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ORIGIN OF MAN.

A TREATISE OF

ANGELS, DEVILS AND MEN,

AND A COMPENDIUM OF

WAR IN HEAVEN:

WHICH IS AN ANSWER TO THE QUESTION

WHAT IS MAN?

WITH NOTES ON

SPIRITUALISM, DARWINIANISM, ETC.

What is man—whence his origin?
This question long the world has vexed—
Answers many have been given,
Of which you here have the two last
Darwin's is an *improved monkey*!
From Africa's wild and torrid coast,
And ours, which is far more likely,
That we are of the ANGELS' host.

BY JAMES P. SIMMONS,
Now of Norcross, Ga.

 *Ms. Mitchell,*
Lawrenceville, Ga

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"WAR IN HEAVEN."

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WITH NOTES ON
SPIRITUALISM, DARWINIANISM, ETC.

"Ye know not what manner of spirit ye are of." LUKE IX: 35.

"I will utter things which have been kept secret from the foundation of the world."

MAT. XIII: 35.

BY JAMES P. SIMMONS,
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PREFACE.

THE theory of our being, which WAR IN HEAVEN presents, is so different from the opinion usually entertained by the Christian world of this age, that, although it is comparatively a small book, it has not had a sufficient reading to attract general attention to the theory therein submitted.

By this COMPENDIUM, it is designed to furnish a brief summary of the leading propositions contained in that work, with references to a few (and comparatively only a few) of the many Scriptural authorities on which the writer has founded his answer to the grave question, "*What is Man?*"

That is *the question* on which the whole science of theology hinges! Without knowing what we are, or why we are here, we can never arrive at any satisfactory *or safe* conclusion as to the true interpretation of the most important revelations as to God's dealings with us, both here and hereafter. Whether the soul is created when the body is born, as held by the Catholic Church; or propagated by and from the parents, with and as the body is, as Protestants generally suppose; or whether the soul is the man, and was created, lived and sinned before this world was made, as the pious Jew and heathen philosopher alike believed, are questions which demand, and should receive, the most careful and serious consideration of all who expect to stand in judgment at the great day of retribution.

The sole purpose sought to be accomplished by the publication of this pamphlet, is to direct the attention of those who think for themselves, and love the truth, in a brief way, to that theory of our nature—origin and destiny—which the writer believes to be the correct one; and which indicates the only battle ground on which Christianity, in

this advanced age, can successfully meet the disciplined hosts of infidelity.

And this is done with a devout wish and humble hope that a careful reading of these few pages may and will, awaken such desire, in the minds of many, to know more of themselves and of their associates in sin as will lead them to a far more thorough investigation of the mystical revelations which God has made to man, and which were, as it is manifest, intended to be more perfectly understood, after the ascension of Messiah, than was permitted before that period.

ORIGIN OF MAN.

SECTION I.

Introductory—The Soul is the Man—Value of the Question—Discrepancies in our Creed—Infidelity—Spiritualism, etc.

Cui bono? It has been asked—what practical good can result from an investigation of questions relating to the origin of our race? It is said—we have souls which must be saved or lost, and it is immaterial when, or how they originated. Such reasoning is not only superficial, but it is irreverent to God, and delusive and damning to man.

We are commanded to “search the Scriptures,” and notified that “If the blind lead the blind, both shall fall into the ditch.” Let us not be of those who “believe a lie, *that they may be damned.*”

It is not true that “*we have souls.*” Such idea is deceptive and dangerous. We have *bodies*. The soul—the mind—the spirit—is the man, and each has a body, and which is occupied while we live here, merely as a tenement. The bodies of men are but “*houses of clay.*” (Job iv: 19.) “Our earthly house of this tabernacle,” (2 Cor. v: 1) and which we must “shortly put off.” (2 Pet. i: 14.)

Is it not material to us, whether we are the creatures of an all-wise and perfect Creator, and who will hold us to strict account for our conduct while here, or whether we owe our being to *blind chance!* and have been *evolved* from the lowest order of animal life! Is it a matter of little consequence to us, whether the Bible is true or false! Will any sane Christian, and especially one who professes to

have been called by the Holy Spirit to the sacred work of the gospel ministry, say that any fact is unimportant which tends to sustain the Christian theory of religion against modern infidelity? If there lives such an one, he is not better than "*a wolf in sheep's clothing!*"

And now my Christian friend, pardon me in saying that we cannot successfully defend our holy religion, against the assaults which are made upon it daily, by learned men who lead the infidel hosts, until we go back, review our Bible and learn to answer the question correctly, "*What is Man?*" And we must abandon our present unphilosophical, unscriptural and erroneous notions, about the origin of our race, and in reference to the Divine purposes which brought us into this world.

There are discrepancies in our theory—weak points in the walls of our fortification which must be detected—the bad *materiel* removed, and that which is good, sound and true, put in its place before we can present an impregnable barrier between our citadel and the wily foe. And for the benefit of such as are not fully informed of the vantage ground at present occupied by the enemy, attention is here called to some of the most obvious inconsistencies in our system; and which but for the sustaining energy of the Holy Spirit, would long since have rendered powerless and absolutely disarmed the best drilled and most valliant "*soldiers of the Cross.*"

It is believed and held by Christians generally, both Catholic and Protestant:

1. That there is an omnipotent, omniscient, omnipresent and very merciful God, who created all things, and who reigns supreme over all his rational creatures.

2. That he made our common parents pure and holy—placed them in Eden—gave them a law, and which they violated and fell, under the course of that law.

3. That Satan, who had been cast out of heaven for sin and rebellion there, is the same evil spirit that entered that

sacred place, and in like manner, deceived and betrayed Adam and Eve into sin.

4. That the soul of man is immortal—that there will be a general resurrection and final judgment, and that the redeemed of the Lord will thence be taken up to heaven, and all others sent down to hell:

5. And it is believed by most Protestants (and the Catholic opinion, as to the origin of the soul and original sin, affords them no relief in this respect,) that we have descended, soul and body alike and together, from our parents—have inherited our depraved and sinful nature from them, and as a consequence of the temptation and fall in Eden; and that all who live to mature years and do not seek and find pardon through Jesus Christ, will be driven away “into everlasting fire prepared for the devil and his angels.”

Though brief, this is believed to be a fair statement of the popular Christian belief, of this age, on the points mentioned. And all of which, except as to the nature and origin of the soul, and the effect of the fall upon us, the writer feels well satisfied are true, and fully sustained by the word of God.

Now, Christian reader, answer the following questions to your satisfaction, and on the idea that you had no being before this life:

1. Why was Satan permitted to enter Eden, and there to deceive, beguile and ruin that hitherto pure, confiding and happy pair? Could not God have prevented it? Then, why was it allowed? Remember that, according to our theory, God knew beforehand just what Satan would do if not restrained; that He was present, could have prevented it, but did not. *How was all that?*

2. Admit that in some way unknown to us, (but which cannot be true) Satan out-generated his Creator on that occasion, and secretly crept into Eden and in one night, spoiled His whole week's work, when God entered His

garden next morning, and *learned* (?) what had been done, why did He not pardon the sin of Adam and Eve? They repented, confessed and believed, did they not? We hope for pardon on such terms, do we not? And was it denied them? "God is Love," He loved them as His own creatures, made in His own image; Satan was His enemy. How easy and natural it would have been for such a Creator, on that morning of grief and woe, to have spoken kind words to his sorrowing creatures, such as: "Peace be still. Thy sin, though great, is freely forgiven thee; go and sin no more."

In that way (if the case had been as supposed) "the works of the devil" could have been *destroyed* at once. And then, would not our whole race been as pure and holy as our progenitors were, when pronounced "*very good*?" Who will say *that sin* was not pardoned? I would not so say for all the good this world can give!

3. If there was a divine law which forbid such pardon, (but that could not have been) would it not have been better to have destroyed that pair, or to have rendered them barren, and made another, to become the progenitors of such a family of eternal spirits?

4. If eternal wisdom saw fit not to pardon, destroy or make them barren, would eternal justice require that we, who had no existence till near six thousand years thereafter, should be held to such fearful account for that transgression? If not then in being, of course we did not cause the deed to be done, nor could we have prevented it, could we? Then would eternal mercy have permitted our whole race to have been so exposed to the torments of hell—there to burn and writhe and shriek in pain forever—all for that one sin, and which we did not commit, and could not prevent? Would a God possessing all power and wisdom and *mercy* so deal with his unoffending and helpless creatures? He most assuredly would not! And would not such treatment, of His own creatures, be more befitting a *cruel fiend* than a *merciful God*?

5. Now let us pass from original sin and its consequences, and notice the sins of this life, actually committed by ourselves, and their punishment. Is it reasonable that a God of great compassion and tender mercy toward all His rational creatures, would punish the worst sinner that ever lived *eternally* for the sins of this life? Just think of *eternity*, and compare it to the life of Methuselah. The term of his life, is to eternity, less than one second is to ten thousand years! Law-givers and courts of this world, all agree that punishment for crime, should bear some due proportion to the offense committed, but in the case supposed there is none.

6. If any doubt is entertained as to the last question, let us take another case, rather than argue that one. Suppose a kind-hearted, blithesome school miss, of fifteen summers, one who was baptized into the church when an infant, was blest with a pious mother, who learned her to say her prayers, night and morning, as soon as she could lisp the name of Jesus, one who has attended Sunday-school and day school also, regularly all her life, is well educated and intelligent for one of her age, and who *never did an act* in violation of the decalogue in all her life (as many such have not), yet one who has not been "*born again*," should die in that condition, would a merciful God punish her eternally with "*the devil and his angels*" for the sins of *this life*? She died under the curse, did she not? And according to the orthodox creed, she is lost!—damned to all eternity!! And for what? In the case supposed, it would appear to have been done for no sufficient reason, if not for the *pleasure* (?) of seeing such an innocent, lovely creature tormented forever, with devils and damned spirits! Is not the very thought of having charged our Maker and kind Benefactor, with such horrid cruelty, inexpressibly abhorrent, to every true friend of God and of his Christ?

Upon the hypothesis that we are of Satan's rebellious host, and that the Mosaic account of the temptation and

fall in Eden (although literally true), is a figurative illustration of our real temptation and sin in heaven, all such difficulties vanish away, as does the darkness of night before the morning sun. For if we come into this life, the servants of Satan, we must so remain and abide with him forever, if not pardoned—regenerated—“*born again.*”

As long as advocates of the Christian religion, so construe their Text Book, is it strange that Spiritualists use such language as the following, in reference to the God of Moses, and whom we adore? “We do not say this ignorant bigot, calling himself God, was not Jehovah: that, for ought we know, might have been his name; but we do say that this whiffing, jealous Deity has not sense enough to govern the world.”—*Hull*. (They consider him the very wicked spirit of a *dead Jew!* and in every respect, as greatly inferior to Moses.)

7. If we are new creatures—having had no previous existence, why is it that we will all, except the few who are regenerated here, be finally sent for punishment to the same place (and for the same term) which was prepared for the devil and his angels? Is it at all likely that our crimes, committed in this world, are precisely equal with, and merit just the same sort and degree of punishment that is due “the devil and his angels,” for their rebellion in heaven? God is never strained for means to effect his purposes, as men are. He could readily have found or prepared separate apartments for the safe keeping and retribution of each class or family of his erring creatures. Could he not? And yet he has said: “The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.”—*Mat. xvi: 27.*

The devil and his angels will receive the same meed of justice, as we cannot doubt; then how can each be so rewarded, on the plan adopted, and in the case supposed?

These are but a few of the many errors and inconsisten-

cies into which popular doctrines of the church, have involved the Christian theory of religion, and which have no foundation in the Bible, nor in natural reason, but are at once dishonoring to God—fruitful of doubt and infidelity, and ruinous in their results to the cause of Christ. And it is fervently desired and devoutly hoped that the few suggestions already made, of such difficulties, may prove sufficient to arouse some at least of those who stand as watchmen on the walls of Zion ; and to show them the necessity of carefully observing every “distinction in the sounds” which they are making—“For if the trumpet give an uncertain sound, who shall prepare himself to the battle?”—1 Cor. xiv: 8.

The Bible *is true*—it is perfectly consistent with itself—with every fact known to science, and with natural reason. Every time you think you have found conflict between different passages of Scripture, the difficulty lies with yourself, my friend. You have simply failed correctly to understand one or both passages. And if you imagine that you see something there which *is contrary to human reason*, you may safely swear that you do not understand it ; for it is utterly incredible that a poor, benighted, ignorant creature, should vanquish his all-wise Creator, in a fair philosophical argument. And the revelation which Christians revere, was prompted by the love, and dictated by the wisdom of God, and must therefore be true and reasonable.

Then let us not fear, as Christians, to submit our theory to the test of reason ; but rather let us compare it anew, with the Word of Wisdom, and make it conform to that Word. When we have done that, but not till then, we can challenge all the learning of this world, backed by the delusive skill of the devil, to a comparison of theories, and we can confidently and successfully meet them, either in the defense of revelation or of our system, as compared with theirs, or both, as the enemy may prefer, and in the light of human reason, or in any other light.

SECTION II.

Man an Eternal Spirit—A Fallen Angel—Four Theories of the Soul stated—Three noticed—Two compared.

It is now purposed to answer the question: "What is man?" Before proceeding to do so, however, it is thought best to give the reader, in brief and with this, all the old views of psychologists, including that of infidels, on this subject.

"It appears that four different theories as to the human soul, mind, or spirit, have been presented to the world; and the object of this writing is to propound a fifth. These will be severally noticed (but not here) in the order in which they are stated, to-wit:

1. That the soul is but the rational thinking power of man, and although superior to that of other animals, had no previous existence, but is pro-created as is the body, and perishes with it.

2. That at the beginning of the world, God created the souls of all men, which however, are not united to the body till the individuals for whom they are destined are begotten or born into the world.

3. That the soul is created at the moment when the body is prepared for its habitation.

4. That the soul and body are alike, and together propagated by the parents, neither having had any previous existence.

The theory herein proposed is: That the souls of all men existed before the creation of this world; that they are of the fallen angels who were engaged in rebellion under Satan in heaven, and were, by Michael and his hosts, 'cast out into the earth;' and that when the body destined for each is prepared, the spirit is sent to occupy it merely as a tenement." *War in Heaven*, Chap. I, pages 9 and 10.

The first view, above stated, is that which was entertained by the Sadducees of old, and which has been held

by infidels generally, down to the introduction of the modern and far more captivating delusion of Spiritualism.

Of the third theory, to-wit: "That the soul is created at the moment when the body is prepared for its habitation." Dr. Knapp says: "Cyril, of Alexandria and Theodoret among the fathers in the Grecian church, were of this opinion; and Ambrose, Hilarius and Hieronymus, in the Latin church," . . . "The theory of the *Creatiani* was at first favored by Augustine; but he rejected it as soon as he saw how it was employed by the Pelagians. It has continued, however, to the present time to be the common doctrine of the theologians of the Romish church, who, in this, follow after the school-men, like them, making little of native depravity and much of the freedom of man in spiritual things.

Among the Pretestant teachers, Melancthon was inclined to the hypothesis of the *Creatiani*." . . . "Still many distinguished Lutheran teachers of the seventeenth century followed Melancthon in his views concerning this doctrine." . . . "Luther would have this subject left without being determined, and many of his contemporaries were of the same opinion." See *Text (War in Heaven) p. 28, et seq.*

The fourth hypothesis, as given above, is: "That the soul and body are alike, and together propagated by the parents, neither having had any previous existence." This is the theory of our being which has long been most popular with Protestants, and of which Dr. Knapp says:—"This is the hypothesis to which the opponents of the Pelagians have been most generally inclined." (Pelagius denied the doctrine of native depravity, and held to that of the utmost freedom of the will.) "The reason why this theory is so much preferred by theologians is, that it affords the easiest solution of the doctrine of native depravity." "*The easiest solution!*" And for that (*very good?*) reason, it has become the most favored theory with the great Protestant Church!

In this respect our Catholic brethren have a decided advantage of us, for their theory is not strictly unreasonable, as God could create immortal spirits continually as bodies are born; and hence, the chief difficulties with which they have to contend, in that particular, arise from two facts: first, the total absence of Scriptural authority to sustain them, and second, that there is abundant evidence in the Bible of our pre-existence; while we Protestants, are in the same dilemma, as to the bearing of Revelation on the subject, and which is still worse for us, our notion is not only unscriptural, but it is unreasonable and absolutely impossible also.

The law of re-production is, that like shall produce its like. Vines do not bear acorns, nor oaks pumpkins. Then, is it reasonable to believe that perishing, physical bodies produce eternal spirits? Is it! That God could create, or in any way produce, a being superior to himself is impossible. Is it not? Then, can man do that which God cannot do? Our theory is that he can!

To this it has been replied that the production of the soul is not in virtue of any inherent power of man, but that God, of his almighty power, *causes* the soul to come into being with the body. This is possible; but if it is in that sense only, that the soul is propagated with the body, the soul is just as much a new creature of God, as if created as is supposed by the Catholic Church. And in that view, our theory of the soul falls to the ground, and our doctrine of native depravity falls with it. For it must be true, as they insist, that "if God created the souls of men he must have made them either pure and holy, or impure and sinful. The latter supposition is inconsistent with the holiness of God, and consequently the doctrine of the native depravity of the heart must be rejected. To affirm that God made the heart depraved, would be to avow the blasphemous doctrine, that God is the author of sin."

SECTION III.

Pre-existence of the Soul—This the Old Philosophy—A Challenge—Evidence other than Scriptural—Pythagoras—Plato—Josephus—Book of Wisdom—Hermas, etc.

The second theory, as stated in the preceding section is: "That at the beginning of the world God created the souls of all men, which, however, are not united to the body till the individuals for whom they are destined are begotten or born into the world." And that which is proposed and advocated in "WAR IN HEAVEN" is, "that the souls of all men existed before the creation of this world; that they are of the fallen angels, who were engaged in rebellion under Satan in heaven, and were by Michael and his hosts 'cast out into the earth;' and that when the body destined for each is prepared, the spirit is sent to occupy it merely as a tenement."

The careful reader has already observed that in the theory advocated by the writer, "there is nothing new under the sun;" but that it is merely an enlargement of the idea of pre-existence, by identifying the class of spirits to which we belong, and showing why we are here, as revealed by Jesus Christ and his disciples.

And the proposition is now and here assumed, that every man, whether prophet, evangelist or apostle, who ever wrote a line which is found in the Bible, *believed in the pre-existence of the human soul*. Should any learned theologian or other person, wish to deny this, he is invited to do so publicly, and is hereby challenged to produce proof to the contrary. Mere charlatanical attempts to dispose of stubborn facts of such magnitude—and which are clearly revealed, as by contemptuous sneers at the thought of a "*Lawyer*" undertaking to teach in matters of religion, will not suffice in this age and country. Thinking men, who feel that they will soon have to stand before the Judge of quick and

dead, want to know what they are—why they are here—for what they have to answer; and they want to see the evidence on which they are advised to rest their case. *How is it?* This question must interest, more or less, all reasoning people.

As preliminary to the argument which follows, it is deemed best to remark that there is no direct or full revelation given, in the Old Testament, as to the origin of the soul, and there is no *argument* to be found either in the New Testament or the Old, of this question. The reason why that subject was not discussed by any writer prior to the Crucifixion, is to be found in the fact, that *there was no difference of opinion about it*. Every body of every age, prior to that memorable event, who believed that the soul is immortal, believed also that it existed before man was made in Eden.

To a correct understanding of any writing in which many words of doubtful import are found, peculiar forms of expression used, and passing remarks, as well as casual references made, which relate to another matter than that which is directly under consideration, it is necessary that we should first know the writer's opinion on the subject so incidentally touched. Inasmuch, therefore, as the Old Testament contains no direct and full revelation as to the origin of the soul, or of the purposes for which this world was made, but in which many words are found which are not generally understood, and frequent passing remarks, casual references and peculiar forms of expression met with, and which are manifestly based on the common belief of all the sacred writers, in our pre-existence, the following evidence is presented to prove that they all did so believe.

Dr. Knapp, who has investigated the subject thoroughly says: "The Hebrews generally describe the human *body* as derived directly from parents, as from the phrases, '*to come from the loins of the father, to be in his loins,*'" etc. . . . "Both Greeks and Hebrews represented the state of man

before his birth as similar to that in which he will be after death." . . . "And so, according to the notions of the Hebrews, man is *in the earth* as well before his birth as after his death; and comes forth into the material world from that same vast, subterranean, invisible kingdom to which he again returns." . . . "This was the opinion of Pythagoras, Plato, and his followers," etc.

Plato and others held that the soul "pertained originally to the divine nature, and is incarcerated in the body as a punishment for the sins which it committed in its heavenly state. This hypothesis found advocates in the ancient Christian church." Origin Heatius, Justin the martyr, and others, are mentioned as of those who believed in the pre-existence of the soul. See *Christian Theology*, pages 200 and 201.

The above quotations from Dr. Knapp are given to show the result of the most careful research by a modern, learned and honest Protestant, upon this subject; but to whose mind the question appears never to have occurred whether or not we are of Satan's followers. See also *Religious Encyclopedia, Tit. Pre-existiani*.

The following extracts from the writings of Flavius Josephus, the great Jewish historian, and who was a contemporary of Jesus Christ, are now offered as evidence to prove that all Jews, from the earliest age of that people down to the Christian era, who believed in a future life, believed also that *we have lived before*. That period includes the times of all the Old Testament writers, as will be perceived at once.

In his *Antiquities of the Jews*, (Chap. I, p. 12) he represents Moses as having informed us "that God took dust from the ground and *formed* man, and *inserted in him* a spirit and a soul," (meaning, doubtless, with animal life, "*a living soul*." See Gen. ii: 7.) Josephus gives this as his rendering of that Scripture, and as will presently appear, he believed *that soul* was in being before the body was made.

If the translators of the Bible had put the words *possessed of*, (as they often did to make sense) before a living soul, so as to have made that clause read thus, "and man became *possessed of* a living soul," they would have made that Scripture convey the same idea which Josephus had, and which must be the true interpretation, for man was *something more* than "a living soul" as then constituted. Was he not?

In speaking of the Essenes, which he represents as the most pious sect of the Jews, and of what he calls their "*divine doctrine about the soul*," and of the fortitude with which they bore the most cruel tortures inflicted on them by their Roman captors, he says: "They resigned up their souls with great alacrity, as expecting to receive them again. For their doctrine is this, that the bodies are corruptible, and that the matter they are made of is not permanent; but that their souls are immortal, and continue forever, and that they *come out of the most subtile air*, and are united to their bodies as to *prisons*, into which they are drawn by a certain natural enticement; but that when they are *set free from the bonds* of the flesh, they then, *as released from a long bondage*, rejoice and mount upward." *Jewish War*, Book 2, Chap. 8, p. 250.

He proceeds, on the next page, to state the views of the Pharisees as to the immortality of the soul and future rewards and punishments, and in both of which they agree, in the main, with the Essenes, but says nothing of their philosophy as to the origin of the soul, and lastly, in a very few words, he disposes of the other sect, the Sadducees, by showing them to be utterly infidel in faith, and reprobate in morals; and closes that chapter with the remark: "And this is what I had to say concerning the philosophic sects among the Jews."

Observe that Josephus, in putting on record for the benefit of all future ages, the views entertained by the then religious sects into which his countrymen were divided,

very naturally gives, first, at some length, those of the most pious sect, the Essenes. (Were not the *Prophets* all Essenes?) He then states, briefly, the opinions of the Pharisees, and evidently intended to give the points on which they differed only. He distinctly says the Essenes believed that the souls of men "*come out of the most subtile air, and are united to their bodies as to prisons, into which they are drawn,*" etc., and says not a word of a different opinion on the part of the Pharisees, himself, or any other Jew, excepting the Sadducees only. This needs no comment, for none can fail to understand it.

But this is not all. Josephus often had occasion to mention remarks made by others, and incidentally to intimate his own views also on this subject. He has given us the address made by Eleazar who commanded the more than Spartan band of his countrymen, the *Sicarii*, who had retreated to the fortress of Masada, and there made the last stand against the victorious legions of Rome. Jerusalem had already been taken and destroyed, and every Jewish army captured or dispersed, and in their last extremity he advised and exhorted his people to die by their own hands rather than submit to their heathen conquerors, and which they bravely did.

In speaking of death and its consequences, Eleazar said: "It is true, the power of the soul is great, even *when it is imprisoned* in a mortal body; for by moving it after a way that is invisible, it makes the body a sensible instrument, and causes it to advance further in its actions than moral nature could otherwise do. However, *when it is freed* from that weight which draws it down to the earth, and is connected with it, it obtains *its own proper place,*" etc. Here we distinctly see again the same idea of the Essenes.—*Jewish War*, Book 7, Chap. 8, p. 464.

And again, in reference to their laws of purification and the reasons for it, all of which he, no doubt, well understood. Josephus said: "For, indeed, the soul by being

united to the body, is subject to miseries, and *is not freed therefrom again* but by death; on which account the law requires this purification to be entirely performed." Can it be truly said of anything which is in prison, that it is to be *freed again*, if it never was *free before*? (See his *Apion*, Book 2, p. 516.)

Attention is next invited to a few passages taken from the books of WISDOM and HERMAS; the first of which was written before, and the last after the advent of the Savior. The book of Wisdom may be found in the apocryphal Old Testament, and the writings of Hermas are published in the apocryphal New Testament. And inasmuch as the authors of both are believed by some to have been inspired, while others think that neither was, their evidence is offered here as that of learned and pious witnesses only.

In the ninth chapter and fifteenth verse of Wisdom we read: "For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind," etc. The fifteenth chapter contains an expose of idol worship, in which the writer says: "And of the same clay, by a vain labor, he maketh a God; he who a little before was made of earth himself, and a little after returneth to the same out of which he was taken, when his life, which was lent him, shall be called for again." . . . "He knew not his Maker, and him that inspired into him the soul that worketh, and that *breathed into him a living spirit*." (How like Gen. ii: 7 again!)

And further on he says: "For man made them, (the idols) and he that borroweth his own breath fashioned them, for no man can make a God like himself. For being mortal himself, he formeth a dead thing with his wicked hands. For he is better than they whom he worshipeth, *because he indeed hath lived*," etc.

Hermas, in his second vision, saw an "*old woman*" walking and reading in a certain book which she gave him. Referring to it, he further on says: "Moreover, brethren,

it was revealed unto me, as I was sleeping, by a very goodly young man, saying unto me, What thinkest thou of that old woman from whom thou receivedst the book? Who is she? I answered, a Sibyl. Thou art mistaken, said he, she is not. I replied, Who is she, then, sir? He answered me, '*It is the Church of God.*' And I said unto him, Why does she appear old? She is therefore, said he, an old woman, because *she was the first of the creation, and the world was made for her.*" *Vision 2: 31-32-33.*

Observe, the church was represented to Hermas as *an old woman*. She is represented as a woman also in Rev. xii: 1. Isa. lxvi: Jer. vi: 2, and in many other places. And by Hermas we are informed, directly, that the church (meaning the individuals of which she was to be constituted,) was created before the world was made, "because she was the first of all creation, and the world was *made for her.*" See Text, p. 124.

SECTION IV.

Jesus Christ and Michael the same—Satan the Enemy of God and Man—Those cast out of Heaven by Michael, offered Redemption on earth by Christ—This fact distinctly revealed—Blindness of Prejudice—That Scripture Wrested and How—Dr. A. Clark's Evidence, etc.

Having first established the fact that in all ages of the world, down to and including the time of Jesus Christ and his apostles, the common belief of both Jews and Gentiles was that the souls of all men pre-existed, and by proof found outside of the canonical books of the Bible, (while evidence of that fact abounds far more abundantly in that Book of Books, as the sequel will show,) the reader's mind is now

prepared clearly to comprehend the meaning and duly appreciate the force of various words, peculiar phrases and forms of expression, parables, etc., which are so often met with in the sacred writings, and which were manifestly based on that idea and have direct reference to it.

For inasmuch as no trace is anywhere to be found, until since that time; of any different belief on that subject, having been entertained by any one, (except by infidels,) the conclusion is irresistible on the part of every one *who really wants to know the truth*, that all the writers of the Old Testament and the New, must have held the same opinion.

It is now proposed to prove, from the sacred writings alone, that such common belief among those who lived in the olden times was well founded, and at the same time and in the same way, to prove of what family or class of spirits we are.

Attention has already been invited to Genesis, and we will now go back to Revelation, and in our further progress we will gather fruit promiscuously, as occasion may require or convenience suggest, from the great vineyard included by both and all that lies between the two. And should the first grapes we find prove *sour*, (as they doubtless will,) let us not become dismayed, but trusting in the promises made by the Lord of the vineyard to all *who hold out faithful to the end*, let us take courage and pursue our labors with confidence that we will be rewarded with ripe, rich and sweet fruits before the season is past.

We will now read from the twelfth chapter of Revelation, only premising that by the name "*Michael*," Jesus Christ is intended, and that the terms "*dragon*," "*serpent*," and "*devil*," all indicate Satan—the same evil spirit who is so often referred to in the Bible as the great enemy of God, of Christ, and of all good people.

"7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

"8. And prevailed not; neither was their place found any more in heaven.

"9. And the great dragon was cast out—that old serpent called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

"11. And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death."

Now, honest reader, what does this Scripture mean? "He was cast out into the earth, and his angels were cast out with him; and they overcame him by the blood of the Lamb." The natural and most logical meaning most assuredly is just this: Satan was cast out of heaven and down to the earth; and his angels (those who fought with him) were cast out and down to this world with him; and they (Satan's angels) overcame him (Satan) by virtue of the blood of Jesus Christ. Is not this the fair, true and *only interpretation* which can, with any due regard to the cause of truth, be given of it? If I am right in this view, (and who will deny that I am?) there need be no more doubt or disputation as to the origin of our race.

But it may be suspected that the tenth verse, which was omitted above, might, if given, have changed the meaning wonderfully. Let us see. Here it is: "10. And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." This verse was omitted above to show, in close connection, the narrative of Satan's expulsion, and the effect of it on earth, and without the interruption produced by the remarks made in the tenth verse, as to the cause of his banishment, and the relief afforded thereby, to those who remained steadfast in heaven. And in that way, as all will see, the clearest practical view is given of this—the most *awful fact* that is any where revealed to man.

That verse, however, so far from impairing the force of this construction, but confirms it, because the whole five verses, considered together, show the identity of *Michael*, who cast us out of heaven, with *Christ*, who came to redeem us here, and that, by "*The blood of the Lamb*," the sacrifice of our Savior is intended, is too plain to admit of argument.

But a doubting Thomas may not yet feel satisfied that our race is identical with "*his angels* (who) were cast out with him."

If there be such an one, let him answer, to his own satisfaction, the other questions which follow: What race, or class of sinners, other than ours, has or will *overcome* Satan, "by the blood of the Lamb?" This scripture says that *they* who were cast out with Satan *overcame him* just by that means. Do you really believe what it says? Or is it simply false? Then, if you will not say it is false, what does it mean? And, if we are not of those rebel angels, what promise have we of salvation through Jesus Christ? Did he come to redeem both those who were "cast out," and another and altogether different family of eternal spirits also, one which was, as it would seem, never created at all, (as some think) but just came into being in obedience to natural laws, as the acorn grows on the oak, or, (as others have it) who are newly created spirits, made when and as their bodies are born—and who, in either view of the case, had never sinned, or fell, and therefore had no need of a Savior? Christ said, he came "to seek and to save that which *was lost*." Can you expect salvation through Him, if you *were not lost when he came*?

My christian friend, is the Bible nothing better than an unmeaning or unintelligible romance—an idle fiction! Is God but a myth! And is the human soul no more than a sort of imaginary quality, or a property of ours, or something intrusted to our care—"The vital principle," as often called, yet which is worth saving, as *it* is to live, after *we* are dead!

Had Solomon lived in this age, the force of his exclamation could have been more fully appreciated, when he said: "Vanity of vanities, saith the preacher, vanity of vanities; all is vanity.

Are bishops, priests and preachers all so completely absorbed in their bootless wrangles and quarrels about their church organizations, or so wedded to a few old dogmas, (which should have become obsolete long since) that they are perfectly oblivious to the plainest teachings of God's word? "If these things be so," the time has come when capable thinking people, who are to be judged according to their *works*, (and which are but evidences of their *faith*, which is the real test) should turn their backs to such teachers, and their eyes and thoughts to the Bible. No man should permit another to do all the thinking for him, in matters of such grave import, without first having a safe arrangement made, by which the *teacher* shall go to hell, as the substitute of the *taught*, should such trip become necessary, on account of unbelief.

It is said that: "You can't learn an old horse new tricks." And it would, most likely, prove more difficult to get a practical scriptural idea into the head of a *learned theologian* (?) who has been, for lo, these many years, burning out his eyes and straining his brains to get up some plausible argument to sustain the unscriptural and unreasonable creed of his church; but in which he has grown up and been educated and the truth of which he has never doubted. And no sane man ever yet has, nor ever will investigate a question about which he is already satisfied.

Will any one consider such remark, of great and good men, presumptuous? If so, he will please give a better reason why both great and good men differ so widely about their doctrines, as to the origin of the soul, of election and free will, perseverance and falling from grace, baptism, etc. Does the fault lie in the Bible? Or does God desire to mislead his teachers? No, my friend, that book of inspi-

ration speaks with no forked tongue! But to the contrary, when carefully read by an unbiased inquirer after truth, and construed just as we do all other writings, there is *no conflict* to be found in it, but every fact that is taught in any one place, is perfectly consistent with every thing else which is said in the whole Bible; and therefore, one clear "*thus saith the Lord*," is sufficient on any one point. And moreover, there is no room left for a doubt, when so read, as to any duty which God requires of us, nor as to the rules by which we will be tried, and rewarded or punished.

Remember, there is no direct evidence in the Old Testament, as to the family of spirits to which we belong; although it was believed in a very early age, that fallen angels were in this world, as will appear from remarks made by Josephus, in his *Antiquities*, Book 1, Chap. 3, Sec. 1, and a note by Prof. Whiston thereon. See also Gen. vi: 4. That the disciples, James and John, did not, at one time, know their origin is certain, for the Savior said to them: "Ye know not what manner of spirit ye are of," Luke ix: 55. They knew they were eternal spirits, but did not know of what class, nor for what sins they were here. This was one of the great "*hidden*" facts which Christ promised his disciples should be revealed, and made known, Mat. x: 26, and John xiv: 26; and which was revealed to St. John soon thereafter, as we have seen.

But, it may be asked, why was this scripture, which appears so plain, not understood by every one who has read it, from then, till now? Many causes have contributed to this blindness; among which may be mentioned the fact, that a few men have, in all ages, guided public opinion on every subject, but especially in matters of religion, and this scripture has been *wrested*, by those who were "unlearned and unstable, as they do also wrest the other scriptures unto their own destruction," (pardon the slight transposition) 2 Pet. iii: 16. The conclusion to which charity commends, in all such cases, is however, that such guides have

been themselves directed by the arch deceiver of man, and enemy of God.

Dr. Adam Clark, in a preface to his notes on *Revelation*, informs us that the revelations made and prophecies contained therein, have, from the time of St. John down to the present time, been construed by christians as referring to those who were, from time to time, considered their worst enemies.

And that which must strike the observant reader as wonderful, is the fact, that this twelfth chapter, as well as the whole book, has most frequently been construed, not as a revelation of *hidden* things, (as the Savior had promised, and the very name, "*Revelation*," shows that it is, and was intended to be) but as strictly a *prophecy*, of things to come thereafter. It contains both however, revelations and prophecies. All admit that the fifth verse refers directly to the birth of Christ, which was an event of the past, and many other passages in that book unquestionably relate to things then gone by.

It is a revelation of two of the most important facts yet revealed to man, to-wit: That we were cast out of heaven, for sins committed there, and that the same victorious Chief, who drove us thence, has, of his eternal love and tender mercy, followed us in our banishment—brought us into this life, and is now offering us pardon, and restoration to our primeval, happy estate, and on terms the most liberal.

From that distinguished commentator, we learn, that in the age immediately succeeding that of St. John, christians generally, and whether originally Jews or Gentiles, looked upon the infidel Jews as their common and most dreaded enemies; and that they construed this scripture, as applying to the Jews and Jerusalem. The heathen Emperors of Rome, became their next persecutors, and *they* were believed to be the parties intended. The Roman pontiffs next became the terror of Protestants, and they soon

found, and yet find, a ready solution of the whole mystery by applying it to the Pope and the Catholic church. And, in turn, the Catholics appear quite as well satisfied that Luther and his Protestant followers, are the great *anti-Christ*—"dragon"—"serpent"—"devil" and "Satan," intended; and that they will be "*cast out*" (of the earth?) and their power for evil destroyed, before the dawn of the great day.

And so the matter now stands, between the two great christian families,

"Each claiming truth,
And truth disclaiming both."

SECTION V.

Pre-existence—Proven by Old Testament—Our Identity with Fallen Angels Sustained by Same—Old and New Testament Prophecies Coupled—New Testament Texts Cited—Dr. Gill, as to Michael and Christ—Old and New Testament Authorities Compared—John the Baptist and Elijah the Prophet the Same—Separate Existence of Soul and Body—Conclusion.

Facts referred to in the preceding section, prove conclusively, that the twelfth chapter of *Revelation* has not been correctly interpreted, by the christian world. It cannot, for instance, refer to both the Pope and the Catholic church, and to Luther and the Protestant church, as the great "*anti-Christ*," who is designated by the names *dragon, serpent, devil and Satan*—therein represented as the arch enemy of Christ and his church, as the friends of each of these two leading families of christians, insist that it does apply to the other.

It was designed first, to prepare the mind for the recep-

tion of the facts, as revealed in that chapter, in relation to the origin of our race, by evidence of the pre-existence of the soul, drawn from other evidence than the Bible. Nothing more is now necessary than to prove that the scripture quoted above, as a direct revelation of our origin, *means what it says*. And this it is now purposed to do, first, by citing a few passages of scripture, simply sustaining the evidence already adduced, that we have lived before, and lastly, such as tend also, to identify our family as the same rebel sinners who were cast out of heaven with Satan.

"Where wast thou when I laid the foundation of the earth? declare if thou hast understanding." "When the morning stars sang together, and all the sons of God shouted for joy." Job xxxviii: 4-7.

From this it appears that Job was somewhere, but knew not where, and that God had many *sons*, when this world was made.

"Then shall the dust return to the earth as it was: and the spirit shall *return* unto God who gave it." Eccl. xii: 7. How could it be well said, "the spirit shall *return* to God," if it never had being until it came into existence with the body? Bear in mind, that Solomon, and all the other inspired penmen, (as shown above) believed in the pre-existence of the soul.

"The land shall not be sold forever; for the land is mine, for ye are *strangers and sojourners* with me." Lev. xxv: 23. See "*strangers and pilgrims*." 1 Pet. ii: 11. Can one be considered a *stranger, sojourner, or a pilgrim*, if he had no previous existence, and who never resided out of the neighborhood in which he was born?

"For we are strangers before thee and sojourners, as were all our fathers: our days *on the earth* are as a shadow." 1 Chron. xxix: 15. See also, Ps. xxxix: 12. From Rom. iii: we learn that Christ was sent to be a "*propitiation*"—"For the remission of sins *that are past*"—"For all have sinned."

If those who die while infants, *have sinned*, it was before they came into this world, was it not? The *propitiation*, is said to have been, "for sins that are past."

OF WHAT FAMILY OF SINNERS ARE WE?

Bear in mind, that Satan, "was cast out into the earth, and his angels were cast out with him," and further, that, "they overcame (are to overcome) him by the blood of the Lamb." Now, what do we next hear of them? "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. And St. Peter says of them: "God spared not the angels that sinned, but cast them down to *Tartarus*, and delivered them into chains of darkness, to be reserved unto the judgment." 2 Pet. ii: 4. Why *reserve* them *unto the judgment*, if they have already been adjudged to eternal punishment, and without giving them any chance to repent, or ask pardon? Were they worse, while yet in heaven, and when "cast out," than some men on earth are now? Read and reflect on the question.

Observe here, the word "*Tartarus*," as quoted from St. Peter above, is translated in our Bible "*hell*." That was simply an error in judgment, on the part of the translators, as to the meaning of the apostle by the use of that word. This will be admitted by all candid critics, who will read the evidence given, beginning on page 103, of "*War in Heaven*."

Tartarus is the name of the place, or condition in which the ancient Greeks believed the *fallen angels* and souls of bad men are held. And this is believed to be the only place in the bible where that word is to be found. *Ib.*

"Errors, like straws, upon the surface flow;
He who would search for pearls must dive below."—Dryden.

Let us, therefore, go back to the prophets of old, and see if they said anything that affects the question before

us. "I will seek that *which was lost*, and bring again that which was *driven away*," etc. Ezek. xxxiv: 16. (But read that whole chapter.) When were we *driven away*? They were of the *lost*, whom Christ came "to seek and to save." "In that day, saith the Lord, will I assemble her that halteth, and will gather her that is *driven out*, and her that I have afflicted; and I will make her that halted a remnant, and her that was *cast far off* a strong nation: and the Lord shall reign over them in Mount Zion from thence forth even forever." Micah iv: 6-7. Who are those who, after having been *cast far off*, are to become "a strong nation," and over whom the Lord is to reign *forever*? Have those who die while infants, been *cast far off*? No one will say that they have, since they were born into this world. Then, are they to constitute no part of that eternal kingdom?

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee . . . As for thee also, by the blood of thy covenant I have sent forth *thy prisoners* out of the pit wherein is no water. Turn you to the stronghold, *ye prisoners of hope*," etc. Zech. ix: 9-11-12. "The redeemed of the Lord shall *return*, (to and from where?) and come with singing *unto Zion*; and everlasting joy shall be upon their heads; they shall obtain gladness and joy; and sorrow and mourning shall flee away. Isa. li: What a precious promise! But to proceed: "Ye have sold *yourselves* (not sold by another) for naught; and ye shall be redeemed without money." (This is easy to believe, if we are of those who enlisted under Satan, and were cast out with him; provided we are *redeemed* at all.) *Ib.* lii: 3. "I, the Lord, have called thee (Isaiah) to open the blind eyes, *to bring out the prisoners from the prison*, and them that sit in darkness, out of the prison house." *Ib.* xlii: 7. We have not all been confined within the walls of a common "prison house," since we have been in these "tabernacles" of the flesh.

Then, if this is our first state of life, we are not of those to whom Isaiah was sent, and therefore, we have no interest in his welcome message!

Now, compare the language used in the above prophecies, with that employed in Rev. xii, and see whether the startling fact revealed there, is not indubitably intimated by the earliest prophets.

We will now look at a few remarks found in the New Testament scriptures, and see whether the same idea prevails there.

"And I looked, and lo, a Lamb stood on Mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads" . . . "And they sung as it were a new song before the throne," . . . "and no *man* could learn that song but the" . . . "*redeemed from the earth.*" Note the peculiar phraseology—a *Lamb*—*Mount Zion*—no *man* could learn—but *redeemed*, etc. Do not such terms and forms of expression couple the old and new prophecies beautifully?

It seems that other *men* are to be there than "the redeemed from the earth." If the other men are not the steadfast angels who fell not, who are they? Then, if all are to be designated hereafter by the same name, may we not reasonably suppose that all were originally of the same family? It will hardly be insisted that unredeemed men will be there, from this world! But to proceed:

"For the Son of man is come to seek and to save that which was lost." (This is what Christ said he came to do.) Luke xix: 10. The angel who visited Joseph, told him that Jesus should "save his people from their sins." Mat. i: 21. "While we were yet sinners, Christ died for us,"—"For if when we were enemies, we were reconciled to God by the death of his Son, much more *being reconciled*, we shall be saved by his life."

Now, fellow sinner, answer yourself honestly, must you not believe that you "*was lost*," at the time when Christ

came as a man? Were you not an enemy of God before Christ came into this world? And could you have been "*reconciled*" to God by the death of his Son," before you had been at enmity with him? And must we not realize the fact, that we have existed somewhere, before we came into this present life, or esteem the Word of God as no better than idle prate—mere twaddle!

The writer has a much more exalted opinion of revealed truth, and is not therefore ashamed of it; but with another who was also a very unpopular teacher of his time, ("The latchet of whose shoes I am not worthy to stoop down and unloose.") I believe what the Bible says, in its most literal sense; and that the gospel of Christ, when so believed, "is the power of God unto salvation to every one that believeth."

It is to those who so believe, worth reading, and therefore, we will have more of it: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you *from the foundation of the world.*"—"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, *prepared for the devil and his angels.*" Mat. xxv: 34-41. Observe, those sentenced that day, are to be first separated, "as a shepherd divideth his sheep from the goats." They will be, of course, mixed together, or no separation would be necessary. The blessed are to inherit the kingdom which was prepared for them "from the foundation of the world." The cursed are to be sent to the final home, "prepared for the devil and his angels." Why not have sent the devil and his angels to their eternal home at once? Why reserve them until the day on which Adam's race are to be judged, if they have no interest in that judgment? Why are those who are cast out of heaven with Satan, and those of us, who will be lost, all called by the same name, (the devil's "angels") and sent to the same

place—at the same time, and for the same term—if we and they are of entirely different races? Why was the eternal abiding place prepared for us and them before this world was made, if we were not then in being? But, I must forbear argument, and cite authority.

In 1 Pet. i: 17 to 20, we are informed that we are redeemed, (if at all) with the precious blood of Christ, “as of a Lamb without blemish, and without spot. Who verily was foreordained before the foundation of the world.” Why provide a Redeemer for us then? Adam had not been made nor Eden planted! Or, was it *foreordained* that this world should be created—Adam and Eve put here to propagate a new family of eternal spirits—that the devil should tempt and deceive them into sin—that Christ might save a few—but that Satan should have all the rest of us, to make up some deficiency which he may have discovered—in the enormous population required to fill up the vast regions of hell? In this view, we can understand why it was that his Satanic Majesty delayed his removal to his new and permanent dominions, until we are judged and divided with him. The little squad which, it may be supposed, was cast out with him from heaven, may not have been sufficient to satisfy his princely ambition, and therefore, it was *foreordained* that he should have the lion’s share of the proceeds of another week’s work! Is this a satisfactory solution of the difficulty?

Presuming that some, who have heard and read of the power and wisdom and mercy of God to all his creatures, will not feel satisfied with that explanation, we will read further.

Remember, that in Rev. xii: the *Michael*, who fought against the dragon, is also called Christ. He is elsewhere called “The Arch-angel,” “The Angel of the Lord,” “The Word,” and by various other appellations. Now, by reference to Daniel x: 13–21, Ib. 12: 1 to 4, and Jude

9, it will be perceived that the Michael of the Old Testament and Christ of the New are the same. And from John i: 1 to 4, you will find that He made this world, (or adapted it to the present use rather,) and made the bodies of Adam and Eve also.

From the same Scriptures, it likewise appears that Satan is uniformly represented as the adversary of Michael,—the former as our enemy, and the latter as our friend. Christ said: "I beheld Satan as lightning fall from heaven." Luke x: 18. When was that?

Should any one doubt the identity of Michael with Christ, they can satisfy themselves that they are the same, by examining the evidence furnished by Dr. Gill, in his comments on Jude 9, and Rev. 12. See also, "*War in Heaven*," p. 94.

Now observe, that the *grace* by which we were saved (from the immediate and eternal punishment due for our sins) "was given us in Christ Jesus before the world began," 2 Tim. i: 9. If we were not in existence then, we had not sinned: had we? In that case, what need had we of grace? That *grace*, it seems, was a free gift—a present. How can a present be given to one who is not in being?

But let us read further on this subject. That grace was given, "that they may *recover themselves* out of the snare of the devil," (that we may so recover ourselves) 2 Tim. ii: 26. Can one recover himself out of a snare, in which he never was caught? It furthermore appears that those to be recovered, were chosen in Christ, "before the foundation of the world," Eph. i: 4. Read, in this connection, 1 Pet. i: and note carefully 2 and 17. "And they that dwell on the earth shall *wonder*, whose names were not written in the book of life from the foundation of the world," Rev. xvii: 8. (There is a day approaching when many will be overwhelmed with *wonder* and astonishment. It cannot be those who know and observe the truth—"the truth shall make you free.")

What meaneth such Scriptures as "he hath chosen us in him before the foundation of the world"—"Whose names were not written in the book of life from the foundation of the world," etc? Many such passages are found all through the Bible, and they must mean something.

"I will establish my covenant with him (Isaac) for an everlasting covenant, and with *his seed* after him." Gen. xvii: 19. God giveth "*to every seed his own body*," 1 Cor. xv: 38. "There is a natural body, and there is a spiritual body," Ibid 44. "Wherefore, when he (Christ) cometh into the world, he saith, sacrifice and offering thou wouldst not, but *a body* hast thou prepared me." Heb. x: 5. "If David then called him Lord, how is he his son? And no man was able to answer him a word." See Mat. xxii: 41 to 46.

Observe, of the last five quotations, it was not *our*, but *my*, covenant which was to be established—was not the covenant here referred to, the one pursuant to which this world was made, and man brought into this life?

Was it the spiritual body of Isaac, from which "*his seed* after him" was to come, or was not the seed of his natural body intended?

Was it a *natural*, or *spiritual body*, which Christ said was prepared for him? Was it his natural, or spiritual body, which descended from King David? Remember, there is both a natural body, and a spiritual body.

What are we to understand from the following texts: "Ye were as sheep *going astray*; but are now *returned* unto the Shepherd, and Bishop of your souls." (This was addressed to christians.) 1 Pet. ii: 25.

In Heb. xi: 13 to 16, after making mention of several patriarchs and prophets, who had "died in the faith," the apostle says of them, that they, "confessed that they were strangers and pilgrims on earth. For they that say such things, declare plainly that they seek a country. And truly, if they had been mindful of that cuntry, from

whence they came out, they might have had opportunity to have returned." By reference to that chapter, it may be seen that the sojourn in Egypt, was not the time intended, or the place, where or when, they were "strangers and pilgrims;" but these terms apply to all while on earth. Now, if we never lived anywhere else, how can it be said that a man who was born, raised, lived and died on the same farm, or in the same city, was a "stranger and pilgrim" on earth? Do not the instructions given in that chapter apply to all of us? If we are as those good men of old, we must have *come out* of some country to get here. But as with us, so was it with them, for it appears that they, too, were not "mindful of that country from whence they came out." (St. Paul knew our origin. See Text, p. 166.)

Does it appear mysterious that a man should have lived in a rational, active sense, and as a full grown man, and after that "become as a little child"—and grow up to the full stature of a man again? Strange as it may seem, that certainly is true of John the Baptist, if Jesus Christ was the Messiah promised. "The voice of him that crieth in the wilderness, prepare ye the way of the Lord," etc. Isa. xl: 3. "Behold, I will send my messenger, and he shall prepare the way before me," etc. Mal. iii: 1. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. iv: 5. The Baptist said of himself: "This is he that was spoken of by the prophet Esaias (Isaiah) saying: The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." Mat. iii: 3. And of him the Savior said: "This is Elias, (Elijah) which was for to come." Mat. xi: 14. And again: "But I say unto you, that Elias (Elijah) is come already, and they (the Jews) knew him not, but have done unto him whatsoever they listed." Ib. xvii: 11. There was a man *sent from* God, whose name

was John," etc. John i: 5, *et seq.* See, for more of this, "*War in Heaven*," page 192.

Jesus Christ, who was before known as Michael the Archangel, (as we have seen,) was also "*sent from God*" into this world, and entered into a human body, *prepared* expressly for him, (as already shown) and lived in this world as a man. He was crucified—his spirit separated from his body; arose from the dead—his spirit having entered his body again; and he returned to heaven. Here we have two cases, one of John the Baptist, and the other of Jesus Christ, in which pre-existent spirits are known to have entered infant bodies, and which bodies afterwards grew to full maturity, just as others do. (Should any one doubt, however, the separate existence of God the Son from Jehovah the Father, such skeptic is invited to read the seventeenth chapter of John, and to construe it just as he would any other writing, the meaning of which he really wants to get, and all such doubt will be removed. There is no one fact more clearly taught in the whole Bible than is that important one.)

It may be difficult to understand how a full grown spirit can enter an infant body, and grow up with it, to its original size, form and features again. We know but little of the consistence or nature of the "*spiritual body*," of which St. Paul repeatedly speaks; but if we admit that it is highly elastic, and capable of compression to a comparatively very small size, (as we have good reason to believe that it is,) much of that difficulty will be removed. Be that as it may, we have to believe that two cases are on record, in each of which mature spirits have entered infant bodies and grown up with them, or reject the authority on which our holy religion was based and now stands!

Is not this true? The wise man has said: "The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and *there is no new*

thing under the sun." Eccl. i: 9. Has this scripture no meaning? If you so think, read the context, and bear in mind that angelic spirits and spirits of deceased men both look alike and *like men*, and have often been mistaken for men. Of this we have sufficient evidence in the Old Testament Scriptures, as to angelic spirits, and in the spirit which appeared to St. John in Patmos, we have an instance of the appearance of dead men, for he informed that good old apostle himself that he was one of the old prophets, sent by Jesus Christ and as his messenger. Rev. xix: 10 and xxii: 9-16.

It may be well, to call attention here, to certain forms of expression which are frequently found in the Bible, but mostly in the Old Testament, some of which have been cited already, but for a different purpose, and which might mislead the casual reader, and particularly those who are not aware of the views entertained by all ancient writers as to the origin and nature of the "spirit which is in man." In Gen. xvii: 19, we learn that God said to Abraham of Isaac, "I will establish my covenant with him, for an everlasting covenant, and with *his seed* after him." The prophet Nathan, in delivering his message from God to King David, said: "And when thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy *seed* after thee, *which shall proceed out of thy bowels*, and will establish his kingdom. II Samuel vii: 12. Again, "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." Ps. cxxxii: 11. Now, by reference to Acts ii: 30, and Rom. i: 3, you will find that all these prophecies had reference to the bodies and not the spirits of Isaac, David, and the Savior. And in Rom. iv: 1, you may learn that St. Paul considered himself and other Jews, as the children of Abraham only, "as pertaining to the flesh." Should it be desired to know in what sense that apostle understood other Jews

as his relations, you can find that he esteemed them only as his "brethren, kinsmen according to the flesh," by reading Rom. ix: 3-5. All such terms and expressions of the Old Testament writers are fully explained in the New Testament. And we also learn there that we all have *two fathers*. St. Paul says: "Furthermore, we have had *fathers of our flesh* which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the *Father of our spirits* and live." Heb. xii: 9.

That the soul can live and has lived without the body, is manifest from i Kings xvii: 21-22: ("and the soul of the child came into him again, and he revived;") and Luke viii: 55: (the case of Jairus' daughter, "and her spirit came again," etc.)

"There was a man sent from God whose name was John." He came to bear witness of "the true light which lighteth every man that cometh into the world." John i: 6-9. As we have seen, that was Elijah the prophet, who came to earth again to prepare the way of the Lord. He came from where God is, and Christ was, to this world. "The true light lighteth every man *that cometh* into the world." Does not this look very much like we all *came* from somewhere into this life?

Read the eighth chapter of John, beginning at the twelfth verse, and reflect upon what you read. Jesus said to certain Jews: "Ye are from beneath; I am from above; ye are of this world; I am not of this world." Thus we are informed that Christ came here from *above*, and that we came from *beneath*, and that he and those to whom he addressed his remarks had met here. Again, "I speak that which I have seen with my Father; and ye do that which ye have seen with your father." And lastly, "Ye are of your father, the devil."

Reader, what have you seen your father, *the devil* do, since you have been in your fleshly tabernacle? You must

have seen him do something, at sometime and somewhere, if what the Savior said is true. Is not that clear? If you confess that what he said is true, you thereby admit that you and Satan are old acquaintances, and that you have long been his disciple! Is not this true? Do not reject these solemn truths, as "*sour grapes!*" Remember, that the most valuable medicines for the sick, are often quite disagreeable to the taste. And Dr. Paul has prescribed "*belief of the truth,*" as the only safe and reliable remedy for ailments of the soul. *Try it.*

Is not the evidence resulting, as the most natural and reasonable conclusion, from the scriptures quoted as affording inferential proof of our identity with the *fallen angels*, sufficient to produce a strong presumption, in favor of this belief? Is not such impression greatly confirmed, by the fact that the inspired writers all believed in the pre-existence of the soul? Is not such presumption, so confirmed, sufficient to require all who admit the inspiration of the Bible to believe that what the Angel of God told St. John in Patmos *is true*, and true in its plain, most natural and literal interpretation? I think so; what do you say, reader?

To enable every anxious inquirer after truth to remove any doubt which may yet linger on the mind as to our origin, it is further remarked, 1st. That *no evidence* can be found in God's word in support of either one or the other of the popular theories of the soul. 2d. That not more than one text of Scripture in fifty, which tends directly to sustain the proposition that we are of Satan's expelled followers, has been cited in this pamphlet. And for proof of this, the reader is referred to the parables of our Savior generally, and particularly to those recorded in Luke xv: and 3. That, excluding the plain revelation of that fact, and every other scripture above quoted to support it, there is far more scriptural evidence to sustain this theory of our being than any other. For verily the Bible nowhere *contradicts itself!*

And lastly, for the benefit of any who may still prefer to adhere to the modern theory—that the soul is created at the time the body is born; or to the other—that the soul and body came into being together *just so!*—all such teachers and thinkers are affectionately referred, for grave reflection, to the first eight verses of the third chapter of St. Paul's second letter to Timothy. It is a dangerous thing to "*resist the truth.*"

CONCLUSION.

This writing has already drawn itself out far beyond my intention, and must be cut off speedily. It is now but a very imperfect "*Compendium*" of the argument, and on the main question alone, which is discussed in the original work. Those who may so desire, can find there at least, a brief consideration of all collateral questions, and which are necessarily connected with and grow out of the chief one, so as to constitute an intelligible system. For instance, such questions are noticed in that book as relate to the existence of God; authenticity of the Bible; a future state; eternal retribution; salvation of infants; the object and extent of revelation; why not better understood; rules for construction; when and for what purpose this world was made; the divinity of Jesus Christ, etc.

RESUME.

What is man—whence his origin?
 Long has been a mooted question.
 Some say he is only a brute,
 By nature chanced—her noblest fruit.
 The Pope says he's God's perfect work,
 Created when he body took.
 No, quoth the Protestant, by heaven!
 The soul and body both are given
 From parents vile, who fell in Eden;
 As man's depravity has proven.
 Thus stood the quarrel when the book
 Of inspiration first we took.
 And looking through her pages bright,
 The startling fact is brought to light—
 That we were once angels celestial,
 For sinning there, found home terrestrial,
 And, after suffering many evils,
 Have been put here in earthen vessels;
 And all are either, (in these travels,)
 Clean washed, unwashed, or *whitewashed* devils!

DARWINIANISM AND SPIRITUALISM.

It was intended to give more space in this pamphlet to the above twin systems, but it is feared that these pages have already become too many to secure a general reading on a subject so stale, and which is so lightly esteemed in this fast age, as are all such as relate to things of no more practical value than *a future life!*

I must, therefore, content myself, for the present, with the observations and authorities which follow, and await some future occasion to notice more fully these fascinating delusions of the devil.

The theory of our being, which is advocated in WAR IN HEAVEN, is, (as all thoughtful readers must observe,) a complete refutation of the ingenious system of *evolution*, as held and advocated by Darwin, Huxley, and others, as well as of spiritualism, also, which rests chiefly upon it, to all who will accept the truth as revealed in the Bible. And that, too, without having made any direct reference to either in that work. For in that we have a reasonable and scriptural answer to each of the two important questions: "What is man?" and: "Why are we here?" On these two questions, "hang all the law and the prophets."

To the trained mind who clearly sees,
In the light of Revelation,
What he now is—what he has been—
Error seems infatuation.

Before the discerning eye of such an one, all the beautiful theories of the learned naturalist which conflict with the truth as revealed in God's Word, and every other infidel system, must dissolve and melt away, as would the driven snows of December beneath an August sun.

If all the wonderful demonstrations are made, and the

mysterious things accomplished, as claimed by devotees of spiritualism and believed by many people of good judgment, in other respects at least, we have in such miraculous workings another incontrovertible evidence of the truth of Revelation. And whether such strange things are really now being done or not, the writer has no opinion to offer which would be of any considerable value to others, and none, therefore, is given here.

But "if these things be so," we have in that fact not only proof conclusive of the divinity of Jesus Christ, but we learn, therefrom also, that we are now in that last and wicked age, which he foretold should precede the end of time and temporal things.

It is therefore only important with a view to learning, as nearly as practicable, how long the present order of things will continue with our world—to know whether the spiritual manifestations, which it is said and by many believed to be real, are such; or whether they are mere delusions, the result of mere artifice and trickery, as others insist.

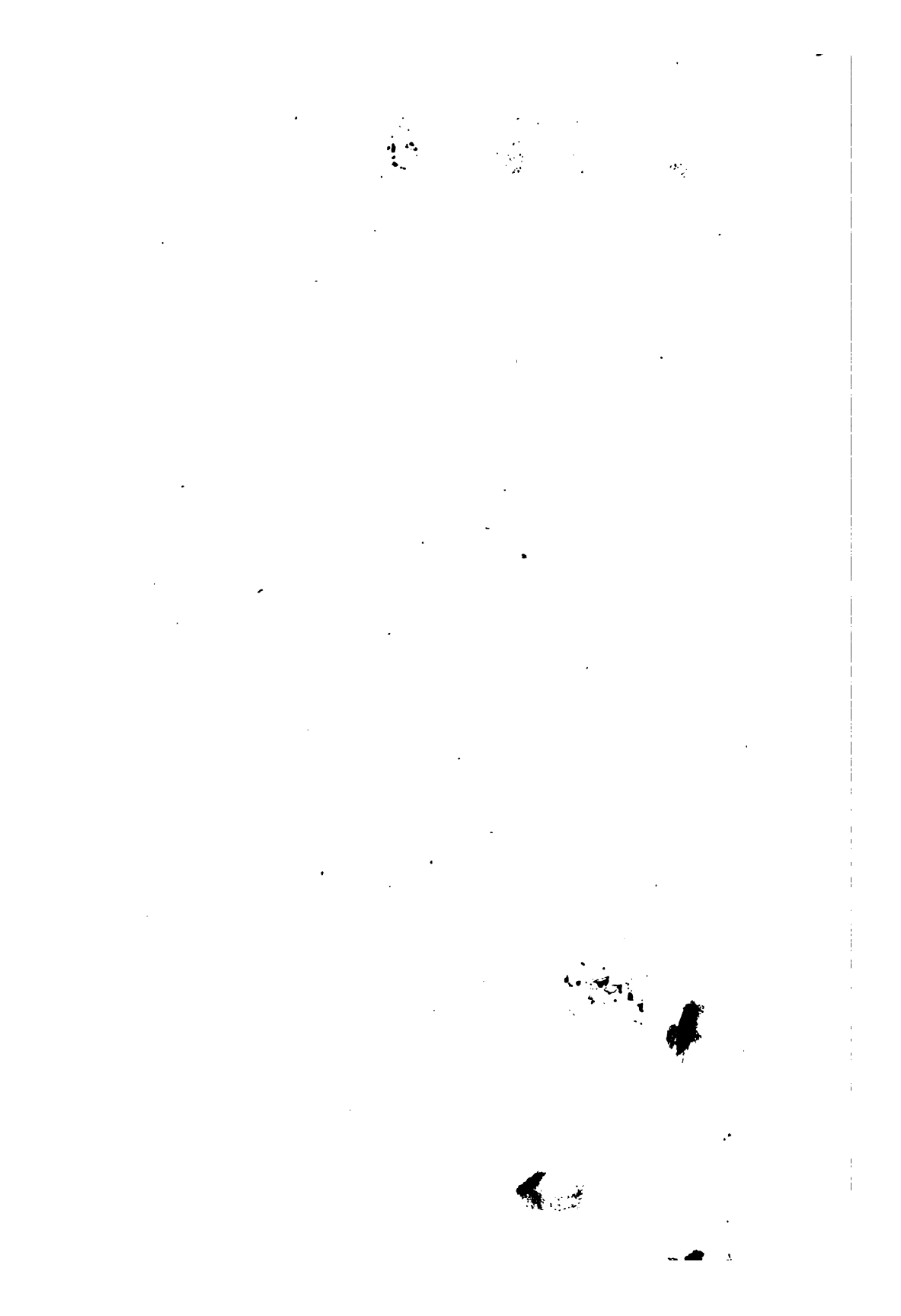
For, whether such deceivers have already been turned loose among us or not, it is certain that, if it has not it will be done before and near the end of time. Few events, if any, have been more clearly foretold. His disciples asked the Savior when "and what shall be the sign of Thy coming and of the end of the world?" He told them of many things which should previously transpire, and continuing, said: "And many false prophets (teachers) shall rise, and shall deceive many"—"and shall show *great signs and wonders*; insomuch that, if it were possible, they would deceive the very elect," etc.—Matt. xxiv: 3-11-24. See also Rev. xiii: 13-14. St. John warns us: "Beloved, believe not every spirit, but try the spirits." "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."—1 John iv: 1-2-3. Therefore, all spirits that deny Christ, and the things taught by him, as we

must understand, are sent by the devil. Are not departed spirits of bad men employed to deceive the living?

But more of this: "Now the spirit speaketh expressly, that in the latter times, some shall depart from the faith, *giving heed to seducing spirits, and doctrines of devils.*"—1 Tim. iv: 1. In 1 Thess. ii: 1 to 12, St. Paul gives us the same warning, but more fully, and advises us also, both of the danger to which we are exposed in this regard, and of the reasons why the enemy is able to deceive us, or rather *what class of people* he can so deceive and why. He says: "Let no man deceive you by any means." "For the mystery of iniquity doth already work: only he who now letteth will let (hinder) until he be taken out of the way, and then shall that Wicked be revealed"—"Even him, whose coming is after the working of Satan, *with all power and signs and lying wonders*, and with all deceivableness of unrighteousness in them that perish; *because they received not the love of the truth*, that they might be saved. And *for this cause*, God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

Are men and women to be lost forever on account of erroneous belief? Does not this passage look very much that way? King Solomon, who is generally thought to have been a pretty good judge in such matters, appears to have been decidedly of that opinion also: See Prov. xvi: 2, and xxi: 2: "What I say unto you, I say unto all: Watch!"

For further comment on these Scriptures, all must be left to themselves, under the direction of the Holy Spirit, and whose unerring instructions all can have who will invoke such aid, in the fear of God and in *love of the truth*.



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