

**OPENING OF THE NEW  
BROOKLYN TABERNACLE  
FORMERLY PLYMOUTH BETHEL  
13, 15, 17 Hicks Street, Near Fulton Ferry**

Although the weather was not specially favorable, a large audience assembled for the Opening Sunday Service of the New Brooklyn Tabernacle. Its large electric roof-sign offered a cheerful welcome and is very conspicuous from the Bridge. Its central feature is a ten feet long cross, whose center is studded with ruby lights. The Auditorium, with a capacity of 850, was crowded. The large congregation, while waiting for the opening hour, gave special attention to the numerous Scripture texts which embellish the panels on each side. They are assuredly works of art done by a master hand, specially imported for this job. Their soft, beautiful tints, united to their comforting sentiments, seemed to bring rest and comfort to many faces, while some were radiant with joyful peace.

Before the discourse the speaker read

**AN OPEN LETTER  
To the MINISTERS and BIBLE STUDENTS  
Of Greater New York City**

*Christian Brethren, Ambassadors for Christ and Students of God's Words—*

We greet you one and all in the Master's name! Coming to your City to make it our home and the center of our future activities in Gospel work, we deem it both a duty and privilege to declare to you the loyalty of myself and associates to the Cross of Christ and to give you a brief outline of our Christian endeavors. In God's providence we have become possessors of the historic "Plymouth Bethel" of Hicks St., near Fulton Ferry,

which, after remodeling, we have given a new name, “Brooklyn Tabernacle.” We believe that it will serve our purpose excellently as our headquarters. Preaching services will be held in its auditorium every Sunday afternoon, commencing tomorrow. Also special services will be held from time to time in the surrounding cities and neighborhoods—for there are about twenty ministers of ability connected with our Society’s work here. These all give their services free of charge—either for meetings or funerals—and are at your call for service.

The Lower floor of “Plymouth Bethel” (hereafter the “Brooklyn Tabernacle”) will serve us as a Bible and Tract repository. The Tracts you will be welcome to, free, and the Bibles at cost prices. We will also conduct there a “Bible Correspondence School,” for the answering of theological queries, and assisting in general, to a clear understanding of the Bible by God’s people, and those who are not God’s people, but who are “feeling after him, if haply they might find him.” In a word, we come to do all the good in our power along spiritual lines to all who will accept our assistance or cooperation, *free of charge*. Already this correspondence feature brings us hundreds of letters daily, inquiring for Tracts and helps in Bible study in various languages. The work is supported by the voluntary contributions of those who have already been assisted, so that money matters never obtrude.

#### **“With Malice Toward None and Charity for All.”**

Some may inquire, “What do you teach and preach?” We reply that “We preach not ourselves, but Christ and him crucified.” Ours is the old Gospel voiced by the angels who proclaimed our Redeemer’s birth—“Behold we bring you good tidings of great joy which shall be unto all people.” It will be seen, then, that ours is not the Gospel of the Higher Critics and Evolutionists. We cheerfully accord these friends of a modern Gospel their liberty to believe as they think proper; but our feet are firmly planted upon the Bible as the only Divine revelation of the will and plan of our Creator. This, however, does not mean that we believe that the Bible teaches all that our well-meaning forefathers of the Dark Ages supposed it to teach. We find that they burned one another at the stake for disbelieving things which the Bible does not teach, and for believing things which the Bible does teach.

The growing skepticism regarding God and the Bible, we find, is generally the outgrowth of a misunderstanding of the Bible’s teaching respecting “hell.” No sane man can be blamed for rejecting the old theory that God first made a roasting “hell” and then made a race, knowing that all would spend an awful eternity there, except the few who would hear of Christ and become saints. This blasphemy against our Creator’s Holy Name needs to be rebuked.

The people need to be taught what the educated clergy and laity already know, that the only Hebrew word translated “hell” is “sheol”, and its Greek equivalent of the New Testament “hades”, and that neither word signifies a place of torment, but the tomb, the grave, the state of unconsciousness in which both good and bad must remain until the resurrection at the second coming of the Redeemer. Our literature has helped thousands

along this very line as we go into details of explanation of the parables and dark sayings and symbolisms of the Bible, which other Bible teachers have not the time for, with their pastoral and other cares.

In a word, the work of our Society is conducted on the belief that the Bible is divinely inspired, and that we are now living in the wonderful day mentioned by the Prophets, when “the wise shall understand” and receive “meat in due season” from God’s wonderful Book. By the “wise,” of course, is meant those “wise toward God,” and not the “worldly-wise.”

If our understanding of the Bible’s teachings is correct, we are on the threshold of the Millennium; and this fact explains not only the progress of invention and natural science, but also the finishing of the mystery respecting God’s gracious purposes for our race foretold in the Bible in symbols and types. However our expectation of the Millennium is along different lines than some might suppose. We find no Scriptures to teach that the world will be converted by our commendable missionary or other efforts. To us it teaches that it will follow the second coming of our Redeemer to gather his “elect” Church (the saints out of all denominations) that they, “changed” to spirit nature, may be the teachers and guides and helpers of the remainder of the race, to uplift all who will respond from sin and death to perfection and everlasting life on earth, which will then become Paradise restored.

Statistics agree that the Millennium is not coming by the conversion of the heathen, for there are twice as many to-day as there were a century ago, notwithstanding our efforts. On the contrary we must agree that the signs of the times presage the near approach of the great “time of trouble,” such as never was since there was a nation, by which the Scriptures assure us Messiah’s Kingdom will be ushered in, to “bless all the families of the earth.”

Perhaps we should explain that we do not recognize as biblical terms “clergy” and “laity,” nor the titles “Reverend,” “Doctor of Divinity,” and such like now in vogue. This, however, does not lead us to disfellowship those who differ. We use the Scriptural terms “evangelist,” “pastor,” “teacher,” “elder,” “deacon,” etc., and recognize that all of God’s consecrated people are ministers—that is, servants—each authorized to serve his Brethren as his talents may permit and as the Brethren may desire. As for “ordination,” we cannot accept as Scriptural the theory of “Apostolic Succession,” and that special power or authority comes from man to man. We hold that the anointing of the Holy Spirit gives the power and the authority to understand and explain the Scriptures.

So then, praying with all saints “Thy Kingdom come and thy will be done on earth as in heaven,” my associates and myself crave to be acknowledged “Brethren,” by all of you who, with us, have renounced sin and accepted divine forgiveness, through the merits of our Redeemer’s sacrifice, and who, on the strength of this justification, have fulfilled Romans 12:1.

Your brother and servant in Christ,

C. T. Russell

## **“THE HOUSE OF GOD AND THE GATE OF HEAVEN”**

*“This is none other but the house of God, and this is the gate of Heaven—Bethel: I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.” Gen. 28:17; 35:1-3.*

It is very customary in our days to speak of buildings such as this in which we are meeting as churches, but this is contrary to the Scriptural usage and, we believe, has its disadvantages. The word church, as Scripturally used, signifies a congregation of the Lord’s people, and has no reference whatever to the place in which they meet. Wherever two or three meet in faith in the name of their Lord and Redeemer, he declares that he is in their midst; and the Apostle assures us that they would constitute an Ecclesia, a Church, a Congregation of the Lord. Thus in this city and elsewhere there are numerous congregations or ecclesias of God’s people; yet as a whole, there is only one Church or company, in the sense that all Christians are brethren, and One is their Lord, Head, Master, even Christ.

In speaking of this meeting-house as Brooklyn Tabernacle we have in mind the thought of the Apostle when he suggested that the Church in glory will constitute the Temple of the Living God, but that the Church on this side of the veil, still in the flesh, was typed by Israel’s tabernacle of the wilderness. So dear friends, let us more and more have this same thought, namely that our present condition as the Church of Christ, with all of its blessings and mercies, is merely a temporary one, merely a foreshadowing of the blessings we hope to share when the gathering of the “Elect” shall have been completed, when the last member of the “Elect,” the Bride of Christ, shall have finished his trials and testings and been accepted and counted worthy of a share with the Bridegroom in the heavenly glory, honor and immortality, and in the glorious work of the Millennium—the uplifting of the world of mankind.

Under another figure each member of the Church of Christ is a living stone taken from the quarry of humanity by the call of God. Each consecrated one is receiving the chiseling, tooling and polishing necessary to fit and prepare him for his place in the glorious Temple beyond the veil. Like Solomon’s temple, its type, it will come together in the resurrection morning in an orderly, quiet manner. “Without the sound of an hammer.” Then, beyond the veil, the Capstone, Jesus, shall be brought on and the glory of the Lord shall fill the Temple. Thenceforth the Tabernacle condition will be no more. The New Dispensation will be ushered in and the Kingdom of God’s dear Son, through which all the families of the earth shall be blessed with a knowledge of the Lord, will be inaugurated. “To him every knee must bow and every tongue confess.”

### **Bethel, the House of God**

But following our text, we remind you that this building is still more widely known as Plymouth-Bethel. Forty years ago that renowned, noble hearted man, Henry Ward Beecher, dedicated this House, giving it the name Bethel. As you all *know* this *name* signifies *God's House*—*Beth* being the Hebrew for house, and *El* for God. Let us never lose sight of the significance of this name, for the thought of it will bring a blessing to us every time we assemble. Yea, more than this, it will bring a blessing to the hundreds of thousands who read weekly these Plymouth-Bethel sermons. Although but few of them can assemble with us in the letter to join in worship, many of them write to me that they are with us in heart and fellowship with the Father and with the Son and through the Holy Spirit, and that they, too, are hoping that the present tabernacling of God's Church in the flesh will ere long give place to the Temple condition of glory, honor and immortality.

I remind you of the origin of the word Bethel; that when Jacob, the grandson of Abraham, fled from home, from the anger of his brother Esau, he slept the first night of his journey in a certain place with a stone for his pillow. Towards morning he had a dream of unusual significance, which he accepted as a vision from the Lord—the Lord confirming that thought. He dreamed that he saw a ladder erected upon the earth and reaching to heaven. Ascending and descending upon the ladder he beheld holy angels, and, at the farther end, the Lord himself, who spoke to him saying, "I am the Lord God of Abraham thy father, and the God of Isaac... I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep (greatly awed) and he said, Surely the Lord is in this place... This is none other but the house of God, and this is the gate of heaven." (Gen. 28:13-17) Then he set up the stone which he had used for a pillow, as a memorial altar to the Lord, and poured some olive oil upon it, representing its consecration. He then vowed faithfulness to the Lord. Evidently the incident made a lasting impression upon his mind and upon the nation of Israel after him.

### **The Meaning of the Vision**

Our Lord Jesus gave us the key to that vision, showing that he himself is the Ladder of communication between heaven and earth, between God and men. The angels ascending and descending represent the intimacy of communion between God and mankind which shall ultimately be established. The interests of humanity will come before the Lord, and the blessing of the Lord will come down upon mankind, and thus will be fulfilled eventually the glorious promise, the oath-bound Covenant, which God made with Father Abraham, saying, "In thy Seed shall all the families of the earth be blessed." That Ladder of Communication is already established so far as a certain class of humanity is concerned. But they are but a "little flock."

The communication between Christ is complete, as between the heavenly Father and those who have been accepted as the true Israel—spiritual Israel, typified by Jacob. What blessings come to these while still in the wilderness journey! What fellowship they are privileged to have with the Father through the Son! "Their angels do always have access

to the face of my Father.” And the blessings of the Lord come direct to them; new every morning, fresh every evening! “All things work together for good to them” as New Creatures in Christ, whatever may be their trials and difficulties according to the flesh. But alas! how few of these have the eye of faith, which discerns in Jesus this link with heaven, which “satisfies their longings as nothing else could do!” The majority of Christian people know but little of it. They have heard of Jesus and the redemption accomplished and the blessing provided; but busied by the cares of this life and the deceitfulness of riches (sought whether gained or not), they are restrained. Their eyes are held to earth. They see not the vision for themselves, and when others tell of it, they can but faintly realize it, and consider it mostly an idle tale. Here again we see exemplified the statement of the Scriptures, “The secret of the Lord is with them that fear (reverence) him; and he will show them his Covenant.”—Psa. 25:14.

This was Jacob’s attitude. He had heard of God’s great covenant made with his grandfather. He appreciated it greatly and discerned that his brother Esau did not appreciate it. Jacob bought it of his brother at the latter’s own estimation of its value; then fled, not because Esau valued the promise, but because with it went the elder son’s portion of earthly goods, which Esau coveted, and which he feared Jacob would claim, but which the latter very willingly resigned forever. Jacob, in thus preferring the things promised of the Lord to the earthly things, typified or represented the Church, the Christ, the Israel of God.

#### **“Wideness in God’s Mercy”**

But there is still a larger view to be had of the significance of the typical ladder, which Jacob saw reaching from earth to heaven. That ladder, while primarily it represented Jesus, represented also the Elect Church, which God is now selecting from mankind. The Scriptural declarations, that consecrated believers are branches in the Vine and members of the Body of Christ, are not meaningless statements, “For God gave Jesus to be the Head over the Church, which is his body.” In this larger sense, that Jesus was the original Vine and that during this Gospel Age branches have enlarged that Vine, Jesus is the Ladder, and his consecrated saints of this age are members of it also—rungs of the ladder, we might say. The Ladder, in this larger sense, has been in process of development throughout this Gospel Age, and is nearly completed.

It represents The Christ, the Mediator of the New Covenant between God and mankind. We are to recognize in the Scriptures this wideness in God’s mercy, like the wideness of the sea. We are to discern that our Lord Jesus who during this age has done a special work for believers, will, during the age to follow this, do a broader work for the world of mankind, with his Church in association. All the blessings of God, promised originally to Abraham and confirmed to Isaac and to Jacob with an oath, appertained not only to the “Seed of Abraham,” but also to “All the families of the earth,” which will be blessed through Abraham’s Seed during the Millennium.

That Ladder of the vision was Abraham’s seed and the angels traversing it represented the Divine blessing coming to all the families of the earth through the Millennial Kingdom. And here we have it again stated that the Elect Church, the “little flock,” the

Royal Priesthood, the one hundred and forty-four thousand, who have their Father's name in their foreheads, are members of that Seed of Abraham, members of the Ladder, Christ. Remember the Apostle's words, "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."

These are divinely called, chosen, and prepared for participation in God's great work of blessing all the families of the earth. In this connection let us remember that while the Scriptures clearly differentiate between the Church and the world, showing a heavenly calling and reward for the one and an earthly reward and restitution for the other, they most positively declare that the redemption work includes both. We quote. "He (Christ) is the propitiation (satisfaction) for our sins; and not for ours only, but also for the sins of the whole world."—1 John 2:2.

### **Rearing the Bethel Altar**

Our text tells us of the time, years after his vision at Bethel, when Jacob had returned. It tells us of the fulfillment of his vows. He had declared that if God would bless him, he would be his faithful servant, and return and build an altar there. The Lord did bless him and then, in our text, reminds him of his vow, and Jacob built the altar.

Likewise, dear friends, the same Lord has greatly blessed us in forgiving our sins through the merit of the sacrifice of Christ. He has given us the vision of the blessings and mercies which are ours through the Lamb of God, because we are his. Many of us vowed, consecrated to the Lord, asking his help. He has granted us that assistance, and now, with further maturity of Christian character, we have a still higher appreciation of the vision granted us than ever before. The Lord calls us from grace to grace, from knowledge to knowledge, from one step of obedience to another, from one spiritual attainment and joy to another. And so by his grace we realize ourselves again at Bethel, the house of God, the gate of heaven. Have we reared our altars here? Have we kept our vows to the Lord to the fullest extent? Can we not draw still nearer to this gate of heaven and have a still further blessing? We believe, dear friends, that this is our privilege day by day and that it is implied in the Lord's words, "Draw nigh unto me, and I will draw nigh unto you." We are, I trust, each of us and all of us, growing in grace, and growing in knowledge, and growing in love toward God and toward all others, as they are in harmony with him—even toward our enemies.

### **Put Away Idols**

Let us each apply to himself the words of Jacob to his household: Search if ye have any idols and put them away. If money is an idol; if honor of men is your idol; if your family is your idol; if your children are your idols; if you idolize yourself—whatever idol or idols you may find yourself secretly worshiping, put these away and be clean; having on clean garments, come near to the Lord, to the House of God, to the very presence of Jehovah. Do this not merely for the present hour, but establish your self in your devotion of time, talents, influence, money, self, all that you have, all that you are, to the Lord's cause and service. See if he will not pour out a blessing more than you will be able to contain, a blessing which will overflow upon each other and upon your family, friends and others, in kindness, gentleness, meekness, patience—fruits of the Holy Spirit.

The word “heaven” signifies *higher*. Thus God and angels are heavenly beings and the elect Church will be also a heavenly class in some respects “like unto the angels.” In other respects they will be still *higher* than angels, “partakers of the divine nature” (2 Pet. 1:4) the highest or most heavenly nature of all. “*The gate of heaven*” thus means the way to that divine nature. How precious this thought to all who have heard the “heavenly calling” and are striving to “make their calling and election sure.” Truly “no man cometh unto the Father but by me”—by Christ the living way or ladder. Let us not dream of another than this, “the only way.”

But the word *heaven* will have another meaning to mankind by and by, during the Millennium. Then it will stand for the higher in the sense of the holier and nobler, because God’s Word tells us that “*restitution*” to *human perfection* is the blessing which is to be offered to all of Adam’s race, then. The entire earth, as well as the entire race (if obedient) is to be lifted from the present low condition of sin and death to the *higher* (heavenly) condition of perfection.—Acts 3:19-21.

This is the essence of the word *resurrection*, to raise up again to a condition from which the race fell. For many this will mean (1) awakening from the tomb and (2) restitution or uplifting to all that was lost by Adam’s sin, all that was redeemed by Christ’s sacrifice. The offer of “*change*” of *nature* is the special offer of this age and will soon close.

But, as now Christ is the ladder by which the “called” the “elect” may now obtain the greatest of all heavenly favors, so by and by he and his Kingdom of Heaven will be the way by which mankind in general may be uplifted to the higher plane from which man fell by disobedience.

### **There He Spake With Us**

The thought centering in the name Bethel seems to be the fact that God spoke to Jacob there. He spoke to him first by vision, then declared himself the God of Abraham and Isaac and Jacob, who would fulfill the original Covenant of blessing the world through Abraham’s seed. We read, “God went up from him in the place where he *spake* with him.” Again, “Jacob set up a pillar in the place where he *spake* with him, and he called the name of the place where God *spake* with him Bethel.” The Lord through the Prophet Hosea (12:4, 5) emphasizes the same thought: “He found him in Bethel, *and there he spake* with us, even the Lord God of hosts.”

How appropriate the name Bethel, then, to a meeting place of God’s people—the place where he speaks with us, the place where we receive his Word of warning or rebuke or encouragement or promise; the place where we respond with our vows of consecration to be his faithful people, the place where we get the celestial vision of the interest of Almighty God in us and our affairs and messengers and messages which go and come through the merit of our dear Redeemer’s sacrifice. Is it any wonder, as the Apostle suggests that “They that feared (reverenced) the Lord, *spake* often one to another.” (Mal. 3:16.) Is it any wonder, as the Apostle suggests, that we should “not forsake the assembling of ourselves together; and so much the more as we see the day approaching”? —Heb. 10:25.

And when we cannot all assemble personally, is it not a comfort to us that we can unite in heart and mind the Bethel of our God and hear his Word at any time and place? What a blessing we have in this respect in this our day of the printing press! The message of the Lord from Plymouth-Bethel is going out to all quarters of the world, and many who cannot assemble themselves with others of God's dear people are thus being refreshed and comforted, and being made able to look up in vision at the glorious Ladder—Jesus—and the Father, and to hear the message and assurances, and to realize the loving care in providing for all of our needs, especially the spiritual needs as New Creatures in Christ!

But whether we hear with the natural ear, or whether we read with the natural eye, let us remember that it is only in proportion as we have good and honest hearts that we are rightly benefited; whether from the reading of the Scriptures, or hearing of them read, or from the reading of the sermons or hearing them. Concerning this our dear Redeemer prayed for us, "Sanctify them through thy Truth; thy Word is Truth"—John 17:17.

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## **A PROTEST AGAINST INJUSTICE**

### **"TRUTH IS MIGHTY AND SHALL PREVAIL"**

Fellow Editors,

Religious and otherwise:—

A brilliant but ambitious lady, of Women's Rights persuasion, may desert her husband, because he will not grant her an equal share with himself in the editing of his Journal. Ten years afterward she may sue him for divorce and alimony, but specially with a view to injuring him. Without real grounds for complaint, she may claim "indignities to her person." A failure of the husband to kiss her once, when leaving home for a three days' journey, may be the only "indignity" set forth. Then she may accuse the husband for kissing their minor ward when a child, fourteen years previously, and be compelled to admit that she told the child to kiss him as her father. Finally this brilliant woman may concoct a "Jelly Fish" story, which is without a shadow of foundation. The order of the Courts striking the wicked slander from the Court records could not extend to the public prints. The "salacious bit" was too tempting for reporters to resist. Those who "love darkness rather than light" will, of course, be prompt to publish the falsehood and slow to retract it. The fact that the Court Records show not one word or act derogatory to the husband's moral character or integrity is given no credit.

The fact that the husband was a preacher made the "bite" the more tempting. Not only so, but, strange to say, he preached for the love of his message, refusing all salary and living "the simple life" with the greatest possible carefulness of his every word and act. Is it not a blot upon our Twentieth Century Civilization that this self-sacrificing Editor-Preacher should be "hounded" by noble, influential, Editorial Brethren?

Said preacher endeavors to defend the Divine Character and Word by teaching the public what educated ministers and laymen well know, respecting the meaning of the word "hell" in the Hebrew and Greek from which it is translated in our Bible—that it

does not signify a place of pain or torture. Is it not strange that this preacher's honesty in this matter should be held up to ridicule by Editors who do not believe in eternal torment for themselves or for anybody?

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## **SPIRITISM IS DEMONISM**

### **TRY THE SPIRITS WHETHER THEY BE OF GOD**

*“Beloved, believe not Every Spirit, but prove the Spirits, Whether they be of God; because many False Teachers have gone out into the world.”—1 John 4:1.*

On last Sunday we considered the question, “Are the Dead Alive?” Our examination was from the standpoint of the Bible, and, we trust, was convincing. We showed the reasonableness of the Bible proposition that Death is the Wage of Sin; that God in mercy redeemed us, with a view to the resurrection of the dead, and that the hope of mankind, therefore, now lies entirely in the carrying out of that Divine Program. To-day let us examine the only thing in the world which claims to be of demonstrable proof that the dead are not dead, but, on the contrary, are more alive than when they commingled with us in daily life. Spiritism, and Occultism in general claim to prove this side of the proposition, claim that our senses are all deceived and that the Bible is in error with its doctrine that the dead are dead and cannot live without a resurrection from the dead. In our day, these boasted proofs are being published throughout the civilized world, some of them supported by the names of the world's bright lights, Professors in Colleges, Doctors of Divinity, and the Knighted scientists of Great Britain. Backed by this formidable intellectual array, it is no wonder that Spiritism and psychic research are receiving greater attention than ever before. To our understanding of the Scriptures, dear friends, they teach that in the few remaining years of the present dispensation, before the ushering in of the Millennial epoch, these Spiritualistic or psychic forces are to play a very prominent part indeed, in bringing about the great time of trouble, which, as a dark cloud, will immediately precede the Dawn of the Millennial morning.

We have no wish to give the impression that the Apostle meant, by the words of our text, that you and I should investigate Spiritism, and specially prove or test the character and tendencies of the beings or spirits whom they claim to represent. Quite to the contrary. We believe the Apostle meant that the Lord's people should test the doctrines, test them, prove them, because false teachers with false doctrines would invade the world. The Apostle was quite correct. As we have already seen, false doctrines spread over the entire Church for a time, producing the epoch known as the Dark Ages, from which God's people of the various denominations, Catholic and Protestant, have been gradually emerging during the past four hundred years.

Nevertheless our text is not inappropriate to our topic, because Spiritism, occultism, is a doctrine, and hence, as a whole, is to be proved or tried, to be weighed in the balances of reason and Scripture, and to be either accepted as true or rejected as error. There is no

middle ground. These things are either of God or of the Adversary. It is our desire at this time to set before you conclusive evidence that Spiritism is of the Adversary, and, with its variations of Occultism, Hypnotism, Mesmerism, New Thought, Christian Science, etc., is the work of Satan, deluding the world of mankind and leading them into the most woeful snares imaginable.

### **Spiritism Is Demonism**

Personally I have no direct acquaintance with Spiritism, have never been in a séance, nor witnessed any manifestations of any kind. Moreover I shall endeavor always to avoid such matters, believing this to be my duty, according to the Scriptures; and I shall, by God's help steadfastly resist every inducement made to exercise my curiosity and to draw me into investigation. And this is my advice to you all, the reason for which you will the better understand as I proceed. I am aware that Spiritualistic tricks and frauds have been exposed; nevertheless I am convinced that there is a superhuman power connected with Spiritism, Occultism, etc. Not only does the Bible so instruct us, but, through personal acquaintance with mediums and the obsessed whom I helped to convince of the Satanic origin of their controls, I have a considerable insight into the work and the claims, the methods and the influences connected with Spiritism. When claiming that Spiritism is demonism, let me not be misunderstood to say that mediums are demons, nor that they are willingly and knowingly cooperating with them. On the contrary, conceding the tricky and fraudulent, I believe that there are honest mediums who believe as thoroughly as possible all that they represent.

All Spiritualists of experience, those who are mediums and those who are not, will freely admit that some of the spirits who operate through these mediums are devilish. This does not mean that they recognize them (as I do) as the fallen angels, of whom we are told much in the Scriptures, but that they merely recognize that some of the advice communicated is vicious, devilish. While admitting this, they hasten to assure us that this is not true of all the spirits; that some of them are pure, honest, reliable. They even tell us that some of the spirits exhort their deluded victims to pray more, to be more holy, etc. But we reply that this is merely a part of the general deceptive scheme of Satan and his associates. Really, they are all bad, or, as the Apostle says, "wicked spirits."

### **The Fallen Angels—Demons**

"What can any of us know about the fallen angels?" some one may inquire. I reply: We can know what God has been pleased to reveal on the subject in His Word, for these things "are written for our admonition (our instruction), upon whom the ends of this world (age) are come." (1 Cor. 10:11.) The Apostle Peter tells us of these fallen angels, who now masquerade as our dead friends and claim that they are more alive than they ever were. They have intimate knowledge of all the affairs of mankind, as well as ability to read our very thoughts, and hence have no difficulty whatever in personating the dead, and especially in the form, clothing, and with all the peculiarities by which they were known, as these particulars are registered in the memories of their friends.

St. Peter, in his second Epistle (1:12), says, "I will not be negligent to put you always in remembrance of these things," and then adds (2:4), "God spared not the angels that

sinned, but cast them down to hell (Tartarus, our earth's atmosphere) and delivered them into chains of darkness, to be reserved unto the judgment"—in future trial or testing and final decision of their case. St. Jude also brings these fallen angels, or spirit beings, to our attention, saying "The angels which kept not their first estate, but left their own habitation, he (God) hath reserved in everlasting chains *under darkness* until the judgment (trial, testing) of the great day" (verse 6)—until the end of this Age, the lapping time between this Age and the Millennial Age. But the chains of darkness were imposed only *until* the end of this Age, *until* their day of judgment or trial. The intimation would seem to be that *then* they would be permitted in some manner to free themselves from those chains and to come out more into the open, and to do their work more in the light. This time, according to the Scriptures, we understand to be now upon us. In full harmony with this is the fact that Spiritism is now claiming to be able to work wonders in the light and claiming, too, that shortly the spirits will be free from all restrictions of darkness. How great will be the temptations of that time to humanity, deluded as the majority are, with the thought that their dead friends are alive! The Scriptures intimate that the testing along these lines in the near future will be simply awful.

Let us go back now to the days of Noah, and ascertain what we may in the Scriptures respecting these fallen angels; in what manner they left their first habitation and came under Divine displeasure and sentence of restraint. In Genesis (6:1-4) we have the account of the fall of those angels into sin. In olden times, before God's people had been provided with the Bible as a revelation of the Divine will, God not infrequently used the holy angels as messengers of communication between Himself and mankind. On such occasions the angels did not open human eyes to perceive their spirit-glory, but materialized, assumed human bodies of flesh and bones, and wore clothing, and appeared as men. As an illustration note the records of how angels appeared to Abraham as traveling strangers. He knew them not, but entertained them hospitably. Before they left he ascertained their real nature; that they were not men at all, but had merely appeared in human form so as to communicate to him certain facts respecting the child that God had promised him long before and respecting the destruction of Sodom and Gomorrah, and the deliverance of Lot. We read, "And they did eat and talk with Abraham." They had a substantial dinner of veal stew, according to the record. This narrative was confirmed by St. Paul, who says to us, "Be not forgetful to entertain strangers; for thereby some (Abraham for instance) have entertained angels unawares."—Heb. 13:2.

The Scriptural intimation is that during the period of 1654 years, which began with the expulsion of our first parents from Eden and which ended with the flood, God permitted all of the holy angels to have, unrestricted, such an intercourse with humanity. The purpose of this was evidently two-fold:

(1) God would permit the angels to see to what extent their influence would help to preserve humanity from degradation, or to uplift men out of sinful ways, that thus it might never in the future be claimed that the work of Christ in redeeming the world could have been done other than by Him and by His Kingdom and its work. (Acts 3:21) And thus the angels could never say that the work of Christ was unnecessary and that they (the

angels) could have accomplished the work, had they been given the opportunity. They were given the earliest opportunity, under the most favorable conditions, before depravity had so seriously undone the race. They failed.

(2) Furthermore it was the Divine purpose that all of the angels should experience a *test* as respects their *loyalty* to the Divine Will, that thus the loyal ones might be manifested, and also the disloyal at heart. The test had its effect, and following it, the disloyal ones were condemned to chains of darkness and disfellowship from God and the righteous.

### **Left Their First Estate**

The first estate of all the angels was one of harmony with God as *spirit beings*. But the *fallen angels* are those who, seeing sin working in humanity, preferred sin and sensuality. Privileged to materialize and mingle with humans, they preferred that condition to the angelic, which was their first estate. They preferred it because they desired to revel in sensuality. They were seduced by sin. And so the record reads, “The sons of God (angels) saw the daughters of men, that they were beautiful, and they took to themselves as wives such as they chose. When the Sons of God came in unto the daughters of men they bear children to them; the same became mighty men, which were of old, giants and men of renown.” (Gen. 6:2-4.) How long this sinful riot continued we are not informed, but evidently it was long enough to give a full opportunity for every angel of God to believe that Divine power could not deal with the situation—and thus was furnished an opportunity and test to all. The time was long enough for the progeny of those angels to become “giants,” “men of renown.” Moreover the intimation is that there was serious conflict between the progeny of the angels and the Adamic stock and that the whole earth was filled with violence and wickedness, so that “Every imagination of men’s hearts was ‘only evil continually.’” That terrible arraignment of condemnation, prior to the flood, the Scriptures imply will be duplicated in our day, not many years hence in the closing of this age—and will be followed not with a flood of waters, but with a cataclysm of *symbolic fire*, a “great time of trouble, such as never was since there was a nation.”

God’s determination was that the entire population of the world should be blotted out by a flood of waters. Those of purely Adamic stock, redeemed, will be recovered in the Resurrection, and, through Christ, have full opportunity of returning to harmony with God, and to recover all that was lost through Adam’s sin. But for the progeny of the angels, unauthorized by the Almighty, no provision has been made. Their death in the flood was exactly the same as that of the brute beast that perished there.

Notice God’s particularity that Noah and his family, who should be saved in the ark and begin the human race afresh in the earth, should have no admixture of the angelic stock—must be purely Adamic. We read, “Now Noah was perfect in his generation.” Neither himself nor his parents were generated by the angels, but were purely of Adamic stock, likewise all of his family. The intimation seems to be that there were remarkably few families like Noah’s perfect in their generations. The contamination had been great, widespread.

### **Fallen Angels, Barred from the Privileges of Materialization, Seek Other Intercourse**

No longer having the same fellowship with humanity after the flood, the fallen angels, cut off from Divine fellowship and service, found diversion in seeking other communication with mankind. Had they represented themselves as *demons*, mankind would have been on guard against them, so they deceived by announcing themselves to be deceased relatives, etc., of those with whom they sought intercourse. We have little history along these lines, except of a negative character, furnished in the Bible. It records that God forbade his covenanted people, the Israelites, to have anything to do with these fallen angels, who operated through witches, wizards, necromancers, soothsayers, etc. The law in Israel was that all mediums thus pretending to communicate between the living and the dead should surely be put to death. God thus warned his people and protected them against conditions which prevailed much more generally amongst the heathen. These fallen angels, after arousing the curiosity of humanity, enticed them into more and more familiarity and befogged their judgments with lies, which were given the greater credence because supposed to come direct from deceased friends, who were supposed to have full knowledge. The result was that gradually the evil spirits conquered the wills of their subjects and obsessed them, and used their bodies instead of the power of materialization. And the will once broken down, more than one of these evil spirits could gain entrance, suggest thoughts, etc., which had the effect of *crazing* the individual, giving him thoughts quite in conflict with each other.

Clairvoyant power is the impression on the mind of what the fallen angel sees. Clairaudient power is the communication by sounds inaudible to others upon the drum of the ear by fallen spirits. These evil spirits often play pranks with their victims, inciting them to do things which they would not do of themselves—sometimes to steal, sometimes to murder, and sometimes to suicide. Many physicians recognize the fact that amongst the insane they have two classes to deal with, the one organically deranged, and the other, not organically deranged, but obsessed of evil spirits.

### **The Casting Out of Demons**

We remind you of the Gospel narrative of how Jesus, and the disciples under his commission, frequently cast out these demons from those obsessed by them. Evidently this was one of the most distressing ailments amongst the Jews in our Lord's time, notwithstanding the fact that they were warned against the mediums and all supposed intercourse with the dead. Indeed, the casting out of demons was one of the principal miracles performed by Jesus and his apostles, and one of the special marks of Divine power corroborating his ministry. Let us refresh our memory respecting the narrative. There came to Jesus "Certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils."—Luke 8:2.

Remember also that these demons were called "unclean spirits," doubtless because of their general influence upon humanity is towards sensuality, uncleanness of thought and word and deed. We read in Luke 4:33, 34, respecting one of these who was a Church attendant. "And in the synagogue there was a man which had a spirit of an unclean devil;

and he cried out with a loud voice, saying What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us (before the time)?” These demons are not in some far-off place of torture, but were prowling around amongst mankind, seeking whom they might ensnare. They evidently understood full well, too, that their end would be destruction—that “the wages of sin is death.” They seemed to know that the due time of their test was still some time in the future.

The Apostles, after being sent out two and two, returned from their ministry praising God and declaring “In Thy name we have cast out demons.” In Matt. 8:16 we read, “When the even was come, they brought unto him many that were possessed of devils—and he cast out the spirits with his word.” Further along we read (verse 28), “There met him two possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man might pass by that way.” And again, in verses 29 and 31, “And behold, they cried out, saying What have we to do with thee, thou Son of God? Art thou come hither to torment us before the time? And the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.” Jesus permitted this, and the entire herd of swine was crazed by the demoniacal influence and ran violently down a steep place into the sea and were drowned.

Remember St. Paul’s experiences, and how, on one occasion, a young woman possessed of an evil spirit followed him and Silas, saying, “These be the servants of the Most High God, which show unto us the way of eternal life.” On the third day St. Paul turned and rebuked the evil spirit and commanded it to come out of the woman, and thus caused a great commotion, because the woman had been a source of gain to her managers, on account of her fortune telling and the considerable sums of money paid therefor. We advise all Bible students to give this matter more particular attention than heretofore—to note particularly what the *Scriptures* say on the subject, that they everywhere acknowledge the evil spirits and their uncleanness and that they continually strive to intrude upon humanity and accomplish their desires by *breaking down the human will*—the Divinely intended barrier.

These spirit beings championed Satan’s original lie, which declares that the wages of sin is not death; that when men seem to die; they are more alive than before. This error has been fastened upon the whole world of mankind and now, in the trial time that is before us, it constitutes a base of operation, which gives these fallen spirits a wonderful influence. Added to this they have recently been introducing as a great blessing and aid to humanity, hypnotism, by which through the assistance of these fallen spirits, one human being gains the control over the mind, the will, of another, on the score of mental, moral or physical assistance out of vice and disease.

Doctors and preachers are more and more using this power, not realizing what it is, and that the motive behind it is the breaking down of the human will, so as to give the fallen spirits the easier access, and the greater control of the people. What this ultimately will mean to mankind is terrible to contemplate, for the Scriptures clearly indicate that, while God has, for a considerable time, shielded mankind from the debasing influence, “He will bring to pass his act, His strange act,” in the end of this age, by releasing the

restraints upon the demons and allowing an illustration of their fiendish power, as a test to themselves peradventure some of them may have repented and as a lesson to angels and men of the length to which depravity would go, if not restrained of God. But, thank God, this reign of evil will not last long. Upon the wreck and ruin, Messiah's Kingdom will be established and demoniacal power will be forever destroyed, and Satan himself, will be bound for a thousand years and shortly after be destroyed.

{INSETS:}

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**PEOPLE'S PULPIT**  
**P. E. THOMPSON, Editor**  
**PEOPLE'S PULPIT ASSOCIATION**  
**Publishers, 13-17 Hicks St., Brooklyn, N. Y.**  
**Monthly, Ten Cents a Year**

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**WHERE ARE THE DEAD?**  
YOU SHOULD SURELY HEAR THIS FREE LECTURE  
AT THE  
**ACADEMY OF MUSIC**  
SUNDAY, FEB. 21st, at 3 P.M.  
SEE NOTICE ON LAST PAGE

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### **Noblesse Oblige**

The doctrine of noblesse oblige was one of the most beautiful of human conventions. It was based upon the proposition that a man being noble and the son of a nobleman could not do a mean thing—it was not good form. But if a man gets it into his consciousness that he is the child—not of a nobleman, not of an earthly ruler, not of a great statesman, warrior, scientist or financier—but of the living God, who presides over the universe, how large, how generous, how exalted and how fine his attitude toward life, and all his conduct, needs must be!—Albert J. Beveridge.

Beloved, now are we the **SONS OF GOD**: What manner of persons ought we be in all holy conversation and godliness! We that are strong ought to bear the infirmities of the weak and not to please ourselves, for even Christ pleased not himself. Let us then bear one another's burdens, and so fulfill the law of Christ. For the earnest expectation of the whole creation, (groaning and travailing in pain together until now), waiteth for the manifestation of the Sons of God.

**John 3:16**—For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.

**John 13:16**—Verily, verily, I say unto you, A servant is not greater than his lord: neither is one that is sent greater than he that sent him.

**1 John 3:16**—Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.

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## **Ambassadors for Christ**

*We are ambassadors for Christ.—2 Cor. 5:20*

If we as Christians would keep this thought always prominent before our minds what a dignity it would add to our character! What a transforming power it would be! What an assistance to the new nature in its battle with the low and groveling tendencies of the old nature now disowned by us and reckoned dead! “Our citizenship is in heaven,” says the Apostle. While still living in the world we are not of it, but have transferred our allegiance and citizenship to the heavenly kingdom... And now, as appointees of our Kingdom, while still living in the world amongst aliens and strangers, we as representatives and ambassadors should feel both the dignity and honor of the position and the weighty responsibilities, and ever keep in memory the Apostle’s words, “Whatsoever ye do in word or in deed, do all

**In the Name of the Lord Jesus.”**

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## **Into His Likeness**

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.—2 Cor. 3:18.

Sometime—dear hands shall clasp our own once more,  
And hearts that touched our hearts long years before  
Shall come to meet us in the morning land;  
And then, at last, our souls shall understand  
How, though He hid His meaning from our sight,  
Yet God was always true and always right;  
And how, though smiles were often changed for tears,  
Along this tangled pathway of the years,  
Yet only so these lives of yours and mine  
Have caught the likeness of the Life divine.—*Anon.*

For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.—1 Cor. 13:12.

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# WHERE ARE THE DEAD?

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THIS QUESTION IS  
of  
VITAL INTEREST  
to  
EVERY ONE

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IT IS THE KEY  
TO PROPER

**BIBLESTUDY**

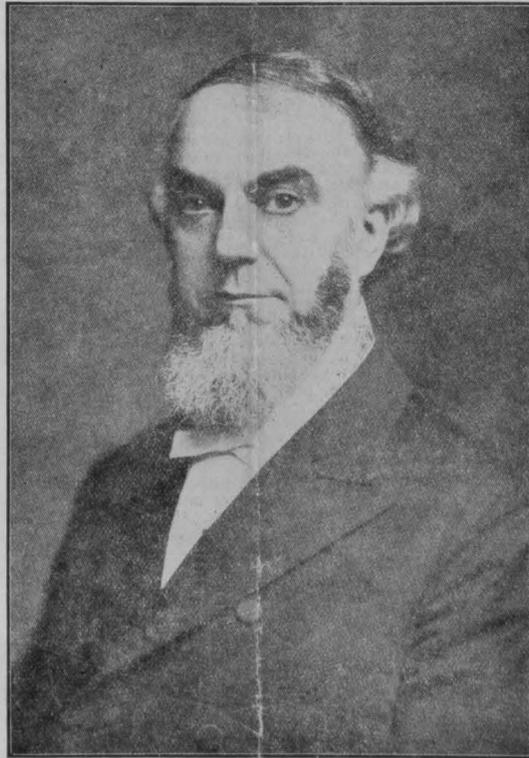
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HEAR, THEN JUDGE

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**ACADEMY  
OF MUSIC.**



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WHERE ARE YOUR  
DECEASED  
FRIENDS  
and  
NEIGHBORS

? ? ?

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WHAT IS  
YOUR HOPE

? ? ?

**SEATS FREE**

NO COLLECTION

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HEAR, THEN JUDGE

? ? ?

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**BROOKLYN  
Feb. 21, 3 p. m.**