

he finds that the spiritual fruit of the tree of life cannot be vicariously cultivated.

2. He may become an *Indifferent Christian*. He does not understand the Bible, could not if he tried, and there is no use in making the attempt. He is contented to drift, and to trust to chance that in the end all will be well. At the end he has for his companions those of the first class who have arrived at the same stopping place by another route.

3. Instead of becoming a member of either of the preceding classes he may become an *Independent Investigator* of Truth for its own sake, irrespective of creed or dogma, believing that—

"Where'er its fount,
On Christian or on heathen ground
The flower is divine."

Applying the Independent method of investigation to the solution of some of the more difficult and important of the perplexing problems of orthodox religion, we find none more deserving of attention than those relating to Eternal Life.

In the passages of scripture already quoted relating to the "Personality" and "Attributes" of the Deity if we look into the meaning of the different terms used we find in the New Testament God is a translation of the Greek word *Theos*, spirit, God is Spirit. John iv., 24. Not a Spirit, but Infinite Spirit. The nearest conception the finite mortal can have of spirit substance is light. "God is Light, and in Him is no darkness at all." 1 John i., 5. "Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen or can see." 2 Tim. vi., 16

The Lord and Lord God of the Old Testament Scriptures is a translation of the Hebrew word *Elohm*, plural, messengers or angels, rarely *Eloahh*, singular, messenger or angel.

Now a glimmer of light shines through the obscurity, Exodus iii., 6, should read, "I am the *angel* of thy Father, the Father Spirit, the *Theos* of the New Testament, the *angel* of Abraham, the *angel* of Isaac, the *angel* of Jacob. And Moses hid his face for he was afraid to look upon the *angel* of God.

Adam and his wife heard the voice of the *angels* of God walking in the garden in the cool of the day. Gen. iii., 8.

In the beginning the *angels* of God created the heavens and the earth. Gen. i., 1.

The *angels* of God said let us make man in our image, after our likeness. So the *angels* of God created man in their own image, in the image of the *angels* of God created they them, male and female created they them, and blessed them, and called their name Adam on the day when they were created. Gen. i., 26, 27, v., 2, *literal* translation.