

greatest ethical teacher; a man so good His deluded followers took Him for a god."

Oh, let me listen to Him, whom God calls son, whom even enemies unite in declaring good, to Him, the master product, the greatest teacher, the man so good, rather than to any inferior types of crack-brained atheists, or agnostic, whether clerical-collared and college-bred or otherwise.

What does HE say becomes of those persisting in sin? He declared, "Then shall He say unto them on the left hand, Depart, ye cursed, into everlasting fire prepared for the devil and his angels." "And these shall go away into everlasting punishment" (Matt. 25:41-44). And He says in the 30th verse, that it will be "unto outer darkness; there shall be weeping and gnashing of teeth." Again, in Mark 9:43, that they will "go into the fire that never shall be quenched."

Russellism says, "All who die without Christ will have another chance. They will have the gospel preached to them and if they do not then wish to accept the invitation they will be annihilated. The 'second death' is extinction. It is absurd to suppose that God would perpetuate existence forever in torment."

Seventh-Day Adventism says, "Souls sleep after death until the time of their resurrection. Satan and his followers will be annihilated."

Annihilation is a doctrine of purely human invention (except where the devil assisted). It is we admit consoling to the wicked, consoling but false, as are all humanly invented doctrines. The writer has an uncle who is in the world of lost spirits today because his poor old Seventh-Day Advent mother taught him this scripturally baseless theory of annihilation. And when in a Methodist Episcopal revival our mother was scripturally converted to God and saved from sin and hell, grandmother's remark was, "Ruth, I'd rather see you in your grave."

Annihilation, the end of a transmigrating soul, is the heaven of Hindooism, the hell of Russellism and Seventh-Dayism. It is physically, mentally, spiritually, materially an utter impossibility. An entity may change shape and form, and state of existence but can not be annihilated.

Jesus says in Luke 16:22-23, "And the rich man died and was buried; and in the place of departed spirits, he lifted up his eyes being in torments" (Literally from Greek, distressed, in grievous pain) "and he seeth \* \* \* and cried \* \* \* and said, 'Have mercy on me, for I am tormented in this flame. Then said he I pray \* \* \* send \* \* \* for I have five brethren.'" Does this sound like soul sleep, loss of memory, losing consciousness, annihilation or extinction?

John saw these both cast alive into a lake of fire, "burning with brimstone" (Rev. 19:20). Jesus told John that this lake burning with fire and brimstone was the "second death" (Rev. 21:8).

Of this awful lake of fire, it is declared, "The smoke of their torment ascended up forever and ever."

And the word tells us that the saved in heaven "shall reign forever and ever."

Of God, the Psalmist says, "Before the mountains were brought forth, or ever

Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God." And again we are told, the elders worshipped "Him who liveth forever and ever."

In every case the Greek words for "forever and ever" are "eis tous aionas toon aionoon." God uses identically the same words to modify or signify unlimited duration. Do away with everlasting punishment and with the same sweep we do away with perpetual bliss and our Eternal God. We recoil from this. All right. Then believe in the perpetual existence of God, and believe in a perpetuating everlasting life in heaven and we must believe also in the eternal punishment of the wicked, for it is not merely implied, nor inferred, but strongly asserted, in fact asserted in as strong terms as possible, that heaven and eternal punishment shall be coeval and coeternal with the Everlasting Jehovah.

Translators, whether of the Authorized, Revised or American Versions, or isolated scholars as Luther, Alford, Wesley, Darby, Godbey may disagree slightly in some places in their work, but all translate in the same terms the verses dealing with everlasting punishment. Is not this sufficient evidence to show what the Greek text really conveys? Surely it is, to any man with intelligence.

The lake of fire was prepared for "the devil and his angels." The lake of fire is not man's destined end, but a result of his electing by the act of volition to be servant of or messenger for the devil.

Yet, oh, thank God, though "all have sinned" yet "Calvary's stream is flowing," and though we have felt as described in Romans 7:14-24, yet we can experience this, that "the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death" (Rom. 8:2.)

In the church the ancient landmarks have been removed, the fences have been thrown down, the unregenerate crowd have been admitted to the once sacred precincts of the sanctuary, the rein of government have, for the most part, fallen into the hands of men controlled by modern thought, our seats of learning are honey-combed by practical infidelity and what will the end be? There is but one hope for the church, one hope for the world, one hope for the future, viz.: a retracting of the steps, an inquiry for the old paths. How will this be brought about? We believe it will be brought about largely, by prayer. While there are a few who know how to prevail with God in prayer there is hope, but have not the number of real prevailers decreased? We fear they have, but God is able to stir up the holy fires and rekindle the passion to see His kingdom rise and flourish and evil hindered and overthrown. I am the almighty God, is there anything too hard for me, saith the Holy One. With God nothing shall be impossible. Oh that we might have a vision of His Almightyness!

The Christian who is not sanctified wholly may under favorable circumstances give hearty praise, but only the pure-hearted praise whole heartedly.

## THE LAY-WOMAN'S PLACE AT A CAMP MEETING.

By I. M. K.

It has been recognized by people of all Christian lands that woman is the queen of the home. Her influence is far reaching, not only in the home, but in public life. She has been a power for good in the Temperance cause. Then many have gone to the dark places of the earth to carry the gospel message, and have done splendid work. Again, others are preaching the Gospel in the home lands, winning souls for the Master.

Not all are called to become Missionaries or preachers, but each may find some corner to fill. The lay-woman has a place to fill in the Church and at the Camp Meeting. The opportunity of attending brings responsibility, which each should meet, and that is, to share the burdens and feel personally responsible for the success of the meeting.

I can almost hear some one say, What could I do, I have no talent?

You may be of great service if you will. Go, filled with the Spirit, attend every service possible. Be on time. Take your Bible and song-book. Help in the singing, and get all the food you can from every meeting, so you can carry some back to those unable to attend. Wear suitable clothes so you can kneel in the saw-dust and pray for the sinner.

Welcome the stranger and speak a word in season. You may win a soul to Christ.

This should be the motto of each lay-sister: Pray and Serve.

The lay-women should assemble themselves each day for special prayer. If these few suggestions are observed, I believe the result will be grand. For if all go prepared to serve as well as pray, we will have the greatest camp meeting we have ever known.

Beulah-on-the-Saint John is one of the beauty spots of our beautiful country, but it should not be made a pleasure resort, or a place for just visiting and eating—but a sacred place. The very atmosphere is heavenly—may this be maintained, and may there be a real volume of prayer going up to God all over the grounds daily.

In the meantime, dear ones far and near, do unite with us in earnest prayer. Let us beseech the throne day by day for a real out-pouring of spiritual power.

Pray for the evangelist and preachers, and pray for the saint and sinner. Surely every lay-woman can find her place as each opportunity presents itself. Praise the Lord!

## THE LAYMAN'S PART IN THE CAMP MEETING.

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a few laymen who will step in and relieve them of a lot of these things, so that all working together can make the meeting a greater success which will make us laymen realize more than ever we have a part and can make the burden much lighter by sharing up.

Please come on fire and full of zeal for the success of the meeting.

SHAPHAN.