead are to bury the dead; as only a living person can bury a dead person, the first person who is dead is alive. As one who is alive cannot be buried, the second dead person *is not alive*. The first dead person continues to exist that he may perform the act of an undertaker. The second dead person ceases to exist in order that the first dead person who has not ceased to exist may not bury him alive. In the one case death would mean continued existence, in the other case it would mean non-existence. In the nature of the case the word "dead" as used by the Lord in this instance has more than one meaning. At one end of the sentence it means life. At the other end of the sentence it means to be without life. Instead of invariability, this is variability, not to say contradiction. By that single command, "Let the dead bury their dead," the Lord denies and repudiates the proposition that death has only one meaning.

At another time our Lord turned to the multitude and said:

"Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you."—John 6: 53.

And yet, actually, the people to whom he was talking were full of life. If it be said

our Lord meant they had no inhering, self-existent life, that is begging the question and reading into the words what is not there. The statement is direct, "Ye have no life in you," and the implied suggestion is, "If you do not comply with the conditions laid down you will never have life in you." A person who has no life in him is dead. In saying to the people, therefore, that they had no life in them, the Lord was saying to them that they were dead. In saying they were dead (while they were still physically alive) he was saying their death was not physical. If their death was not physical (and still they were dead), their death was moral, spiritual, or judicial. In any event it was not cessation of being, for they were in a state of being while he spoke to them. Thus, in saying that living persons had no life in them, our Lord demonstrates that death has not one invariable meaning. On a third occasion he declares that he who believes in the Father who sent him

"Hath passed out of death into life."—John 5: 24.

This translation from death to life is found in the exercise of faith, "he that believeth." But if he who is in a state of death has ceased to exist, he cannot exercise either belief or unbelief. If the individual is dead, if death means the cessation of being, there is no place for him as a non-existent to exercise faith

and to pass out of his state of nonentity into the state called life. The fact, however, that while he is in the state called death, he is exhorted to exercise faith, is a witness that death in his case does not mean cessation of being, and that, therefore, "death" has not an invariable meaning.

In his epistle to the Ephesians the Apostle Paul writes:

"You hath he quickened who were dead in trespasses and in sins."—Ephesians 2: 1.

In the succeeding verse he writes:

"Wherein in time past ye walked."

He is here speaking of a state of death in which the persons who were dead were said at that very time to have "walked." Surely, that is a startling state of death in which persons who are dead can walk. To walk is to be alive. Those, therefore, who were said to have been dead were, nevertheless, alive. They were dead while they were alive, and death, in their case, could not mean cessation of being.

The Apostle tells us where they were dead.

"In trespasses and in sins."

Trespasses and sins constituted their state of death. Trespasses and sins are a state of death. That state is moral and spiritual. Thus the Apostle was saying that the Ephesians were once morally and spiritually dead. That

this is the meaning of the Apostle is corroborated by his opening verse:

"You hath he quickened." That is, "You hath he made alive."

If death in this case meant the end of existence and, necessarily, the death of the body, then to be made alive again would require a resurrection of the body. But these people had never experienced a resurrection of the body. Their death, therefore, was not the death of the body. If it was not the death of the body, then their death was moral and spiritual. Death in Ephesus did not mean cessation of being, and death does not, therefore, have one invariable meaning.

The Apostle John sets up a standard by which every professed Christian may know whether or not he has passed from death into life. He writes:

"We know that we have passed from death unto life, because we love the brethren."—1 John 3: 14.

The process by which this passage from death to life takes place is indicated. It is the exercise of love. That is not a physical or organic process; it is mental, moral and sentimental. It is a process of mind, heart and affection. The exercise of love on the part of one Christian for another will be a proof that he has life—he is in a state of life—he has passed out of death. If he does not love, he is

in a state of death, as it is written: "He that loveth not his brother, abideth in death." Not to love is to be in a state of death. To be in this state of death could not be non-existence; for, then, he would not be guilty of not loving, neither could he be exhorted to love. The fact that he who is in a state of death is exhorted to love proves that death in his case is not cessation of being. Nevertheless it is death. It is moral and spiritual death. The Christian who does not love his brother shows a lack of moral and spiritual impact—shows a lack of spiritual life. Thus death in this case does not mean a cessation of being, and life means something more than mere being—it means a quality of being. Both states of life and death as here set forth deny that death has an invariable meaning.

In an epistle to Timothy the Apostle Paul writes:

"She that liveth in pleasure is dead while she liveth."—1 Timothy 5: 6.

This is a collocation of terms over which the most skillful perversion of truth cannot leap without false exegesis:

DEAD WHILE SHE LIVETH.

Put that into Millennial Dawnism interpretation and see how it reads:

"She that existeth in pleasure has ceased to exist while she existeth."

Or,

"She that hath being in pleasure hath ceased to have being while she hath being."

This worse than nonsense, this crime against the decency of terms and the clarity of the original phrase, is self-evident. The Holy Spirit inspired testimony remains in its strong, naked utterance:

"Dead while she liveth!"

That is to say—

DEAD AND ALIVE AT THE SAME TIME.

It is the declaration of Holy Scripture that death and life are conditions that may exist in the same person at the same time.

Our Lord Jesus Christ in a special message from heaven after his ascension thither corroborates the phraseology of the Apostle. To the angel of the church at Ephesus he bids the Apostle John write:

"Thou livest and art dead."—Revelation 3: 1.

Here is the headquarters statement that a person is living and yet is dead. In the very nature of things, the *living* person who is *dead* is *existing*. If the dead person is existing, then death is not the end of existence—it is not the cessation of being.

By this the Son of God closes the philological side of the matter.

He says a living person may be dead, offi-

cially denying that death means the extinction of being—annihilation.

And now as anticipative and yet intensely corroborative of this final message of the Son of God is his unspeakably terrific word concerning Judas. Of him he said:

"Woe unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born."—Matthew 26: 24.

Why?

If death means the extinction of being, why should life be worse for him than any other wicked traitor? No matter how great his guilt, death would end it all. And if, as Millennial Dawnism teaches, he will have a second chance in resurrection to hear the Gospel and believe, why should it have been better for him never to have been born?

Never to have been born means never to have come into existence.

If death means going out of existence, then never to have been born and to die are equivalent conditions; they mean the same thing—non-existence.

Why, then, did the Lord say it would have been good not to come into existence? Why did he not say (seeing the man was born and there was no use in wasting regrets over his birth)—why did he not say, "It will be good for that man when he dies, for when he dies

he will then be just as if he had never been born—non-existent”?

Why did he not say that?

If death means non-existence, this is what he *ought* to have said.

To say anything else—if death means non-existence—was utterly meaningless.

But if death does not mean the end of existence; if death means an eternity of condition; if in this conditioned eternity of being Judas is to suffer for his deed of betrayal, then it is comprehensible why the Son of God should say it would have been good for that man if he had never been born—if he had never come into existence.

On no other basis is the “Woe to that man” of any intelligent force.

The woe Judas suffered after the betrayal was brief. He had remorse. He committed suicide and, according to Millennial Dawnism, went out of existence. As a consequence, he suffers no woe now, has not for nigh two thousand years. If he is to have a second chance (as we shall see Millennial Dawnism teaches), then the woe warning falls short. If he should reject the second chance and be finally destroyed, there would be no woe at all. The brief existence of Judas after the betrayal, therefore, affords no area for the exercise of woe commensurate with the immense statement that it would have been good

for him if he had never been born. There is only one justification of this terrible phrase, and that is: death does not end all; he who comes into existence can never go out of existence. It is the solemn warning that an existence apart from Christ is an endless curse.

The doctrine that death is the extinction of being—annihilation—is denied by the fact that in Scripture the term “everlasting life” can no more be limited to everlasting being than death can be limited to cessation of being.

Everlasting life cannot be confined to everlasting being because the Devil himself has everlasting being. That the Devil has everlasting being is the declaration of the Scripture. In Revelation 20: 10, it is written: “And the Devil . . . shall be tormented day and night forever and ever.” To limit the expression to the thousand years is impossible. The torment of the Devil begins after the thousand years are finished. To object to “forever and ever” because of the terms, “day and night,” is useless, the final qualification is not “day and night,” but “forever and ever.” “Day and night” are stated primarily, and then, that it may be seen the duration is not limited by actual day and night, the words “forever and ever” are affixed. A succession of day and night that is forever is a duration that lasts forever, and is—everlasting. An existence which endures torment “forever and ever,”

even though that forever and ever should be divided into day and night, is an existence which lasts forever, and is, therefore, an everlasting existence—everlasting being. If then everlasting life is confined to everlasting being, the Devil has everlasting life. This would be to put the Devil and the saint of God in the same category. It would make a son of God and a child of the Devil equal heirs of the divine glory. This is impossible. Everlasting life therefore cannot be confined to mere being. Everlasting being cannot always mean everlasting life. Everlasting life means something more than everlasting being. Everlasting life is everlasting being linked to Christ and, as Christ is well-being, everlasting life is everlasting well-being. Everlasting being without well-being is everlasting ill-being. The Christian has everlasting well-being. He who does not have everlasting well-being has everlasting ill-being. Everlasting ill-being is a state of moral and spiritual death. It is that death of which the Son of God and his apostles speak—moral and spiritual death, but—endless being.

Thus everlasting life is not limited to everlasting being, and he who does not have everlasting life may still have everlasting being. When, therefore, a soul dies out of Christ and—in the nature of the case separated from

well-being—he does not cease to have being, his death does not mean annihilation.

The doctrine of annihilation is denied by the law of resurrection.

Resurrection requires that the personality which passes through the experience of death shall be the same personality which is delivered from death. The person who is said to die, must be the person who rises again. Now if the personality is destroyed at death (and if death is the extinction of being the personality must be destroyed) then the same, identical personality cannot be raised, the resurrection will not be a resurrection at all; for, it will not be the rising again of the one who died. It will be a distinct and new creation. The person said to be raised will be another and altogether new person. The person who is raised cannot be the person who died.

But Scripture teaches that the person who dies will be the person who rises. The one who went through the experience called death will be the one who reaches that triumphant experience called resurrection. In order, however, that the same person shall come forth in the resurrection, the personality must continue intact between death and resurrection. As that personality is the soul, then the soul must continue *ad interim*. That the soul exists after, and separate from, the body, is the declaration of the Psalmist:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil."—Psalm 23: 4.

Death is a valley, but it is the valley of a shadow and, so far as the "I," the ego of the Psalmist is concerned, absolutely unreal—as unreal as a shadow is. The evidence of its unreality is not only in its unsubstantiality of shadow, but, also, because the Psalmist will "walk through it." He will not be carried through it in an unconscious state of sleep. He will not become like the shadow, unreal and *non-existent*, he will *walk* through it. There will be activity, movement, direction. He will be going from one point to another. His relation to death will be that of *transit*. He will go *through* it and, therefore, beyond it—*survive* it; and it will be *himself* who will go through it. Death will strike his *body*, but—it will not strike *him*.

That the soul will continue after death is the statement of the Son of God himself. He says:

"Fear not them which kill the body, *but are not able to kill the soul*."—Matthew 10: 28.

Here soul and body are distinct. The blow which kills the body does not reach the soul. The soul, the person, survives the death of the body.

This is authoritative. It is the last word.

It is the declaration of him who cannot lie; of him who is The Truth.

Admit for a moment that the soul survives the death of the body (and the Lord God, the eternal Son of God, God the Son, the Infinite Truth, says the soul does survive) you have admitted that the death of the body is not the extinction of being—it is not the extinction of the soul and, therefore, the death of the body cannot mean the extinction of the soul—it is not annihilation.

That the soul, the personality continues to exist after the death of the body is corroboratively set forth by the experience of the Son of God himself. Before his death he declared that for three days and nights he would be in "the heart of the earth." The "heart" of the earth is not on the *top* of the earth, it is not on the surface of the earth. Nevertheless, the body of our Lord was buried on the top or surface of the earth—in a garden. If his body was on the surface of the earth and he himself did not exist after the death of his body, then he himself never was in the heart of the earth. Now the heart of the earth in Scripture is that "underworld" into which all the disembodied dead at one time "descended." In it was the portion reserved for the righteous dead; that portion was the paradise into which our Lord took the repentant thief the day he died (the paradise of the "third heaven," according to

Scripture, was not yet "prepared"; it could not be, till the Lord had risen from the dead and ascended thither). The general name for this underworld or "heart of the earth" is Hades. It was in Hades then, in that particular portion reserved for the righteous, that our Lord announced he would be, in his disembodied state, during three days and nights. He would be there as to his personality, his soul.

Do the Scriptures speak of his soul in Hades?

They do.

The Psalmist, speaking of Christ, and Christ himself speaking through the Psalmist, says:

"Thou wilt not leave my soul in hell (Hades)."—Psalm 16: 10.

That we may make no mistake as to the identity of the soul, the Apostle Peter, on the day of Pentecost, is inspired by the Holy Spirit to take this very psalm, this very text, comment on and expound it. He says:

"David. . . seeing this before, spake of the resurrection of Christ, that *his soul* was not left in hell (Hades)."—Acts 2: 31.

Beyond controversy then the *soul* of Christ, between death and resurrection, was in Hades, while his *body*, dead and buried, was in the tomb—in the garden.

But the Son of God gives a demonstration of his continuity and identity between death

and resurrection. He does so on that first Sunday night after he rose from the dead. He appears in the midst of his disciples. They think they have seen a spirit. He says: "It is I myself."—Luke 24: 39.

If that selfhood had been destroyed in death (and if he had but one nature, and that nature was destroyed, his personality *was* destroyed) then he would not have been the same "I myself" in resurrection. But his anticipative announcement of the continuity of his soul *between* death and resurrection, and his emphatic declaration of unchanged personality *in* resurrection (the tremendous "I myself" who had been with the disciples before death) constitute the corroborative demonstration that personality does survive the fact of death, and that death, therefore, is not the extinction of being.

Extinction of being—annihilation—is repudiated and denied by the very term, "Second Death."

A second death stands over against a first death, is the emphasis of it and, unless otherwise revealed, is analagous to it.

This is the analogy:

As in the first death the spirit, and the soul with the spirit, are separated from the body (and they are, as it is written: "The body *without* the spirit is dead."—James 2: 25) so in the second death the soul and spirit are separated from the body.

As in the first death the body is destroyed, so in the second death the body is destroyed.

As in the first death the soul survives the destruction of the body, so in the second death the soul survives the destruction of the body.

The point of difference between the first death and the second death is in the means of death. In the first death the means are varied. In the second death there is but one agency—fire.

After the first death there is a resurrection, both of the just and the unjust.

After the second death there is no resurrection.

As the soul survives but has no resurrection body, then those who take part in the second death continue to exist as disembodied souls, as ghosts—eternal ghosts—“wandering stars unto whom is reserved the blackness of darkness forever.”—Jude 13.

The “second death” denies the doctrine of annihilation.

The doctrine of extinction of being at the death of the body is denied by direct revelation. It is denied by that direct revelation of Scripture which sets before us a view of certain persons who continued to exist after the death of the body.

Of Abraham it is written:

“He gave up the ghost and died in a good

old age. . . . and was gathered to his people.”

And then after he had been “gathered” his sons “buried him in the cave of Machpelah.”—Genesis 25: 8, 9.

He was “gathered” to his people.

That cannot mean he was “buried” with his people; for, he was buried in the cave of Machpelah, and none of his people was buried there. As he was buried in the cave of Machpelah, and none of his people was buried there, then Abraham could not have been gathered to his people in that cave; and yet, Abraham *was* gathered to his people. As Abraham was not gathered to his people in the cave of Machpelah and yet his body was buried there, then there is a difference between being “gathered” and “buried.” As the burial clearly relates to his body and not to himself, then Abraham himself was gathered into another place; and as Scripture teaches that the disembodied are gathered in Hades, Abraham was gathered there when he gave up the ghost.

Abraham survived the shock of death. Abraham continued to exist after the death of his body.

Samuel, the prophet, survived the death of his body.

After the death of his body Samuel himself came forth from the realm of the dead. He

"came up" as a disembodied soul, at the interview of Saul with the witch of Endor.

The assertion that the witch deceived Saul; that Saul did not see anyone because he had bowed himself with his face to the ground; that the witch was a ventriloquist and mimicked the voice of Samuel and Saul took it for granted that it was Samuel, is an assertion not worth considering. It is not the woman who speaks. The inspired record declares that Samuel himself said to Saul: "Why hast thou disquieted me to bring me up."—1 Samuel 29: 15.

The Apostle John in the sixth chapter of the Revelation sets before us a vision of those who are yet to be beheaded in the Great Tribulation because of their testimony for the Lord. He shows them anticipatively as disembodied souls—as souls existing after they have been beheaded. They are seen not only to survive the death of the body, but to be full of activity in that survival.

But the Son of God gives the scenic and climacteric demonstration of the survival of the soul after death.

He shows us a "certain rich man," the beggar Lazarus, and Abraham.

All three are in hell—that is to say, Hades—the underworld—the abode of the disembodied dead.

Abraham and Lazarus are in that portion re-

served for the righteous, called by our Lord both "Abraham's bosom," and "Paradise."

By this revelation the Son of God makes the 16th chapter of the Gospel of Saint Luke to corroborate the 25th chapter of Genesis, demonstrating that when Abraham was "gathered" to his people, he was taken into Hades.

To teach that the story of the rich man and Lazarus is a parable is to teach without a foundation. It is not a parable. It is the narration of a history. To attempt to turn aside the force of this history by saying the personages are purely symbolic, that the rich man represents the Jewish nation, Lazarus the Gentiles, and the dogs which licked his sores, Gentiles also; that the rich man suing for a drop of water to cool his tongue represents the Jews of this country asking the President of the United States to intercede with the Czar of Russia on behalf of their suffering fellow countrymen in that empire, is to turn the Bible into a nose of wax, substitute human imagination for divine inspiration, and interpret the Word of God to suit the exigencies of invented theories.

Concerning the rich man himself our Lord teaches two things:

1. He suffered.

Whatever else the story teaches it does teach

that this man who survived the death of his body, after the death of that body, suffered.

2. He suffered and was hopeless, not because he was rich or fared sumptuously every day, but because he had neglected and rejected the testimony of God, the Holy Scriptures, Moses and the prophets.

These three men are living still.

The rich man in Hades, Abraham and Lazarus in that upper paradise, the third heaven, whither our Lord took up the souls of the righteous when he rose from the dead, as it is written:

"When he ascended up on high he led captivity captive—literally—a multitude of captives."

From whence did he ascend?

The Apostle answers:

"Now that he ascended, what is it but that he also descended first into *"the lower parts of the earth."* (By the expression "lower parts of the earth" is not meant the tomb in Joseph's garden, for that was not the lower part of the earth, neither can it mean the surface of the earth anywhere; the "lower parts of the earth" is the equivalent name for Hades.)—Ephesians 4: 8, 9.

As he descended into Hades, it was from Hades he ascended and, eventually, took his "multitude of captives up on high."

The continued existence of Samuel, Lazarus,

the "rich" man and, anticipatively, the souls of the beheaded, demonstrate that death of the body is not extinction of the soul.

The three men of the story are living then still.

Abraham and Lazarus taken up with the Lord at his resurrection into the third heaven, the upper paradise, awaiting the imminent coming of our Lord and the glory of the First resurrection.

The rich man still in Hades, awaiting the Second resurrection, the Second death, and eternal disembodiment.

The continued existence of these three men alone demonstrates that death is not the cessation of being.

There is one argument that abides against the doctrine of annihilation.

If none other were possible—and each one that has preceded has been a demonstration—the proposition that our Lord Jesus Christ was himself annihilated on the cross, would be sufficient argument to take the doctrine of annihilation and drive it from the face of the earth with hissing and with scorn.

What must be, think you, the desperation of a system which in order to sustain its thesis does not hesitate to annihilate the man Christ Jesus, our great God and Saviour.

Now, indeed, you can understand why Millennial Dawnism denies the Holy Trinity.

denies the unbegun deity of the Son of God, denies his two-fold nature, makes him no higher than a mere created being. It does all this that it may take him to the cross, nail him there and annihilate him—utterly destroy that humanity which alone can link man to God.

O! think of it!

If the humanity of Jesus Christ was annihilated, if he ceased to be man, then the gulf betwixt deity and humanity remains unbridged, redemption is a failure, and salvation is beyond the hope of fallen men.

Having blasphemed the person and the cross of Christ, Millennial Dawnism goes on with its destructive but inevitable logic.

IT DENIES THE RESURRECTION OF OUR LORD'S BODY.

Our Lord Jesus Christ announced that he would rise from the dead in the body in which he would die. He said:

"Destroy this temple, and in three days I will raise it up. . . . but he spake of the temple of his body."—John 2: 19-22.

Incidentally, he testified that his body was a temple—a dwelling place for himself—his soul. In doing this he anticipated the Apostle Paul who spoke of his body as a dwelling place, a "tent habitation," as the temple of the Holy Ghost, and Peter, who calls it a "tabernacle." Our Lord announces that his body would be

put to death, and like a temple, taken down and laid in the dust, but that he, himself, would raise it up again the third day.

The Spirit of God paints for us a scene in which that body is the center of vision.

The disciples are gathered in a room in Jerusalem. The supper still remains upon the table. Jesus suddenly appears in their midst. They are frightened. They think they have seen a spirit. He speaks to them. He asks them why they are troubled, why such thoughts arise in their hearts. He thrusts out his hands and his feet, still bearing the marks of the nails. He bids them handle him and see. He assures them a spirit has not flesh and bones as they see him have. They doubt the evidences of their senses. He looks about him. He sees the unfinished meal. He asks them if they have any meat. They awake as from a stupor. They rush to the table. They take up a piece of a broiled fish and a honey comb and give them to him. And he that had been crucified, dead and buried, did eat before them. They saw him do this with their own proper eyes. When he had finished the repast he opened their understanding that they might understand the Scriptures and, beginning at Moses, expounded to them in all those Scriptures the things concerning himself.

No words can describe, no pen can write, and no artist can portray that scene.

The light from the dull lamp revealing the shadows of the room. The strained, pale faces of the wondering, half fearing men. Jesus, at one moment showing his crucified hands and feet to them, at the next, seated at the table, eating amidst a silence that almost smothered and yet echoed the beating of their troubled hearts. Then, in calm and even voice, as one who had all power in heaven and in earth, authorizing them to go forward in his name and preach the wondrous story that he who had died for men was living again, the same divine, infinite person he had always been, and in the same body in which he had been nailed to the cross.

The one pre-eminent thing which stands out in this scene is, that Jesus Christ was not a mere spirit being. It is his own declaration:

"A SPIRIT HATH NOT FLESH AND BONES AS YE SEE ME HAVE."—Luke 24: 39.

IT IS THE ANTICIPATIVE AND AUTHORITATIVE DENIAL BY THE RISEN SON OF GOD OF THE DOCTRINE OF MILLENNIAL DAWNISM, THAT AFTER HIS RESURRECTION THE LORD JESUS CHRIST WAS NOTHING MORE THAN A SPIRIT.

It is the declaration to the disciples that the body in which he appeared to them was the

very body in which he had died, and that this once crucified body was now united to himself never again to be separated.

After this there is another interview with the disciples. Thomas who had said he would not believe, unless he could touch the body and put his hand into the print of the nails, was there. Jesus bade him reach out and thrust his finger and touch his hands, and thrust in his hand and touch his side. Thomas did as he was bidden. He touched the living body. And at once, overcome with the thought that this was the very body that had been nailed to the cross, he cried aloud, "My Lord and My God."—John 19: 25-28.

That he ascended in his once crucified and now risen body, sat down upon the throne of God in heaven and, from thence, shall return in the same body, is the unbroken testimony of Holy Scripture.

John, to whom he gave the revelation of his coming glory, writes:

"Behold, he cometh with clouds; and every eye shall behold him."—Revelation 1: 7.

John, by the Spirit, is confirming what Zechariah, by the same Spirit, had written hundreds of years before. He describes the Second Coming with realistic detail. This is what he says:

"And one shall say unto him, What are these wounds in thine hands? Then shall he

answer, Those with which I was wounded in the house of my friends."—Zechariah 13: 6.

Here is a body that is seen to be pierced through the hands; a body so real that every one will *see* it; hands so real that every one will behold the wounds and ask whence they came; a body that has been crucified, raised from the dead, taken to heaven; a body in heaven and a body that is to come from heaven.

Not a spirit, but a real man with a body of flesh and bones.

Millennial Dawnism teaches that the body of Jesus Christ was never raised from the dead.

On page 129, volume 2, of "Millennial Dawn," it is written concerning the body of our Lord Jesus Christ after his death:

"WE KNOW NOTHING ABOUT WHAT BECAME OF IT."

Mark you that!

In face of the fact that after he rose from the dead Jesus showed his hands and his feet and bade the disciples to "HANDLE" him and "SEE," Millennial Dawnism says of our Lord's body:

"WE KNOW NOTHING ABOUT WHAT BECAME OF IT."

But listen further:

"WHETHER IT WAS DISSOLVED INTO GASES!"

Millennial Dawnism does not know what

became of the body of our Lord Jesus, the body his mother Mary gave him, the body that Lazarus' sister Mary anointed with oil against, as Jesus himself said, the day of his "burying," that body that was nailed to the cross, Millennial Dawnism does not know what became of that body any more than the veriest scoffer and infidel who does not believe in the Bible at all. Millennial Dawnism does not know but what that sacred body, the antitype of the body of every victim offered in sacrifice, the antitypical fulfilment of every type of that body, whether body of victim, altar of sacrifice, board, bar or curtains of the Tabernacle, Millennial Dawnism does not know but what that miraculously conceived body was DISSOLVED INTO GASES.

HAVING ANNIHILATED THE HUMANITY OF OUR LORD JESUS CHRIST ON THE CROSS MILLENNIAL DAWNISM WOULD DISSOLVE THE BODY OF OUR LORD INTO GASES.

It teaches that the body in which he appeared to his disciples was not the body in which he died.

THE BODY IN WHICH HE APPEARED TO HIS DISCIPLES WAS ONLY A MATERIALIZATION, CREATED FOR THE MOMENT, BUT DISSOLVED AGAIN INTO THIN AIR.

The very clothing which his post-mortem

body wore was created miraculously for the occasion. When he appeared to Mary he wore the suit of a gardener of the period, a suit of clothes manufactured for that particular moment.

Hear the very words of "Millennial Dawn," volume 2, page 127:

"The power manifested by our Lord, and the angels referred to, to create and dissolve the clothing in which they appeared was just as superhuman as the *creating and dissolving of their assumed bodies.*"

On page 128, same volume, it is said:

"The clothing in which he (our Lord) appeared on the occasions mentioned, must have been specially created, and *probably* was the most appropriate for each occasion. For instance, when he appeared as a gardener to Mary, it was *probably* in such apparel as a gardener would wear."

On page 128, "Millennial Dawn" says:

"Many Christians have the idea that our Lord's glorious spiritual body is the very same body that was crucified—THIS IS A GREAT MISTAKE."

In a tract entitled, "Criticisms of Millennial hopes and prospects examined," on page 21, it is written:

"He (Jesus) materialized before their (the disciples') eyes, the body of flesh no less than the clothing being miraculously produced.

... instead of going out of the room the flesh and clothing vanished. . . . AS A MAN OUR LORD COULD NOT AND DID NOT APPEAR AND DISAPPEAR . . . HE HAD BEEN CHANGED INTO A SPIRIT."

On page 129, volume 2, "Millennial Dawn," is this stupendous statement:

"When he was raised to life again by the power of the Father, IT WAS NOT TO HUMAN EXISTENCE."

On page 131, it is written:

"OUR LORD JESUS. . . . IS NO LONGER A MAN BUT A SPIRIT BEING."

Page 20 of the tract before quoted says:

"AT THE TIME OF OUR LORD'S RESURRECTION—HE WAS NO LONGER THE MAN CHRIST JESUS."

Put all this together and see what Millennial Dawnism so far teaches:

1. The humanity of Christ was annihilated on the cross.
2. He never rose from the dead in the body in which he died.
3. The body in which he died may have been dissolved into gases.
4. The body in which he appeared was not a real body, it was a materialization and finally vanished into nothing.
5. In resurrection our Lord, in spite of his

own denial about it, was changed into a spirit being.

6. He is not now the man Christ Jesus.
7. He has no humanity.
8. He is not a man at all.
9. He is nothing more than a spirit being.

Millennial Dawnism carries forward its terrific and blasphemous teaching to one end—that it may give to the Christless dead a second chance.

It will destroy the humanity of Christ, it will allow his body to be dissolved into gas, in order that it may assure the wicked that, if they do not go to heaven, they will not suffer in hell; if they will not have everlasting life, they may have everlasting extinction.

Millennial Dawnism teaches that Christ died a ransom for all, to be testified in due time. At the Millennium all will be raised from the dead. Even though they have been destroyed, have been extinct, and their personality wiped out, they will be created again. They will be made like Adam was before he fell. They shall be as innocent and perfect as he was. The man who broke all the laws of God, the woman who has sinned with shameless sin, the thief, the robber, the murderer, all these will be brought to life again and, on the basis of Christ's annihilation in their behalf, made pure and spotless. Even though they hated purity and truth during their lifetime,

they will be recreated as virtuous and true—as unfallen men. Then, although they will no longer be guilty of sin and therefore really not under sentence of death, the Gospel, which was originally intended for sinners, will be preached to them. Each one will be given a trial of one hundred years. If they fail at the end of that period to accept the offered grace of God, they will die the second death and become extinct. Those who accept the Gospel will be put on probation during the thousand years. At the end of that time they will be finally tested. Those who succumb to sin will die and be destroyed. Those who stand fast will be permitted to live forever. They will be taken over into the eternal state. They will live forever, not by virtue of inhering life, but by permission of God. The life will be sustained as the Adam life would have been, if he had not sinned—by eating of the fruit of the tree of life. This is everlasting life, but not immortality. Everlasting life, according to Millennial Dawnism, is life lasting under food conditions. Immortality is self existence. It does not require food to sustain it. Thus, according to Millennial Dawnism, there are two kinds of life that last forever:

The life that lasts forever—by eating food.

The life that lasts forever—without eating food.

The food life is—everlasting life.

The life without food is—immortality.
This is the system of the second chance.

The Word of God knows nothing of a second chance. The Word of God denies and repudiates it.

"Now is the accepted time."

"Now is the day of salvation."

Through the lips of the Apostle Paul the Spirit asks the question:

"How shall we escape, if we neglect so great salvation?"—Hebrews 2: 3.

Scripture denies the doctrine of the second chance by the recorded fact of two resurrections.

There is a resurrection unto life and a resurrection unto damnation.—John 5: 28, 29.

The resurrection unto damnation is a *second* resurrection.

The second resurrection is for those who have done evil.

The two resurrections are set forth in the book of the Revelation, the twentieth chapter.

One is called the First resurrection. Those who take part in it live and reign with Christ a thousand years.

The other resurrection is called the living again of "the rest of the dead."

"Living again" in the Scripture sense signifies to be raised from the dead; and as this living again is of a class who did not take part in the first resurrection, and who were not re-

lated to Christ, it is a second resurrection and the resurrection of those who are not related to Christ.

The First resurrection takes place at the beginning of the thousand years—the day of Christ. It is the morning resurrection.

The Second resurrection takes place at the close of the thousand years—the day of Christ. It is the evening resurrection.

One is the resurrection to day, the other is the resurrection to night.

The First resurrection is before the Millennium.

The Second resurrection is after the Millennium.

The fact of two resurrections breaks the force of the Millennial Dawnism doctrine that resurrection is general and pell-mell.

Millennial Dawnism attempts to meet the shock and avoid the blow by declaring that the expression "the rest of the dead," is spurious. It ought to know what is known by scholars, that every *uncial*, with the exception of the Sinaitic, contains these words. The lapse in the Sinaitic is due simply to the error of a copyist. Every editor of the Greek text and all the versions retain them. Westcott and Hort's critical New Testament retains them.

The words are there, and there by right divine.

The two resurrections are facts.
They are suggestively distinct from each other.

The one is unto life.

The other is unto damnation.

The one brings into the kingdom.

The other takes outside the kingdom.

All who are not in the First resurrection are in the Second.

All who are in Christ are in the First resurrection.

The First resurrection is for those who are Christ's.

The Second resurrection is for those who are Christless.

The consequence of the First resurrection is participation in the kingdom and glory of Christ.

The consequence of the Second resurrection is the White throne judgment and—what:

A second chance?

Nay!

Listen, and listen well!

"THE SECOND DEATH."

Do you hear that?

Not a second chance! No!

"THE SECOND DEATH."

The flame and fire that leap up from the Second death proclaim in lurid letters that there is no second chance for those who are out of Christ.

But the Son of God gives the cumulative and climacteric as well as cataclysmic argument against the doctrine of the second chance.

He gives it in the story of the rich man and Lazarus.

In that story he tells us that between the righteous and the unrighteous there was a "great gulf fixed." Death fixed the place and the state. Death fixed doom. As death meets the soul eternity keeps it. He who dies in Christ is in Christ forever. He who dies out of Christ is out of Christ forever.

The two resurrections, or the eternal separation of each class from the other, are but the object lesson seal to the fact that between those who die in Christ and those who die out of Christ there is a great gulf fixed.

The argument is complete and final — *There is no second chance.*

Millennial Dawnism teaches that Christians are not at once made partakers of the divine nature and may, after having been Christians, fall and be lost—have their part in the lake which burneth with fire.

It teaches that this is an age of election, not for individuals, but for a class forming the body of Christ and called the church. Those who are elected into this relation do not receive the divine nature till the dawn of the Millennium. They will then get, not everlasting life, but immortality. Everlasting life is for a

class entirely distinct from the church. It is for those who are said to have the second chance. Immortality, or inhering self-existence, is alone for the elect in the church. This boon of immortality is not a matter of grace but merit. It does not depend wholly upon the redemption which is in Christ Jesus, but upon human endeavor and character. Those who would abide in the election, and all who would have immortality, must deny self. They must doom their present life to death. Then, if they are found faithful when they die, they will become without further trial spirit beings, self-existent beings. Those Christians who fall away and die in a state of apostasy and sin will come up in the general resurrection—will get another chance and, if they prove faithful to the end, will receive, not immortality, but this everlasting life—the life that is to be sustained by eating food.

The Word of God denies and repudiates this doctrine.

The Word of God teaches that the moment an individual believes in the Lord Jesus, that moment, he is made a partaker of the divine nature, as it is written:

"Whereby are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature."—2 Peter 1: 4.

The moment of faith the believer is made

meet to be a partaker of the inheritance of the saints in light, as it is written:

"Giving thanks unto the Father, which *hath made us meet to be partakers* of the inheritance of the saints in light."—Colossians 1: 12.

Those who believe in Christ have the mind of Christ.

"We have the mind of Christ."—1 Corinthians 2: 16.

To have the mind of Christ is to have the nature of Christ; and as the nature of Christ is divine, in having the mind of Christ we *have* the divine nature.

Everlasting life is the immediate possession of all who believe in the Son of God. It is written:

"He that believeth on the Son *hath* life."—John 3: 36.

The Son of God himself says in the most insistent, appealing way:

"Verily, verily, I say unto you, he that believeth on me hath everlasting life."—John 6: 47.

Christ is not only in his risen, glorified body on the throne in heaven, he is—as to his communicated life, nature and spirit—in each believer, as it is written:

"Christ in you."—Colossians 1: 27.

Writing to the church at Galatia, the Apostle Paul says, and says it representatively of each Christian:

"Christ liveth in me."—Gallatins 2: 20.

And now note this immense statement:

"He that is joined to the Lord is *one spirit*."

—1 Corinthians 6: 7.

All who believe in the Lord Jesus Christ are joined to him in the bonds and upon the terms of the everlasting covenant, having been chosen in him before the foundation of the world. They are in Christ and he is in them, joined unto him and one with him. He that is joined to the Lord is one spirit—one substance. There is no point here for incision. The knife that would go into the believer would go into Christ. The ruin that would fall upon the one would, inevitably, fall upon the other. In the nature of the case, as the life of Christ cannot be touched, neither can the life of him who is joined to the Lord.

There are two declarations which close the matter.

The first is the testimony of the Son of God. He says he who believes on the Father as having sent him, and therefore on him as the sent of the Father,

"*Hath* everlasting life, and shall not come into condemnation, but is passed *out* of death *into* life."—John 5: 24.

The other statement is that of the Apostle Paul:

"Your life is hid with Christ in God."—Colossians 3: 4.

A life hid with Christ in God signifies that the believer is doubly sheathed. He is in Christ and Christ is in God. God is infinite deity. Infinite deity is the environment of Christ. As the believer is in Christ, deity is the infinite environment of the believer. No death can break through that double walled defence of the believing soul.

And now the Son of God gives corroborative and demonstrative proof of the present and infinite security of believers, their immediate possession of eternal life and their absolute guaranty against its loss.

He says:

"I *give* unto them eternal life; and they shall *never perish*, neither shall any pluck them out of my hand."—John 10: 28.

The Word of God denies the Millennial Dawn definition of "immortality."

According to that definition, "immortality" signifies self-existence. The Word of God teaches that "immortality" is the state or condition of a deathless, incorruptible body. The word "immortality," or "immortal," is never, in Scripture, applied to the idea of mere existence. It is never applied to the soul as signifying its continued existence. "Mortality," or "mortal," is never applied as signifying its limited existence. There is no such phrase as a "mortal soul," or an "immortal soul." Such expressions cannot be found. The question as

to the existence or the non-existence of the soul is never raised. The words, "mortal" and "immortal," are always applied to the state of the body. There is a mortal body. All human bodies are now mortal. There will be immortal bodies. The Christian will have an immortal body. This immortal body will be given by our Lord. "He only hath immortality." That is, he only hath the *power to give* immortality; for, he alone, is the resurrection and the life. He dwells, we are told, in light to which no man, no mortal man, can approach. No mortal man has seen him since he has entered into the final light and glory. No mortal man can see him now. But he has an appointed time in which he will be revealed. In that appointed time he will reveal himself. The Christian will see him as he is and be made exactly like him as to his glorified humanity. In that hour he will show how his immortality is a deathless, incorruptible body. He will show that immortality for the Christian is, also, a deathless, incorruptible body.

Immortality, in the Scriptural sense, is the crown of redemption. It is the deliverance of the Christian's body from death, from the grave and corruption. It is the complete redemption of that body in which the Holy Ghost has been the indwelling seal.

Everlasting life includes immortality. It stands to it as premise to conclusion. Ever-

lasting life is something more than everlasting being. It is, as has been shown, everlasting well-being, a being in which is no evil, sin or sorrow. It is the mind, the nature, and the spiritual character of the risen Son of God, received through regeneration; so that, partaking of the divine nature, the soul may make glad and quick response to all the claims and call of God.

Immortality is a perfect body, a body that shall never corrupt or die. That is the only fit and legitimate temple in which the new and spiritual life may dwell and rule supreme.

An immortal body then is the fulness and the glory of redemption, and only when the Christian has it can he be said to be indeed and in truth "like Him."

Millennial Dawnism teaches that our Lord Jesus Christ came secretly to this world in 1874, and has been here unseen ever since; that all who have died and, at their death, had crucified self, were again brought into existence, created anew as spirit beings. All who have died since that time, all who die now, are immediately made spirit beings.

In teaching that our Lord Jesus Christ came secretly in 1874, Millennial Dawnism is guilty of two things. It takes away the "blessed Hope" of the church and brings in the "canker" doctrine that the resurrection of the church has already taken place.

It takes away the "Blessed Hope."

That hope is the secret coming of our Lord Jesus Christ into the air *for* his church, before he appears openly *with* his church. The descent of the Lord into the upper air at any time to raise the dead and change the living, shouting them up with the word of command into his presence and likeness. The hope of hopes with which the church is to purify herself in her pilgrimage passage through the world.

If our Lord came nearly forty years ago, then the church has no right to wait for the Son of God from heaven, and his command to "watch" is now null and void.

It not only takes away the blessed and purifying hope of the church, it brings in the "canker" doctrine of Hymenaeus and Philetus. They taught that the resurrection was already passed in their day. Paul says their doctrine is like a "canker"—eating into the vitals of truth, overthrowing the faith of some.

But the proposition that our Lord came in 1874 is false, because,

1. Scripture teaches that between our Lord's secret coming (his Parousia) and his public appearing (his Epiphaneia) there will be the 70th week of Daniel, or, the period of seven years. At the end of that time he will publicly appear on the mount of Olives, bring in

the Millennium, and restore and rebuild Jerusalem.

More than seven years have passed since the year indicated—nearly six times seven years. The Son of God has not yet appeared upon the Mount of Olives, Jerusalem has not been restored and rebuilt "upon her own heap" unto the Lord—and surely, the Millennium is not here.

He did not come in 1874, because,

2. The secret coming of the Lord is not down in the calendar of dates. He himself said so. He said:

"The Son of Man cometh in an hour when ye think not."—Mark 13: 32.

To fix an hour, a day and, therefore, a year—is to assume a knowledge which the Son of God contradicts.

He did not come in 1874, because,

3. When the Lord descends in secret into the air, he will take the church up to meet him. The church will not be left on the earth. But the church has been on the earth since 1874. The church is here to-day, not only the professing church, the apostate church, and the world church, but the true church, the church constituted of those who have been born a second time, and who are indwelt by the Holy Spirit. It is impossible, without falsifying, to deny the fact that there are men and women on earth to-day who give evidence—if evidence

ever has been or can be given—of regeneration, of the life of Christ and the working of the Spirit within them. To deny this would be to render all testimony worthless, and make any pretension to Christianity since the days of Christ without even the shadow of a foundation. If the evidences for the presence of the church on the earth to-day are not to be received, then there never has been a moment previous to 1874 when there ever was any evidence of its presence on the earth. But the same evidences to the presence of the church on the earth before 1874 are here now. It follows, then, that the church is on the earth to-day.

The presence of that church on the earth to-day which he will take away when he secretly comes, is the demonstration that the Lord did not come secretly in 1874.

He did not come in 1874, because,

4. When he descends into the air, he will not only take the church out of the world, but he will also take the Holy Spirit, as the restraining power of lawlessness and sin, out of the world, as it is written:

“He who now letteth (hindereth; that is, hindereth the manifestation of the man of sin—and the Holy Spirit alone can do that) will let (hinder) until he (the Holy Spirit) be taken out of the way.”—2 Thessalonians 2: 7.

There is to-day a restraining power in the world, greater than human law and force. There is a power in the world which still convicts men of the sin of unbelief and leads them to faith in a crucified and risen Christ. That restraining power is he who garnisheth the heavens, who holds the sea within its bounds, who is the executor and administrator of the covenant will of Godhead on earth now; that power is the presence of the Holy Spirit in the church of Christ.

The fact that the Holy Spirit has not been taken out of the world, that he is still here, is witness that the Lord himself has not yet come.

He did not come in 1874, because,

5. The presence of the Holy Spirit on the earth is the official witness of the absence of the Lord.

The Lord himself declares it. He said

“If I go not away, the Comforter (that is, the Holy Spirit) will not come unto you; but if I depart I will send him unto you.”—John 16: 7.

The coming of the Holy Spirit as the indwelling Comforter, was dependent on the going away of the Lord. The *absence* of the Lord was to be the witness of the *presence* of the Holy Spirit. Conversely the *presence* of the Holy Spirit was to be the witness of the *absence* of the Lord.

The presence of the Holy Spirit in the

world is the indisputable witness that the Lord is bodily absent. He did not come in 1874.

Millennial Dawnism denies that our Lord Jesus Christ is coming in open and visible splendor.

It teaches that the language which pictures his coming in glory is to be taken figuratively, symbolically. According to Millennial Dawnism, no eye will ever see him.

Having robbed the Son of God of his pre-existent deity, his present and glorified humanity, Millennial Dawnism would draw the darkness over his coming glory and shut out the splendor of his approaching triumph. But hear what the Word of God proclaims:

"His feet shall stand in that day upon the Mount of Olives.—Zechariah 14: 4.

The language has not the slightest suspicion of a figure in it. The context does not warrant such a suggestion. The prophet has been talking about the siege of Jerusalem by the ten confederate nations of Anti-Christ. He gives the detail of houses robbed and women ravished by the fierce marauders. Then it is said, at that moment, the Lord will go forth and stand with his feet upon the mount of Olives. But in order that there may be no doubt about the import of the language, and the realism and visibility of the fact, the Holy

Spirit goes into topographical details. He says:

"The mount of Olives which is *before* Jerusalem *on the east*."

The materialistic localization of the scene makes for the full presence of realistic feet upon a realistic and actual mountain.

The Spirit of God, however, is determined that there shall be no occasion left for dealing with the language as though it were a figure of speech, and he adds this significant phrase:

"And the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley."

An actual earthquake will take place.

Hear what Ezekiel says:

"And he (the Lord) said unto me, Son of man, the place of my throne, and the place of the *soles of my feet* where I will dwell in the midst of the children of Israel forever."—Ezekiel 43: 7.

Listen to the testimony of the Son of God himself:

"Then shall all the tribes of the earth (Palestine) mourn, and they shall *see* the Son of man coming in the clouds of heaven."—Matthew 24: 30.

Standing in the midst of the council that condemned him he says:

"Hereafter shall ye *see* the Son of man

"Pastor" Russellism—says that the "Man Christ Jesus is dead—forever dead"—that as a man he is in a state of "absolute non-existence," and that as the Man Christ Jesus he is "utterly destroyed", it teaches and preaches

THE ANNIHILATION OF THE MAN CHRIST JESUS.

This is the teaching of Millennial Dawnism—"Pastor" Russellism.

It teaches that the Man Christ Jesus has been utterly destroyed.

It seems too horrible, even, to think about, but the proof is in Russellism's own words. Let the words be engraved on your memory:

"THE MAN JESUS IS DEAD—FOREVER DEAD." Bible Studies, Vol. 5: 454.

"It was necessary not only that the Man Christ Jesus should die—but just as necessary that THE MAN CHRIST JESUS SHOULD NEVER LIVE AGAIN. SHOULD REMAIN DEAD TO ALL ETERNITY." Bible Studies, Vol. 5: 454.

By **L. M. HALDEMAN, D.D.**

The Signs of the Times

... chapters which this book contains are
**and Startling Portrayals of
Present Day Conditions**

... the skillful hand of a keen observer of the age
... in the moral, religious and political world.

... Facts are collated, Sharp Analyses
... and Irresistible Conclusions drawn

... to equip the uninformed, arouse the indifferent
... and quicken believers to a more intense activity
... and devotion

... bound in Red Cloth, 2nd thousand,
12mo, 455 pages, Postpaid 87c

How to Study the Bible

... chapter of this book is a comprehensive and luminous
... study of great value. This is followed by forty-five
... unfoldings of the more prominent themes of the
... dispensational chart and the author's portrait

... in red cloth, gilt edges.
... 12mo, 580 pages, postpaid, \$1.50

The Coming of Christ: Millennial and Imminent

... literature on this fascinating theme is greatly enriched by this
... entirely new and original presentation. A prominent
... writes: "It thrills me." Sixth edition, tenth thousand,
... bound in red cloth, 12mo, 325 pages, postpaid \$1.00

Christian Science in the Light of Holy Scripture

... powerful analysis of one of the greatest religious perils of the
... Third edition. Cloth, 441 pages, postpaid \$1.50

The Lilly Song:

"A good matter touching the King." A beautiful Devotional
and Expository presentation of the 45th Psalm, by that master of
metaphor and illustration, I. M. Haldeman, D.D. Special cover
design showing Lilly and title in red, gold and green, also in gold out-
line only, postpaid 25c.

The following four pamphlets are chapters from "How to Study
the Bible."

The Two Natures .10c.
The Sabbath .05c.

The Story of Joseph .10c.
The Imminent Coming .05c.

This is the premise which Millennial Dawnism lays down:

On page 124, volume 1, "Millennial Dawn," it is said:

"God *designed* to permit evil, because, having the remedy provided for man's release from its consequences, he saw that *the result would be* to lead him through experience (that is, the experience of sin) to a full appreciation of the exceeding sinfulness of sin and the matchless brilliancy of virtue in contrast to it."

That is to say, the experience of sin will lead to the hatred of sin and the acceptance of virtue. The surest way, the best way, to become virtuous is to have an experience of sin. In the nature of the case, the hatred of sin and the love of virtue will be in proportion to the experience of sin. There is only one way, personally, to experience sin, and that is, to sin personally. As personal sinning is experience of sin, and the degree of experience brings about the degree of hatred of sin, then in proportion as the individual sins, he will hate sin and be ready to accept the matchless brilliancy of contrasted virtue. In the resurrection, therefore, the man who has deeply sinned and known the bitterness of sin will be, by his experience, in an attitude to believe the virtue and grace presented by the Gospel. The man who is raised, will be raised

to the state of Adam before Adam fell—without Adam's sin—but plus the experience of his own past sin. He will be in a far better position than Adam was before he sinned. His past sin will be his best asset. The more intense his sin, the more wicked, brutal, devilish and indescribable it is, the more will the memory of it be impressed upon his mind, the more will the experience of it thus brought back to him, be likely to lead him to accept the gracious offer of the second chance.

These conclusions flow out of the premise that "God designed to *permit* evil" that good might come. It flows out of the premise that the "result" of designed evil will lead man through "experience" to a full appreciation of the "exceeding sinfulness of sin and the matchless brilliancy of virtue in contrast to it."

Such a premise and the conclusions suggested are a premium on sin. It is an offer of both worlds.

You can have the "pleasures of sin," and they are many; you can plunge yourself deep in the tide of iniquity; you may, at last, be worn out with the debauchery of your sin; you may, on the edge of the grave, find that the way of the transgressor is hard; you may learn, in your last moments, to hate with a bitter hatred the sins you have committed; you may die in all the agony of remorse—so much the better! when you rise from the

dead, you will have been led through "experience" of this "designedly permitted evil" to a full appreciation of the exceeding sinfulness of sin and the matchless brilliancy of virtue. You will not be like poor Adam. He had no antecedents. He did not know what sin was. It could tempt him with all its seductiveness. You cannot be deceived as he was. Your eyes are open. You have been in sin to the very depths. You have tasted of sin to the very dregs. You are now really sin-proof. By reason of sinning you have become immune to sin. You have sinned so much and been so wicked that sinfulness and wickedness have no power to touch you or persuade you. The bitter memory of your sin and shame will lead you to accept the Gospel you once despised. Your sin will have been like an angel, a black angel it is true, but all the same, an angel, to lead you to the quick reception of a final and repeated Gospel. To be sure, according to Millennial Dawnism, if you yield to sin here and die in sin, you will shut yourself out of the circle who constitute the elect church. You will not get immortality. You will only have everlasting life. But that is not an unpleasant alternative. On the contrary, it is rather attractive. You will, it is to be remembered, be like Adam before he fell (and he was a splendid specimen, physically and mentally). If you accept this offered

Gospel of the second chance, you will be permitted to live forever in a world made new and beautiful. You will be permitted to live, as Adam might have lived, by eating of the fruit of the tree of life or other trees in the paradise of God. Indeed, eating, it appears, will be one of the delightful pastimes of those who shall have everlasting life *as the consequence of their sins*. The occupation of eating will foster social and happy relations. It will not be so much the question of a man's library, as of his table; not so much his mentality as his digestion. The table will be a great standard of excellence, a certificate of character, and the center of delightful communion. It will be this eating that will keep "everlasting" life lasting forever, and guarantee the continued "brilliancy" of contrasted virtue. In that new paradise of choice and ever fresh fruit, of high and luxurious living, you will learn to look back with thankfulness upon your "experience" of sin, and bless God that he "designed to permit evil;" that sin and evil were in his divine purpose when he created man, choosing sin as the best way to bring about holiness and truth. You will rejoice that your pathway to paradise has been through the mire, the salacious shame, and unspeakable evil of human life.

This is the logic of Millennial Dawnism.
It is not possible that it should be otherwise.

Let this teaching be expanded. Let meetings be held by the cult. Let the book "Millennial Dawn" be multiplied by increased millions. Let thousands come into the full belief of its doctrines. Let those doctrines be rooted and grounded in them, and the consequences must be beyond measure. Let it be believed by thousands radically and actually, that no matter what sin they may commit in this life, let it be the blackest and the foulest—even though they should miss the so-called "immortality"—the prospect of a paradise of earthly and, practically, sensual gratification forever, would fling wide the gates of opportunity for countless sins.

A man may become a teacher of Millennial Dawnism, and if he has made up his mind to forego "immortality"; if he has made up his mind to accept the "Millennial Dawn" concept of everlasting life, there will be nothing to prevent him indulging in all the sin and self-gratification he desires. He can go on teaching, and the more he sins and the deeper he plunges into the depths of iniquity, the more emphatic, the more eloquent he will become upon the doctrine that death is the extinction of being here, and that everlasting life is the privilege of all who will embrace the second chance hereafter.

To those who do not care for everlasting life, who are satisfied with this world and the

life that now is, and do not care to live beyond its term of years, what an inspiration to commit crime! what a Gospel for devils incarnate who fill the earth with violence! to tell them that when they are executed here they are immediately extinct, and that when the second chance comes to them in the great resurrection, they have only to signify their wish, and they will be asphyxiated at once and forever.

This is Millennial Dawnism!

It is one of the signs of the times.

A sign of that time when darkness is put for light and light for darkness; when good is proclaimed as evil, and evil as good; when Christ is preached for Satan, and Satan for Christ; when falsehood stalks through the world as truth, when truth is laughed at as a falsehood, and the Word of God is counted no better than the word of man.

It is a sign of the Devil's dispensation and the near approach of the Christ. A sign that Satan is stealing the livery of heaven to serve himself in and, in the name of Christ, deceive the unwary souls of men; seeking to bind them hand and foot that, at last, he may cast them into the woe and torment which he knows is his, making them sharers with himself of his eternal bitterness, his endless suffering, and helpless despair.

If any of you have been caught by it, entrapped by it, I exhort you at any cost to tear

yourself loose from it, as from the all embracing clasp and slavering suction of a formless, but slowly devouring octopus.

Turn from its blasphemy, falsehood, and frightful perversion of the Holy Truth. Cast yourself down at the feet of the living Christ and own him as real man and true God. He who from everlasting has been God, and who, unto everlasting, will be God and real man in one body and one person. He who alone is the way, the truth and the life. He who alone is the visibility and the manifestation of the infinite Godhead.

May God, the Father, through God, the Holy Ghost, and by the written Word, lead you to God, the Son, "our great God and Saviour, Jesus Christ," ere he descends in flaming fire upon all who deny his name—upon all who teach, exploit, and follow in the way of such doctrines as those taught by

MILLENNIAL DAWNISM,

The wicked and blasphemous system,
which teaches

THE ANNIHILATION OF OUR LORD JESUS CHRIST.

A SUMMARY OF MILLENNIAL DAWNISM.

1. It denies the doctrine of the Trinity.
2. It denies that Jesus Christ was God before his incarnation.

3. It teaches that Christ was only a created spirit.

4. In incarnation he ceased to be a spirit and became the second Adam.

5. As the second Adam he had only one nature.

6. His nature of humanity was annihilated on the cross.

7. He did not rise in the body in which he died.

8. The body in which he died may have been dissolved into gas.

9. The body in which he appeared after death was nothing more than a momentarily materialized appearance which was finally dissolved.

10. Jesus Christ is not now a man.

11. The "Man Christ Jesus" no longer exists.

12. Jesus Christ is now an invisible spirit being.

13. He came to the world in 1874 as an invisible spirit being.

14. The Millennium will begin in 1914.

15. All the dead out of Christ will be raised at that time.

16. All the unrighteous and wicked dead will be raised and made perfect and innocent like Adam before the fall.

17. All the unrighteous and wicked dead will be given a second chance.

18. The more wicked they have been in this life, the more likely they will be, through the "experience" of sin, to accept the Gospel of the second chance.

19. Those who accept the second chance will have everlasting life.

20. Those who get everlasting life will sustain it by eating food.

21. Those who do not want to live forever will have the privilege of being asphyxiated in the lake of fire.

22. The assurance given to the wicked and sinful is, that there is no suffering for sin.

23. Those who do not care for heaven, need not be afraid of hell.

24. The finally impenitent are extinguished here, and annihilated hereafter.

A WARNING OUT OF HADES
TO ALL WHO ARE DECEIVED BY
MILLENNIAL DAWNISM.

Demons (devils) are disembodied spirits of human beings in Hades. Two men possessed with demons met our Lord Jesus Christ. Through the men whom they possessed, these demons cried out:

"ART THOU COME HITHER TO TORMENT US BEFORE THE TIME?"

Matthew 8: 29.

PROOFS! PROOFS! PROOFS!

That Millennial Dawnism—
"Pastor" Russellism, teaches

The Annihilation of Jesus Christ

AS A MAN

Hear the testimony of its own naked words:

"Jesus presented his perfect humanity a sacrifice, laying down all right and claim to **Future Human Existence.**" Bible Studies, Vol. 1, page 199.

"His human existence **ENDED ON THE CROSS.**" Vol. 1:230.

"The soul of our Lord Jesus went to oblivion * * * * at death." Vol. 5:362.

"Our Lord's being or soul was **NON-EXISTENT** during the period of death." Vol. 5:362.

"As Adam through his disobedience, forfeited his being—**SO** Christ Jesus our Lord, by his death * * * * paid a full and exact offset for * * * *

Eight Stirring Pamphlets

By **I. M. HALDEMAN, D.D.**

Mental Assassination, or Christian Science, A Physical, Intellectual, Moral and Spiritual Peril. The most powerful arraignment of Christian Science ever published. All the wealth of the English language, its logic and eloquence, are brought to bear to show the transcending danger of this corrupt and widespread doctrine, **10c**

Millennial Dawnism, or The Blasphemous Religion Which Teaches the Annihilation of Jesus Christ. A comprehensive and effective answer to the modern popular heresy of Millennialdawn, convincing every unprejudiced mind of the wickedness of this destructive delusion. Attractive booklet, . . . **20c**

Jericho Theology. A brilliant and powerful arraignment of the "New Theology" men . . . **10c**

Thinking Above What is Written, or the exaltation of human wisdom above the word of God . . . 10c

The New Religion, or Athenian Culture and Christianity . . . 10c

The Devil's Righteousness, or Cain come to town again . . . 10c

Can Morality Save Us? A powerful logical argument of unique interest. 3d edition, . . . **10c**

Theosophy or Christianity: Which? 2nd Edition, . . . **20c**

CHARLES C. COOK, 150 Nassau Street, New York

MILLENNIAL DAWNISM

**The Blasphemous Religion
which teaches**

The Annihilation of Jesus Christ

BY

I. M. HALDEMAN, D.D.

Pastor First Baptist Church
New York City

TWENTY CENTS

Twenty-fourth Thousand

CHARLES C. COOK
150 Nassau Street, New York
1911

SPECIAL RATES FOR QUANTITIES