

knows nothing. The dead have no thoughts; and in support of this he quotes: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goes forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3-4. Can a man be in heaven or hell alive and have no thoughts?"

Well, we should say not. But let us not jump to unwarranted conclusions. Thinking is the function of the brain, through which the spirit acts, and when it ceases to be in conjunction with the spirit thought perishes, i. e., runs out. *Per* is a latin root and means through; *ter* implies motion or passing; hence when the body dies, the thoughts perish or pass out of it. Therefore "the dead know nothing—have no thoughts"—in the grave. It takes the spirit and the body together to form a man; the body is in the grave, but the spirit is the living, conscious entity, the intelligence. It is a part of the Creator, who is the Father of our spirits. He is eternal, therefore our spirits, being his offspring, must be eternal also.

The writer of the tract goes on to say that death is simply a sleep, and quotes many passages from the Bible to show that it was frequently likened thereto. "And Hezekiah slept with his fathers," is a sample of them, the others serve the same purpose and, therefore, it is unnecessary to repeat them. Then he sums up in the following words:

If the Saints are dead, they are not alive. They are in the grave, they are not in heaven. If they have no thought, then they are not thinking. If they know nothing, then they are not intelligent. If they are asleep, then they are not awake. If they are to be rewarded at the judgment, they are not being rewarded now. Is not this the doctrine of the Bible?

With the exception of the reference to the judgment, the above is not the doctrine of the Bible in relation to the spirit of man; it may be to his body. And now I will proceed to give the proofs.

"The Lord God formed man from the dust of the ground (the first 'of the' is not in the original), and breathed into his nostril the breath of life, and man became a living soul," Gen. ii: 7. The breath of God is the Spirit of God; and this same breath of life is in every living man, but it is not dust and does not return to dust. Neither is it that which constitutes his individuality and identity. The same that was said to Adam is said to all mankind, "For all are of the dust and return to dust again." Coming down to Abraham, however, we learn that he was one of the "spirits of just men made perfect." Not perfect as a man in Christ Jesus—empty perfect as a spirit. It required the resurrection of the body, when the spirit would be united with it, to constitute the perfect, glorified man. See, Gen. when he was being moved to death cryed out, "Lord Jesus, receive my spirit."

Now we do not know what spiritual substance is in itself, just as we cannot tell the nature of many ethereal substances, such as air, electricity, etc., although conscious of their existence; but evil spirits are the same in substance as the spirits of men, and they sometimes enter human tabernacles and drive thence the rightful owners. (See Matt. xii: 45.) Some

of them are reserved in everlasting chains under darkness until the judgment of the great day. The disembodied spirits of wicked men will partake of punishment with them. Now the fact that these spirits exist independent of bodies (whether righteous or wicked makes no difference to existence) does not make of the resurrection an impossibility; and, yet, it proves their immortality, i. e., that they were not subject to death. Not only are these spirits mentioned as existing intelligent entities, but John saw under the altar "the souls of them that were slain"—not dead men, or slain souls, but just what it says. They were not resurrected beings, as the time had not come, and, yet, they had organic forms, for white robes were given them. They also had intelligence, feet, eyes, ears and voices, for they cried out with a loud voice, "How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth." Now these spirits, together with the four and twenty Elders and many others who had been redeemed from the earth and were waiting for the first resurrection, that they might reign with Christ on the earth, were intelligent beings, manifesting knowledge and wisdom while they were dead, in the language of Scripture.

How could the spirit re-enter its body at the resurrection if it did not exist? Paul in speaking of the resurrection to the Corinthians, makes it clear that the spirit continues to exist; that it, predicated upon the actuality of Christ's resurrection, may again be given its own body, and says: "If Christ be not risen, your faith is vain. . . . Then they also which are fallen asleep in Christ are perished. Let us eat and drink for tomorrow we die." But his abiding faith was that Christ is risen—the dead will rise; therefore their faith was not vain; those who had fallen asleep were not perished. Therefore, he concludes: Let us not engage in the debaucheries of the Epicureans, for tomorrow we do not die. What logic can be more plained or plain than that?

There are many other passages in the Bible to prove the existence of the identical spirit apart from the dead body, among which are: "And he cried unto the Lord and said, O Lord my God, I pray Thee, let this child's soul come into his inward parts again." (1 Kings, xvii: 21, see margin). "Maid, arise! And her spirit came again." (Luke viii: 55). Deliver such a one unto satan for the destruction of the flesh that the spirit may be saved." "The body without the spirit is dead." The Apostle Paul also declares that "there is a natural body and there is a *Spiritual body*." "There are also celestial bodies and bodies terrestrial; but the glory of the terrestrial is weaker." These assertions are not spoken of as conditions that are to be, but that now exist, and show that the soul or spirit is an organized entity. A local writer some time ago, in commenting on the immortality of the soul, said we that it makes this truth apparent also when he says: "We know that four earthly houses of this tabernacle [or tent, see original] were dissolved [i. e., killed,] we have a building of God, a house not made with

hands, eternal in (or with) the heavens." (2 cor. v: 1.) It does not refer to a future state, he said, for the Apostle in speaking of the present infirmities of the flesh and longs for the time when the body, like the spirit, shall be immortalized, and mortality be swallowed up of life." That which will be resurrected will be the earthly body, the spiritual body is a building of God. The former dissolves; the latter is eternal with the heavens.

But, not only this, every seed is to be given its own body—that is, the spirit is, at the resurrection, to receive its own body. The spiritual body is in the form of the human tabernacle in which it dwells (as seen from revelations before quoted) and it is it that which gives feeling and sensation to every microscopic part of the human frame. It gives feature and expression to the individual and so enables us to distinguish one person from another. Through it we know friends here and will recognize friends hereafter. To say that the spirit does not retain its knowledge—that which has taken years of laborious study to gain,—in fact, that most intricate and wonderfully constructed apparatus, the mind is instantly lost and annihilated at death's touch—would be the very climax of irrationality, ignorance supreme! To deny its continued existence and separate identity in organized form after the body is laid in the tomb, not only antagonizes the Word of God, but simply reverses the order of creation and makes a gap in the path of eternal increase. It makes the resurrection an impossibility, for there is no germ or principle of life in the dissipated dust by which it can call its parts together. But admitting the existing identity of the spirit, or soul, with all its characteristics and individual qualities, the fitness of giving "it its own body" is apparent in the economy of divine wisdom.

There are positive evidences of a diffused spiritual life in all animal nature; and every tree and plant and flower possesses a distinct spiritual entity that survives its own dissolution and is left in its seed in certainty of continued life and increase. Such being the case in Nature, is it not contrary to reason to deny this eternal order in relation to man—the offspring of God Himself?

Instead, therefore, of the existence of the soul or spirit in an intermediate state between death and the resurrection "destroying the possibility of the resurrection," it makes that doctrine all the more reasonable. In fact, the possibility of the resurrection is dependent upon the immortality of the spirit. Jesus Christ Himself, who was like unto ourselves and partook of our nature, when He died on the cross, that He might atone for original sin and bring "light and immortality to light" through the resurrection, "gave up the ghost." Was it a dead ghost He gave up? Was it also a dead spirit that "preached to the spirits in prison that some time were disobedient in the days of Noah?" It is evident that during the three days Christ's body lay in the tomb, His intelligence was proclaiming the Gospel of redemption in the prison house of spirits—not spirits in the flesh—and this of itself proclaims the existence of the spirit world and of the intermediate state between death and the resurrection.