

Sequachee Valley News.

VOL. XVII.

SEQUACHEE, TENN., THURSDAY, SEPTEMBER 9, 1909.

NO. 10.

"NATURAL HUMAN IMMORTALITY"

DECLARED TO BE A "DANGEROUS DOCTRINE" BY DR. BARNES.

Washington, D. C., Aug. 21, 1909.
Editor News:

I must congratulate our friend on his production on the "Separate Existence of the Soul." He certainly did well from his obscure Scriptural standpoint. However as the subject is barely introduced, I will, with the editor's kind consent and cooperation, present final and conclusive evidence from the Bible that man is mortal, subject to dissolution. But let me explain that we force our views on none as the brother claims, but, obeying the Master's injunction to let our light shine before men, we, as is customary, present our testimony either orally or written, knowing that only those having "ears to hear" and hearts to obey will be moved by it. And to those who do not see as we do, we attach no penalty, knowing that our heavenly Father's plan now is to take out of the world "a people for his name," to be his "elect," "bride" and through whom the non-elect millions are to be blessed. To such we say God bless you, and bid you trust not to any fancied intrinsic merit in yourselves, but in God, and Christ, "Who ONLY hath Immortality, whom no man can approach," and on whose will your existence depends.

The doctrine of natural human immortality though highly esteemed among men and entertained in some indefinite way by many, is an abomination to God, and under the searchlight of Scripture and reason a most absurd proposition, and at the same time a dangerous doctrine, and he who attempts to defend it from the Bible, using his reason, has a tough proposition, as many have found out to their surprise and disappointment.

We claim the doctrine is dangerous, first, because it presupposes that God who is "All-powerful" and "Knew the end from the beginning" has created millions of creatures whom he cannot destroy, and who must, because of having been "conceived in sin and reared in iniquity" suffer untold agony for all eternity. Second, it is dangerous because it fosters a deadly pride in that it makes man consider himself to be equal with God, that his power and provision for man's restoration is not needed, and the unholiness and profane declare themselves too good to be tormented, and therefore they exalt themselves to the divine nature without God's provision or approval. They mistakenly call this faith, when as a matter of fact it is presumption. "Faith is the substance (understanding) of things hoped for." We do not hope for present possessions. Now reason should teach any man that the life of the creature is subject to the will of the creator. A being whose life depends upon conditions such as food, climate, etc., is mortal. But we set out to prove this, and in order we first introduce the Genesis account of the first man, Adam's, creation; and if we prove that Adam was created mortal, it will also prove that according to the laws of generation his children are mortal. Here we learn that "God formed man (the body) of the dust of the ground and breathed (blew) into his nostrils the breath of life; and man became a living soul." In other words, the union of the breath of life with the newly-formed organism produced a "sentient being"; that is, a being having sense, capable of sensation and of thought. And the expression a "living soul" means this and no more; because every creature that hath life is called in the original Hebrew a living soul, as the margin shows. A horse, a cow, a fowl, etc., is a soul. In proof of this we quote from the Emphatic Diaglot, a standard work, on the word, Soul. "The Hebrew word, *nephech*, of the Old Testament occurs about 700 times. It is translated life and living about 150 times; and the same word is also rendered a man, a person, self, they, me, him, anyone, breath, heart, mind, appetite, the body, (dead or alive) last, creature and beast; for it is 28 times applied to beasts and every creeping thing." In further proof we quote samples from the Genesis record of the lower animal creation. "God said let the waters bring forth abundantly the moving (creeping) creature that hath life, (Heb. *nephech-soul*)" (Gen. 1:20) God created great whales and every living creature (Heb. *nephech*, living soul) that moveth, which the waters brought forth abundantly." (Gen. 1:20) "God said: let the earth bring forth the living creature (Heb. *nephech*-living soul) after his kind—cattle and creeping thing and beast." (Gen. 1:24). This will suffice to show that the lower animals are souls in exactly the same terms that refer to

man. Those fish and beast souls were created before man or human soul, and each step from the creeping to man marks a higher and better organization in the scale of creation. And we might pause to note here that this superior body and brain and a promise of a resurrection constitutes man's chief advantage over the brute creation. We come now to the New Testament under the term, Soul, and find the same state of affairs. Says the Emphatic Diaglot: "The Greek word *psuche* of the New Testament corresponds with *nephech* of the Old. It occurs 105 times and is rendered soul 59 times and life 40 times. The same word is also rendered mind, you, us, heart, heartily, and is twice applied to the beasts that perish. * * * Perhaps it may be worthy of notice that in all the 700 times which *nephech* occurs, and the 105 of *psuche* not once is the word, immortal, or immortality, or deathless, or never-dying, found in connection as qualifying the terms." This simply proves, if there is any meaning in words, what the wise man declares, to-wit., that "A man hath no pre-eminence above a beast; for that which befalleth the sons of men befalleth beasts: even one thing befalleth them: yea, they have all one breath (Heb. *ruach*-the spirit or breath of life of all flesh); as one dieth so dieth the other." (Ecc. 3:19.)

From this it will be seen that the word, soul, as applied to man the highest of the animal creation has been woefully misunderstood. It has been customary to speak of man as having a "separate" soul but as a Scripture fact is a soul. This is plainly seen from Gen. 2:7. "The Lord God formed man, (his body) from the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul. Please notice, dear reader, that it takes the breath of life and the body combined to constitute a living soul, or sentient being. This is crudely illustrated by the fact that a blade is not a knife until it is put into a handle, and a handle is not a knife without a blade. So we see when a man dies he simply ceases to exist as a soul or sensible being. His dust returns to the earth as it was; and the spirit (the animating power, the breath of life, the privilege of living) returns to God who gave it." (Ecc. 11:7.) Be it clearly understood that it does not return to God as a conscious entity. It lost consciousness when it separated from the body, having nothing to operate upon. It therefore returns to God as a broken contract, a lost privilege, which the giver may renew at will. "The dead know not anything." They are reduced to the same condition as before they were born. But, says one, oh, no, brother Barnes, that cannot be, because man has a different spirit, and immortal spirit that lives on after the body has decayed. We answer that you have our love and sympathy, but this is unscriptural and unreasonable as we have shown, and will further substantiate by one or two references to the original.

The Diaglot gives a general definition of the word "spirit" thus: "The Hebrew word *ruach* occurs 400 times in the Old Testament and is rendered spirit 240 times; breath 28 times; mind 6 times, and the balance in 18 different ways. The Greek word *pneuma* has been chosen by the inspired writers of the New Testament as the equivalent in meaning of the word *ruach*. It occurs 385 times and is the only word rendered spirit (with two exceptions, Matt. 9:36; Mark 6:12.) *Pneuma* like *ruach* of the Old Testament has four significations. 1. It represents primarily the air we that we breathe. 2. It denotes a being as angels. 3. It indicates a state of feeling. It is believed there is not a passage where these words rendered spirit occur, but what may be classed under one of these significations. Like the word *psuche*, neither *ruach* nor *pneuma* are even once connected with words which indicate that it is deathless, never-dying, or immortal." Thus it will be seen that Spirit is an unseen agency, being or power. God and Christ are powerful spirit beings, invisible as the wind. The saints, when made "like Him" will be.

The holy spirit (not ghost) or holy influence that emanates from God is an invisible power from an invisible being. The word spirit in the sense of breath of life applies to men and all flesh alike; as the following will show: "Behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life." (*ruach*, the spirit or breath of life) "I will answer thee. The dead shall hear thy voice and come forth." This is Job's language, arranged and slightly paraphrased with our Lord's words in the resurrection. Job's trust is in God, not in himself. (Job 14.) He quotes Jesus' words to show that men may kill the body but cannot kill the soul, and then exultantly declares that this "Strikes away the no-Hellite" etc. Our Lord's warning is to fear God rather than men who can terminate the present existence, but cannot prevent a future life. But, mark you, it does say that God can DESTROY, and that is our contention, that He will destroy the irreclaimable wicked, both root and branch, and yet perpetuate them in torment. I thank Him for the point and believe he will see it. His reference to the parable of Dives and Lazarus and Jesus' promise to the dying thief as proving that the soul is conscious and separate from the body does not prove it to my understanding. We cannot give a full interpretation of the parable, but suggest that Dives, who is on the road to the "bad place," represents the Jewish nation who has

and will be until it is "finished."

We have produced enough proof to convince the truth-seeker, though our "storehouse of things new and old" is barely touched. However, there is one thing more to be noticed and that is the significance of the words, mortal, immortality, incorruptible and incorruptibility. Much confusion results unless this is known and properly applied. "Immortality, deathlessness, does not occur once in the original, and only once in the common version, 1 Tim. 1:17, where it ought to be rendered incorruptible. It applies to God." "Immortality, deathlessness, occurs three times, 1 Cor. 15:53-54; 1 Tim. 6:15, applies exclusively to God and the glorified bodies of the saints." "Incorruptible, God is, (Rom. 1:23; 1 Tim. 1:17); so also his word (1 Pet. 1:23) the bodies of the saints will be (1 Cor. 15:52); also the inheritance (1 Pet. 1:4.) The Christian's crown will be incorruptible." (1 Cor. 9:24.) "Incorruptibility, to be sought after (Rom. 2:7), brought to view and illustrated in the Gospel (2 Tim. 1:10); corruptible natures must put it on in order to inherit the kingdom of God, (1 Cor. 15:43, 50, 53, 54.)" These quotations are from the Diaglot and we will now quote from Pastor Russell's works, "Life and Immortality," Vol. 5, Scripture Studies, page 389, and Vol. 1, page 185: "Mortality signifies a state or condition of liability to death; not a condition of death, but a condition in which death is a possibility." "Immortality signifies a state or condition not liable to death; not merely a condition of freedom from death but a condition in which death is an IMPOSSIBILITY." The above definition of immortality properly represents the common idea but perhaps some might object to the above idea of mortality, claiming that one could not be mortal and yet escape death. But the thoughtful will discern that Adam, though created mortal, liable to a death penalty, was, nevertheless, capable of living on and on eternally under conditions of obedience. This is the logical conclusion, else Adam could not have been threatened with death and afterwards driven from Eden and away from the life-sustaining grove or trees of life, lest he by eating continuously live forever. (Gen. 3:22.) And this is the state of the case. Adam was created mortal, else the warning and sentence of death would have been an idle one. Bearing this in mind and the manner of Adam's creation, how the breath or spirit of life was blown into the newly formed organism and resulted in a living soul, a sensible being, and having seen that the same breath or spirit of life is common to all flesh, we properly conclude that Adam was created mortal, and according to the laws of heredity his offspring have partook of his dying nature, and the road having grown more slippery with sin the transmitted spark of life is comparatively extinguished. As the Scriptures put it, man is "Cut down like the grass," and "As the flower of grass" he shall pass away, and "Wither as the green herb." But, surely, none would claim that there is life in cut grass, and from this figure we see that as the life of the grass is in the root, so man's hope depends upon God and Christ and not upon any merit or "filthy rags" of his own.

Now, I wish to notice a few of the weak places in our dear brother's letter. He asks from Job, "If a man die shall he live again?" It appears inconsistent for one who claims to be death proof to ask such a question. What did Job think about it? Let Job answer: "Man lieth down (in death) and riseth not (of his own power). But all the days of my appointed time will I wait in sleep until my change come. Though I am cut down like a flower and fleeth as a shadow, though I give up the ghost (life) and waste away, yet I know thou shalt call and I will answer thee. The dead shall hear thy voice and come forth." This is Job's language, arranged and slightly paraphrased with our Lord's words in the resurrection. Job's trust is in God, not in himself. (Job 14.) He quotes Jesus' words to show that men may kill the body but cannot kill the soul, and then exultantly declares that this "Strikes away the no-Hellite" etc. Our Lord's warning is to fear God rather than men who can terminate the present existence, but cannot prevent a future life. But, mark you, it does say that God can DESTROY, and that is our contention, that He will destroy the irreclaimable wicked, both root and branch, and yet perpetuate them in torment. I thank Him for the point and believe he will see it. His reference to the parable of Dives and Lazarus and Jesus' promise to the dying thief as proving that the soul is conscious and separate from the body does not prove it to my understanding. We cannot give a full interpretation of the parable, but suggest that Dives, who is on the road to the "bad place," represents the Jewish nation who has

been tormented and scourged to the loss of national policy, and who as a people are "buried" nationally and scattered among the gentiles where they have been since our Lord wept over Jerusalem and declared "your house is left unto you desolate." We reason that actual dead men do not "lift up their eyes" but we note the Jewish activity, a lifting up of their eyes to the promises that await them, the promises of royalty and national favor. The "great gulf", the law that separates them from Christ will soon be spanned by the Mediator, "greater than Moses", and "blindness that happened to Israel will be turned away and ungodliness from Jacob."

Our Lord's words to the penitent thief are easy to dispose of. Using our reason we see that our Lord himself was not in paradise that day, and therefore he did not mean that the thief would be there that day. Jesus was in the tomb three days and he never ascended for forty days after his resurrection. "Touch me not for I have not yet ascended to my Father." How do we harmonize this? The thief had asked, "Lord, remember me when thou comest into thy kingdom." Our Lord replied, "Verily, I say unto thee today, (this dark DAY when I am dying as a felon to pay your ransom price, this day of my dissolution as a man when all seems hopeless; notwithstanding all this I tell you today) thou shalt be with me in paradise." This reasonable interpretation is made by changing the comma from before "to-day" to after it. This is reasonable and no objections can be made as punctuation is not inspired. The word "paradise" as used above is full of meaning. It evidently refers not to heaven but to the new earth condition when the Garden of Eden will be world-wide. The Diaglot says: "The word paradise is not Greek but is of Asiatic origin. In Arabic and Persian it signifies a garden. The Septuagint renders Gen. 2:8, thus: 'God planted a garden eastward in Eden'. The word occurs only in two other places in the New Testament, 2 Cor. 12:4, Rev. 2:7. The first of these is referred to by my opponent where Paul was caught up into paradise. We reason from this that Paul got a glimpse of the new earth condition as it will be when the Kingdom comes, and the thief brought back with all mankind and instructed in righteousness and character building, without which they cannot live eternally. The gentleman's treatment of 2 Cor. 4:15, etc., does not prove his point, even though Paul was spirit-begotten to the "Divine nature, glory, honor and immortality." Paul did not expect to enter his reward at death. He did not consider himself to have attained, but he says: 'I press toward the (character) mark of perfect love (without which I would be NOTHING) for the prize of (immortality) the high calling of God in Christ Jesus.' He expected his reward "at that day", "at his appearing and Kingdom." As Peter says, "When the chief shepherd shall appear (at his second advent) ye shall receive a crown of glory that shall not away." (See 2 Tim. 4:1,8; 1 Pet. 5:4; also Titus 2:13.) Those who persist that Paul has received his crown of life must admit that the 2nd Advent has already taken place.

John, the Revelator, saw and told in symbol what perhaps Paul saw and was not permitted to utter. They both got a glimpse of the Great Architect's plans as they will appear when completed. They saw what is to BE. And in considering Scriptures such as those at issue the "future standpoint" of Prophets must be considered. God speaks of "Things which be not as though they were." (Rom. 4:17.) This certainly is true of those passages which relate to the dead and the future life. God has even chosen some things which be not, to bring to nothing some things that are. (1 Cor. 1:28) My worthy critic attaches much importance to education. He says none but scholars versed in the original can discuss the question at issue with the intelligence it demands, and asserts that in the absence of education I have nothing but "ignorance and brass" to qualify me for the position I take. We all know that education, if properly used is a good thing, and a very dangerous thing if improperly used. But with modern text books, Diaglots, and Hebrew and Greek-English Concordances, etc., a man who can make himself understood and has a consecrated heart, can do more good than one who has all the education, but lacks the proper spirit to use it. As for my ignorance and brass, I take courage from "Peter and John, who were unlearned and ignorant," but they had the qualification that they had been with Jesus, and learned of Him. (Acts 4:13.)

He also takes exceptions to my lack of claims to character, he says, "A man who hasn't a character as bright as the Morning Star, certainly means (Continued on 3rd Page)"

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South Pittsburg observed Labor Day on an extensive scale. The parade, containing a large number of decorated floats was a feature of the celebration while a program of contests was held during the afternoon.

Gen. Harvey Hannah delivered the Labor day oration to a large audience in the park grandstand. Geo. W. Chambliss, candidate for the democratic nomination for circuit judge, also delivered a short address. Neither speaker touched on political themes.

As the celebration offered a good opportunity for meeting the voters of Marion county, a number of candidates were present, among them being Judge S. D. McReynolds and Lawrence Stewart, candidates for criminal judge; Judge M. M. Allison, candidate for reelection to the office of circuit judge; Gen. M. N. Whitaker and I. W. Crabtree, candidates for attorney-general.

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The man who edits the average country newspaper can not well avoid treading on somebody's toes continually, says the Greensprings (O.) Echo. He must expect to be censured often for unintentional failures; must expect hard work and little thanks; must expect to be called a coward because he does not "pitch onto" everything that somebody else thinks is wrong, and a fool if he speaks out too plainly on public evils; he must expect to grind other people's axes—and turn the grindstone himself.

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