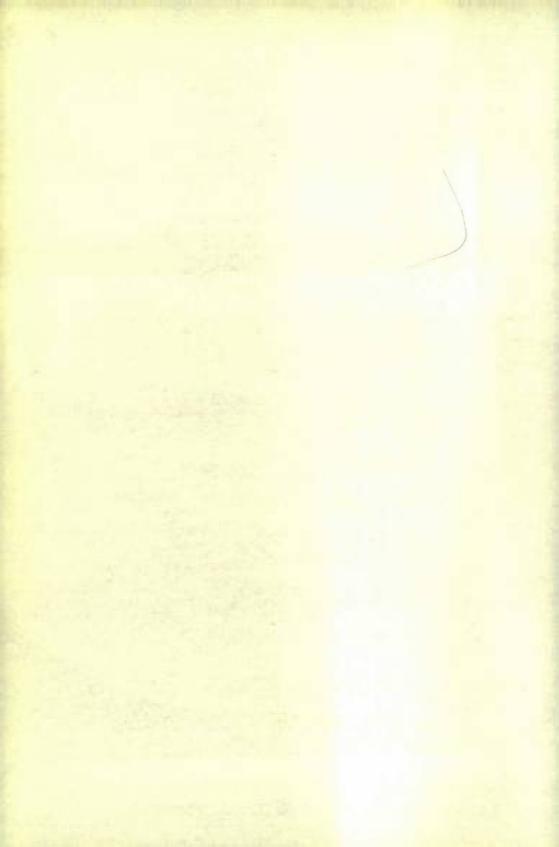
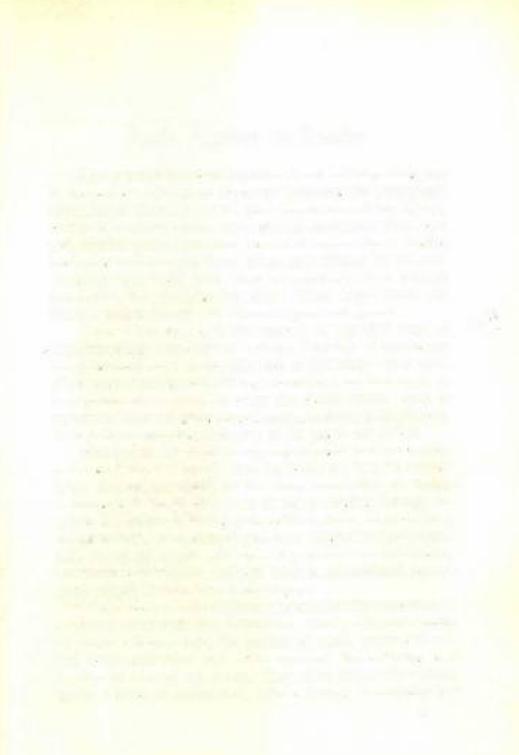
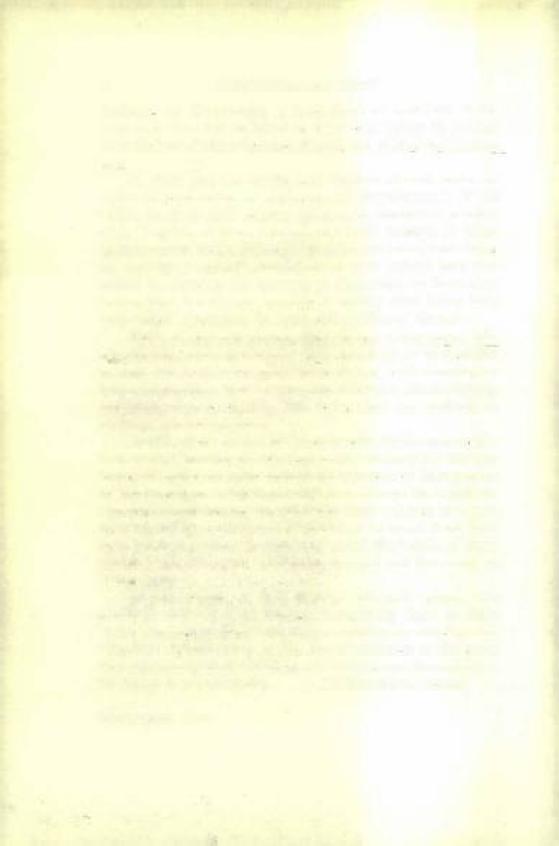


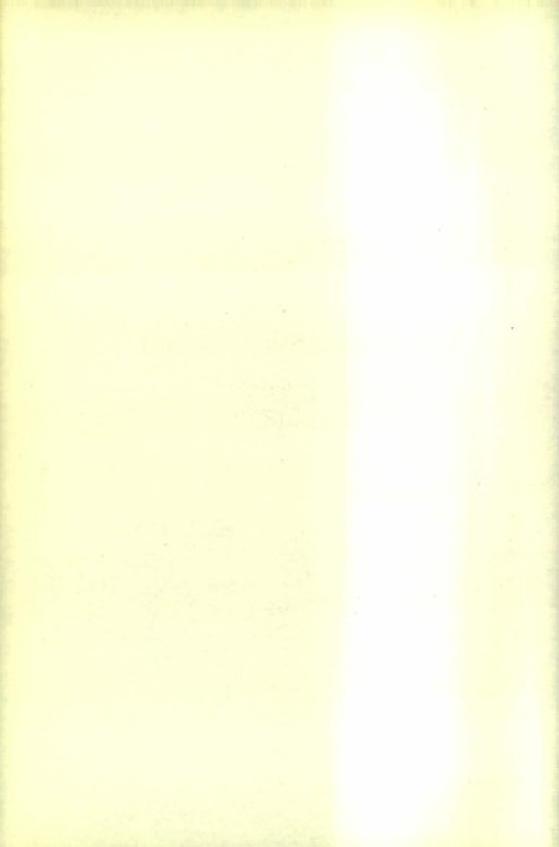
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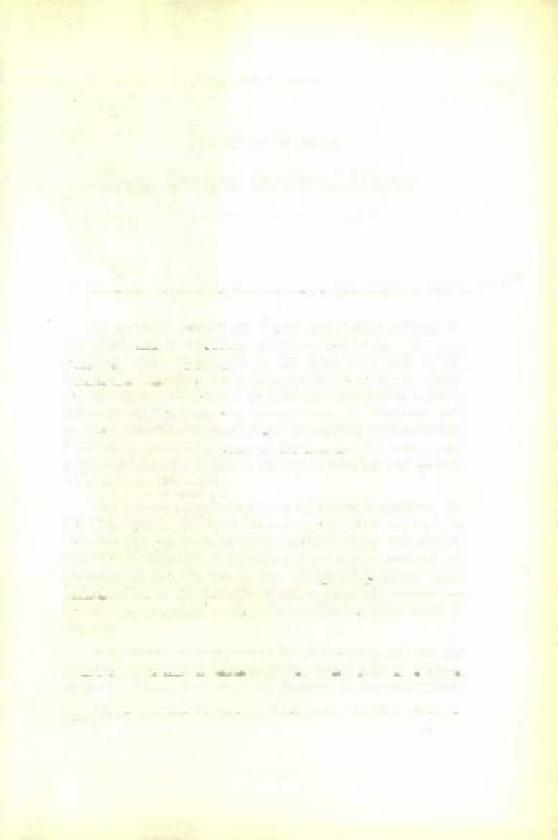














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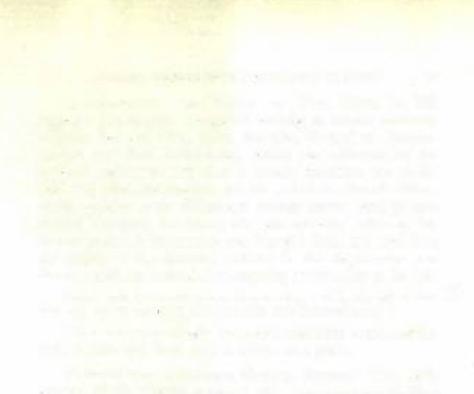
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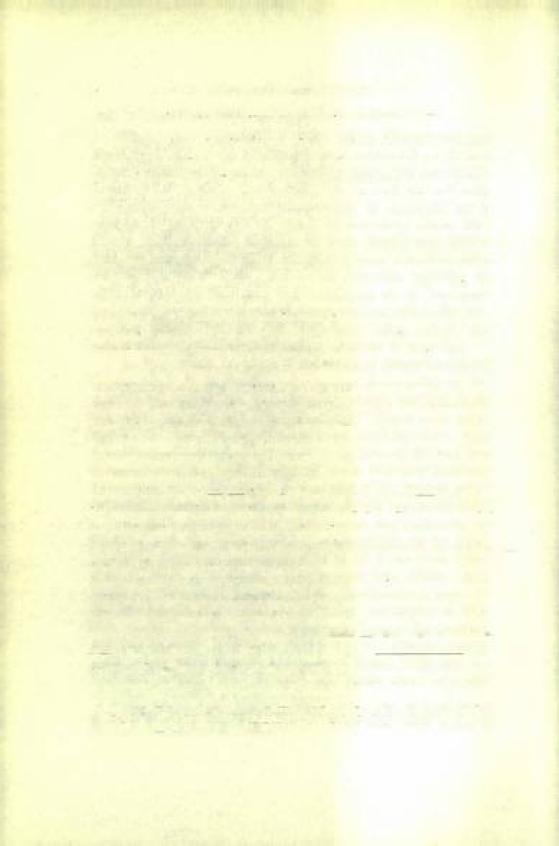
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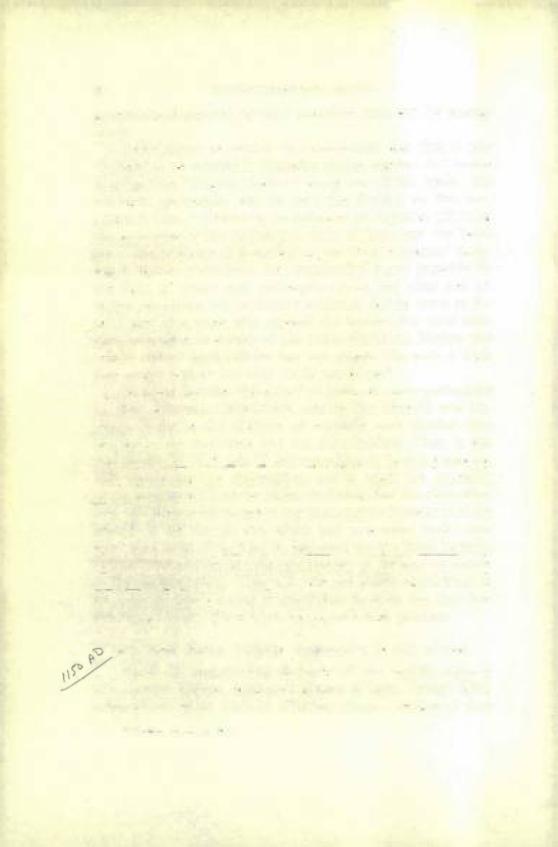
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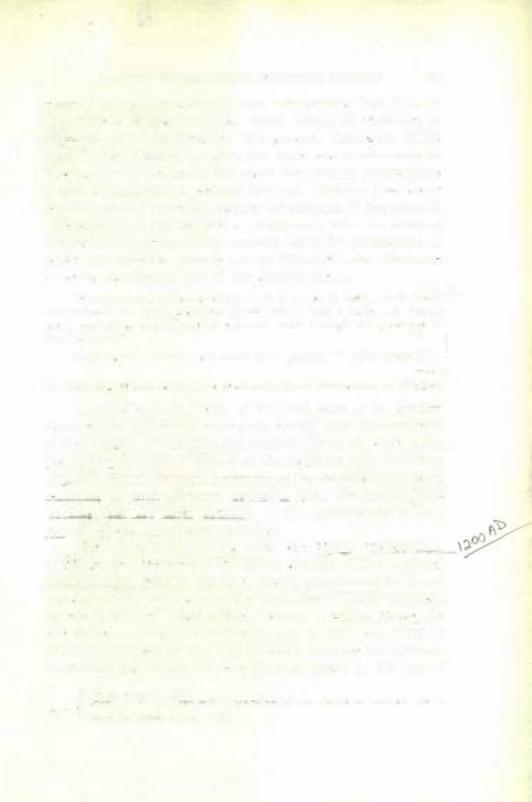
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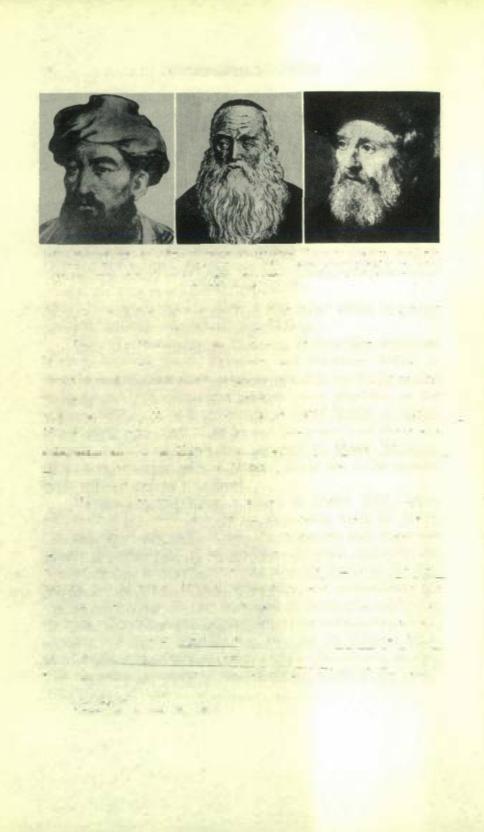


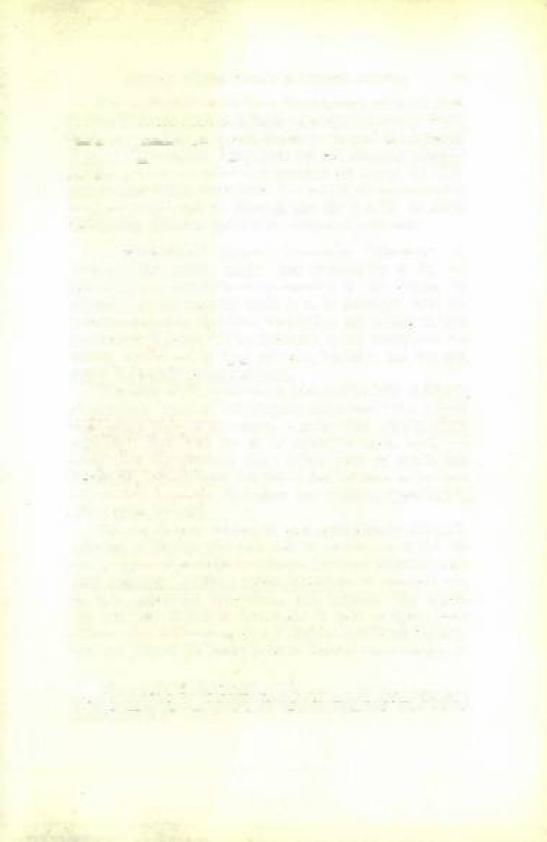


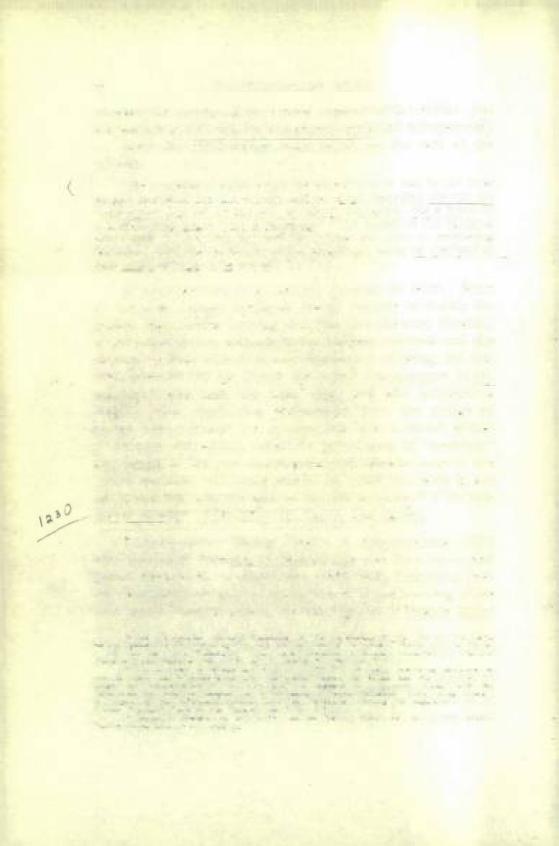
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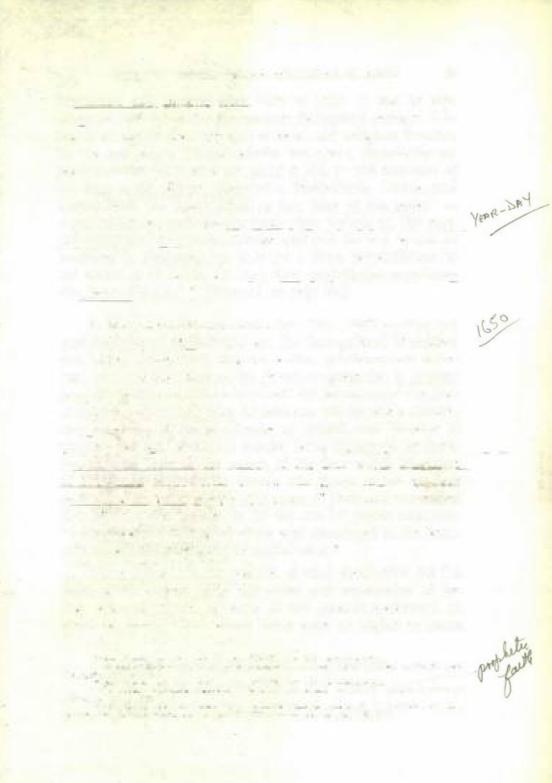


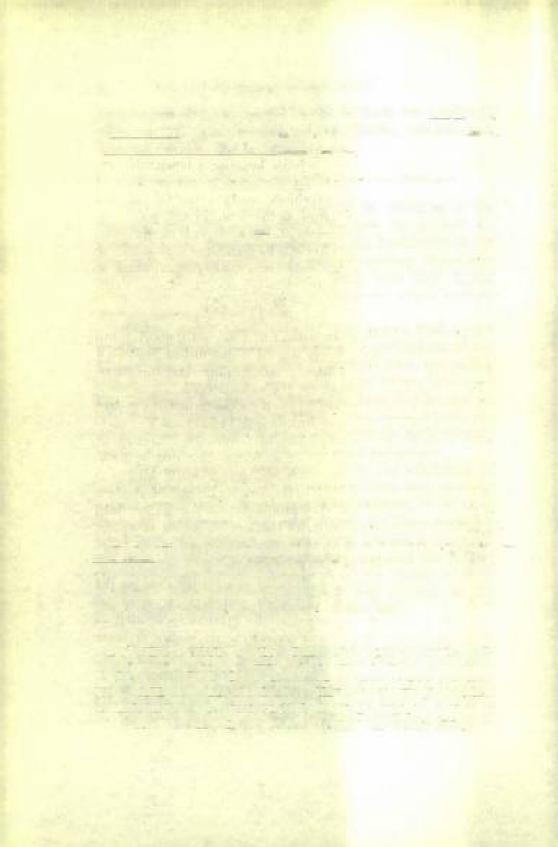




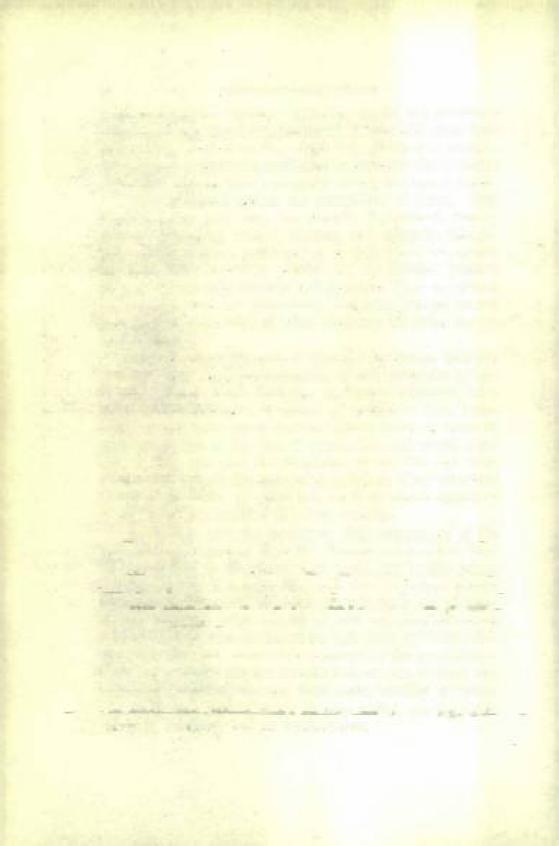


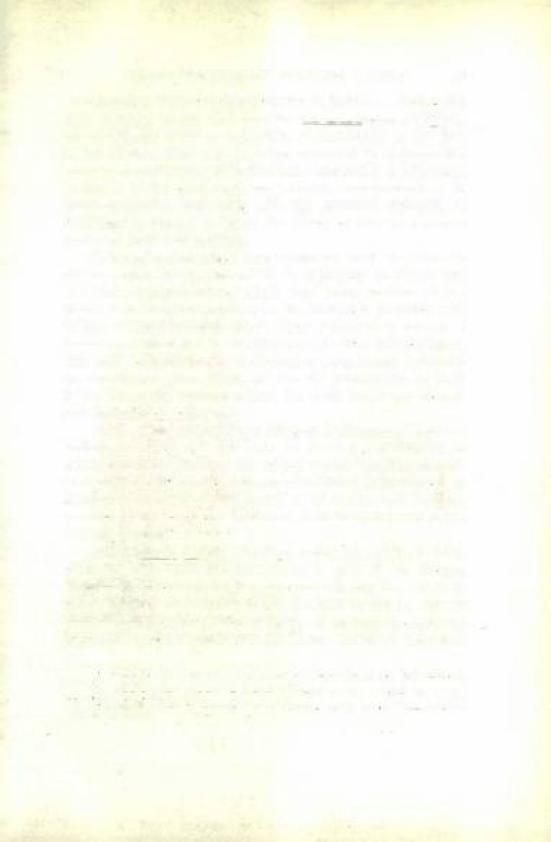












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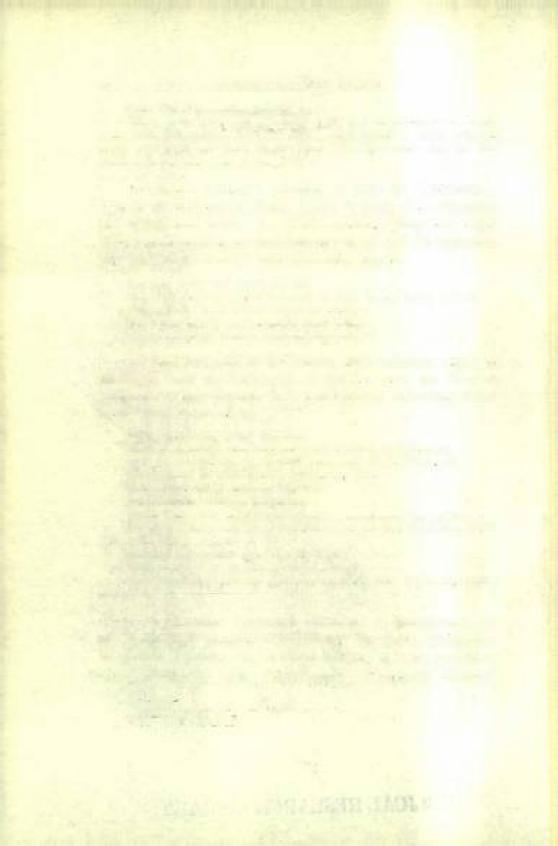
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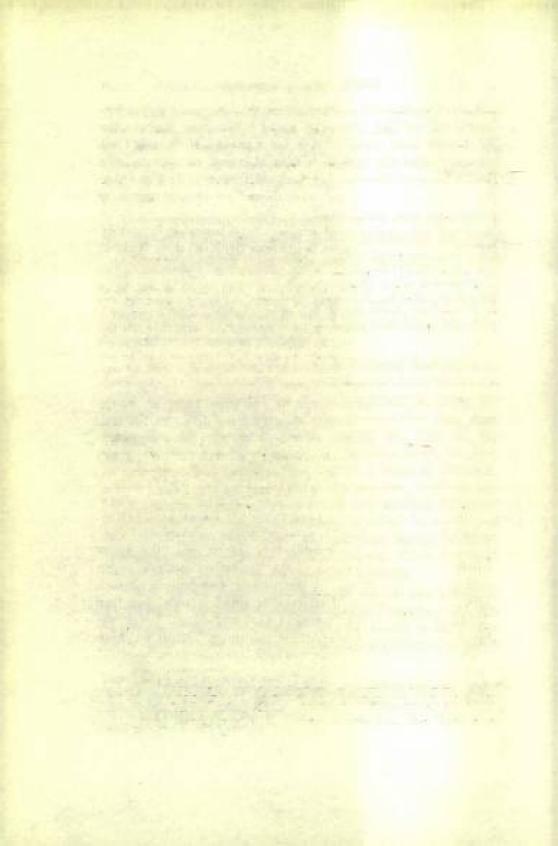
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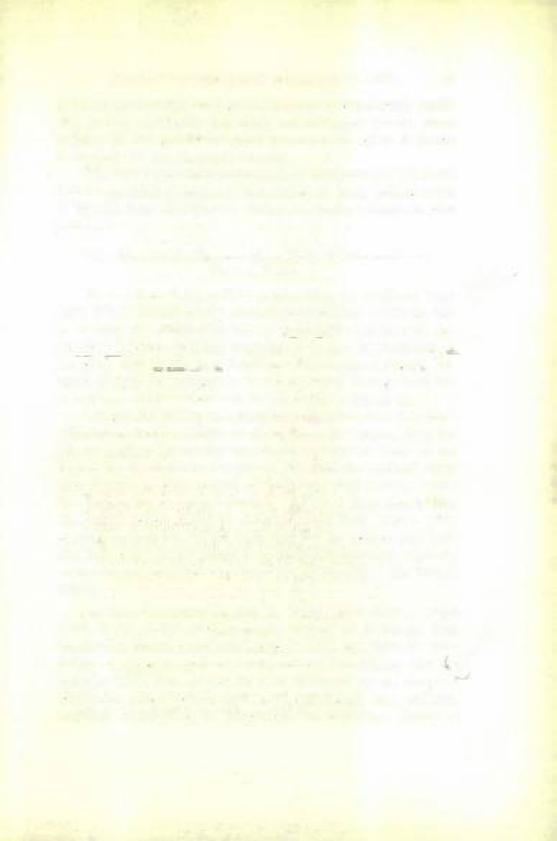
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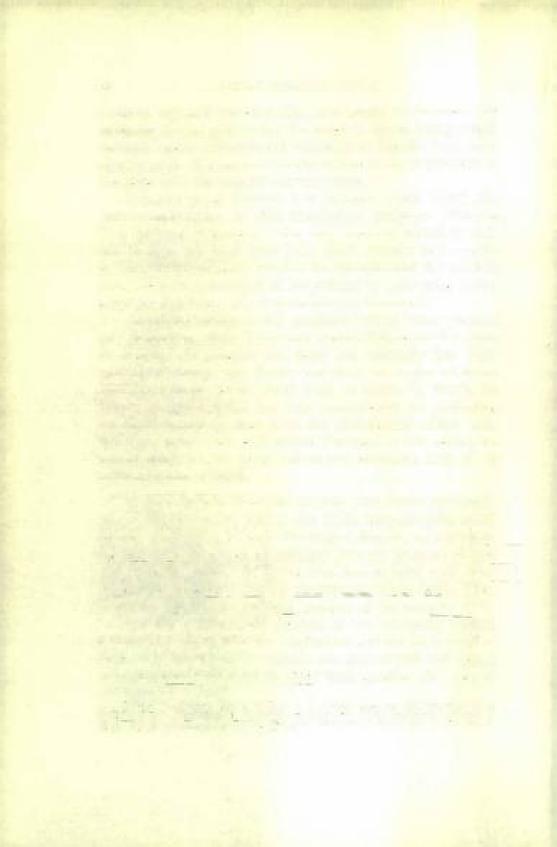
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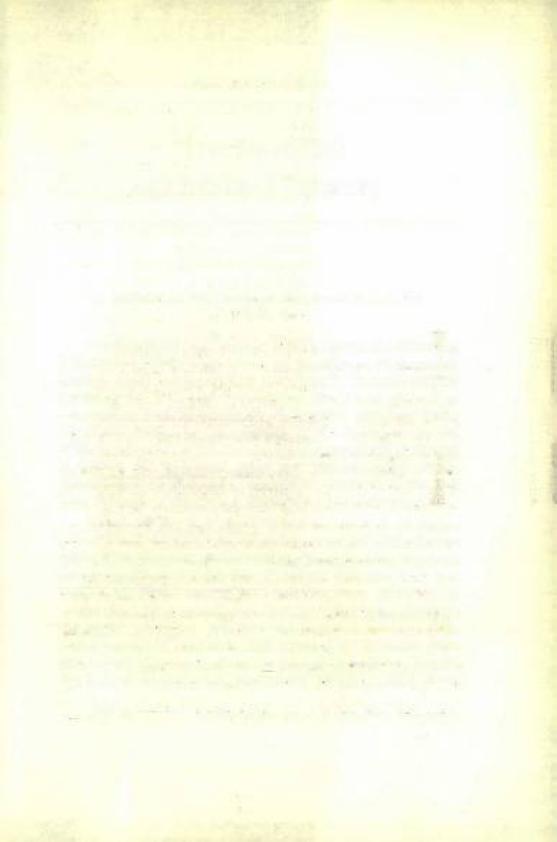


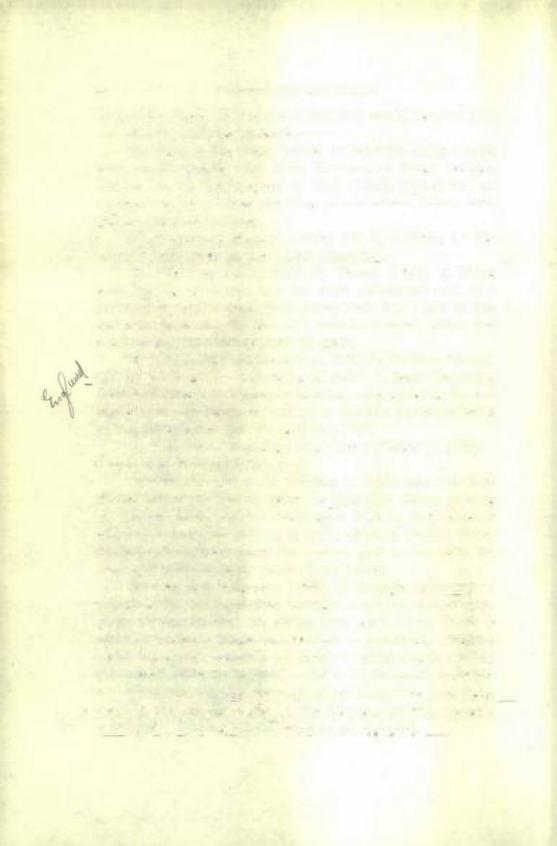




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See A. H. Newman, Manual of Church History, vol. 1, p. 37.
John M'Clintock, and James Strong, Cyclopedia of Biblical, clesiastical Literature, vol. 8, p. 798.
4 John Wilkinson, Ancient Egyptians, vol. 2, p. 94.
6 Plato asserts that some, guilty of curable offenses, are pur torments.—W. C. Helmbold, Plato's Gorgias, p. 104.

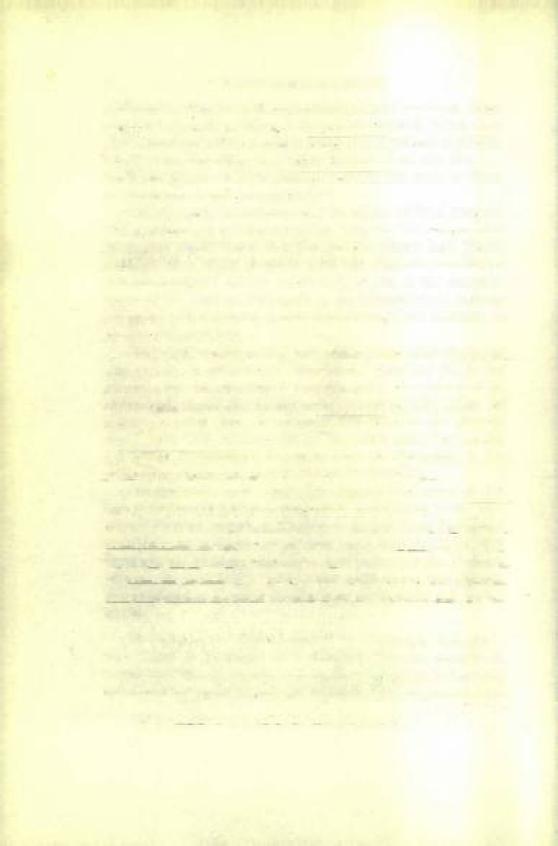
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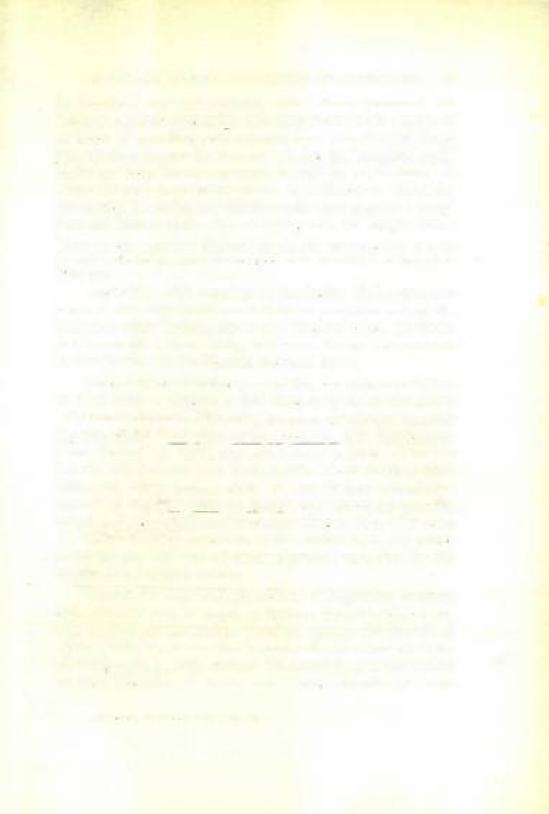
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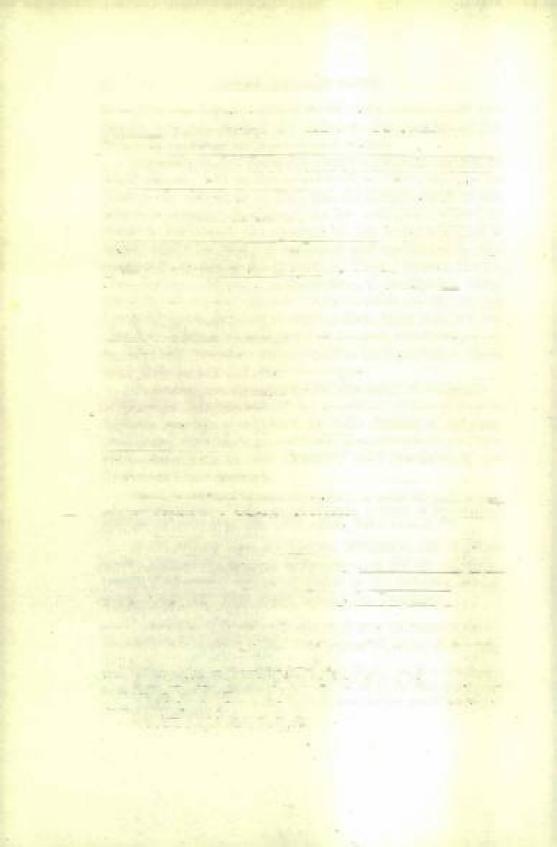
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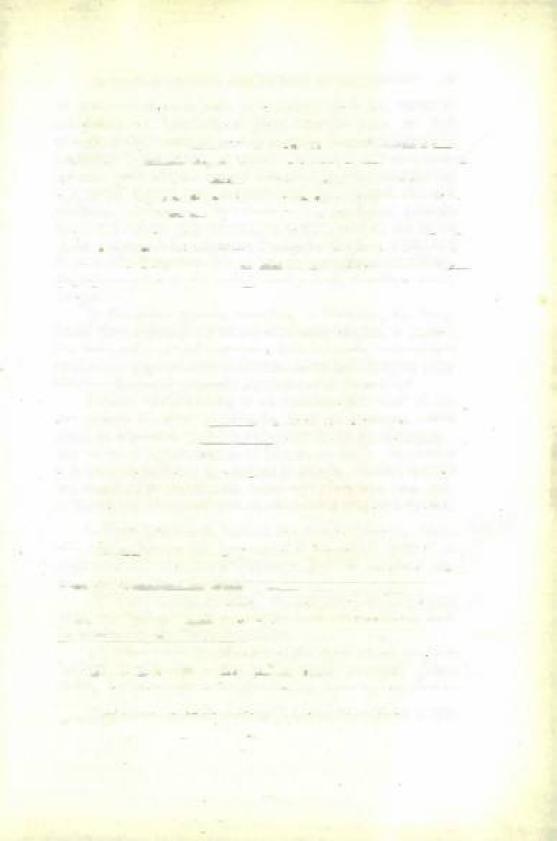
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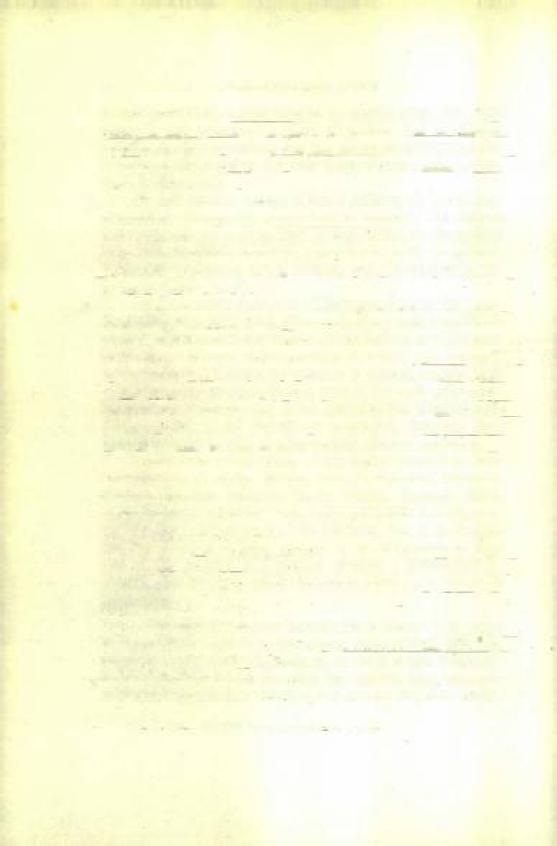
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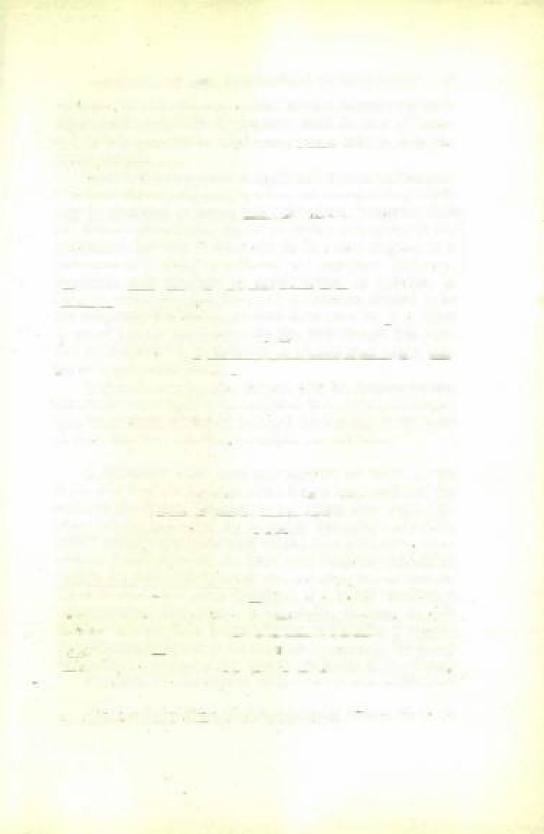


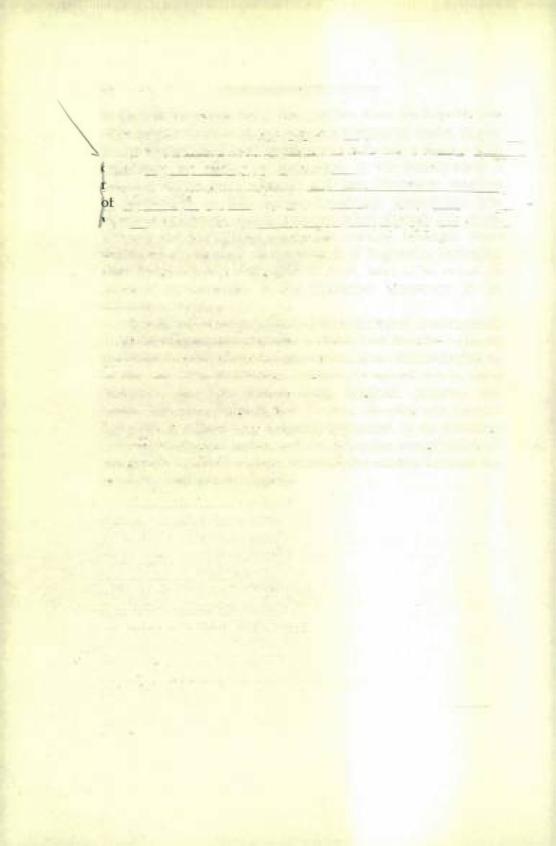


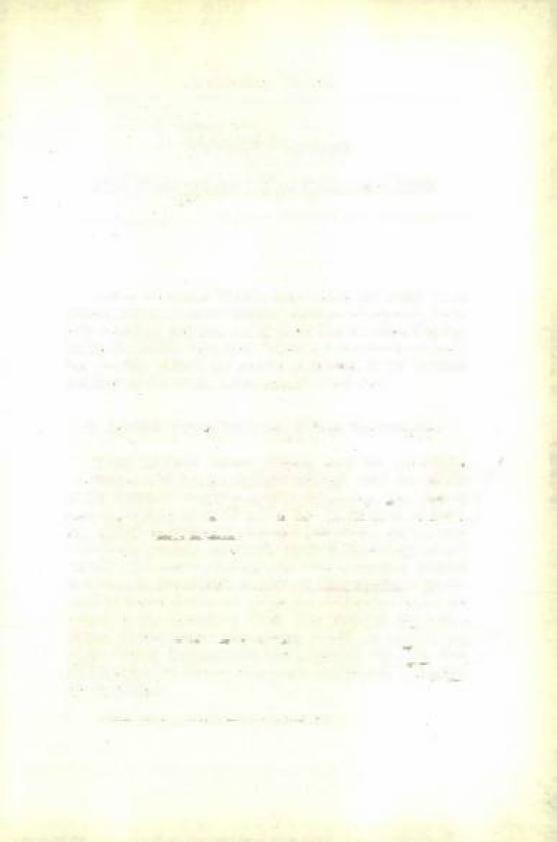


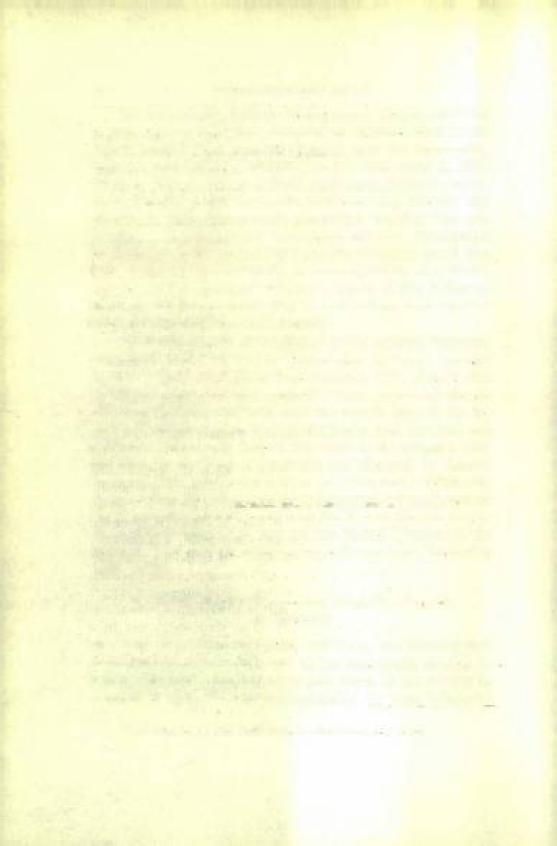


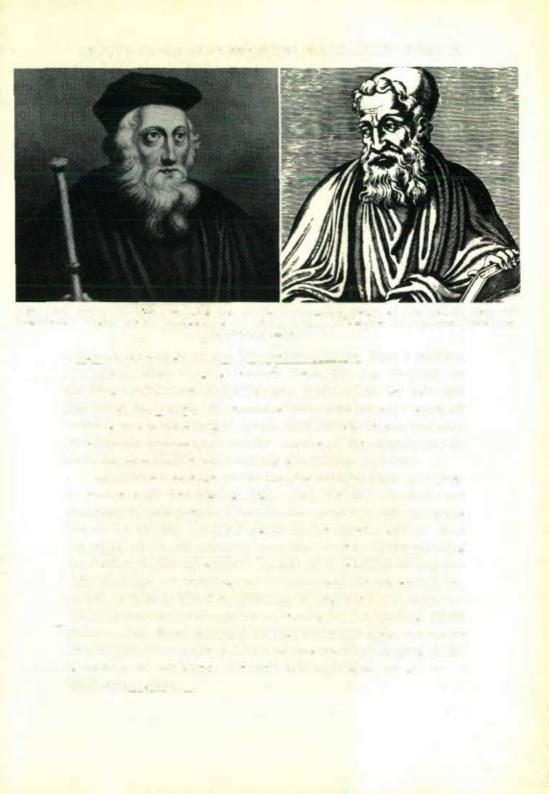


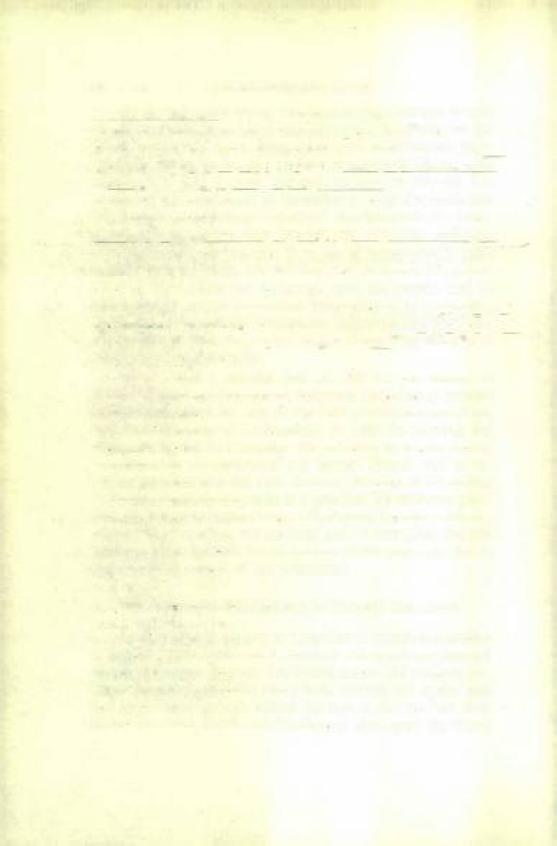




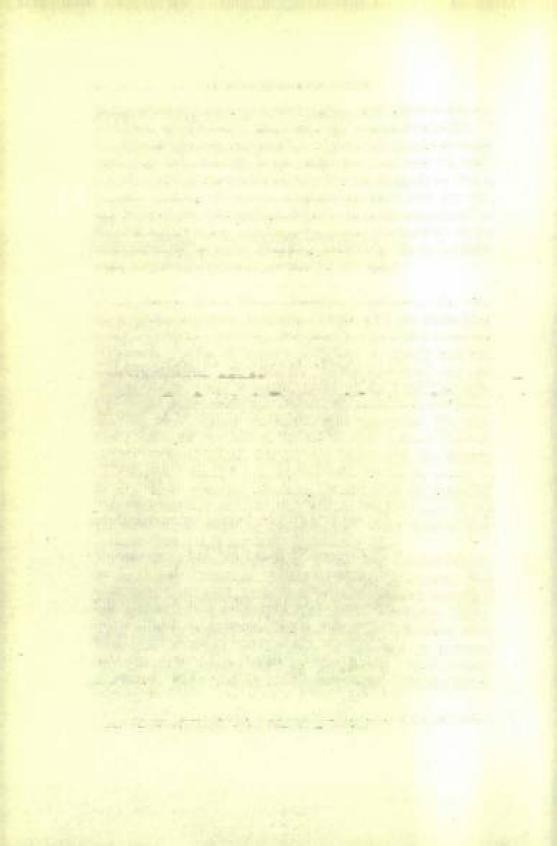


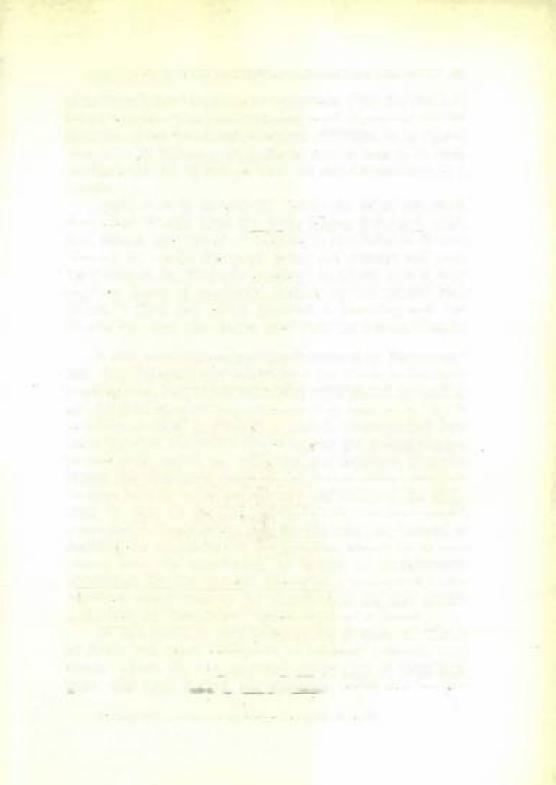


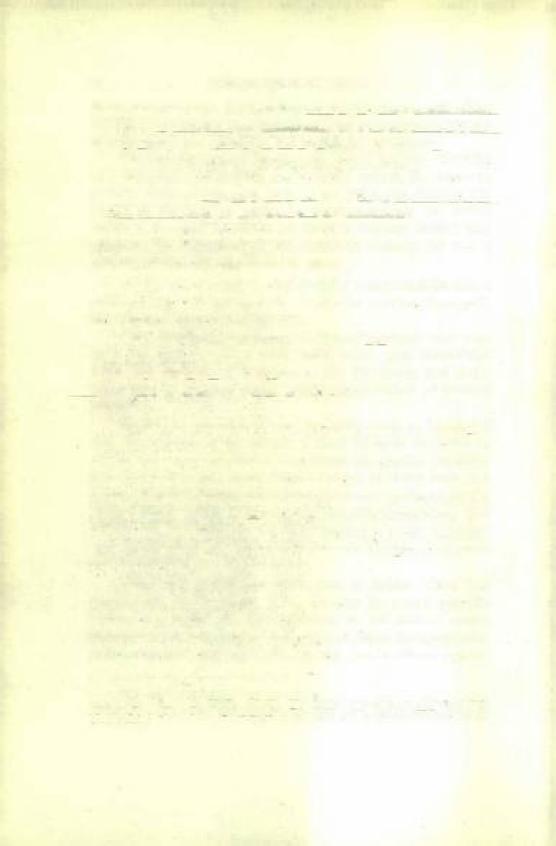


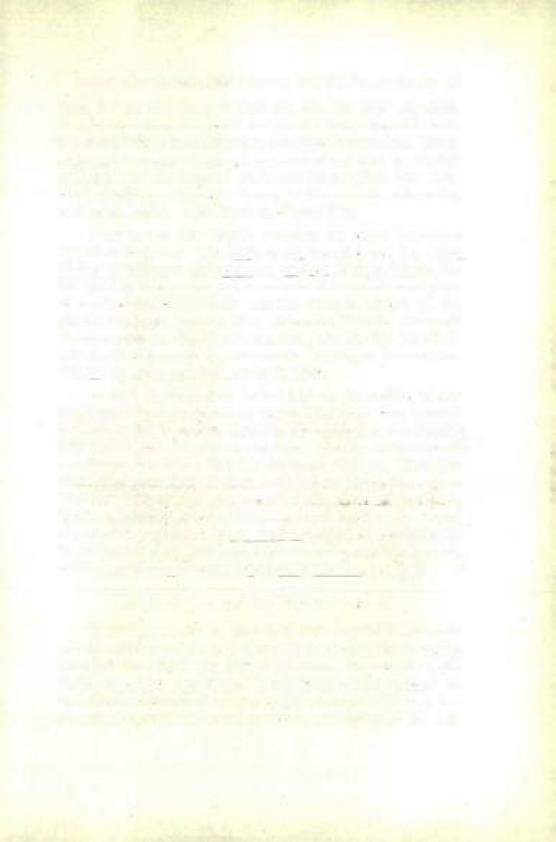


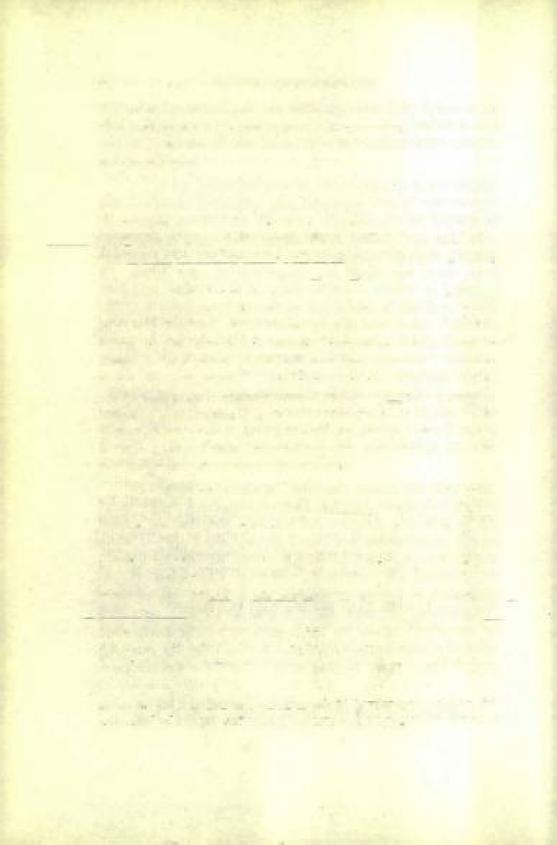
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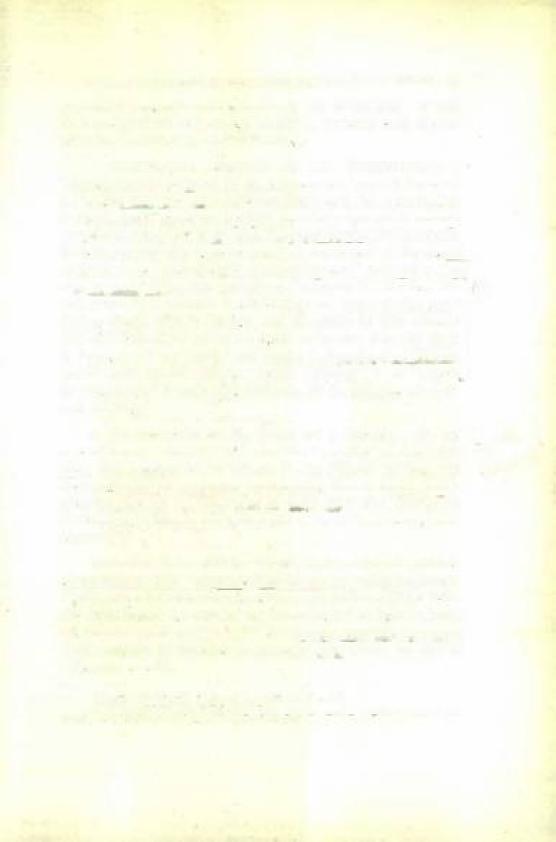


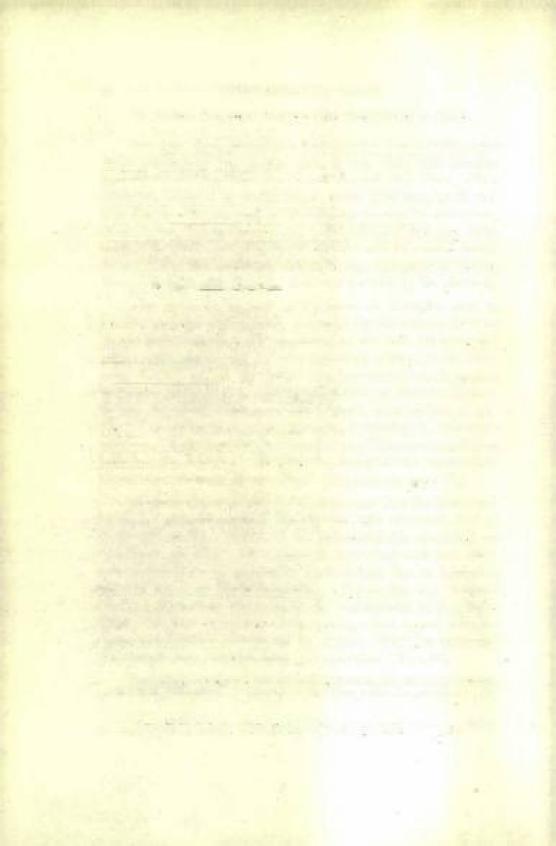


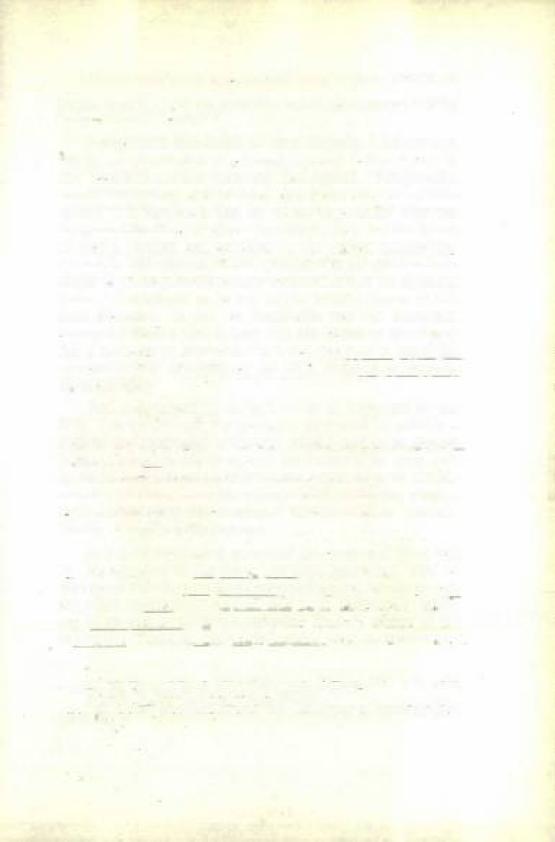


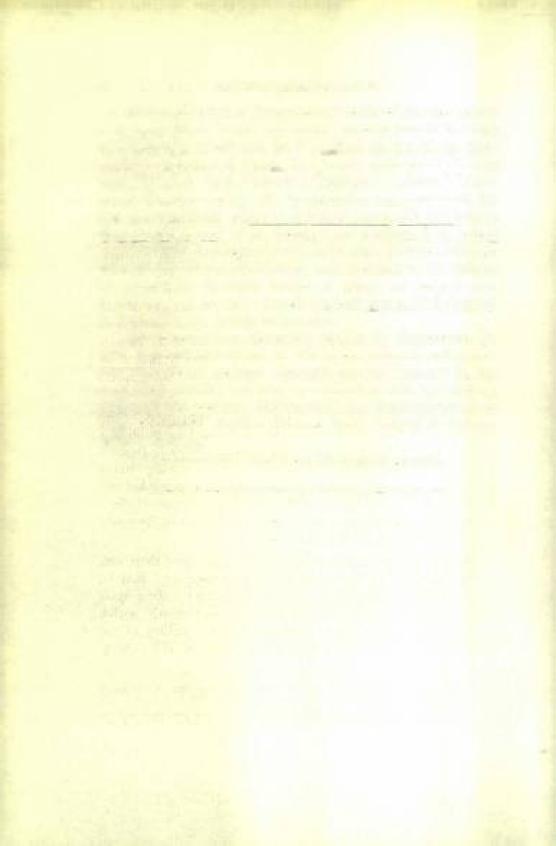




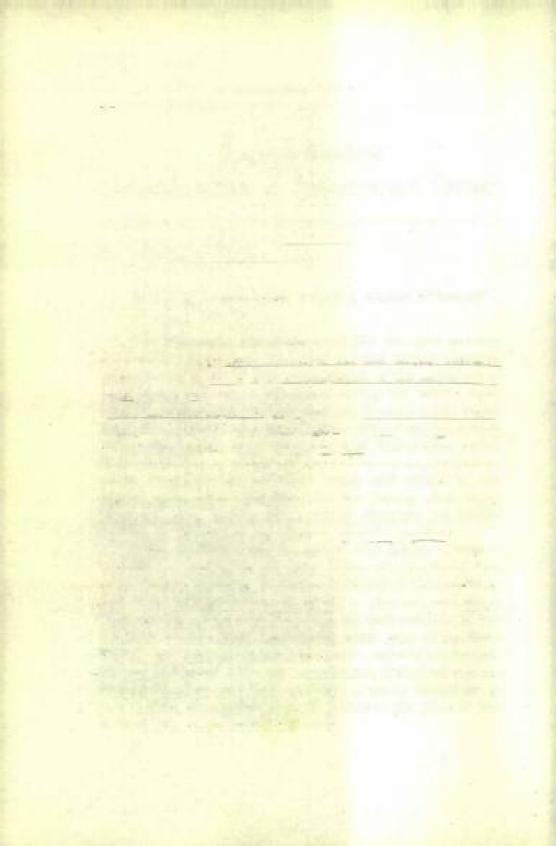


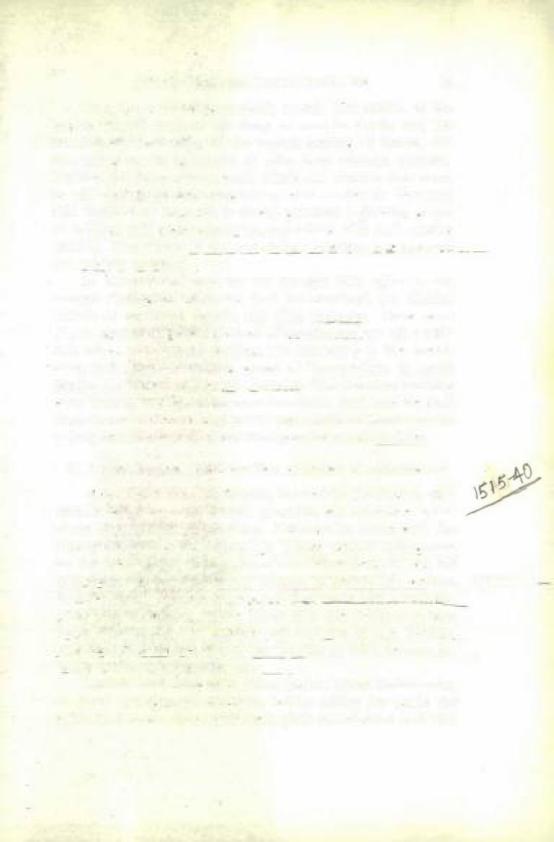


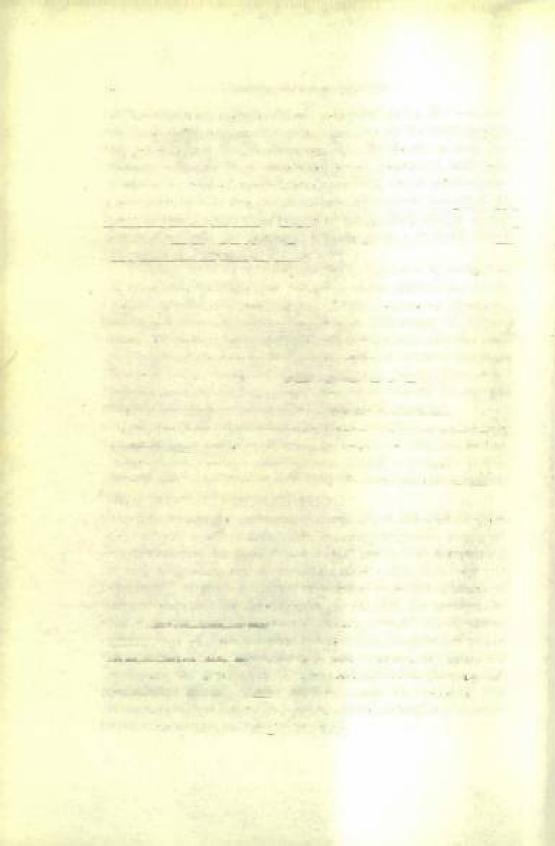


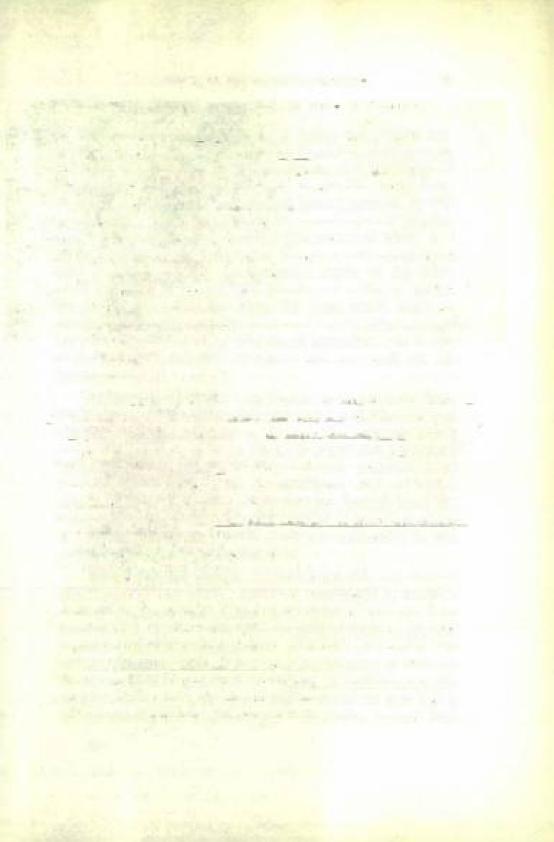


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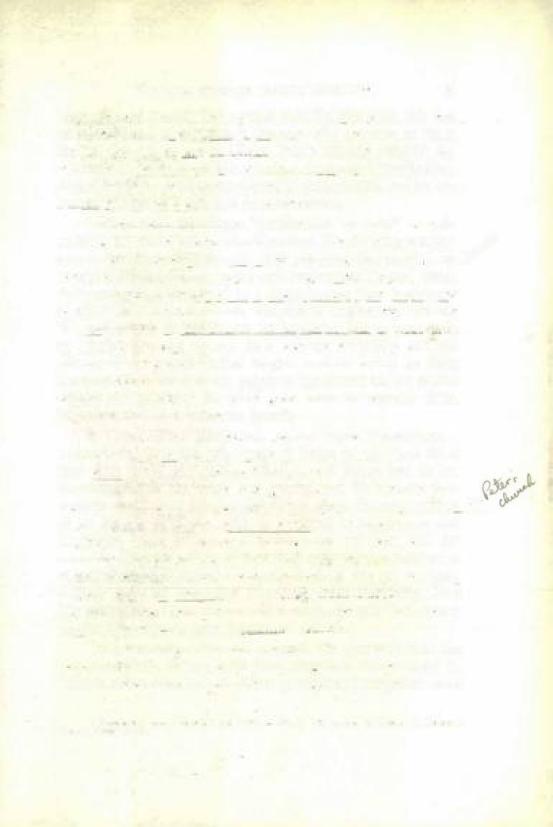
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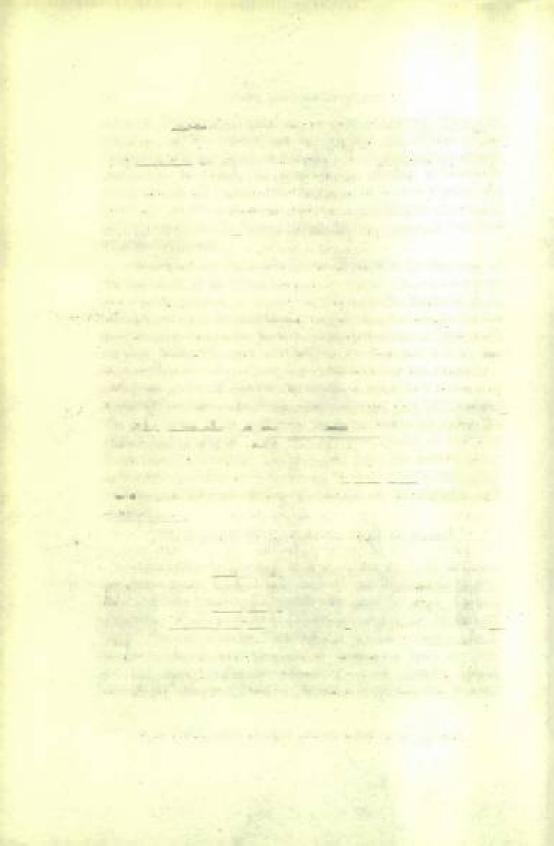
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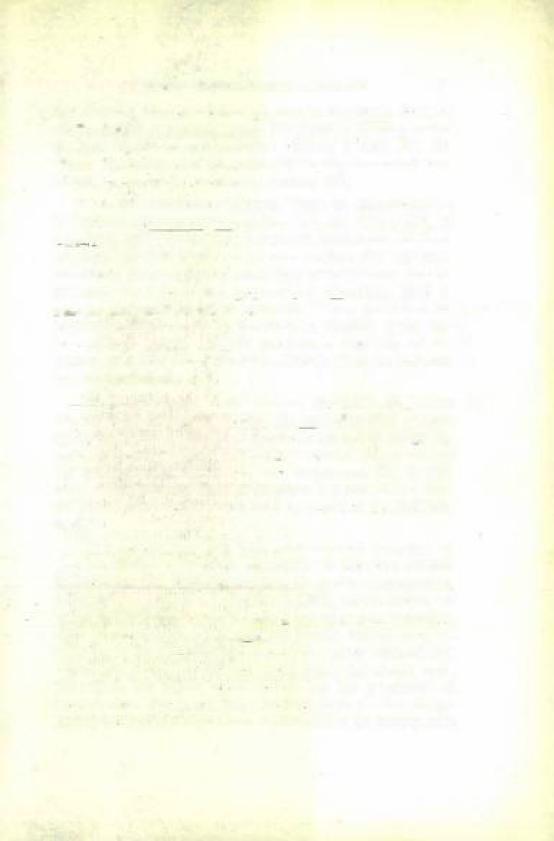
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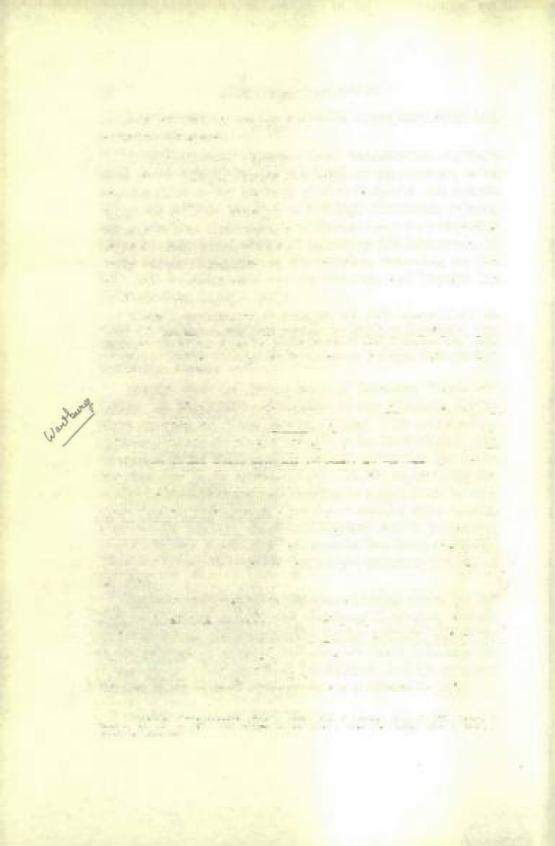
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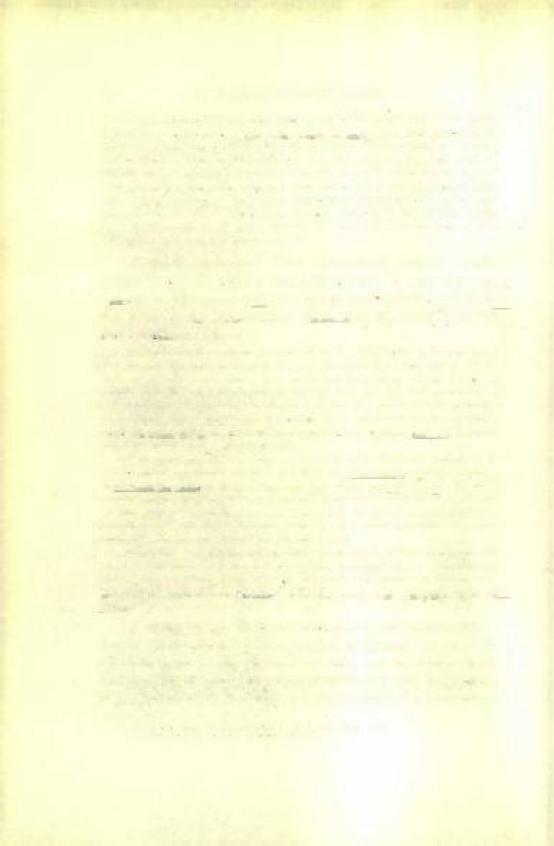
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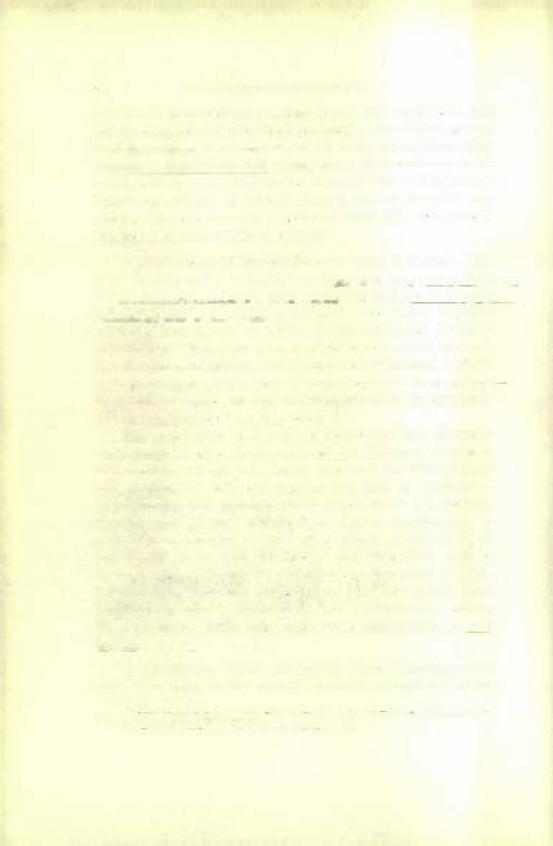
¹⁹ See Auslegung des Ersten Buches Mose (written before 1544), in Schriften, vol. 1, col. 1758; Kirken-Postille (1528), in Schriften, vol. 11, col. 1143; Schriften, vol. 11, col. 1069; Deutsche Schriften (Erlanger ed.), vol. 11, p. 142 f.; vol. 41 (1525), p. 373.
²⁰ Catechitische Schriften (1542), in Schriften, vol. 10, pp. 1425, 1426.
²¹ Muslegungen über die Psalmen [3] (1533), in Schriften, vol. 4, pp. 326, 327.
²² "Am Zweiten Sontage nach Trinitatis," Haus-Postille (1534), in Schriften, vol. 13, col. 2153; "Predigt über 1 Cor. 15: (54-57)," (1533), Auslegung des neuen Testament, in



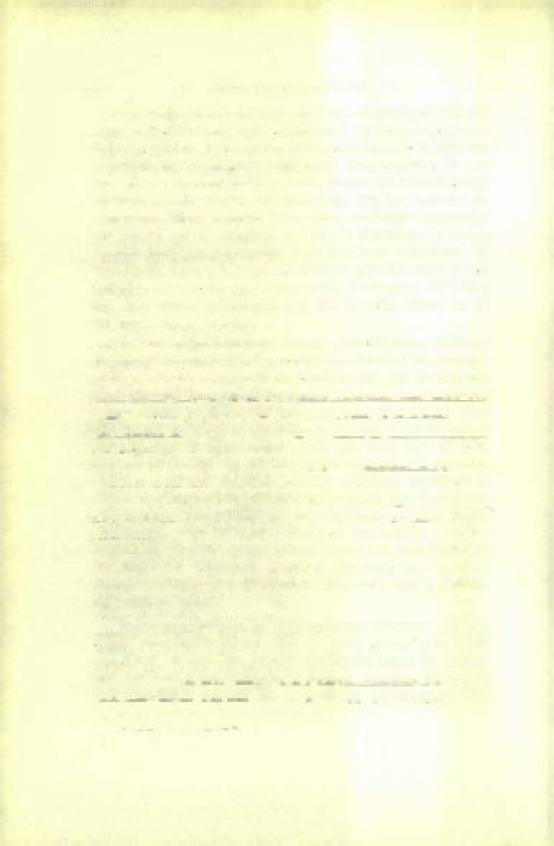
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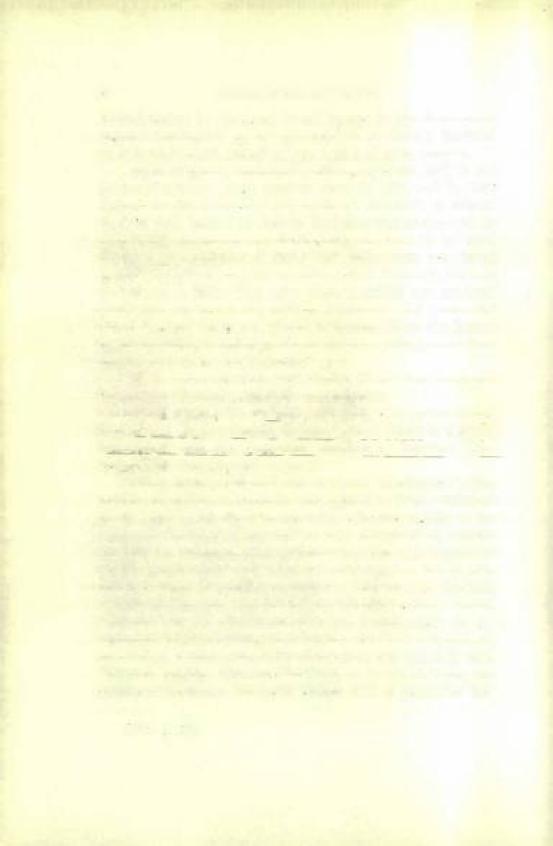
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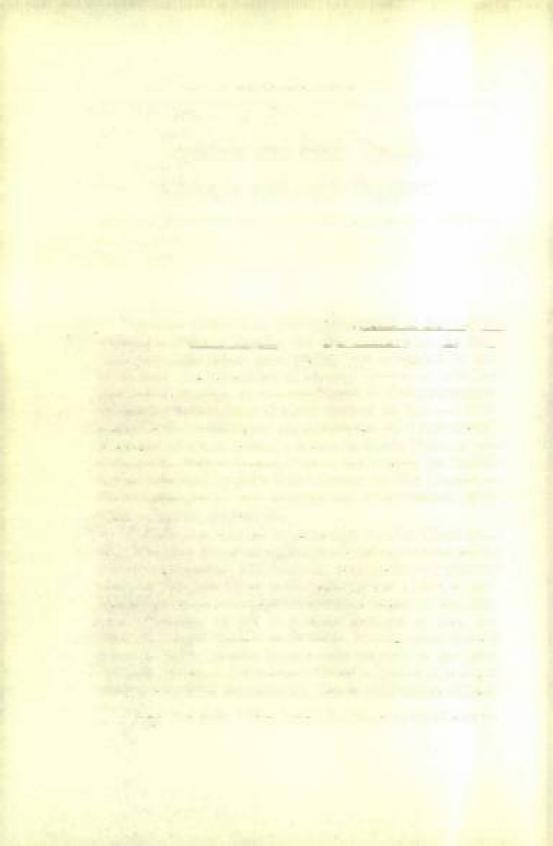
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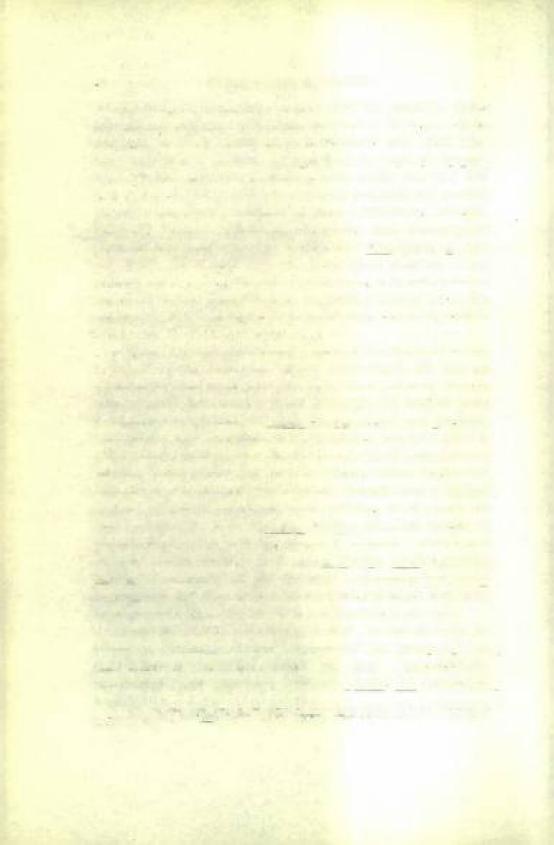
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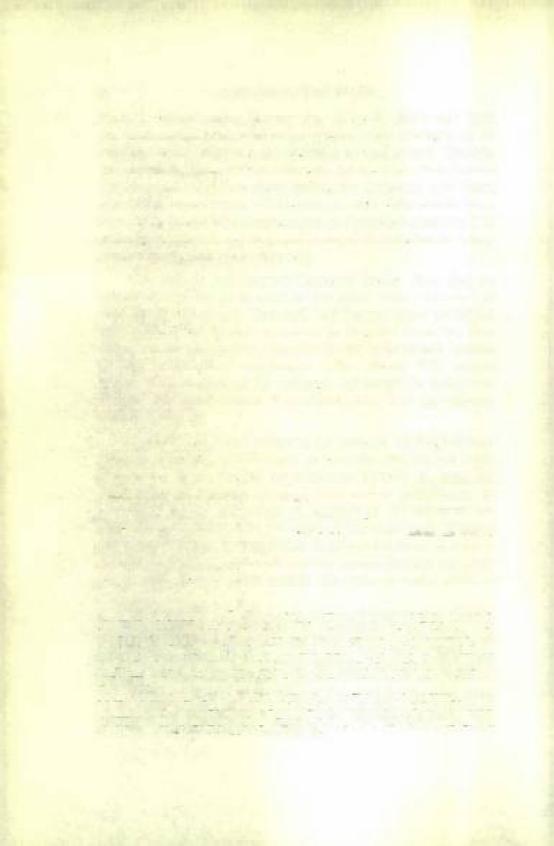


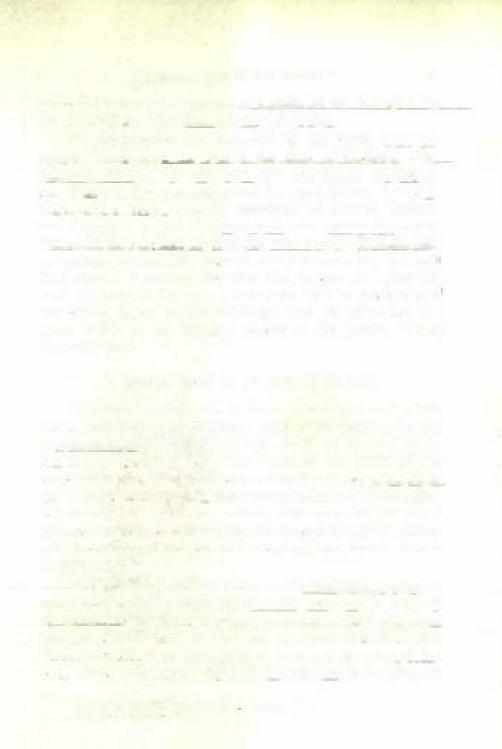


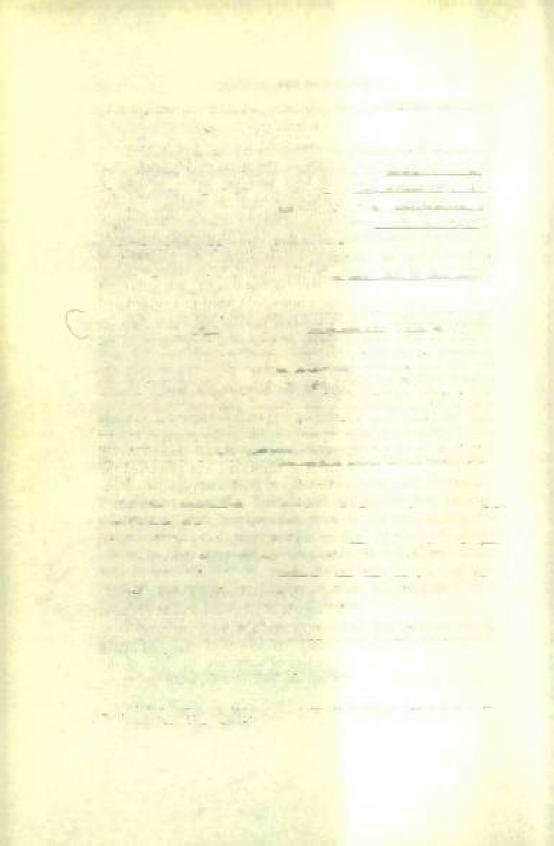
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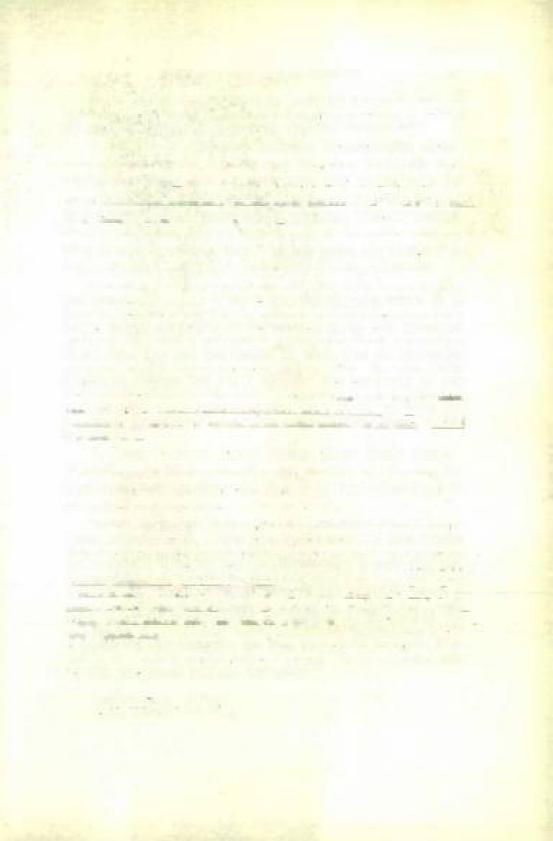


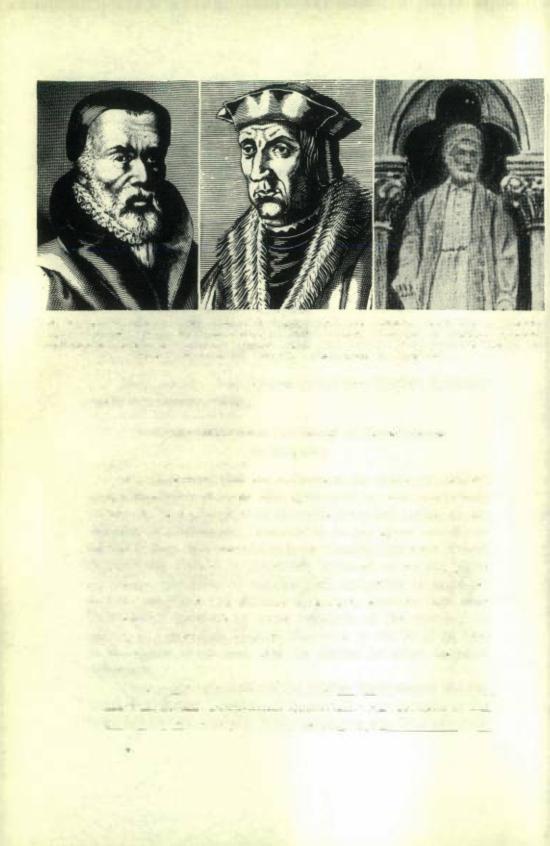
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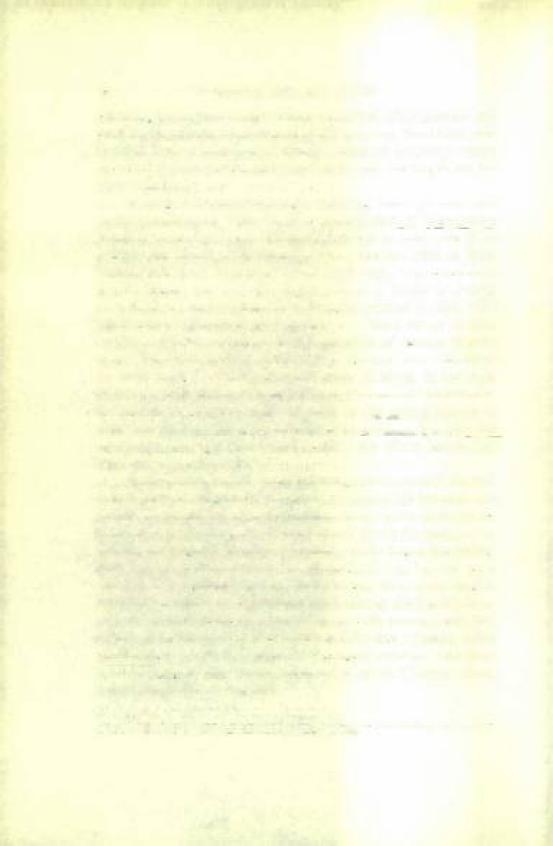


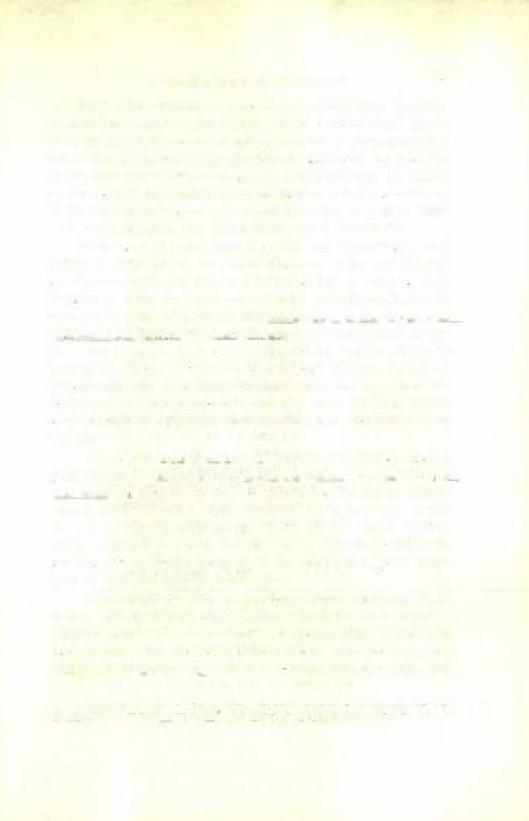


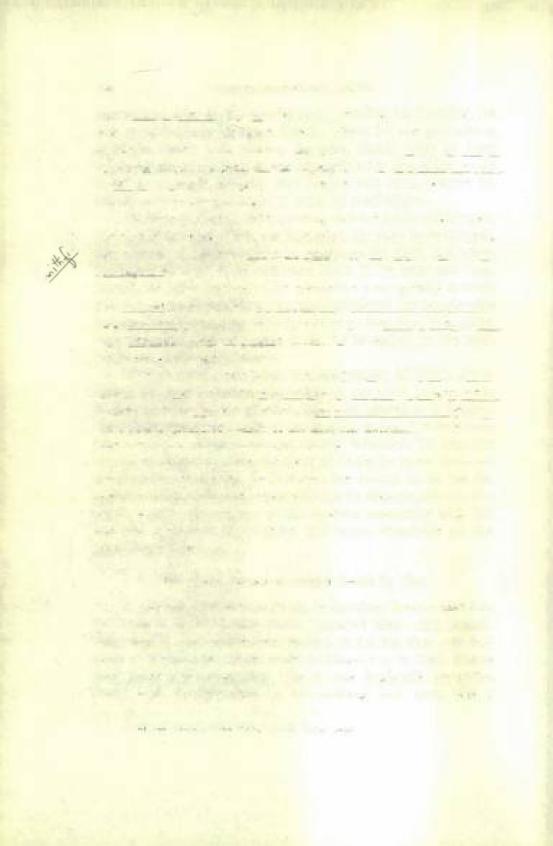
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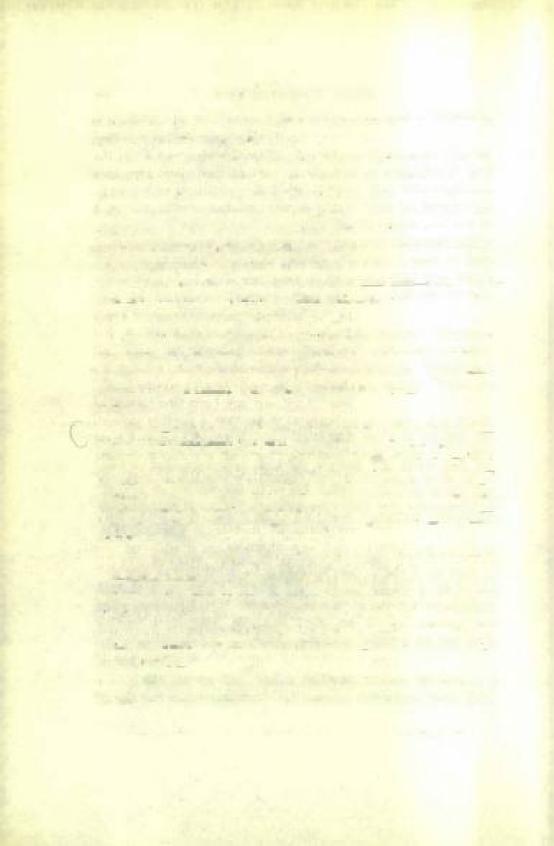
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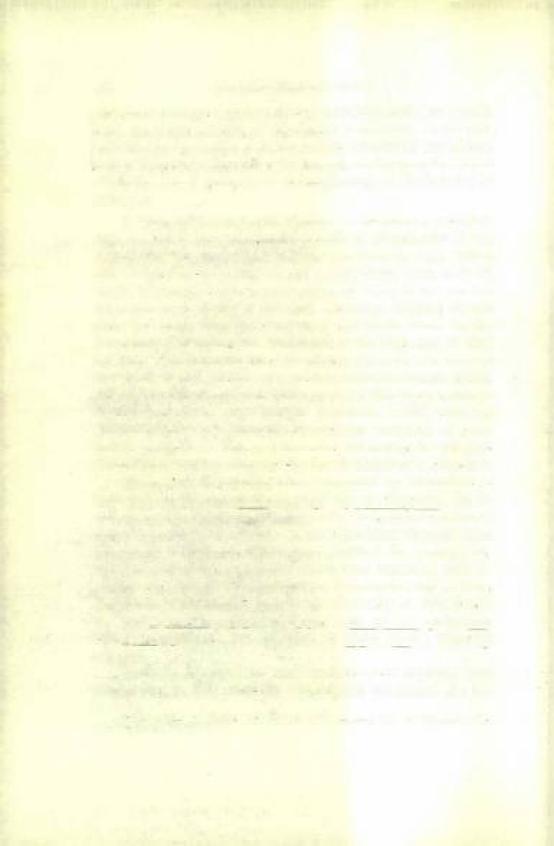




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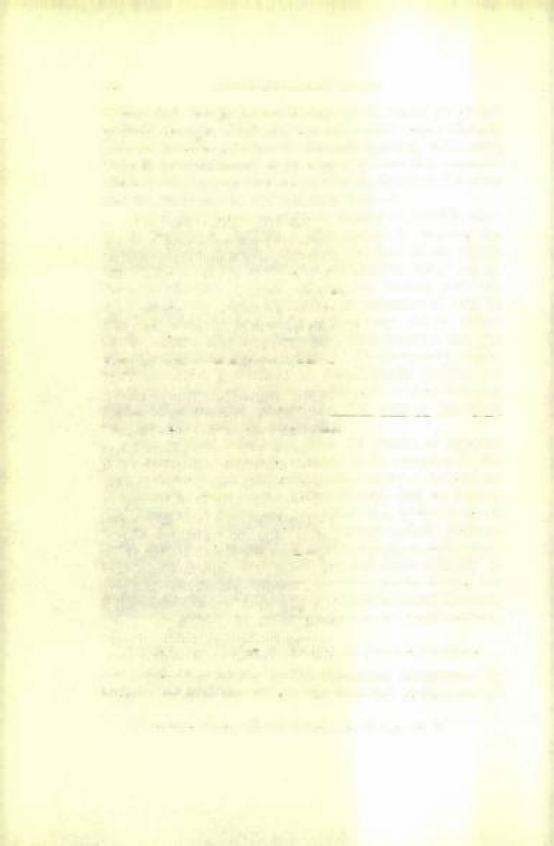
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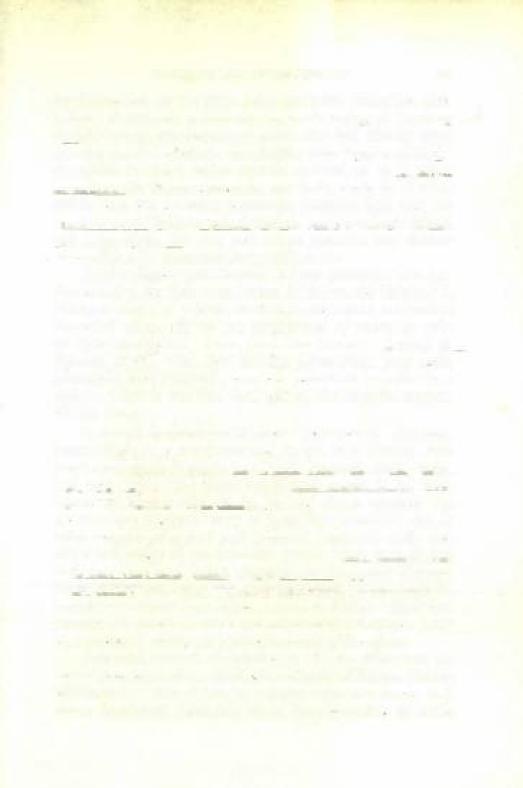
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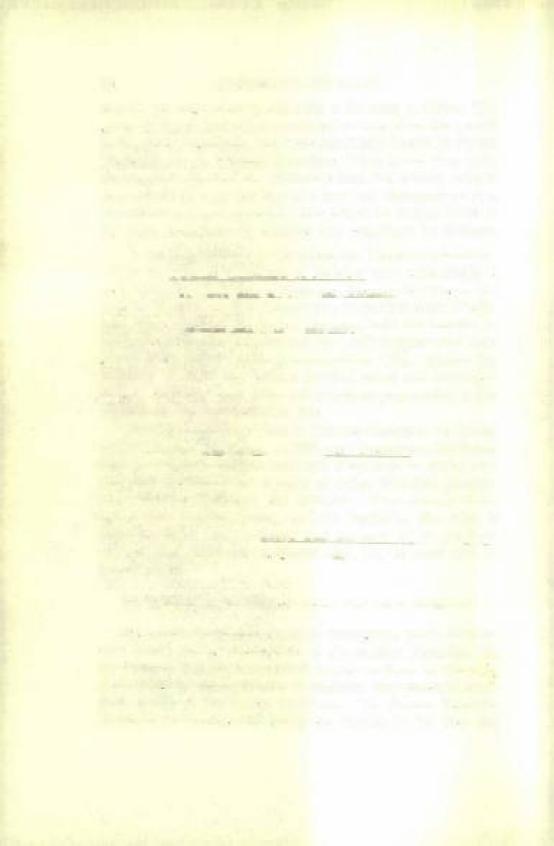


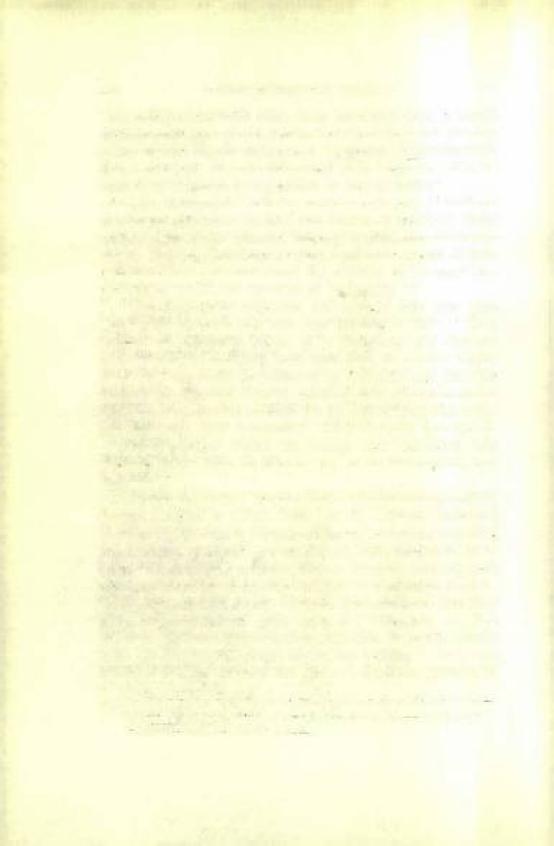
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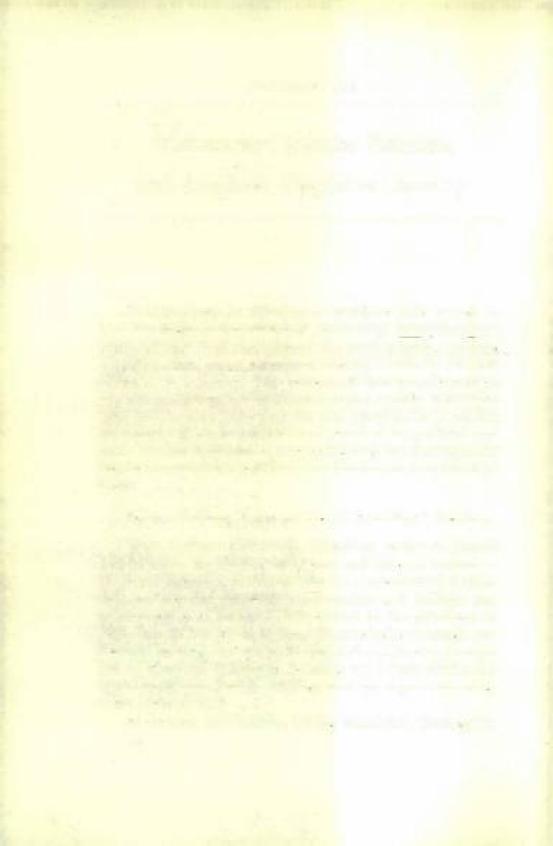




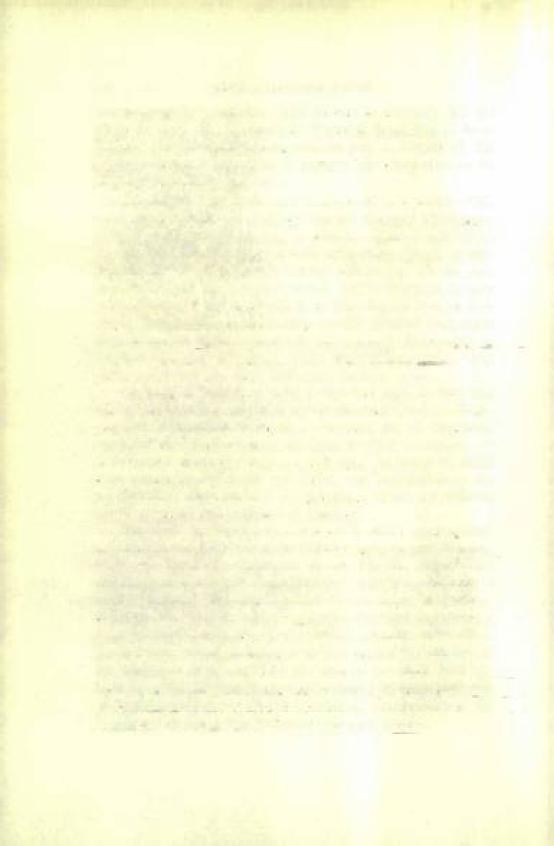


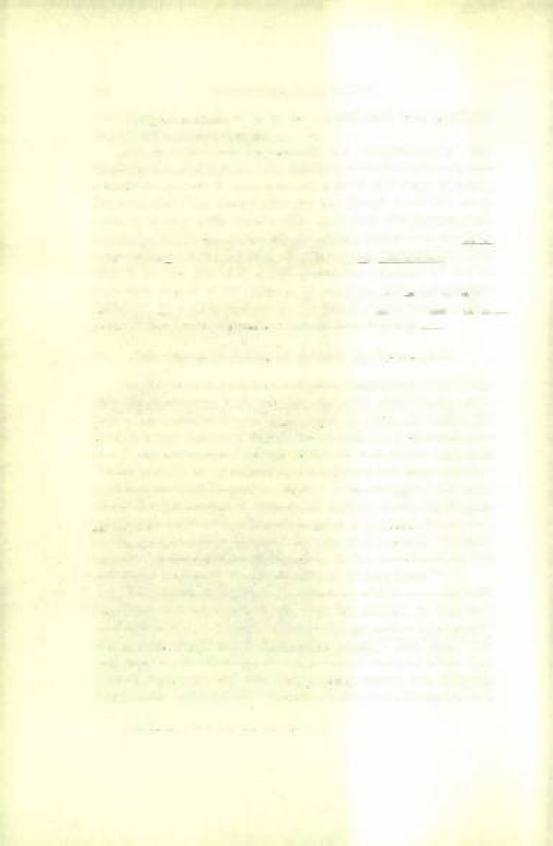
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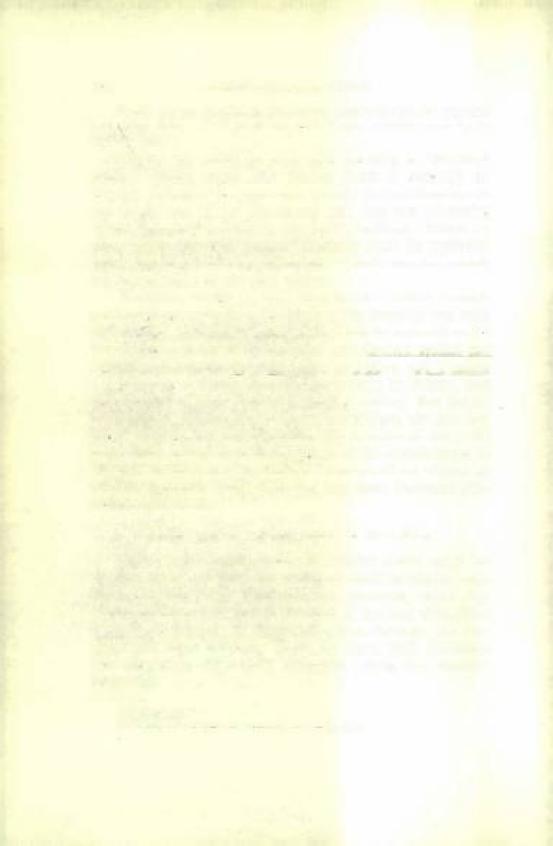






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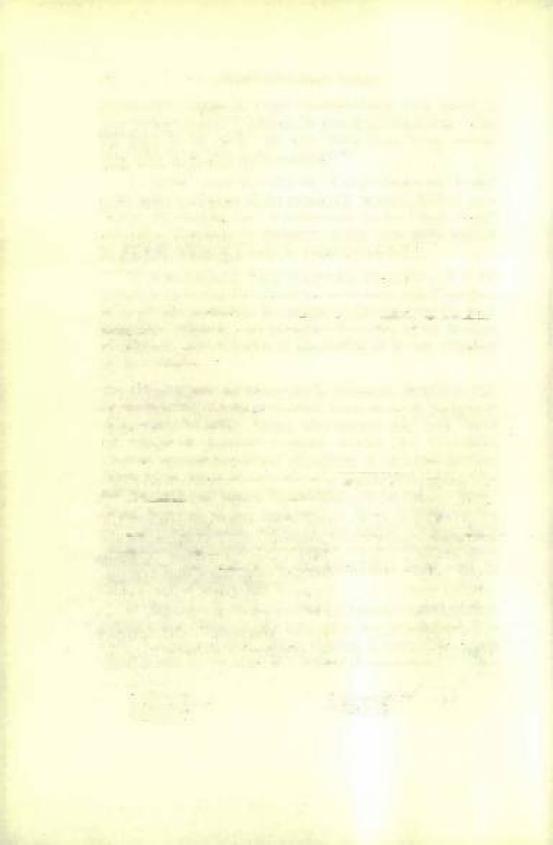


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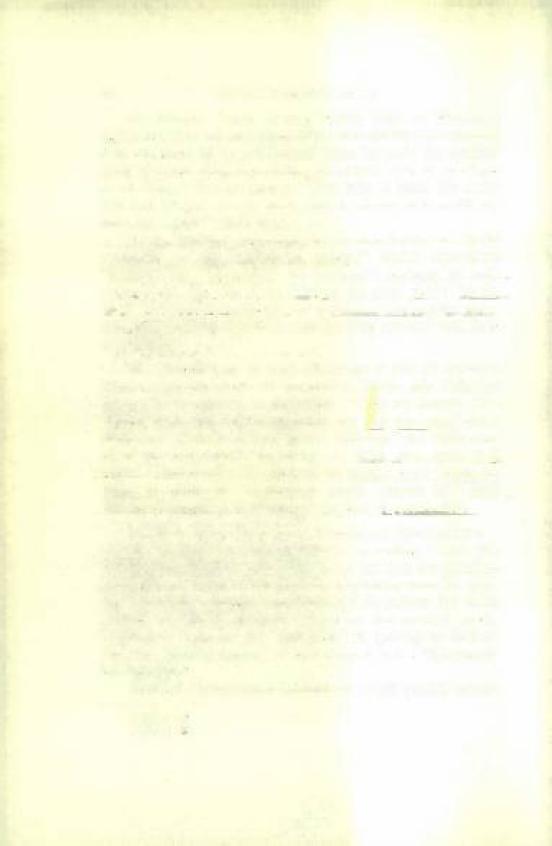
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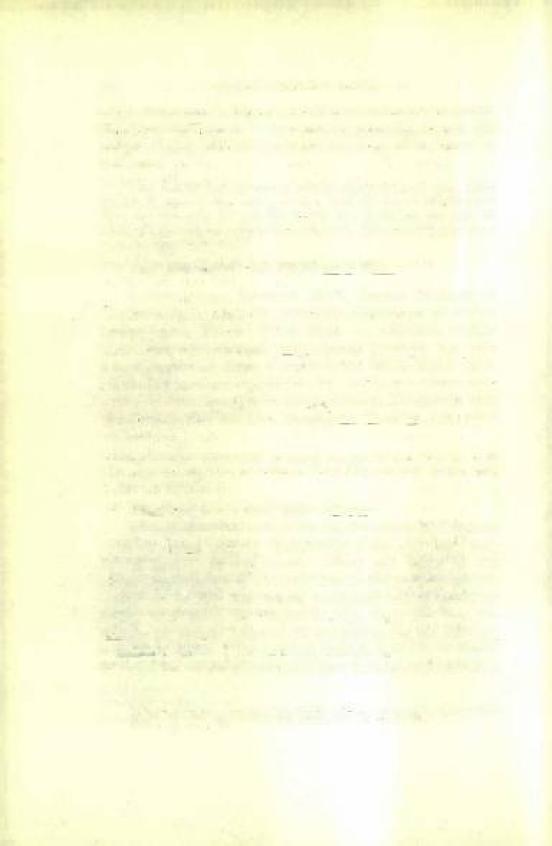


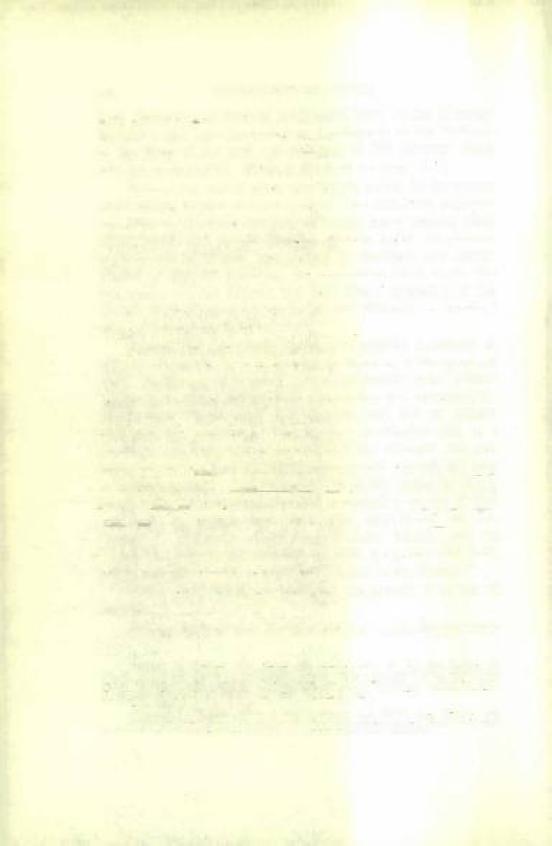
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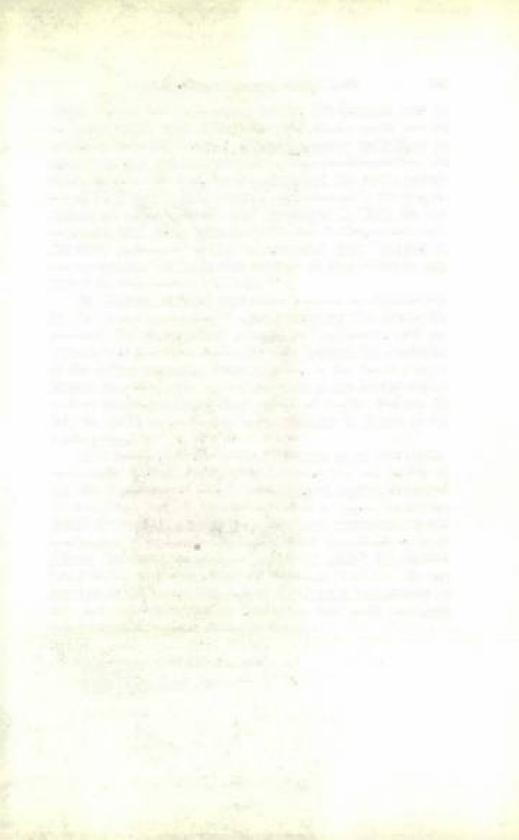
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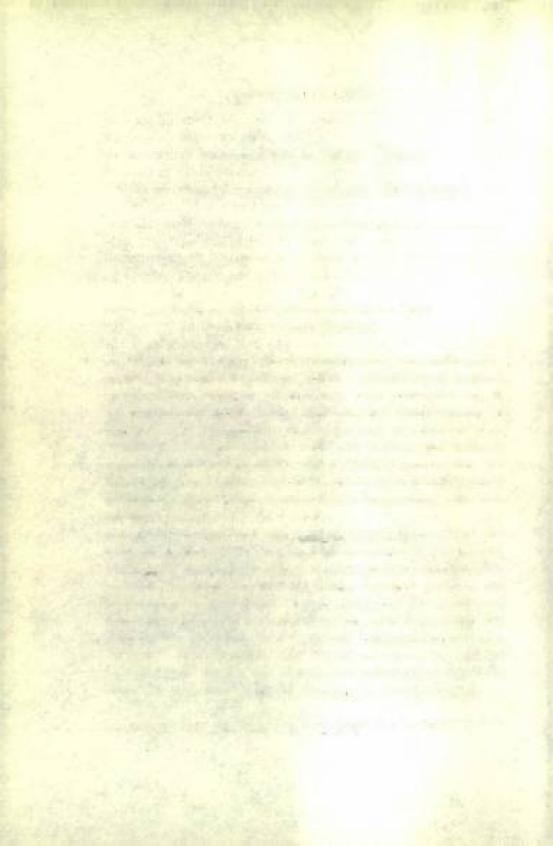
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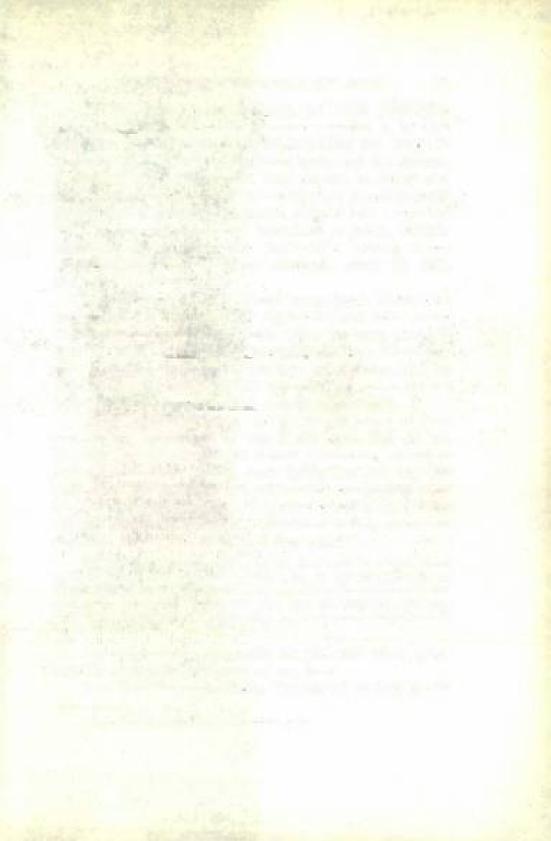
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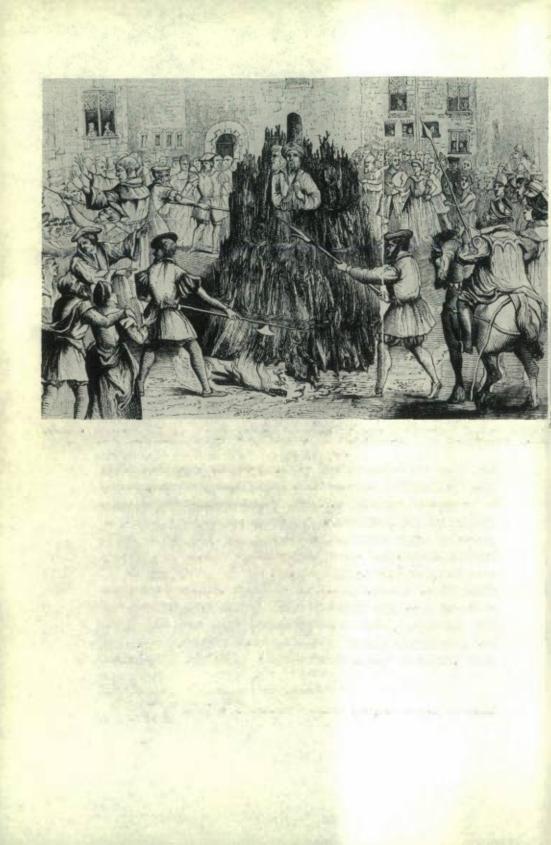












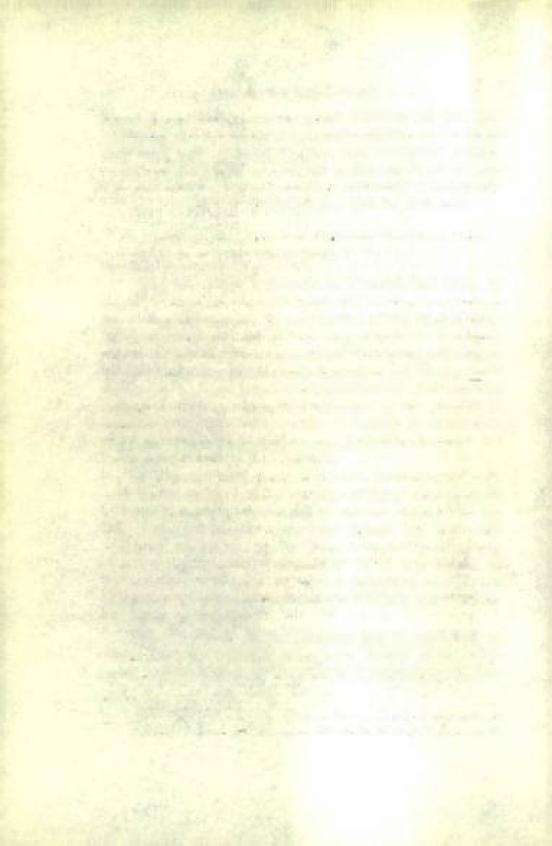
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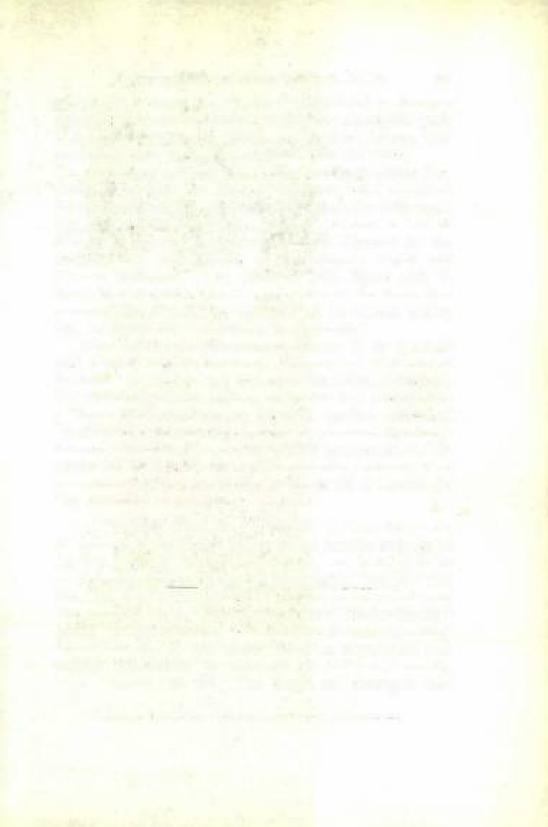
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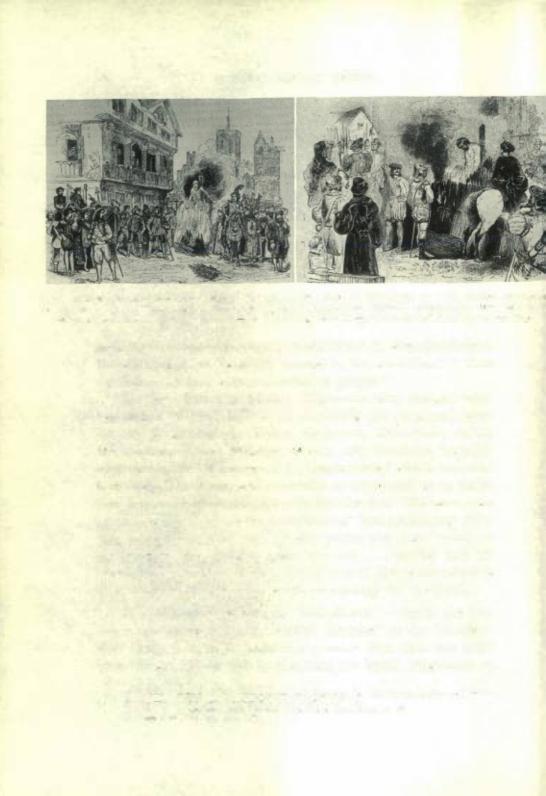
⁵ T. J. von Braght, Het Bloedig Toonel of Martelaers Speigel der Doops-Gesinde of -eloofe Christenen, pp. 704, 705; quoted in Mills, op. cit., p. 14. ⁶ See Crosby. Holinshed. Von Braght, Cramp. See also Documentary Annals, vol. 1.

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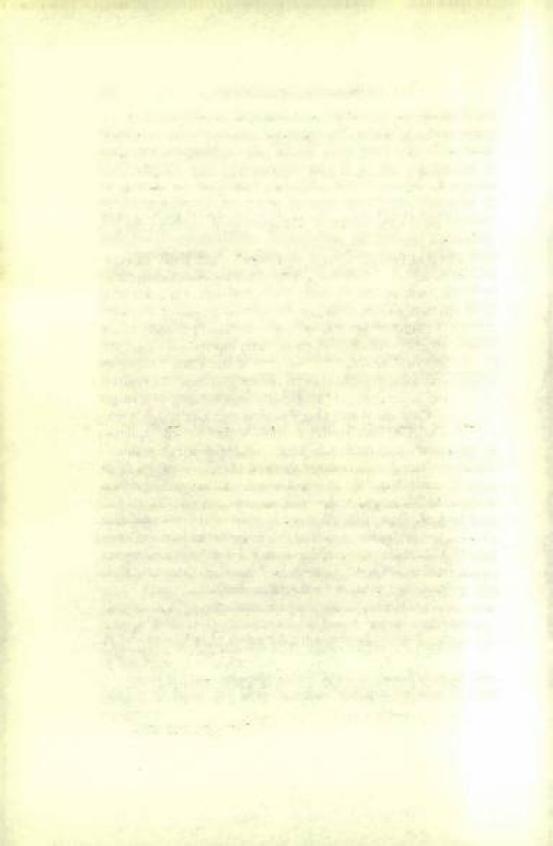






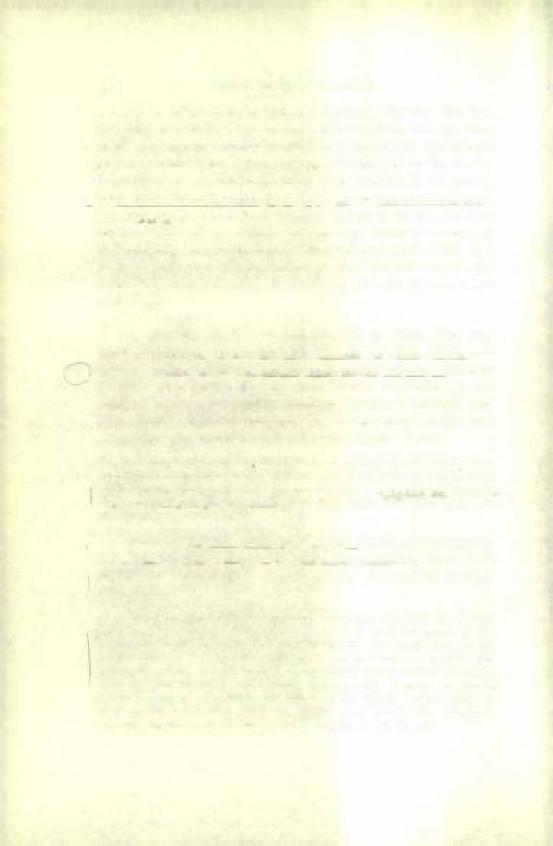
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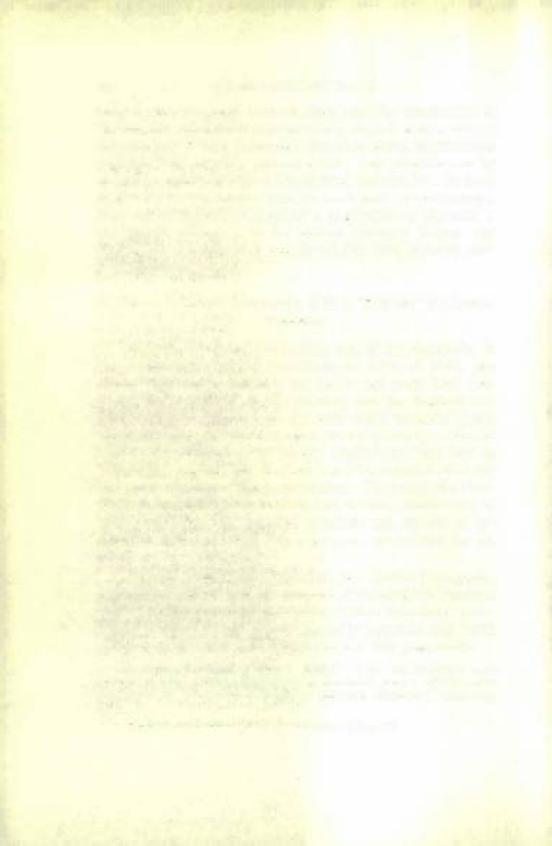
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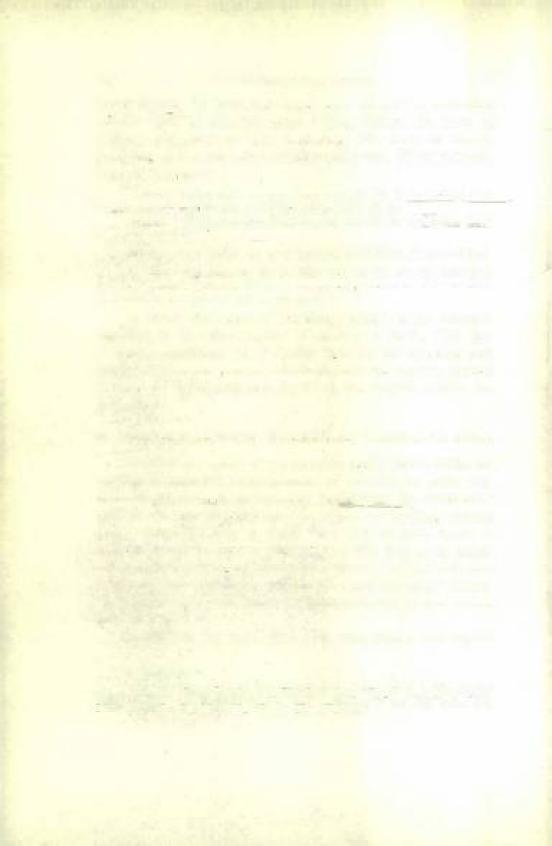


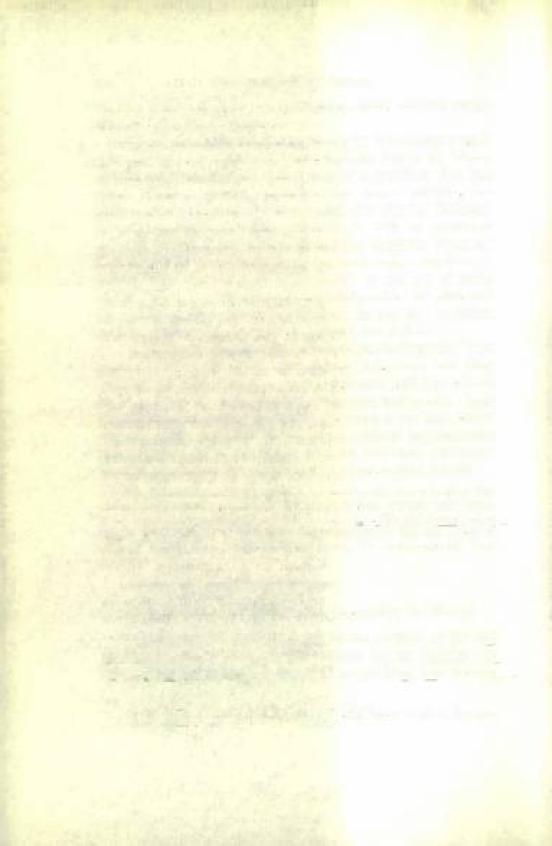
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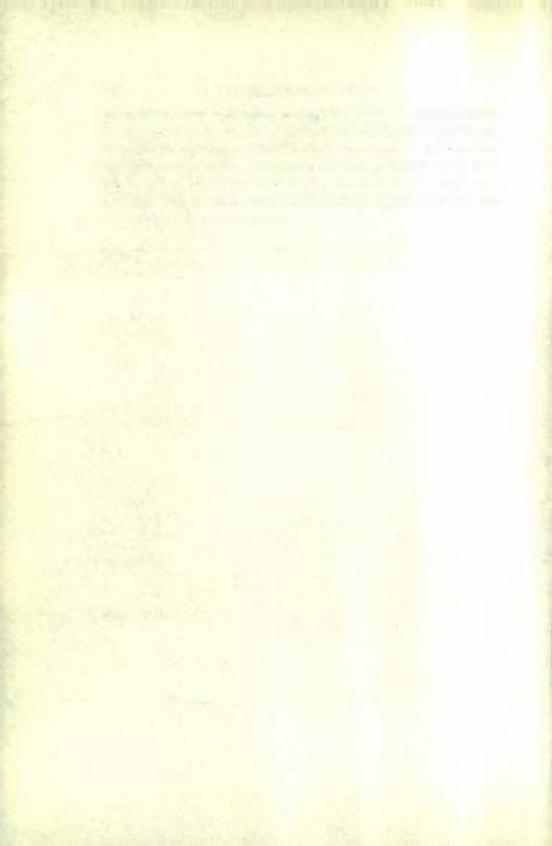
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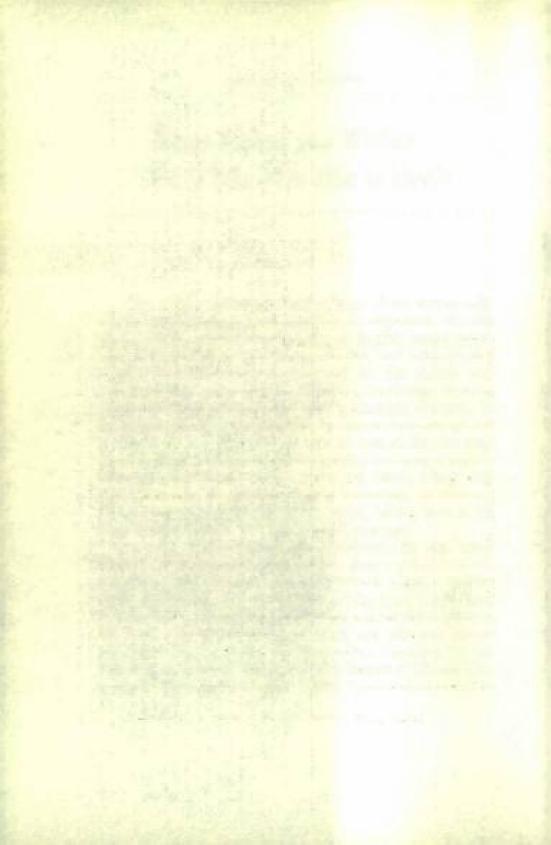


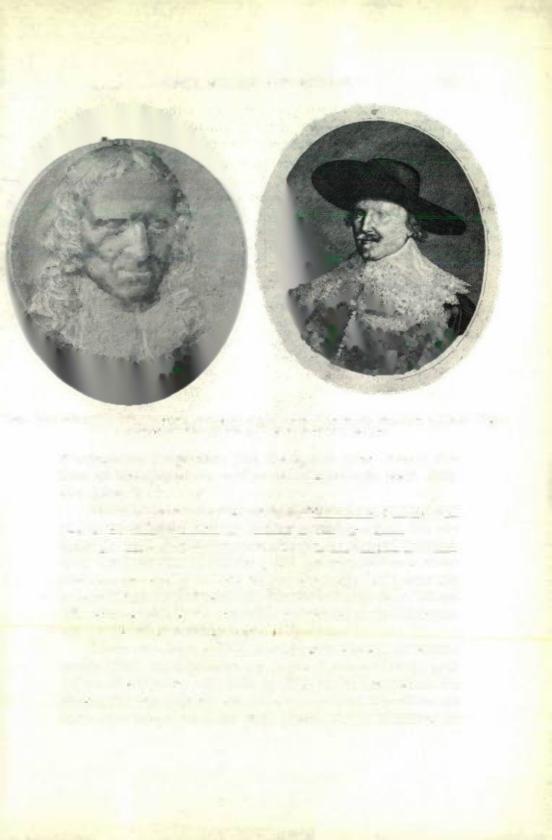
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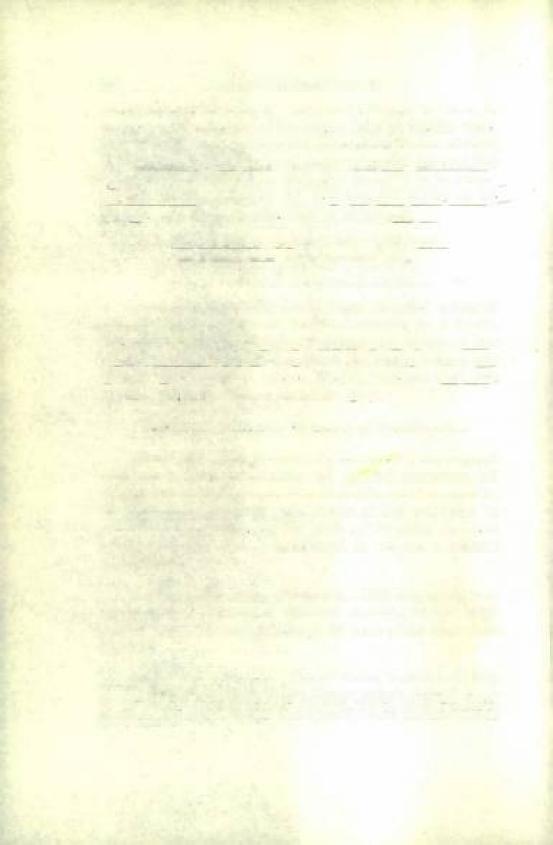
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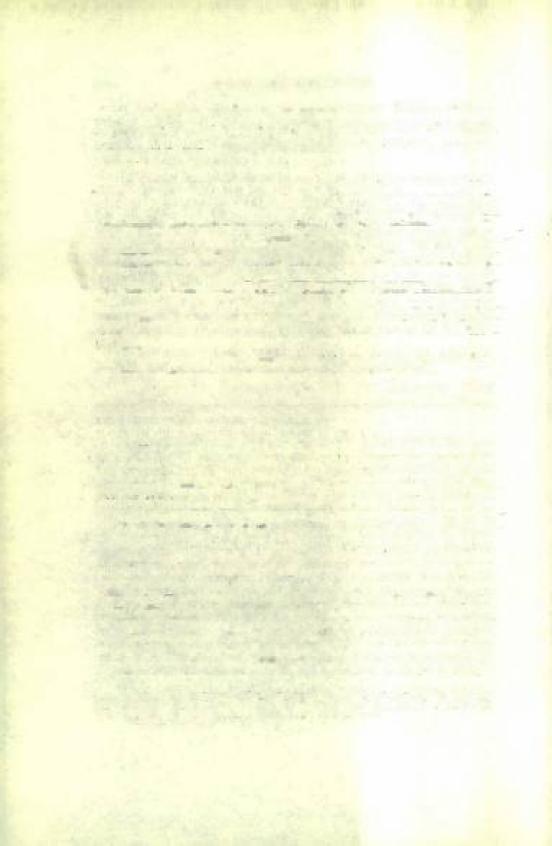


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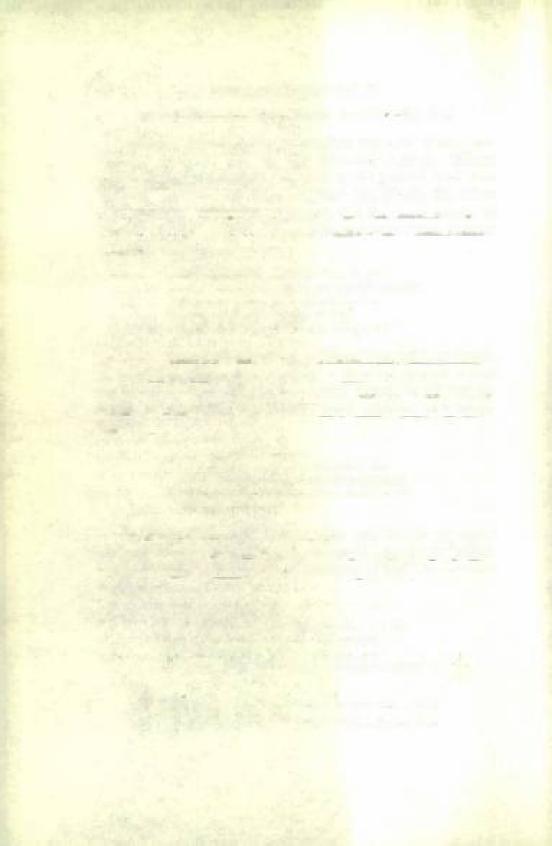
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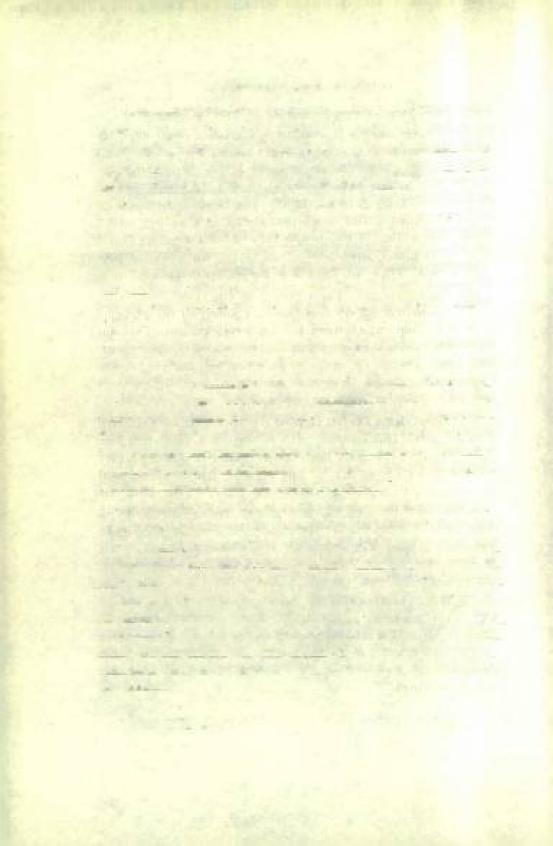
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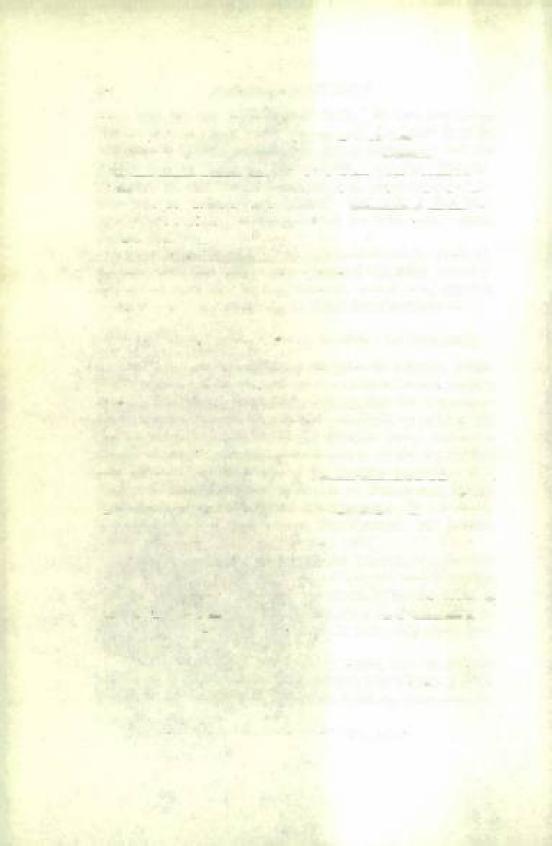
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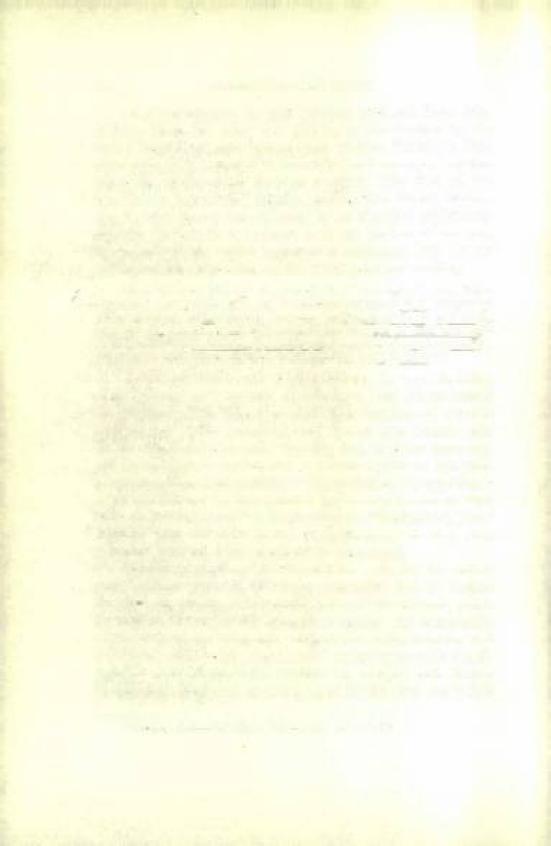
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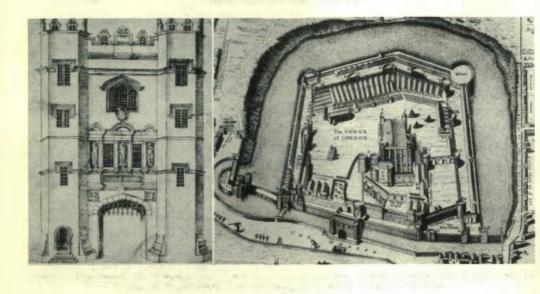
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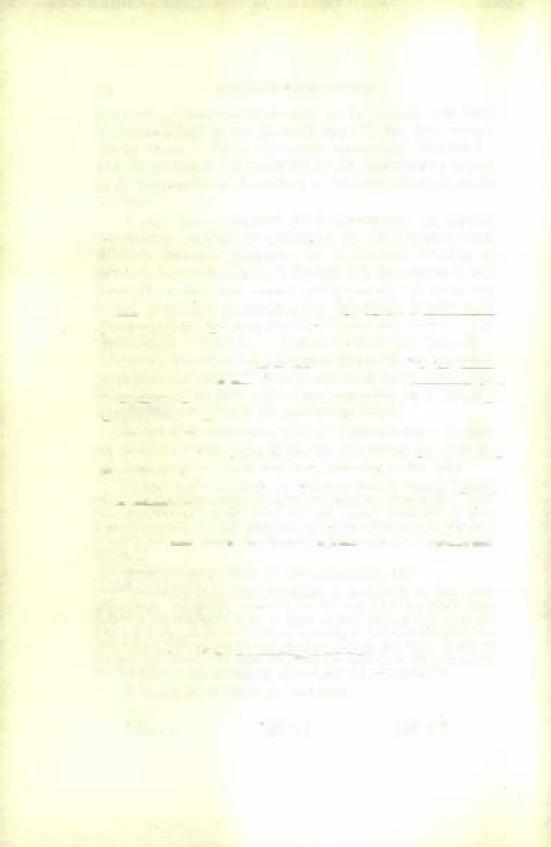
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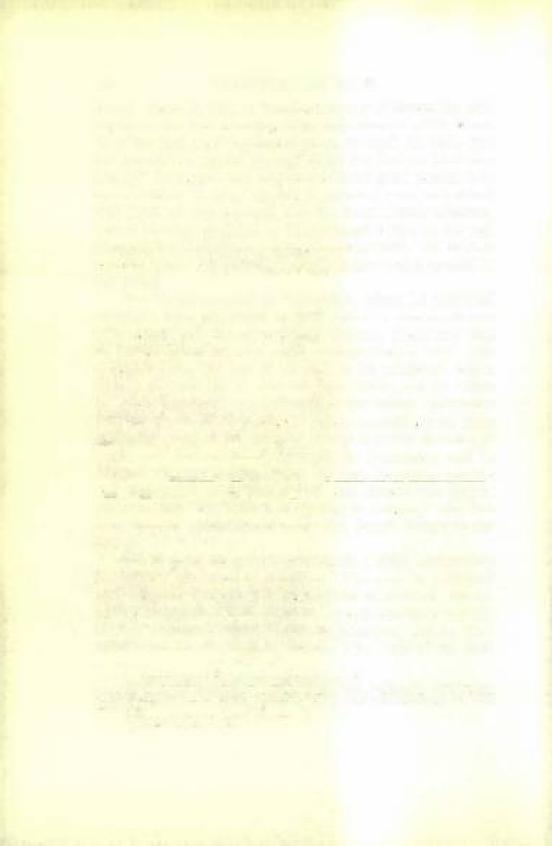
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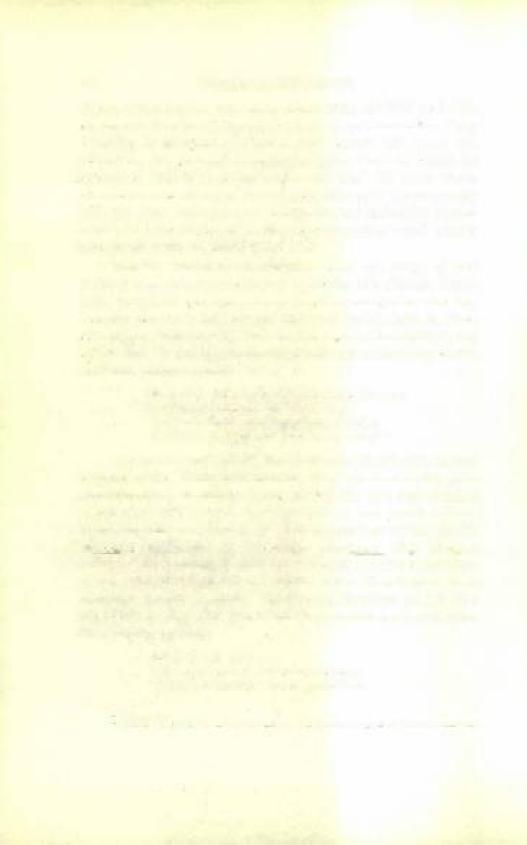
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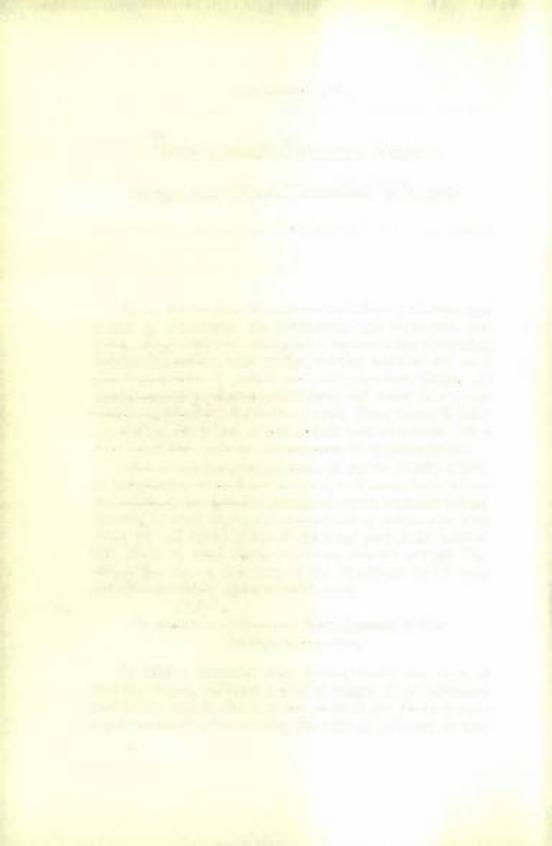
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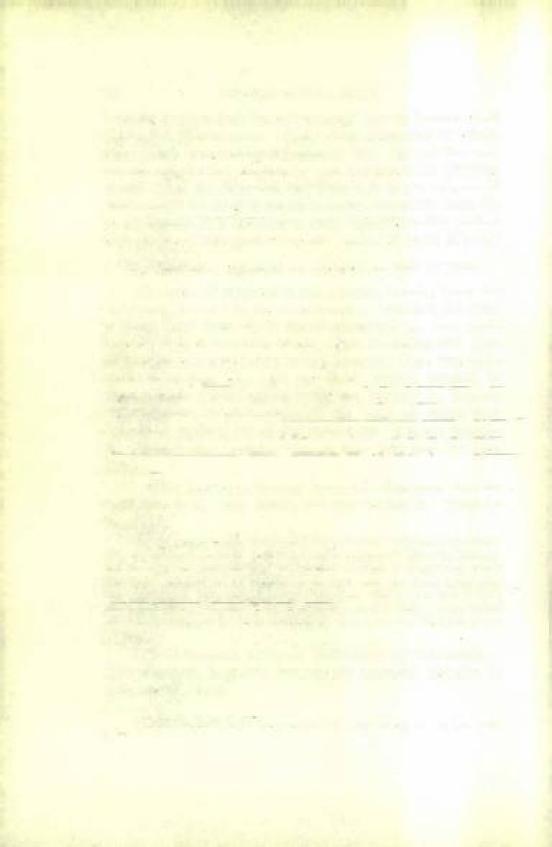
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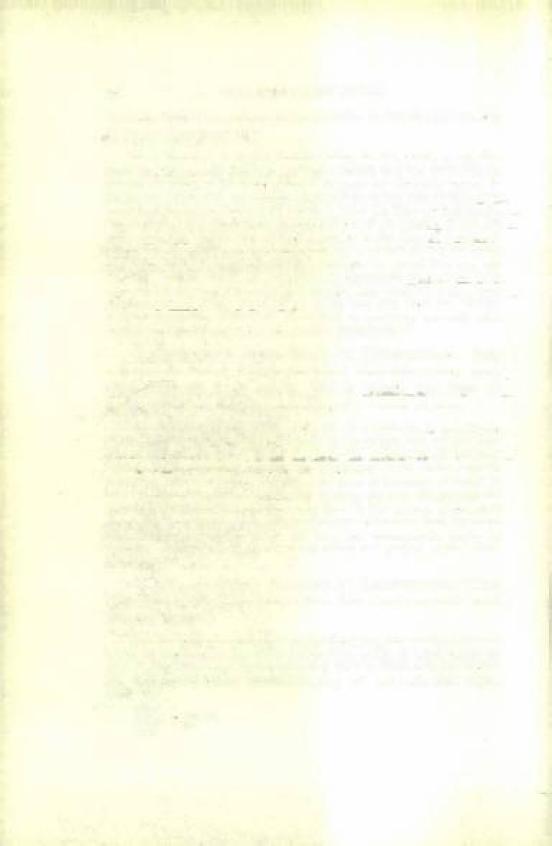




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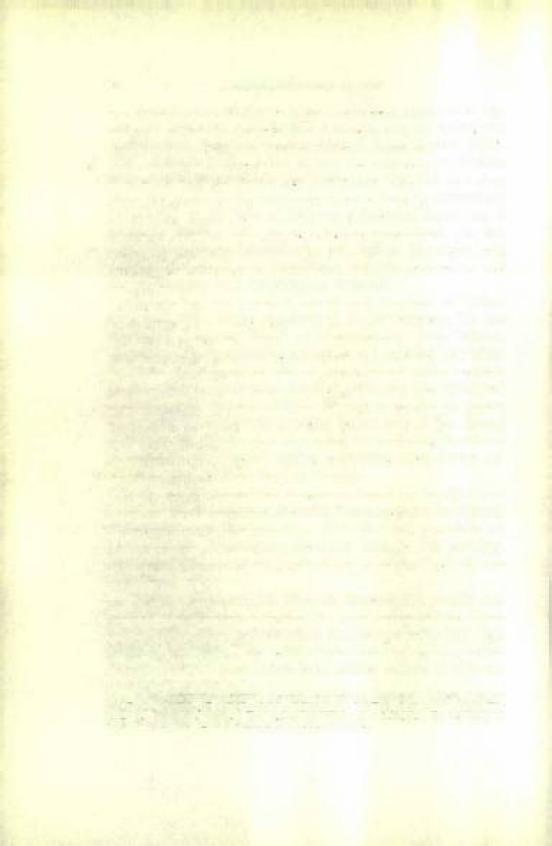


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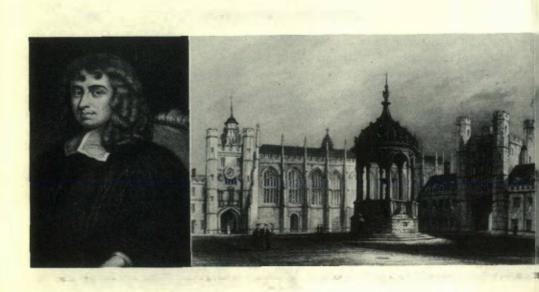
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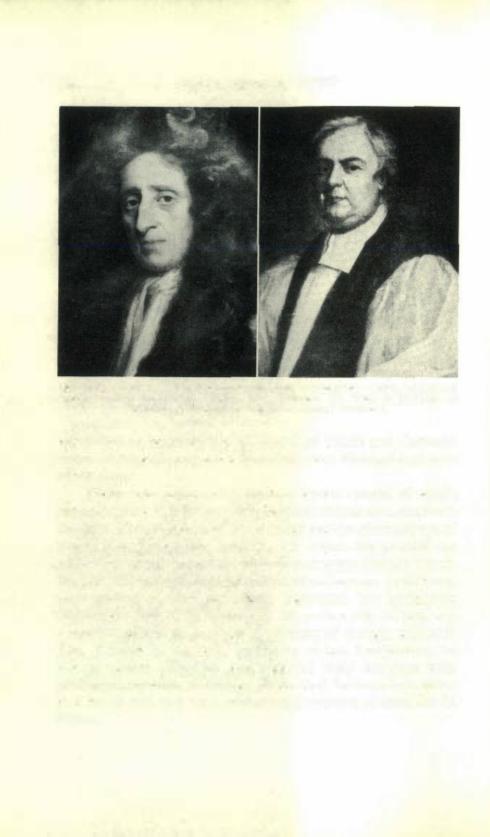
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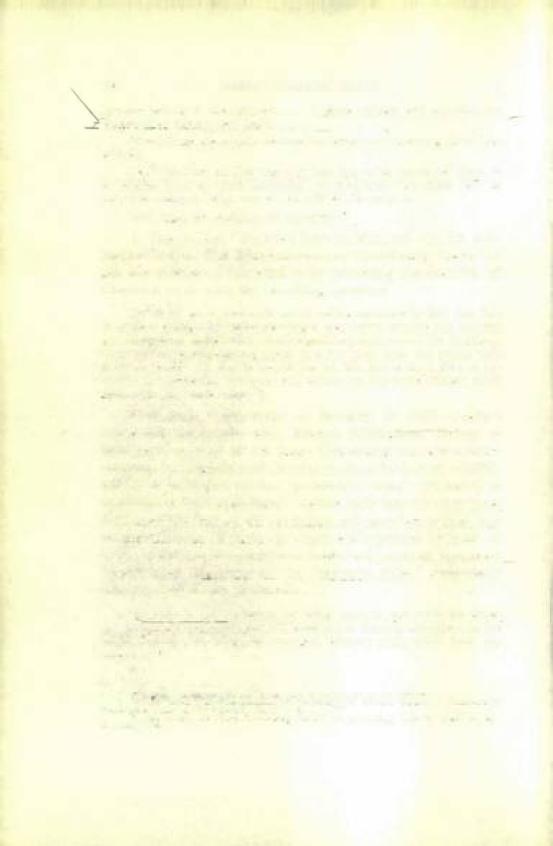
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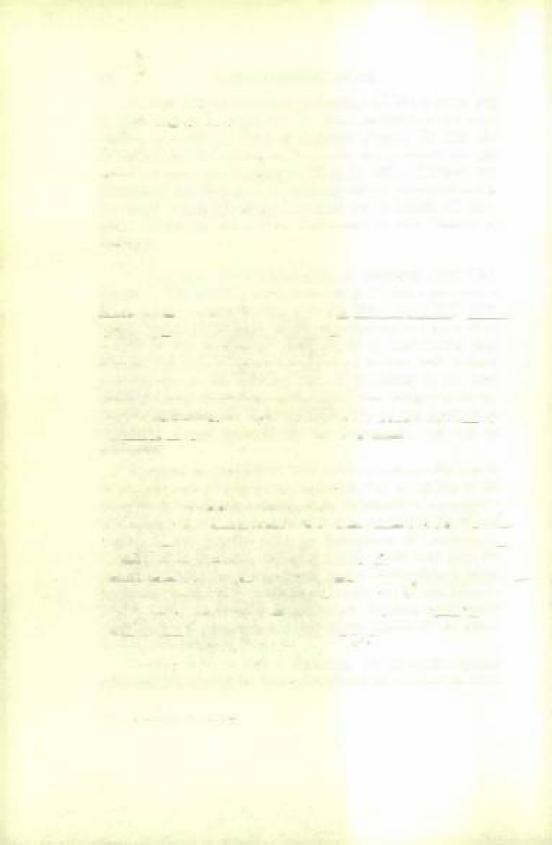
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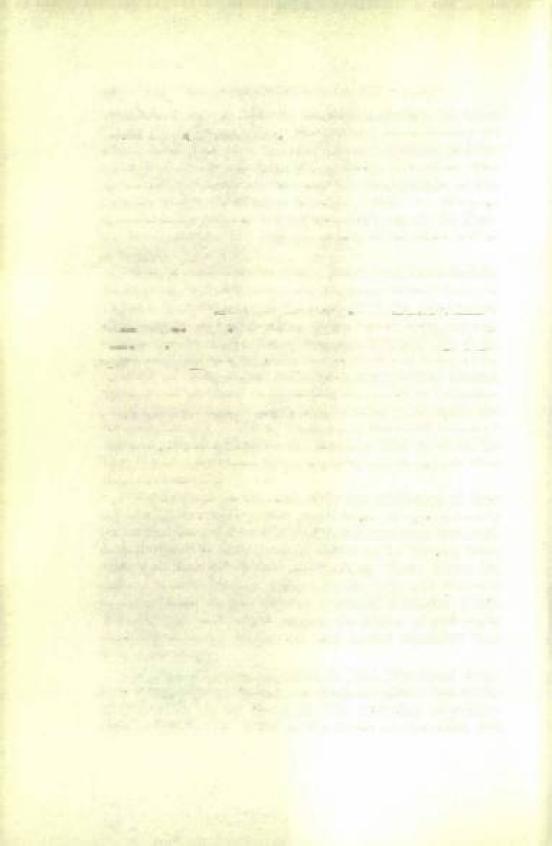
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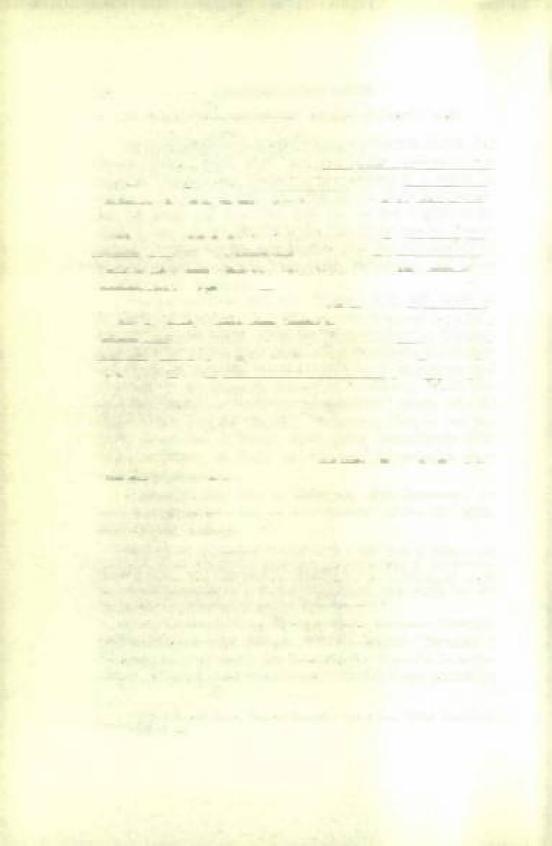


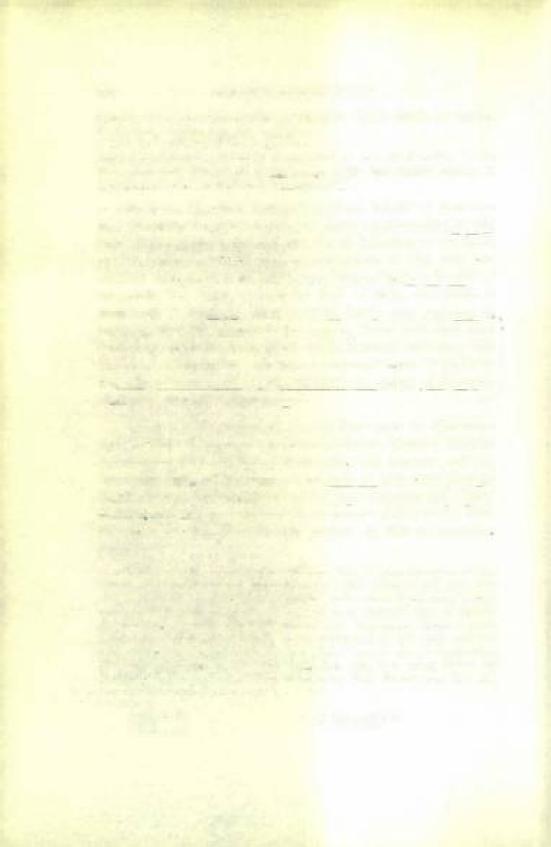
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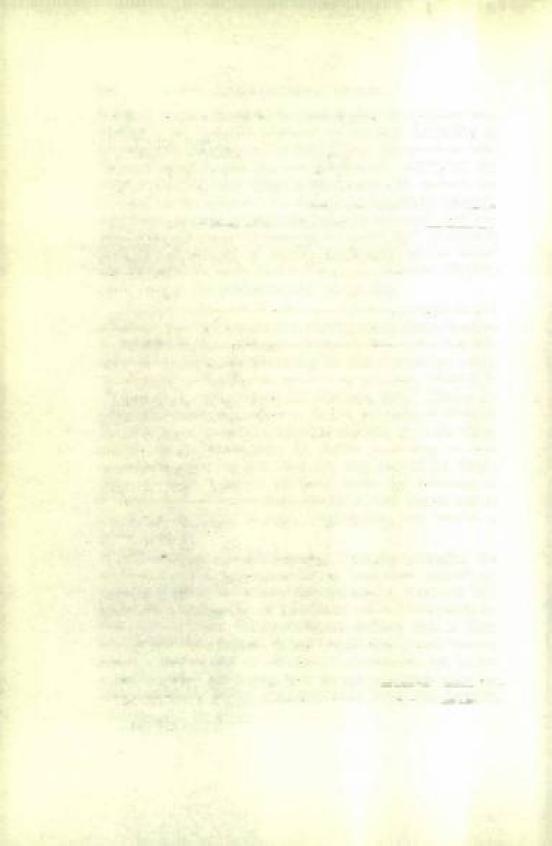
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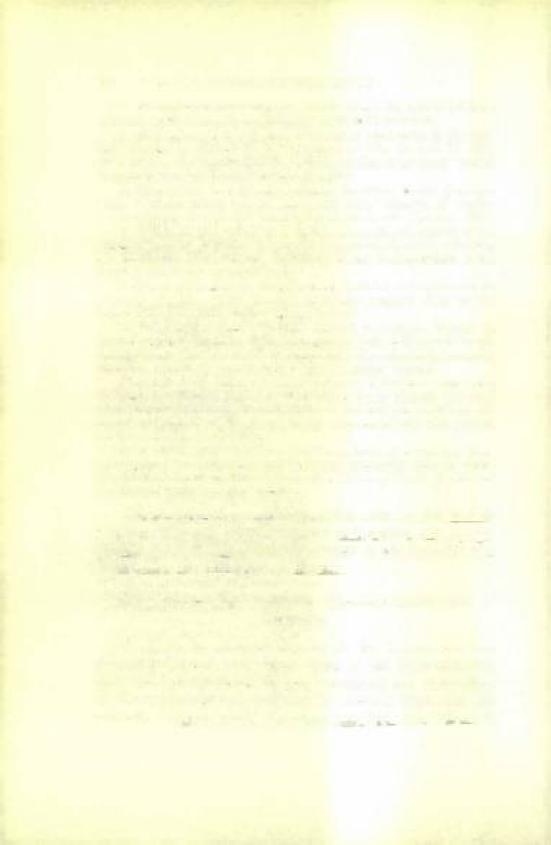


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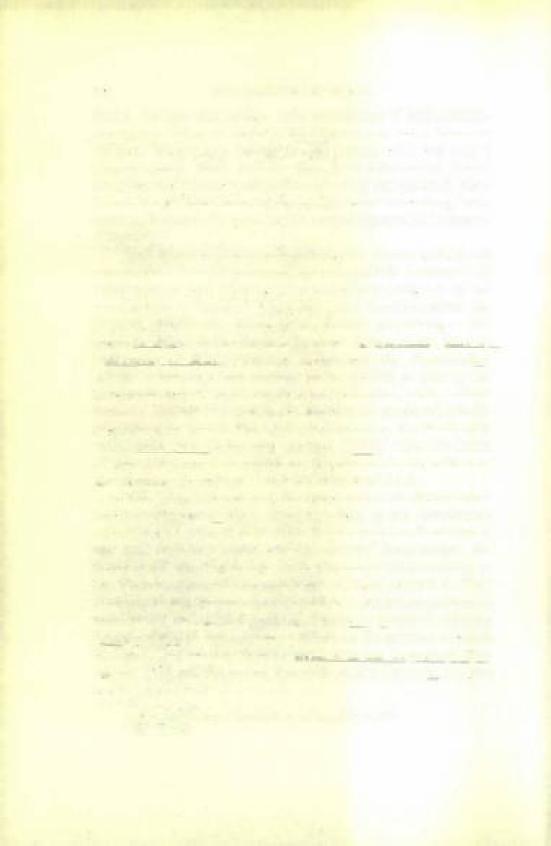
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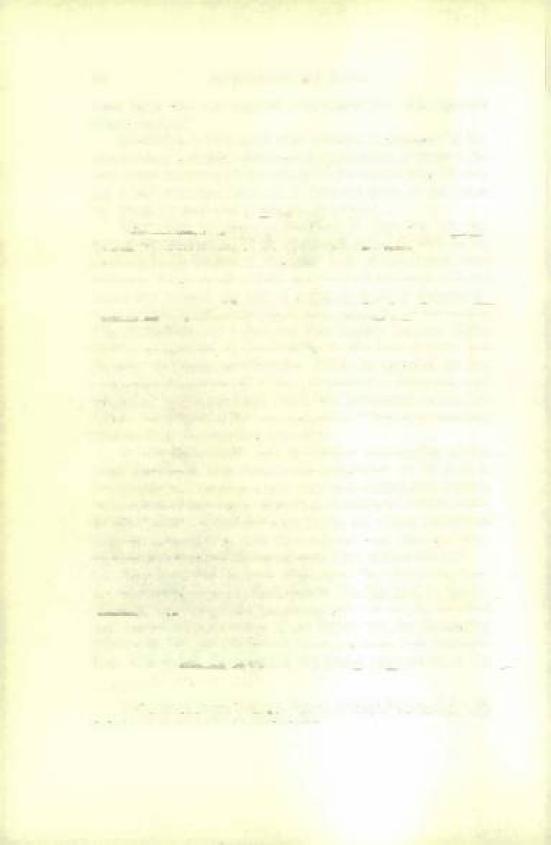
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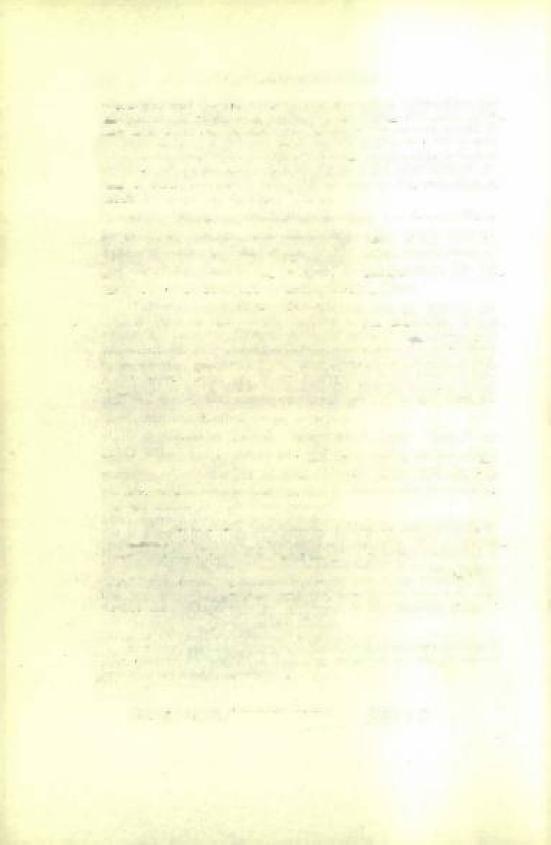
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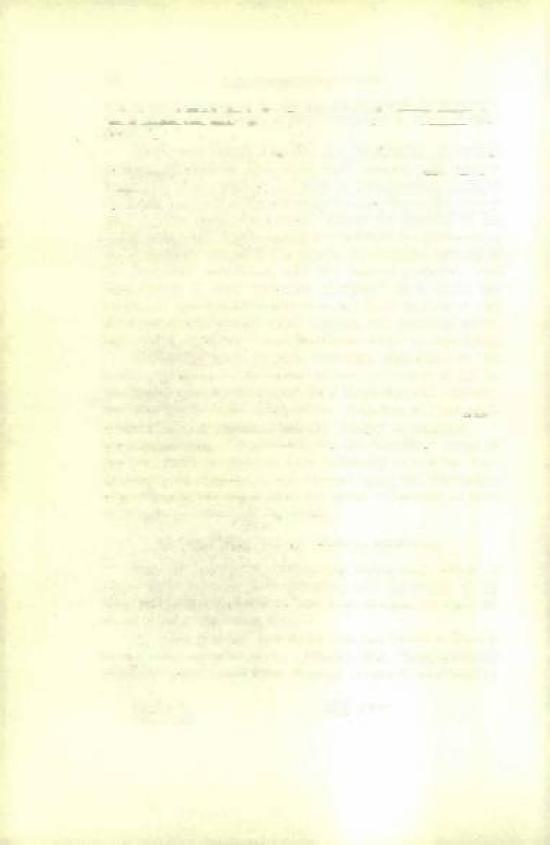
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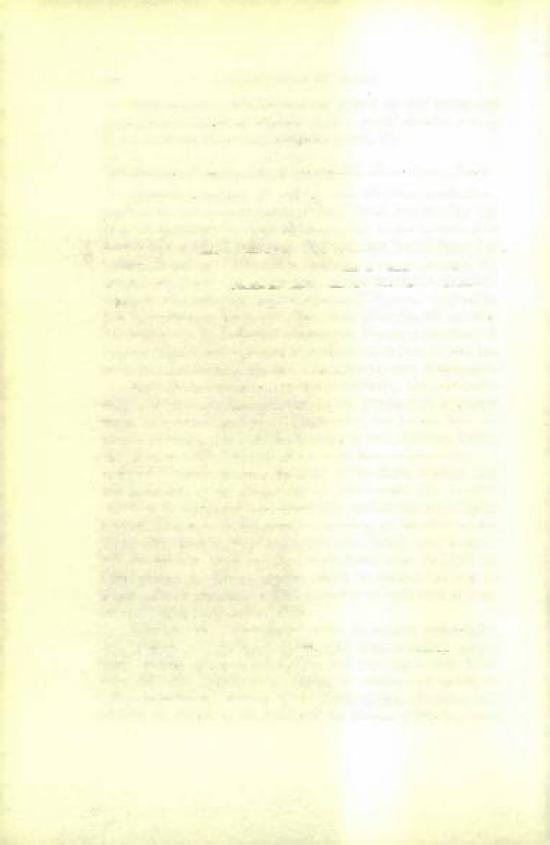
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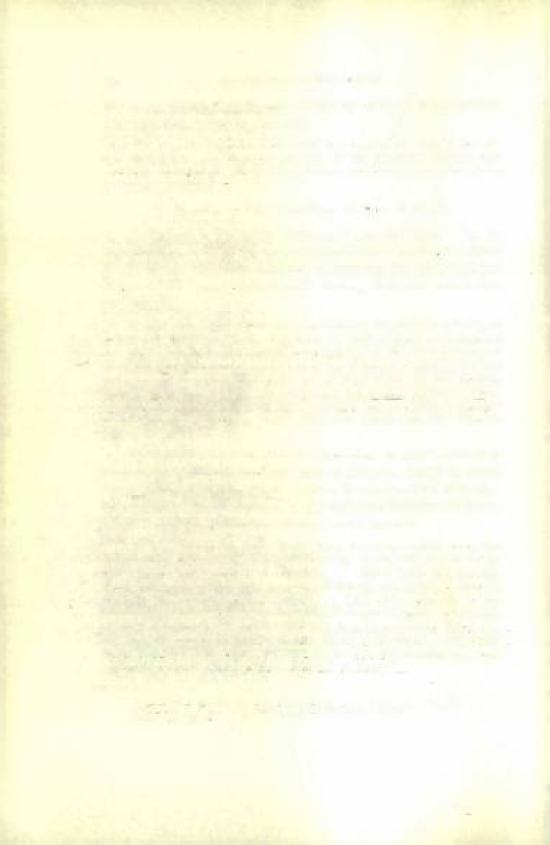
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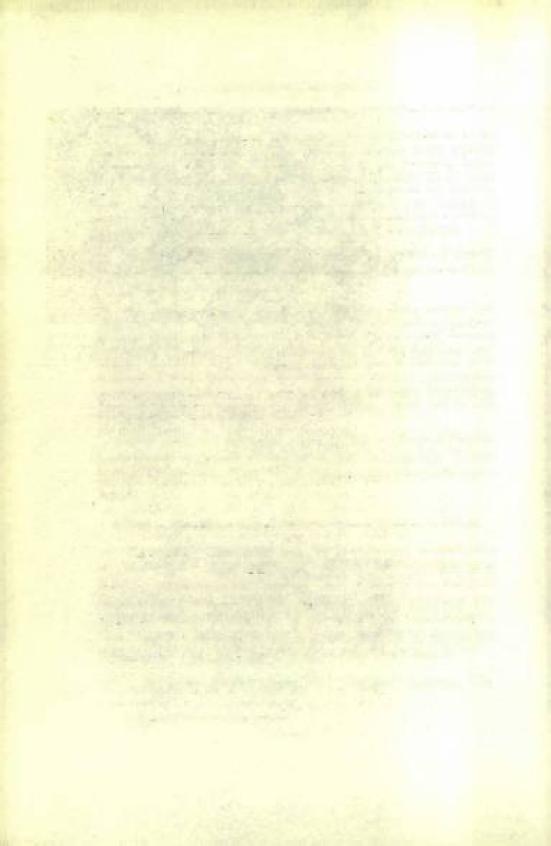
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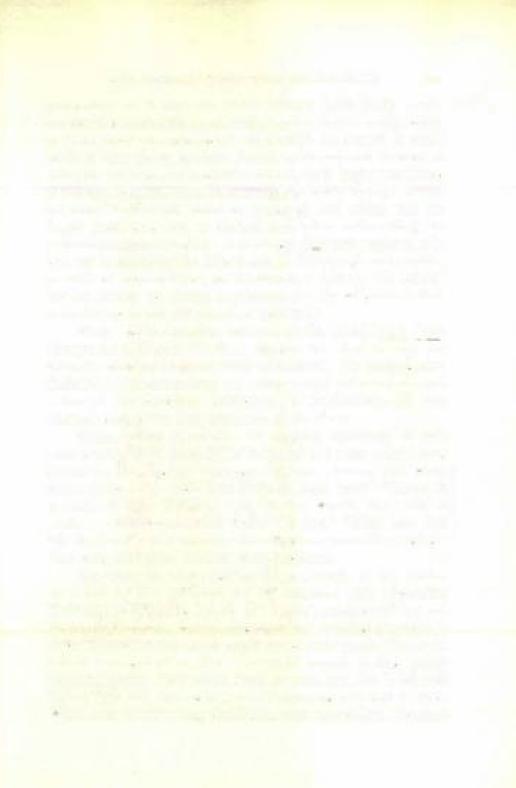
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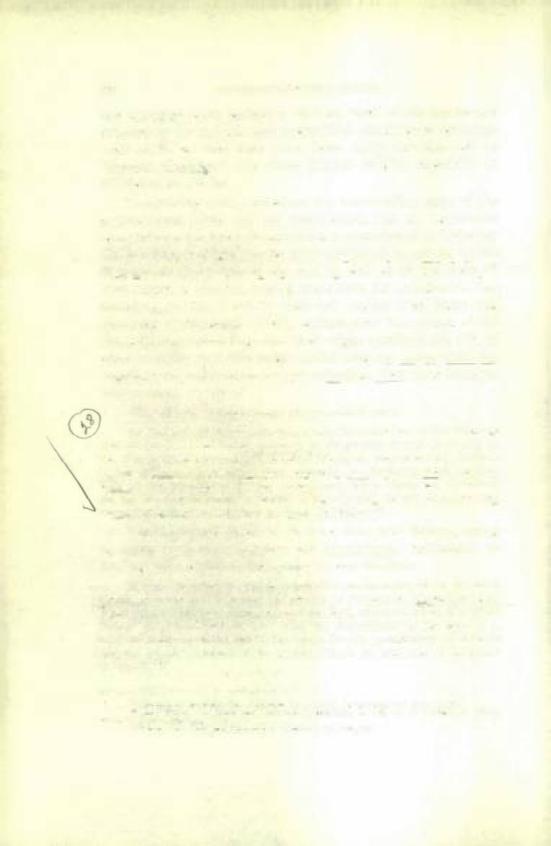
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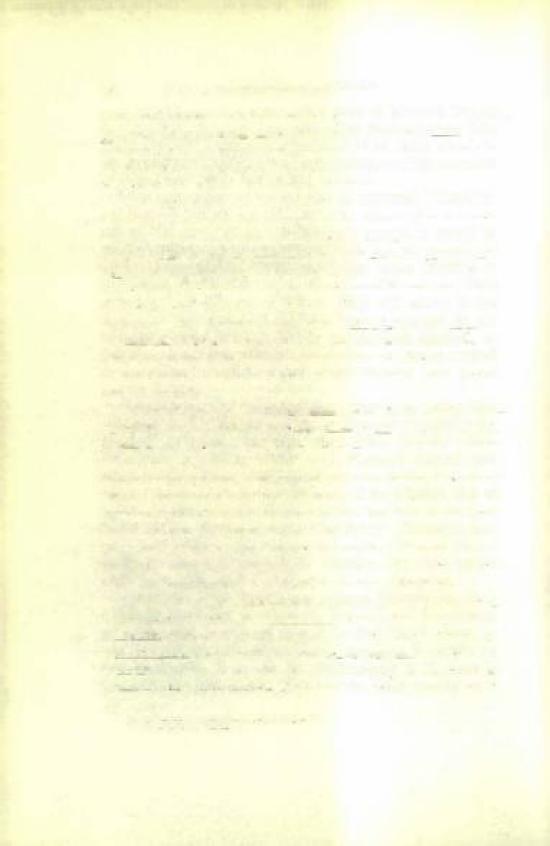


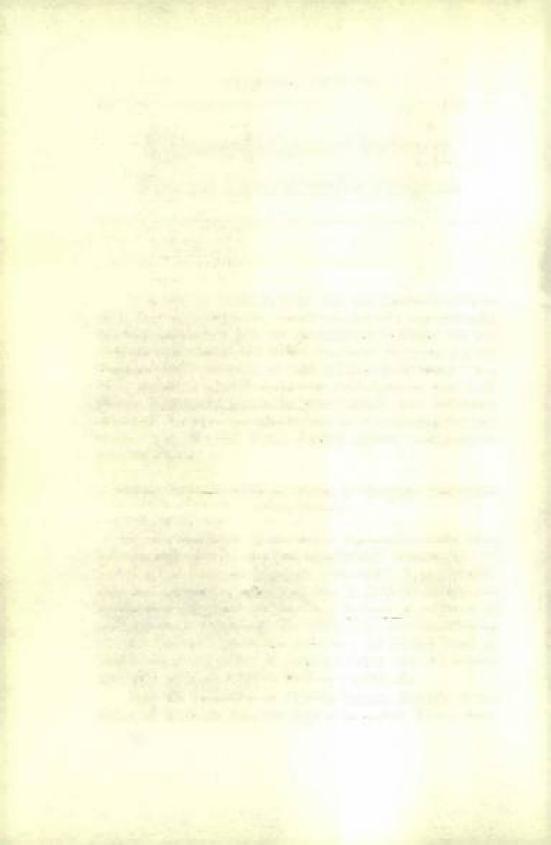






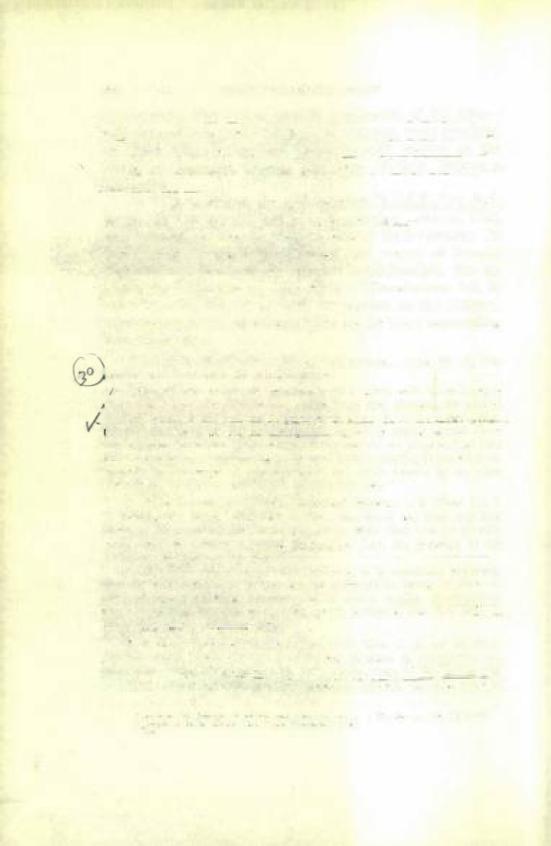
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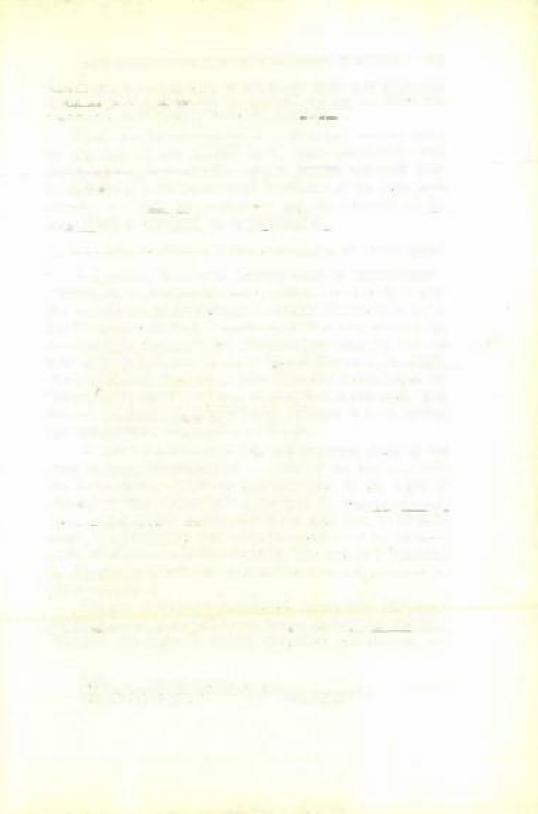


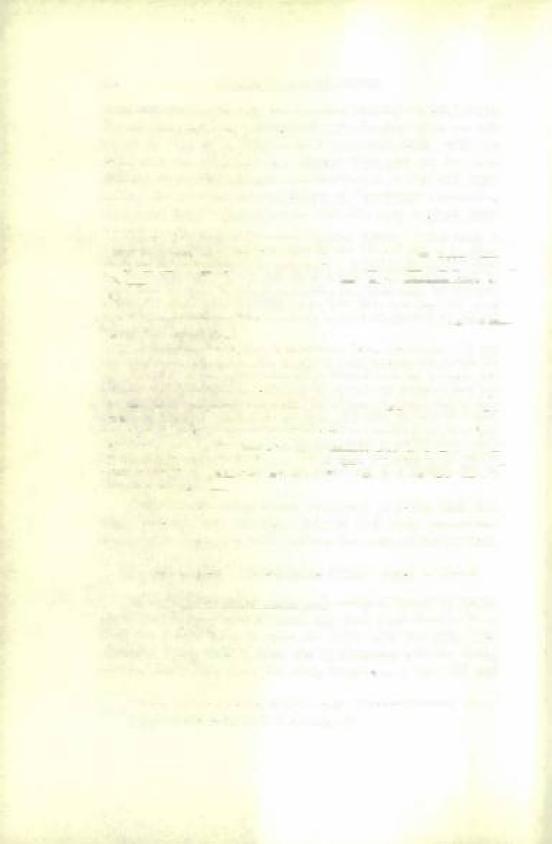




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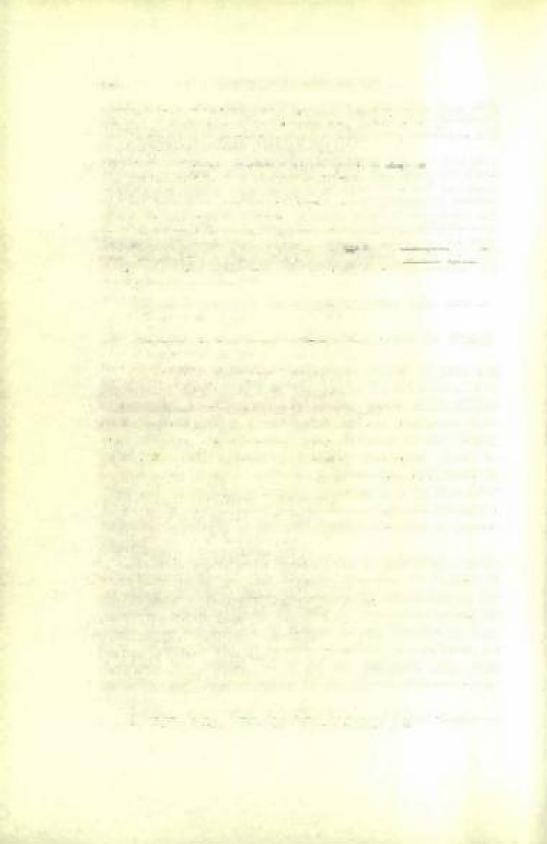






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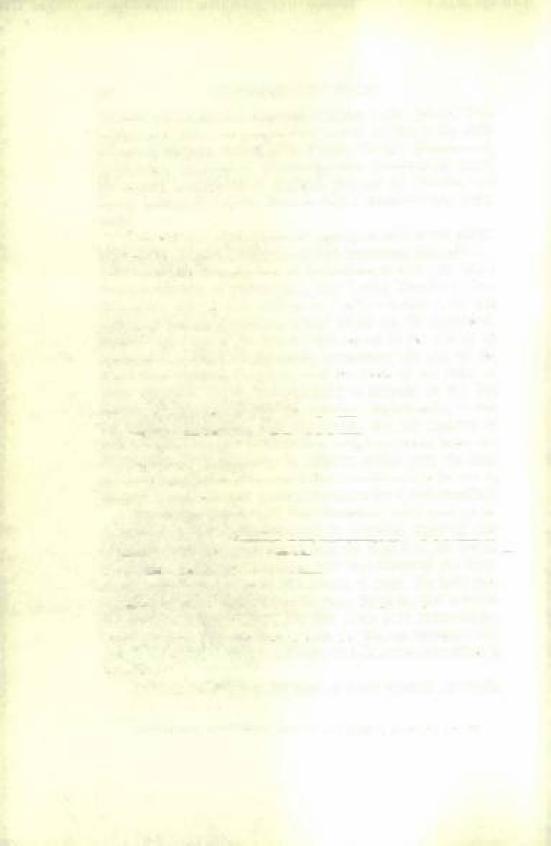
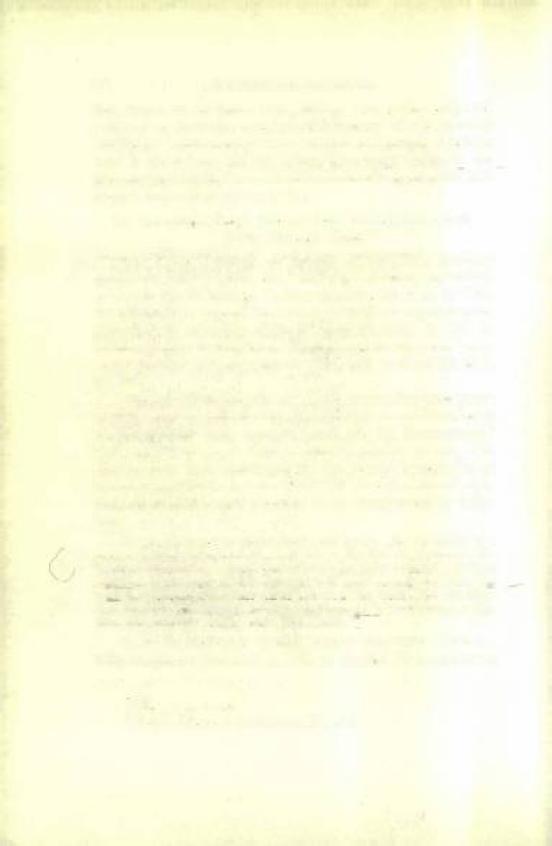
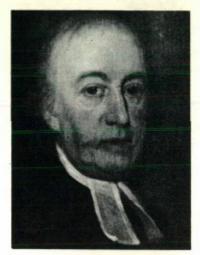


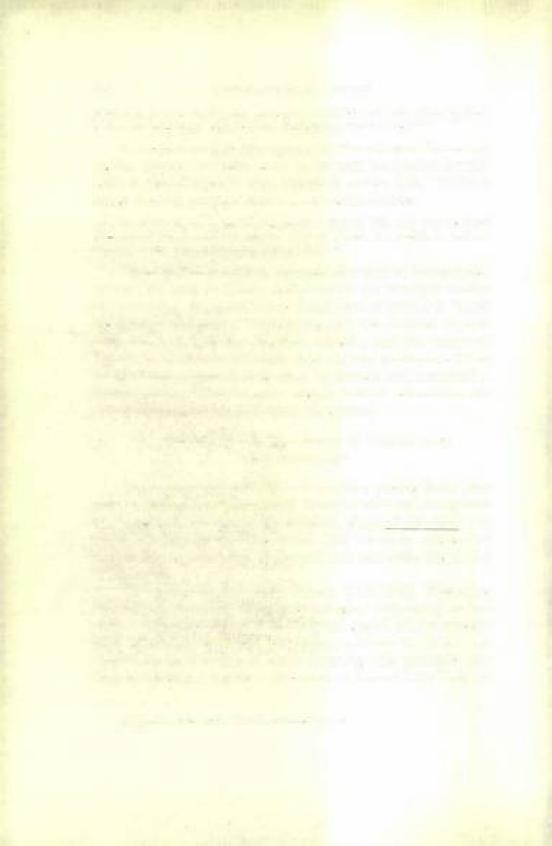
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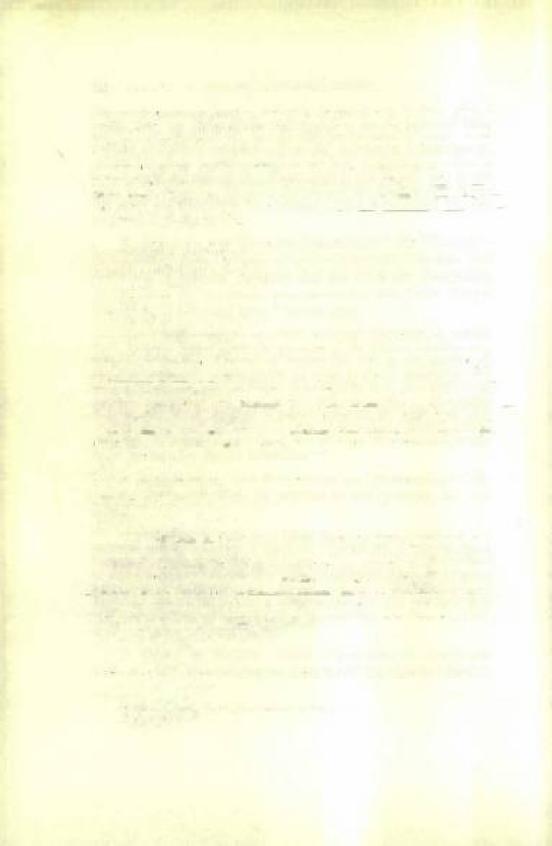


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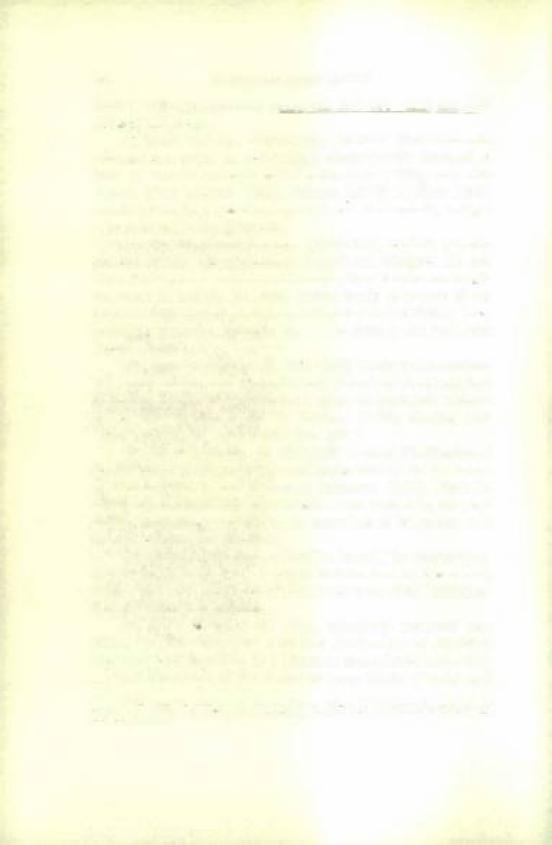


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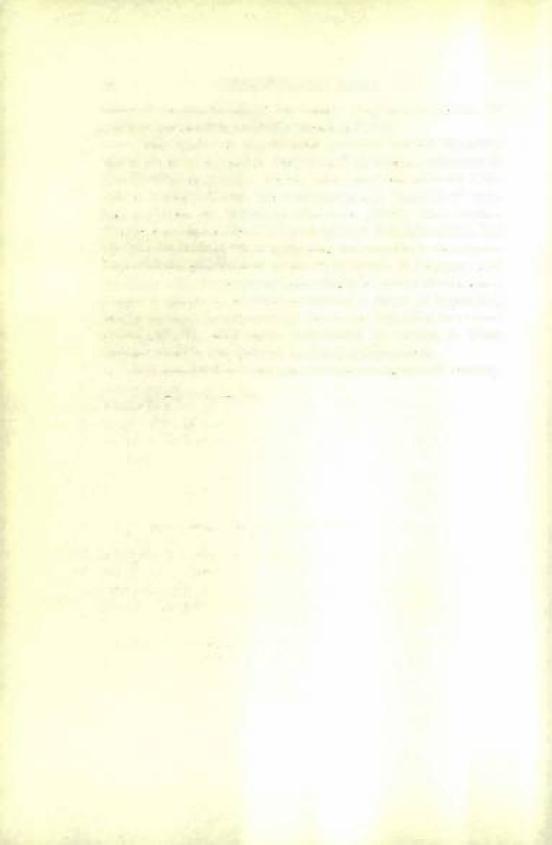
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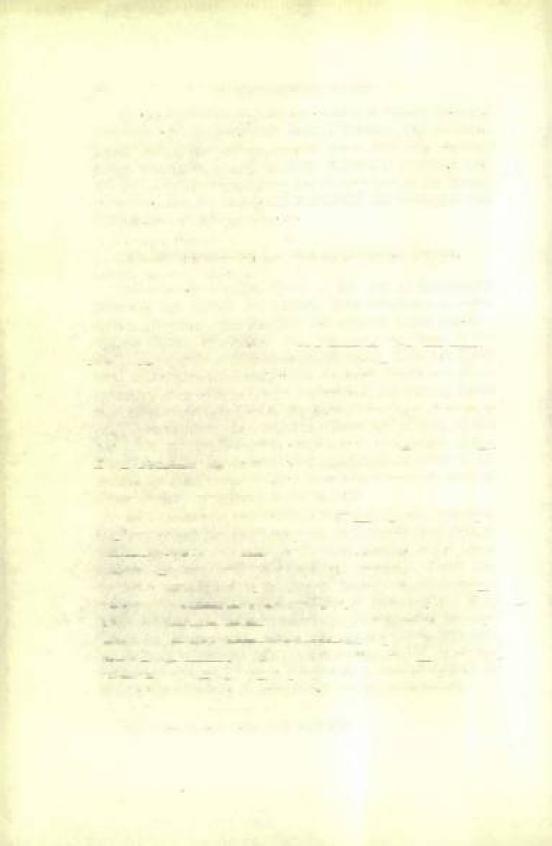
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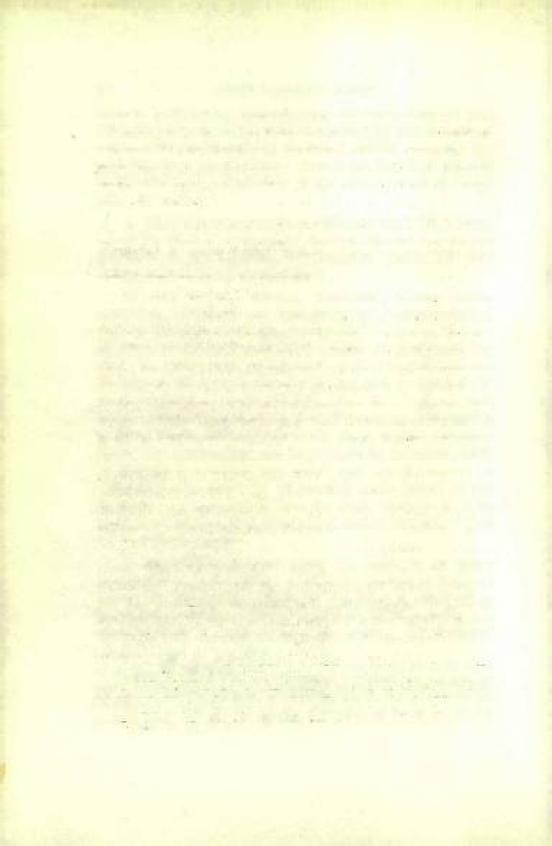


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⁴ DANIEL WHITBY (1638-1726) originated the enticing theory that the conversion of the world, under the outpouring of the Holy Spirit, constitutes the "first resurrection." He held that the universal reign of paradisaical righteousness, peace, and victory comes before the Second Advent. Thus the accepted eschatology was swept overboard, for postmillennialism placed the Second Advent at the close, instead of at the beginning, of the millennial thousand years. Whithy insisted that under the preaching of the gospel all opposing forces would give way. Christ's kingdom would come, and the times of restitution be completed before Christ returns. Acceptance was widespread in Britain. And in America two eminent divines first embraced it—Jonathan Edwards and Samuel Hopkins. Others followed.

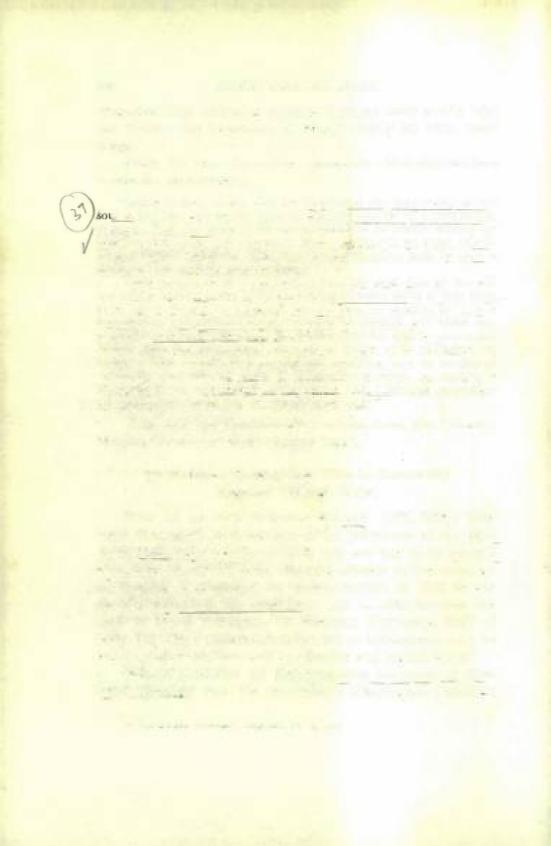
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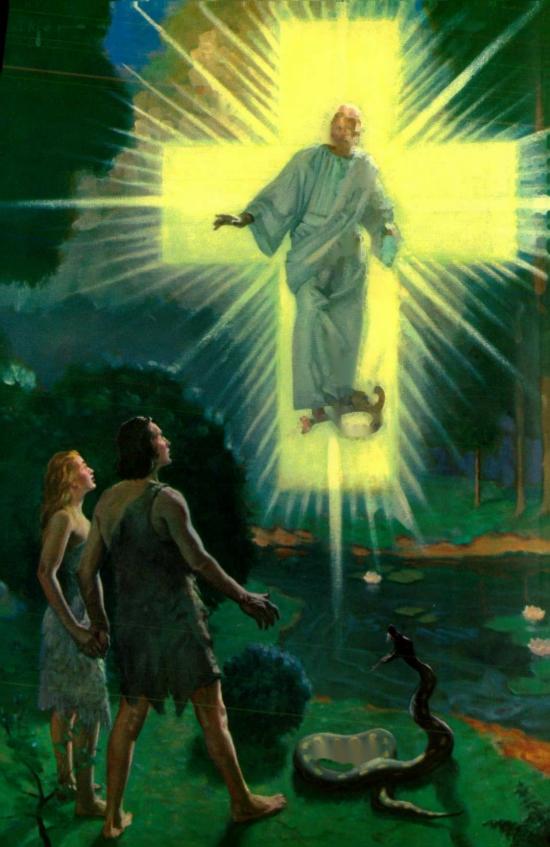


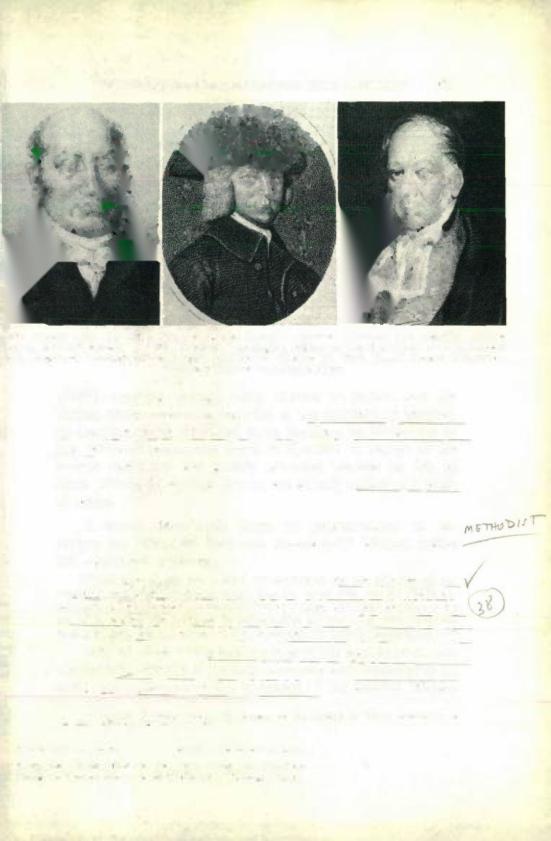
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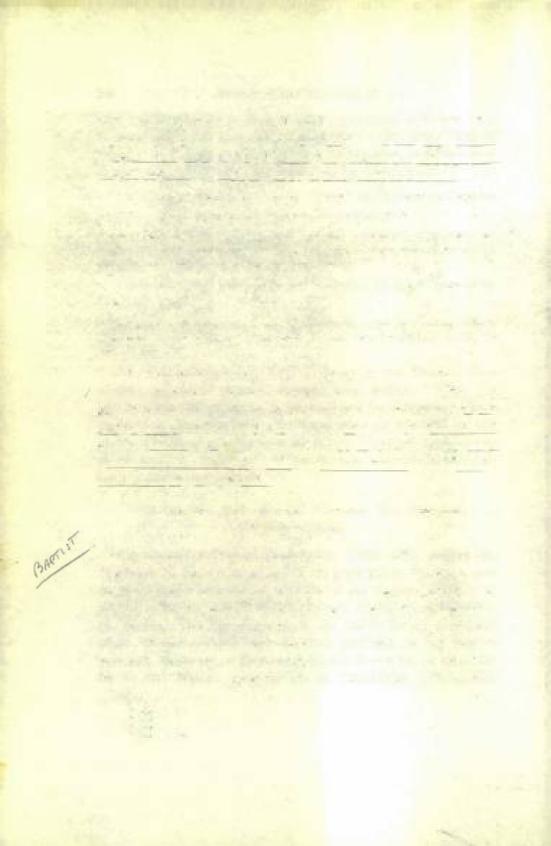
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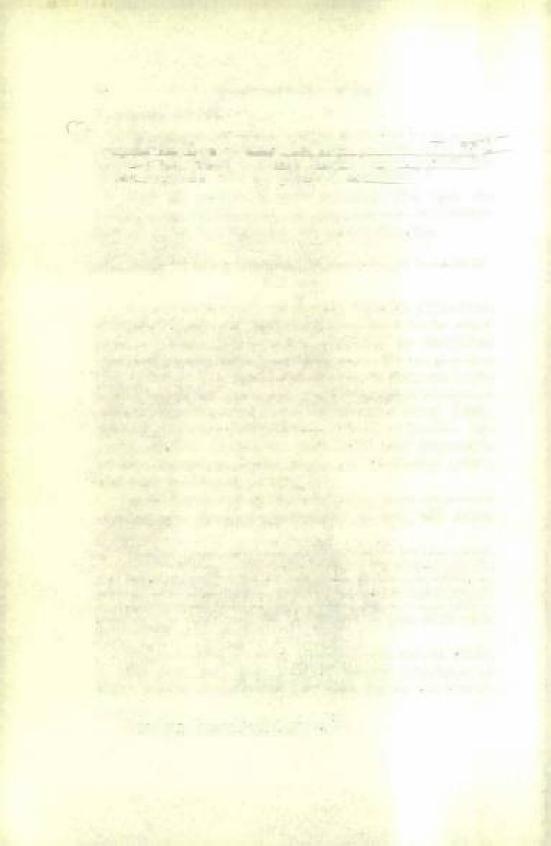












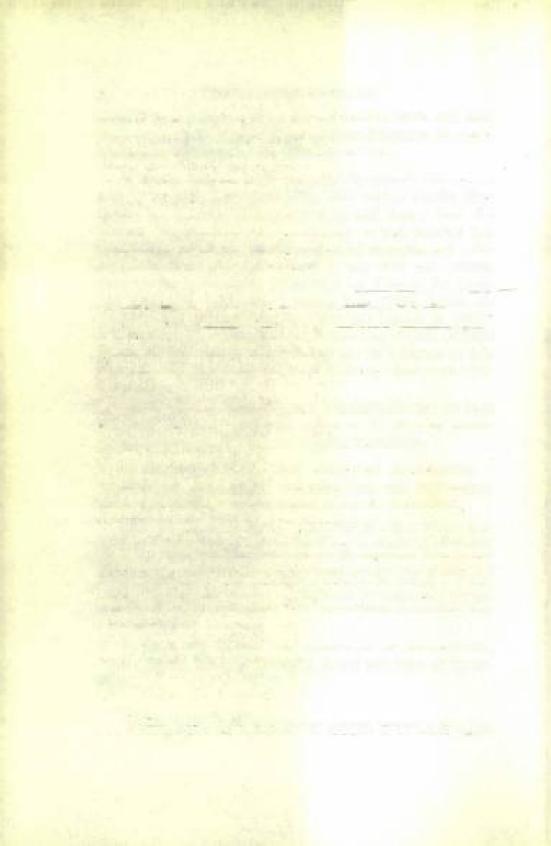
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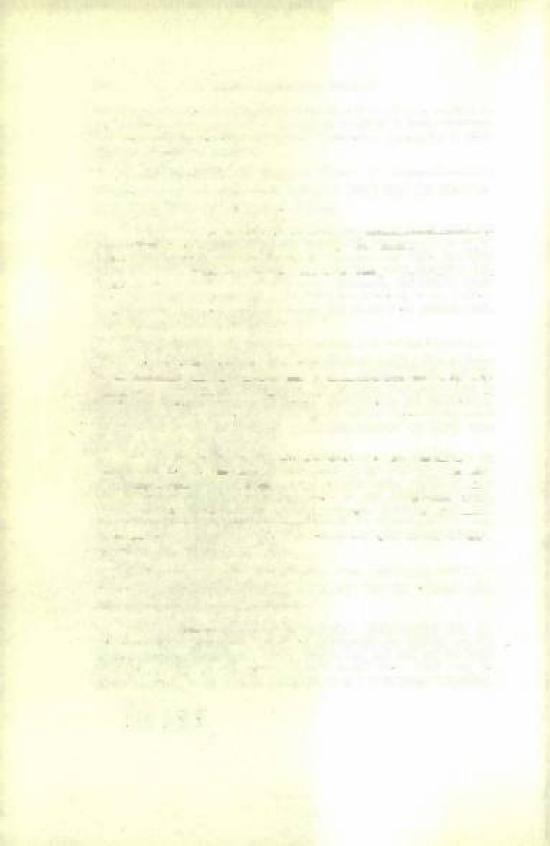
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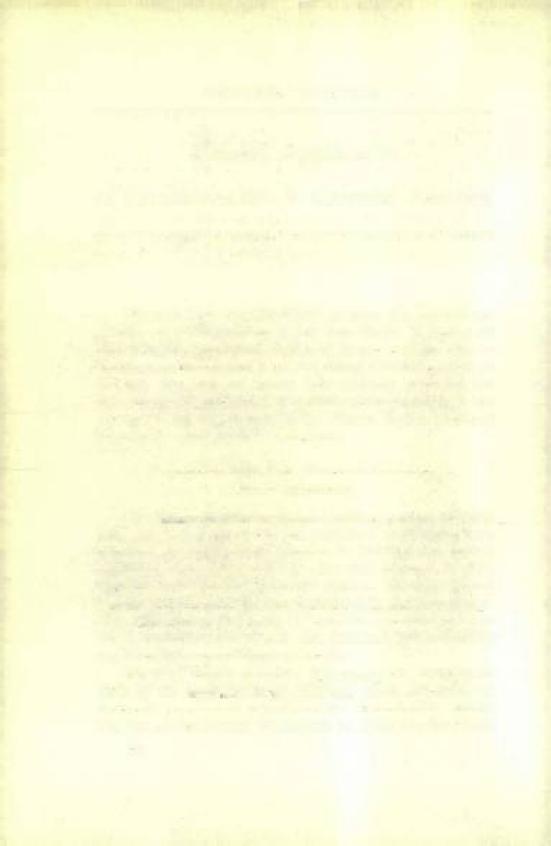
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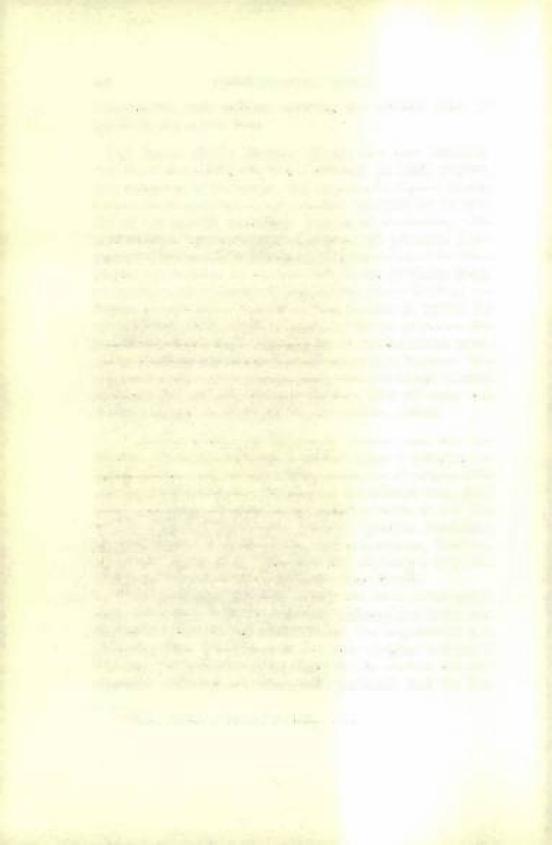


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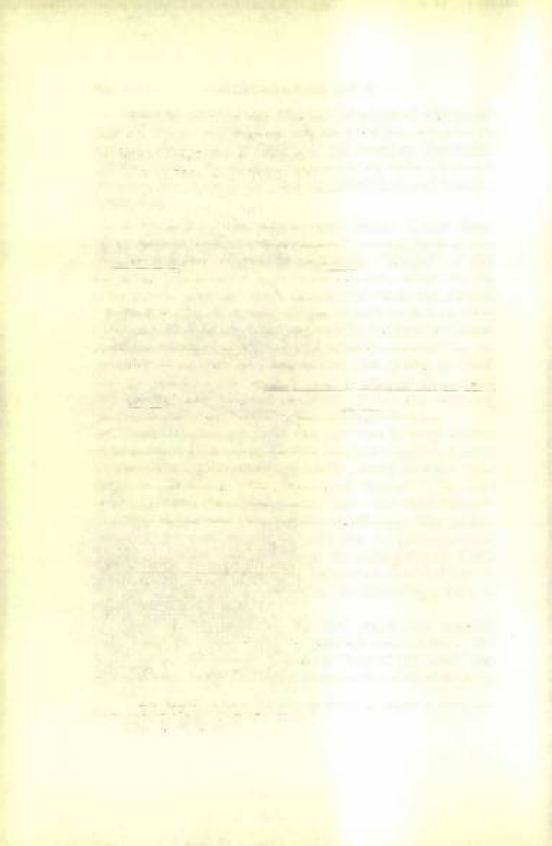
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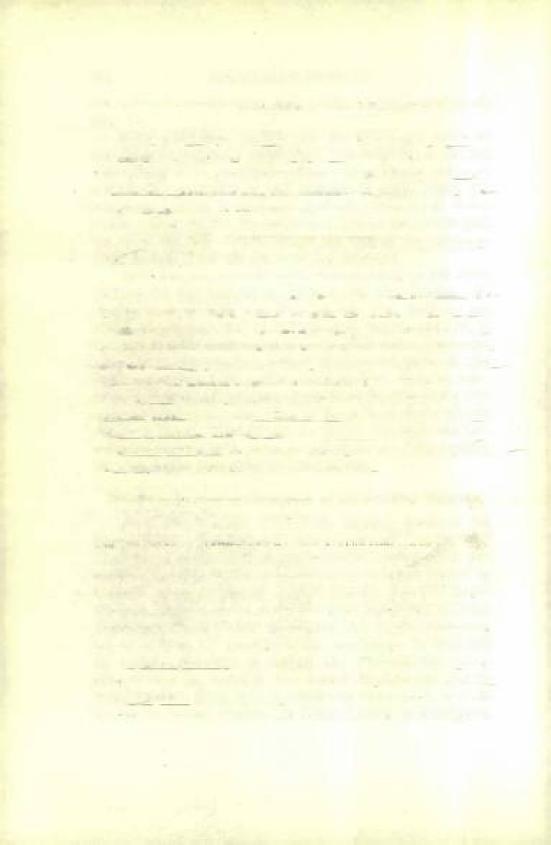
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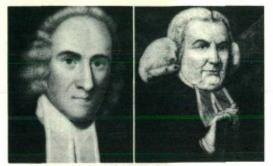


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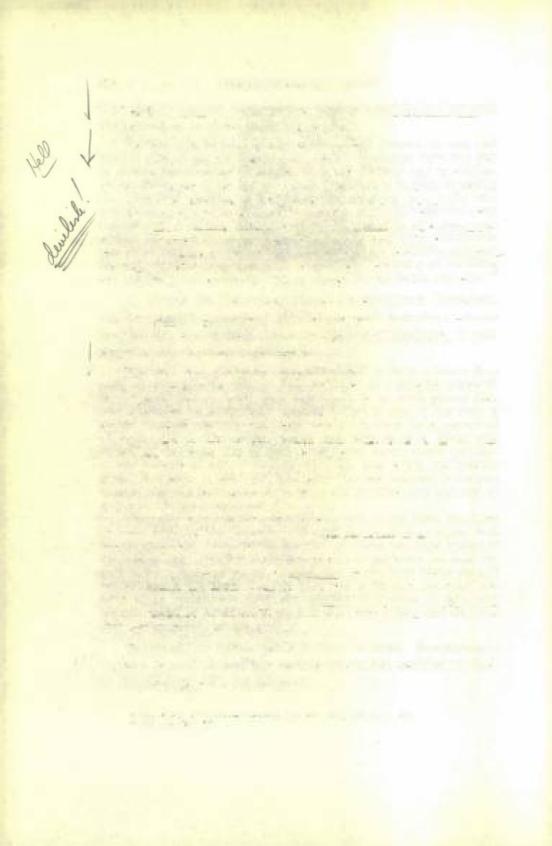
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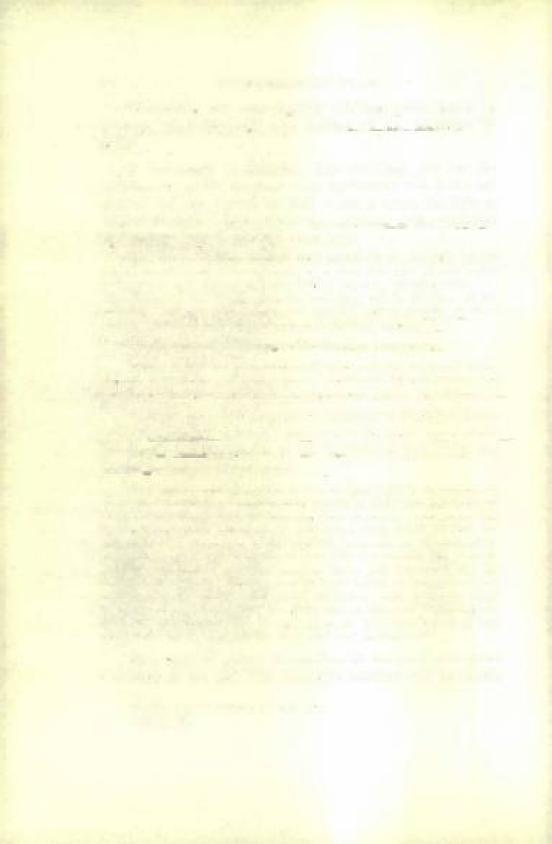


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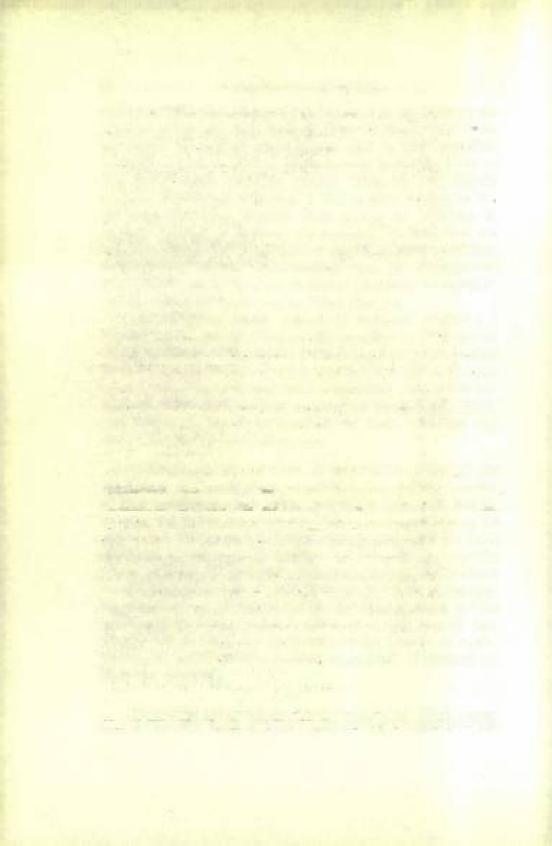
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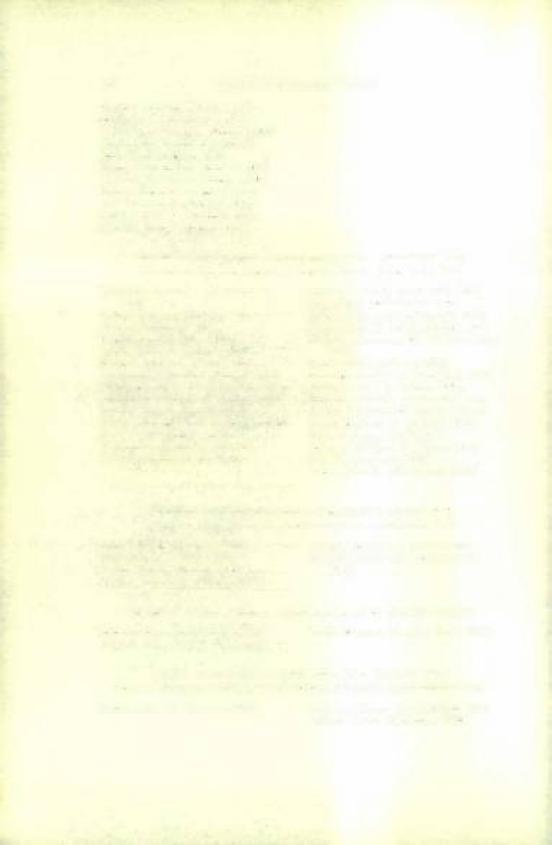
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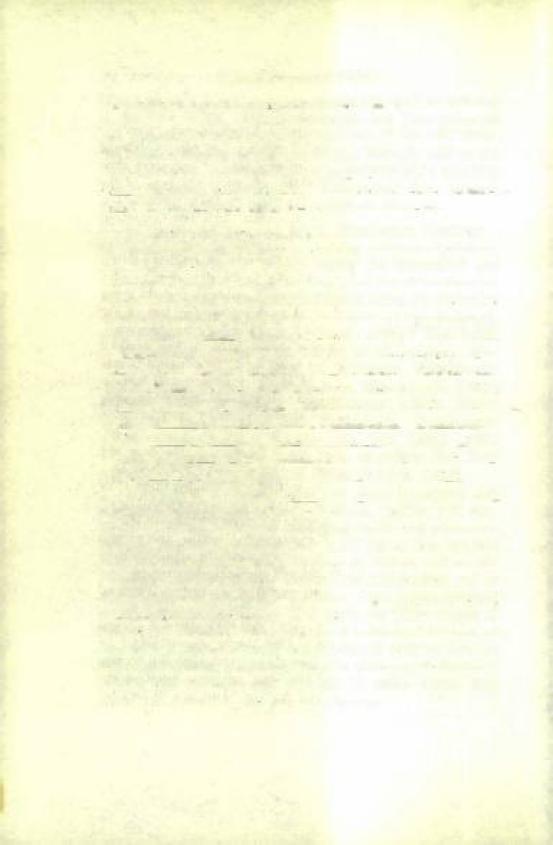
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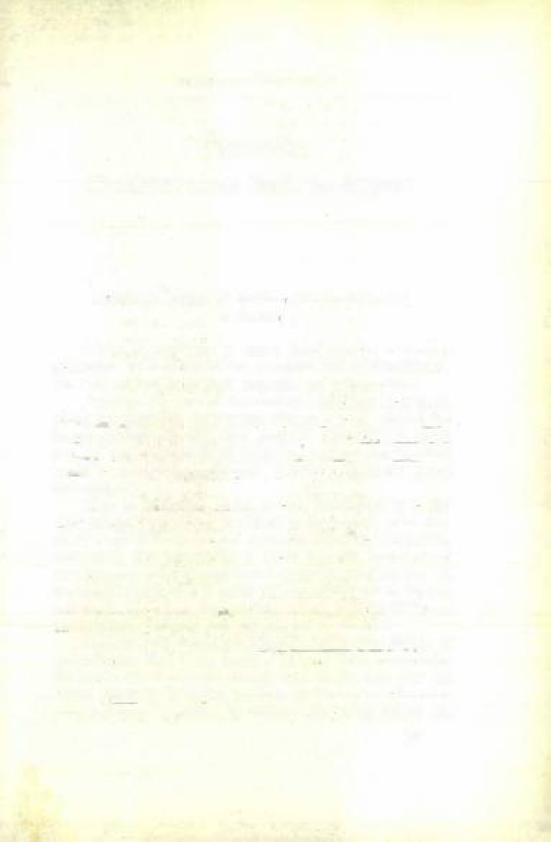
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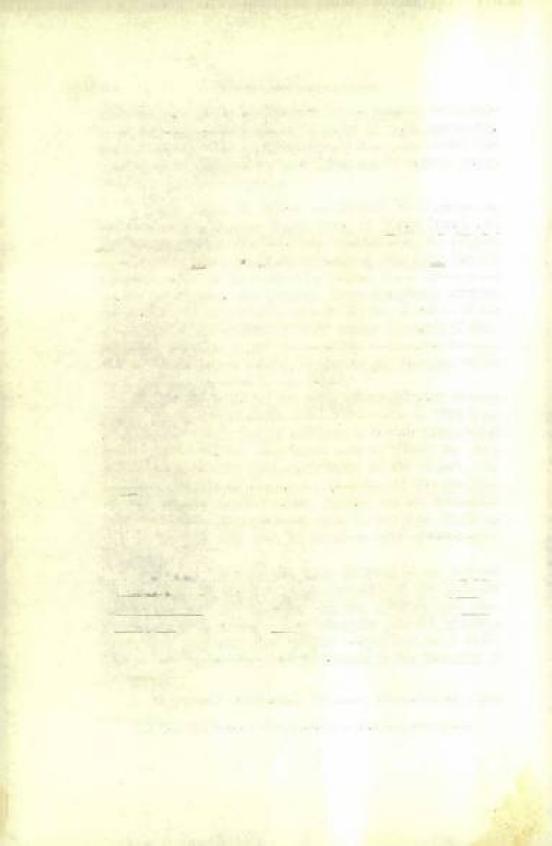
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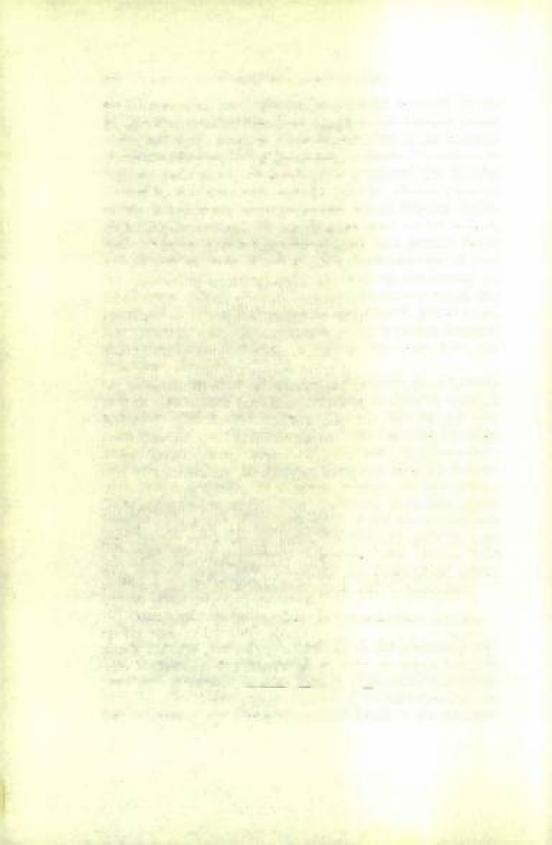


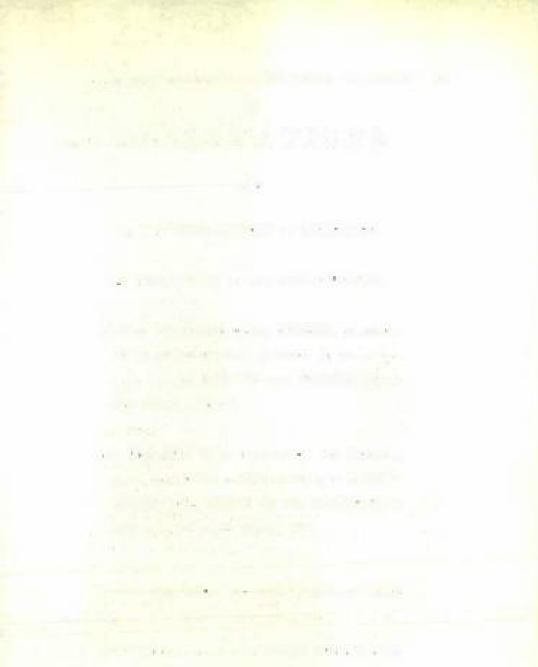


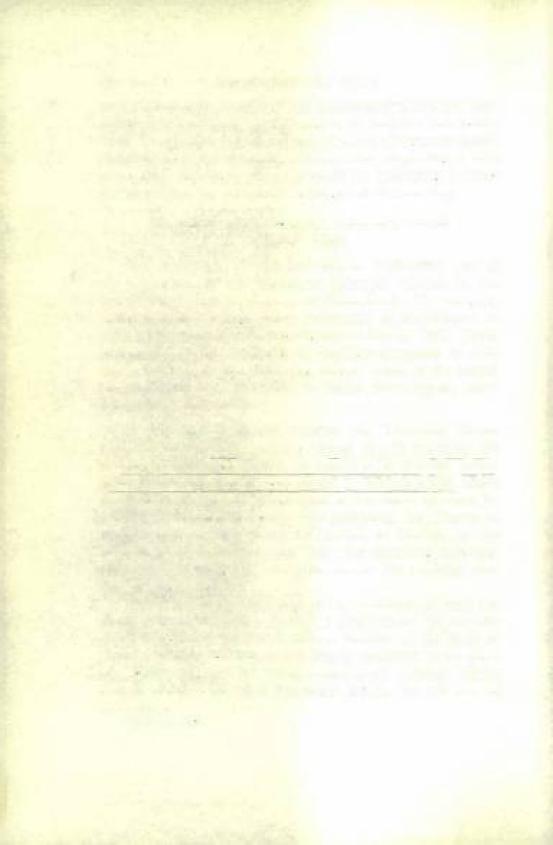




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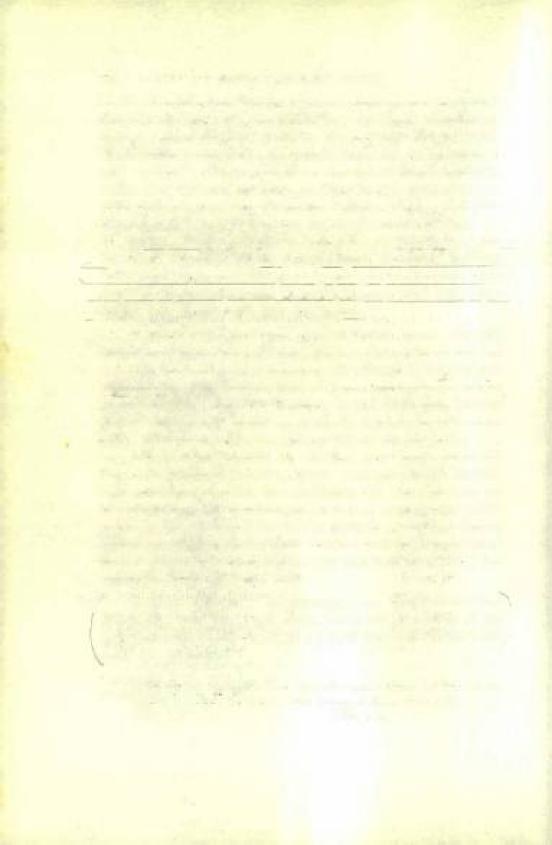


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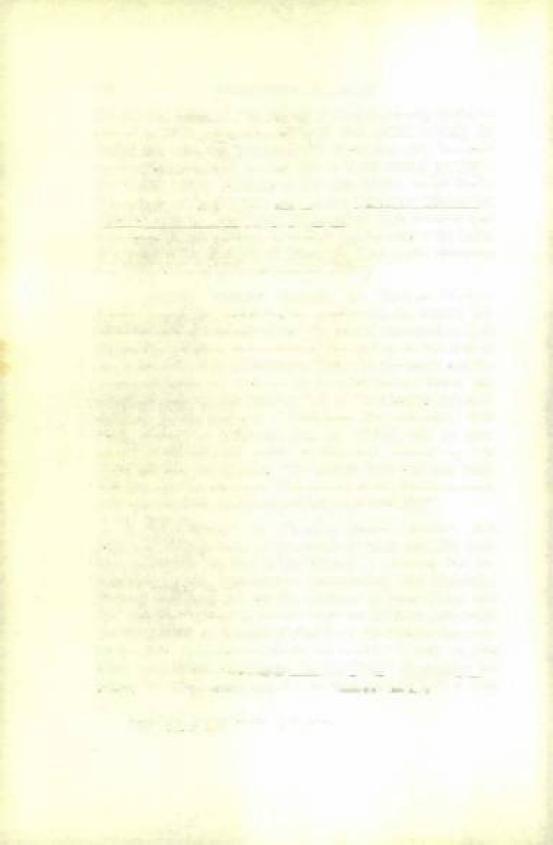
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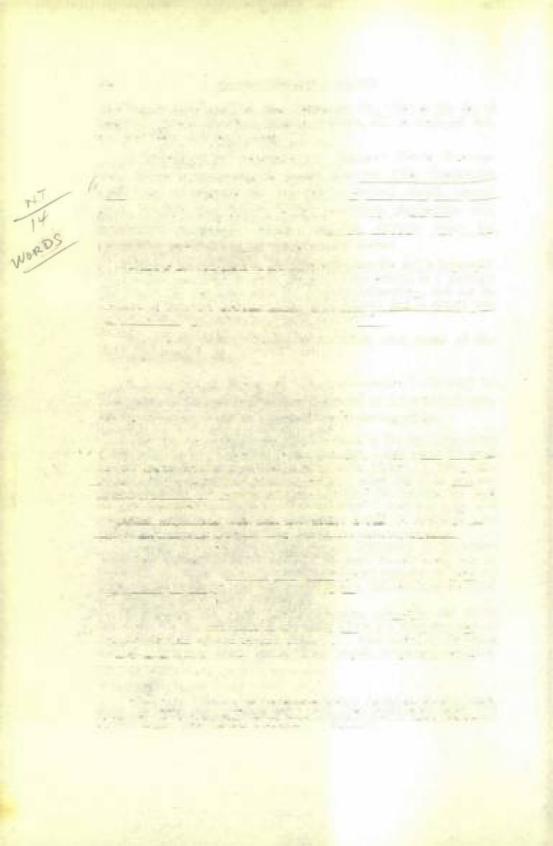




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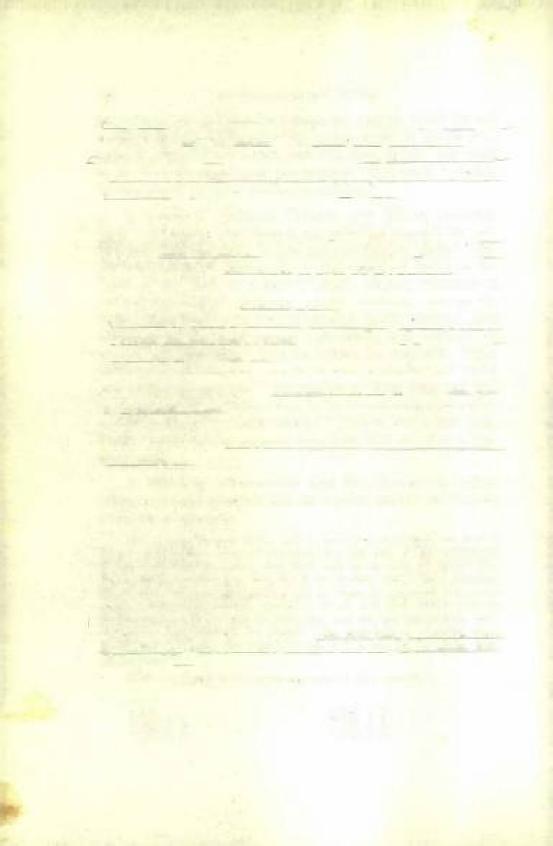
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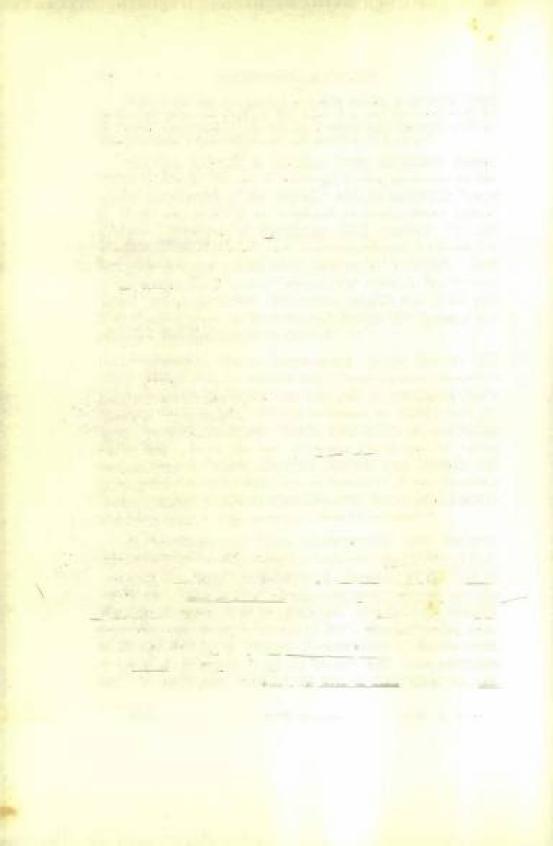
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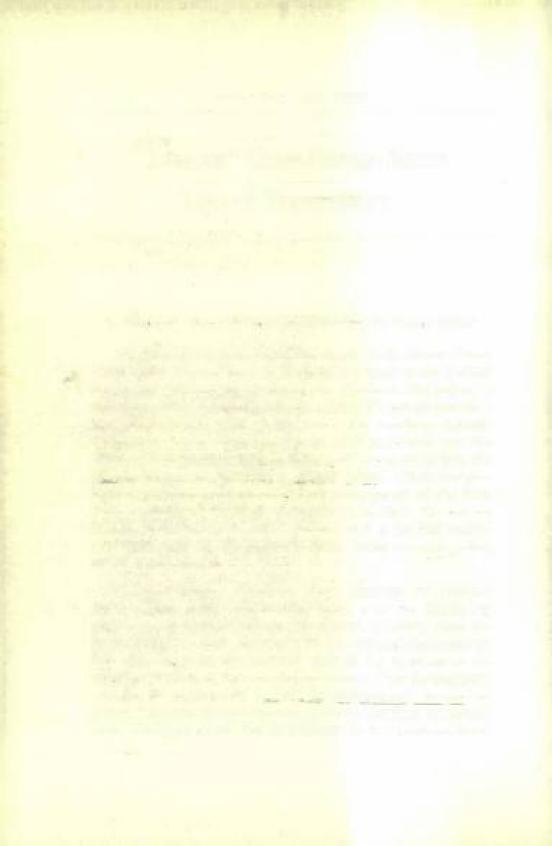
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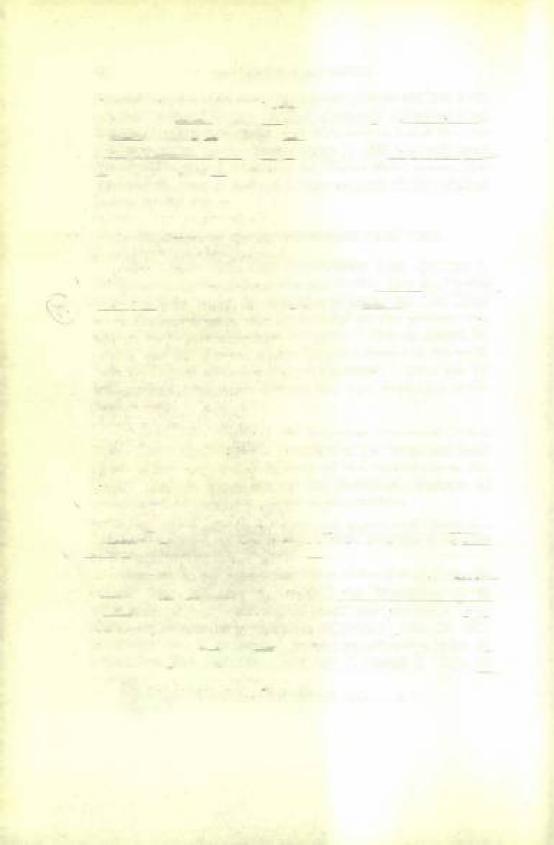


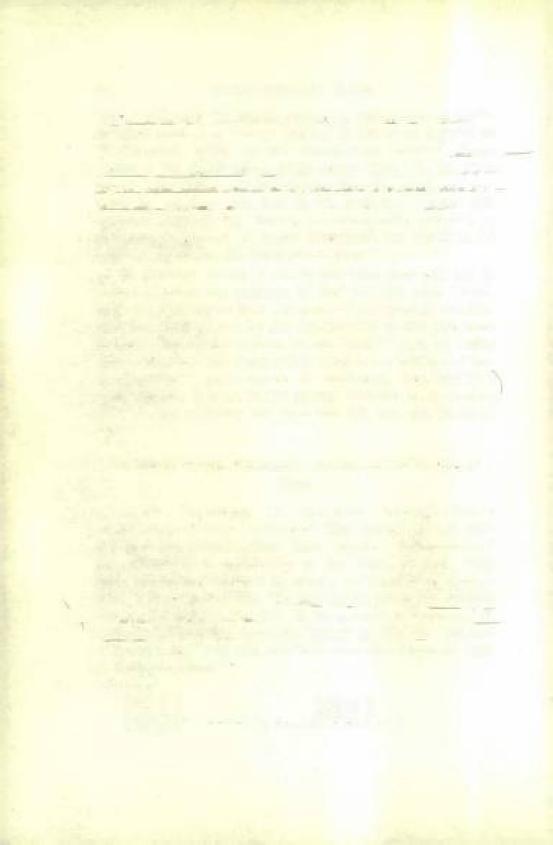
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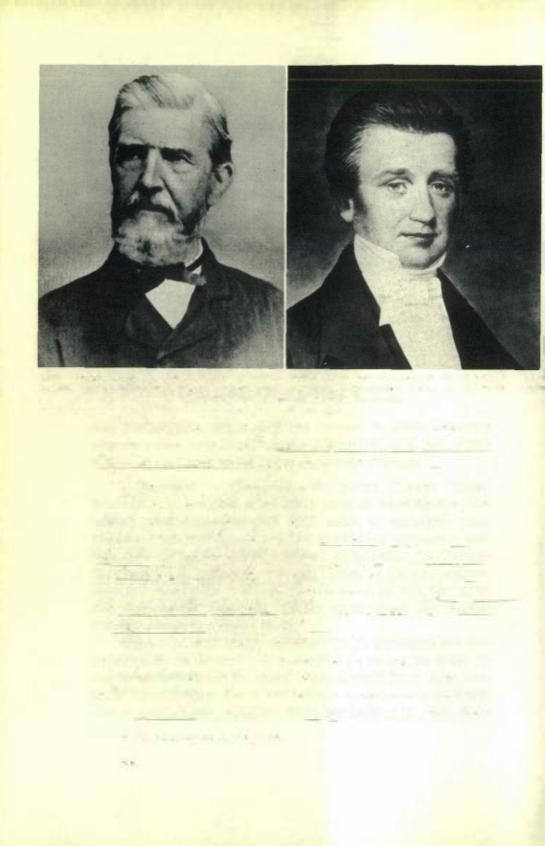
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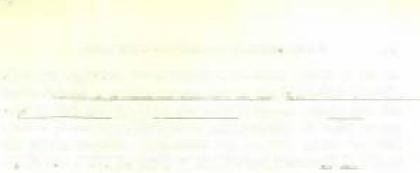


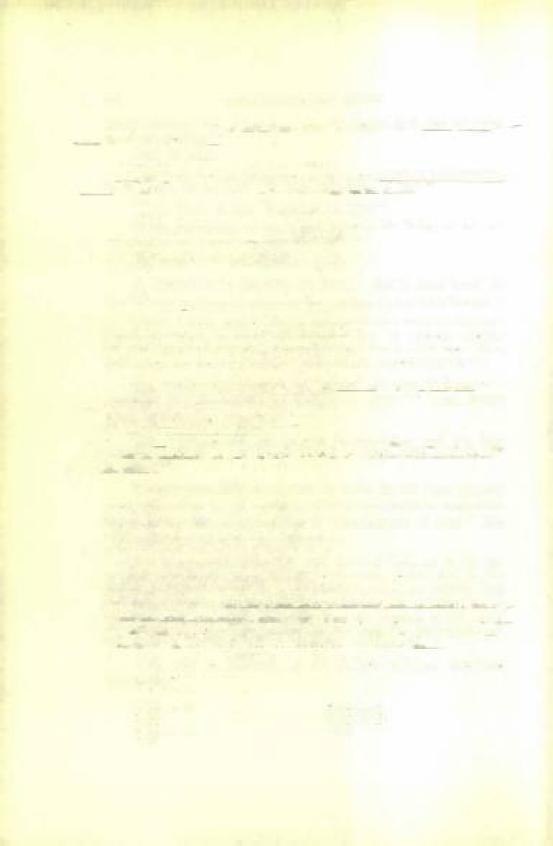
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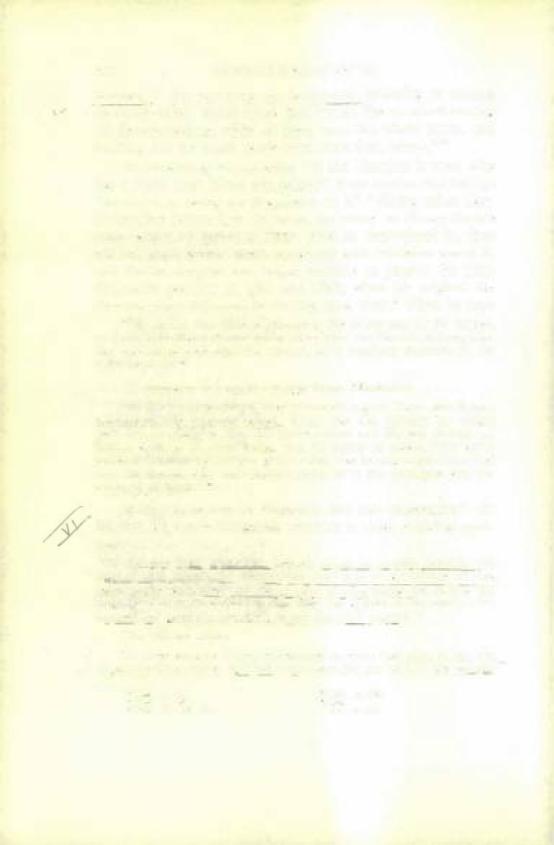
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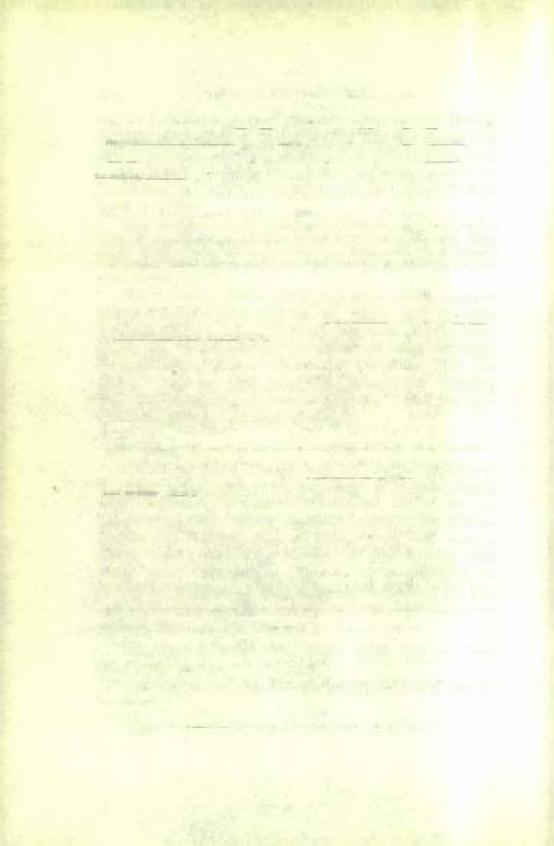
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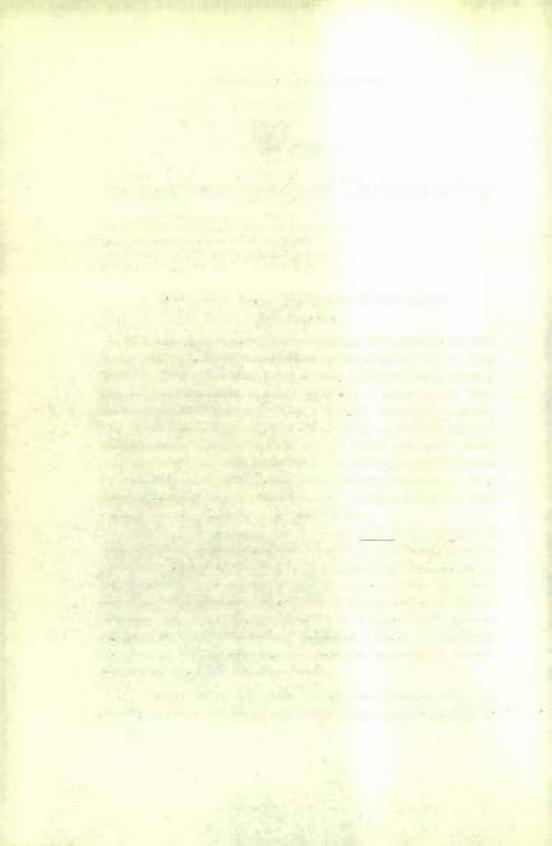
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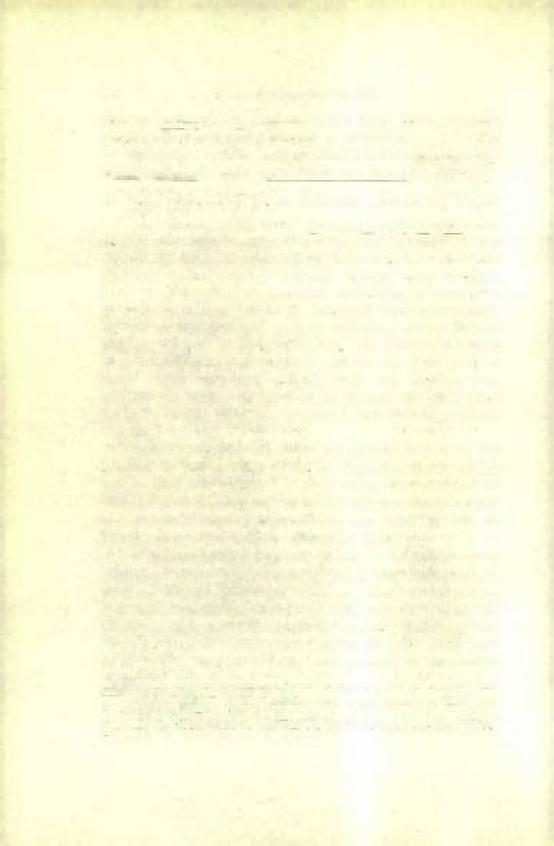
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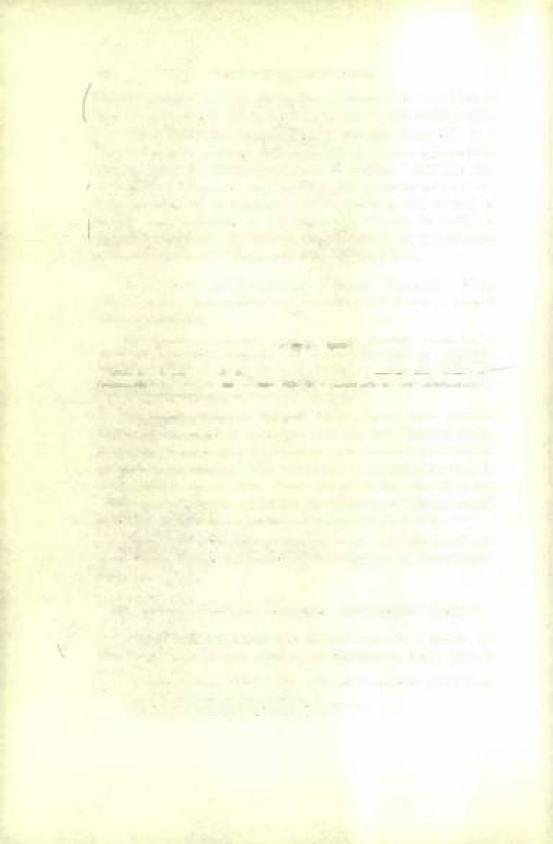
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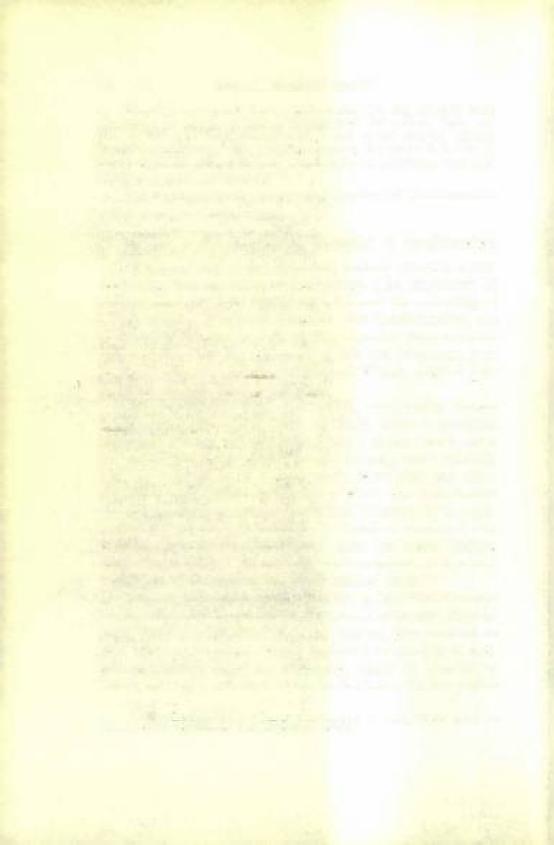
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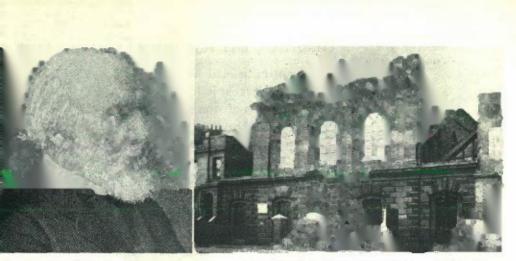




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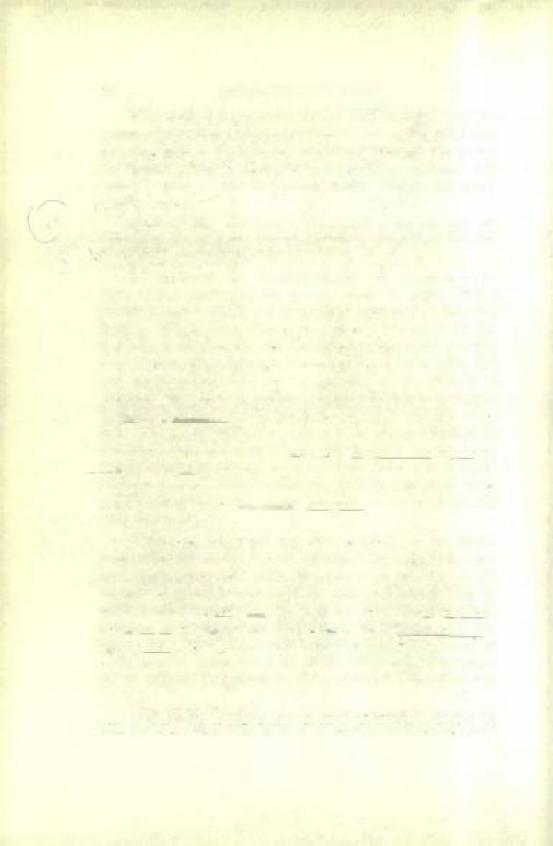




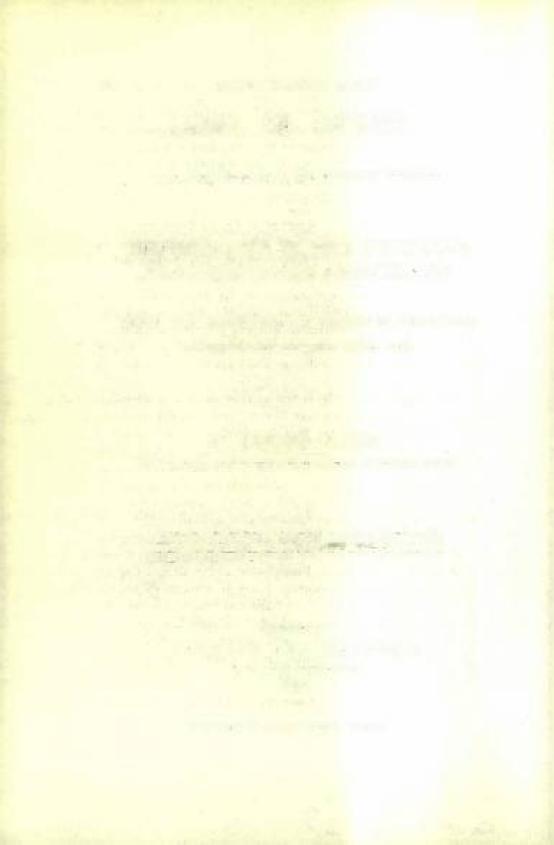


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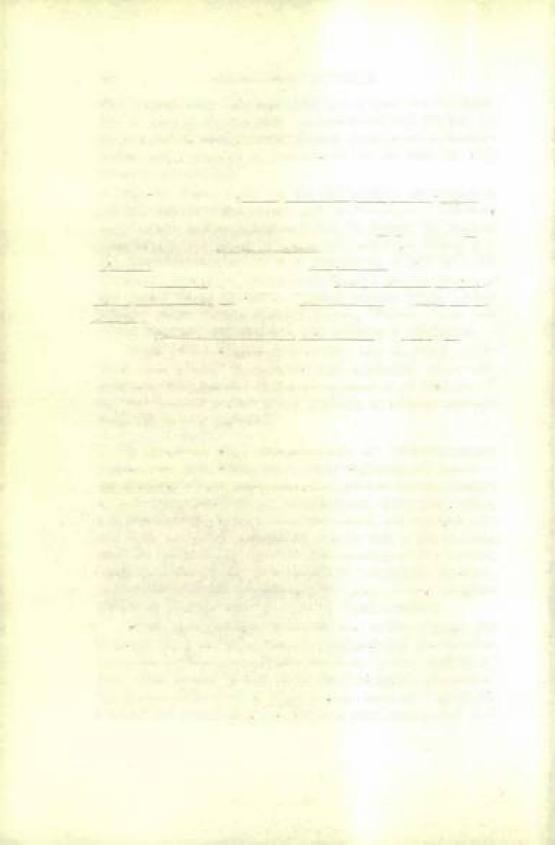
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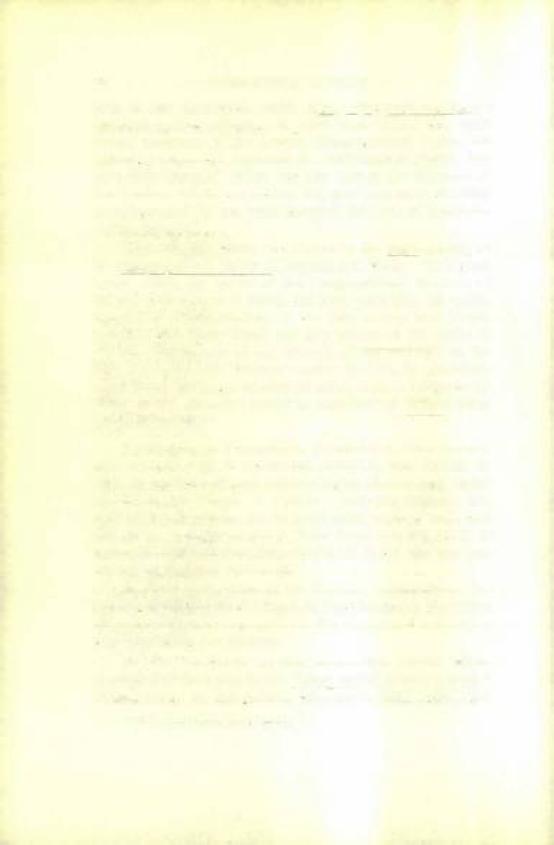
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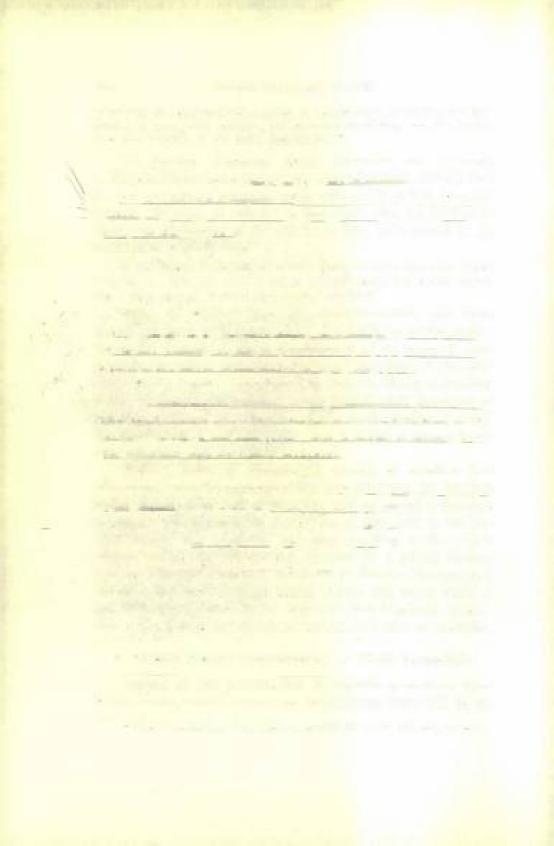
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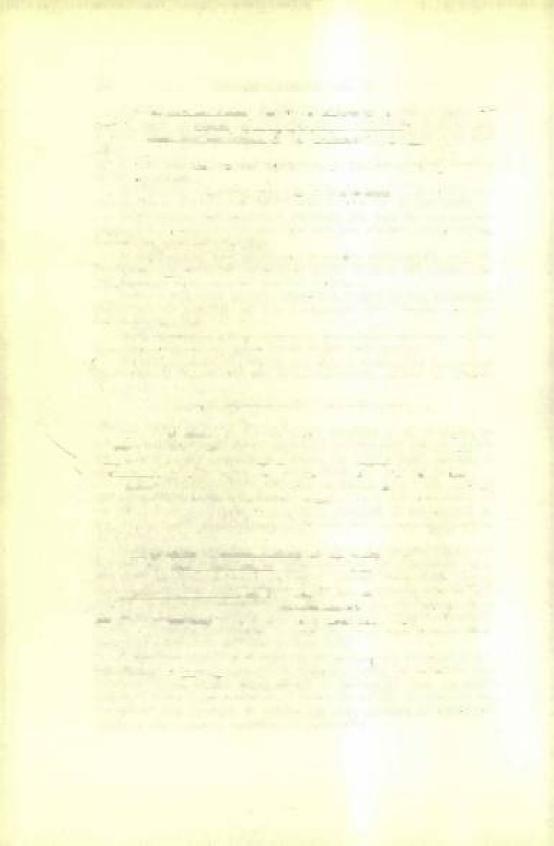
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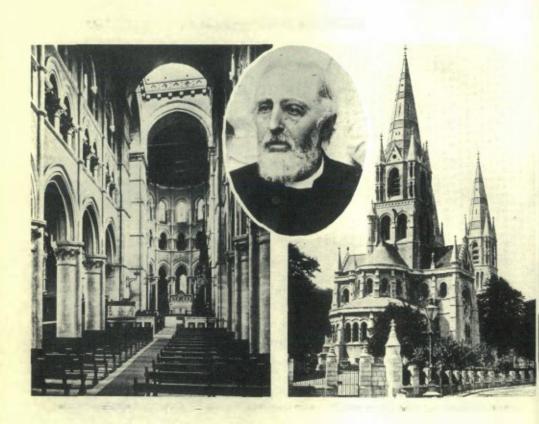






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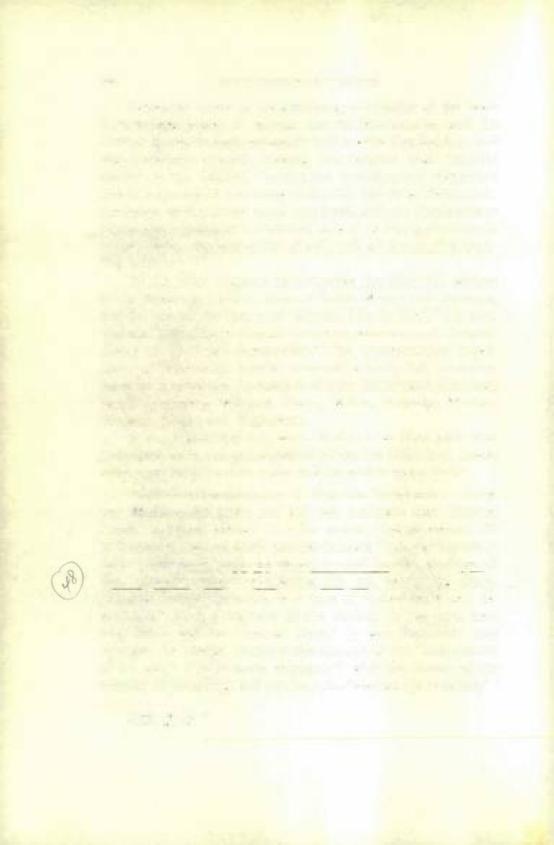
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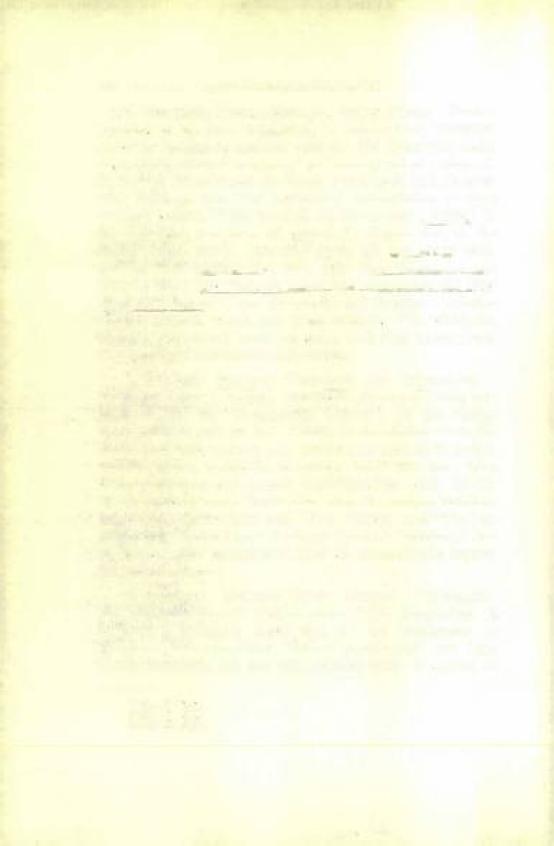
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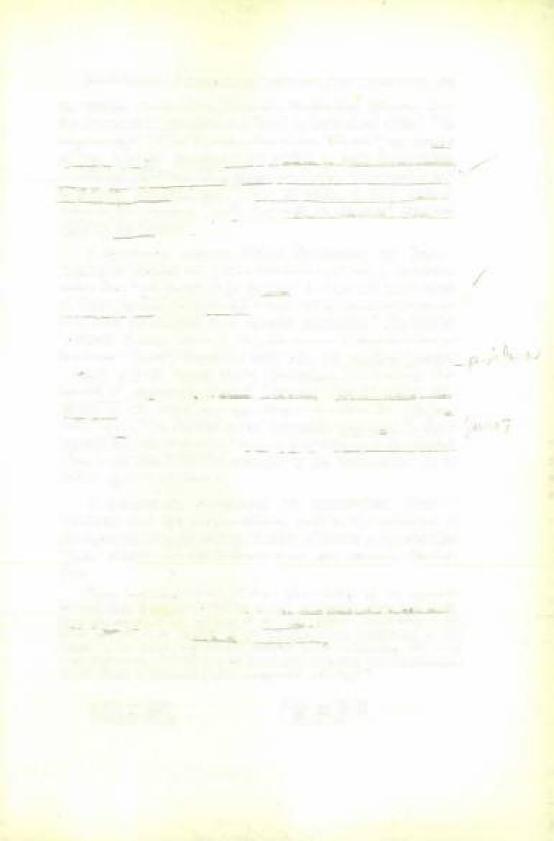
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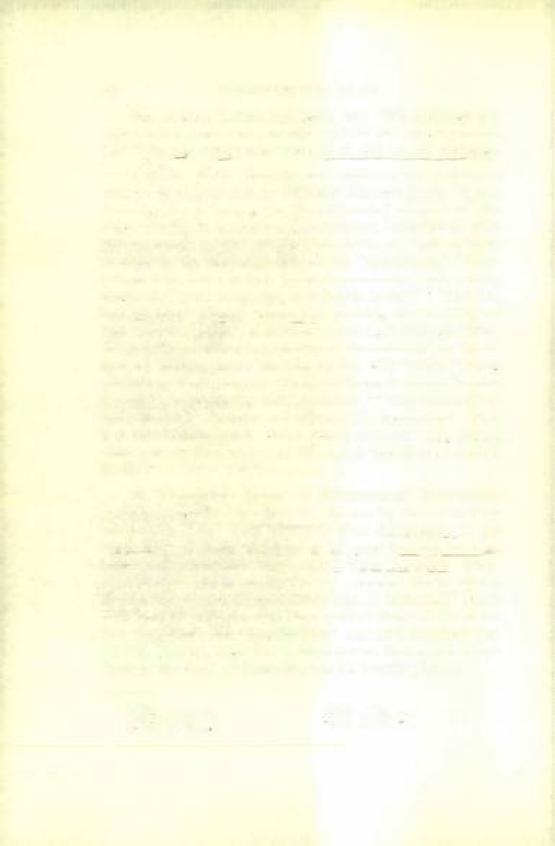


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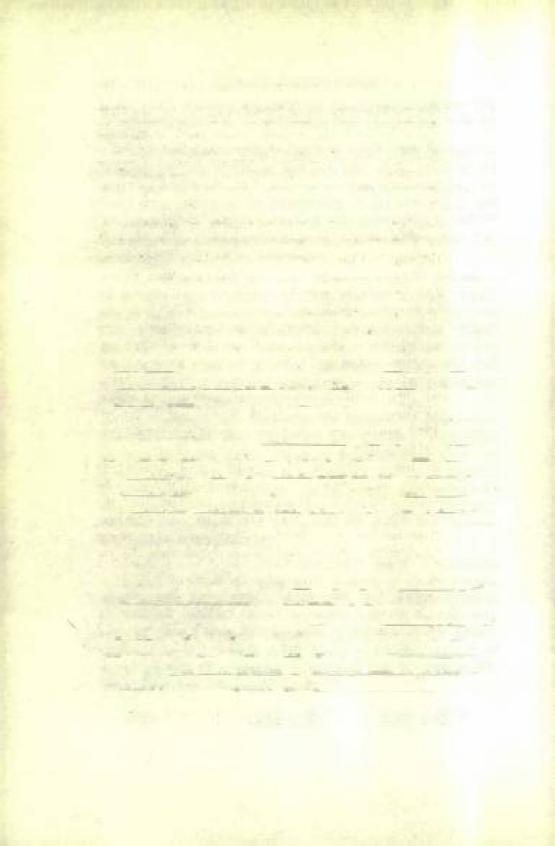






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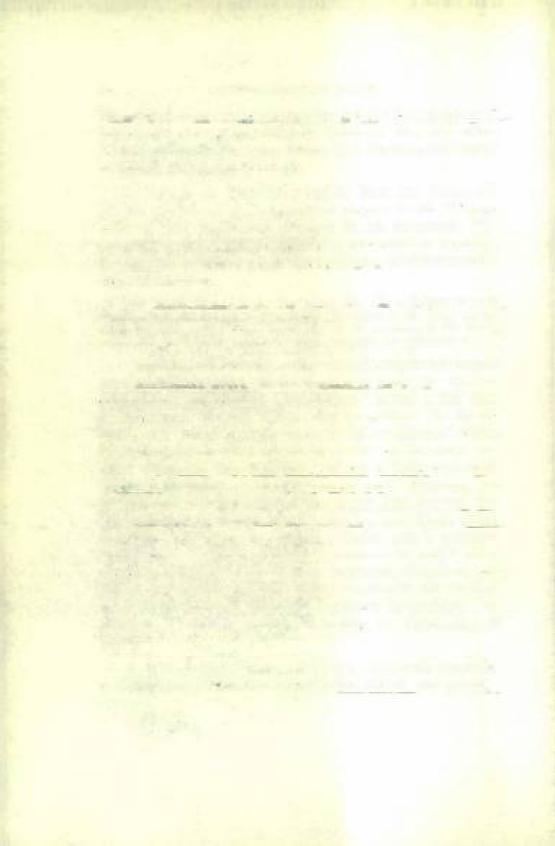


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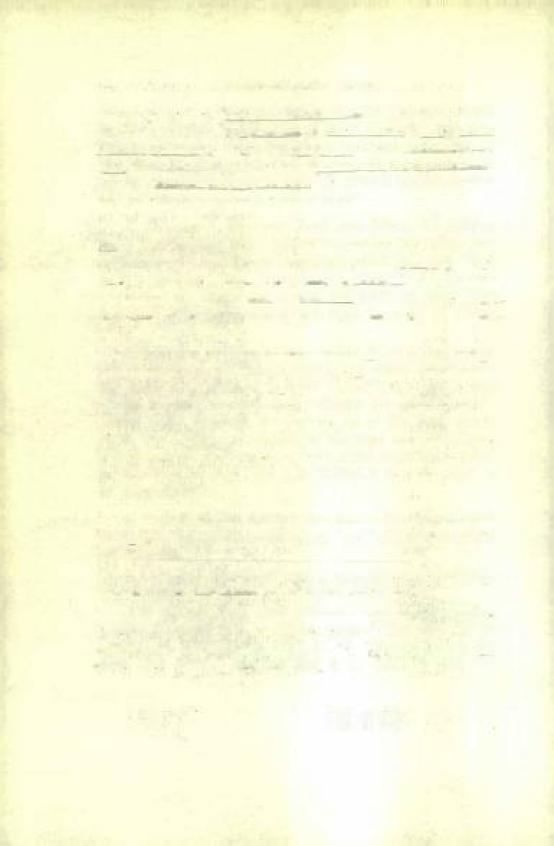
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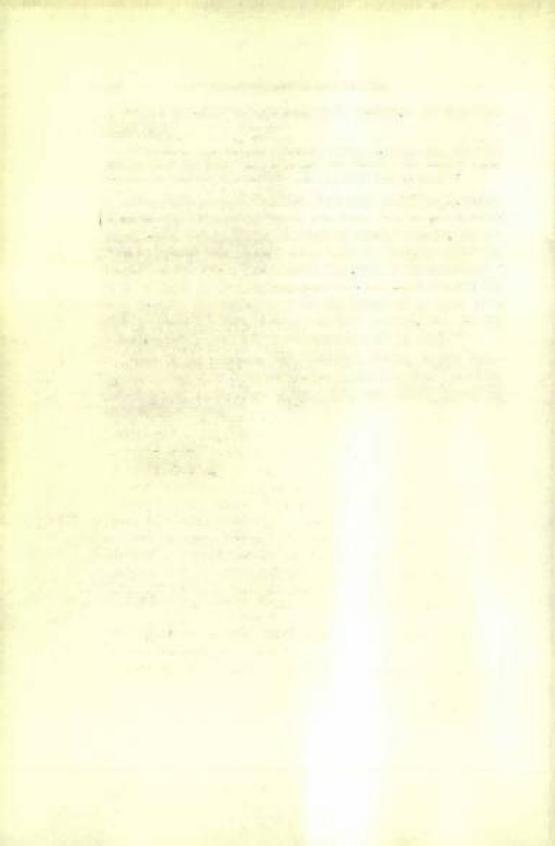
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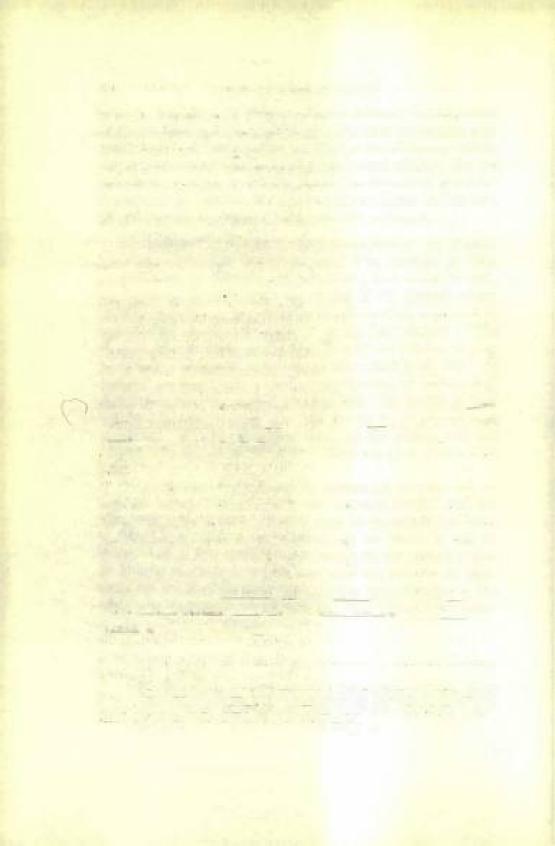
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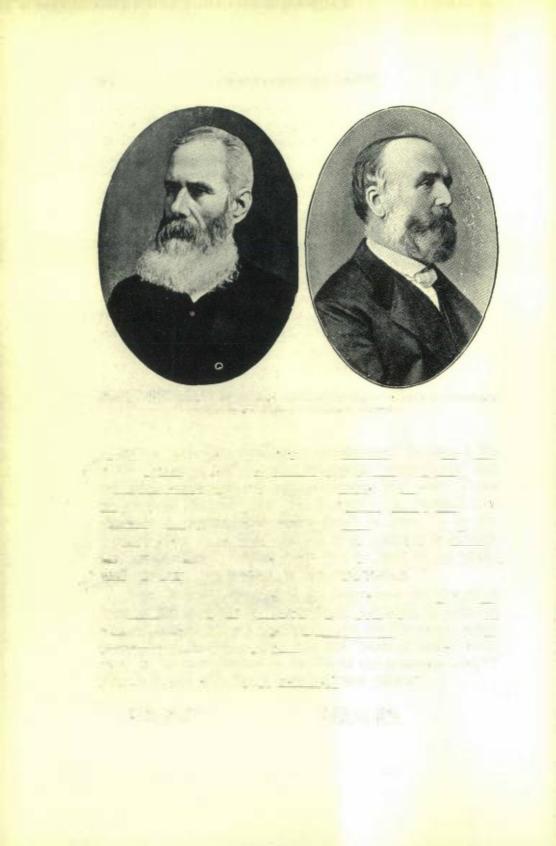


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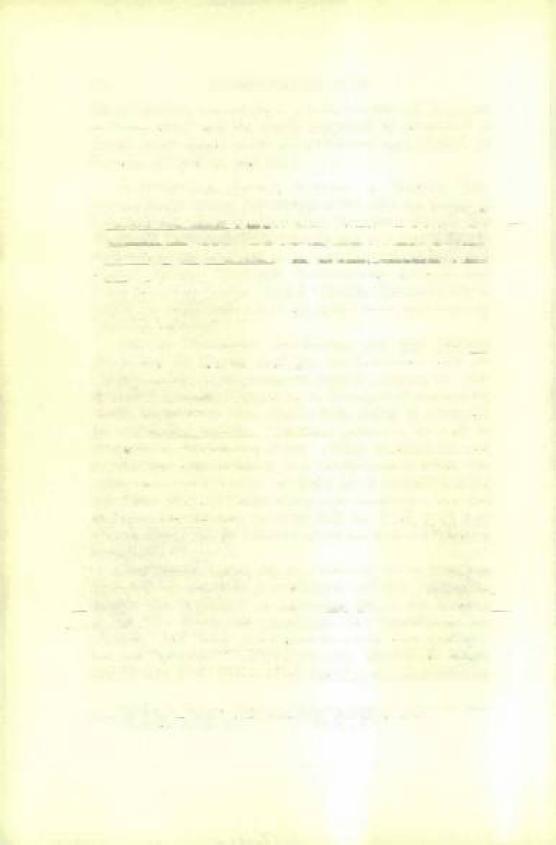
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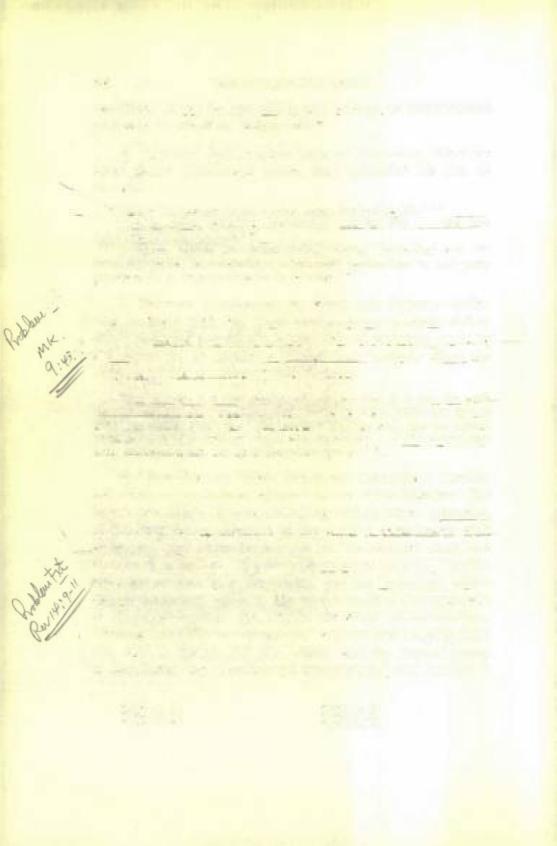


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⁴⁴ Ibid., pp. 6, 7. ⁴⁵ Ibid., p. 7. ⁴⁶ Ibid., p. 9. ⁴⁷ BEILEN PORTEUS (1731-1808), bishop of London, was educated at Christ's College. Cambridge. After various parochial appointments he became bishop of Chester (1776), then of London in 1787. He championed the ideals of the rising Evangelical School, furthering many of their reforms. But he was theologically out of sympathy with the Calvinism of most Evan-gelicals. He was a strong supporter of the British and Foreign Bible Society. Cf. Porteus, Sermons on Several Subjects, vol. 1, pp. 98-170 ("Scriptural Evidences of a Future Life, and a Future Retribution"); Death: a Poetical Essay (1759); The Day of Judgment: a Poetical Essay (1758). See Abbot, The Literature of the Doctrine of a Future Life, nos. 874a, 2416, 3245a. ⁴⁹ Tomlinson, op. cit., p. 11. ⁴⁹ Ibid., pp. 11, 12.



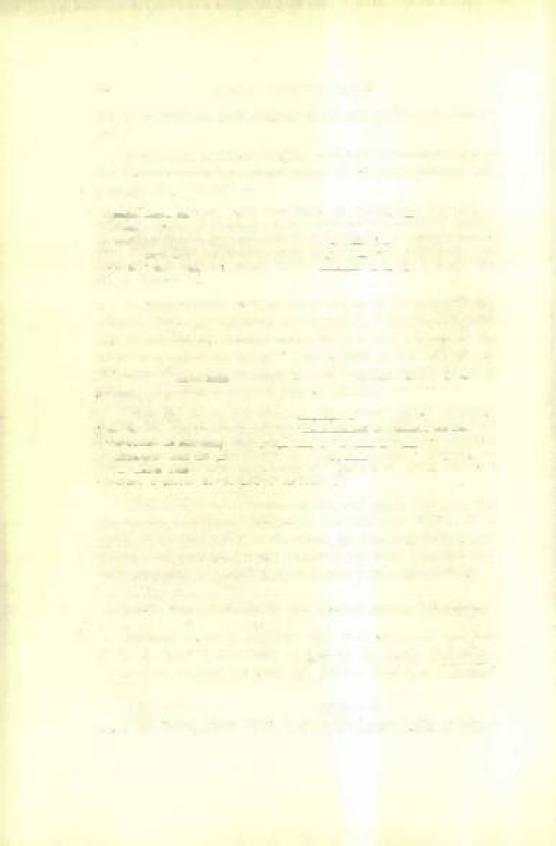
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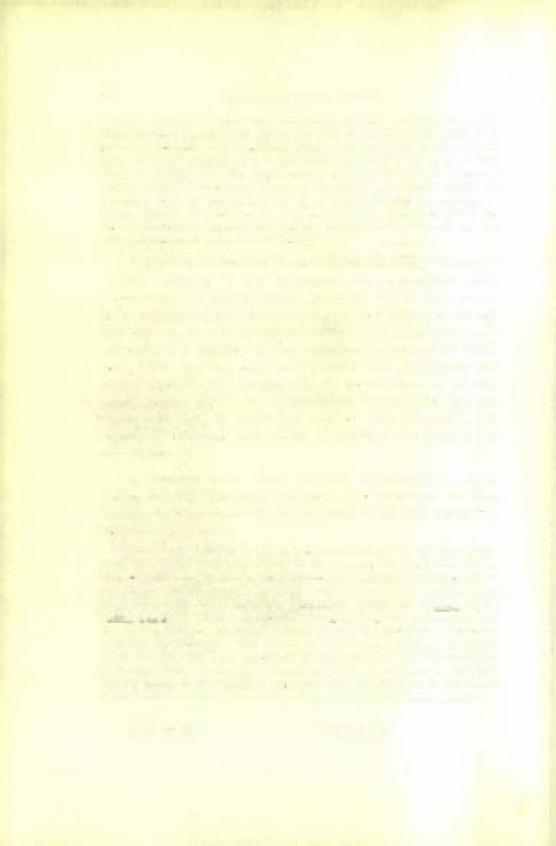
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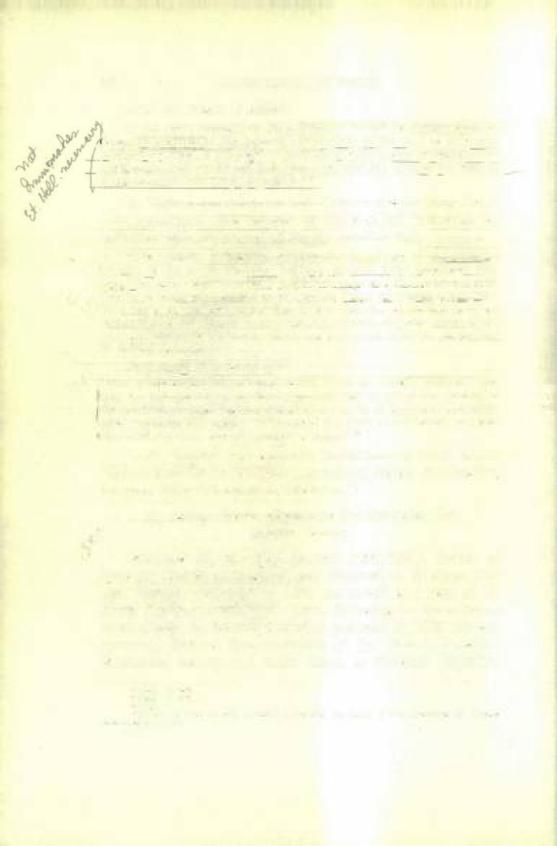


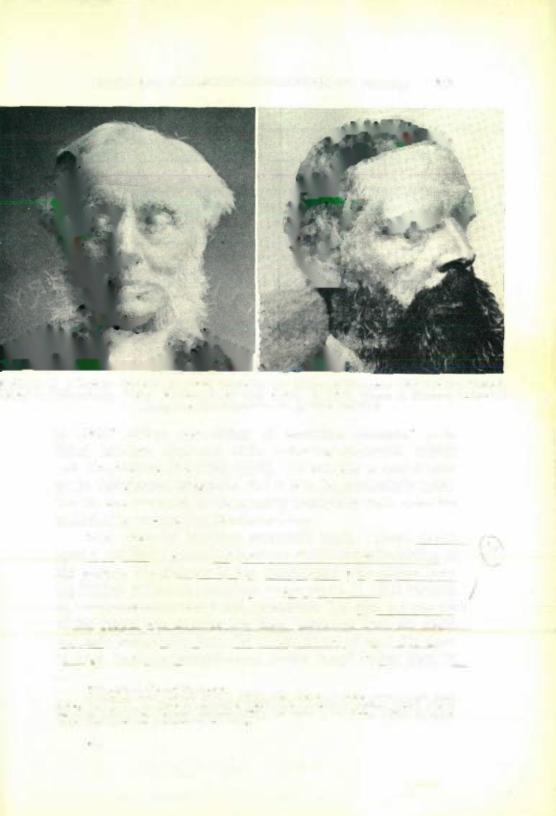
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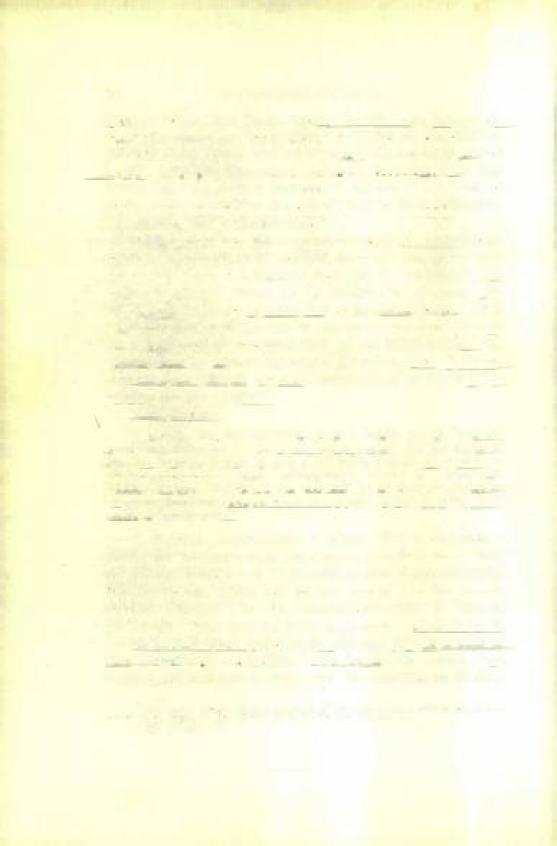
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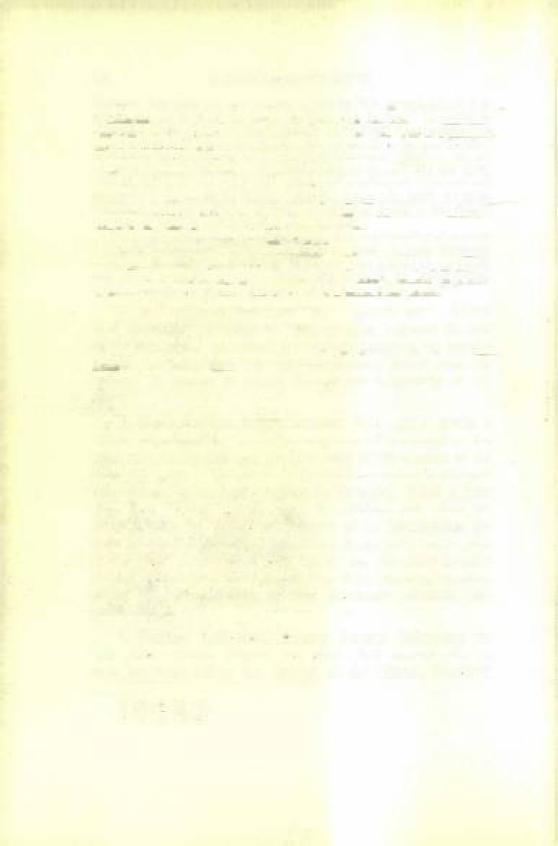




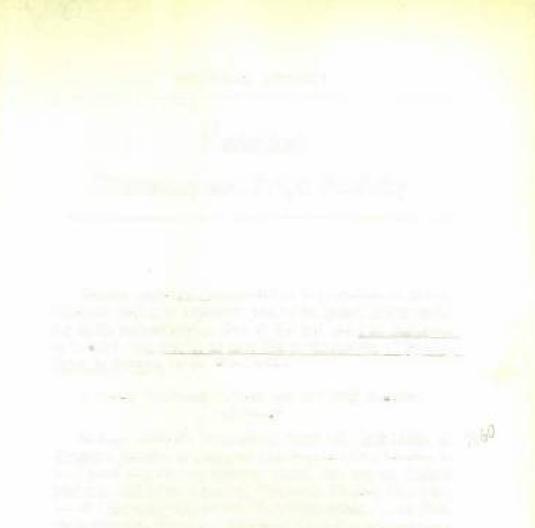
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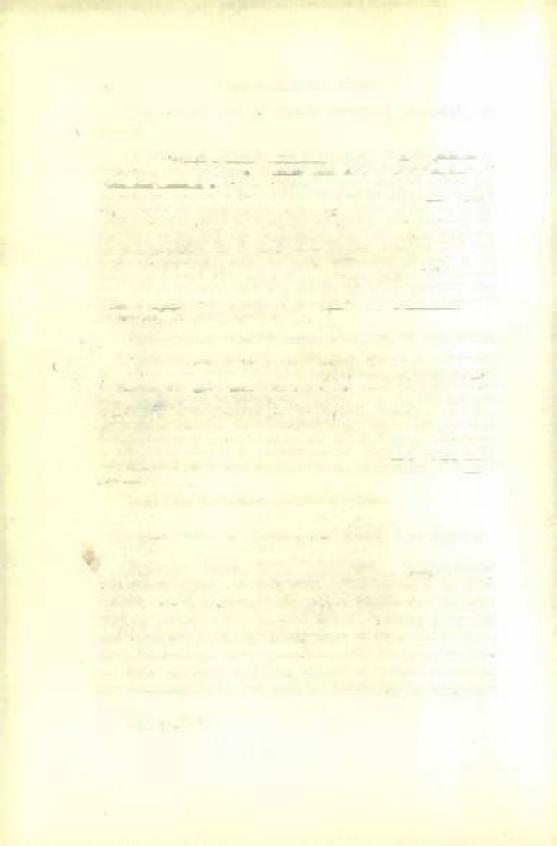
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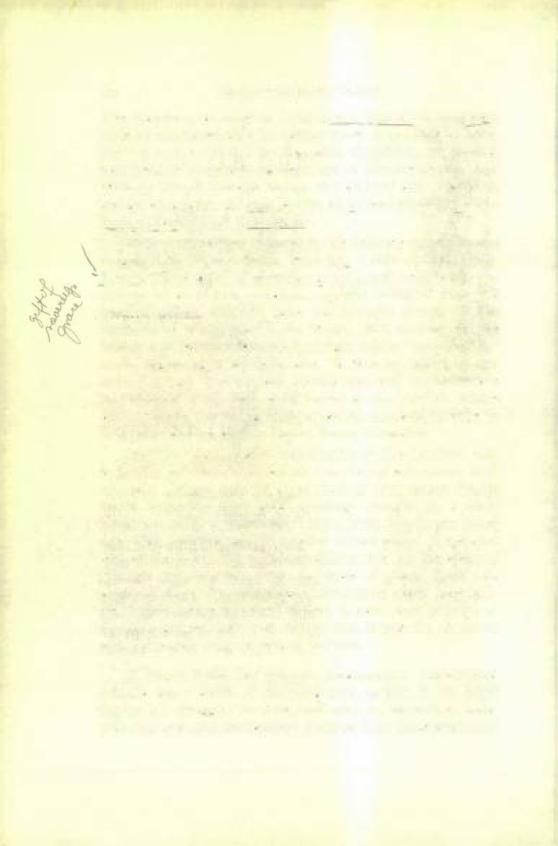




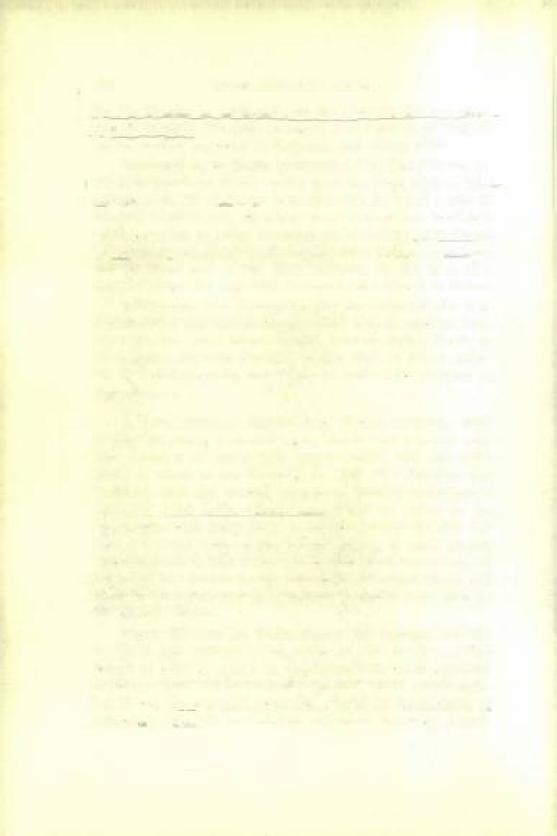
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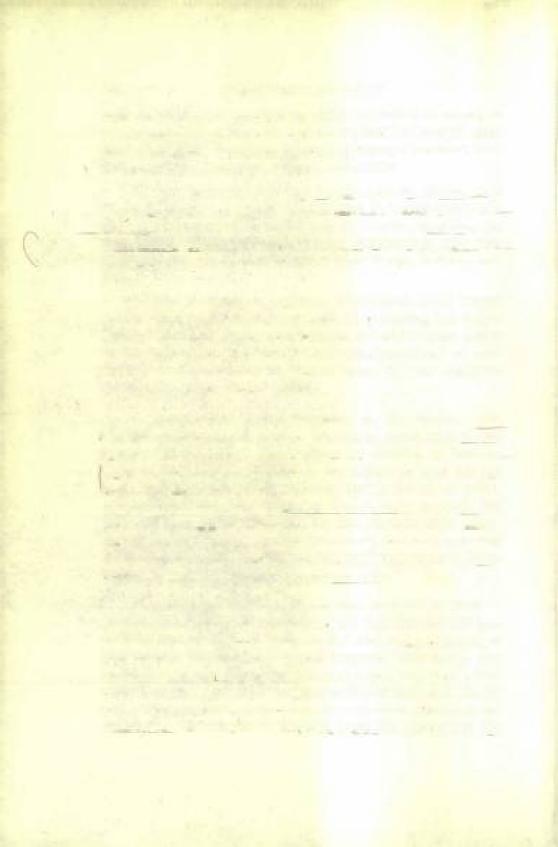


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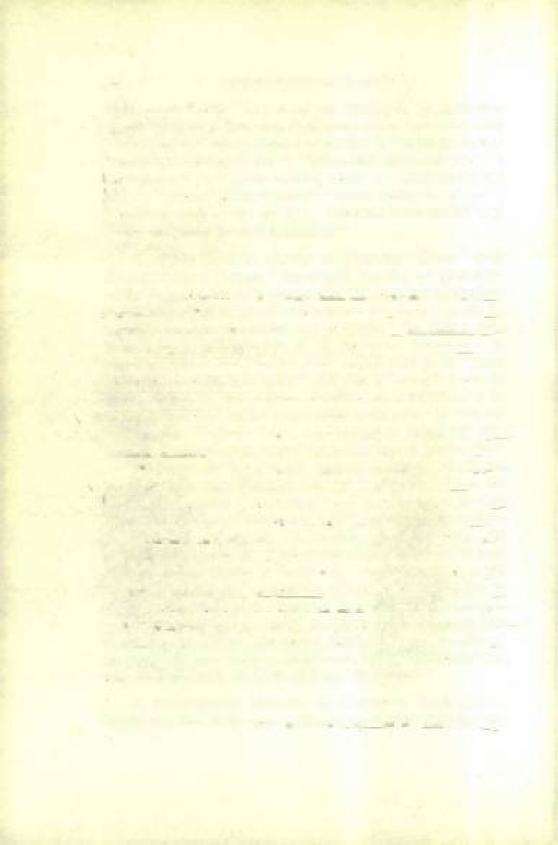
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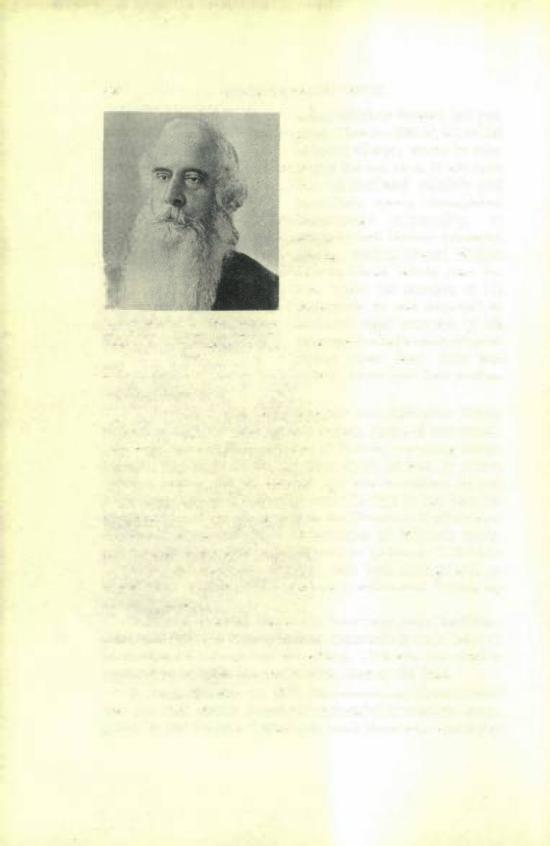


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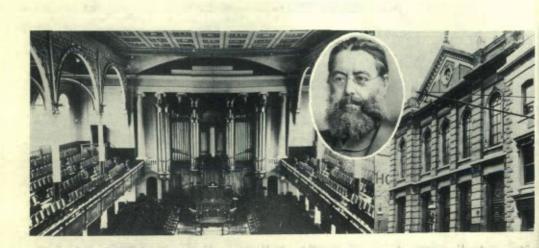
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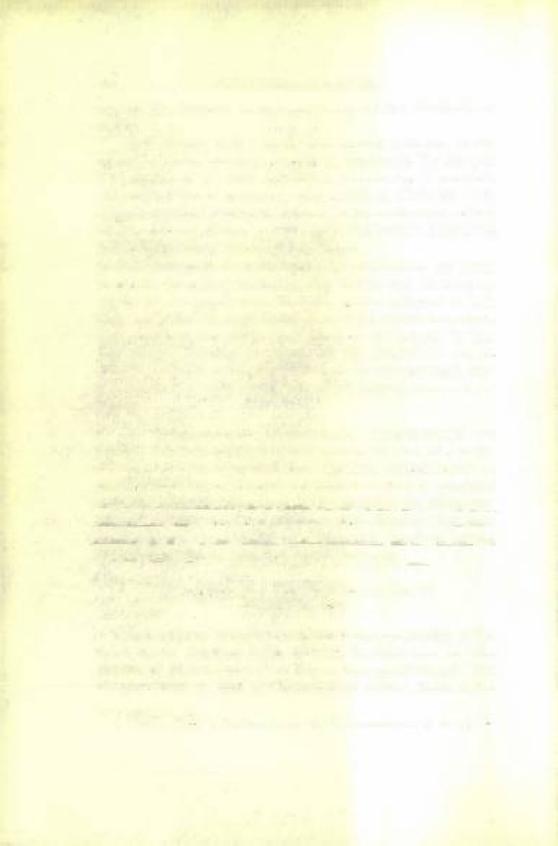
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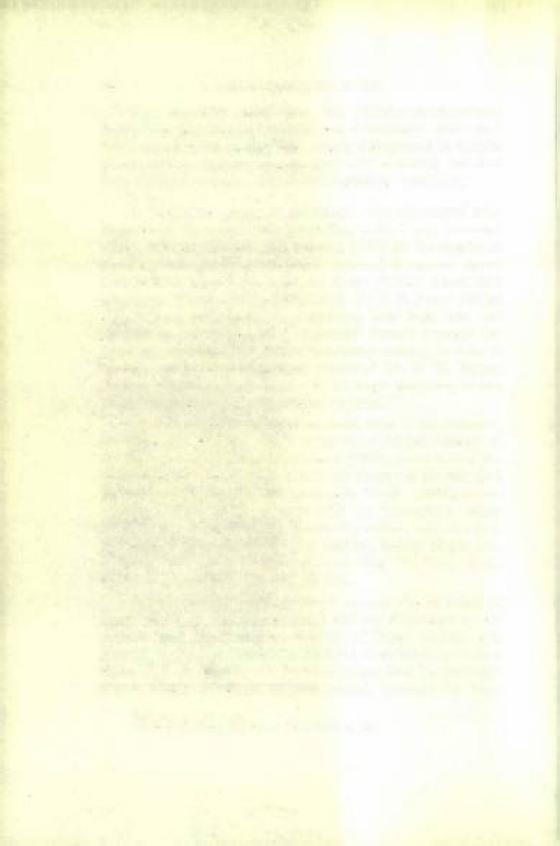
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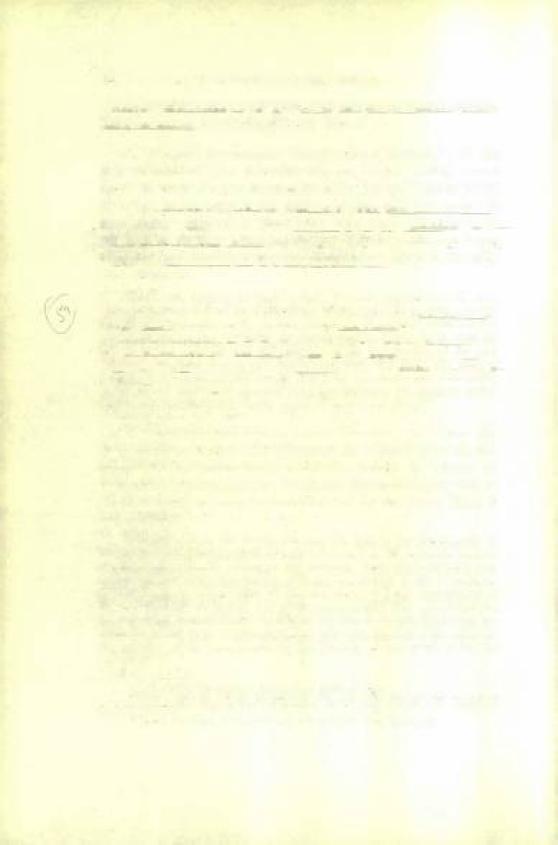


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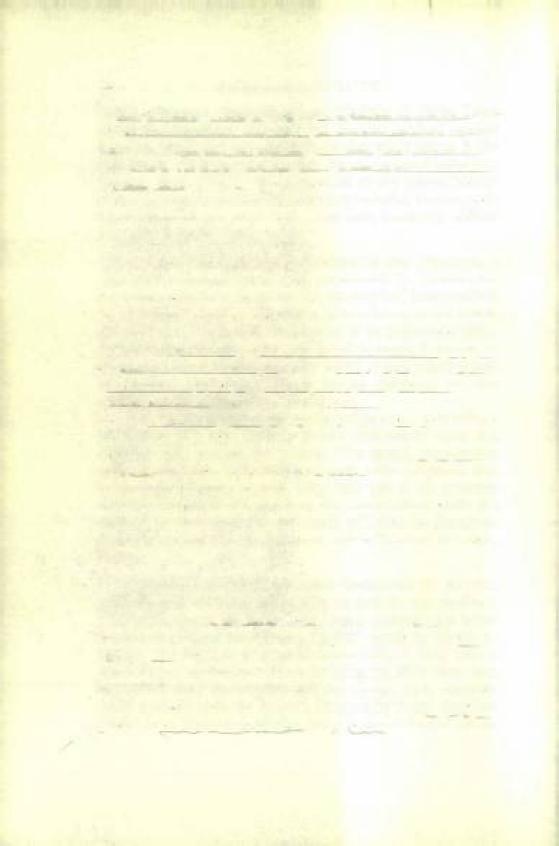
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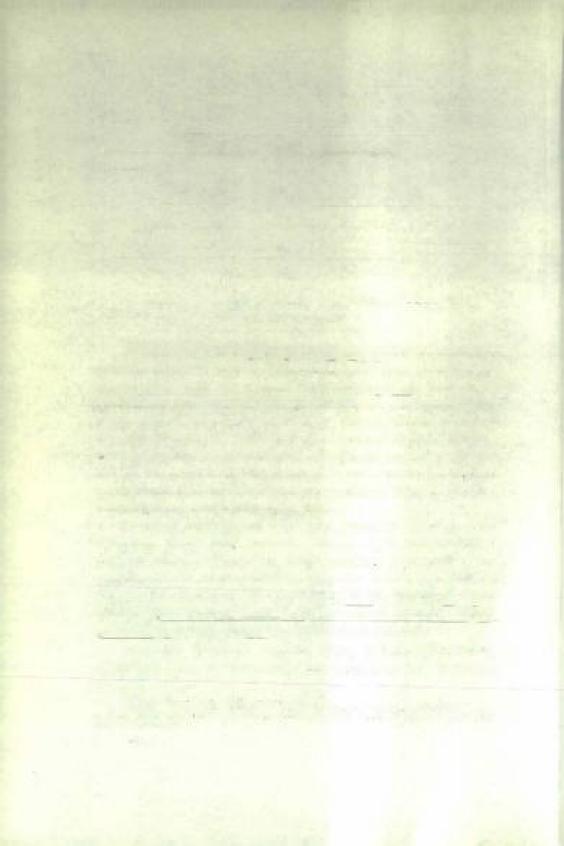


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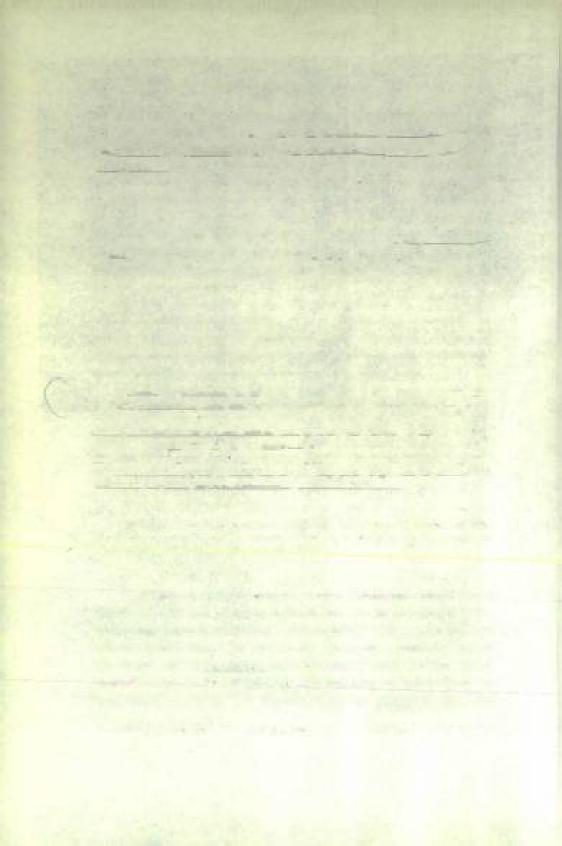
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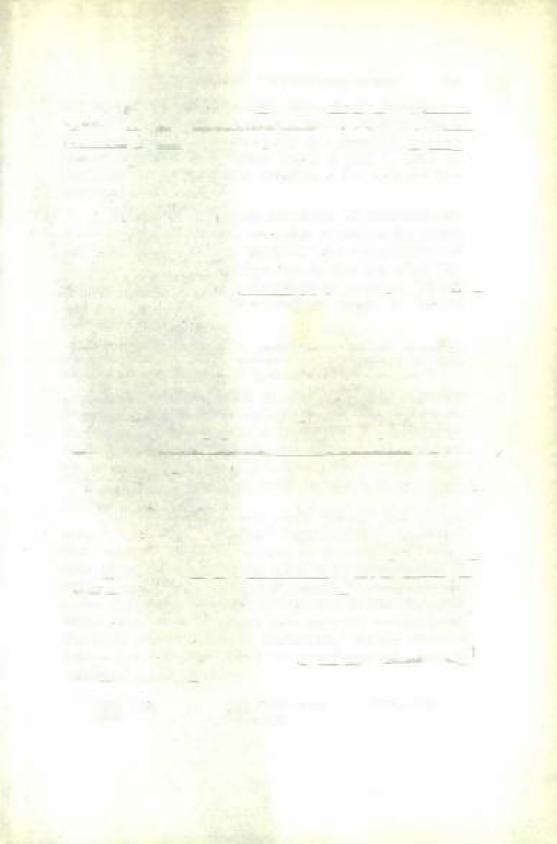


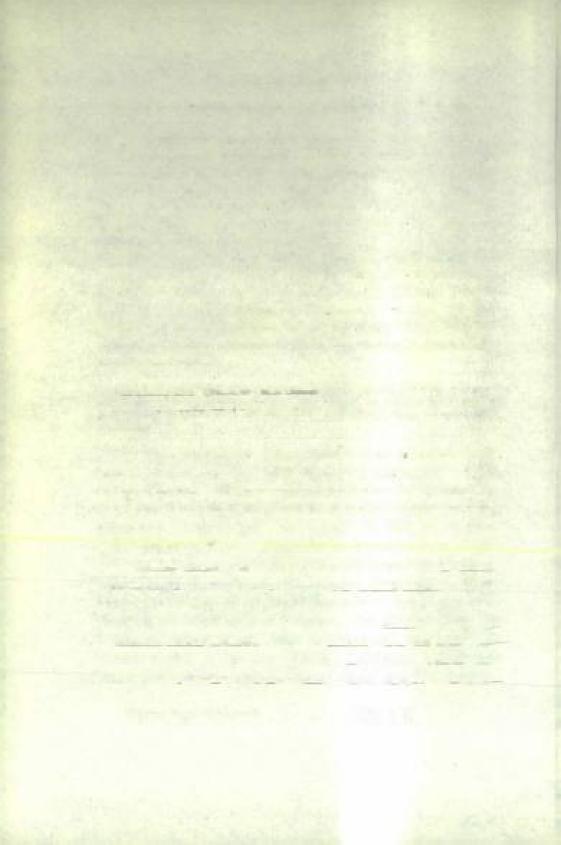




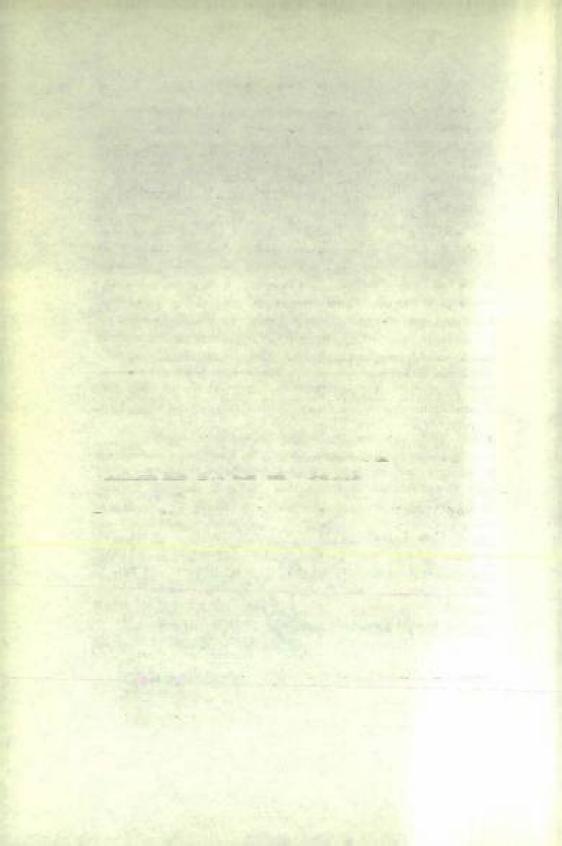


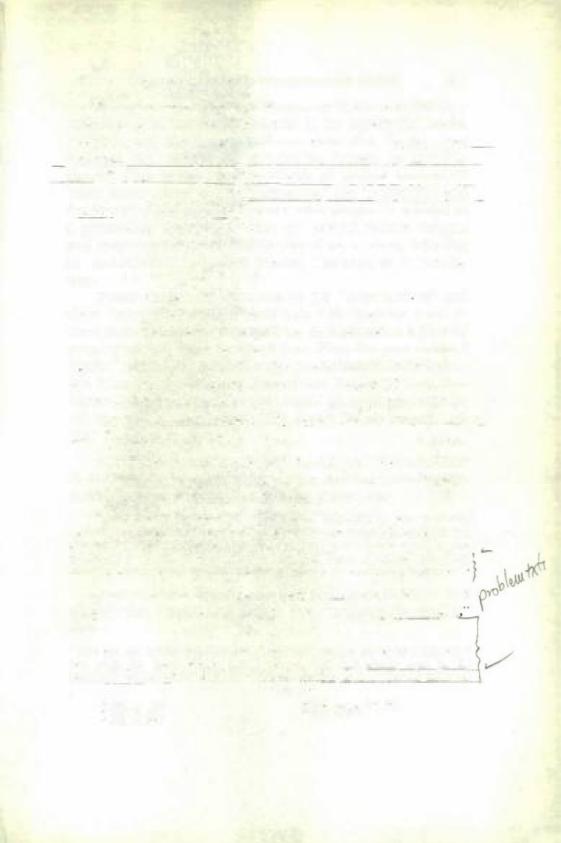


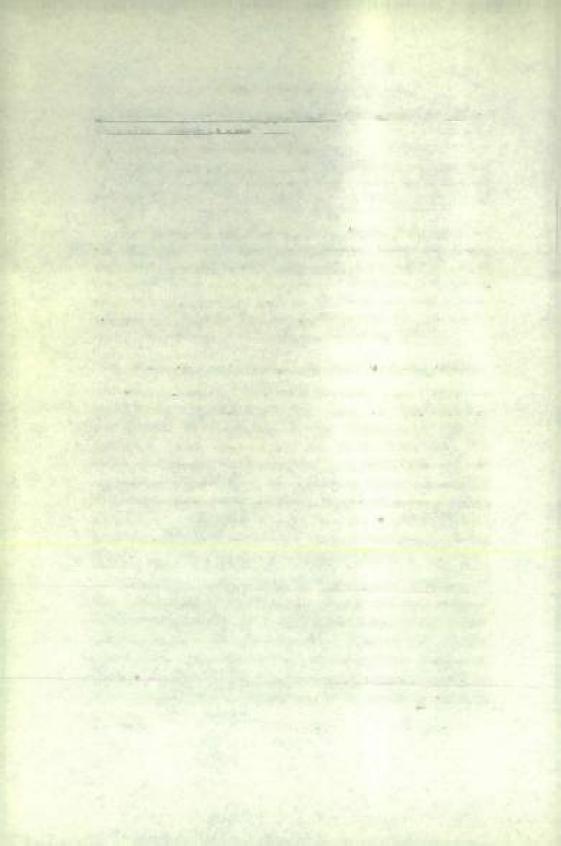






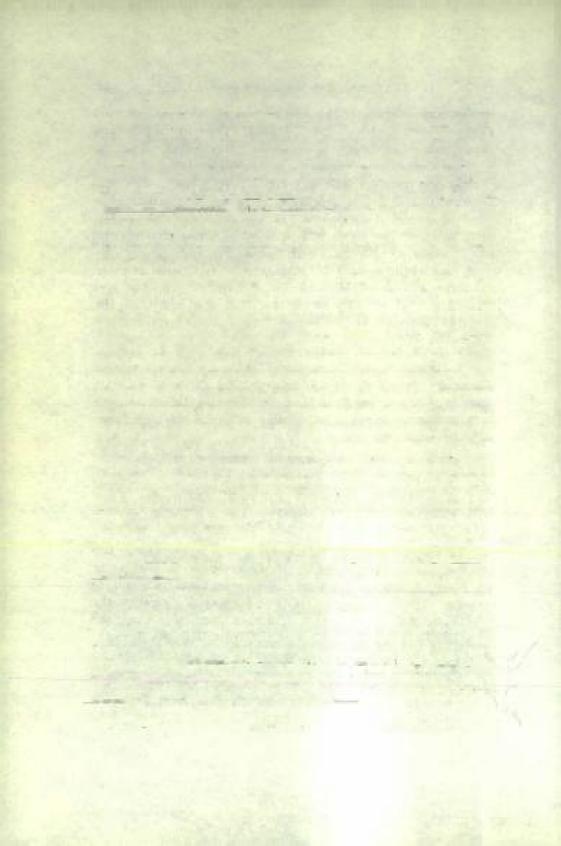


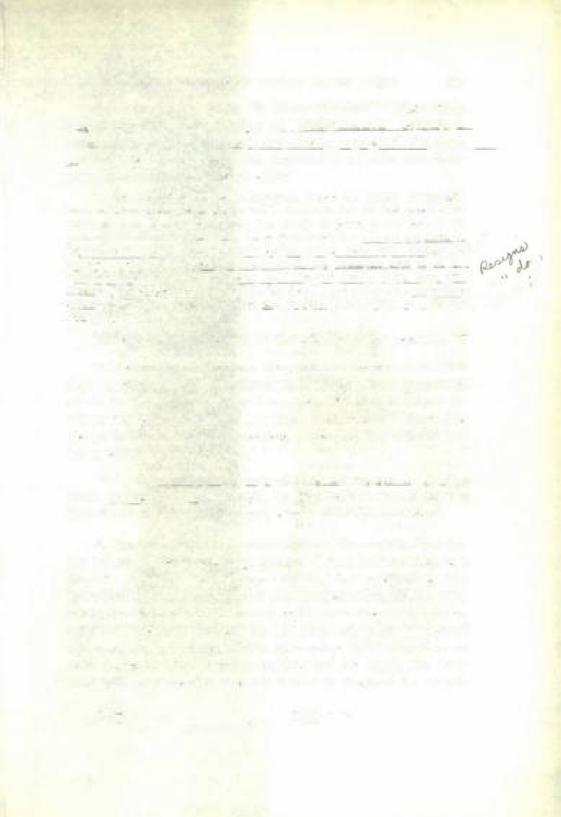


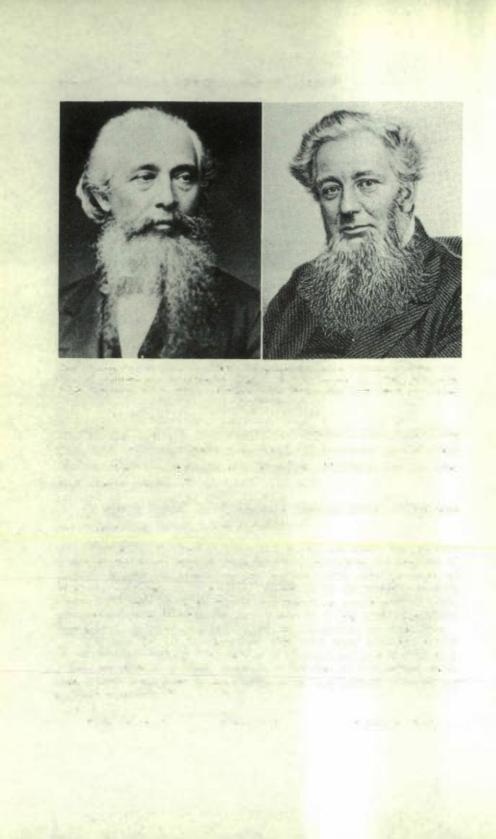


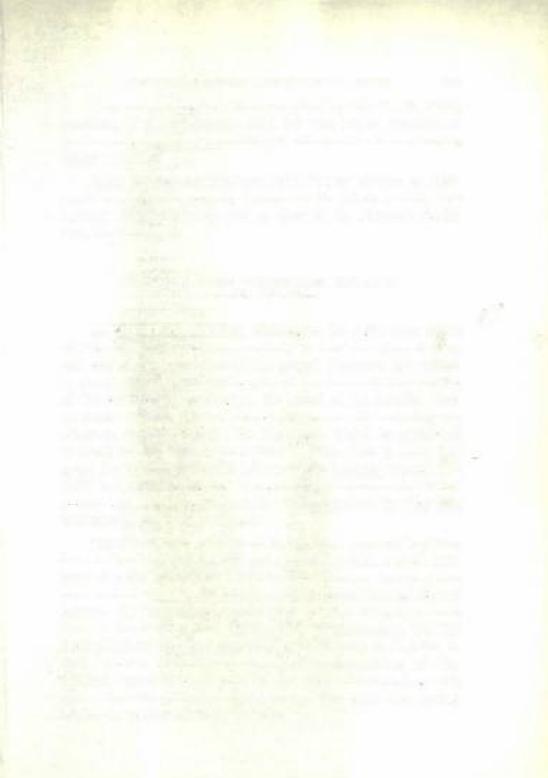
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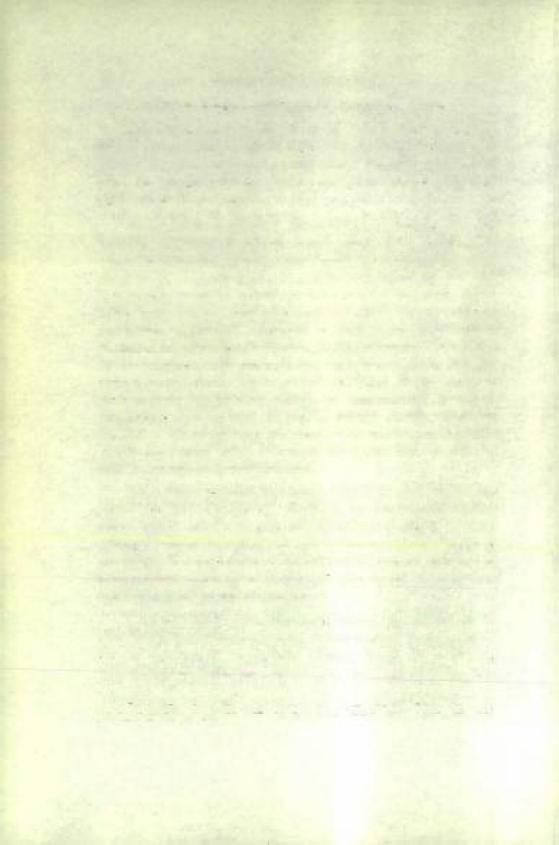
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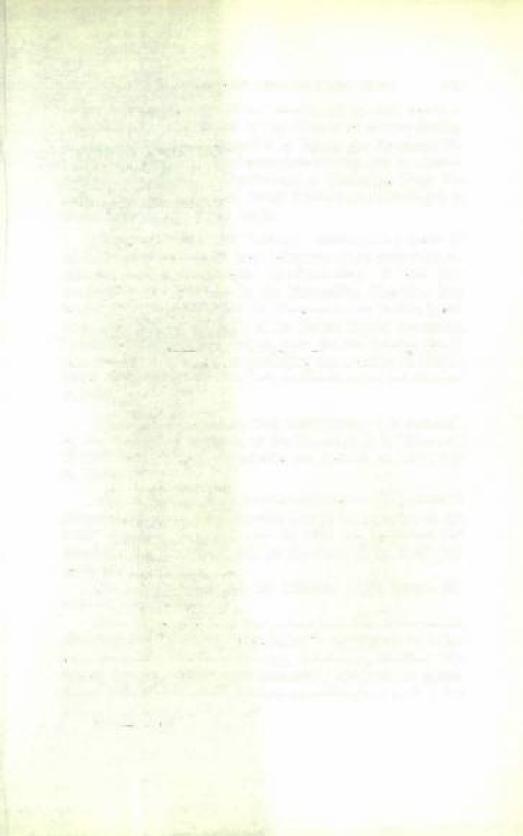


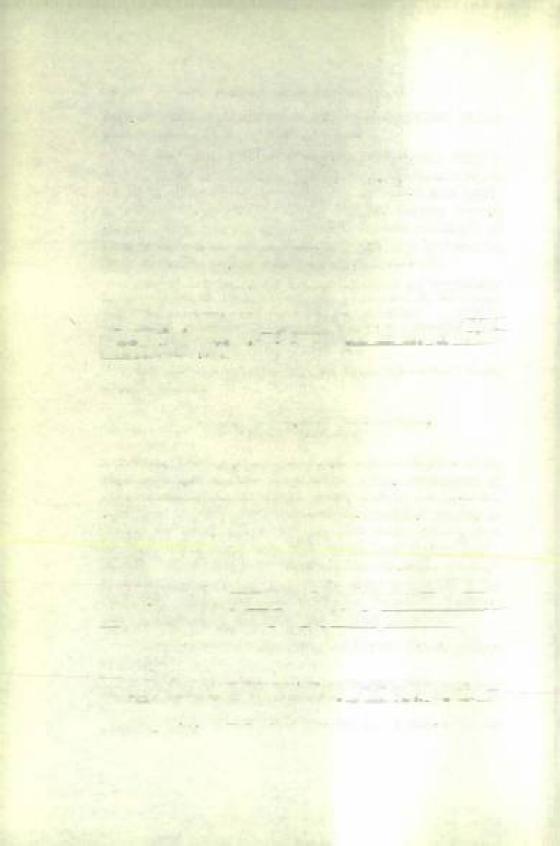




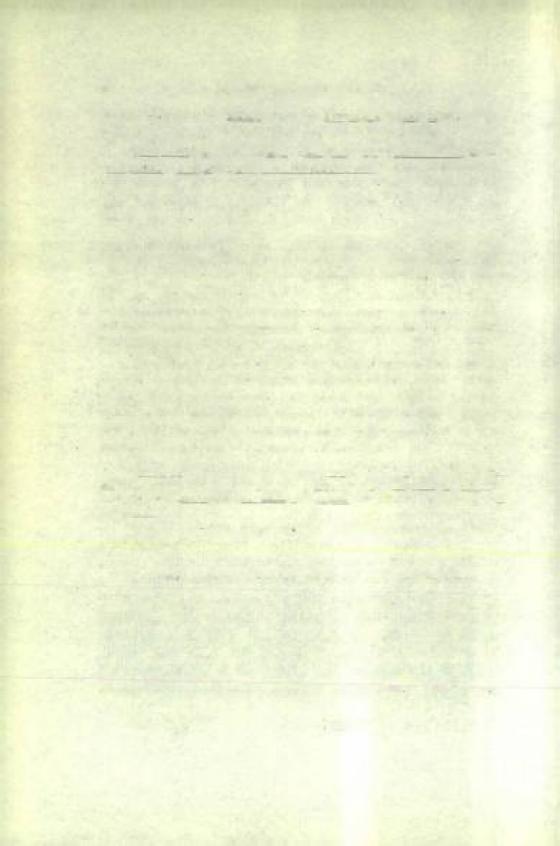


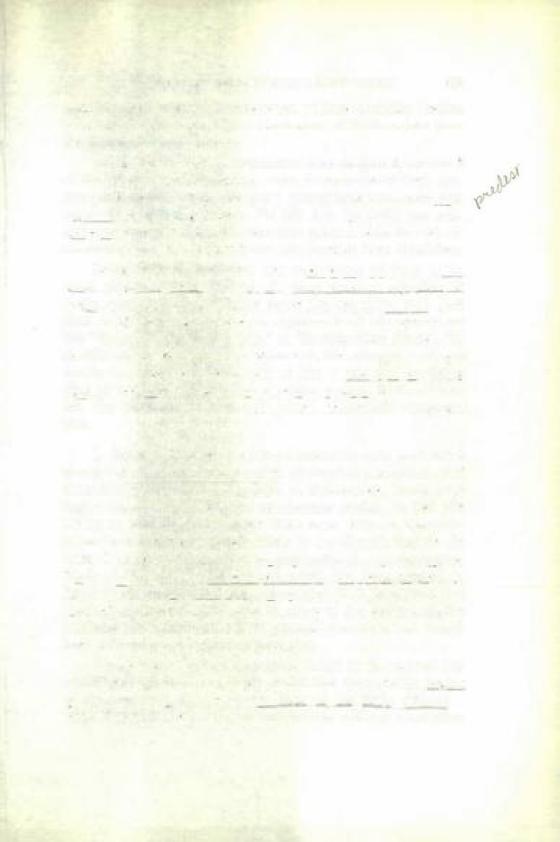


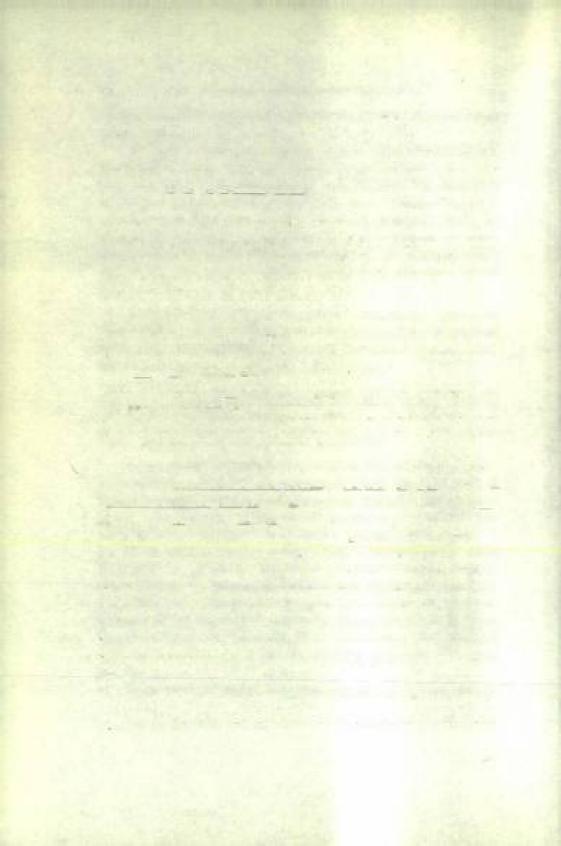




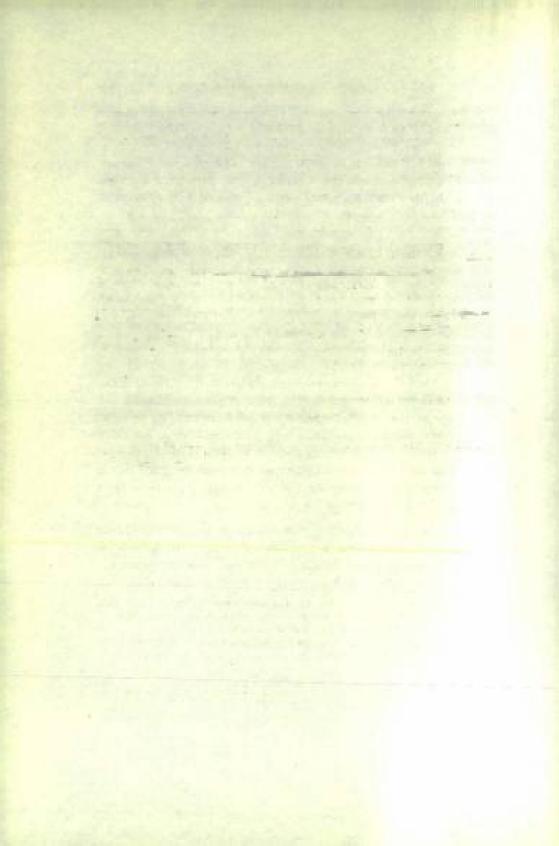
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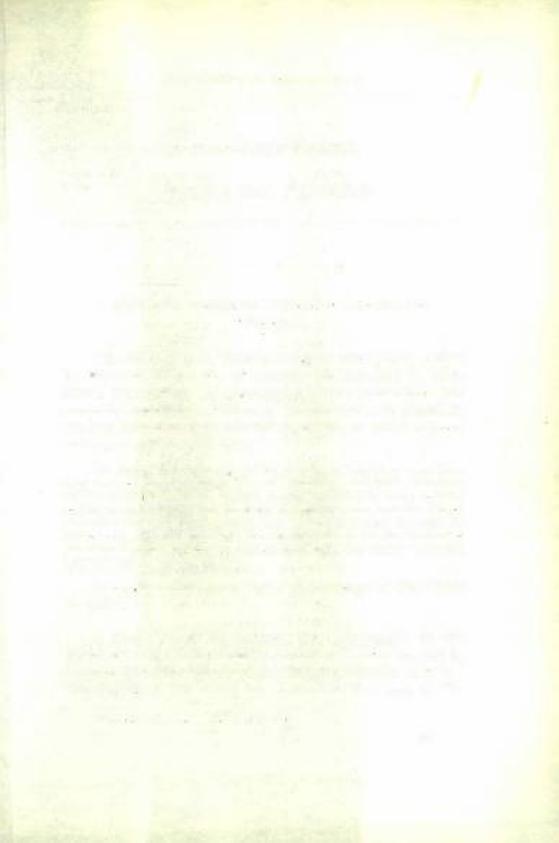


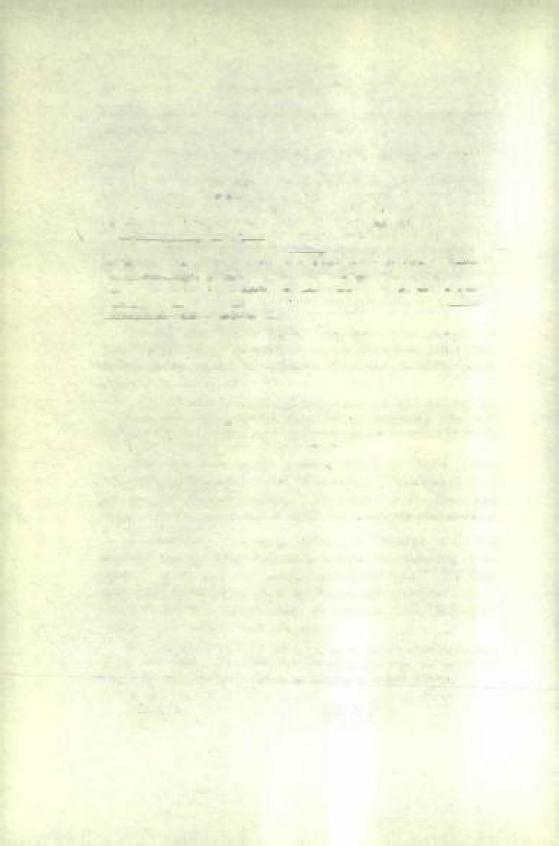




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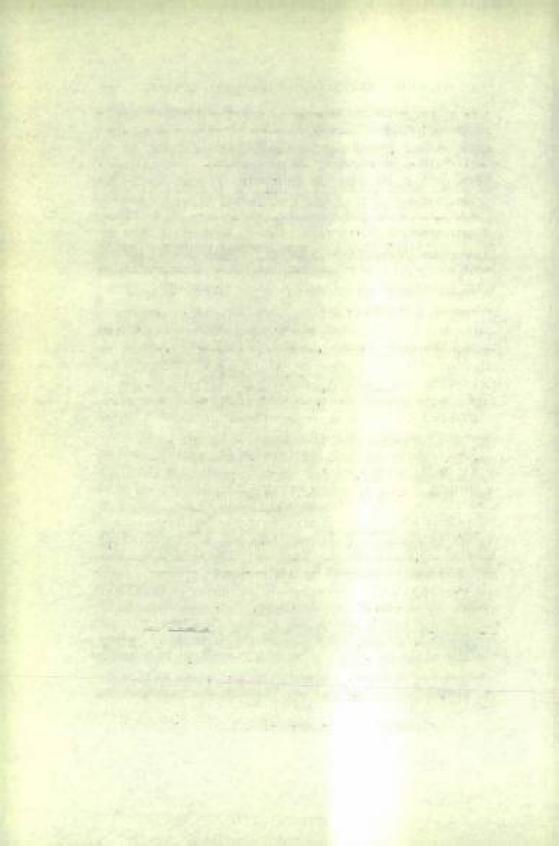


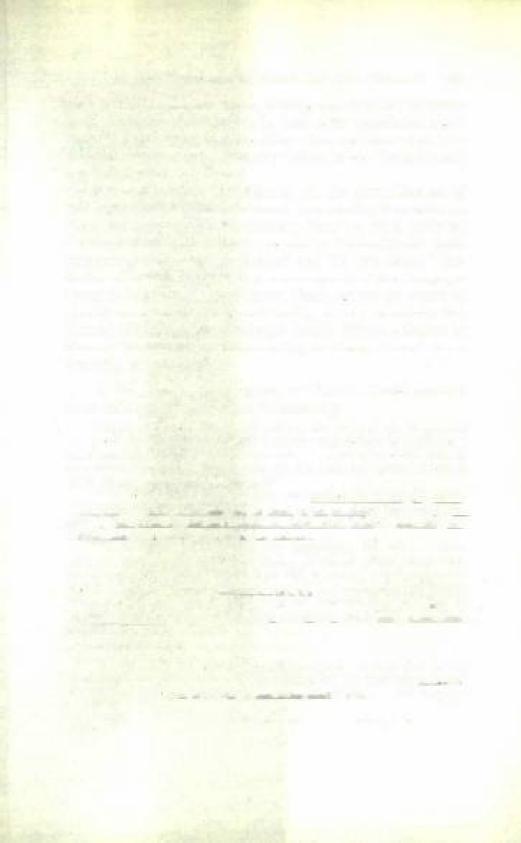


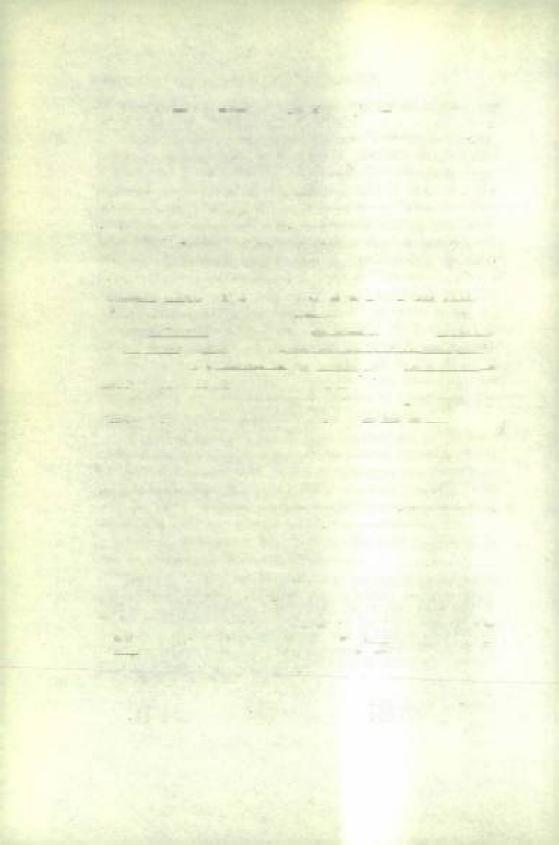


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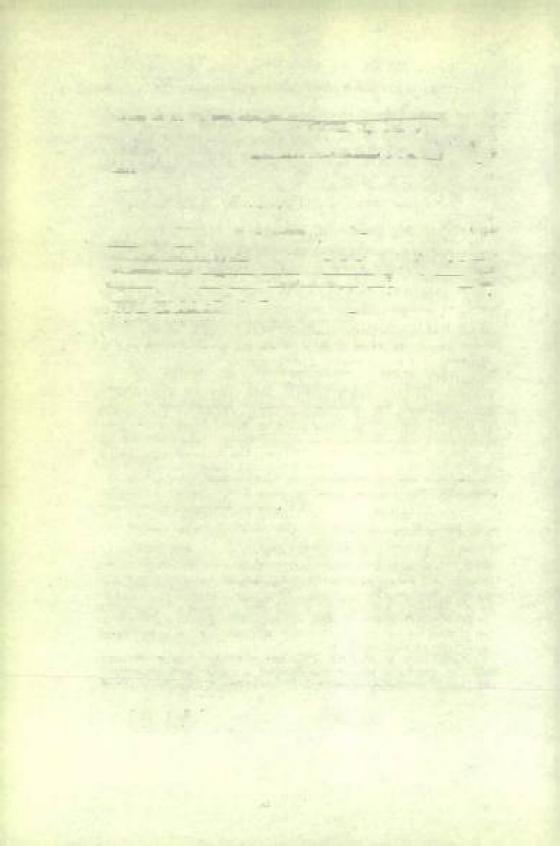
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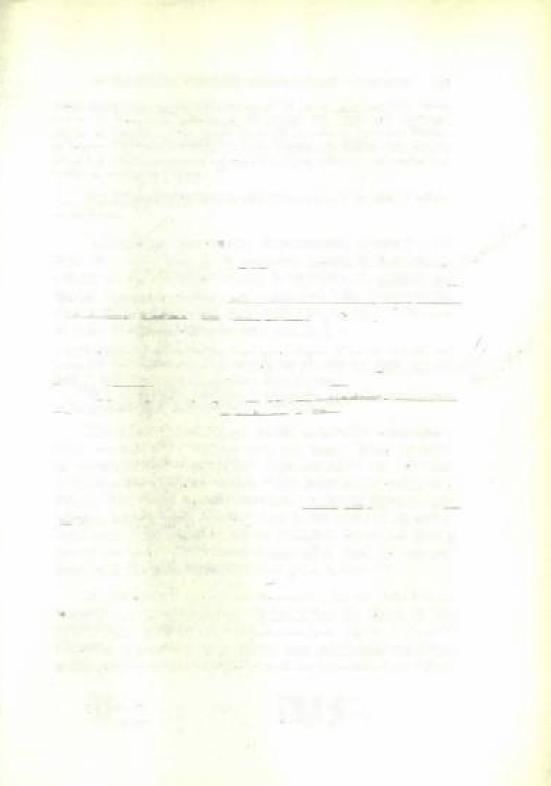


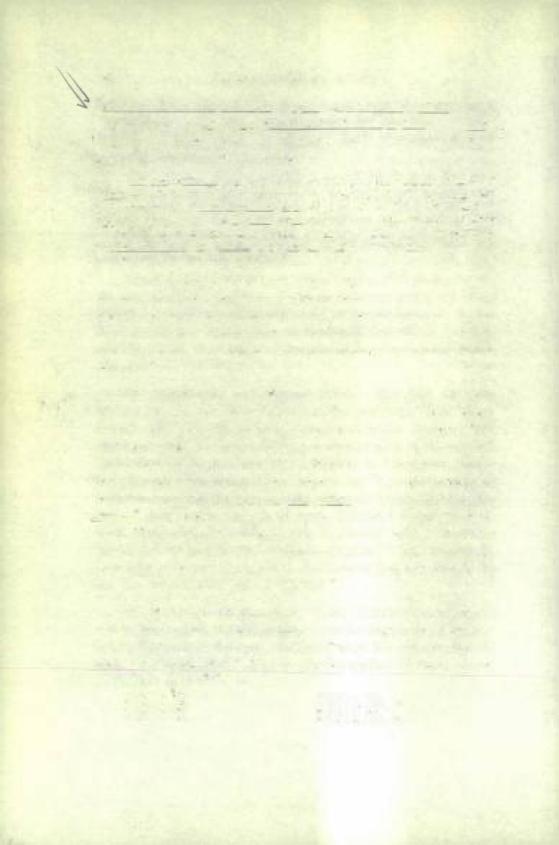


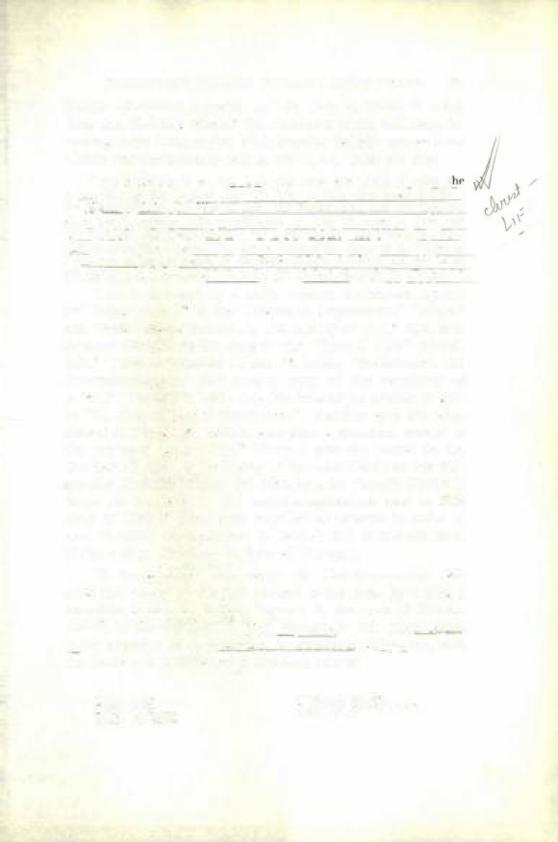


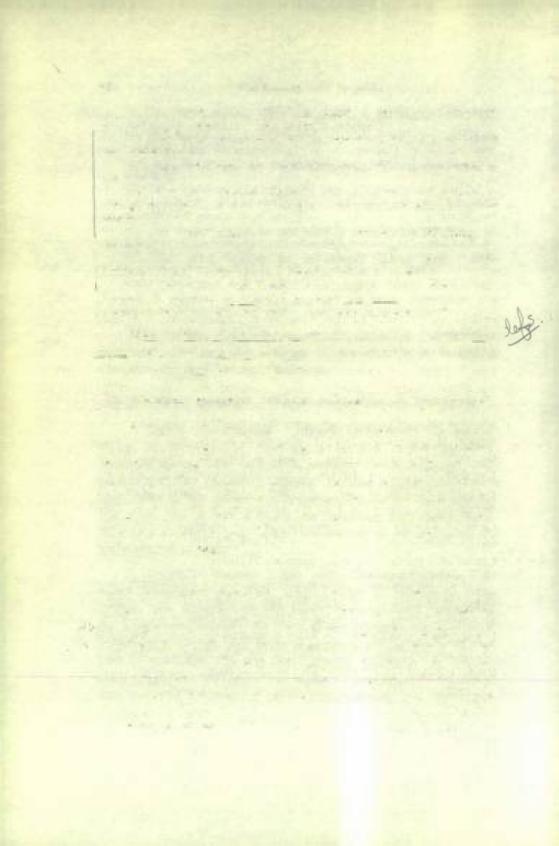
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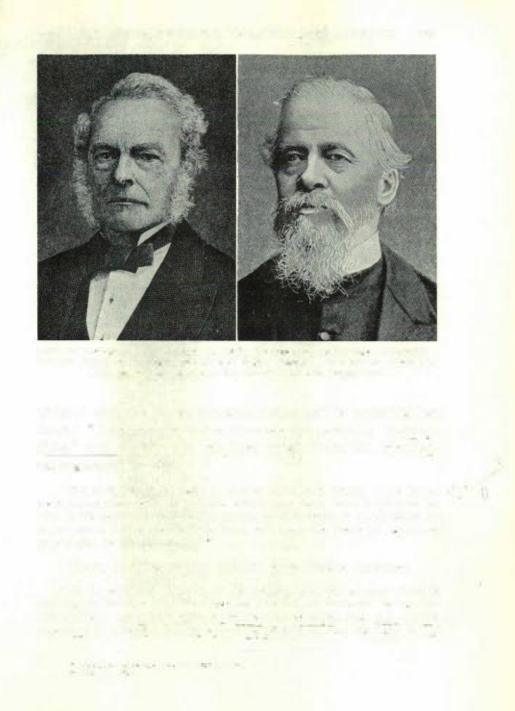


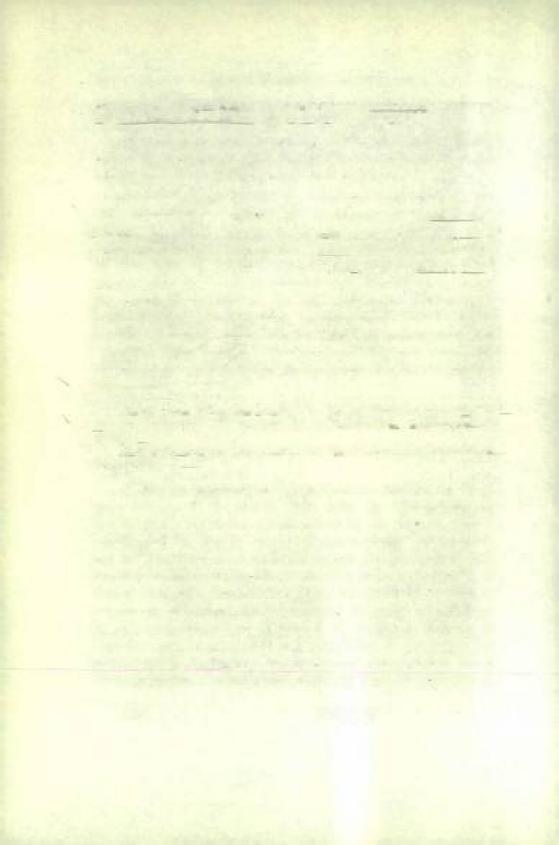


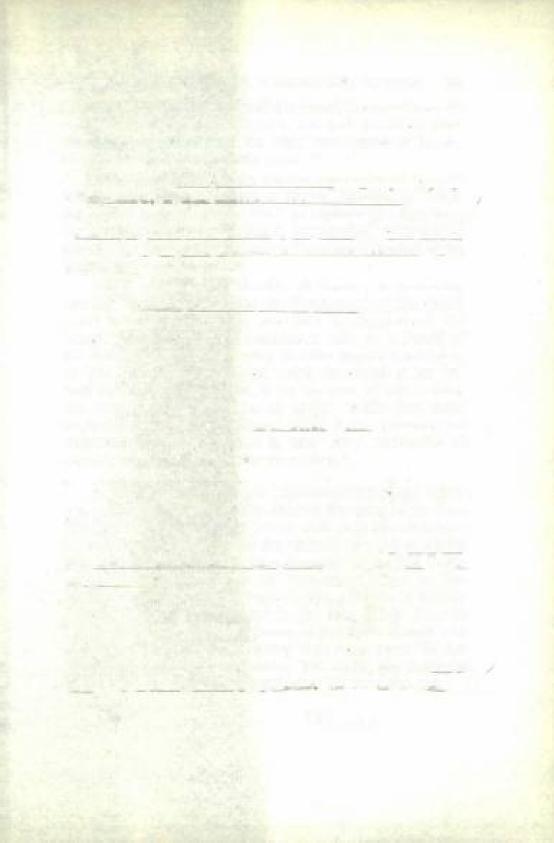


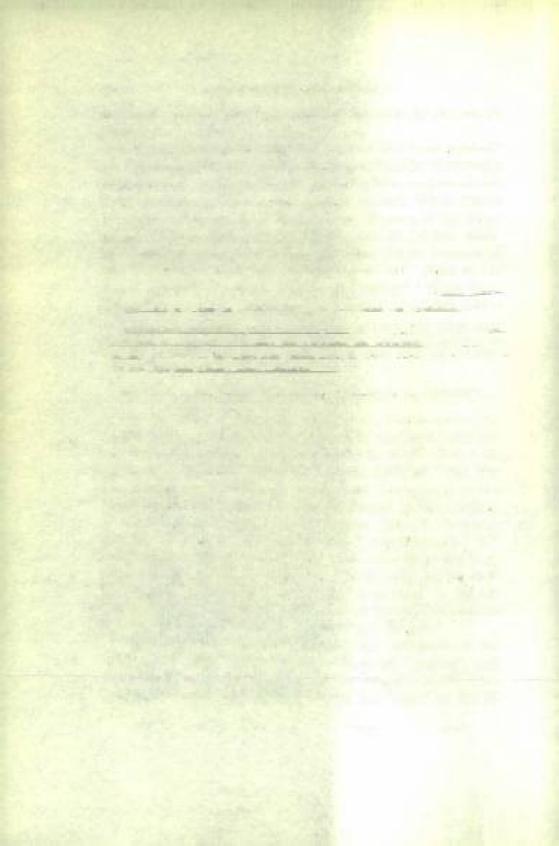










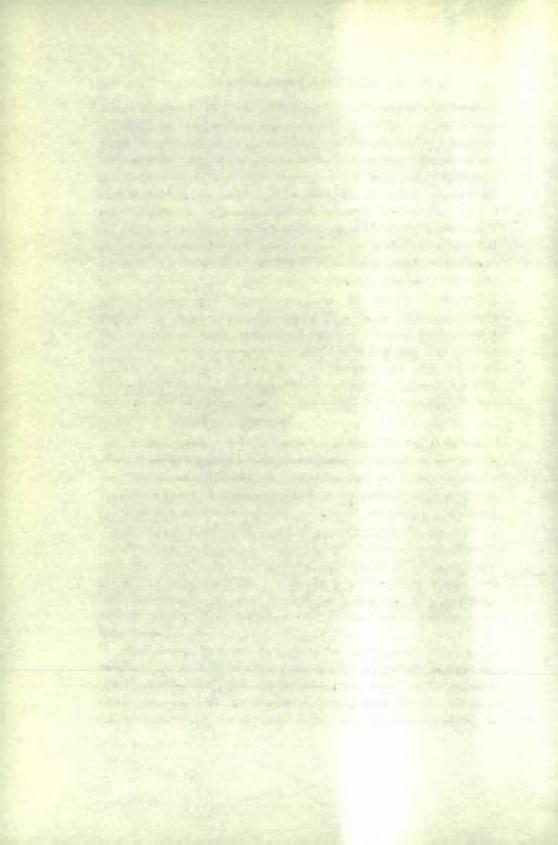


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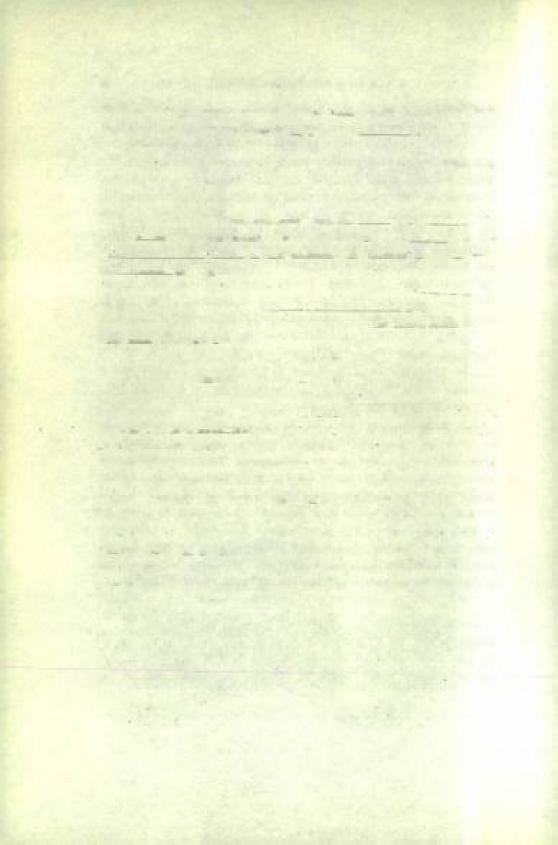
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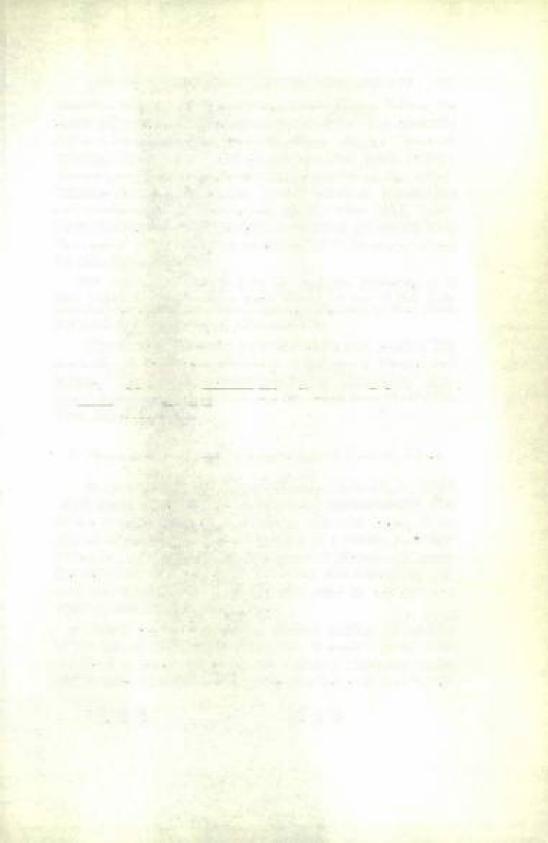
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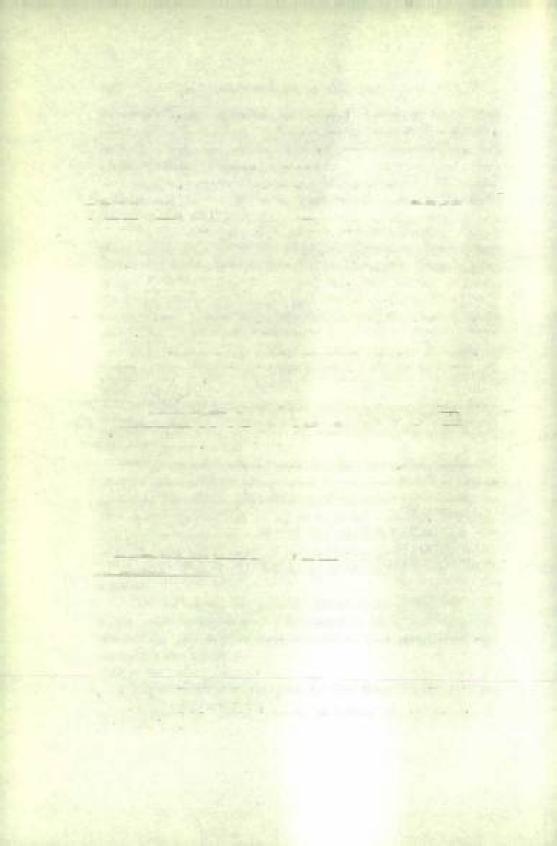
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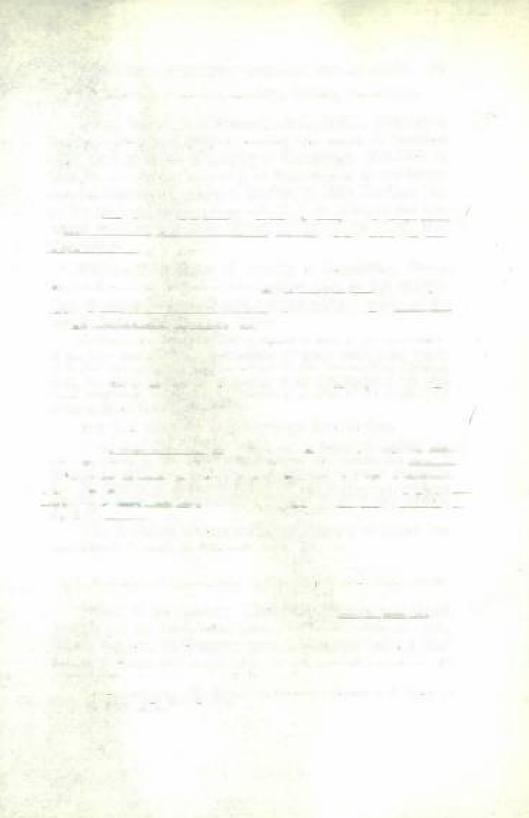


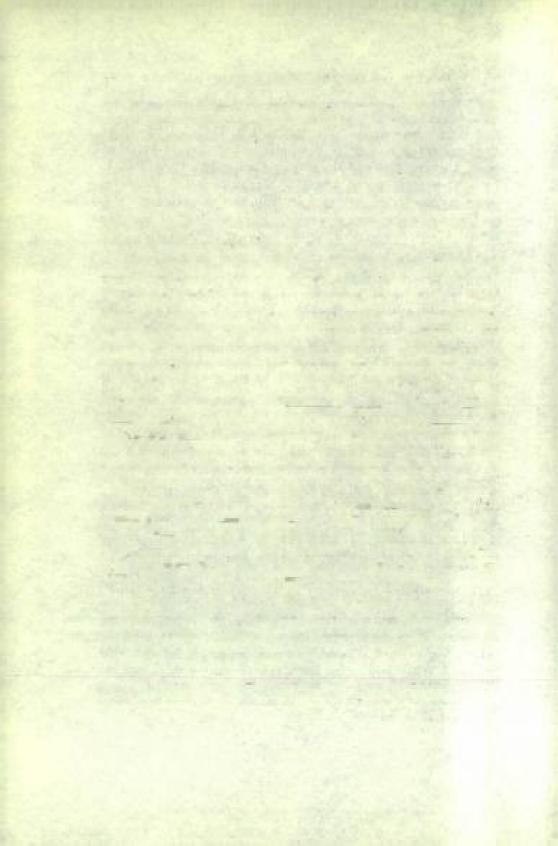
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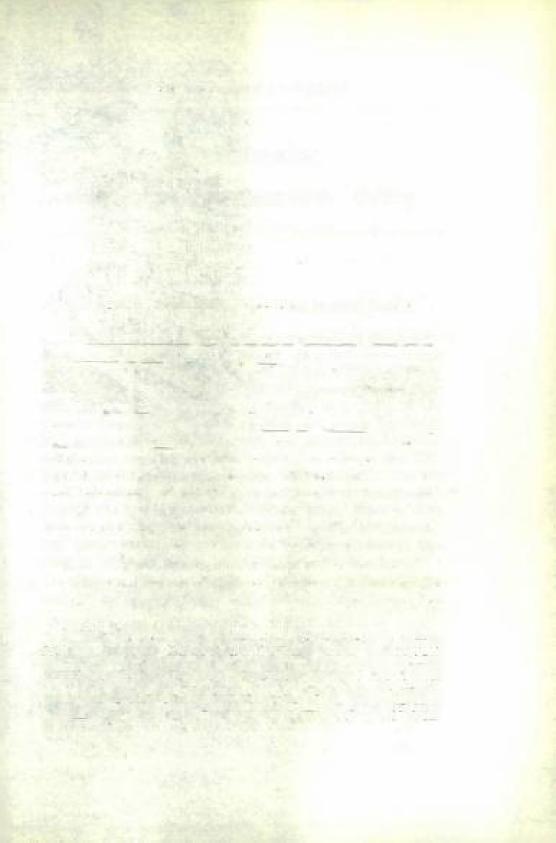




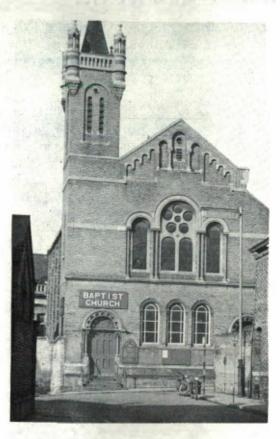




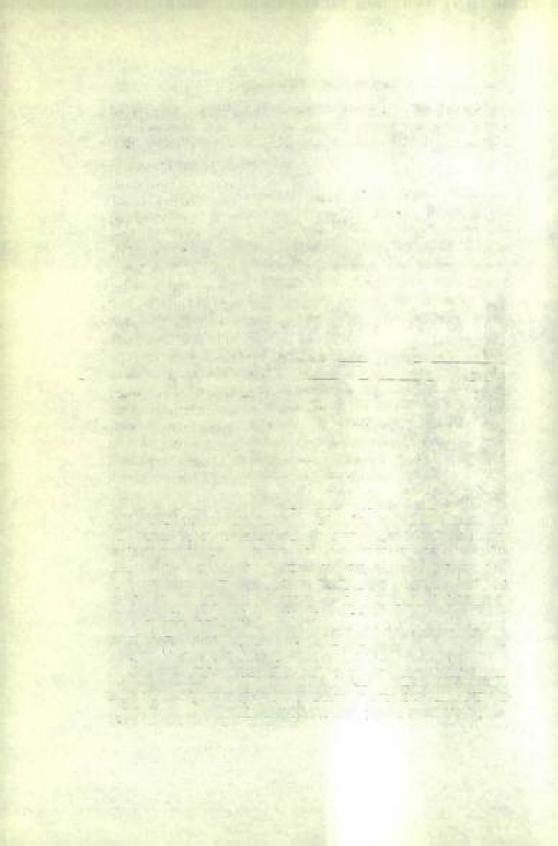


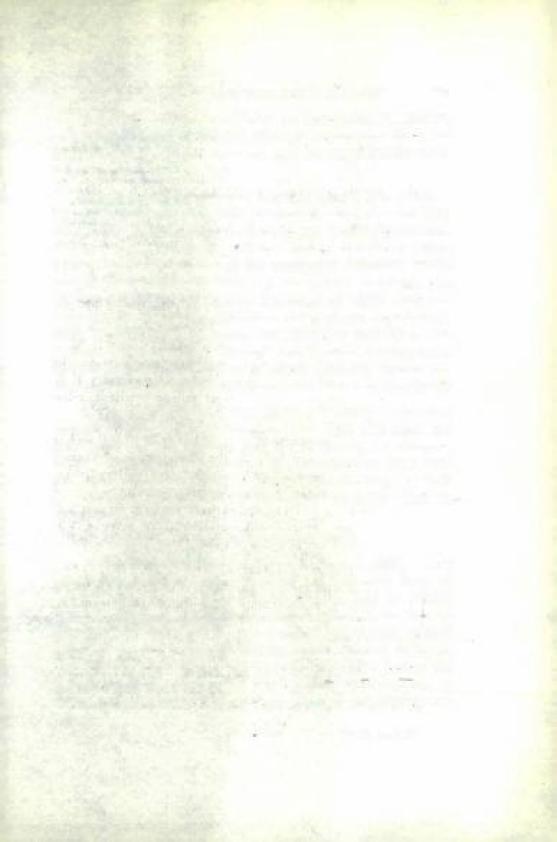


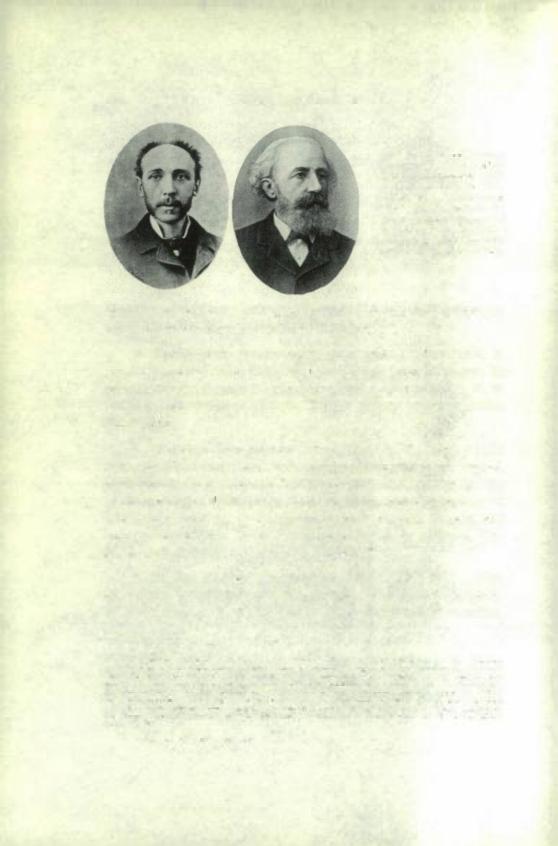




Parkhurst, Isle of Wight. He next transferred to St. Andrew's Church, Hertford, then to Ashchurch, and finally Castleton. While at Ashchurch he published Twelve Discussions on the Extinction of Evil Persons and Things, and Genesis in advance of present Science-the result of fourteen years of profound research. He participated in the first Conditionalist As-sociation Conference, in 1878 (Brooks, op. cit., pp. 104, 106). ⁶ Captain HENRY J. WARD (d. 1890), of Liverpool, was well known for his philan-thropic and Christian activities. Having fully accepted Conditionalism, he was elected first president of the Conditional Immortality Association in 1878, for the fostering of a united testimony of men of like faith-and was annually elected to that post for eleven years, until his death in 1890. He was of commanding presence, and was regarded as a tower of strength to the Conditionalist cause and the war of Truth against Tradition. He was held in highest esteem. At his funeral were representatives of many civic bodies (*ibid.*, pp. 21, 22). ⁹ Gen. HENRY GOODWYN (d. 1886) served successfully in India in the Royal Engineers, becoming a full general in 1871 and retiring in 1877. He was soundly converted, and held to





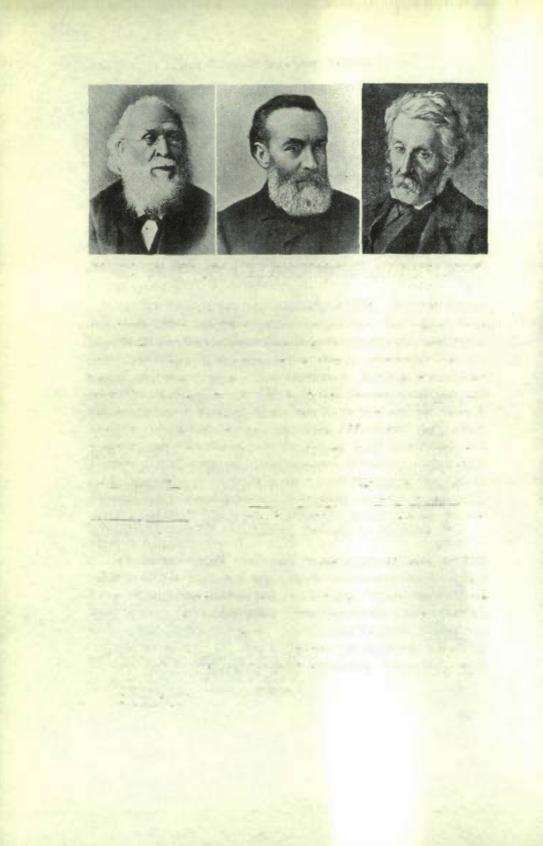


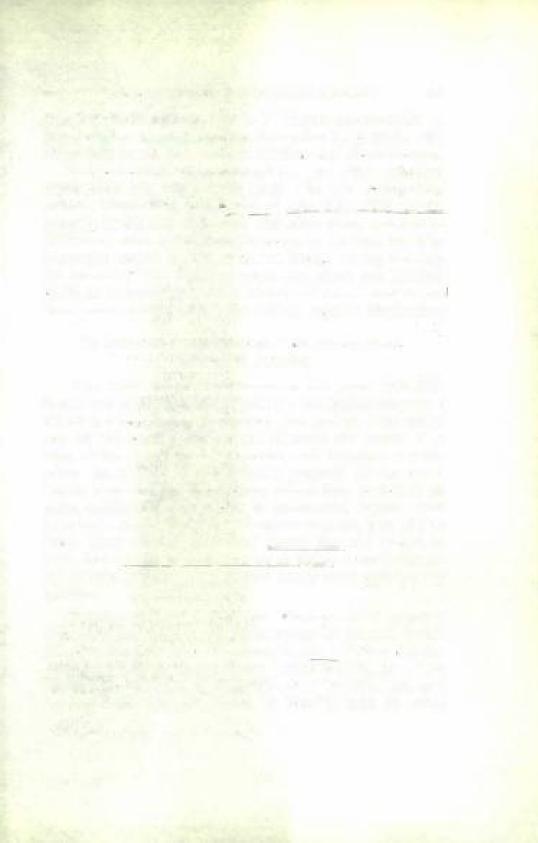
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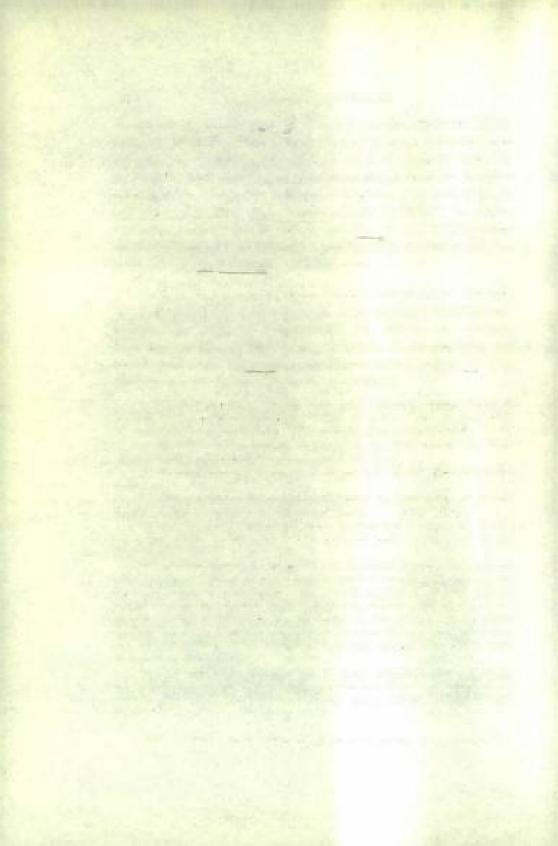
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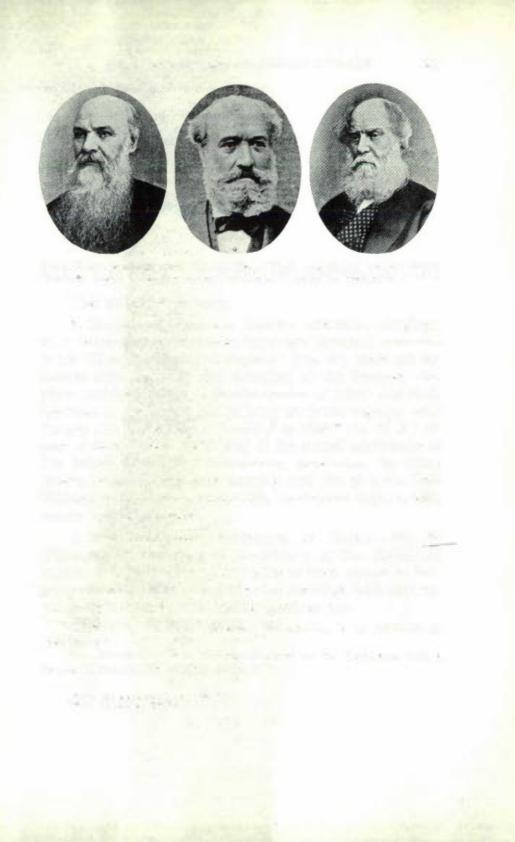
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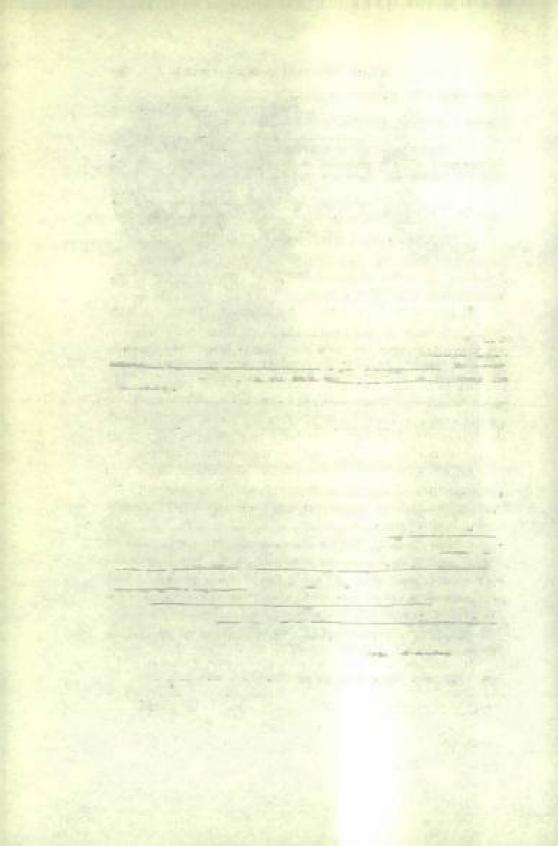
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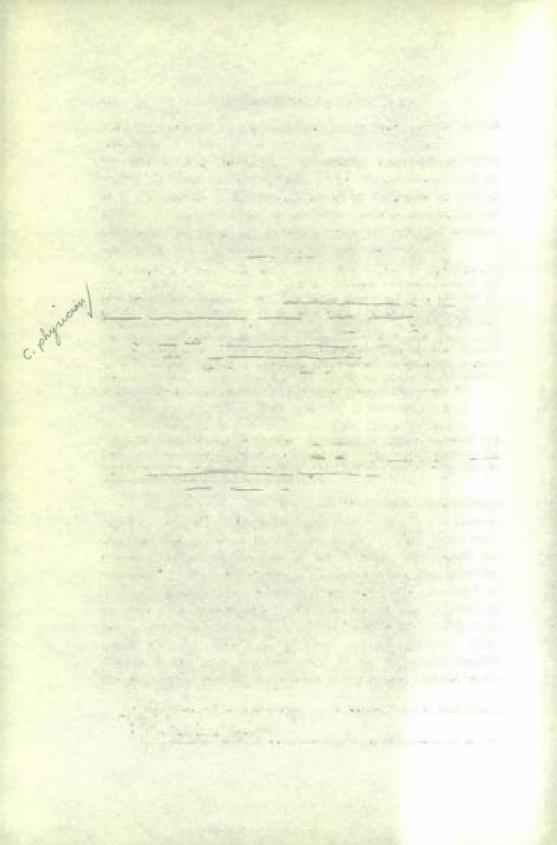


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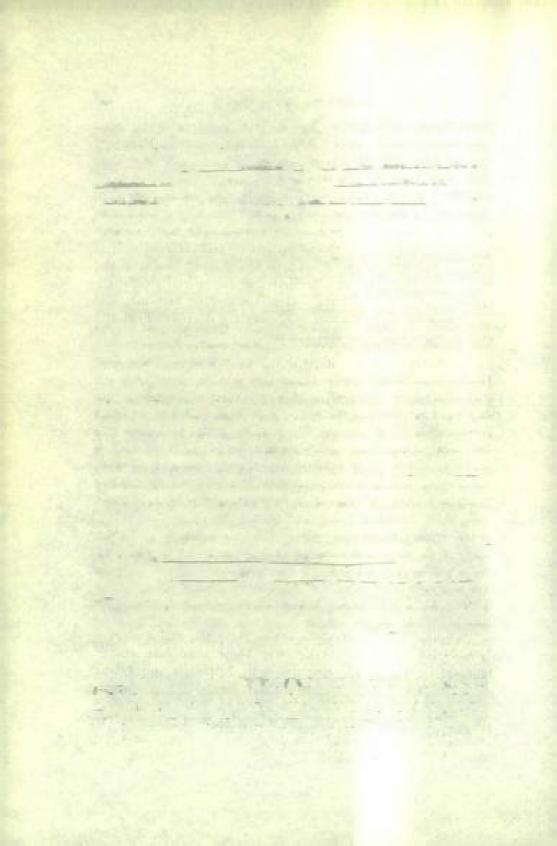
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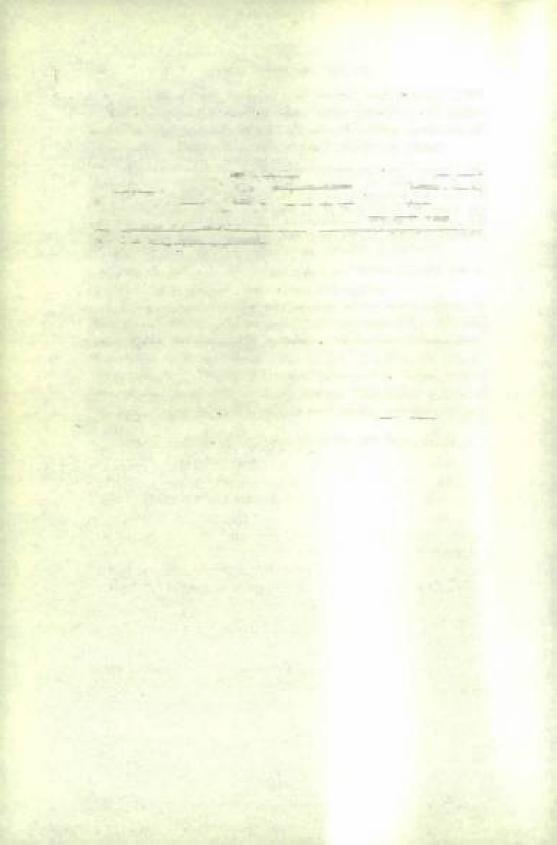
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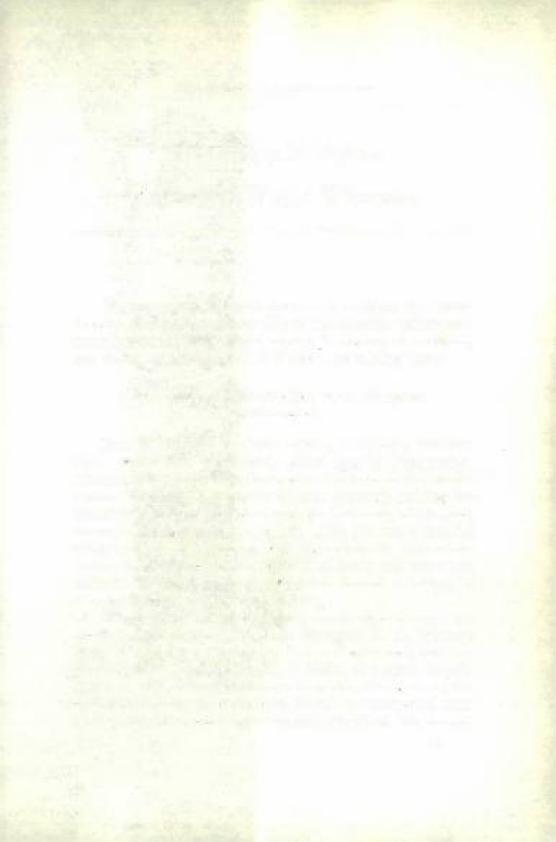
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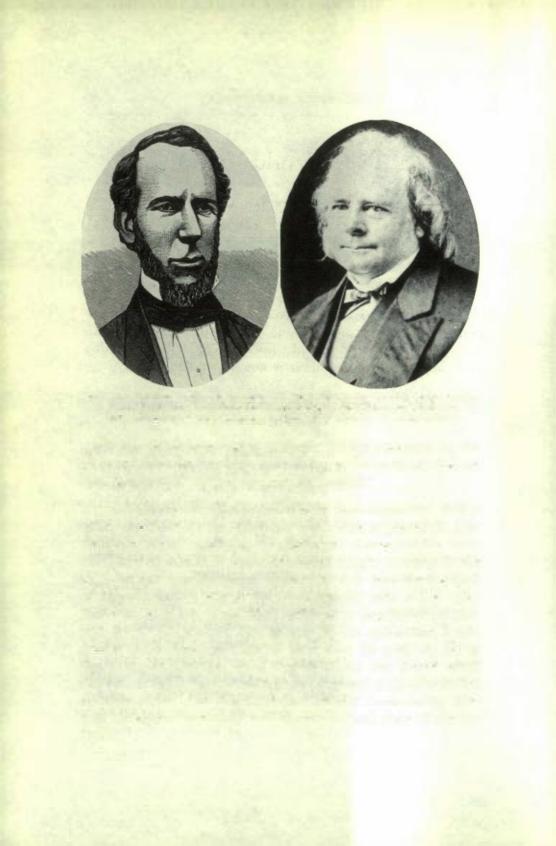




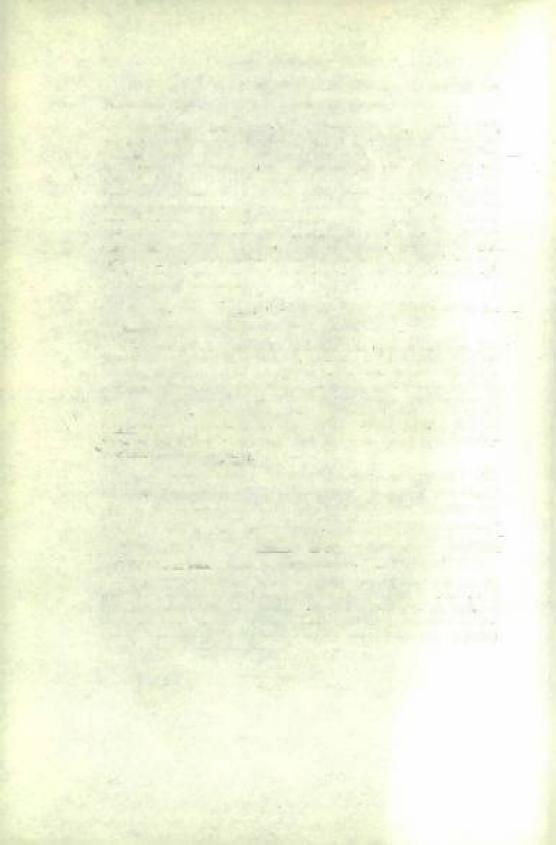
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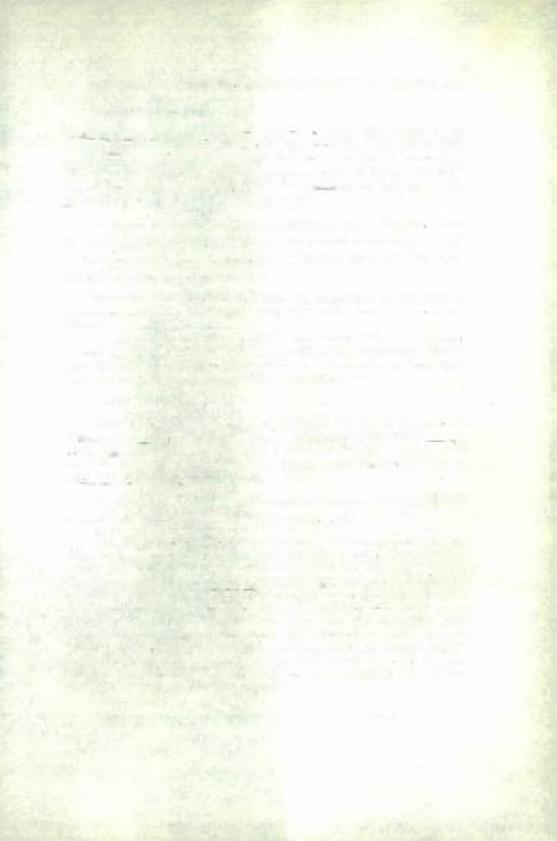


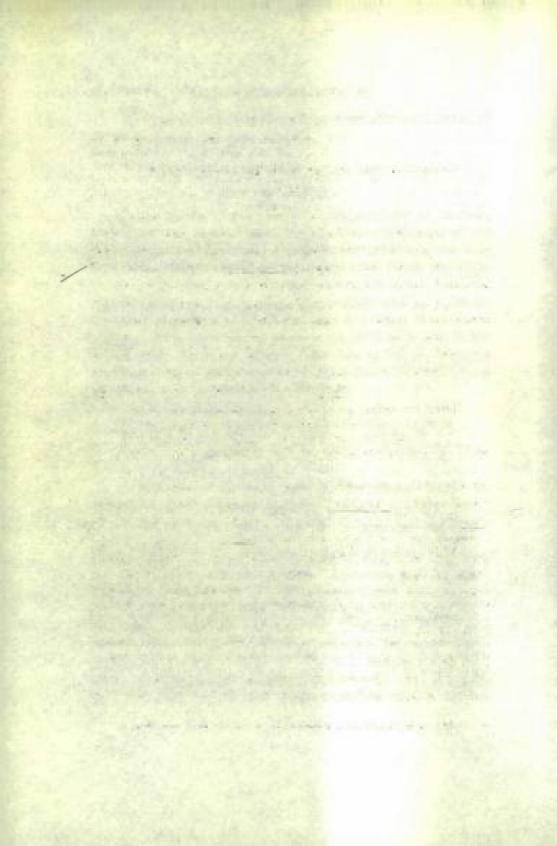


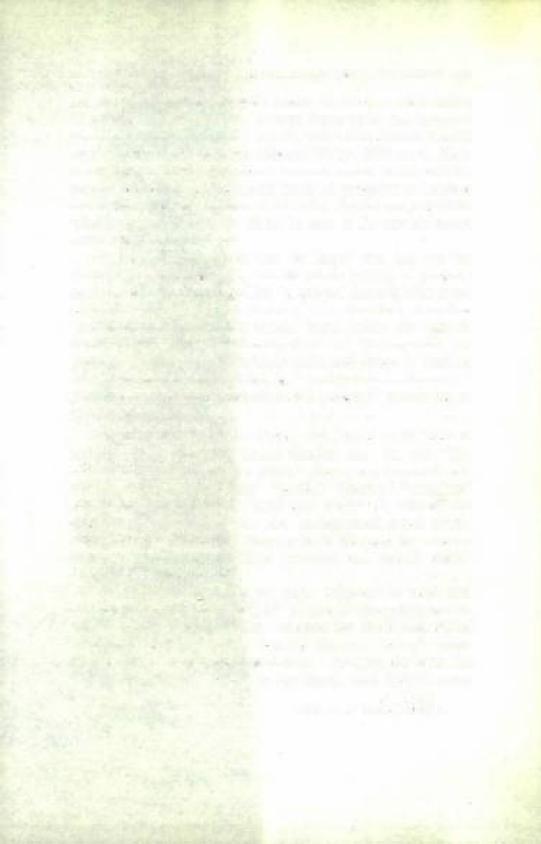


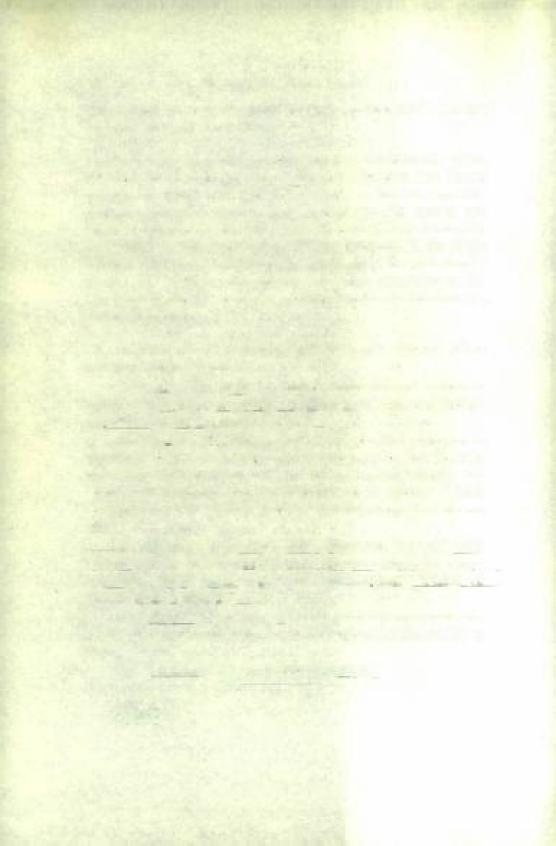
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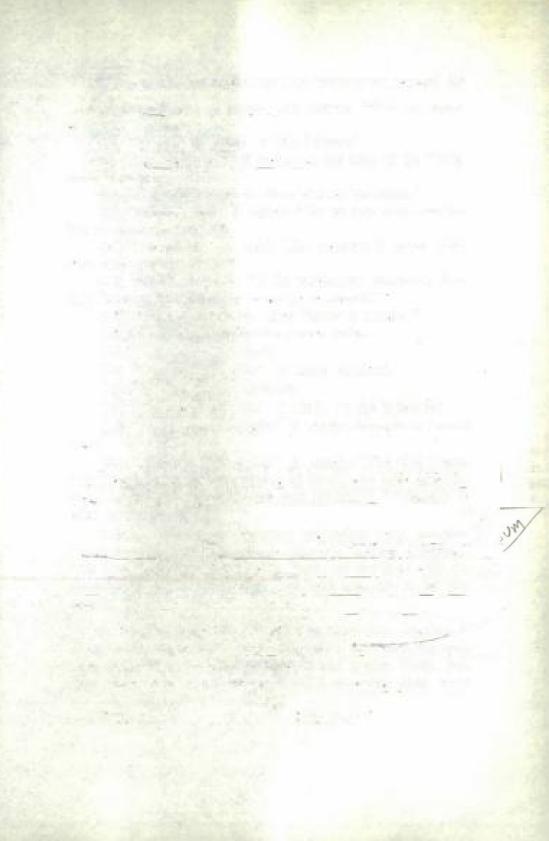


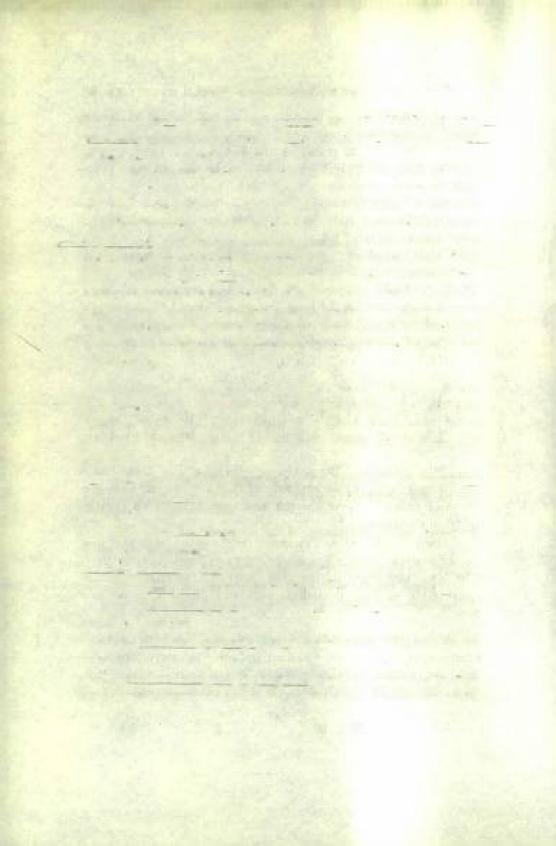












of the Doctrine of Conditional immortanty in Nineteenth Century America, with Special Refevence to the Contributions of Charles F. Hudson and John H. Pettingell" (1953). It has corroborated and enlarged my own findings.

C. P. Law

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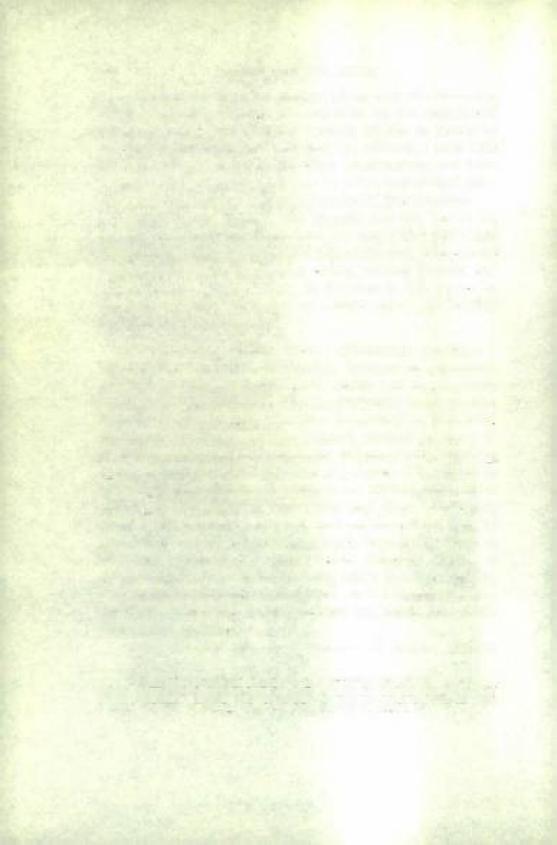
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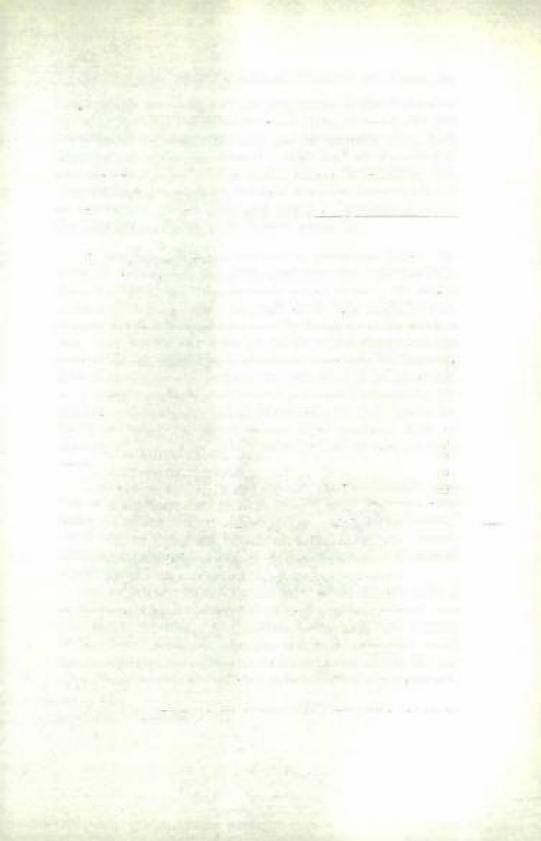
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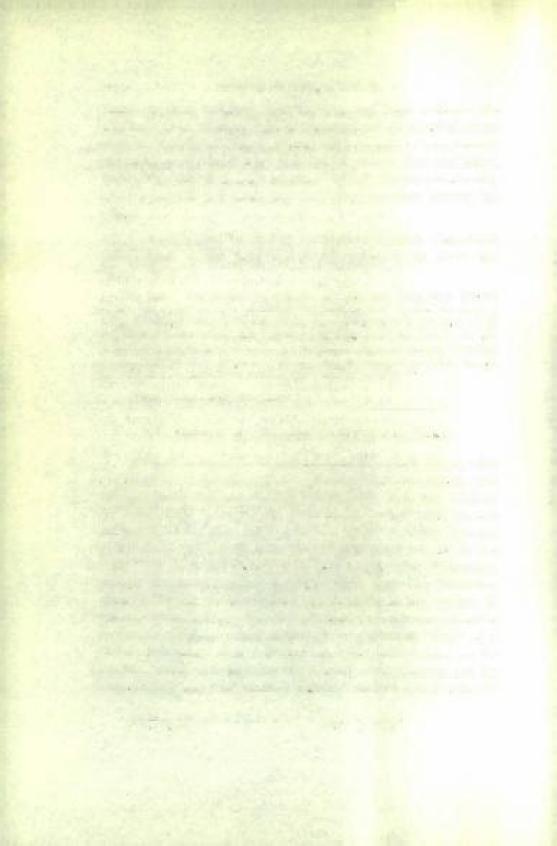
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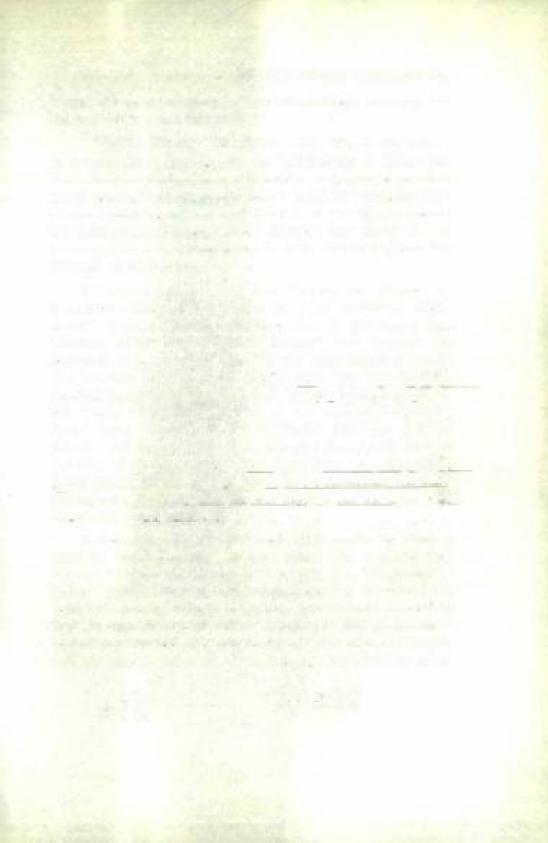
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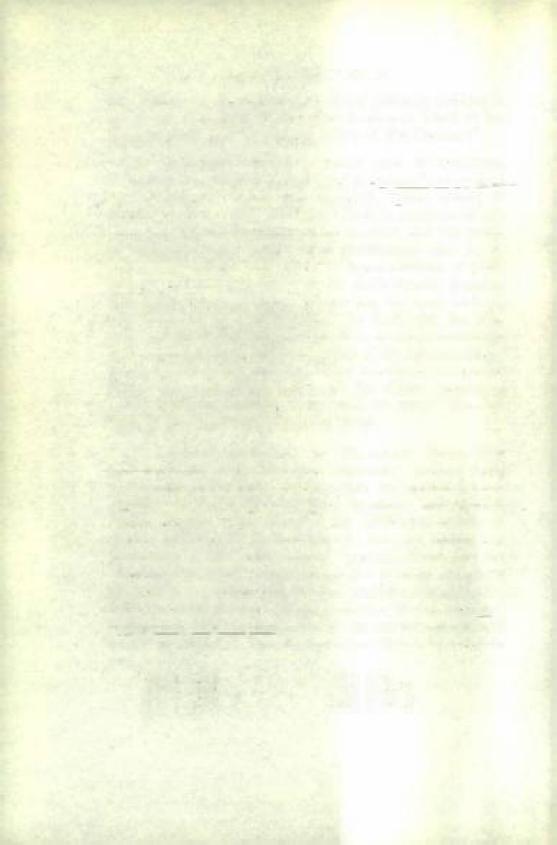
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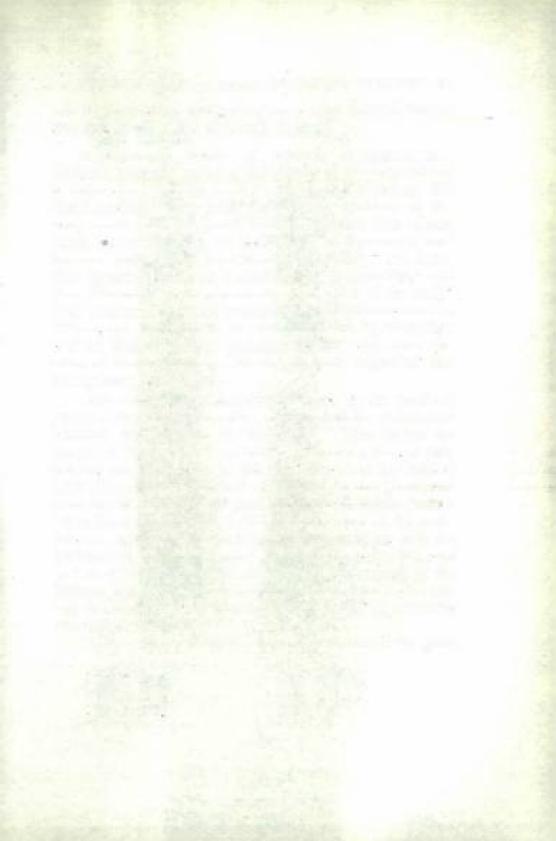


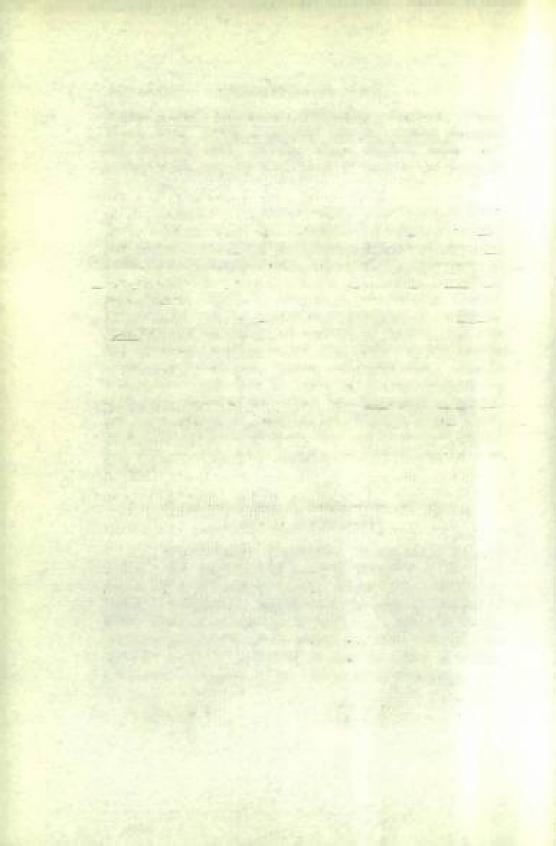


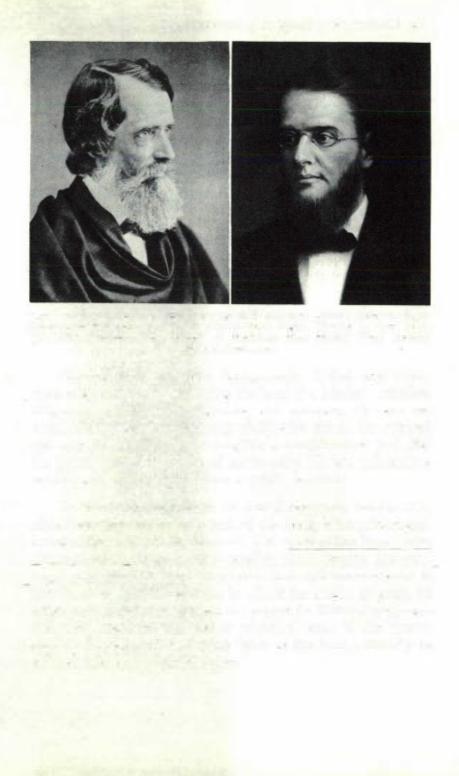


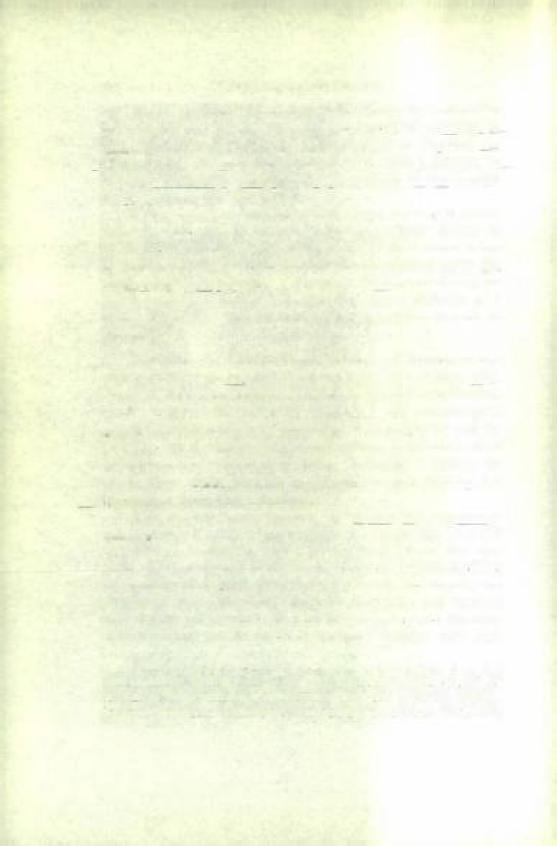




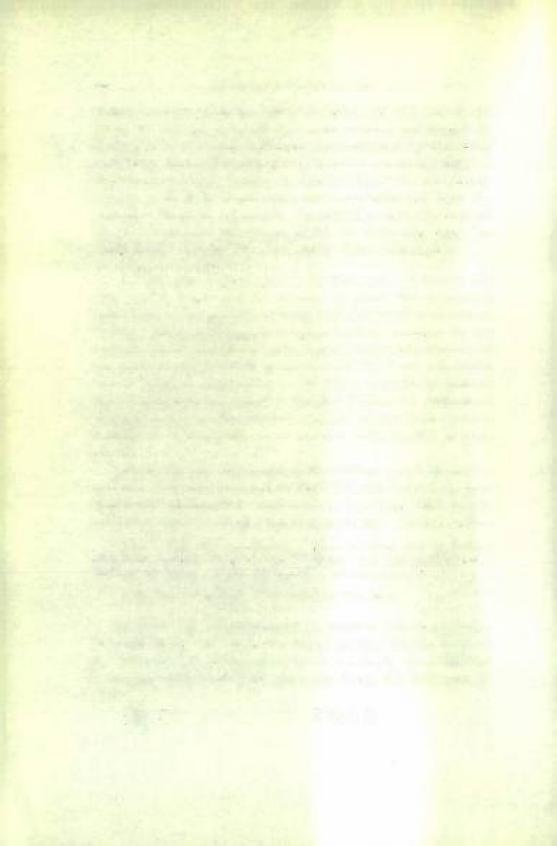


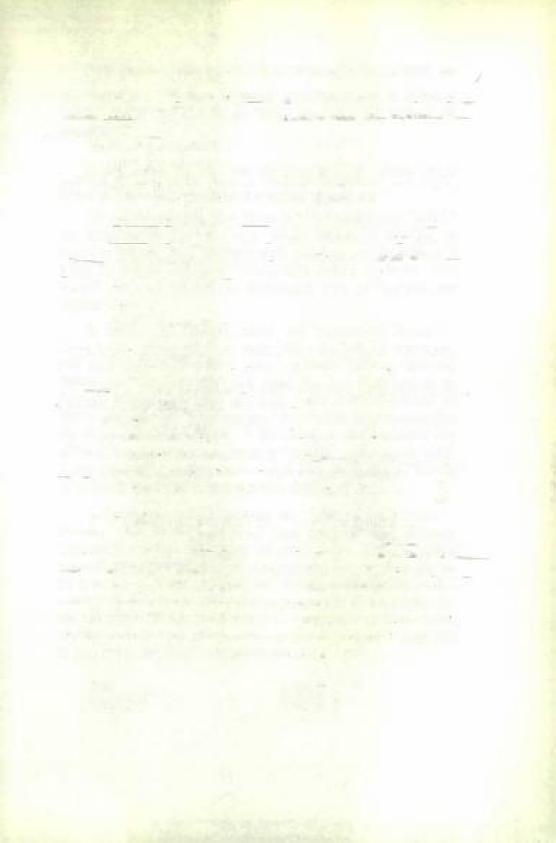


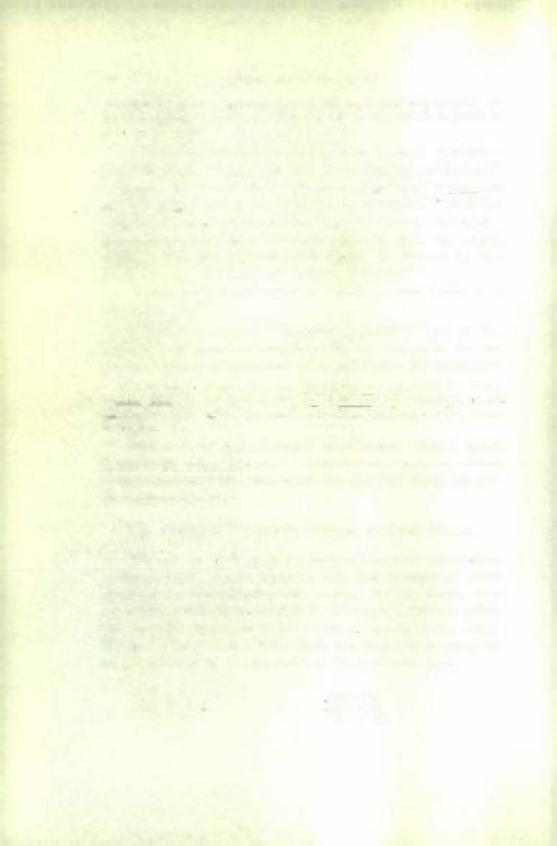




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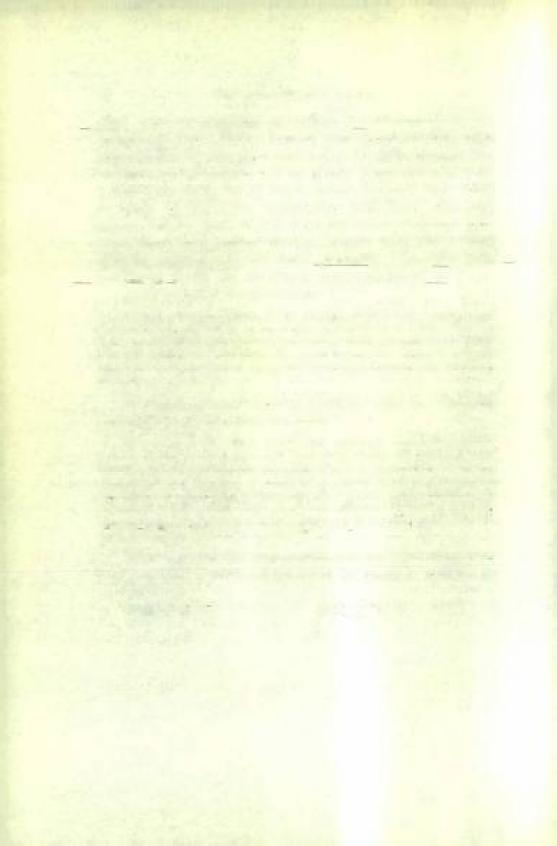


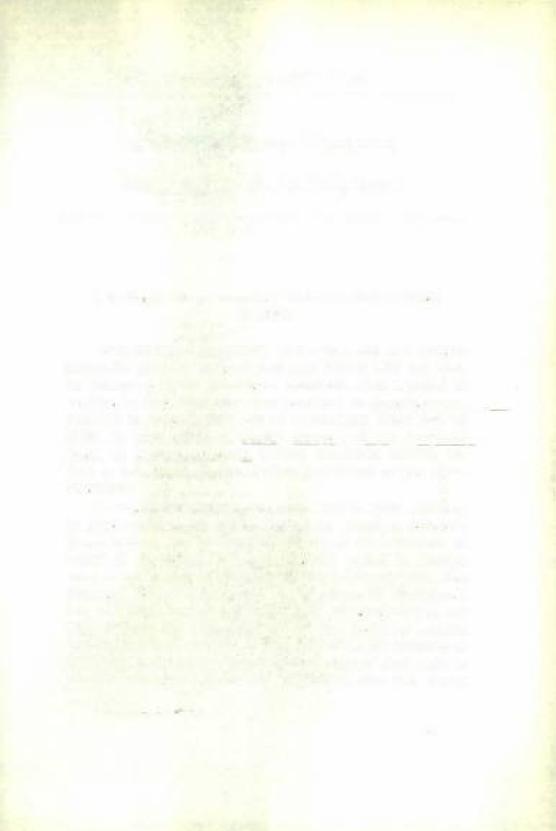


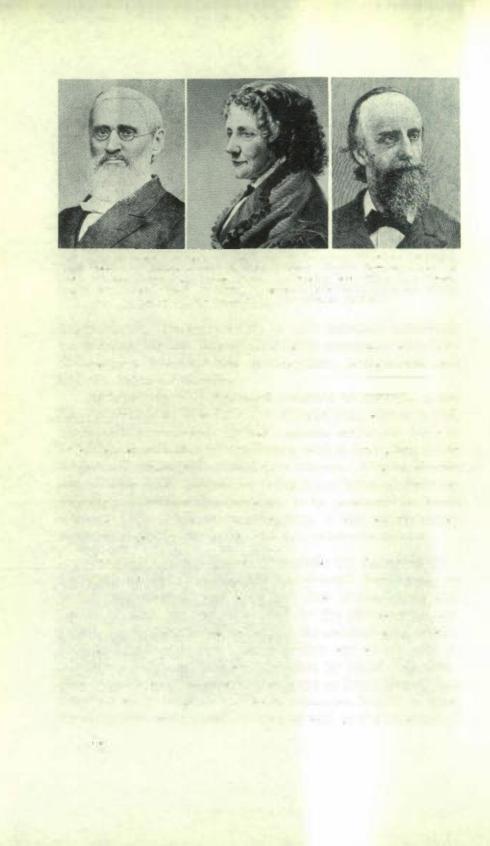


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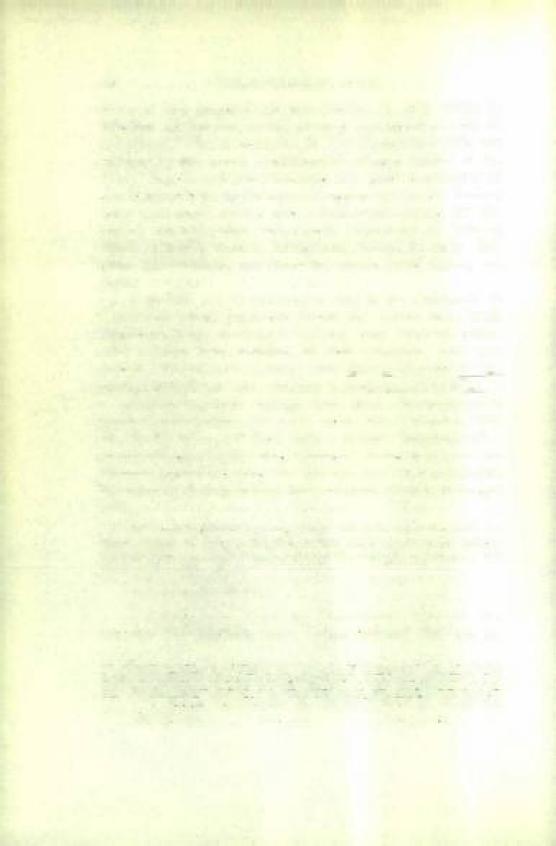
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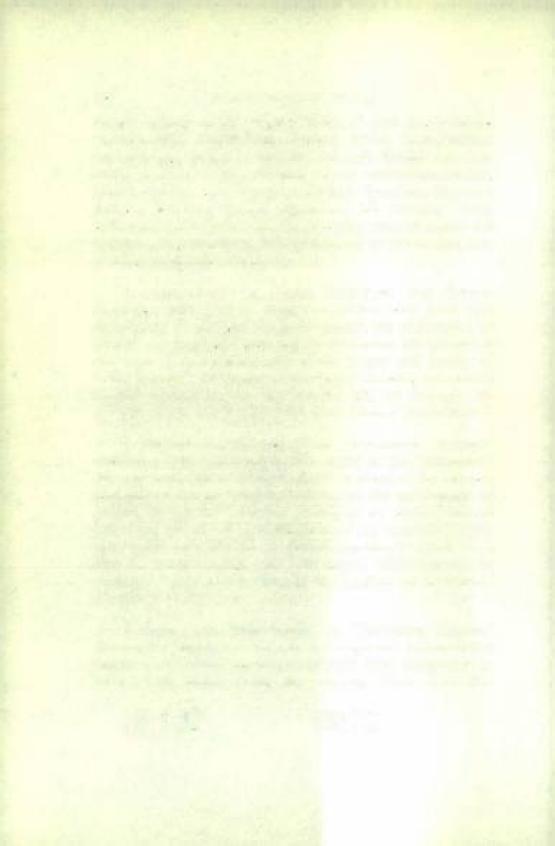




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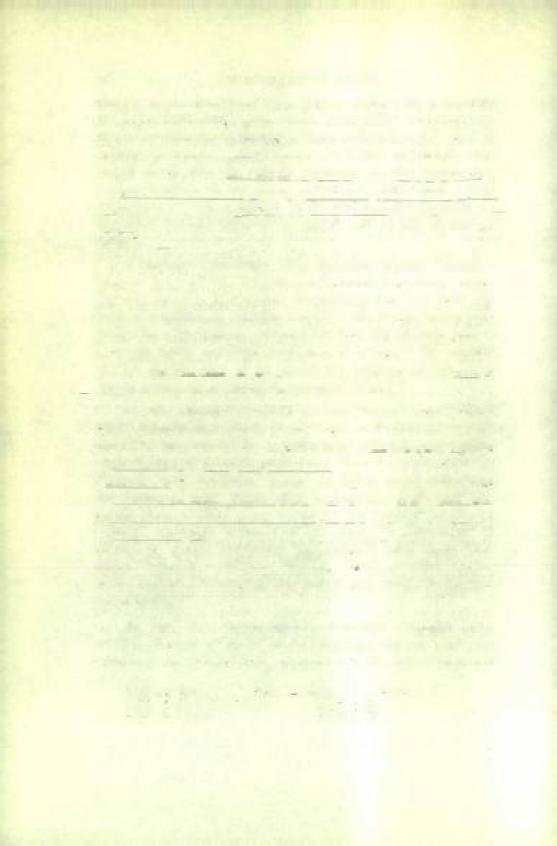


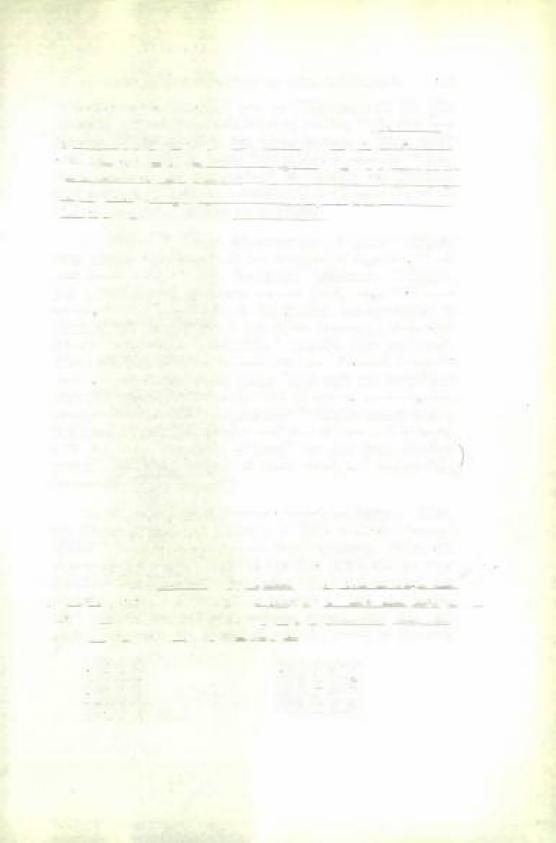
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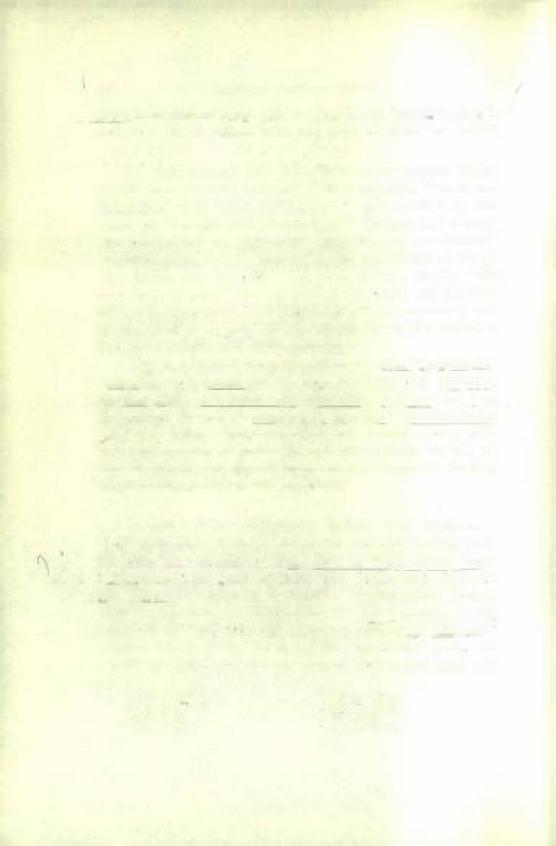
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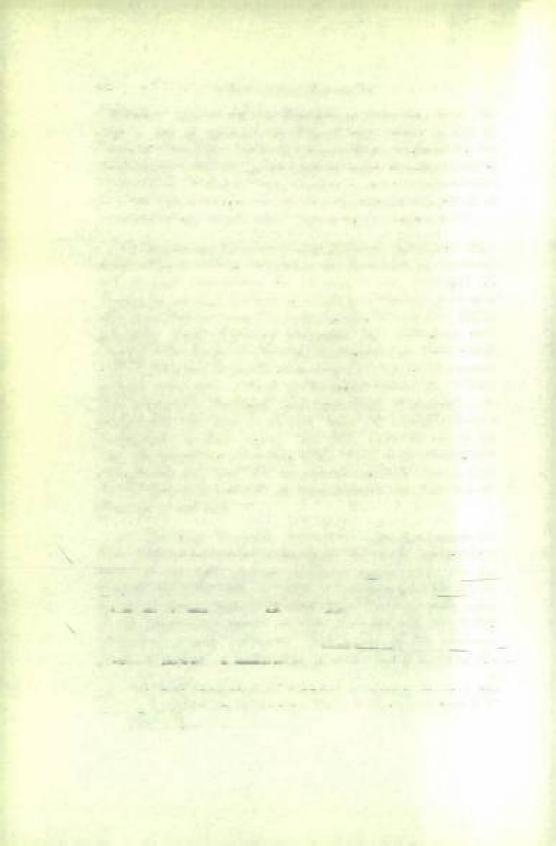




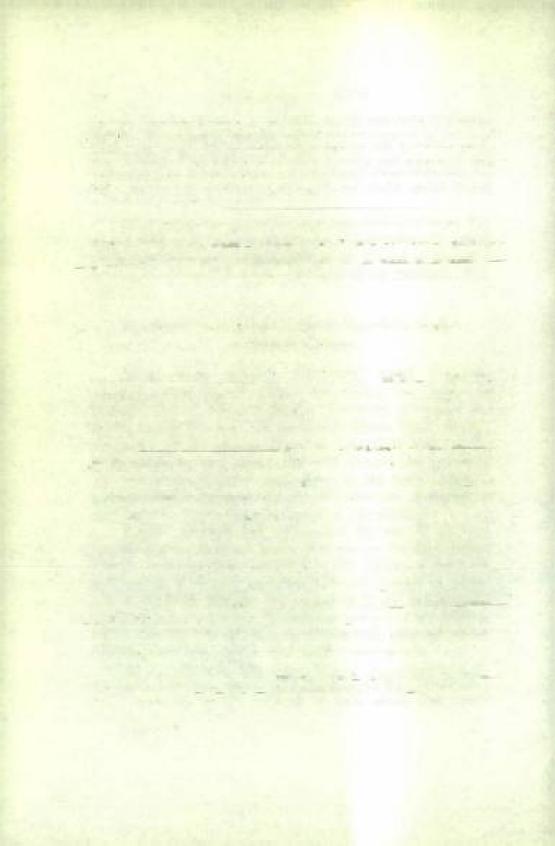
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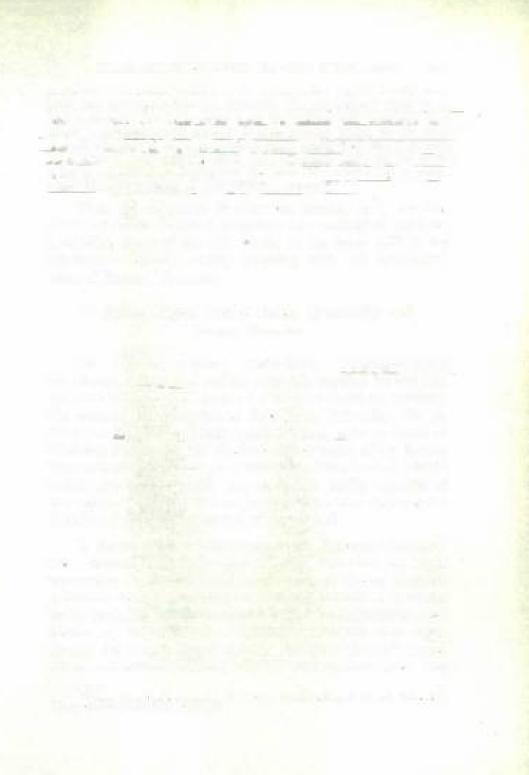
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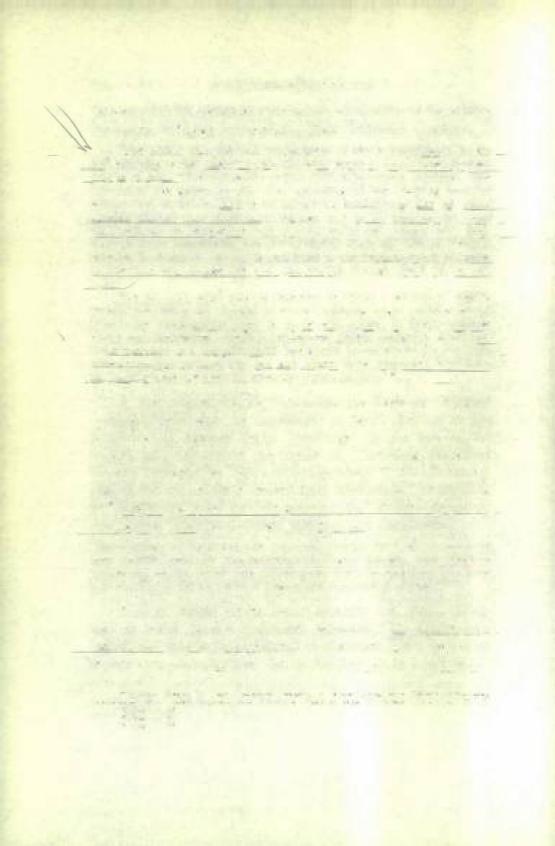
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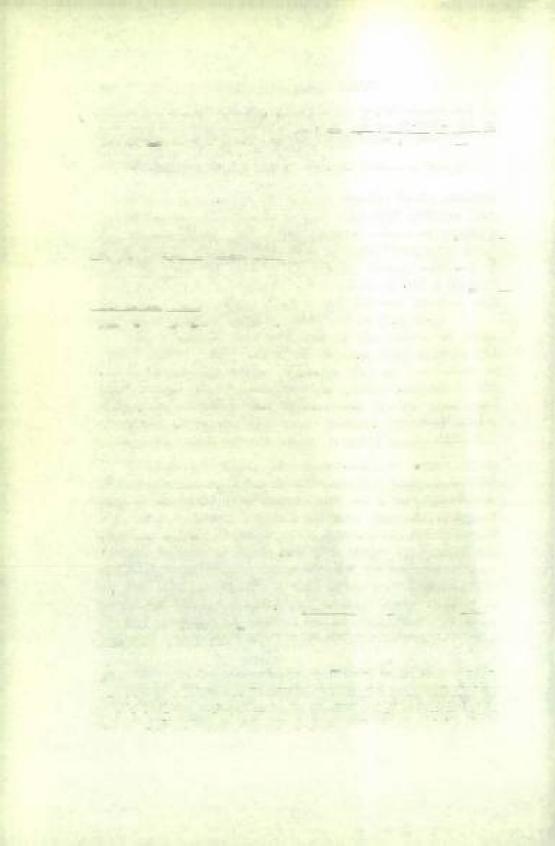
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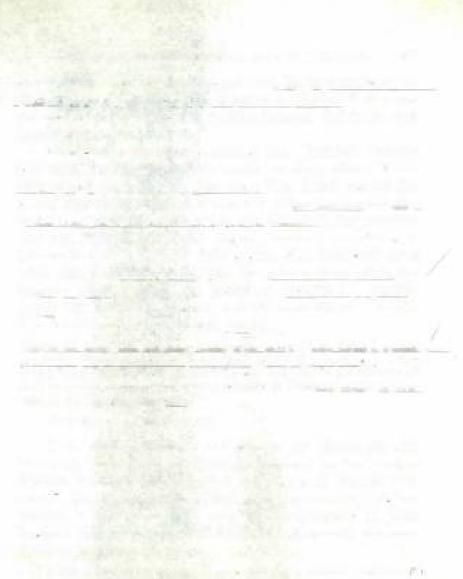






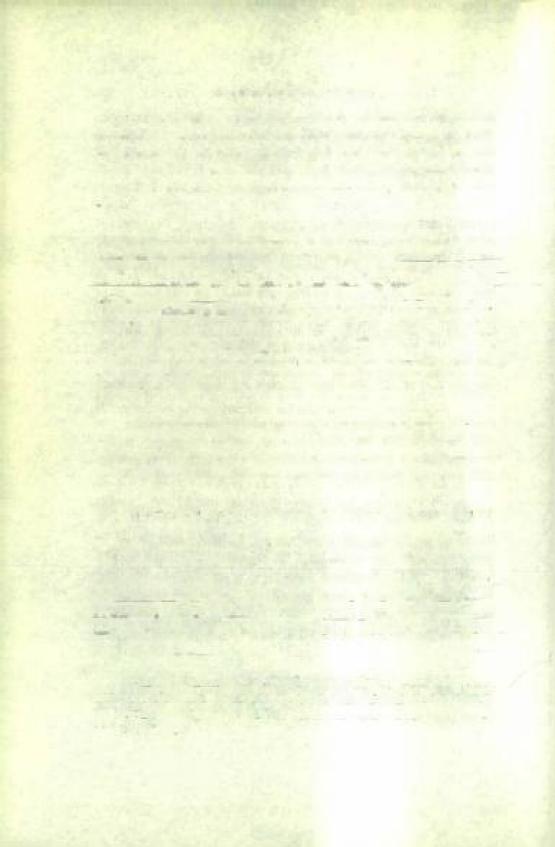
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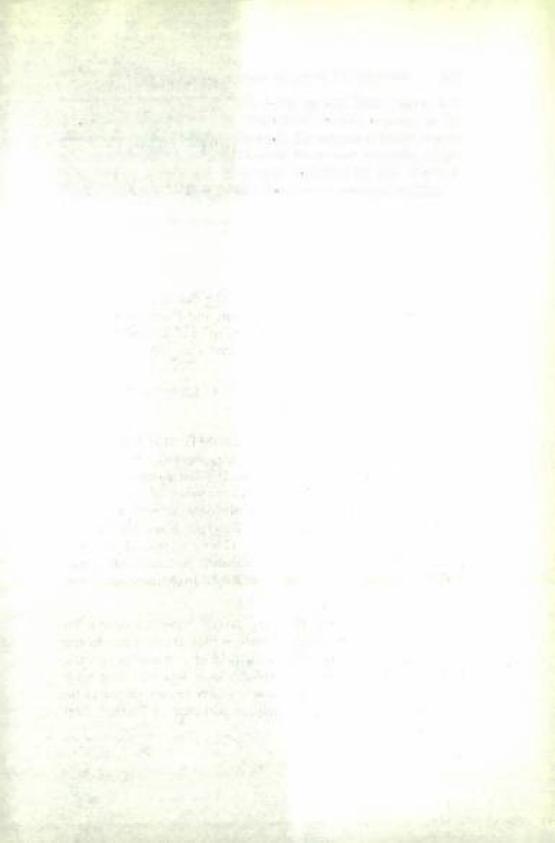


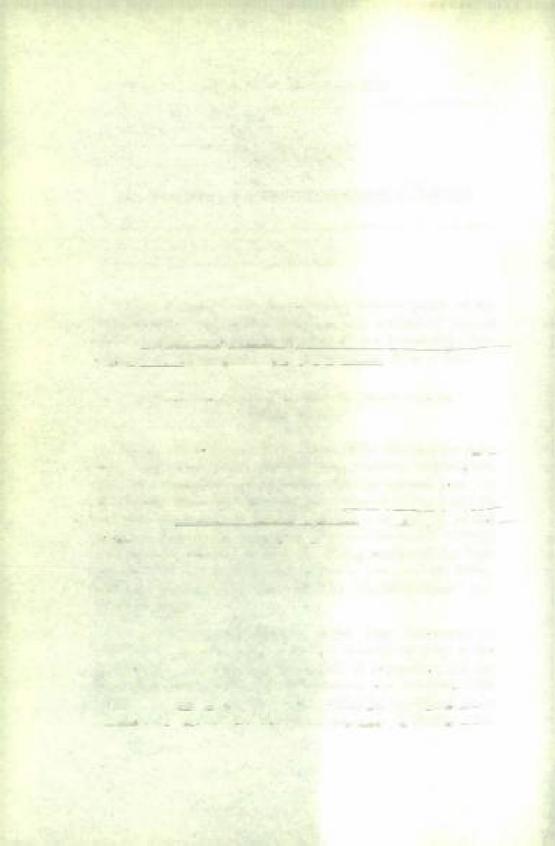


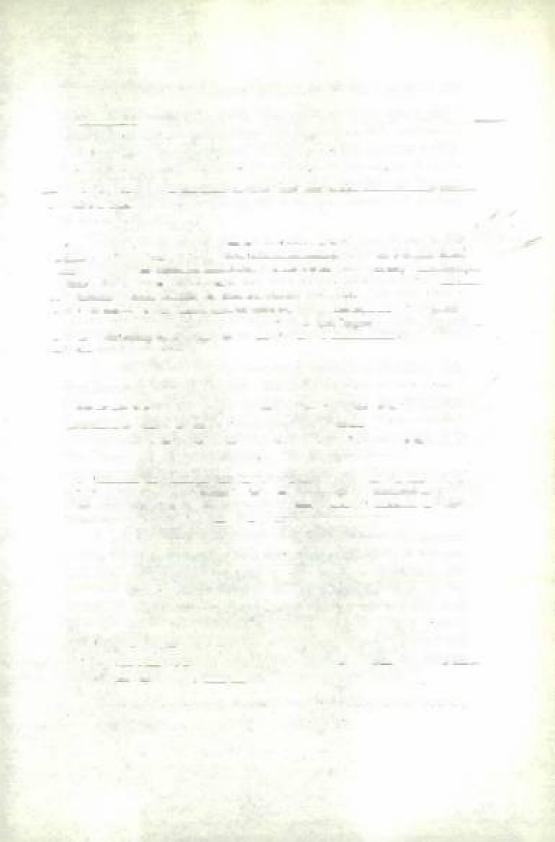
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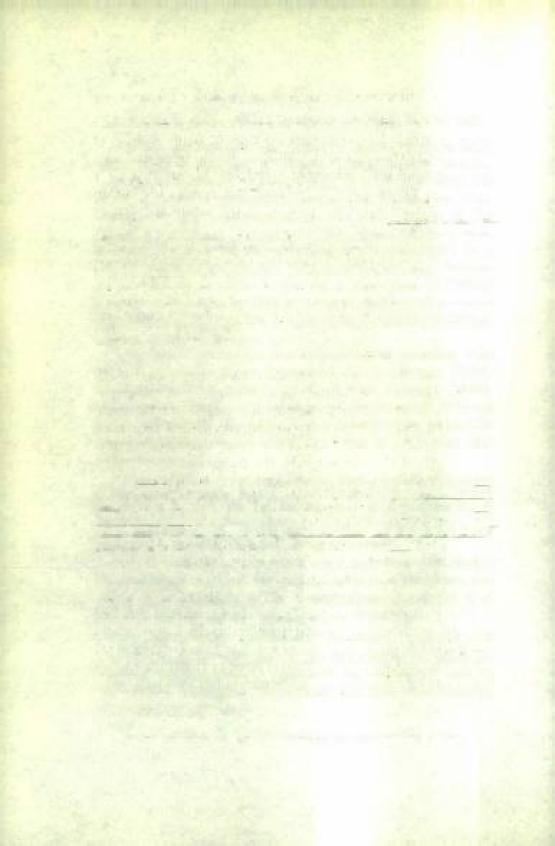
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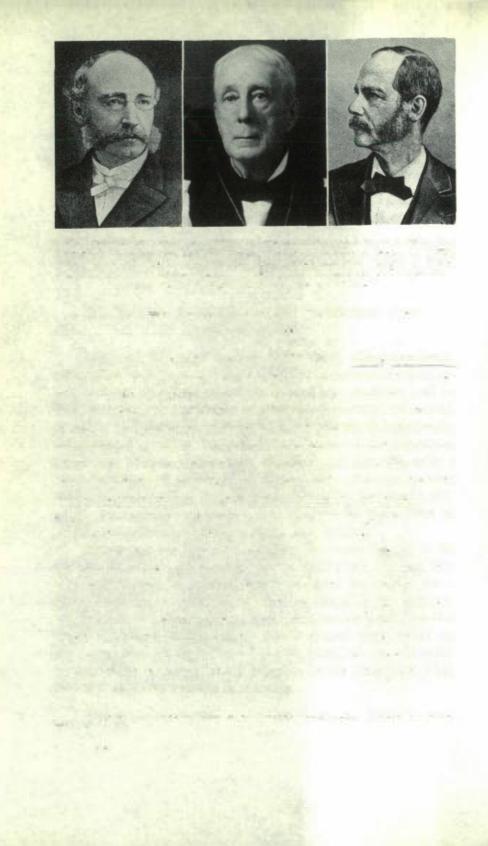




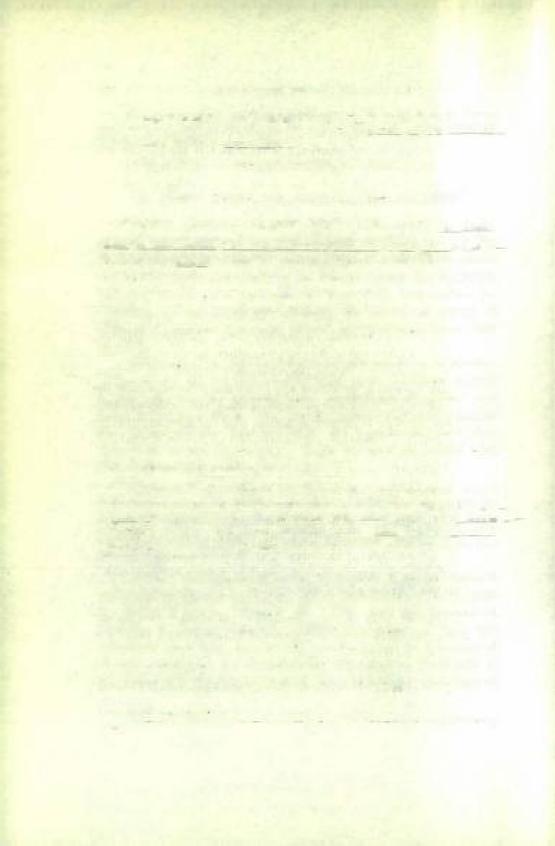




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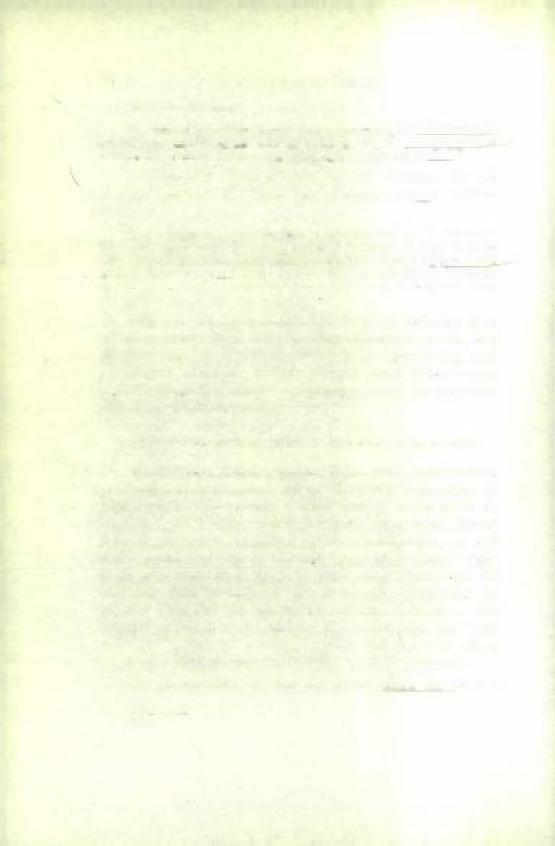


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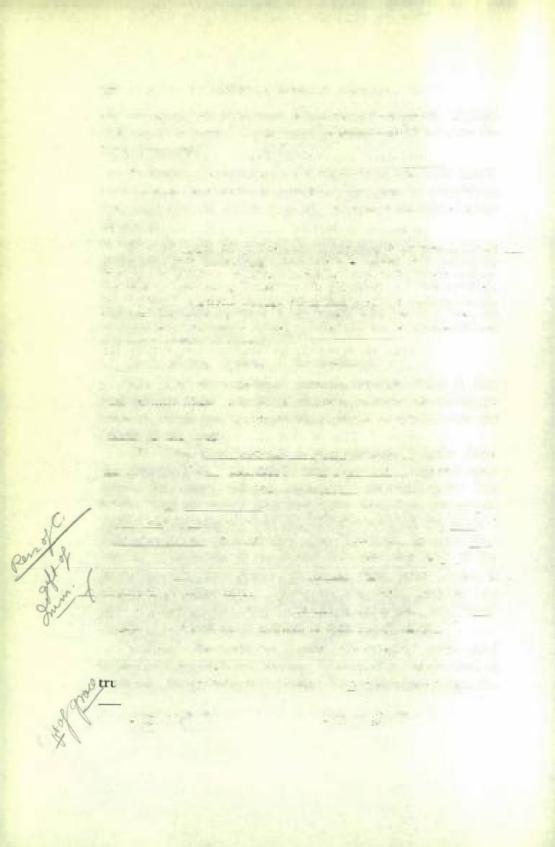
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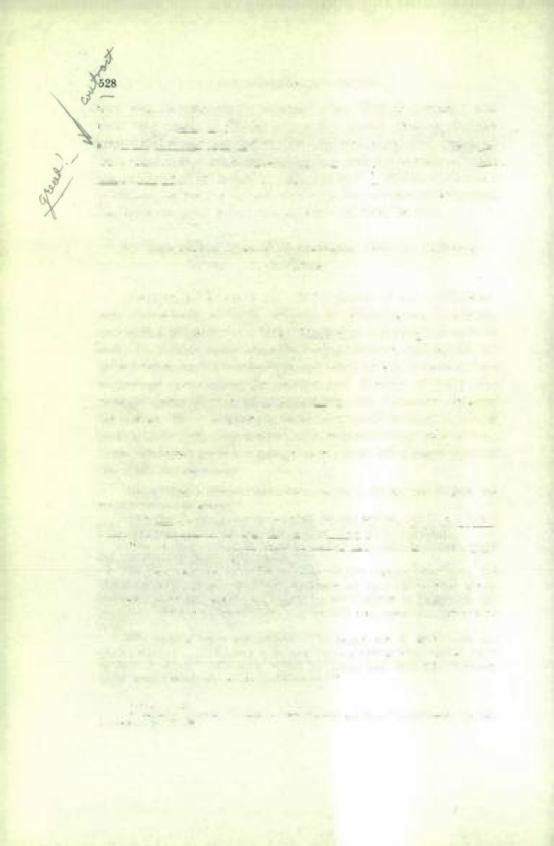
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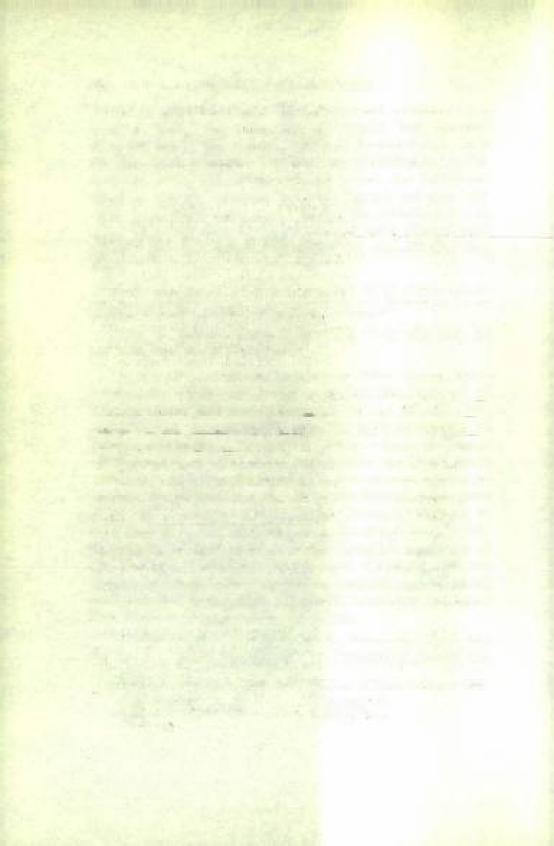
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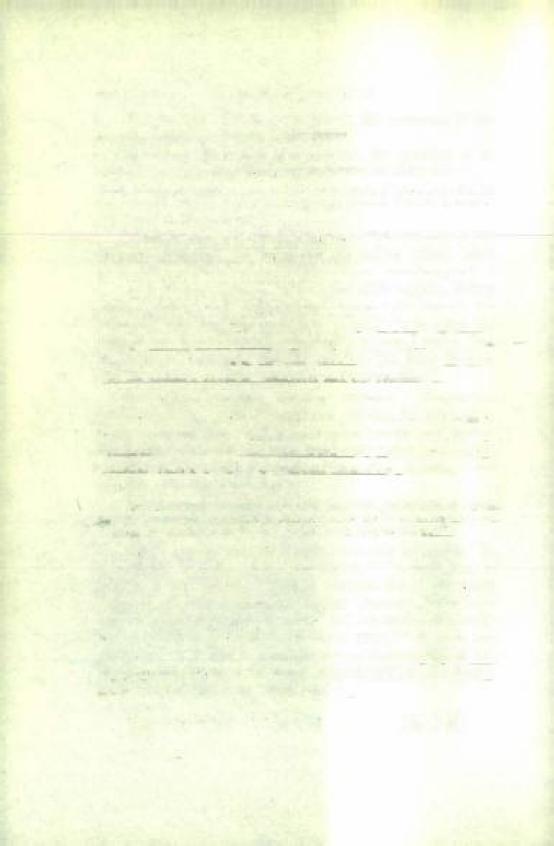
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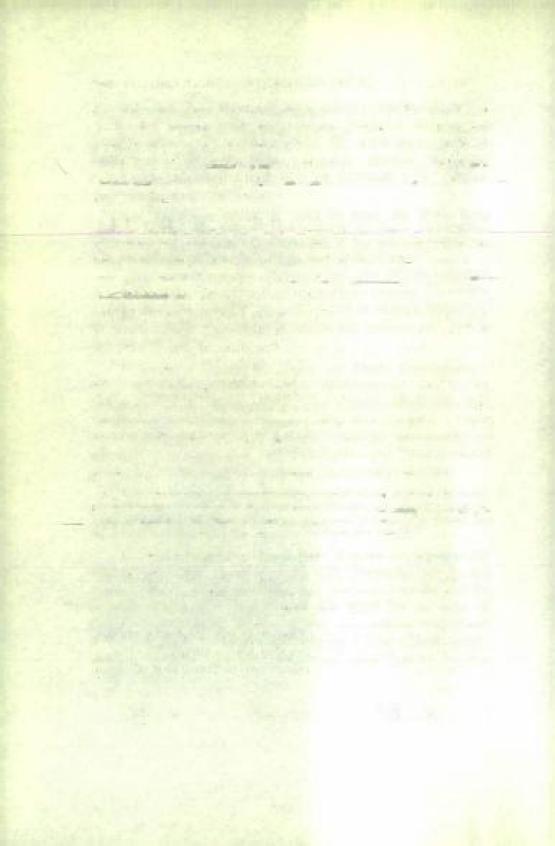


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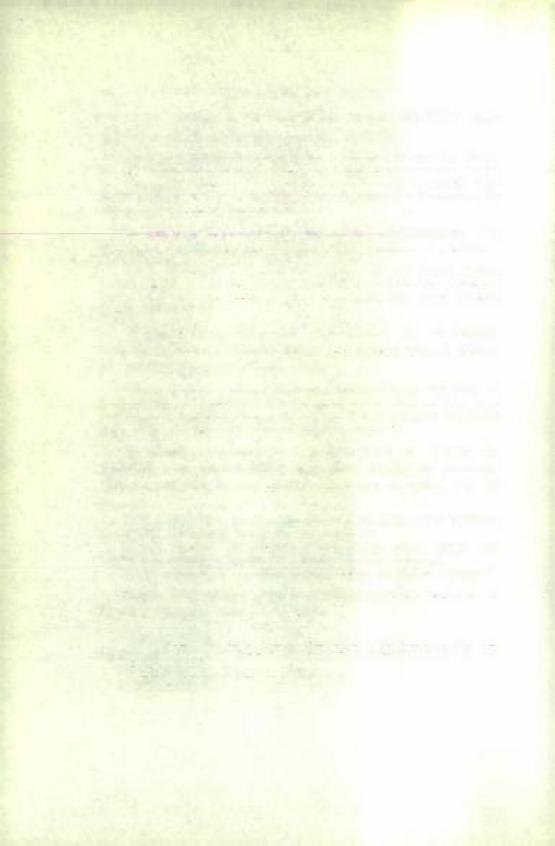




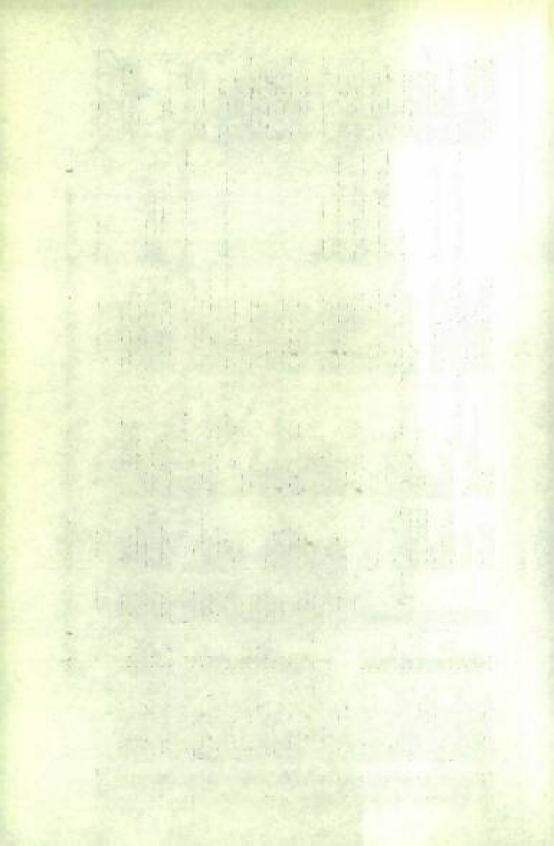
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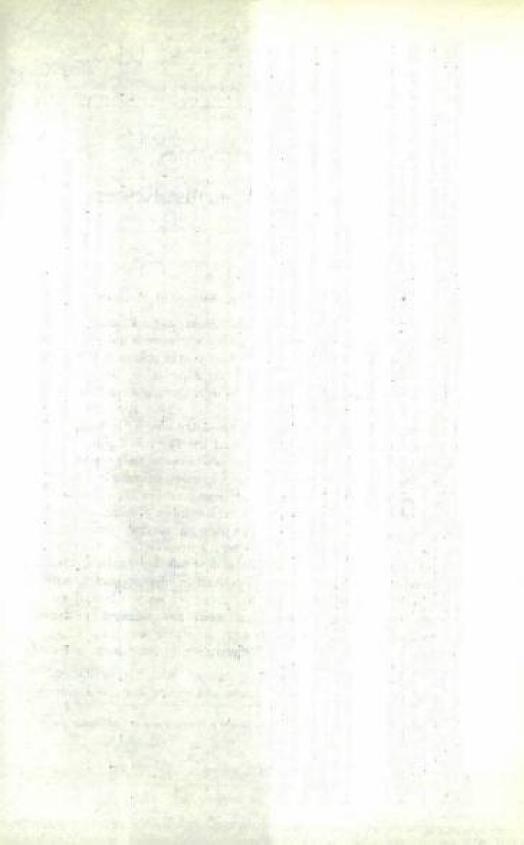
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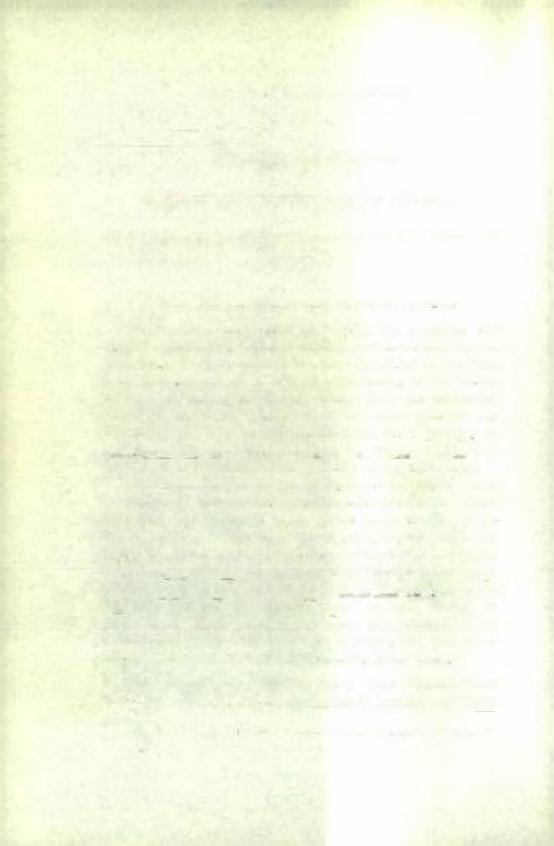
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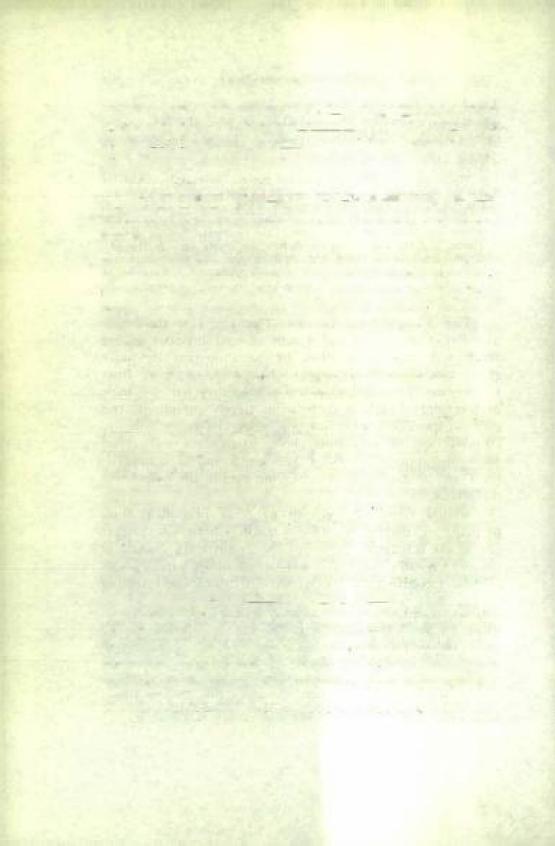


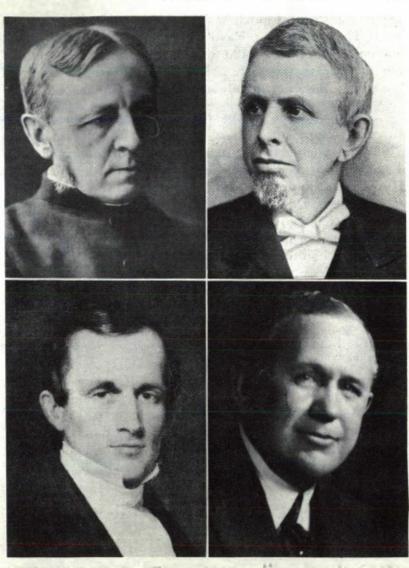
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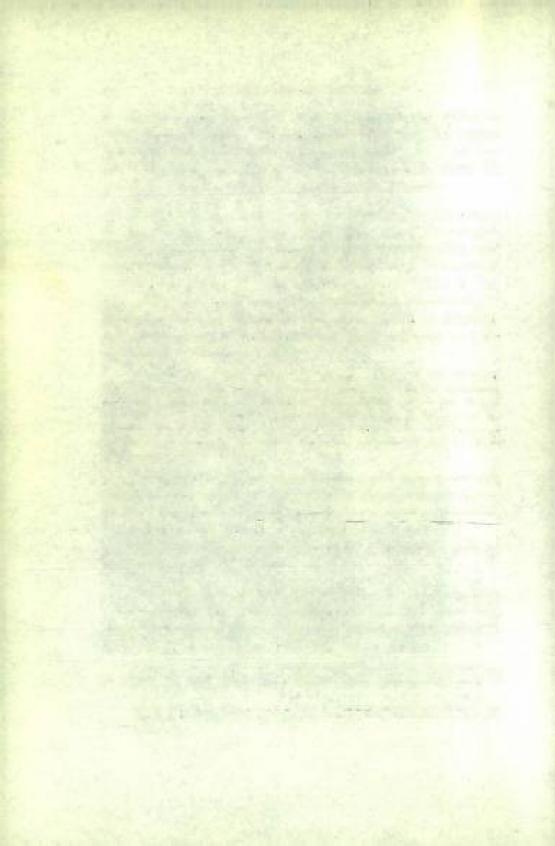
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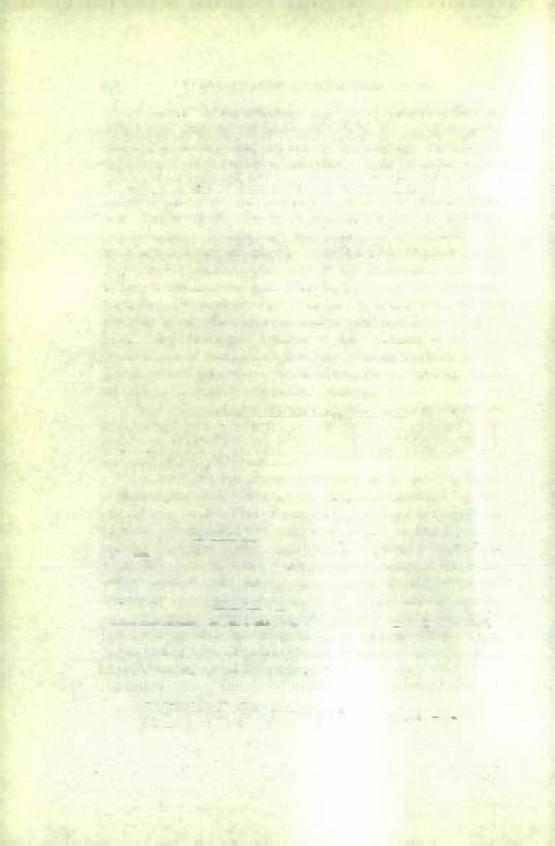


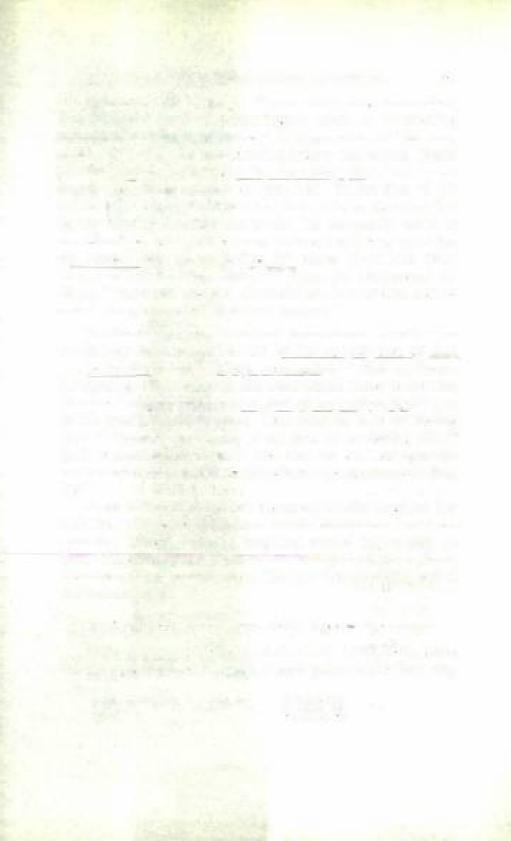


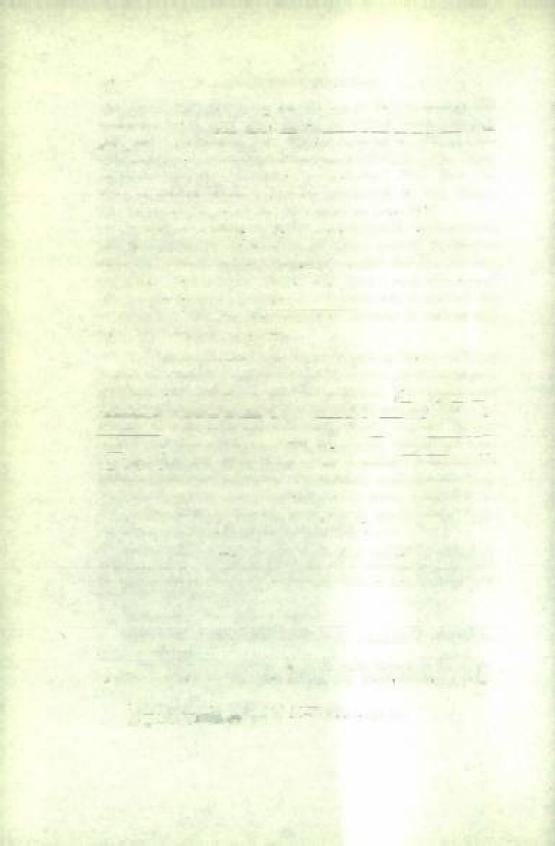






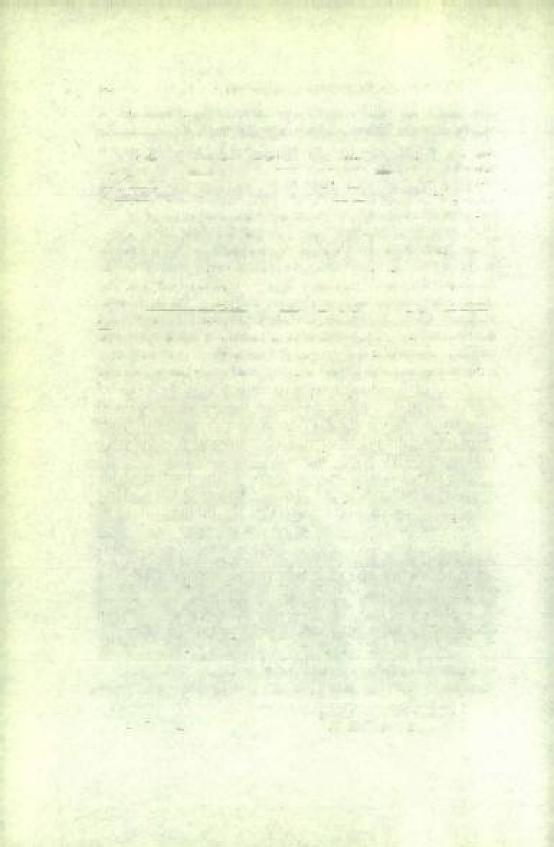






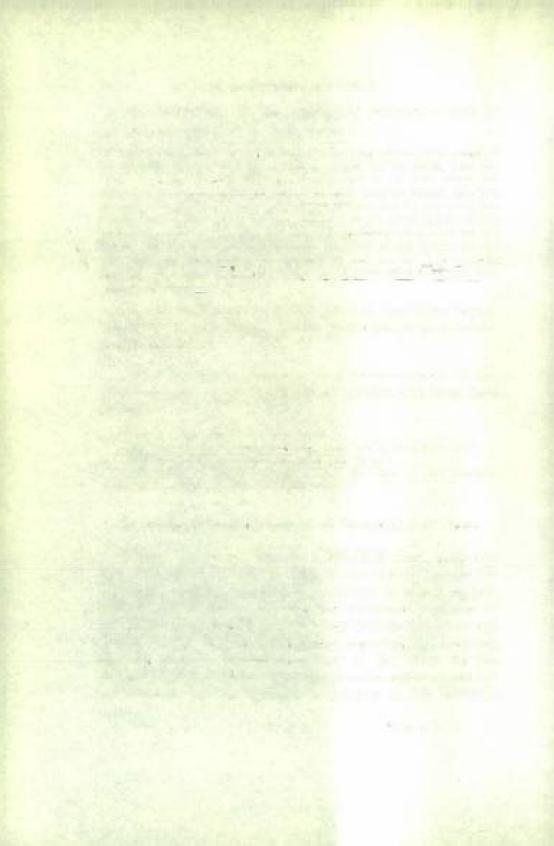
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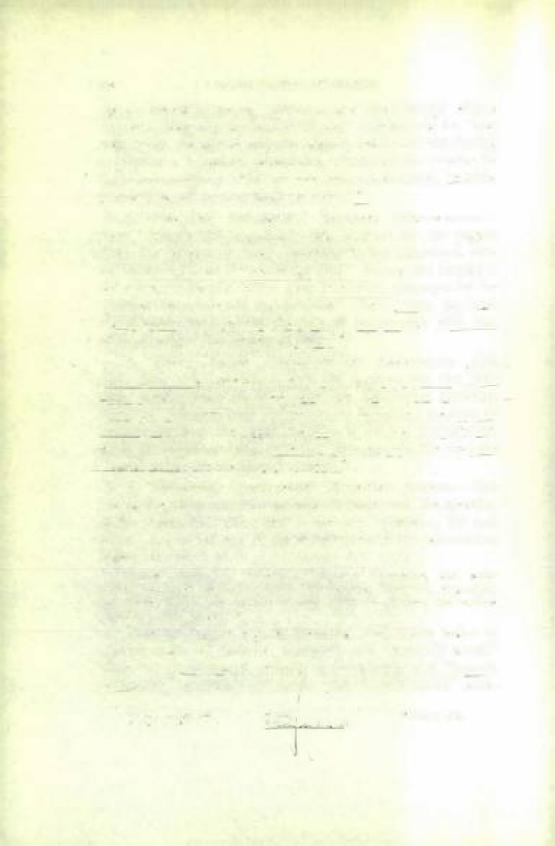
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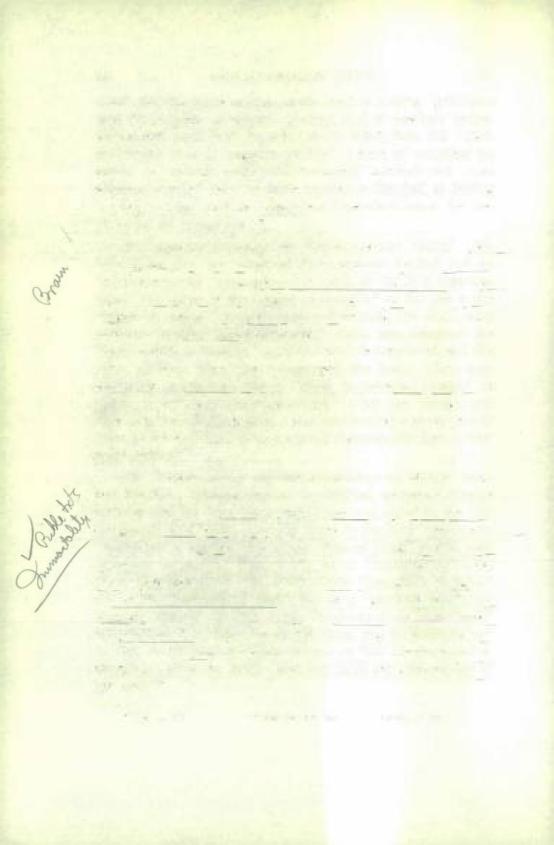


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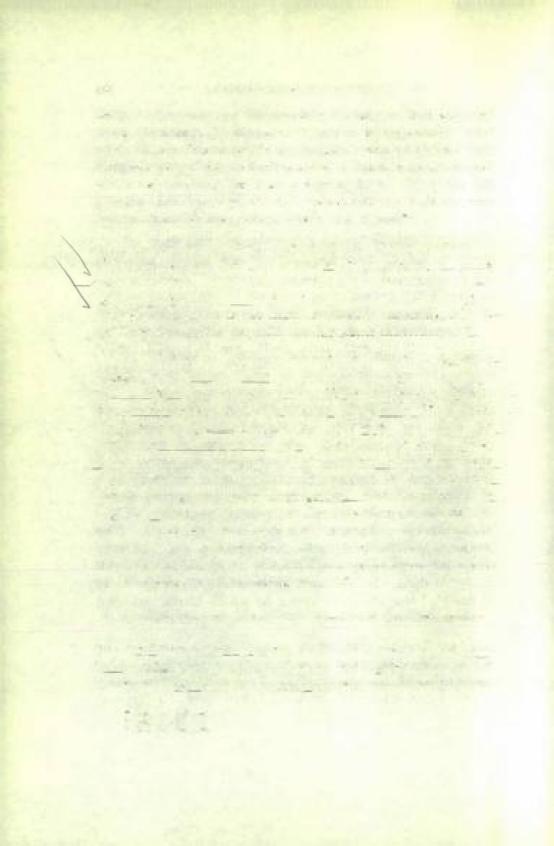
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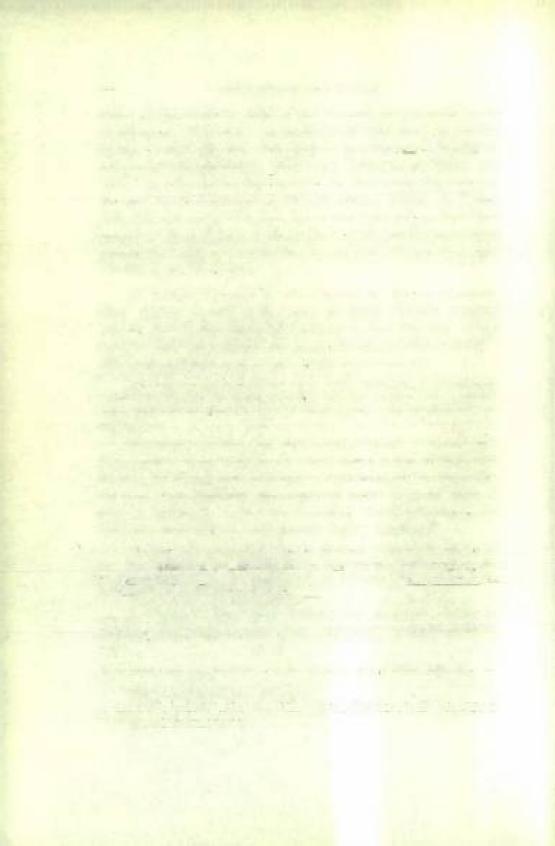


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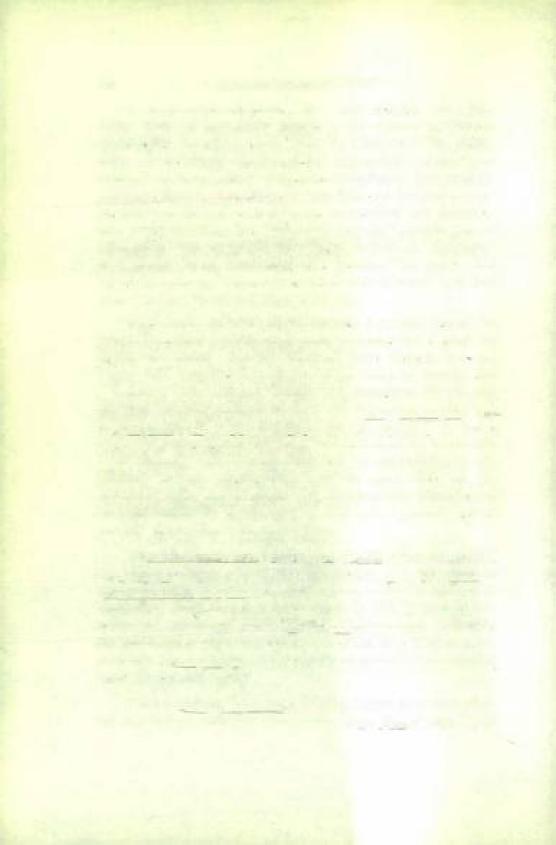


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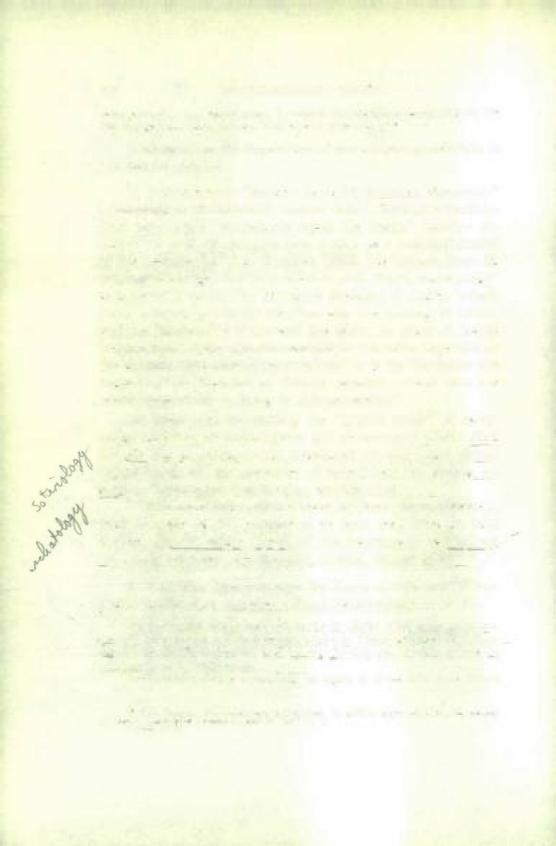
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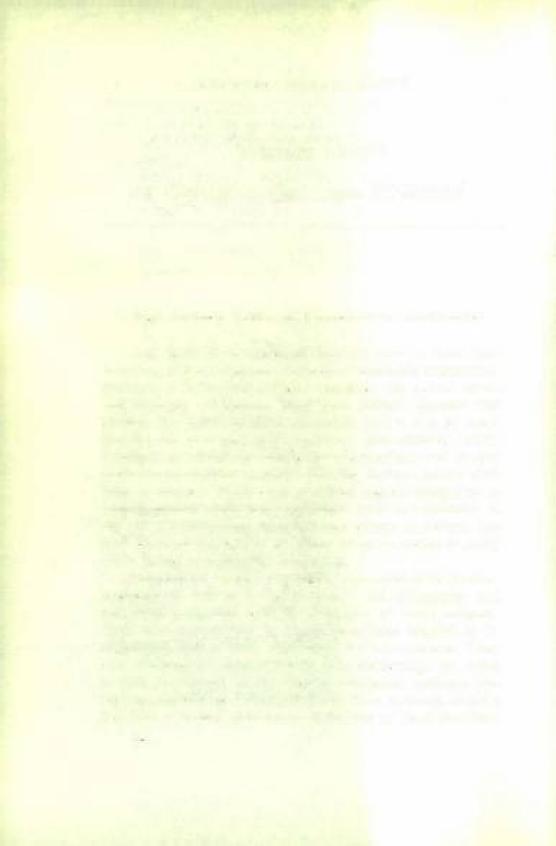


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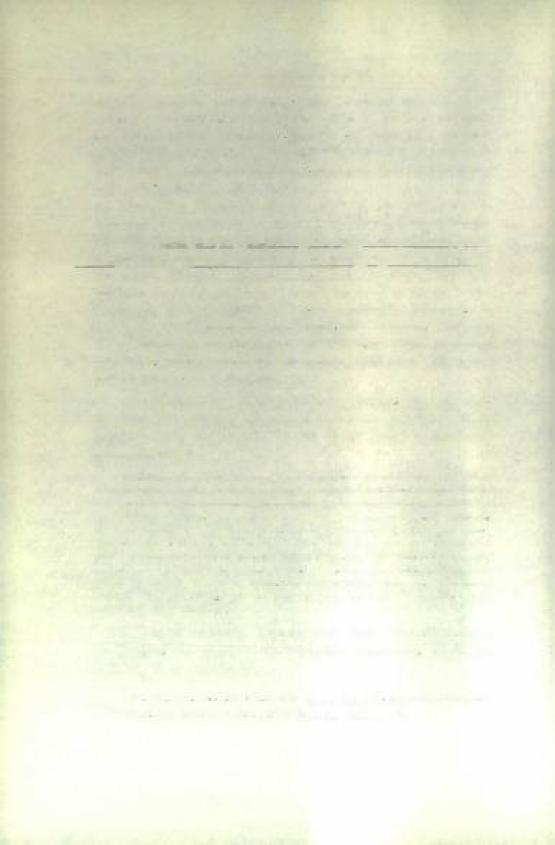
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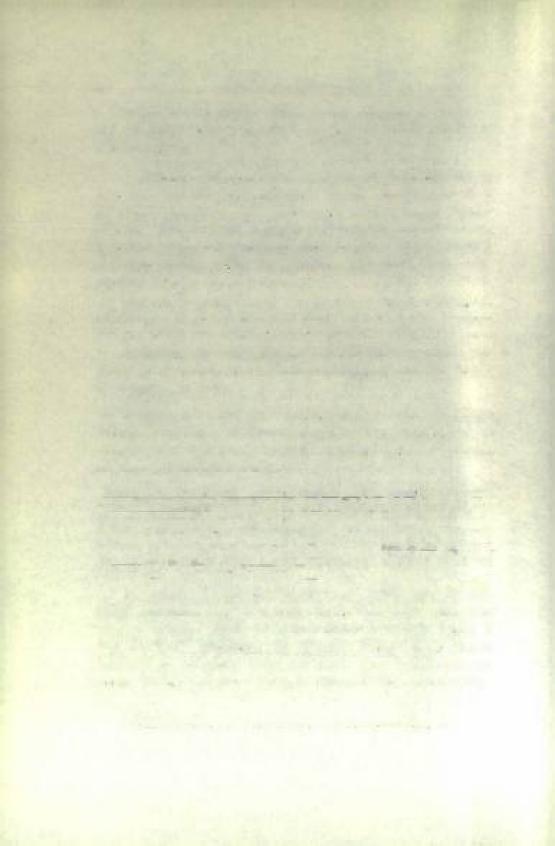
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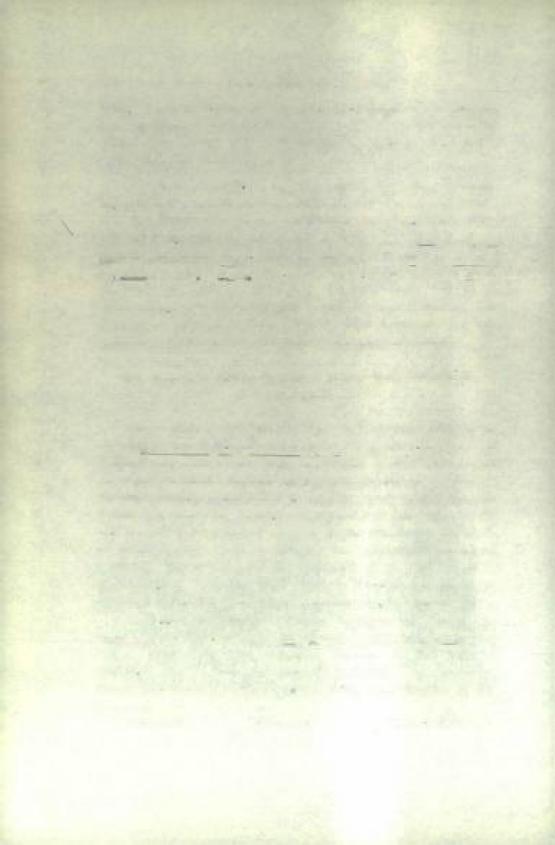




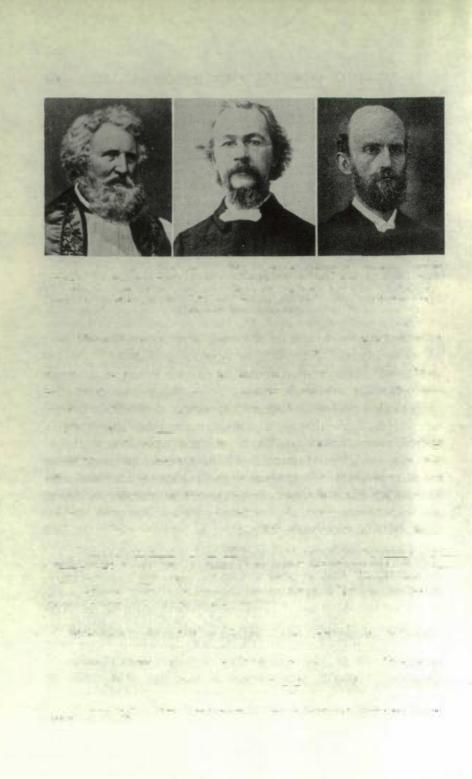
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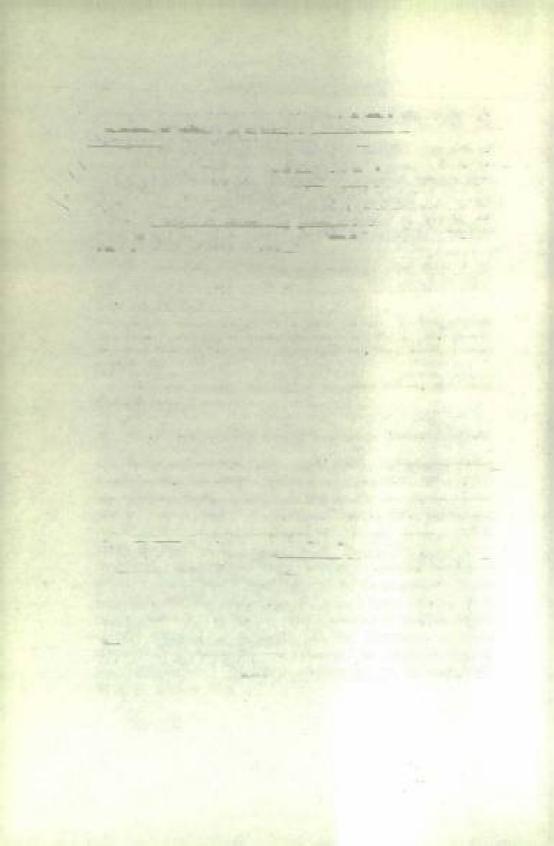
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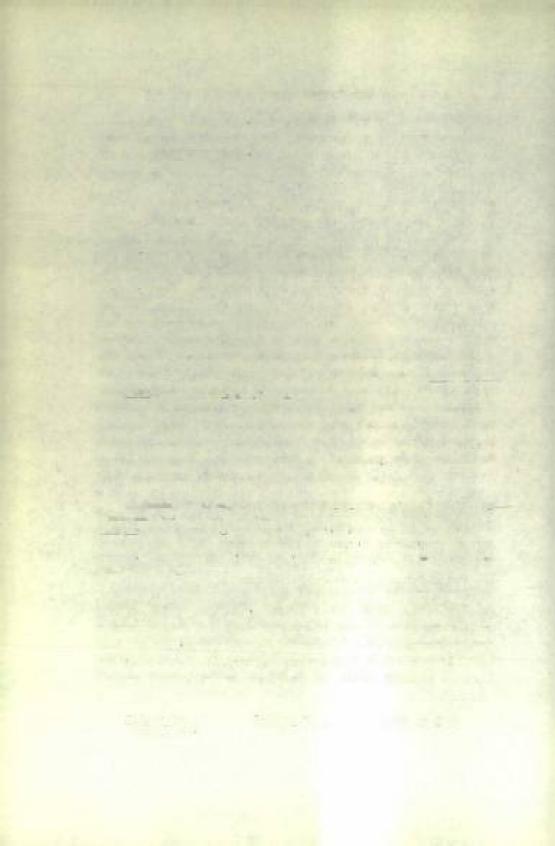
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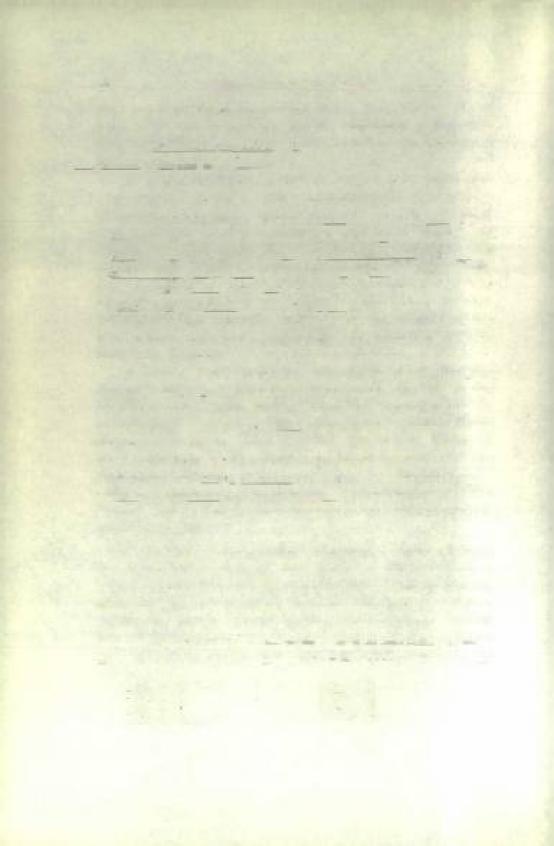
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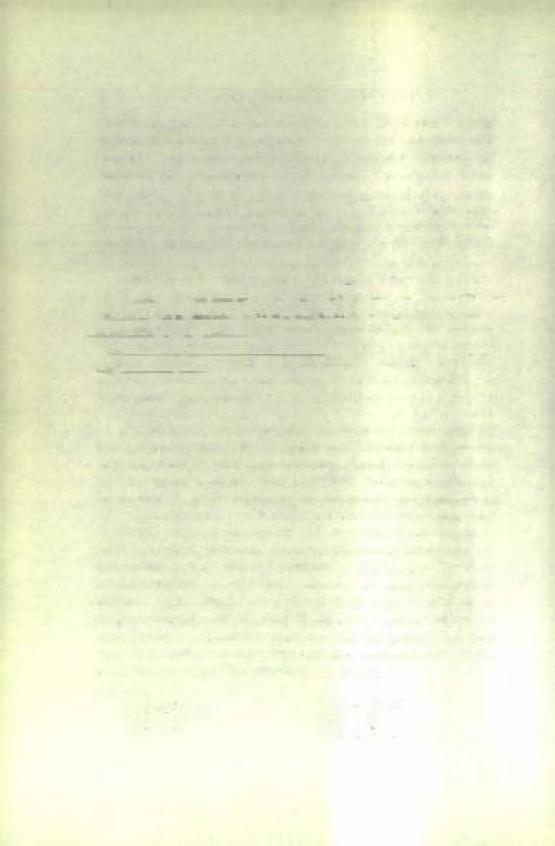
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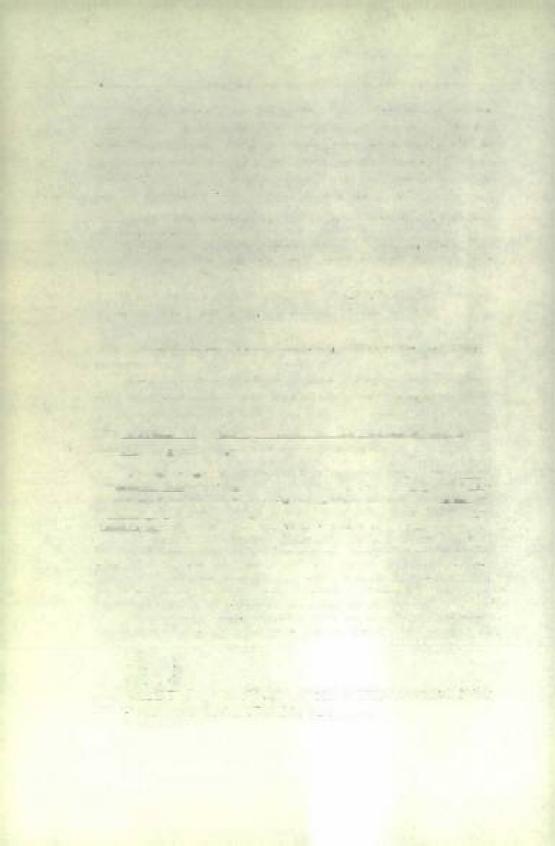


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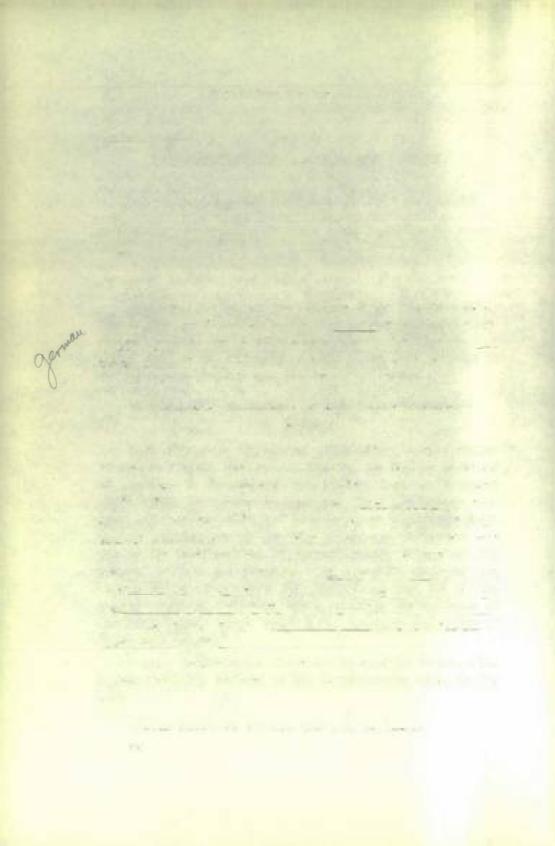


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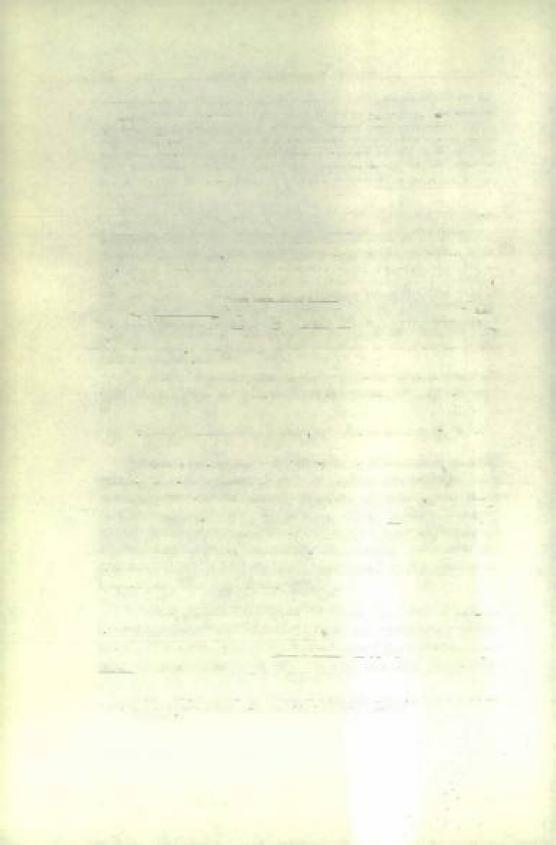
¹⁰¹ Henry T. Cheever, Biblical Eschatology: Its Relation to the Current Presbyterias Standards and the Basal Principles that must underlie Their Revision: Being a Review of the Writings of the Presbyterian Divine, L. C. Baker, pp. 53, 54.



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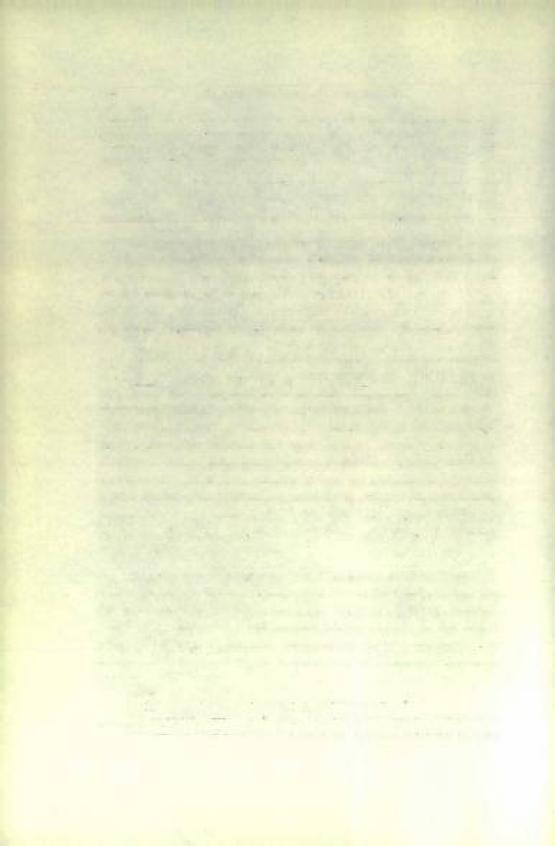
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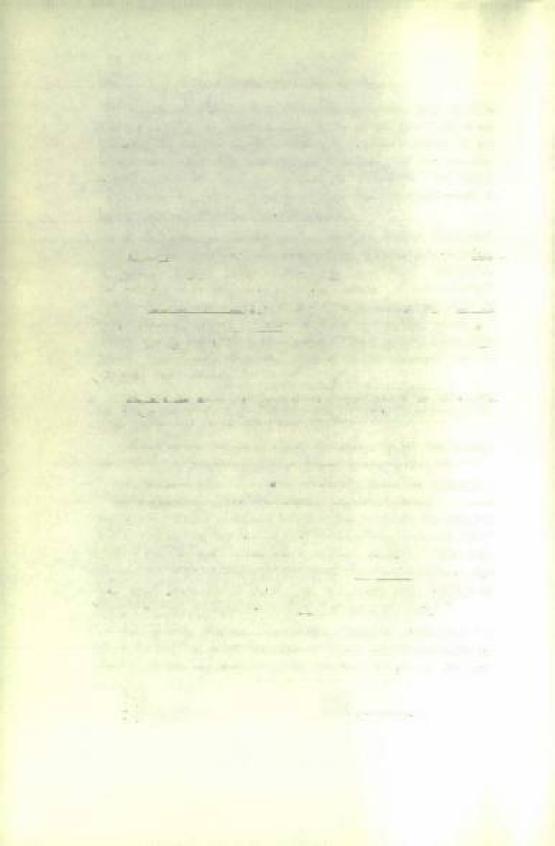


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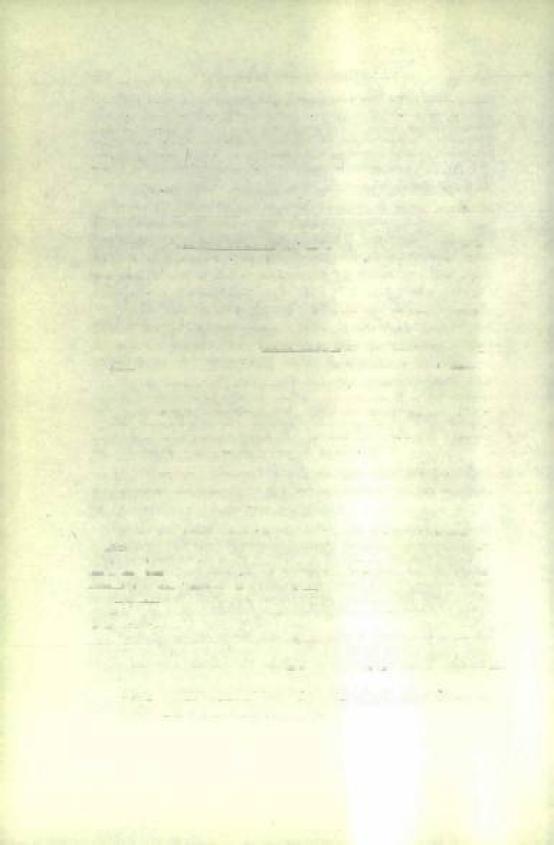


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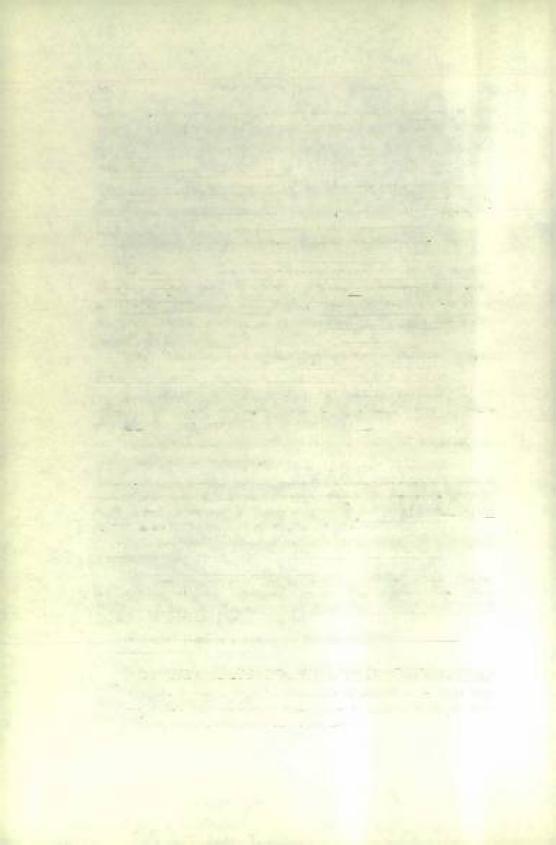
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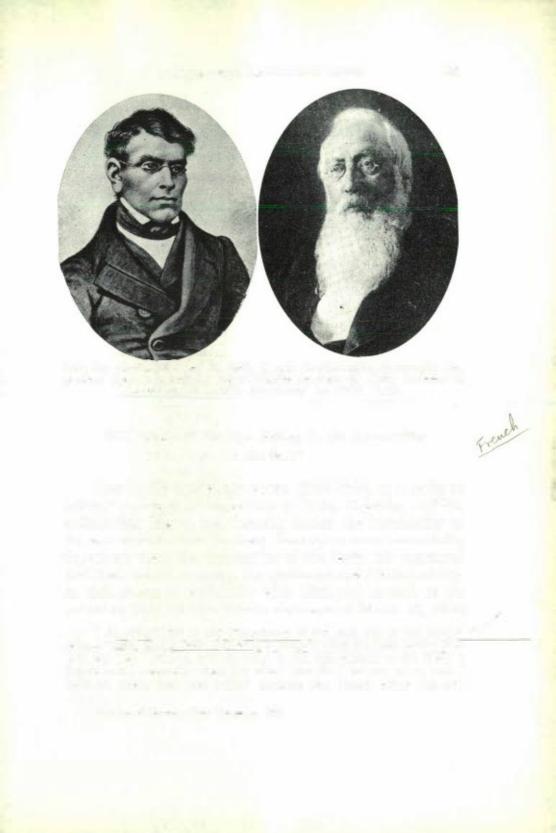
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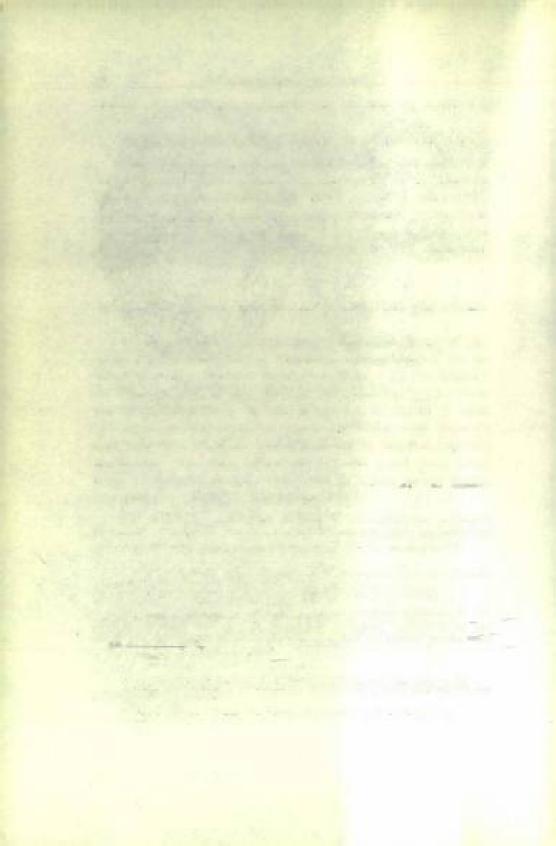
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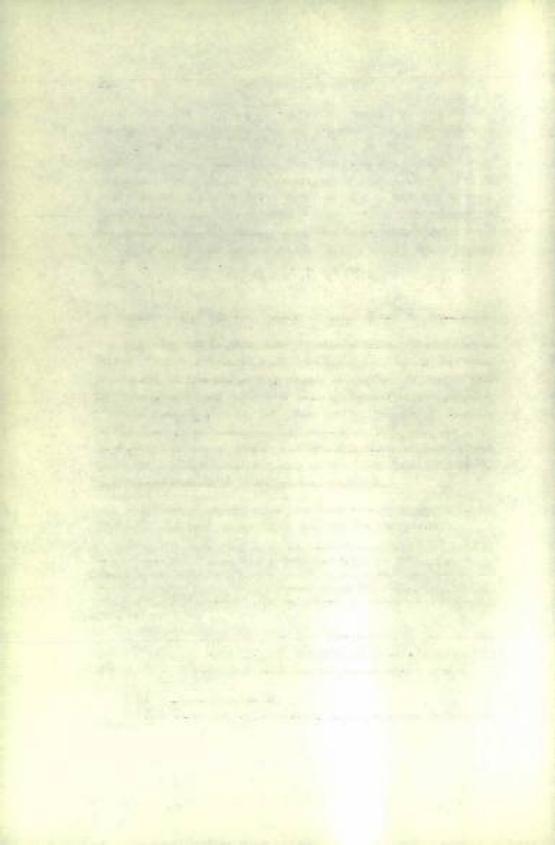




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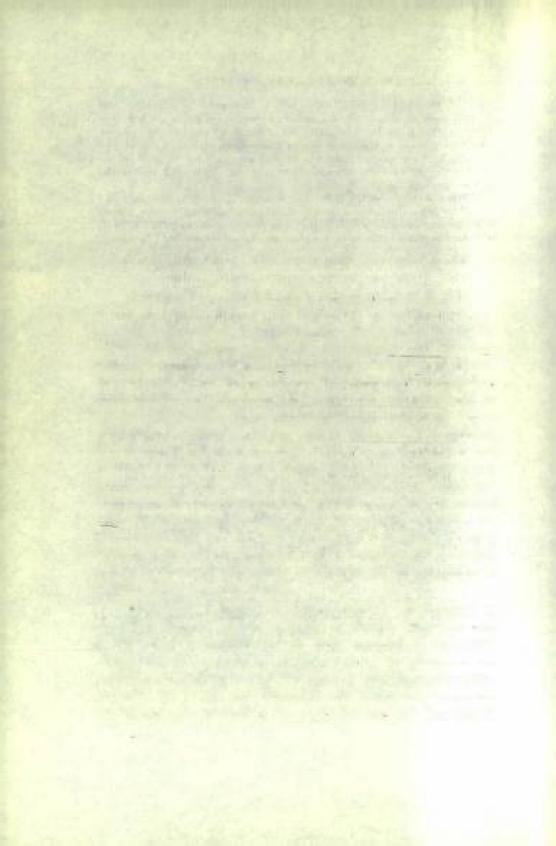
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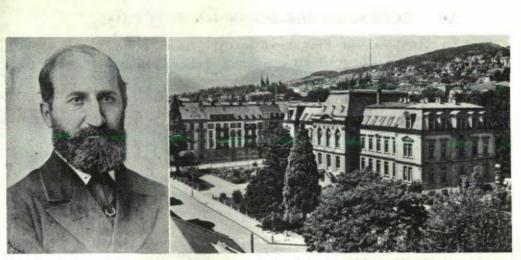
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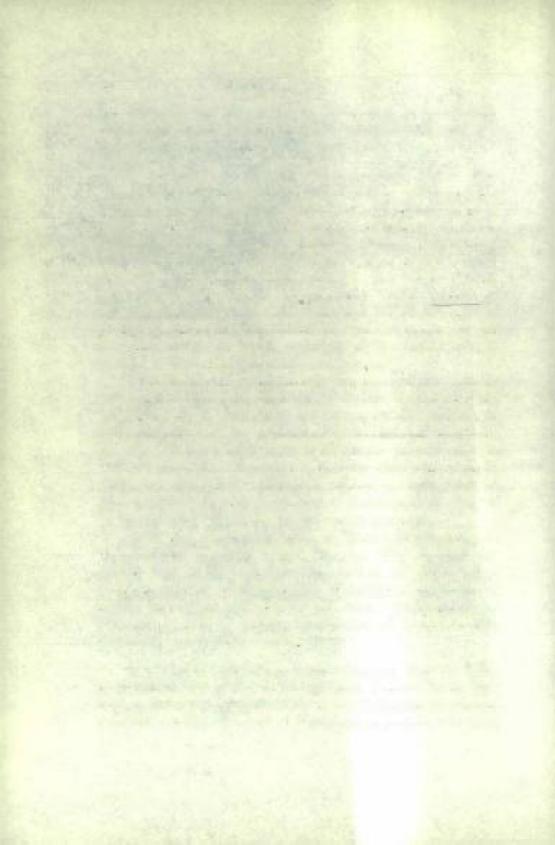
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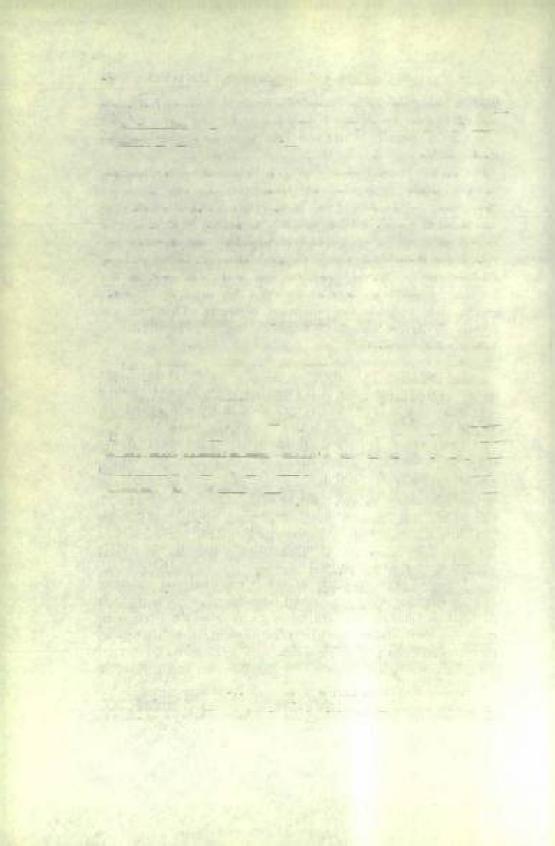


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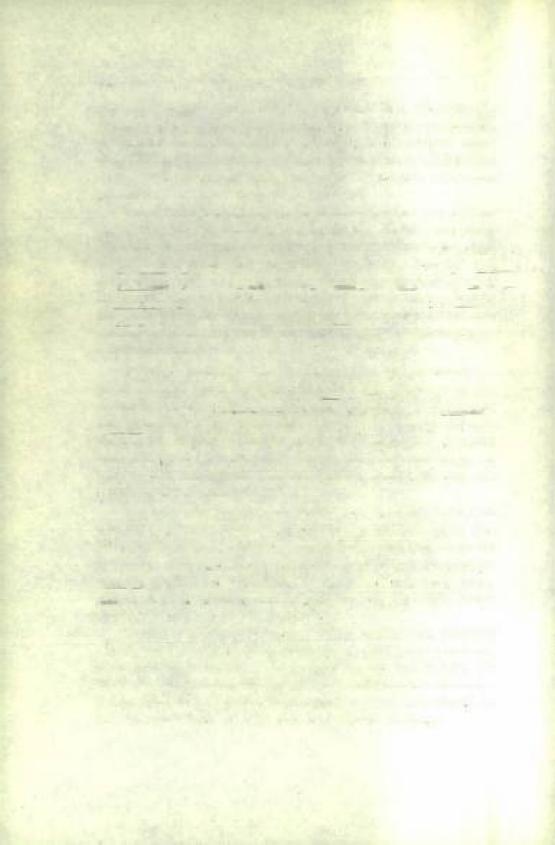


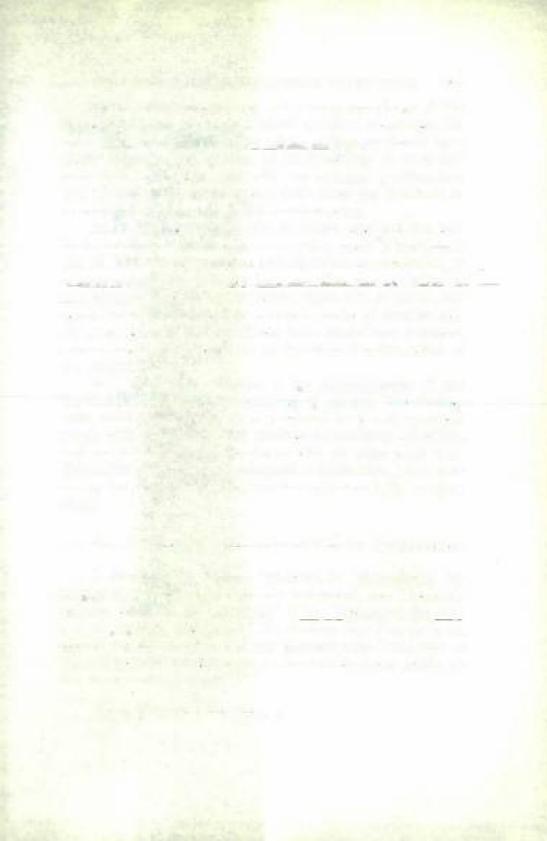
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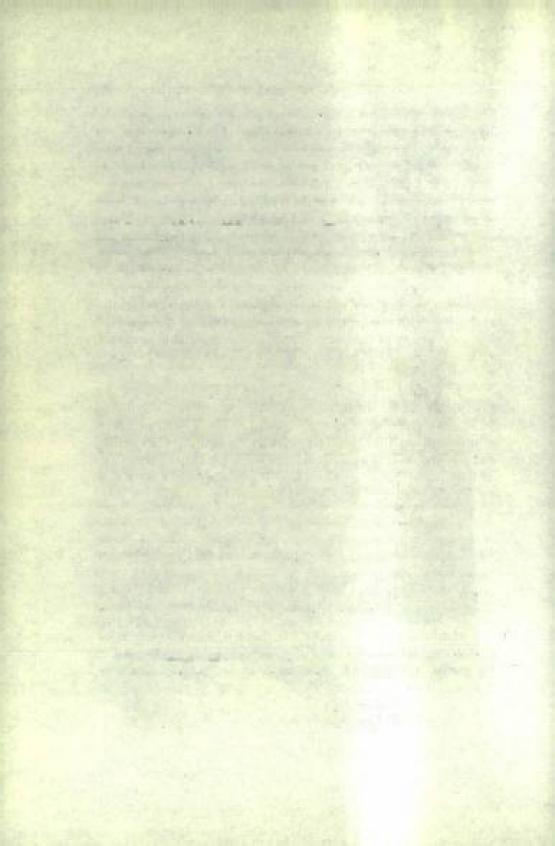
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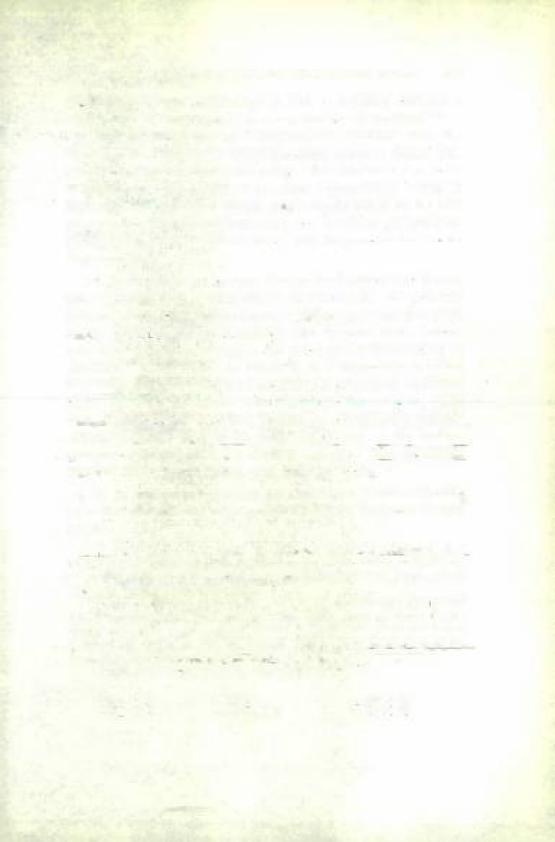


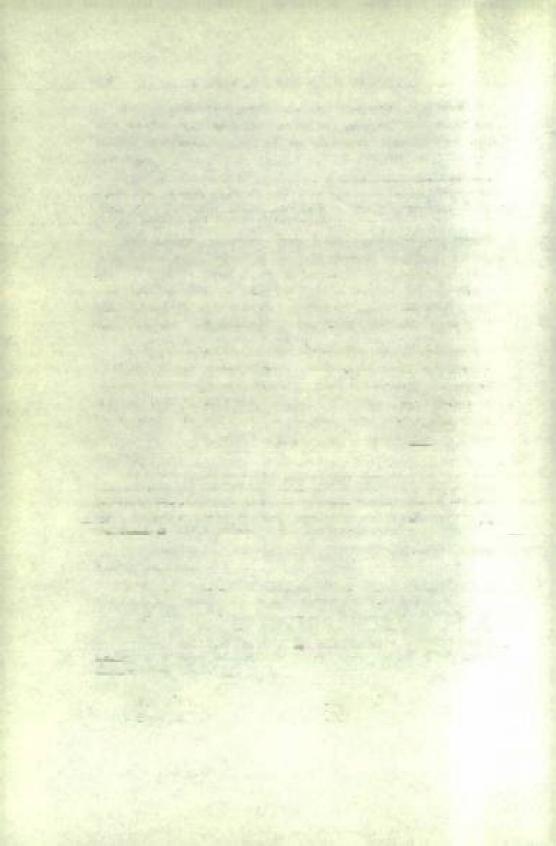
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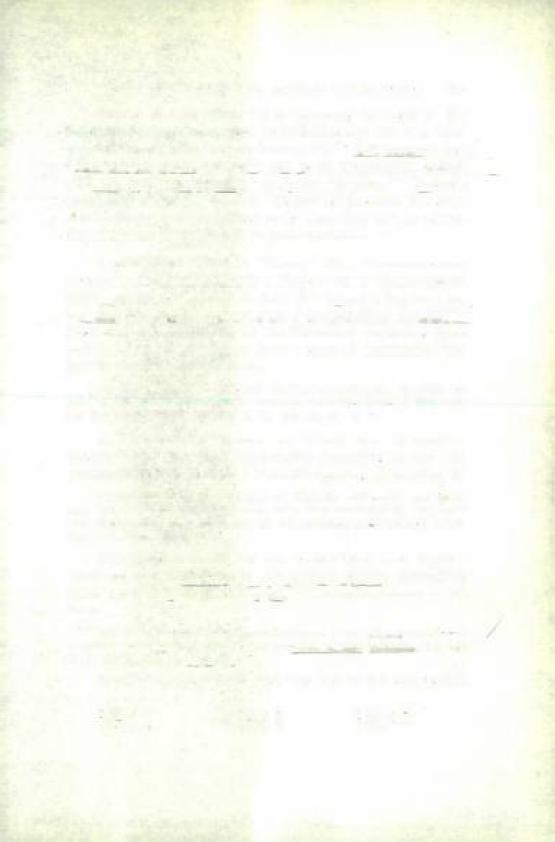


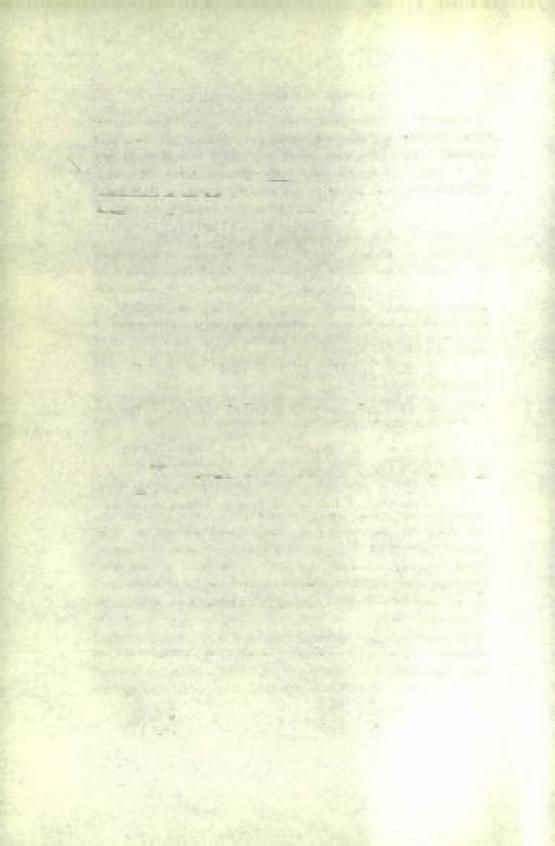


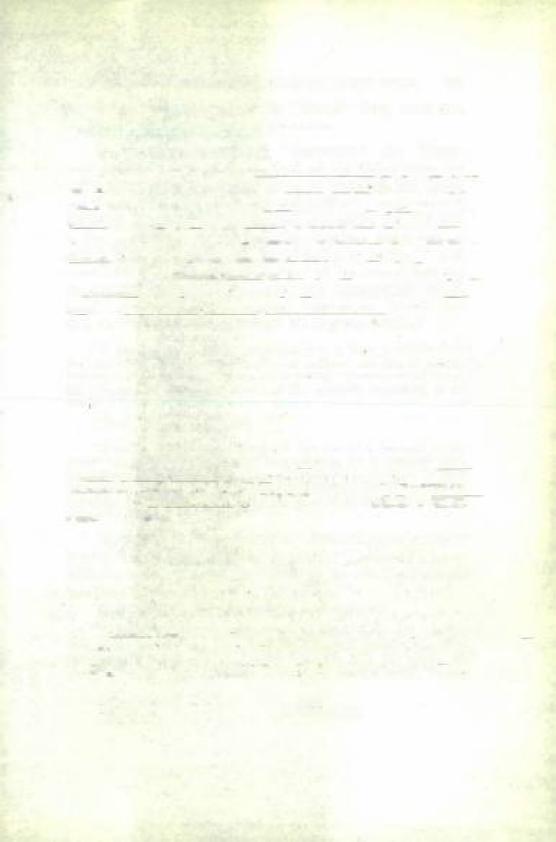


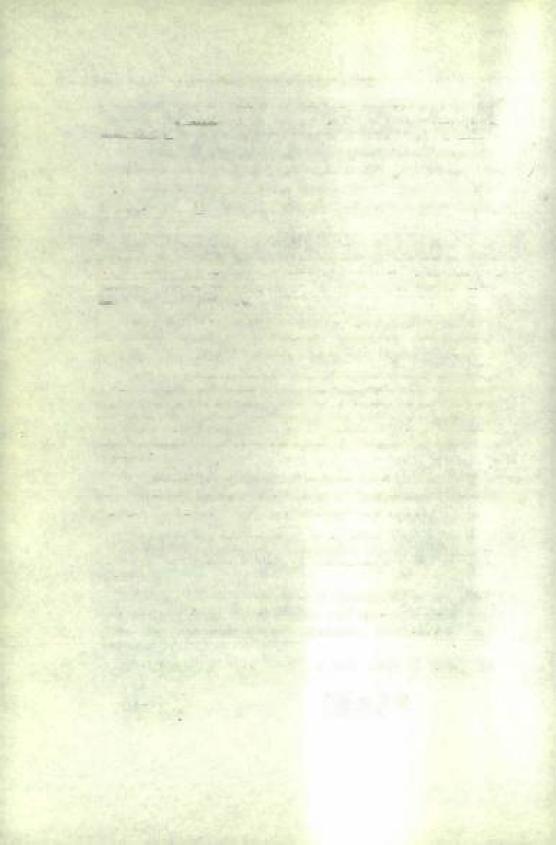






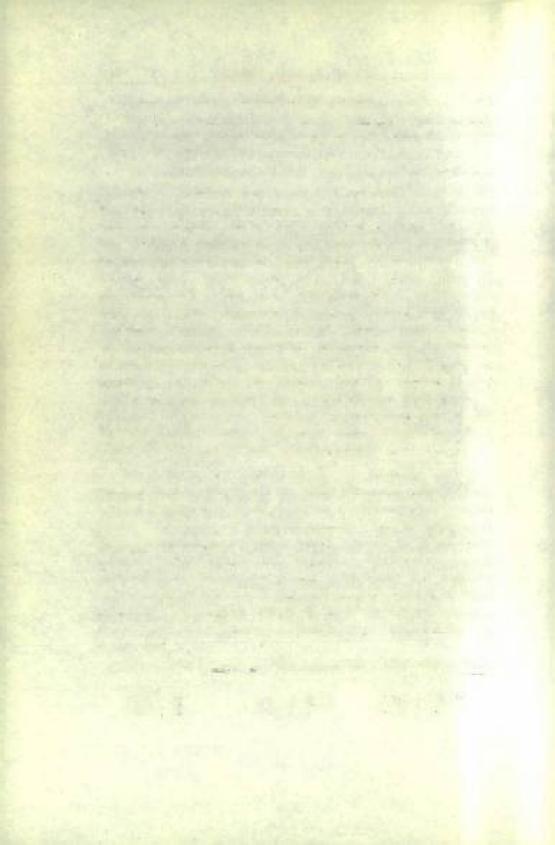




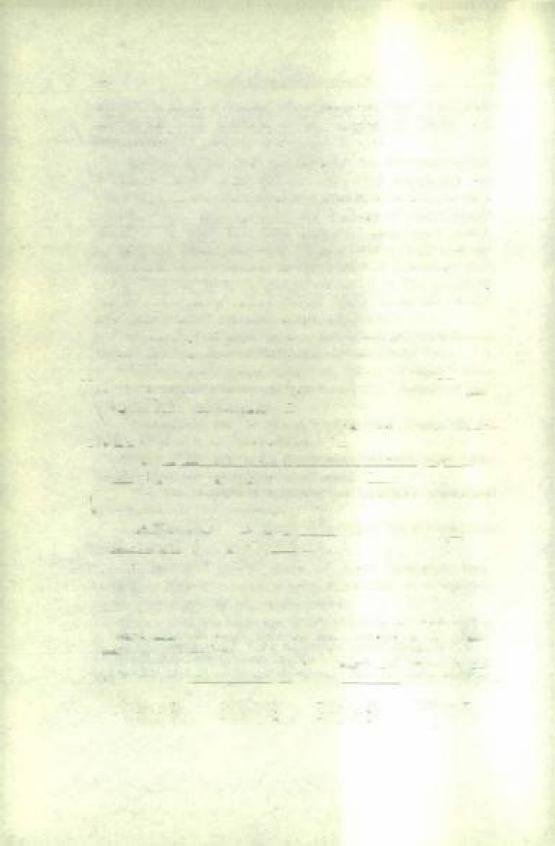


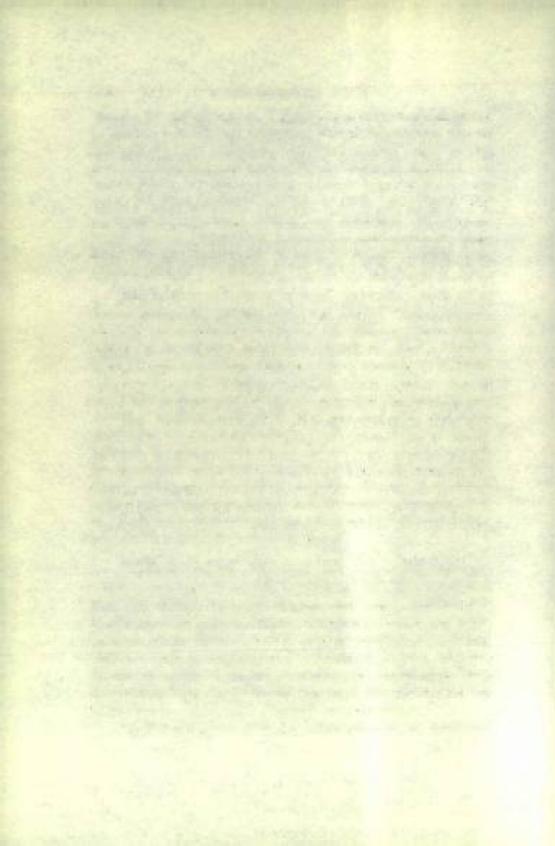
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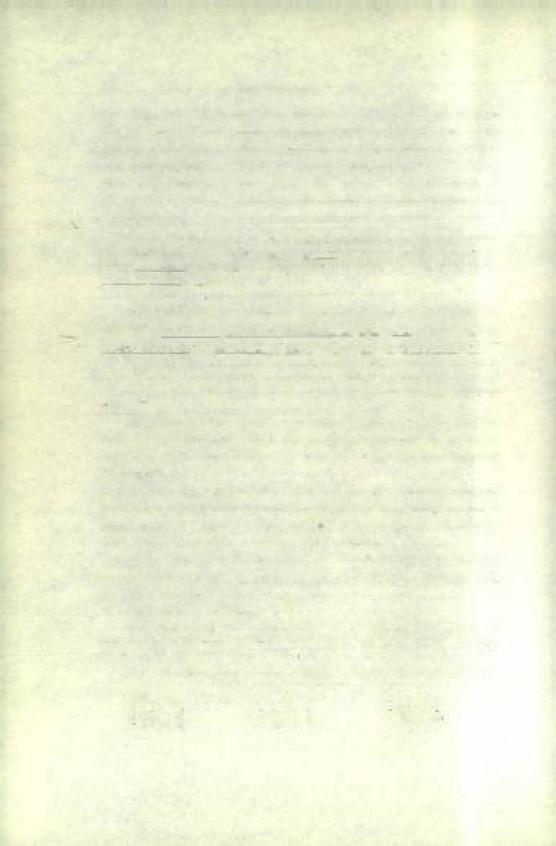




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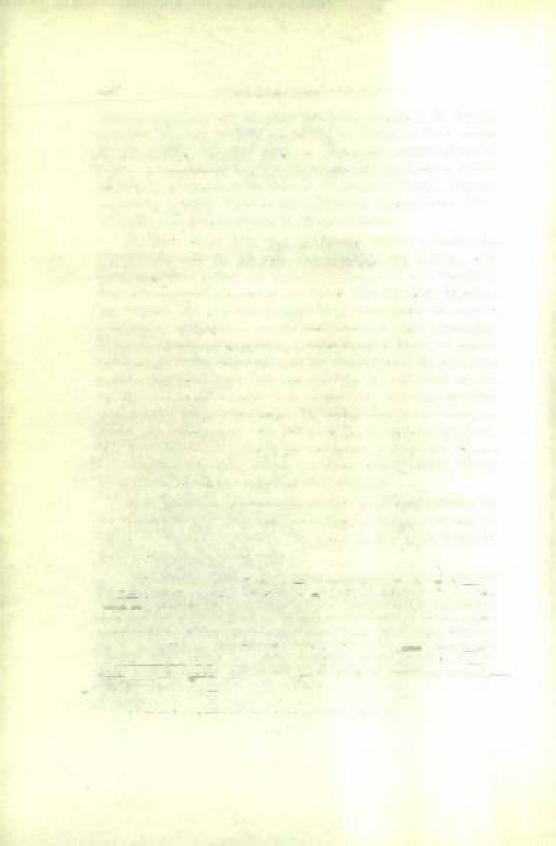
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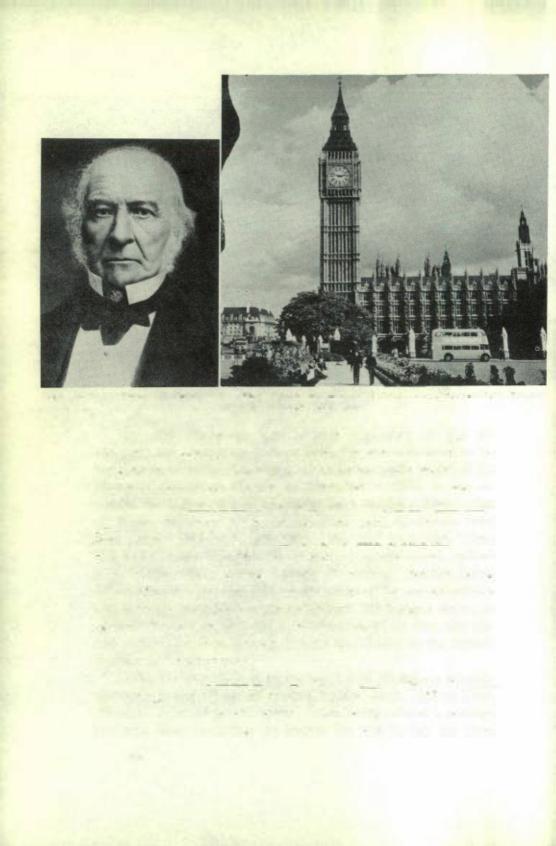


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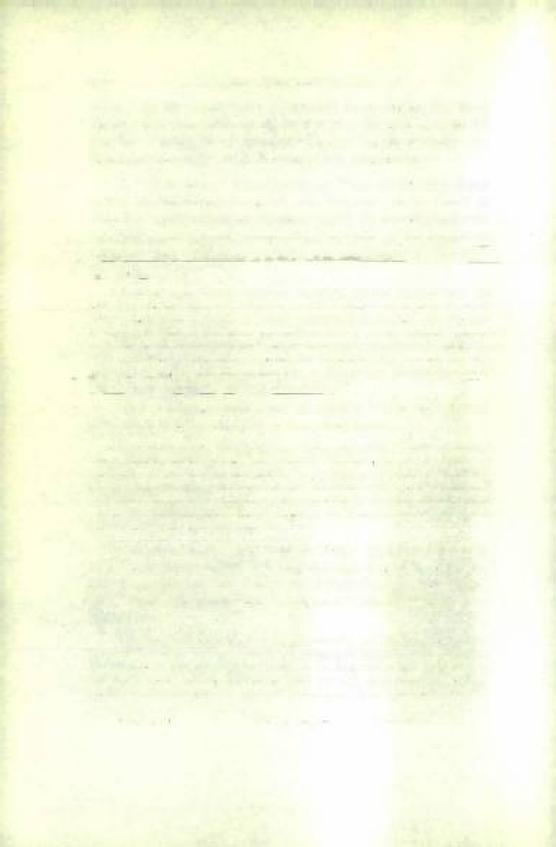


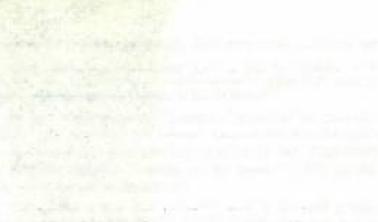
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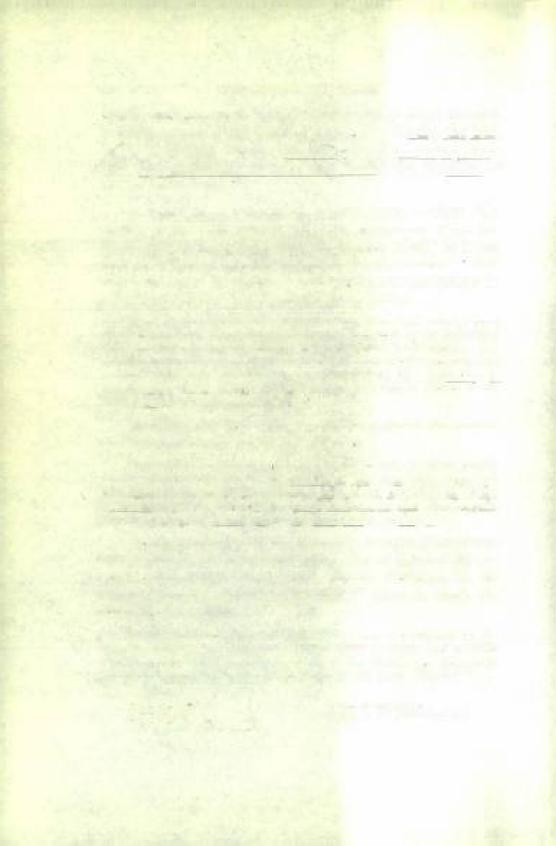
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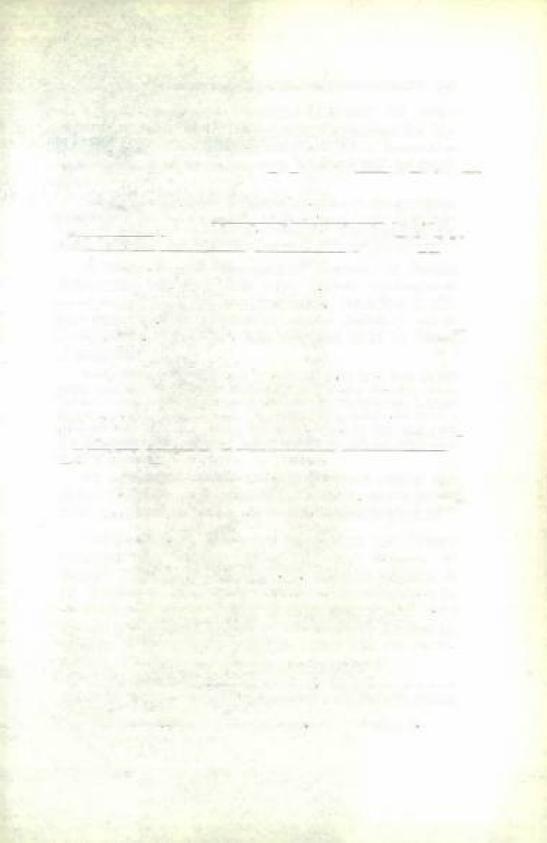
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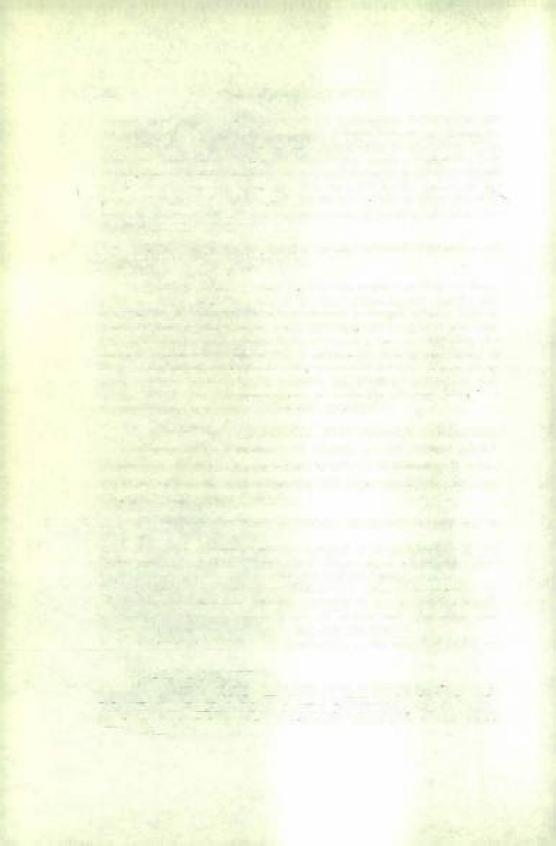




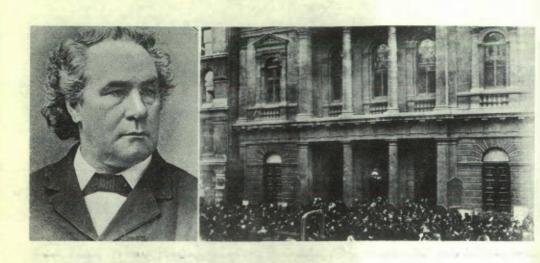
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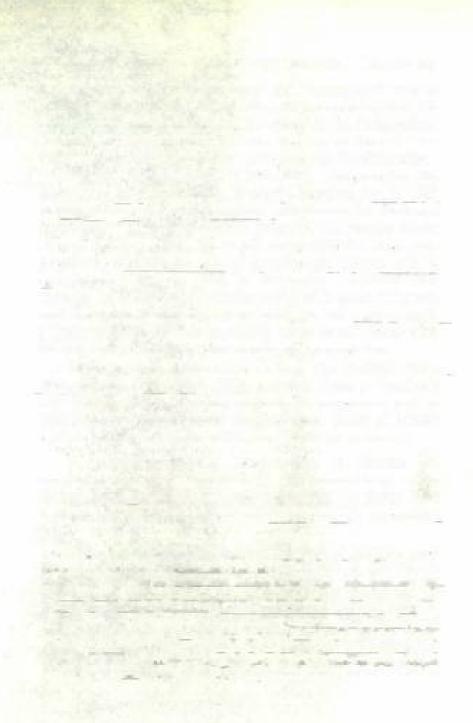
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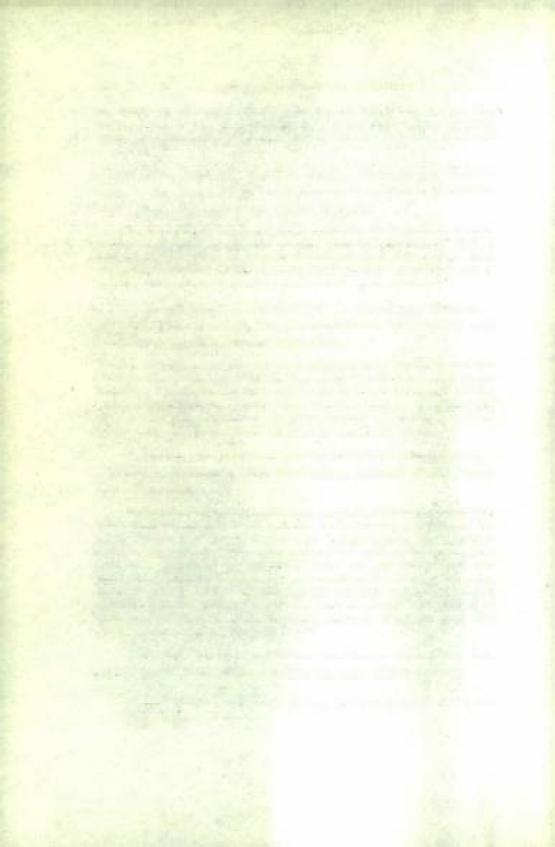
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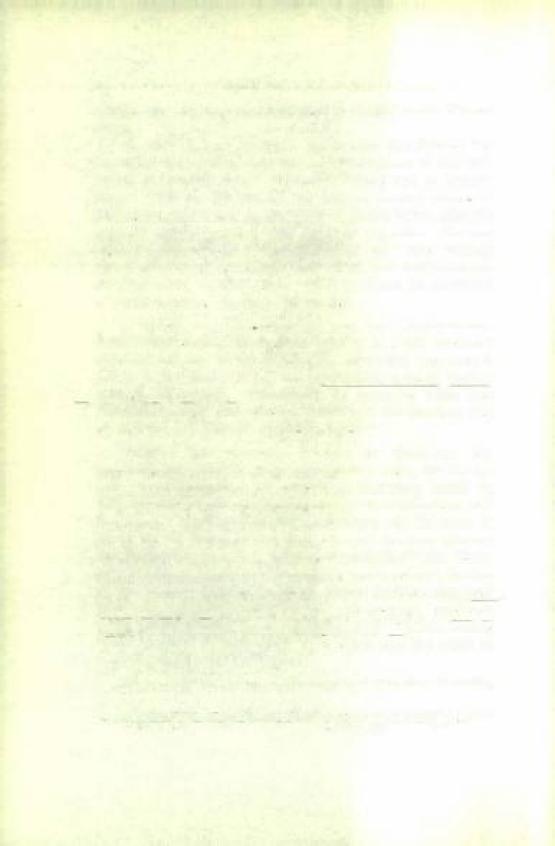
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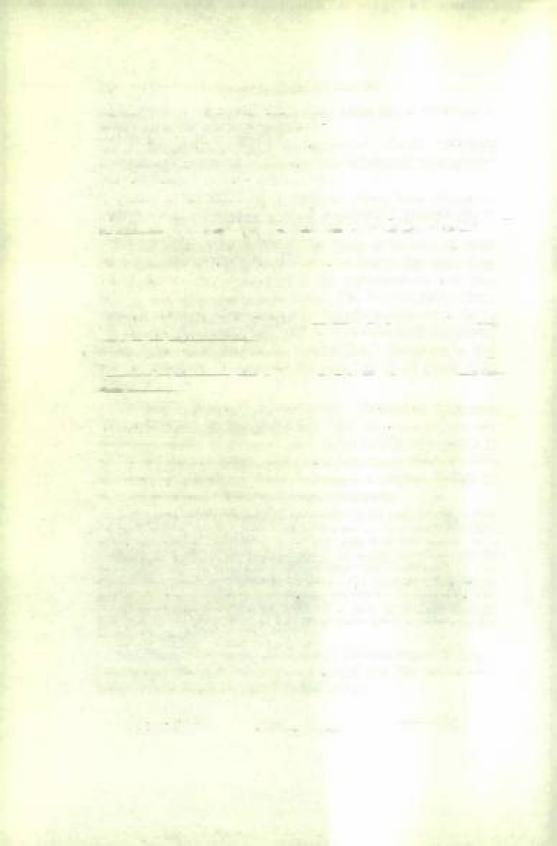




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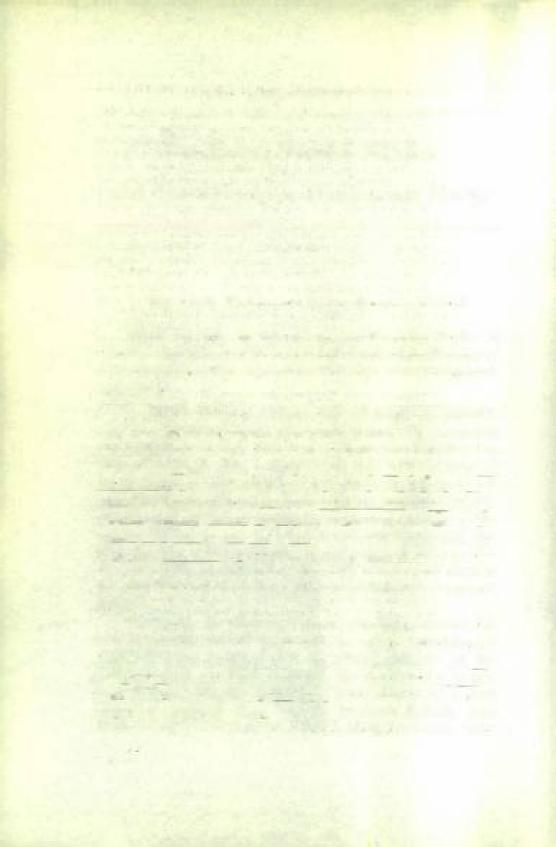


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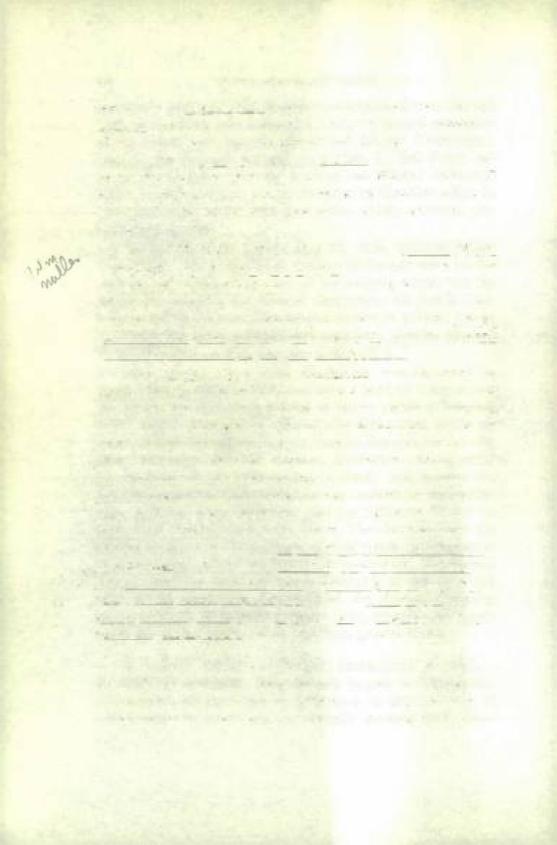


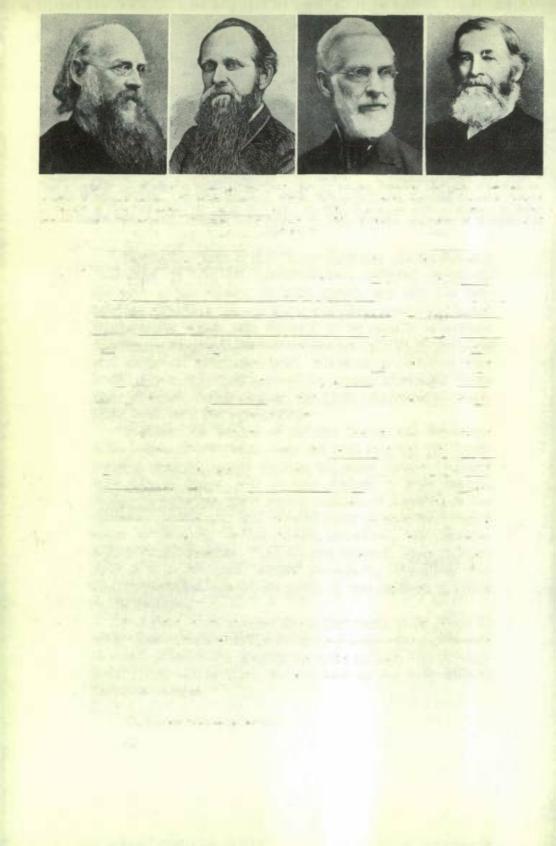
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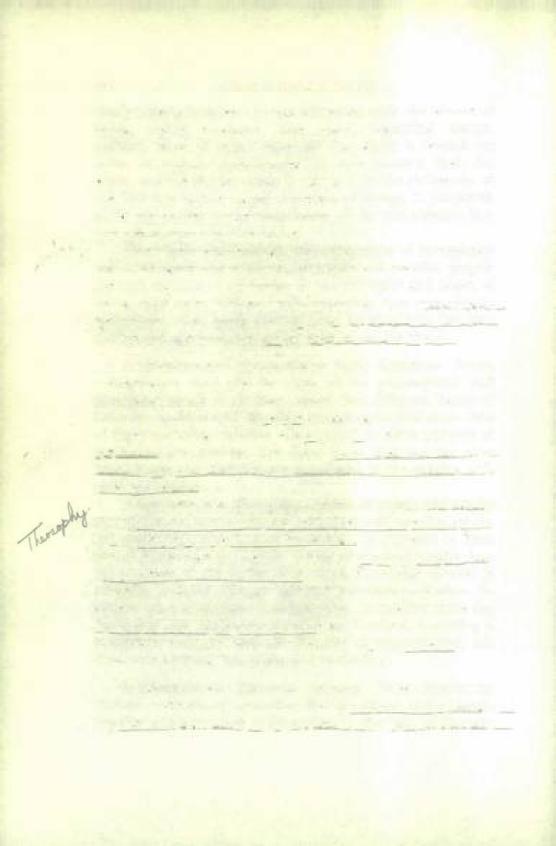
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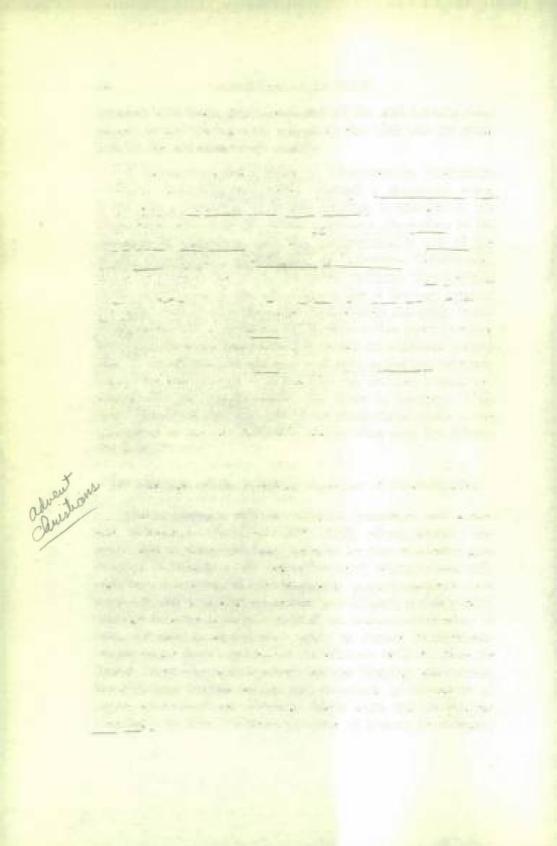


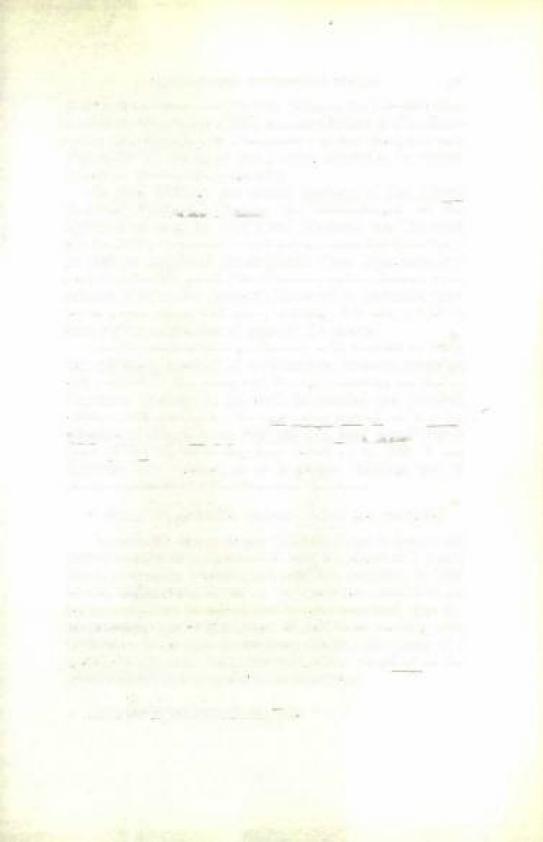
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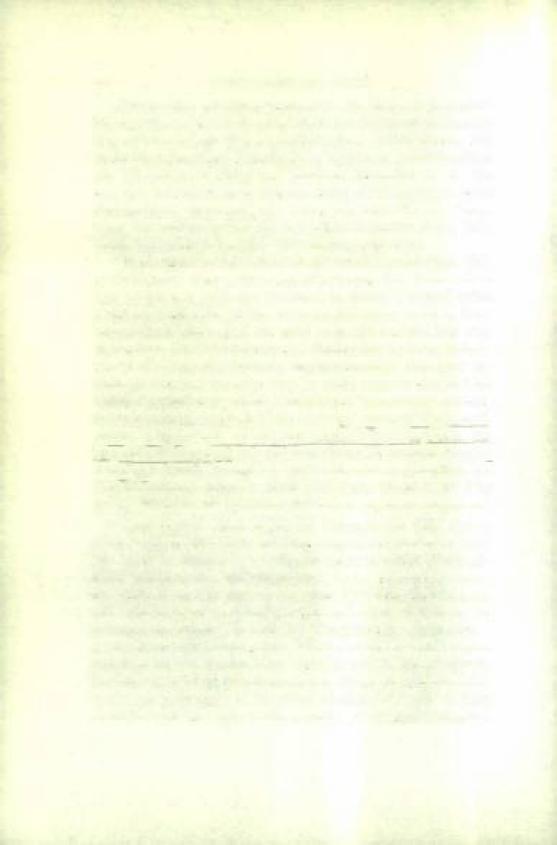


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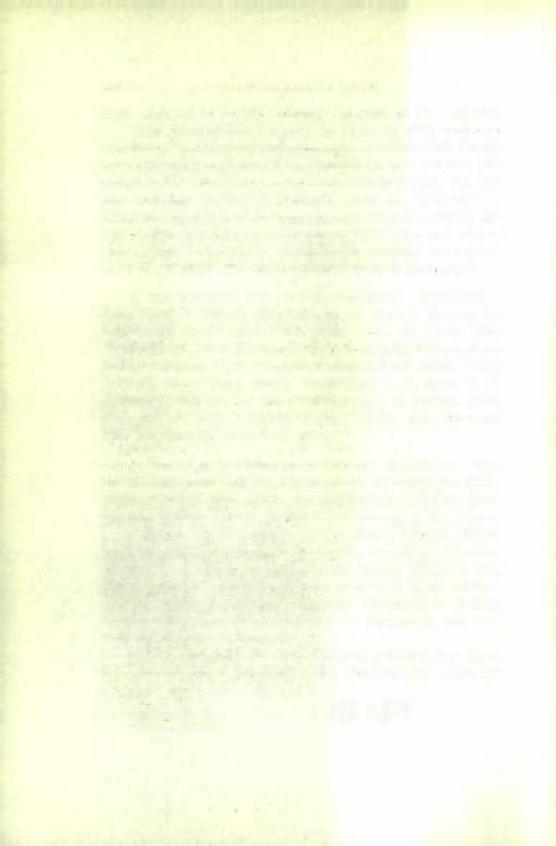


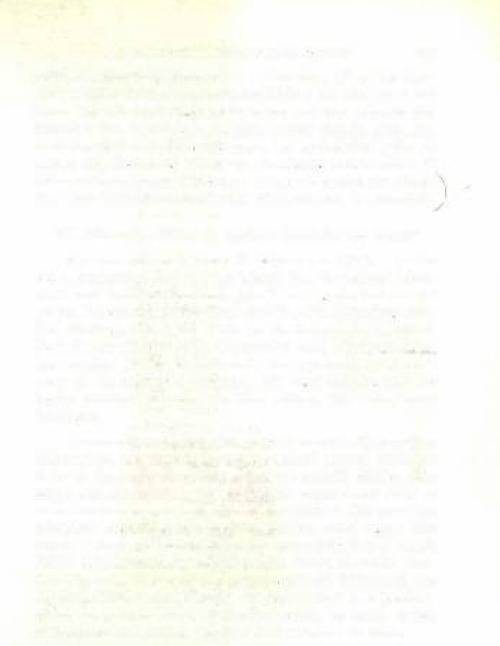


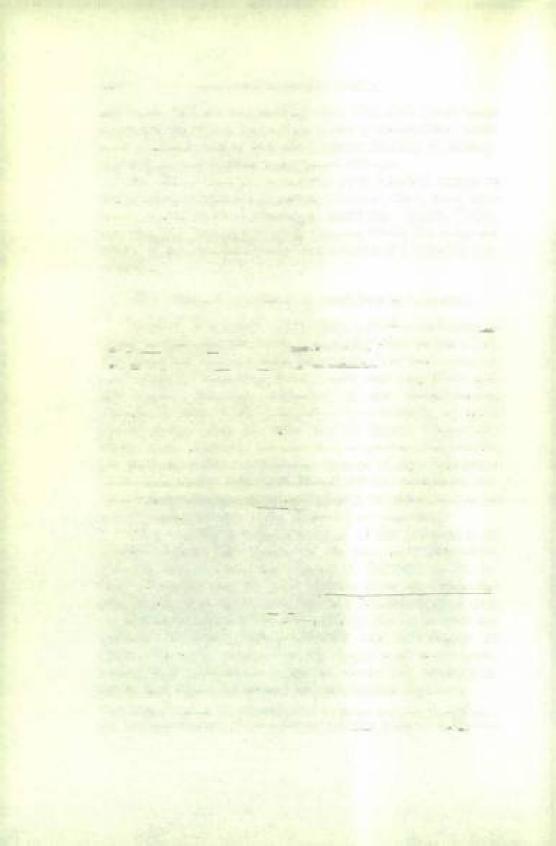


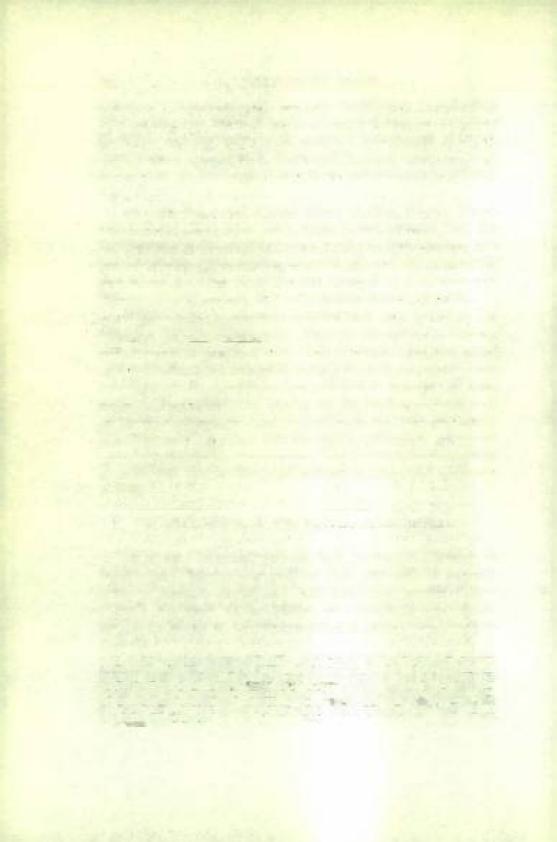
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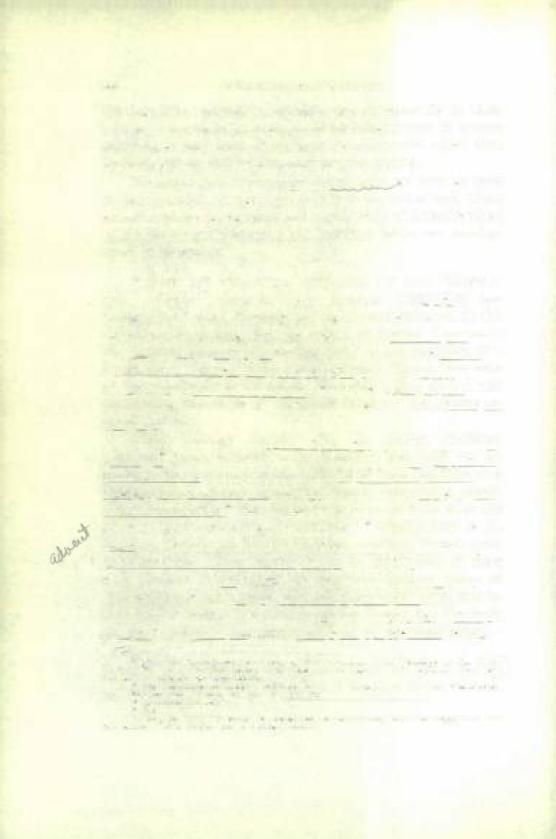
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¹⁸ Advent Christian Quarterly, vol. 1, no. 1 (July, 1869), pp. 6, 9, 10, 77. ²⁵ Jehovah's Witnesses are here classified as non-Christian because, as stated, they deny the basic doctrines of the Christian faith—the Trinity, the eternal pre-existence and deity of Jesus Christ (regarding Him merely as a creature, only "a God"); denying His literal resurrection (He arose a "mere Spirit Creature"), and His literal second advent (returning as an "invisible spirit creature," a "presence" and already here), and rejecting the per-sonality of the Holy Spirit as the second person of the Godhead (but rather the impersonal power of Jehovah as an "invisible artive force"), together with a restricted rather than 1

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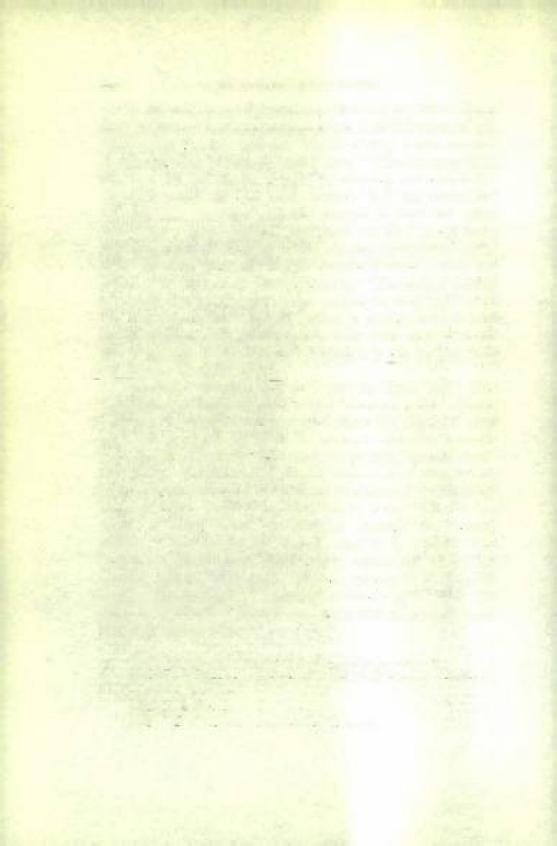


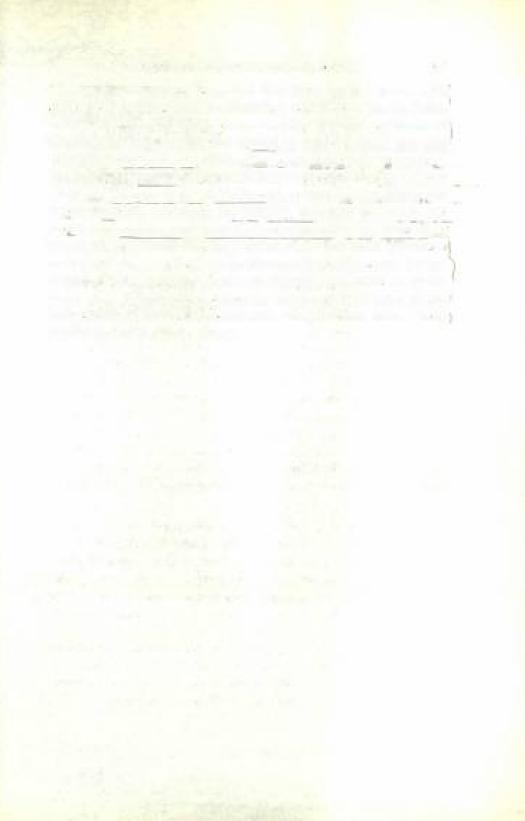
and 18,000,000 tracts. In 1959, according to their present president, Nathan H. Knorr, they were operating in 185 countries. Eight hundred seventy thousand laymen "ministers" placed 92.3 million copies of the Watchtower (issued in fifty-four languages) and Awake (in nineteen languages). And they report having conducted 600,000 weekly "Bible Studies" in homes, operating in 128 languages. In their huge annual conventions there was a claimed attendance, in New York, in 1950, of 100,000. (See Frank S. Mead, Handbook of Denominations in the United States [1951], pp. 100-102; Nathan H. Knorr, in The American People's Encyclopedia Yearbook for 1959, col. 623).

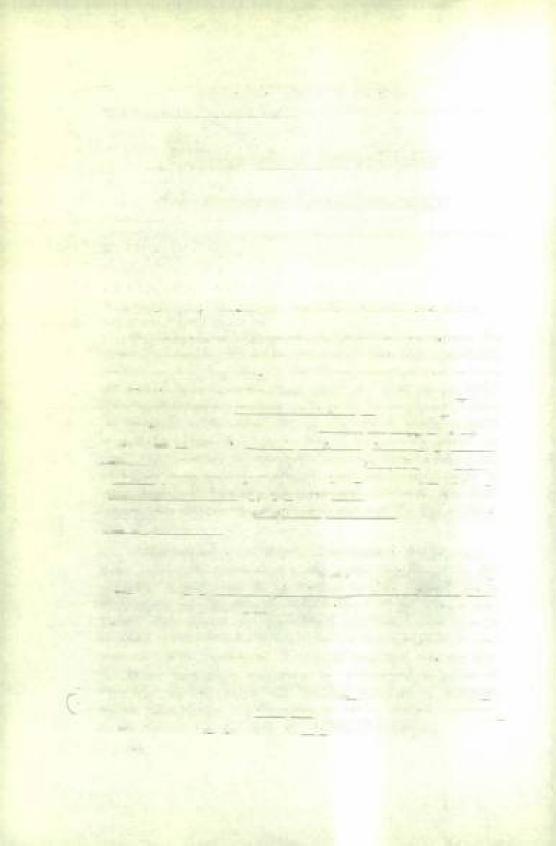
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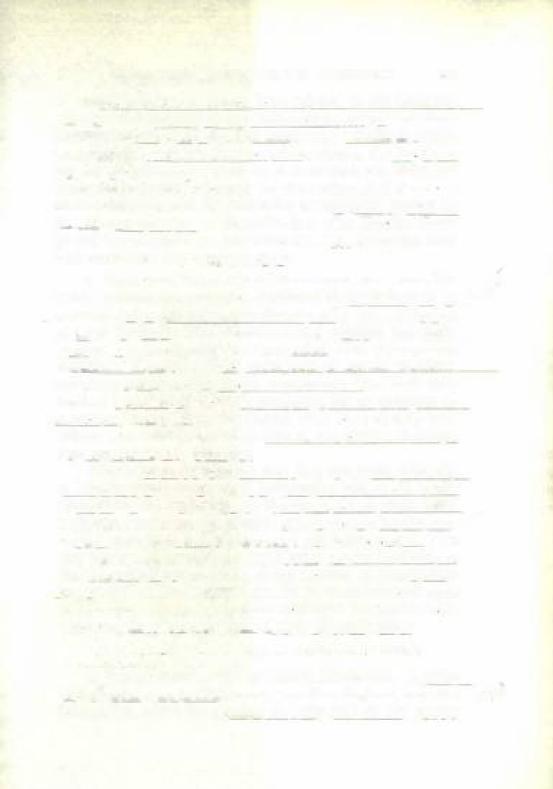
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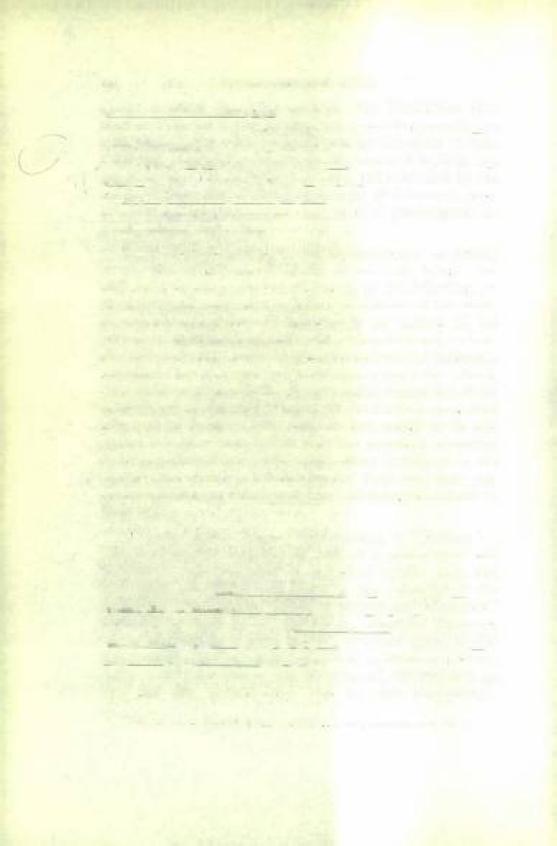
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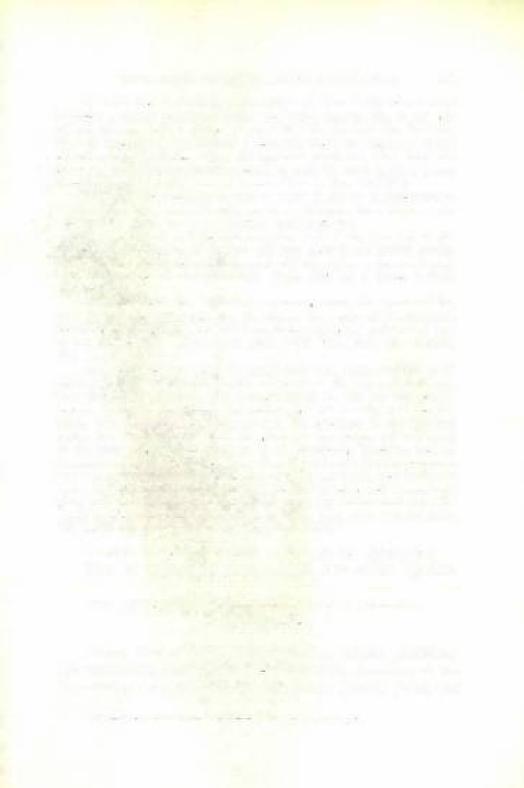


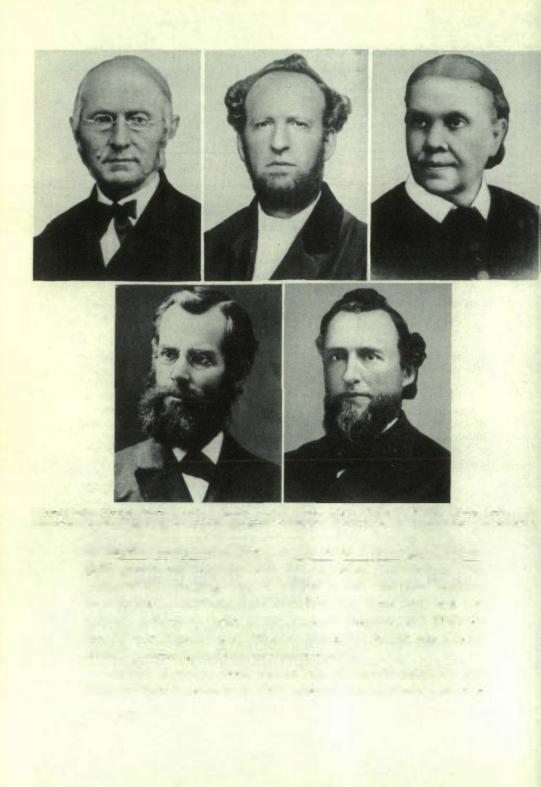


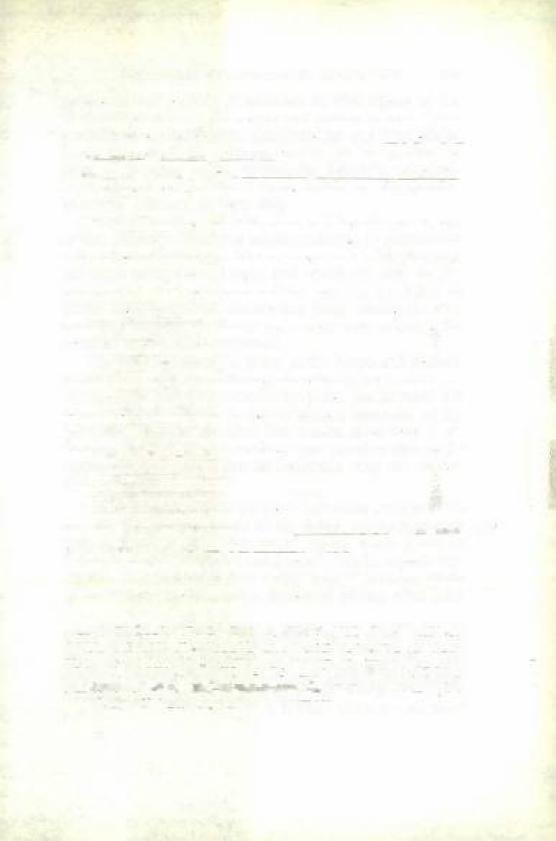


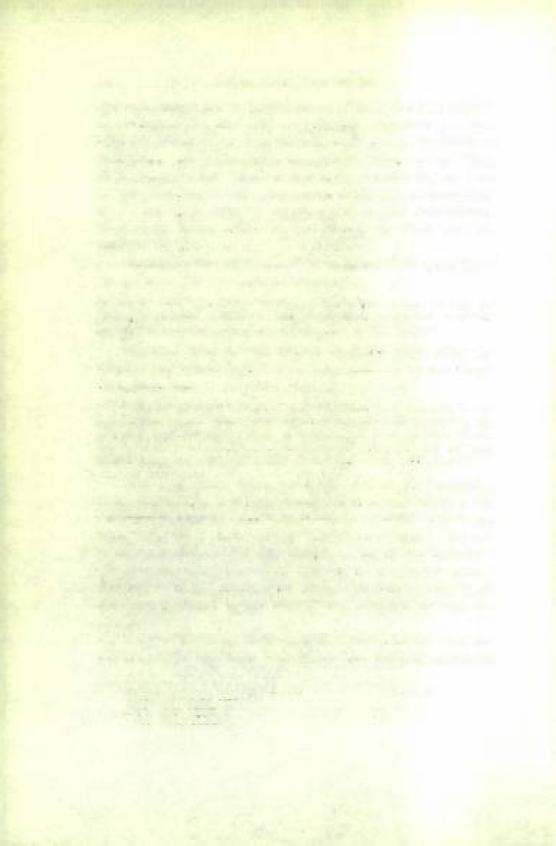


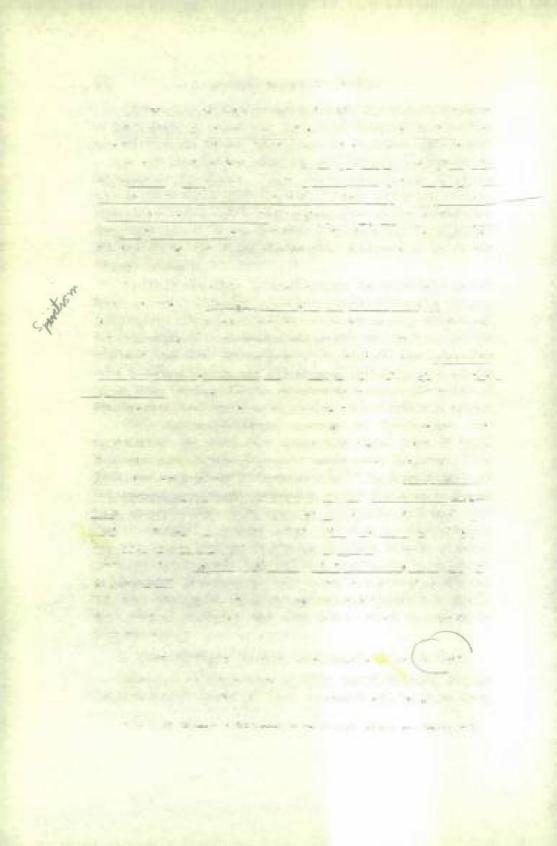


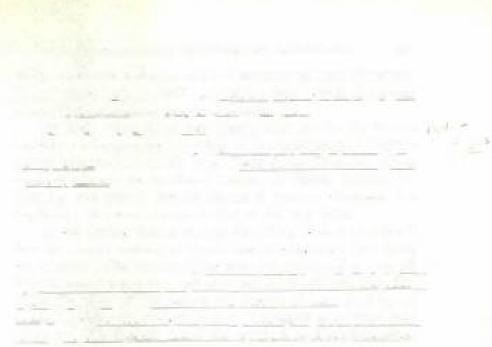




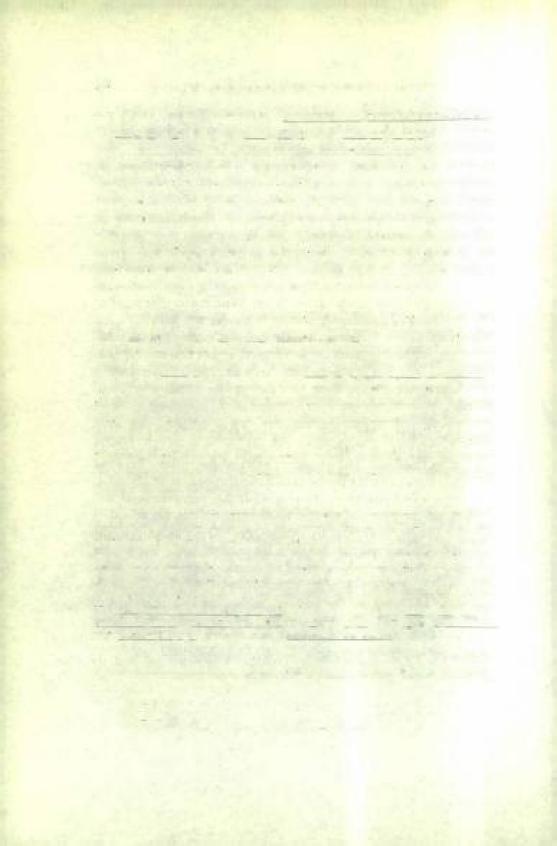




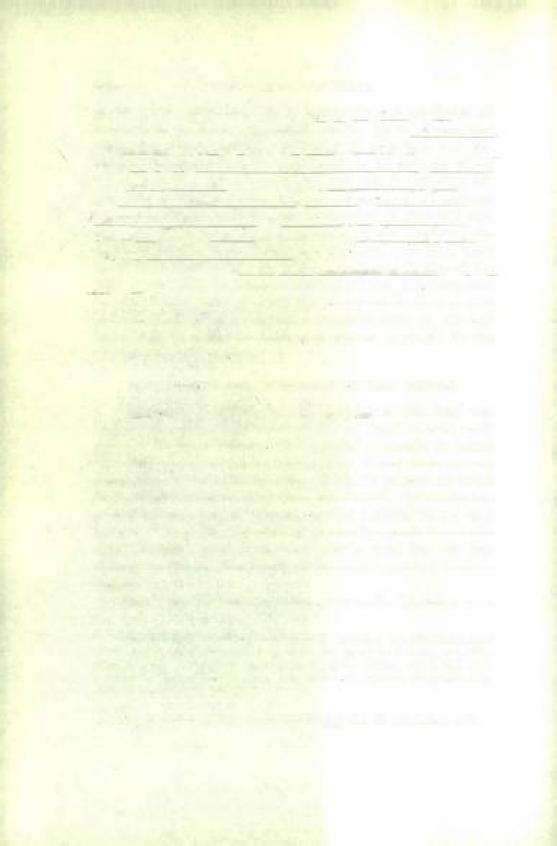




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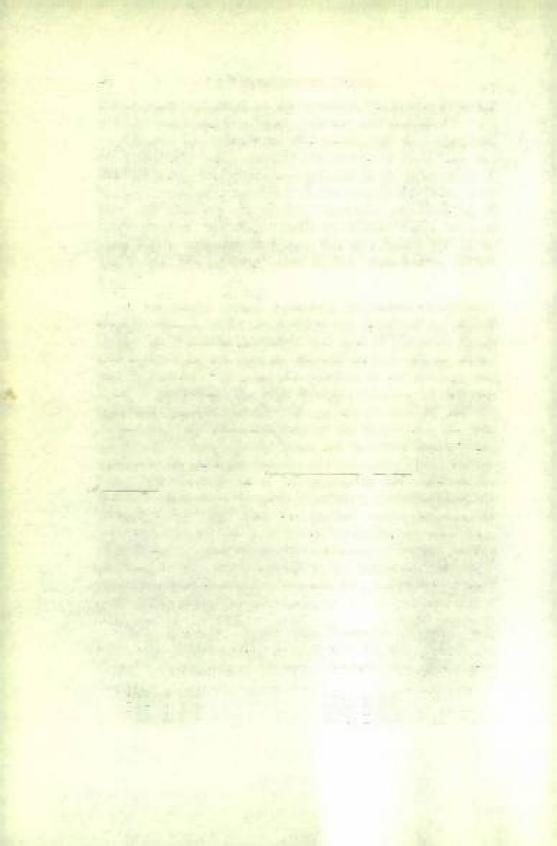
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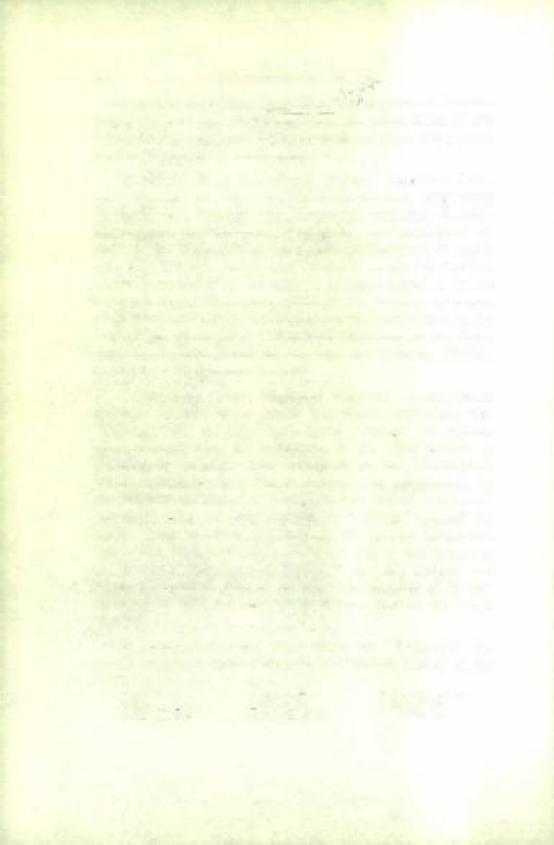
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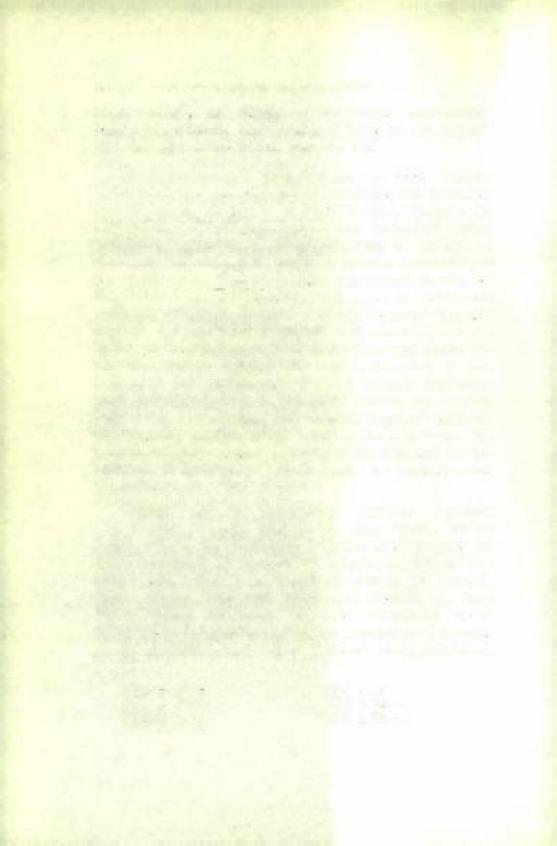


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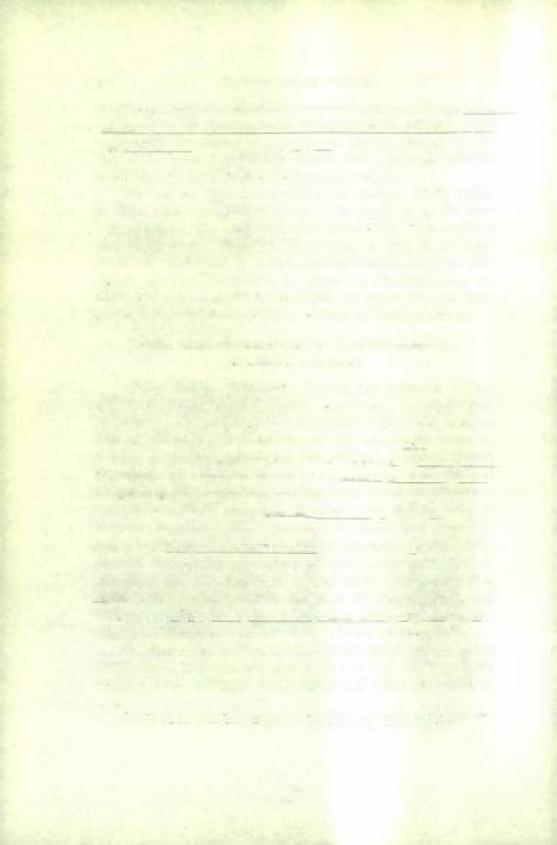


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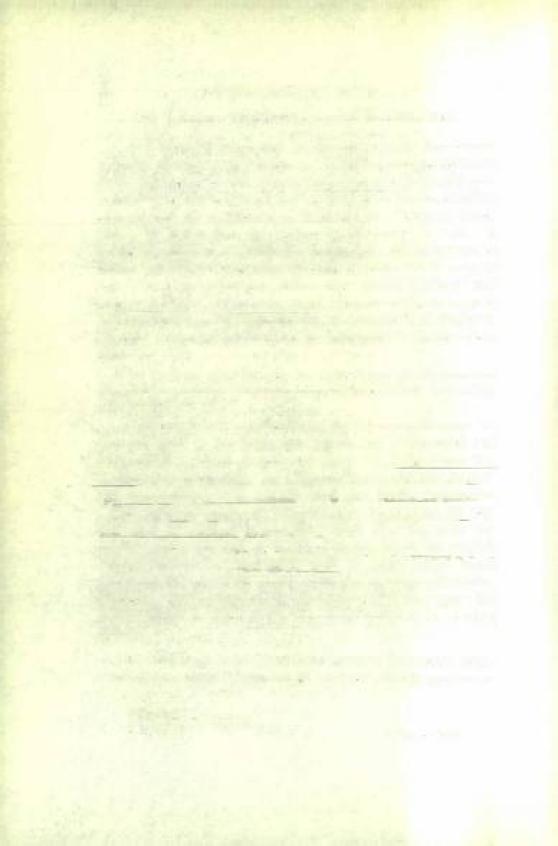
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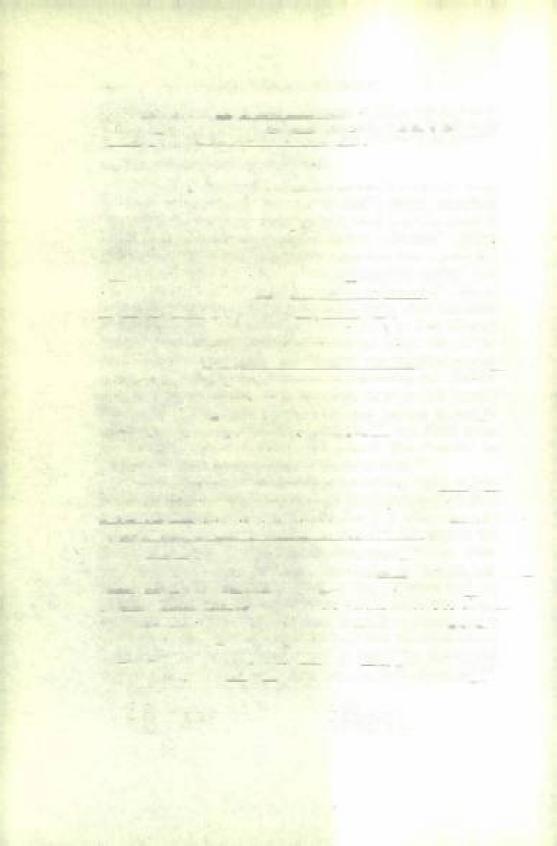


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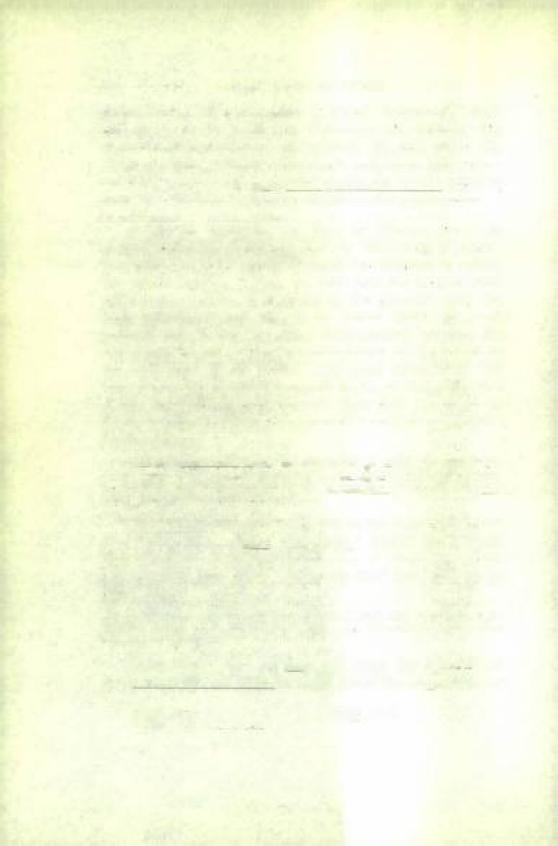


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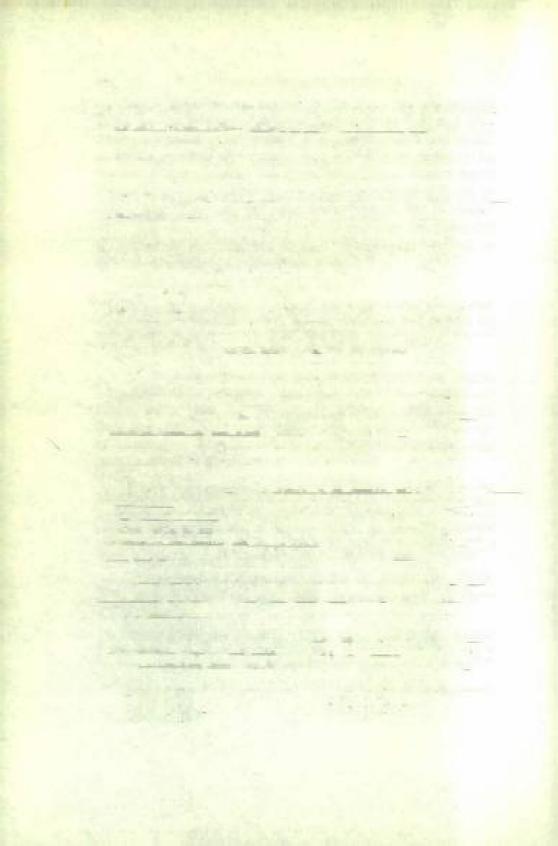
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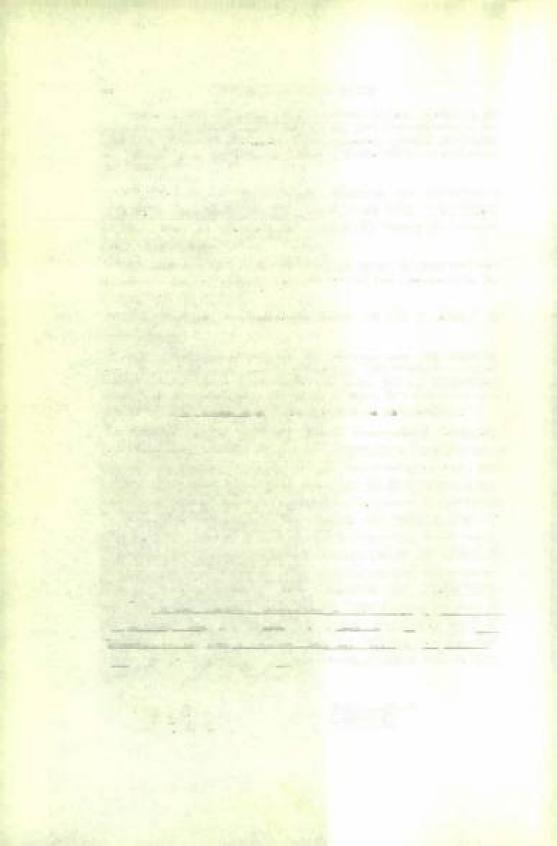


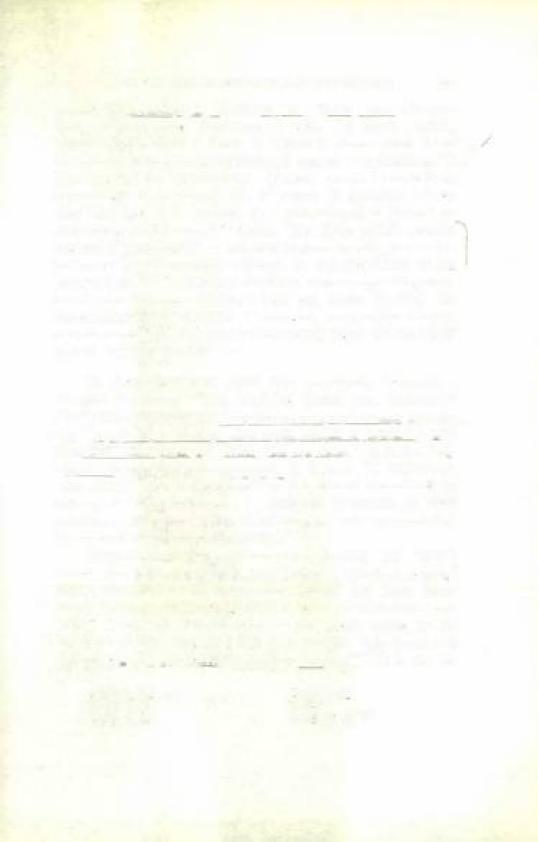
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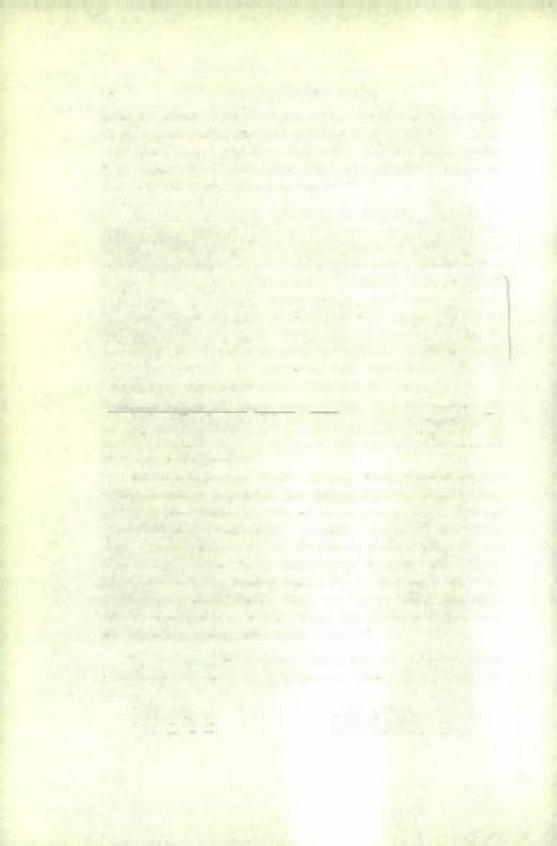
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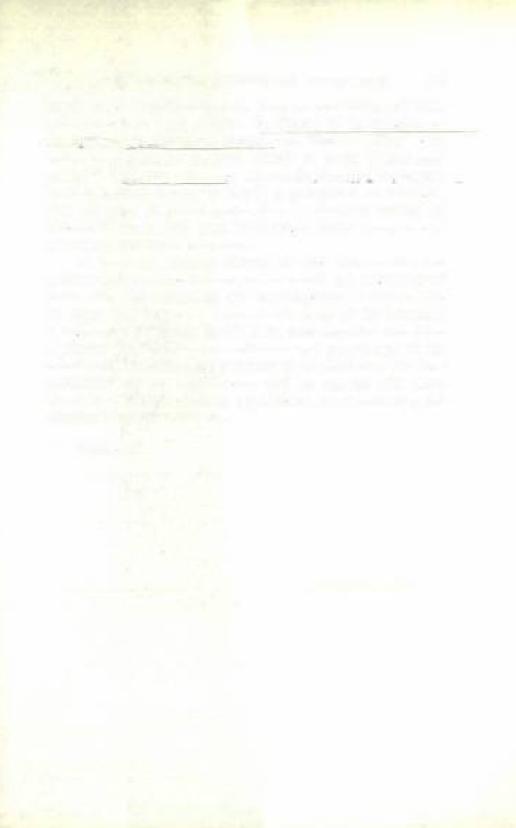
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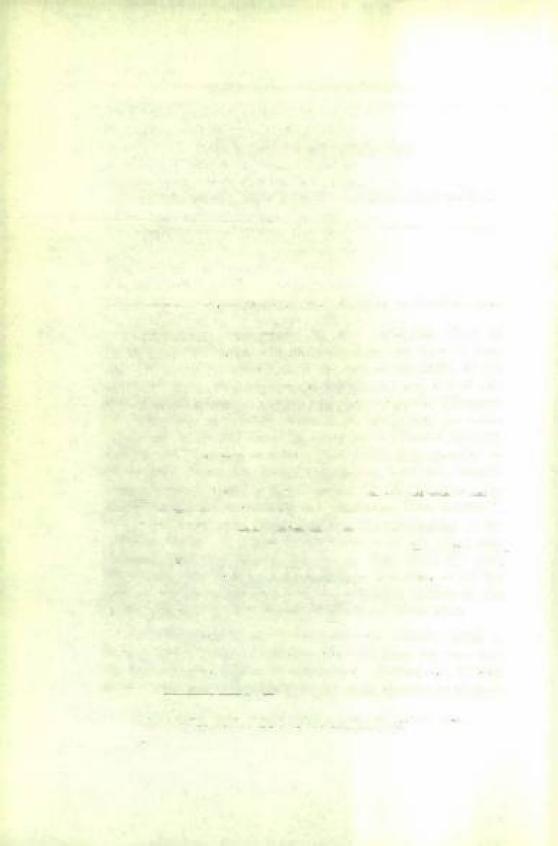
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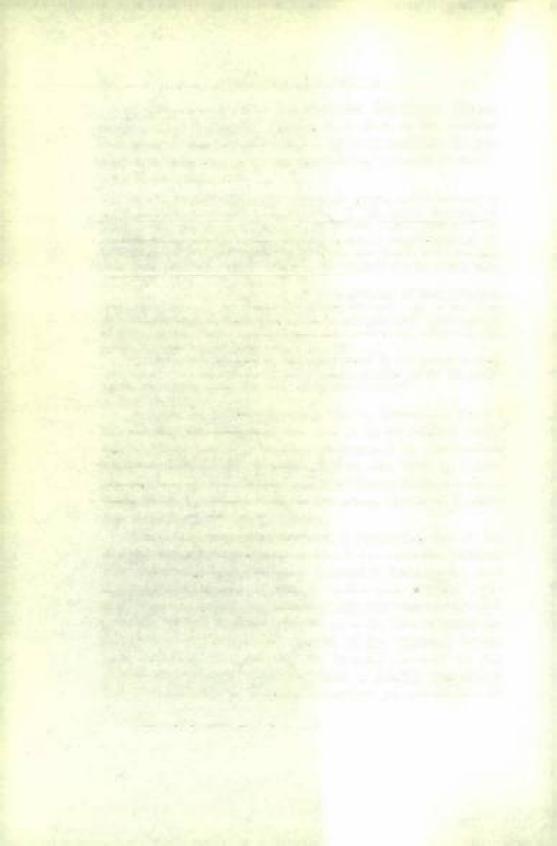




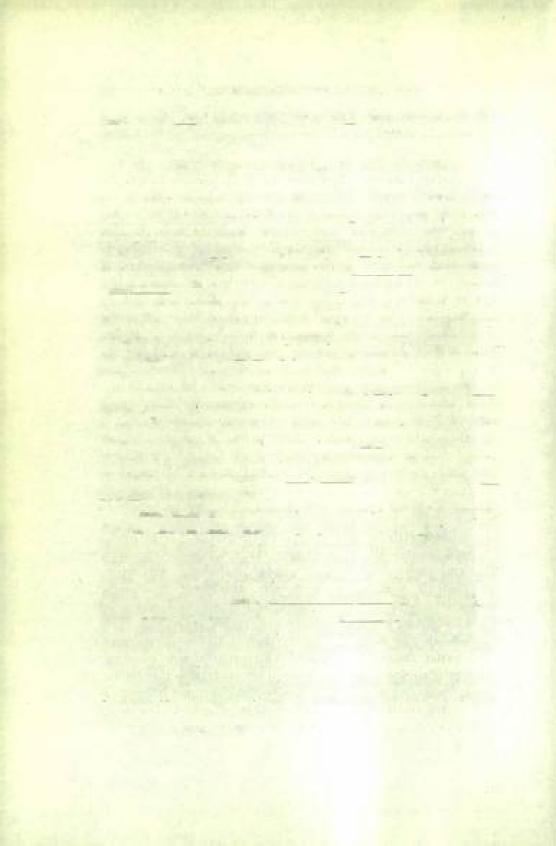


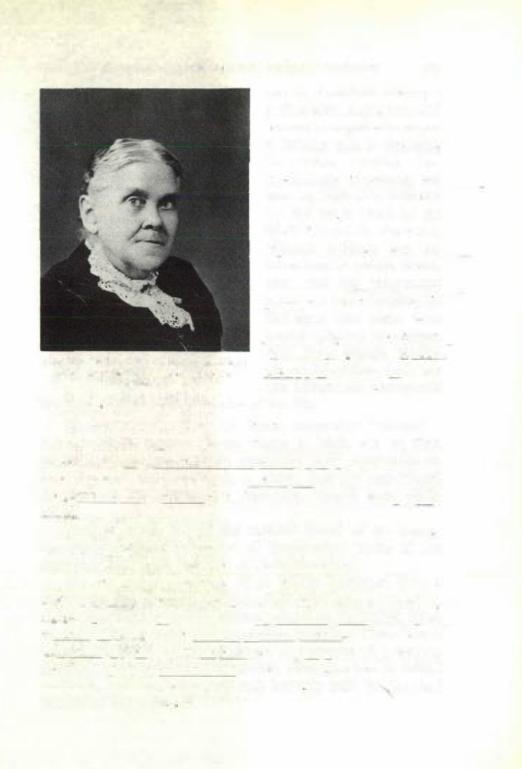


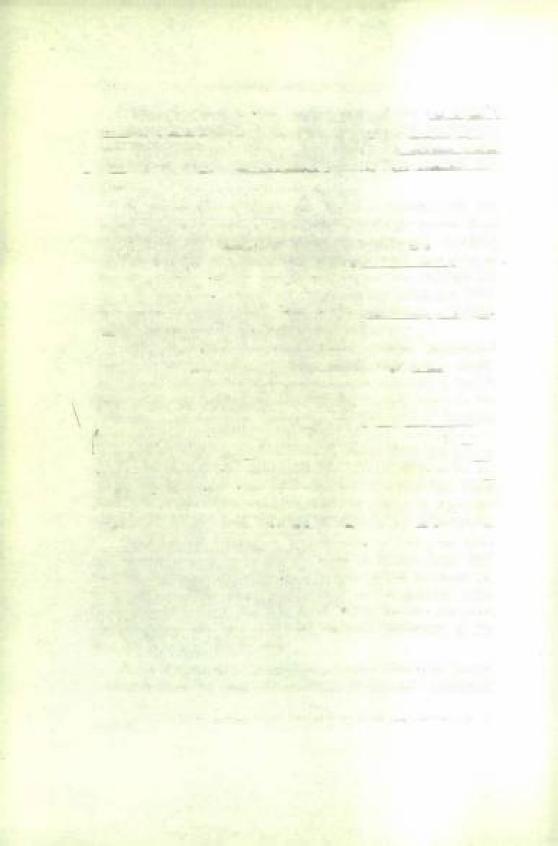
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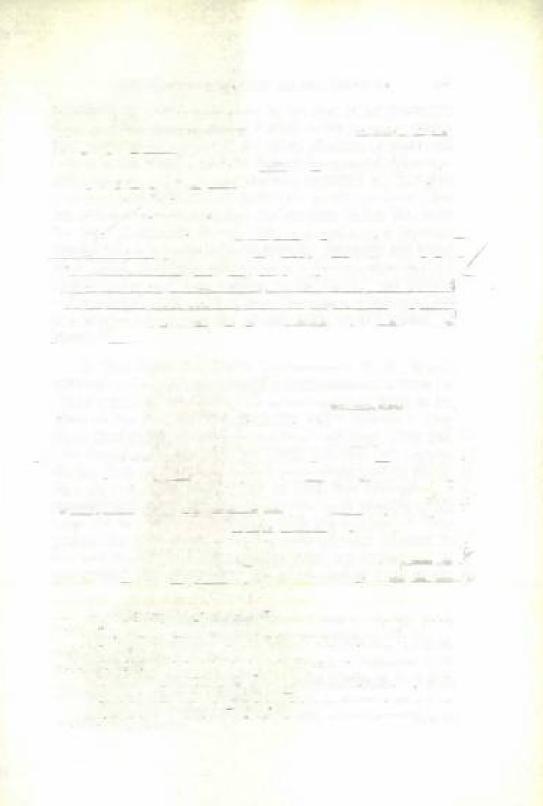


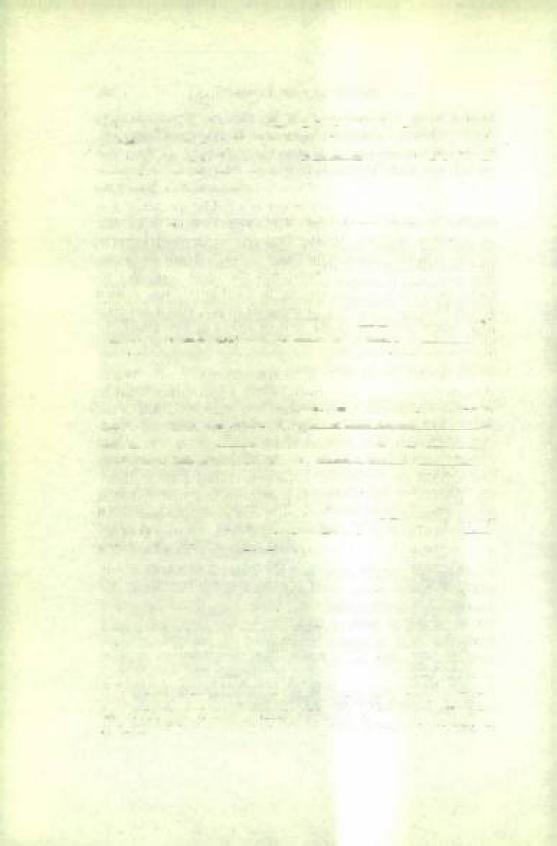


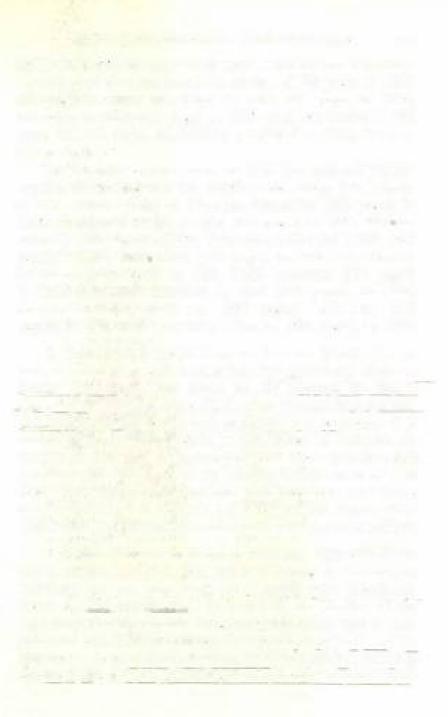




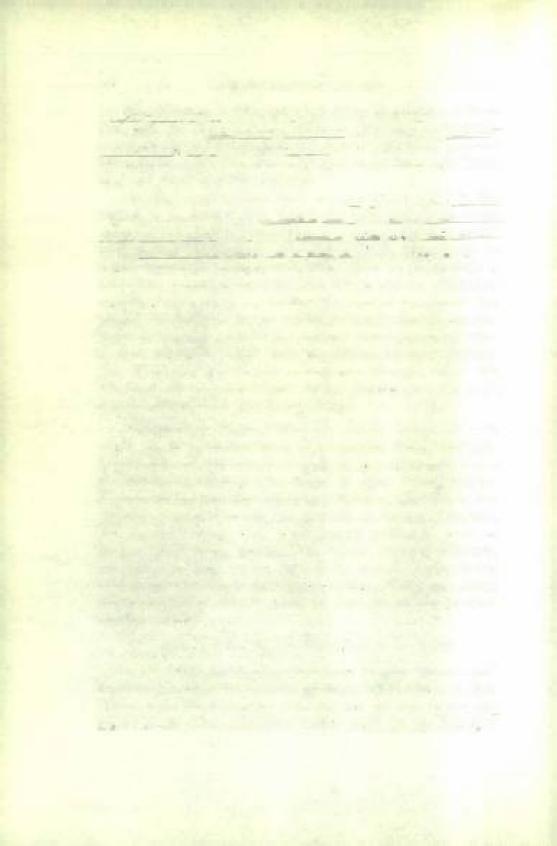








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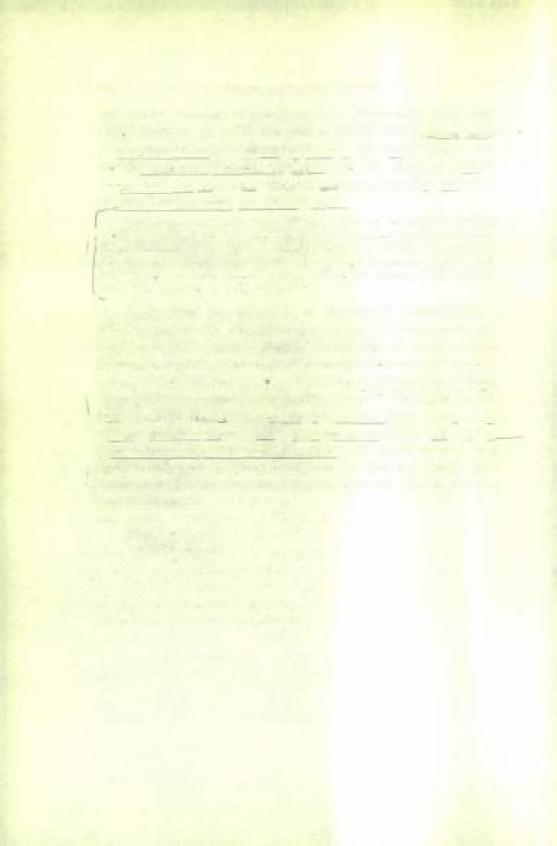
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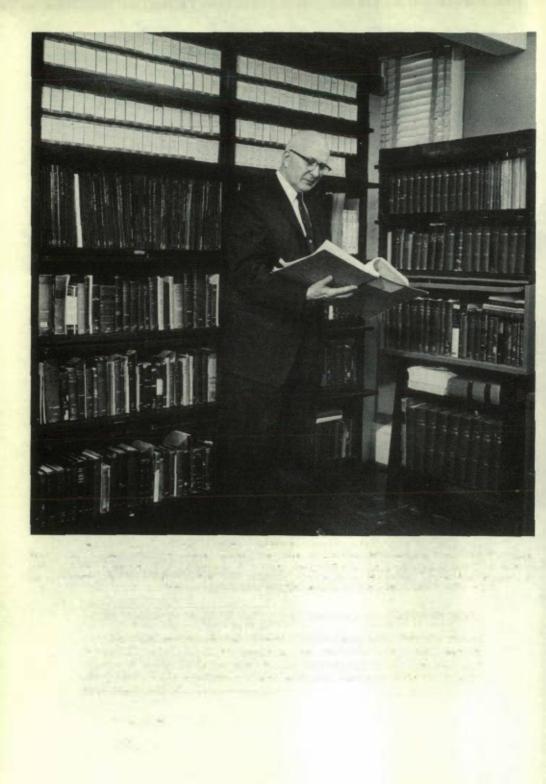
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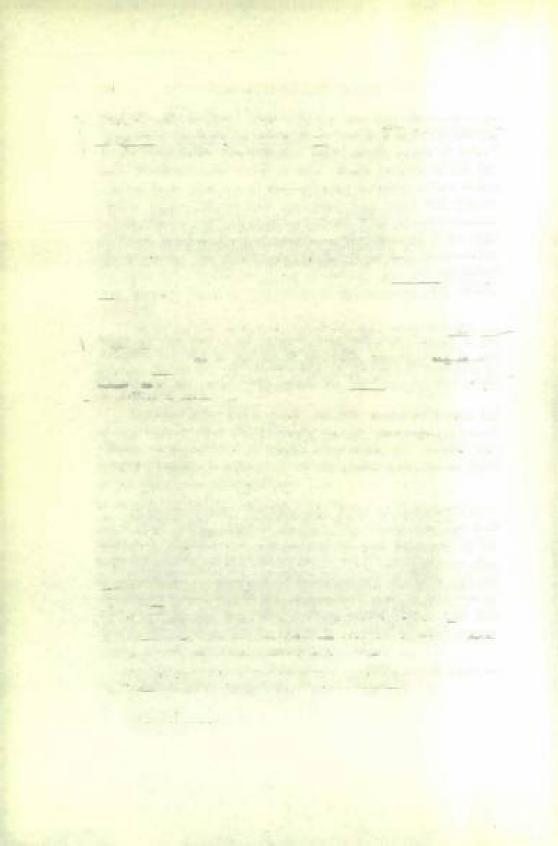
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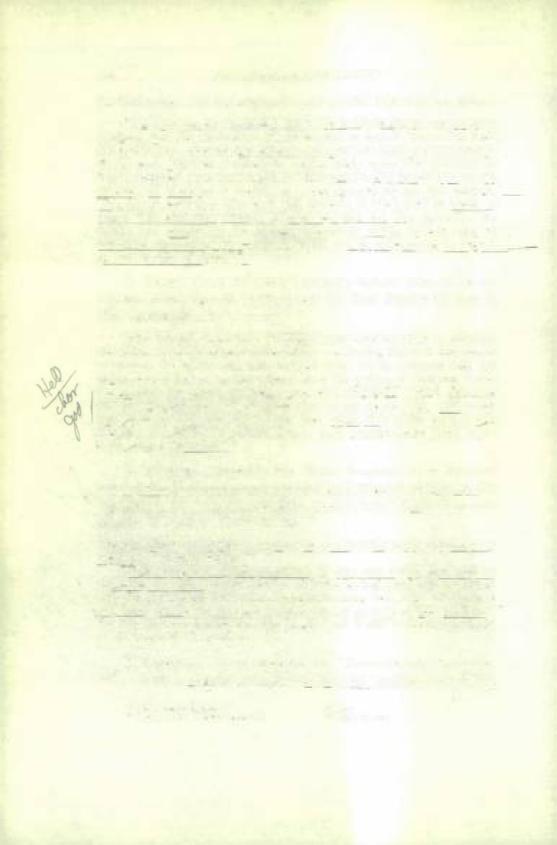


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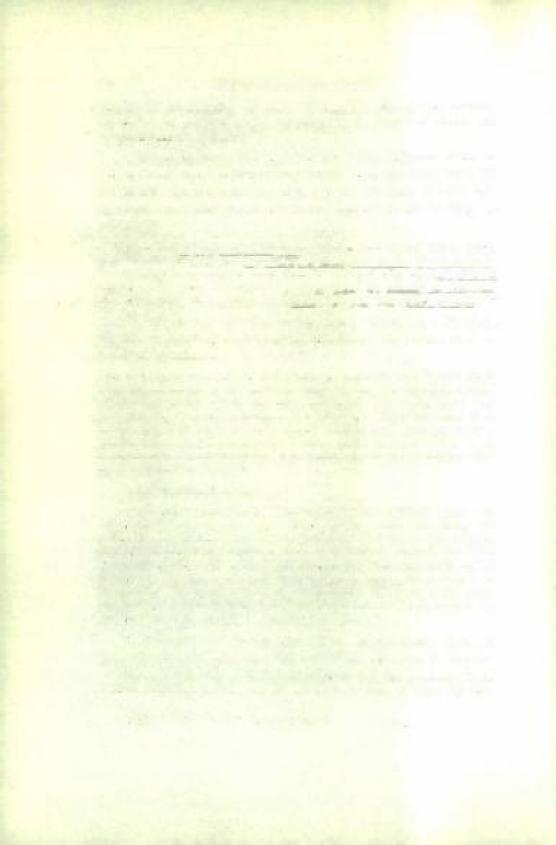
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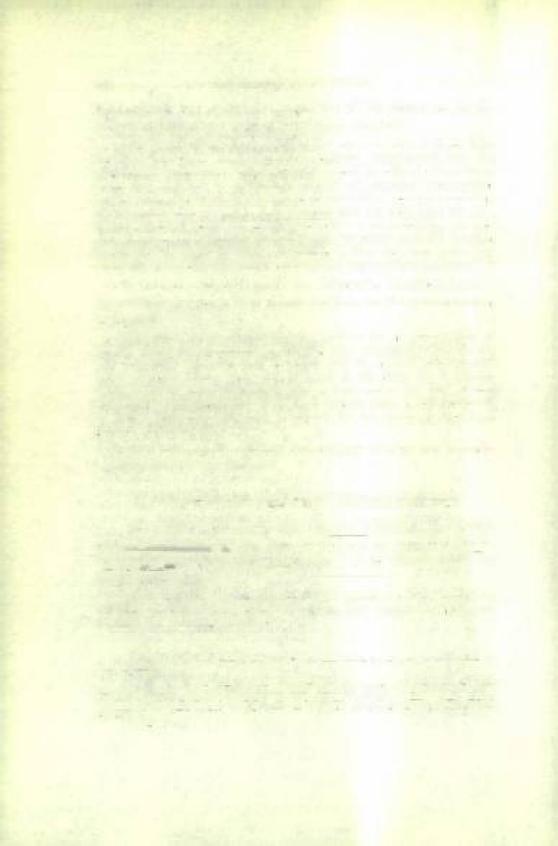
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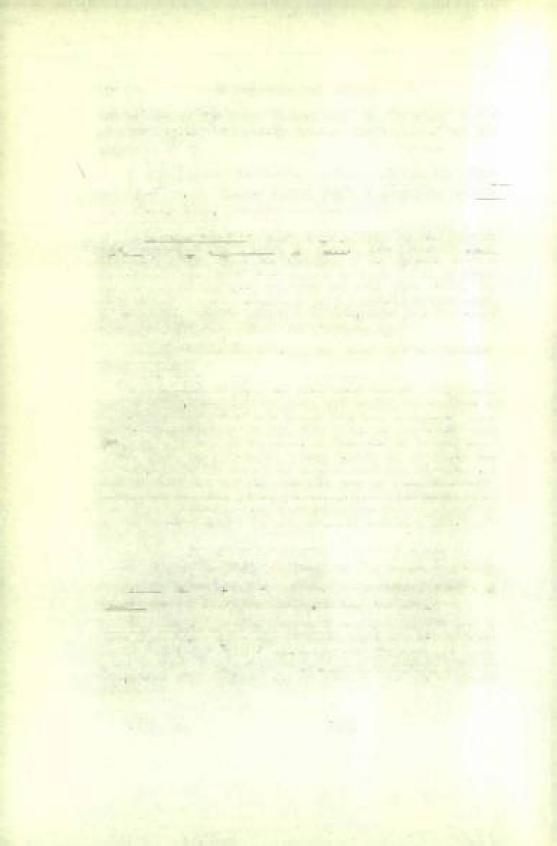
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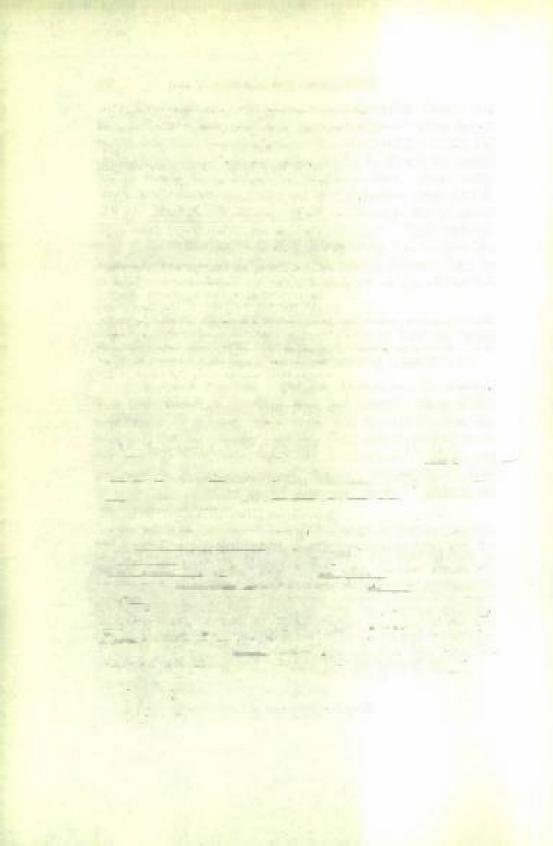
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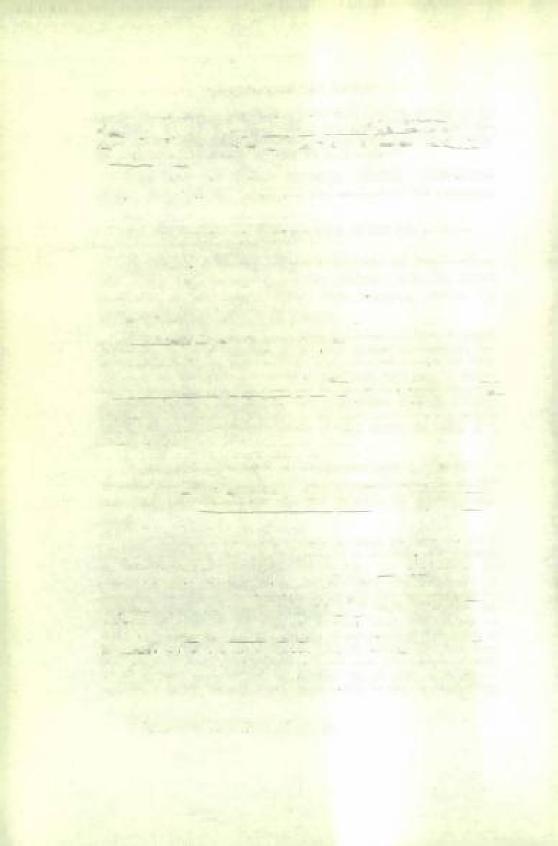
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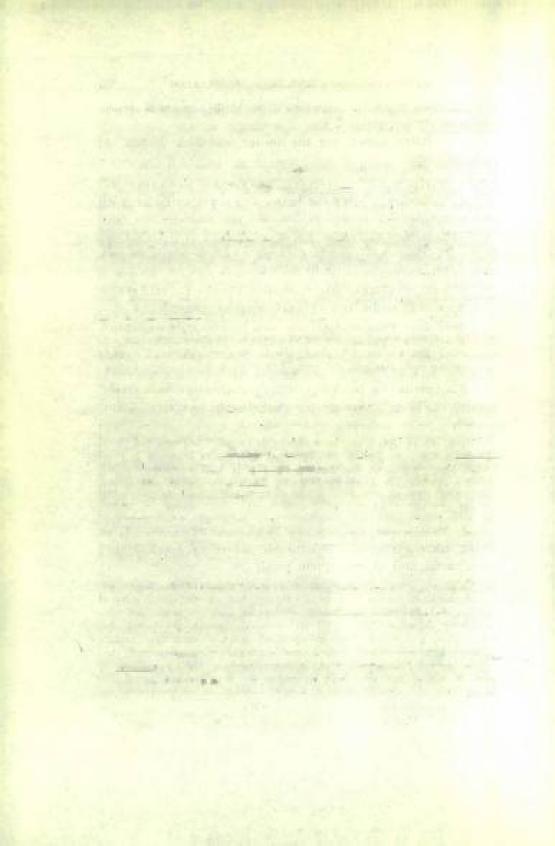


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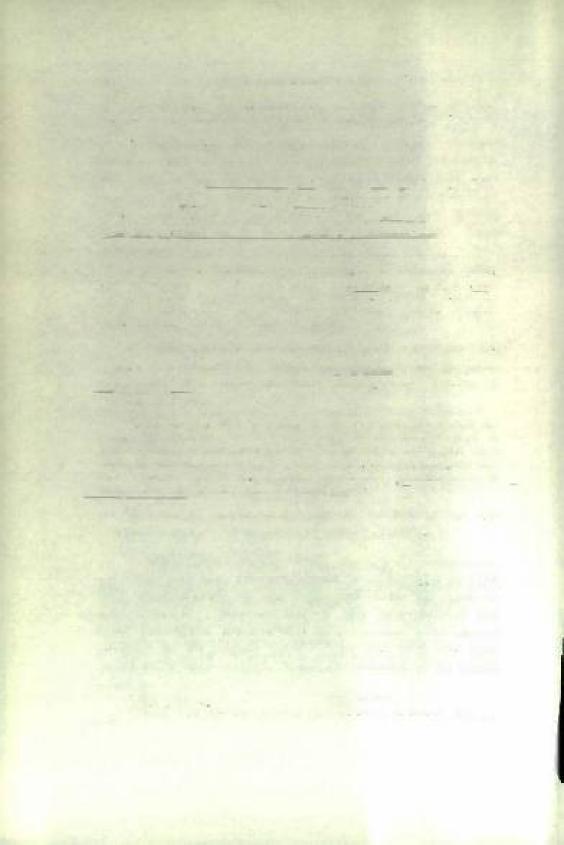


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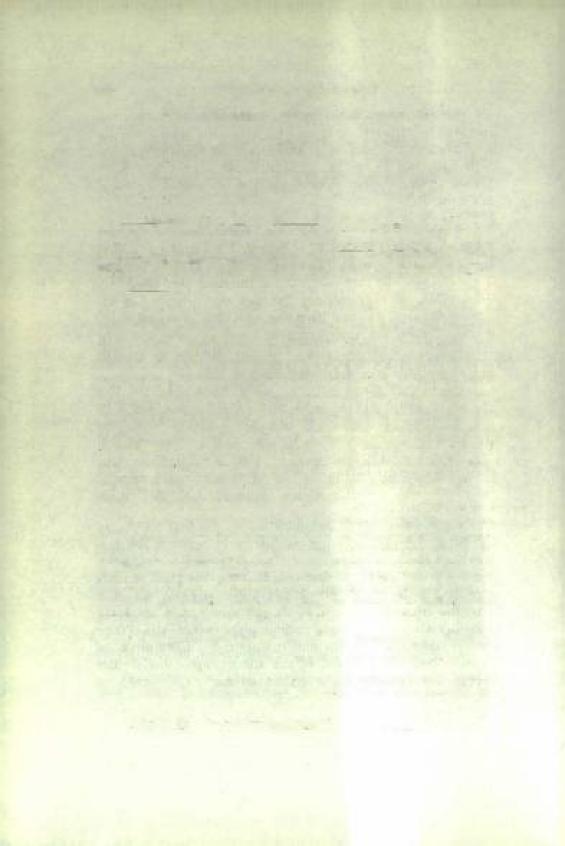
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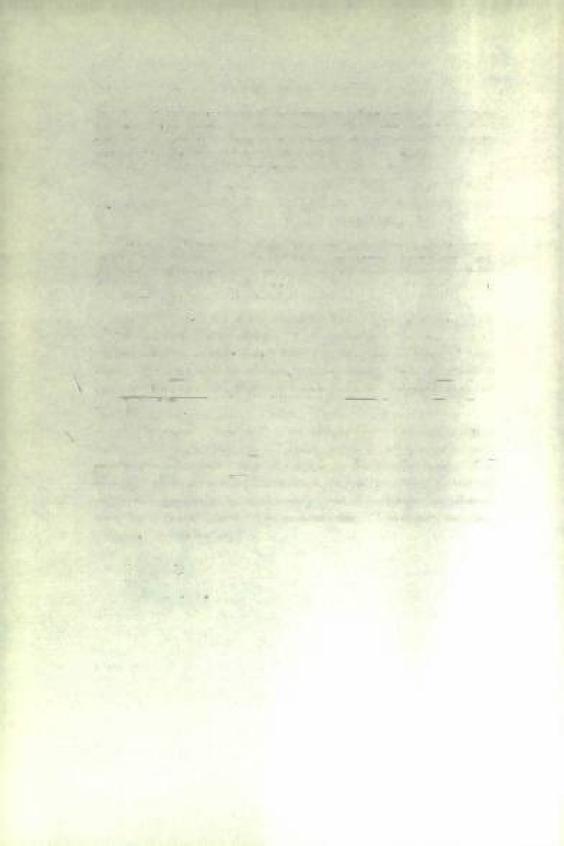
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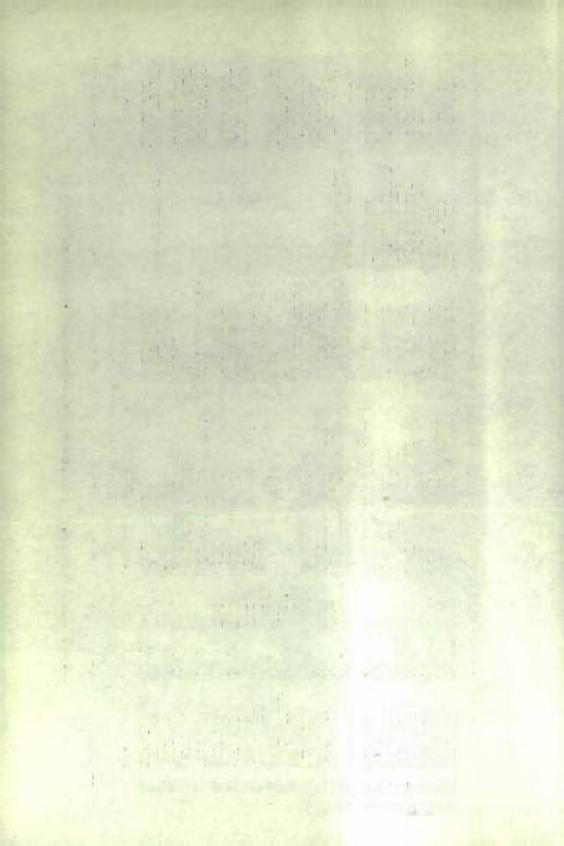
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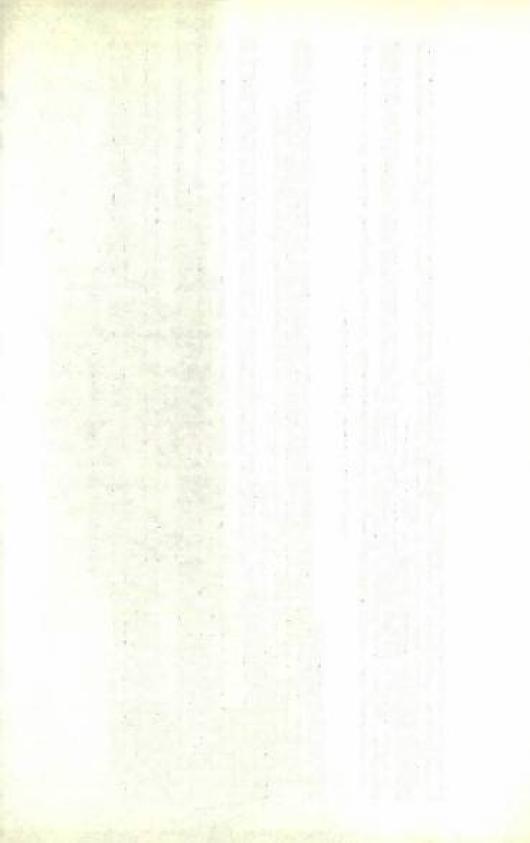


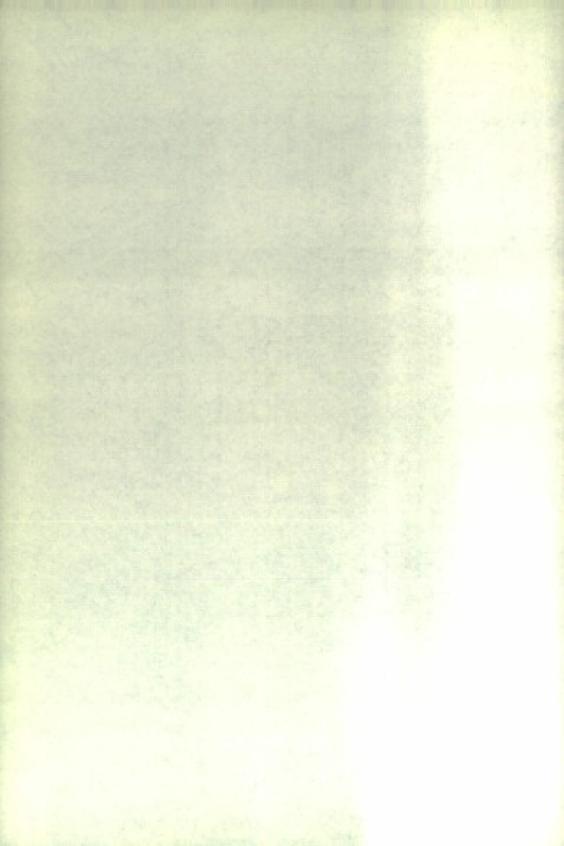
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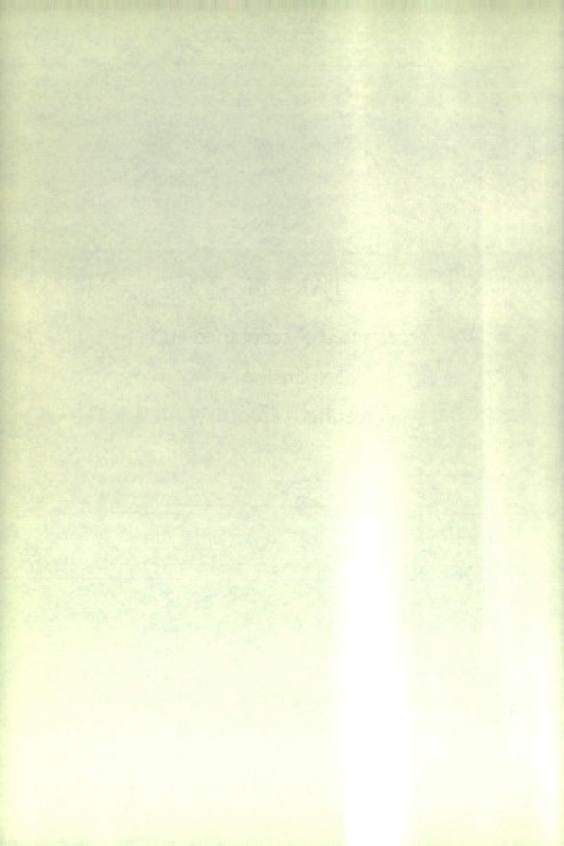




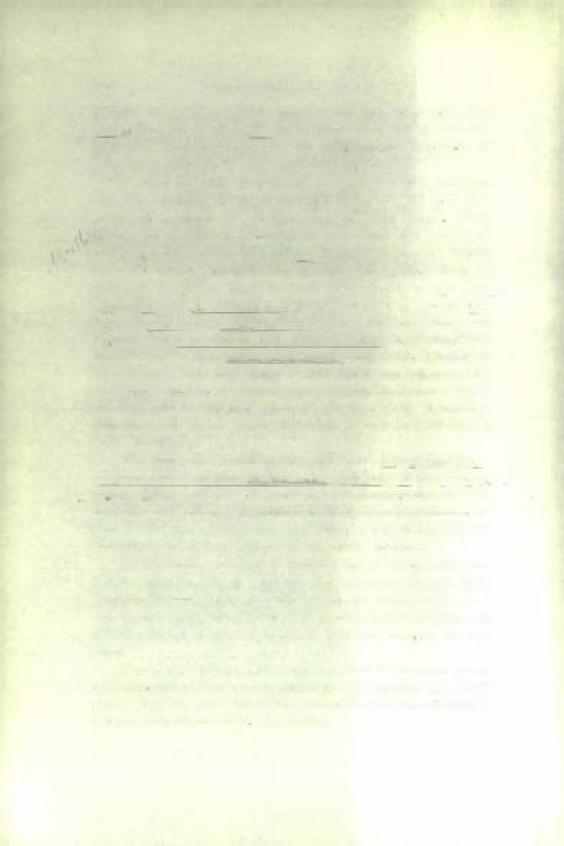








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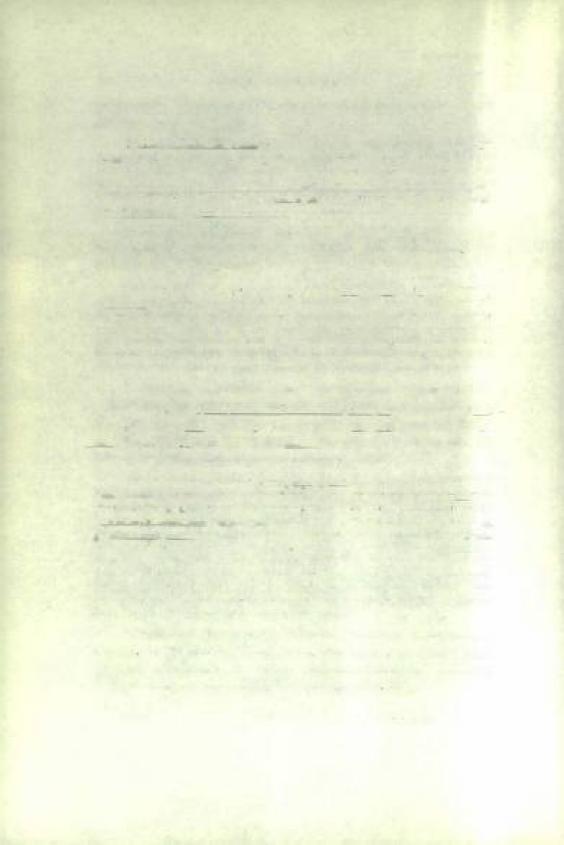
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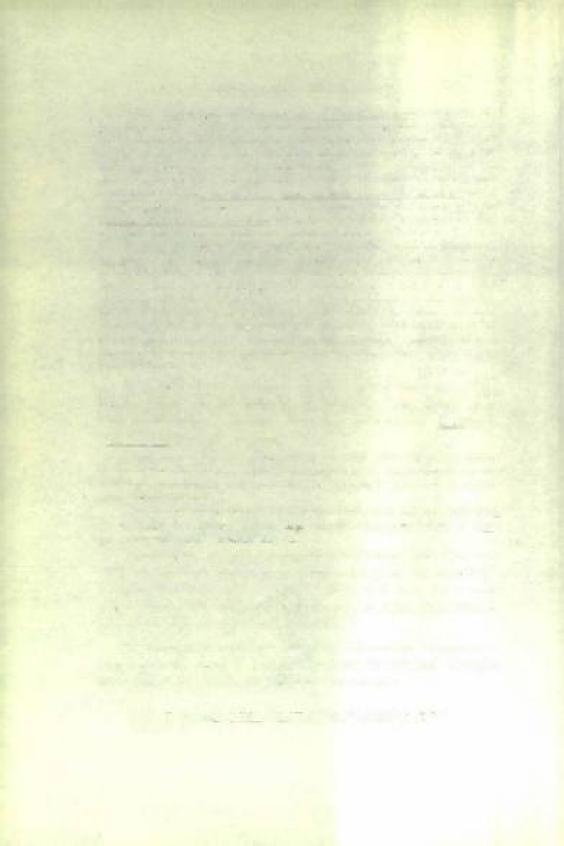
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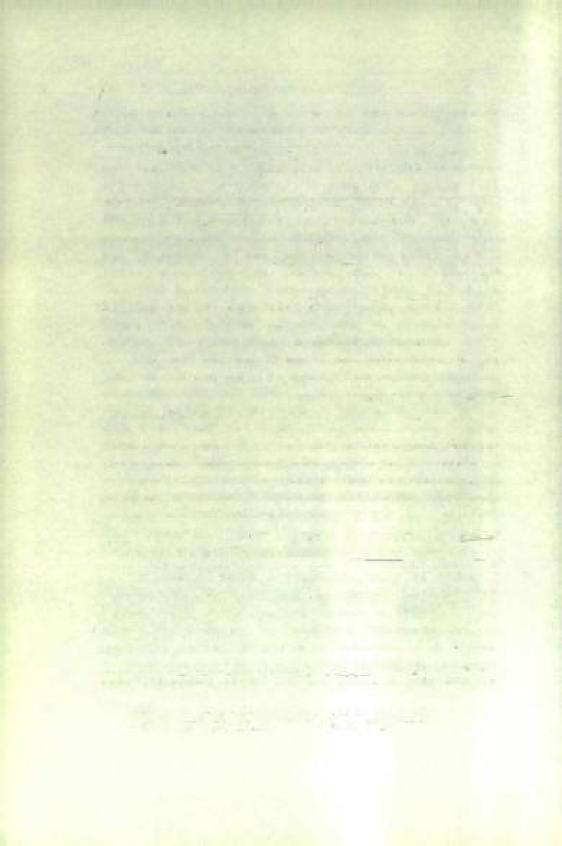
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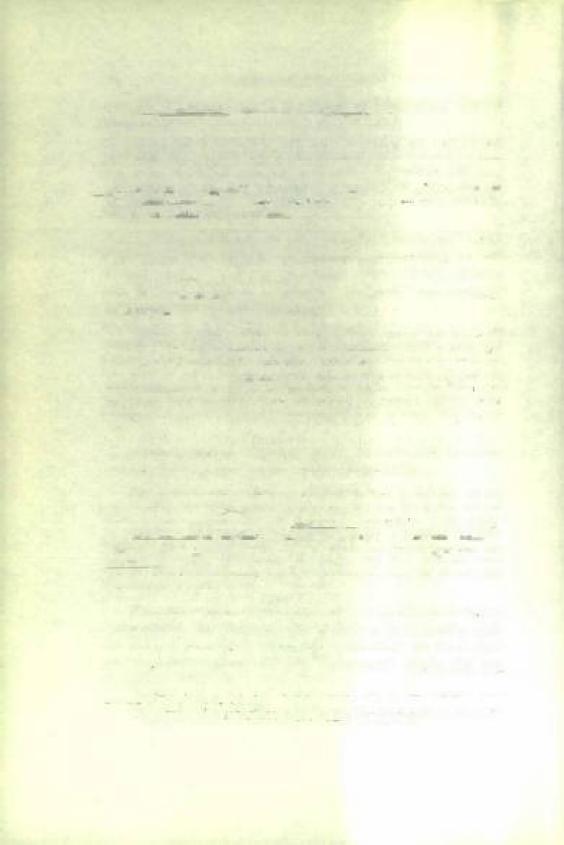
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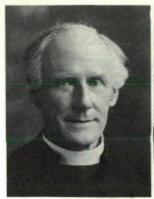


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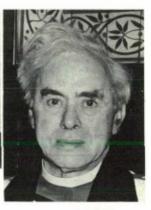
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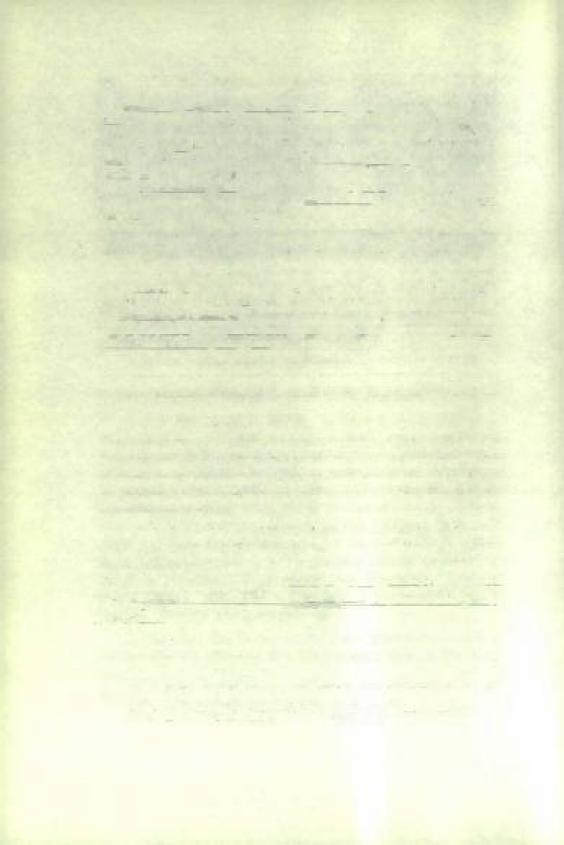


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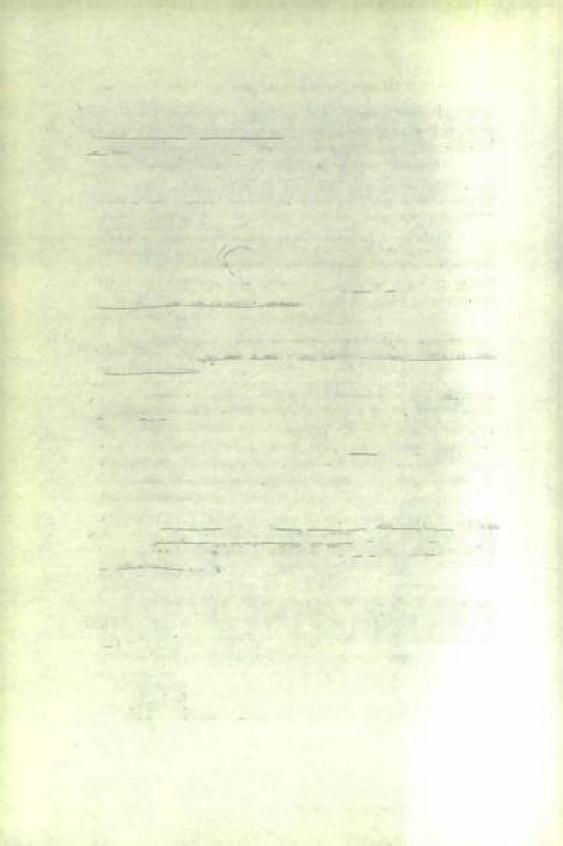
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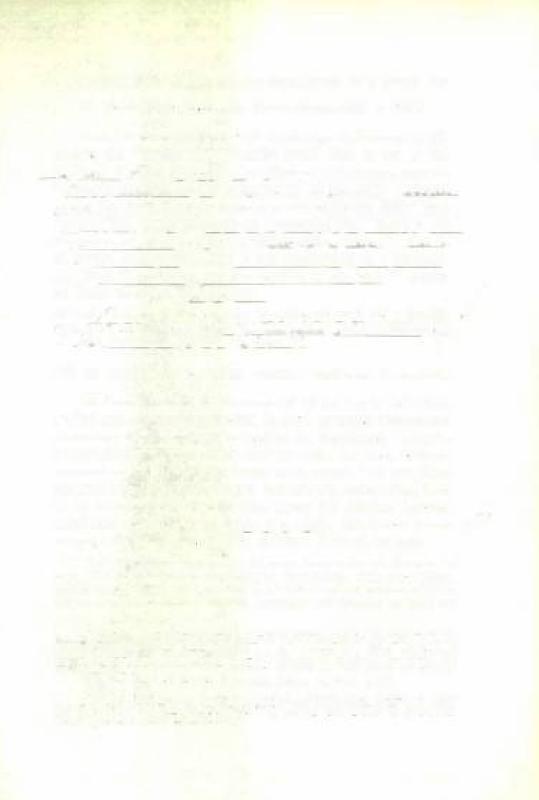
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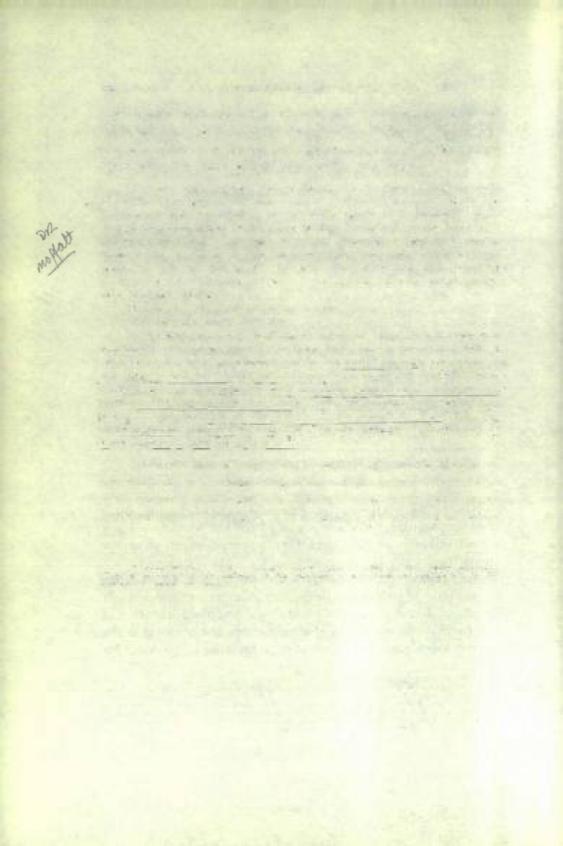


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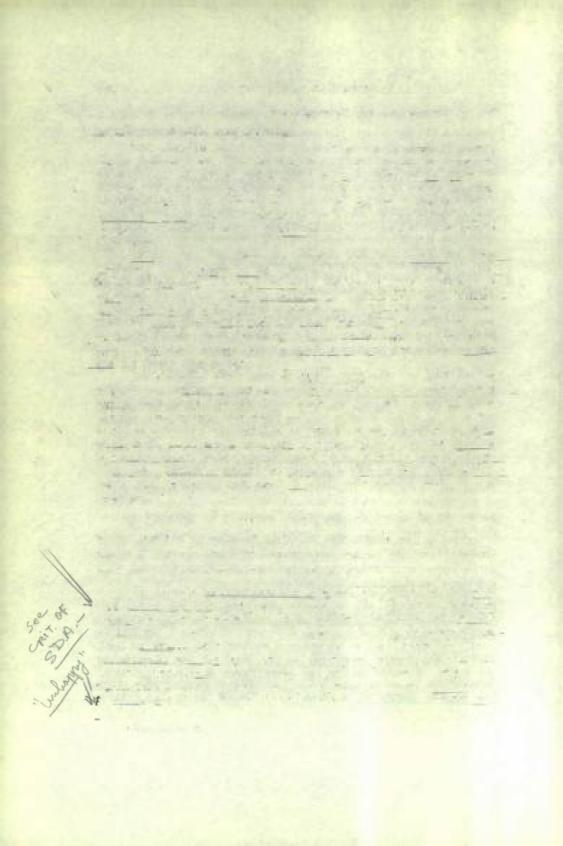


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Semina, o. orothe verse occupying the come of openatic theology at Angers, he taught dogmatic theology for twenty-five years at the Pontificia Universitas Gregoriana in Rome. He was active in the controversy against Modernism. Named Cardinal-deacon in 1911, he resigned in 1927, and retired to a Jesuit novitiate at Rocca di Papa. He had adopted the principles of Action Française, and when they were condemned in 1926, he left the college. His book, La Parousie, was consequently written in the midst of his cardinalate. He was author of a dozen works.

Anglican, was trained at Trinity College, Dublin. He was successivery curate of Havañt, Scätorth, Liverpool, Leamington, and Welling, and then into a family of some means evidently made it possible for him to retire from full-time service in 1891 to devote himself to research writing and publication of *Biblical View of the Soul* and *Biblical Concordance on the Soul*.

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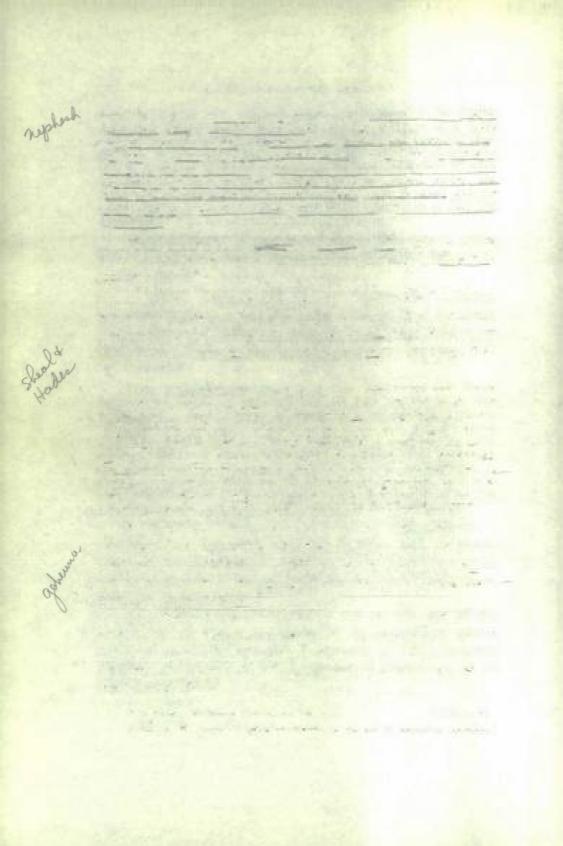
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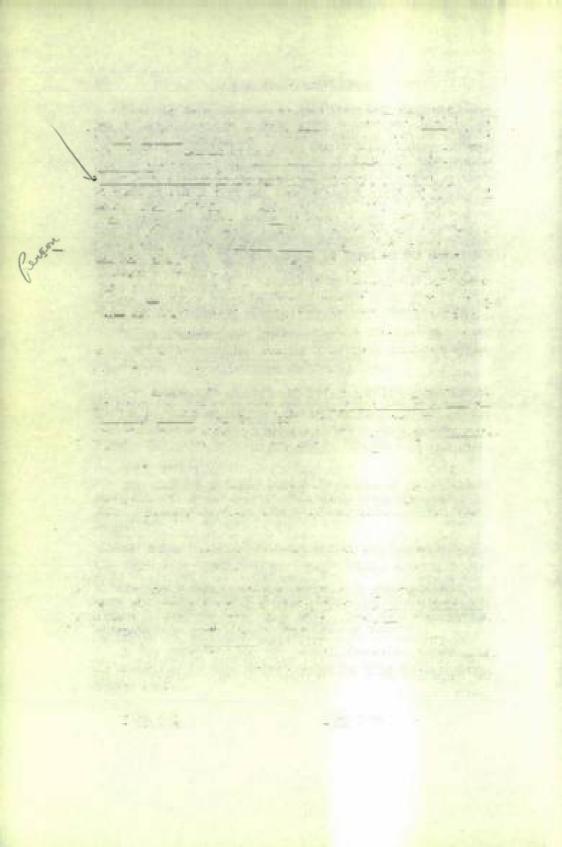
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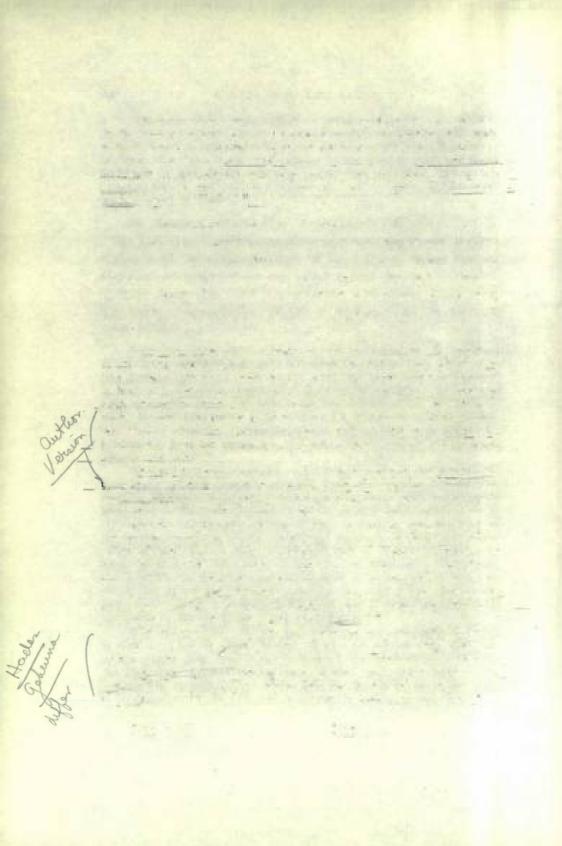


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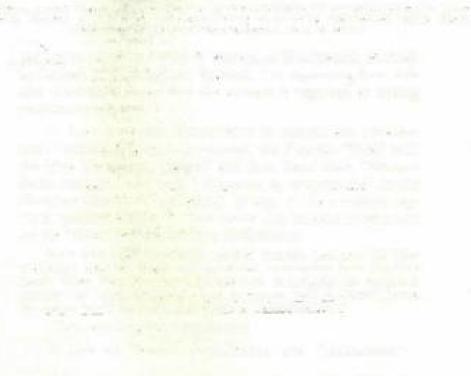


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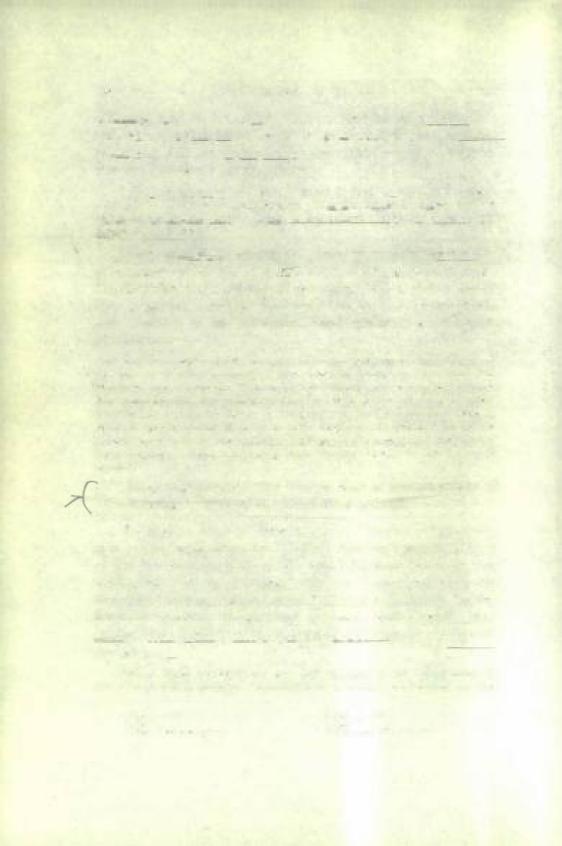




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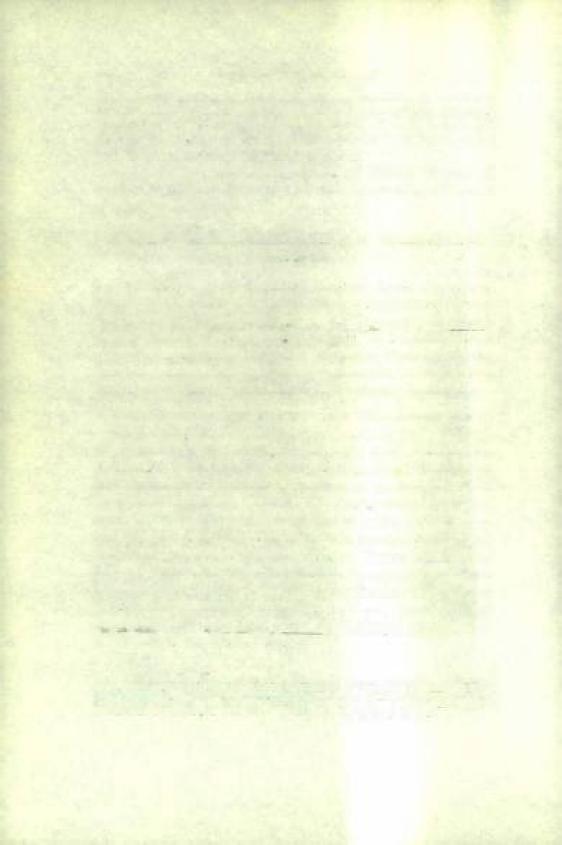
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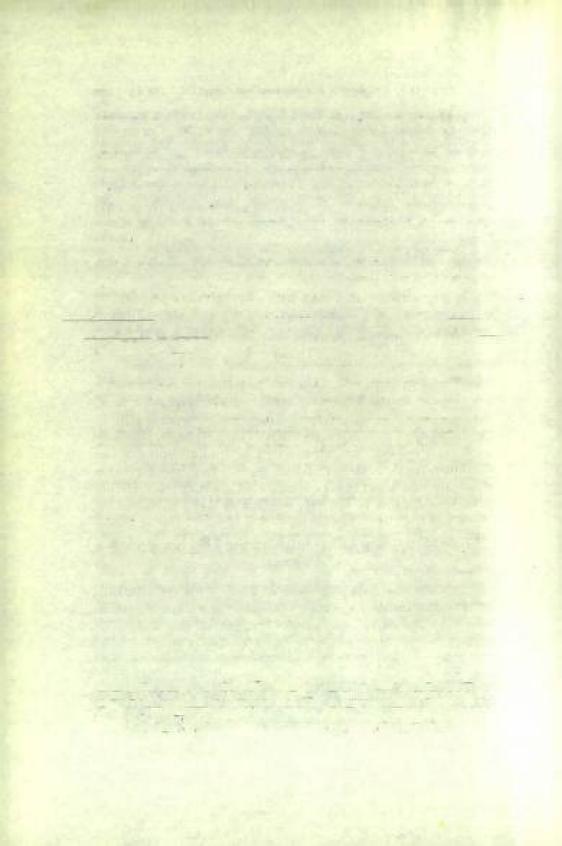
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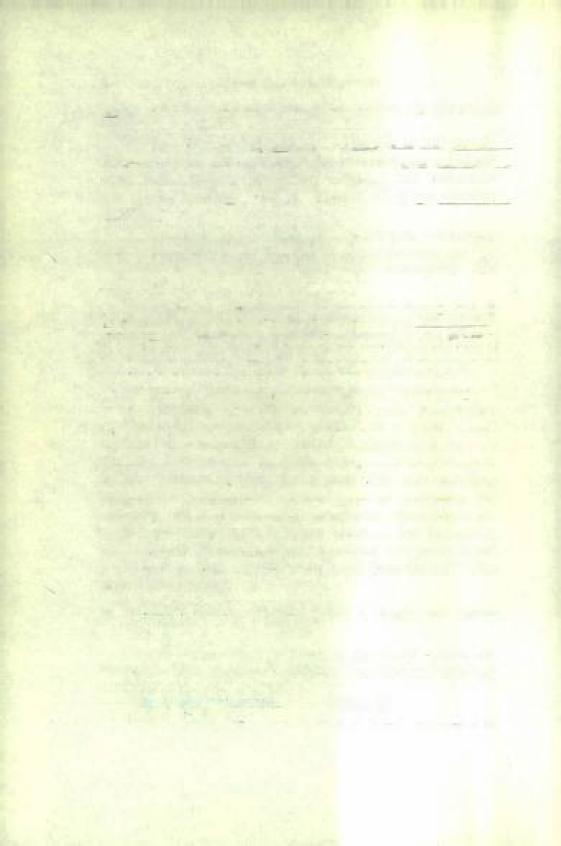


²⁰ Ibid., p. 105. ⁴⁰ JOHN BAILLE, Anglican, was trained in the universities of Edinburgh, Jena, and Marburg. He was subsequently professor of Christian theology at Auburn Seminary, pro-fessor of systematic theology at the University of Toronto, and at Union Theological Seminary, then principal of New College, and dean of the faculty of divinity (1950-1956). He has been special lecturer in various universities and seminaries, and has authored a dozen works. ⁴² Ibid., p. 77. ⁴³ Ibid., p. 79.

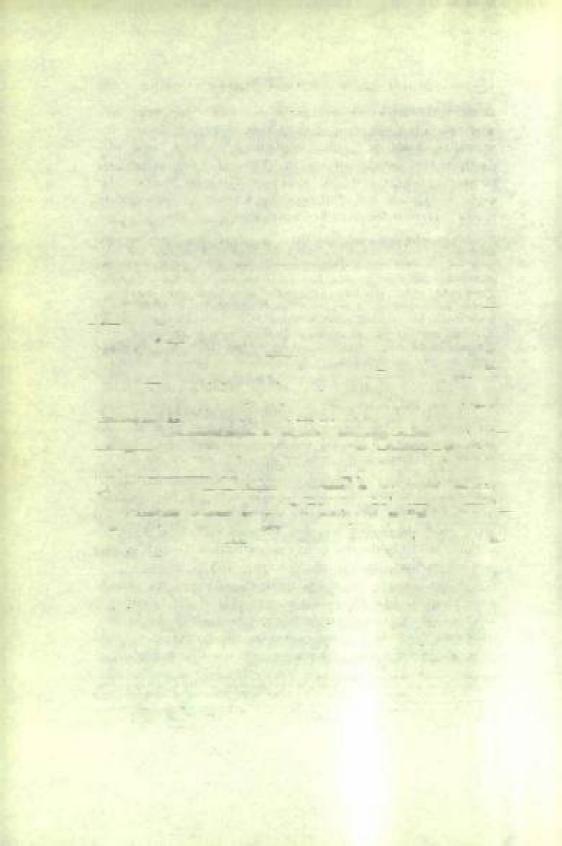
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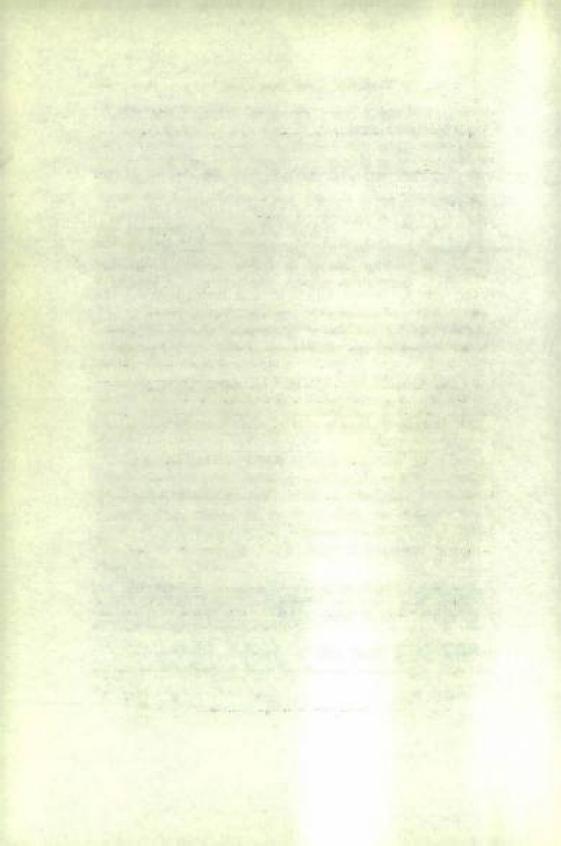
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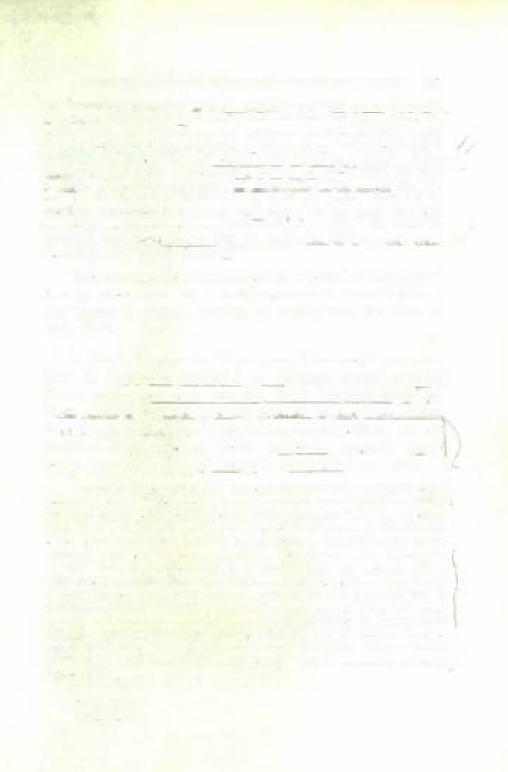
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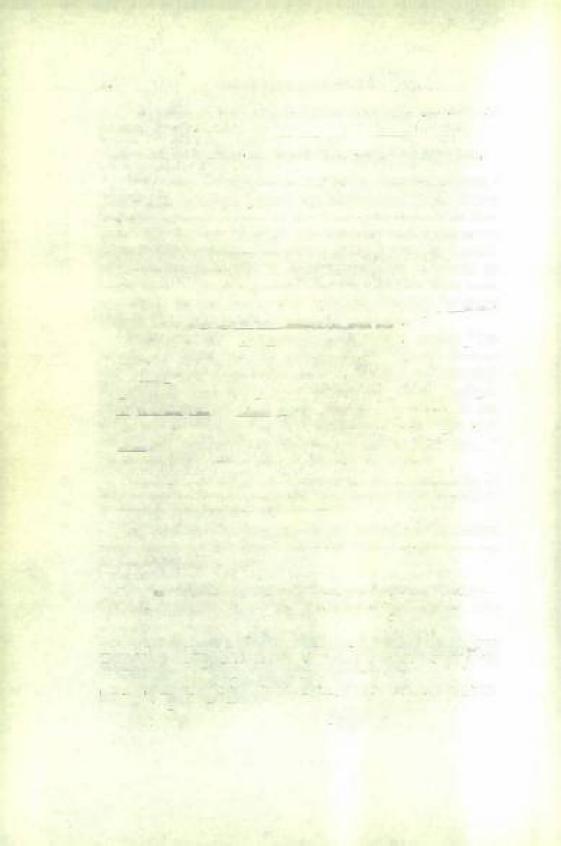


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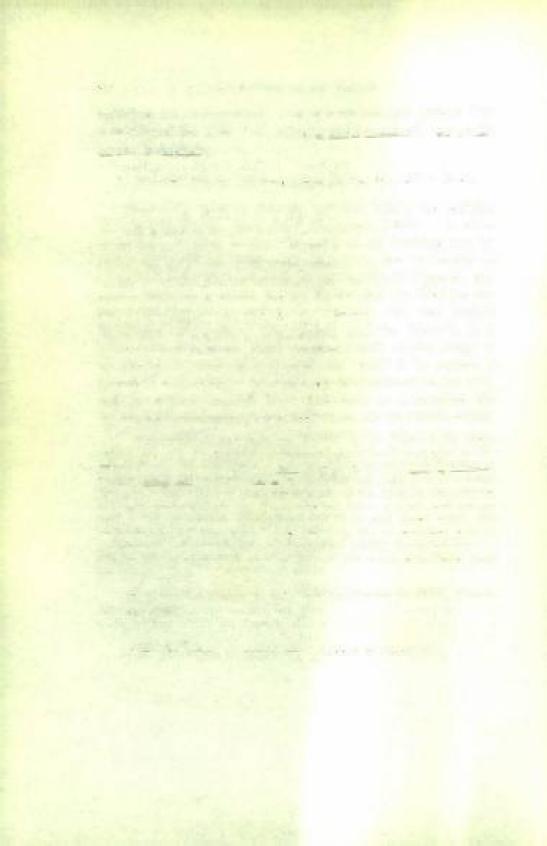
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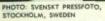


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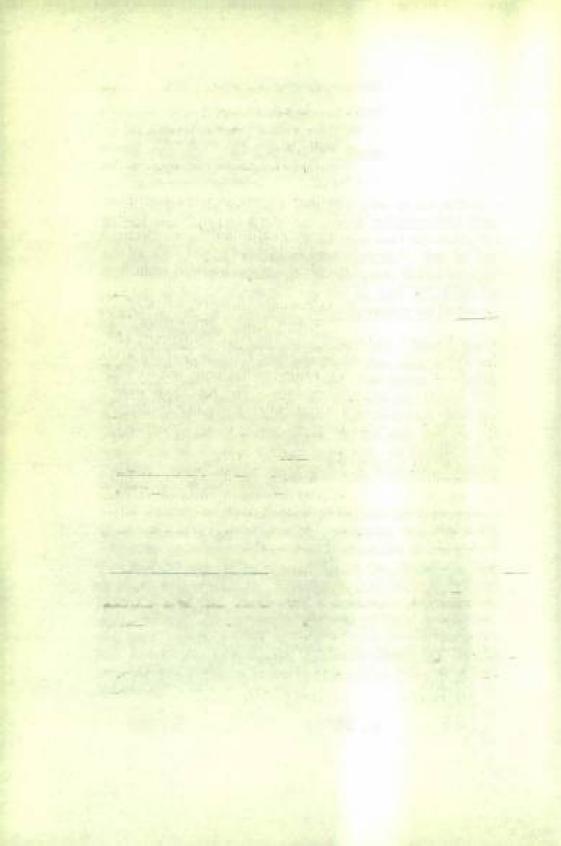
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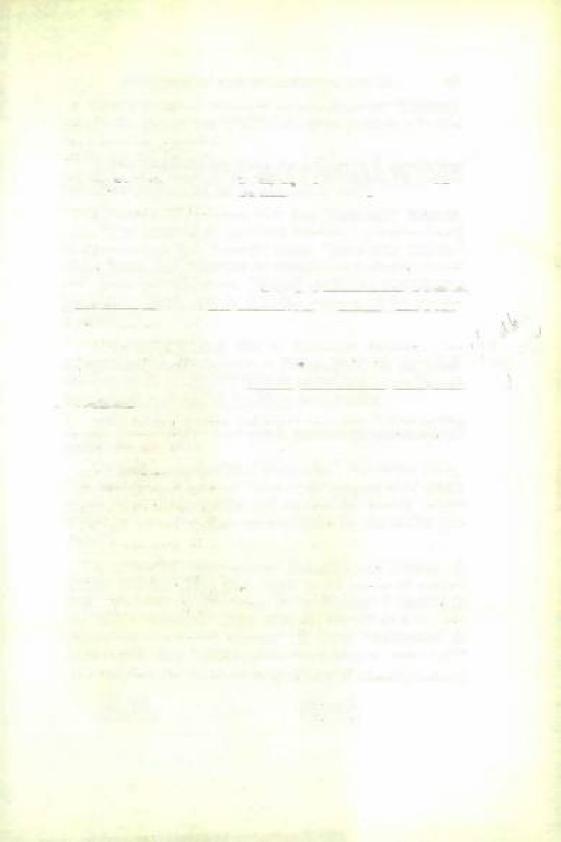
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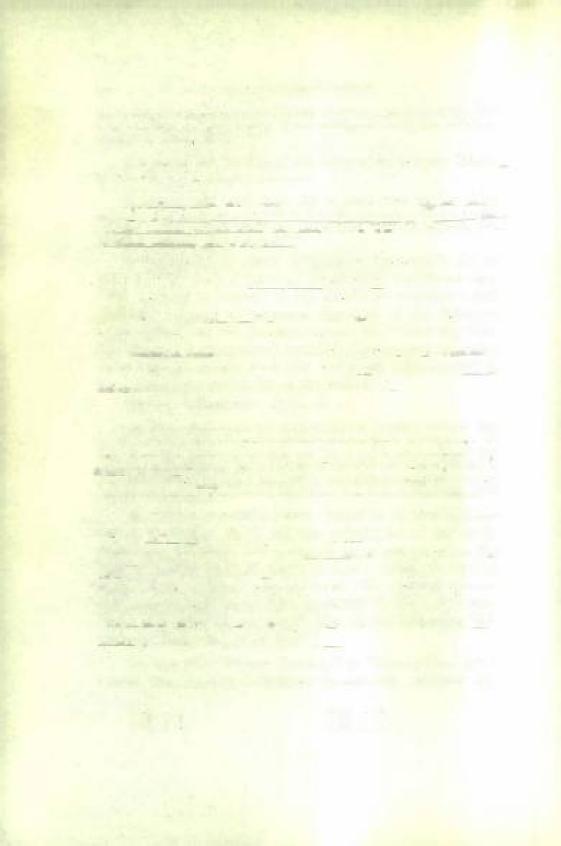
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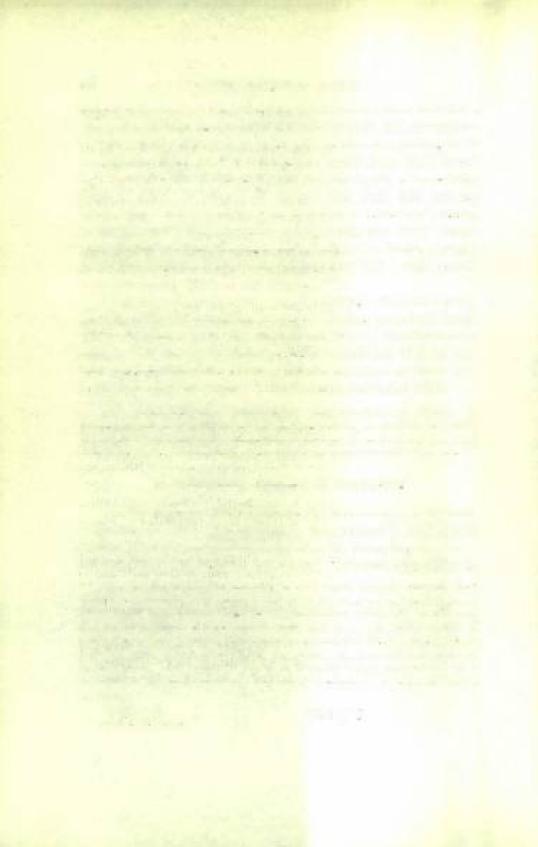


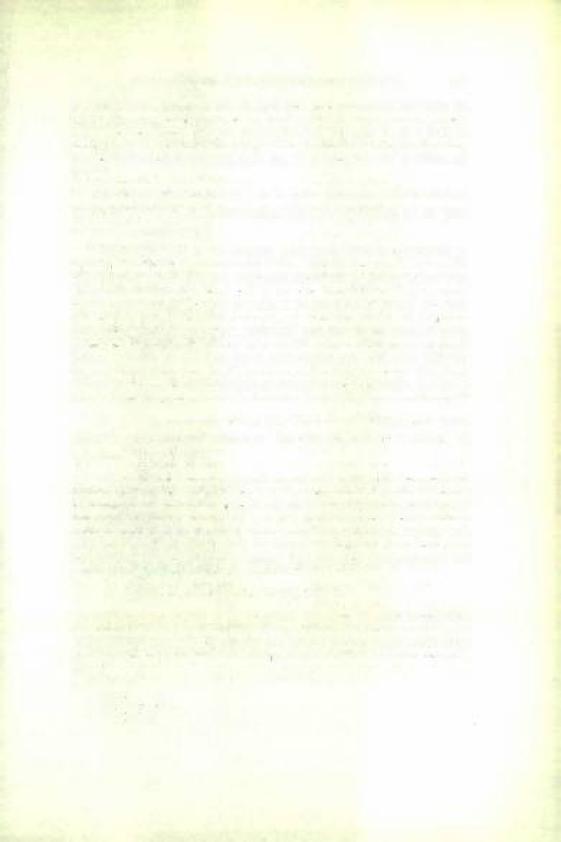
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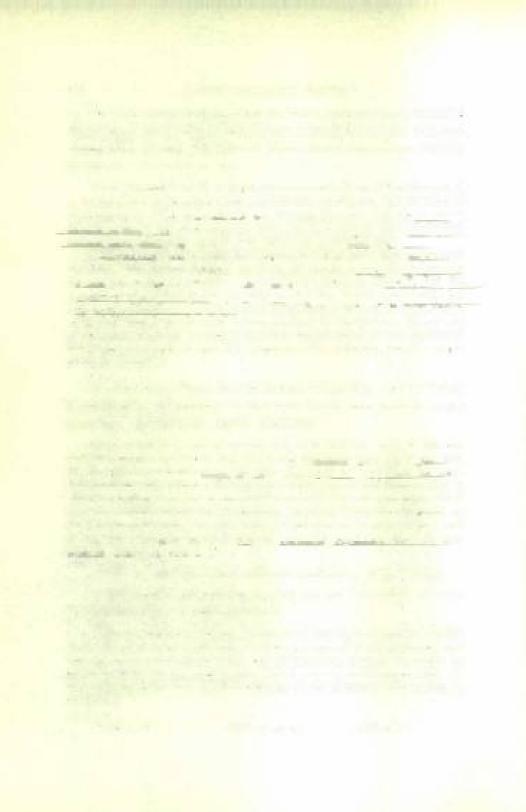
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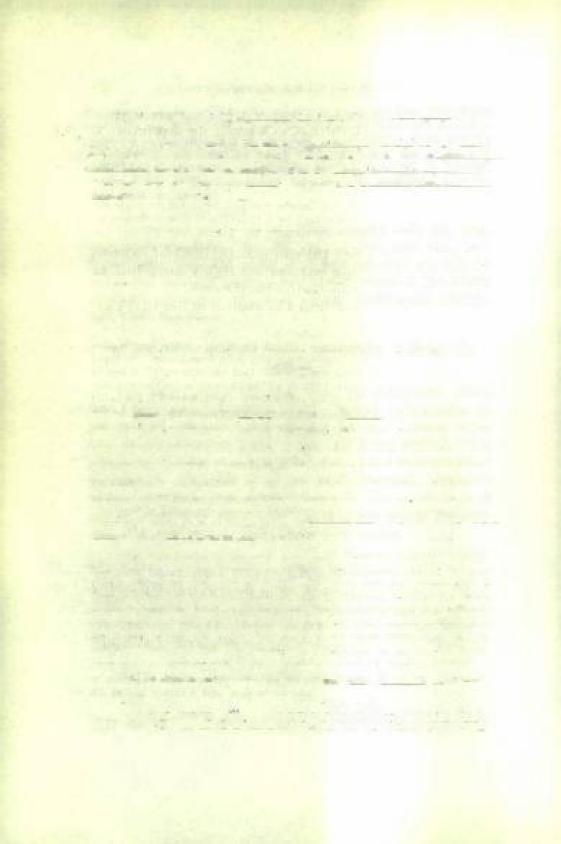






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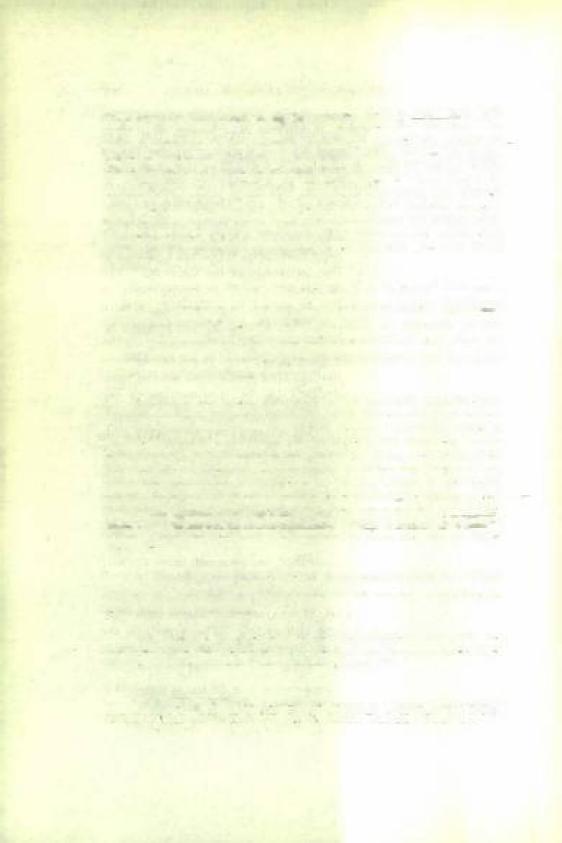
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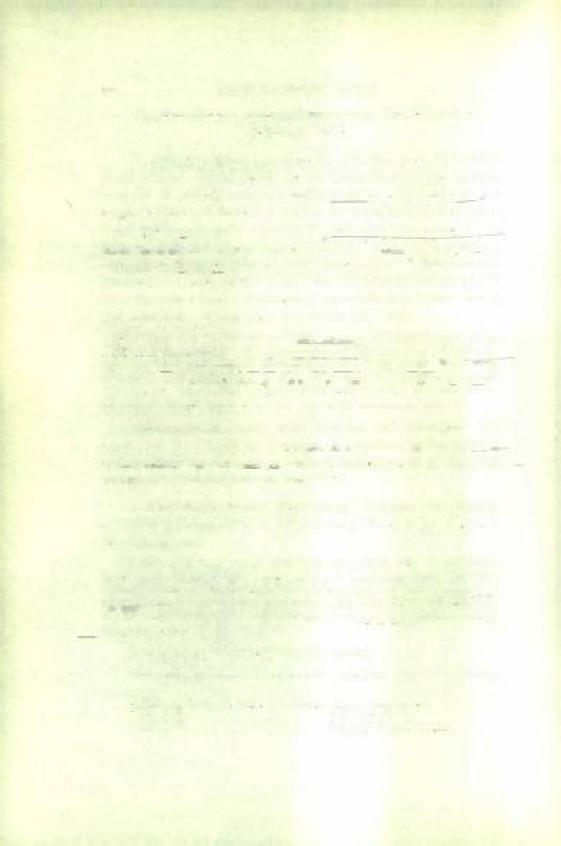
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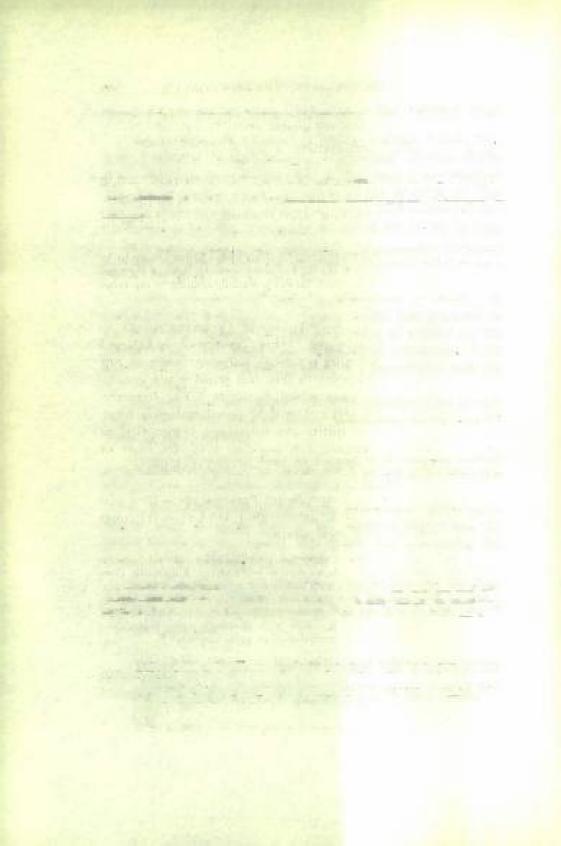
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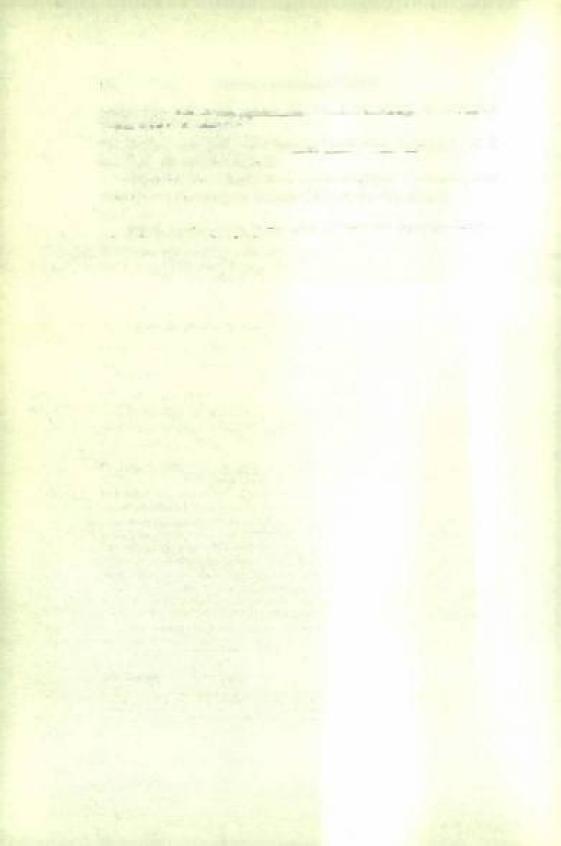
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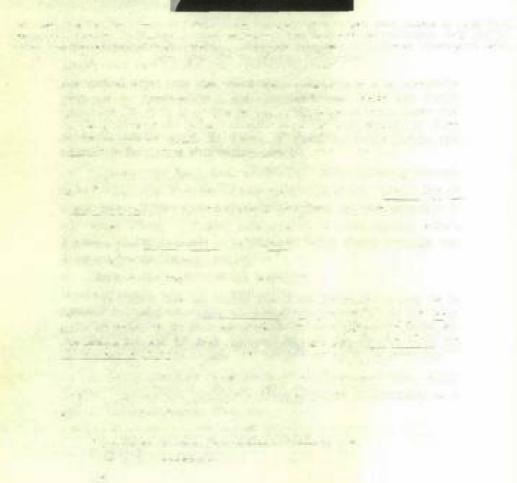
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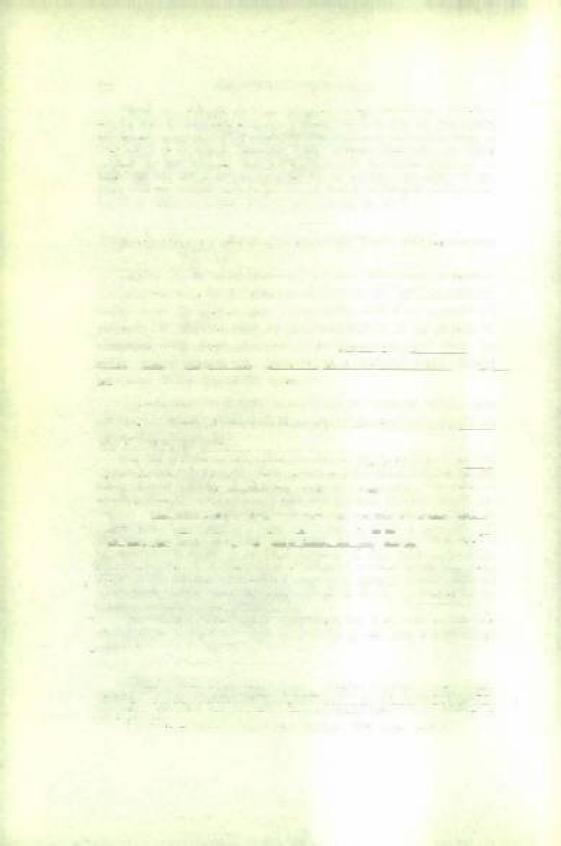






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Oversetational unions. He received training in both science and theology. He is author of four works, including his monumental study on the Person of Christ in relation to modern physics biology, psychology, and philosophy. It is the accepted definitive statement of orthodox

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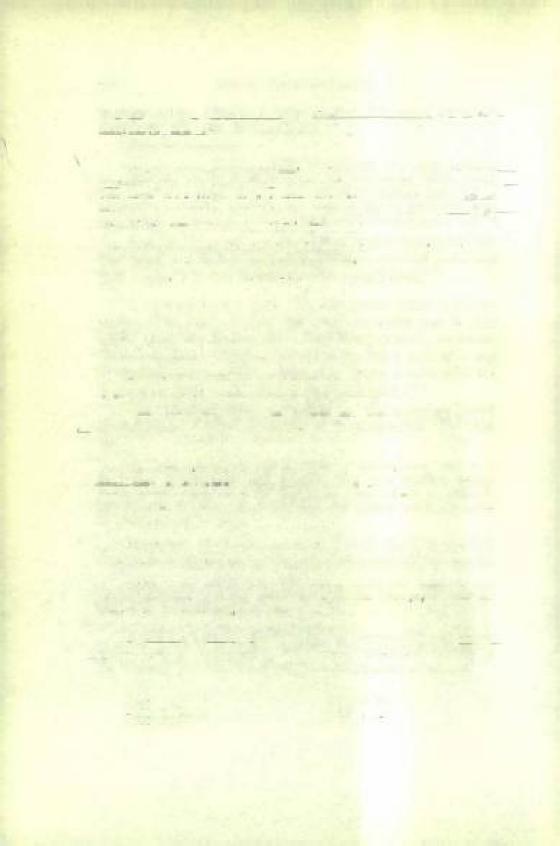
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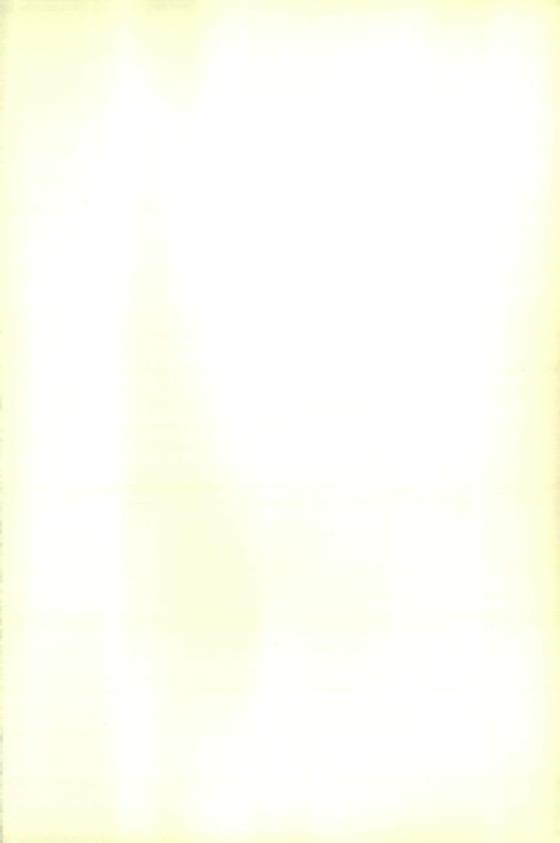
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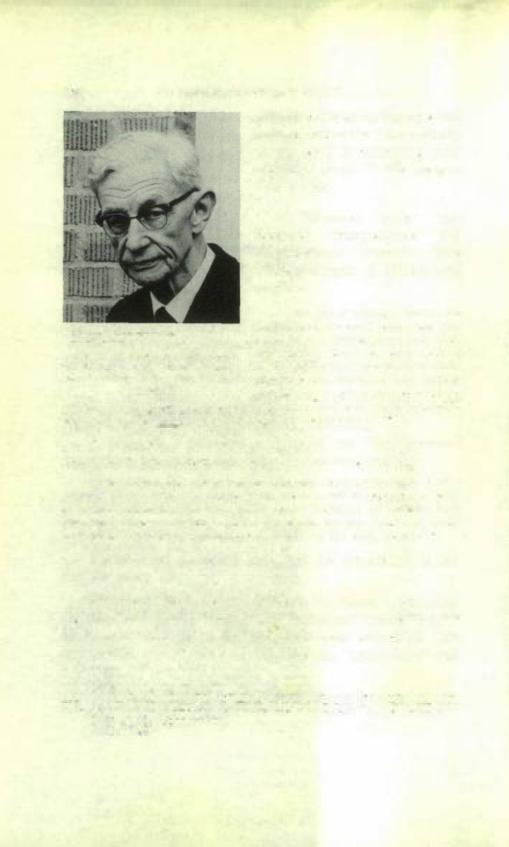
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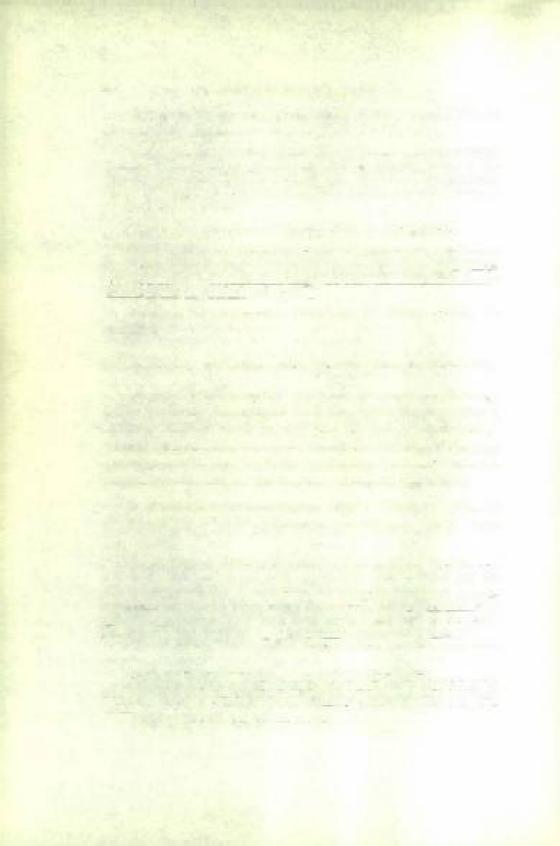
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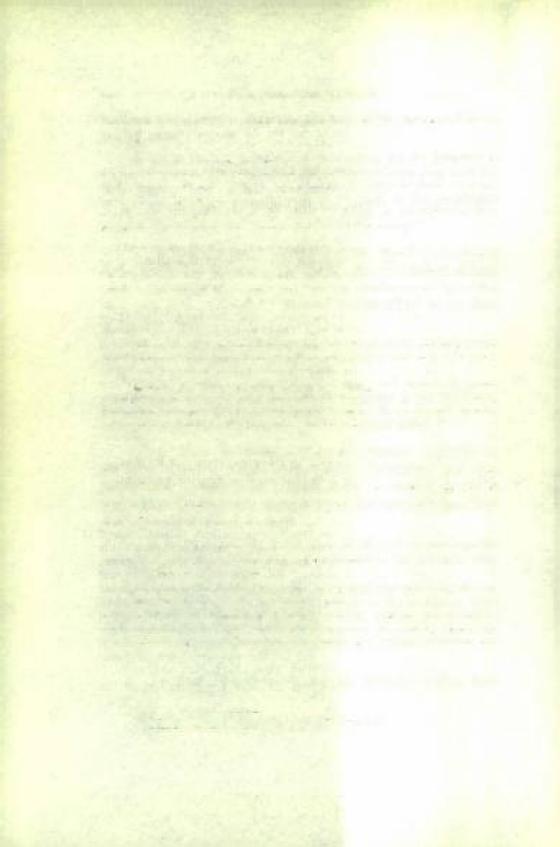
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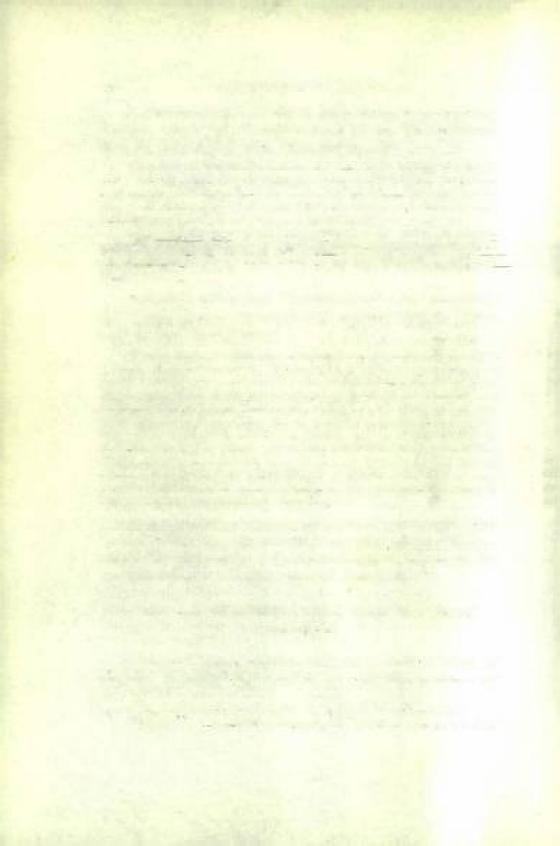
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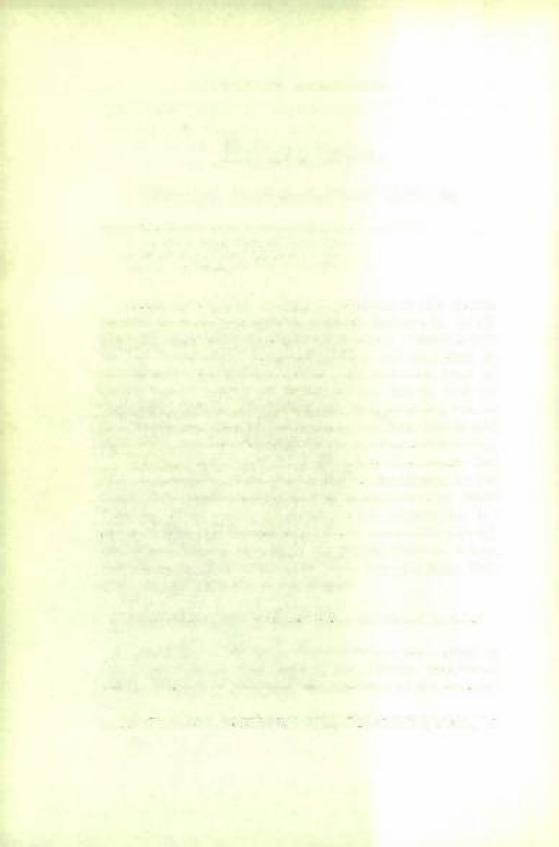
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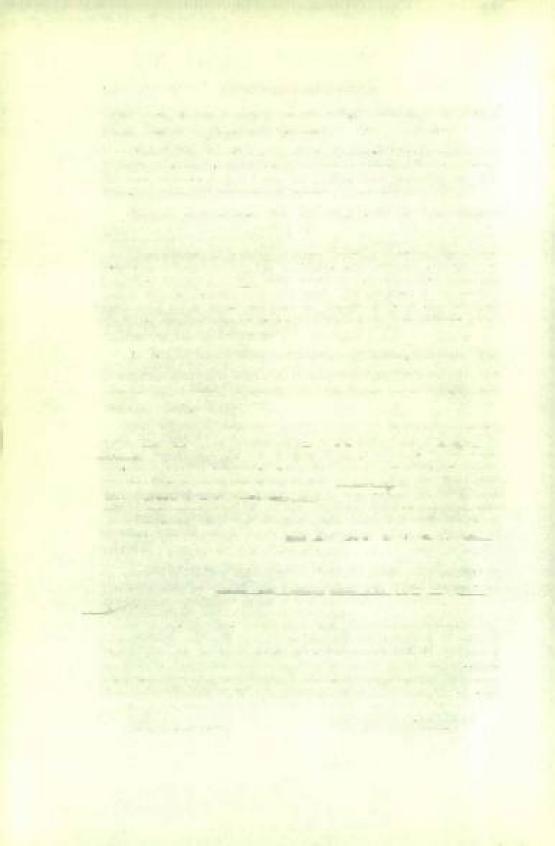
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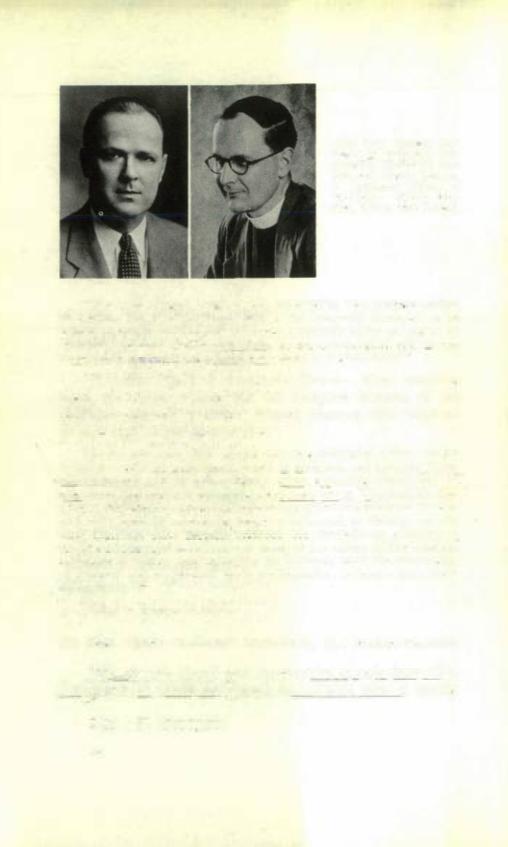


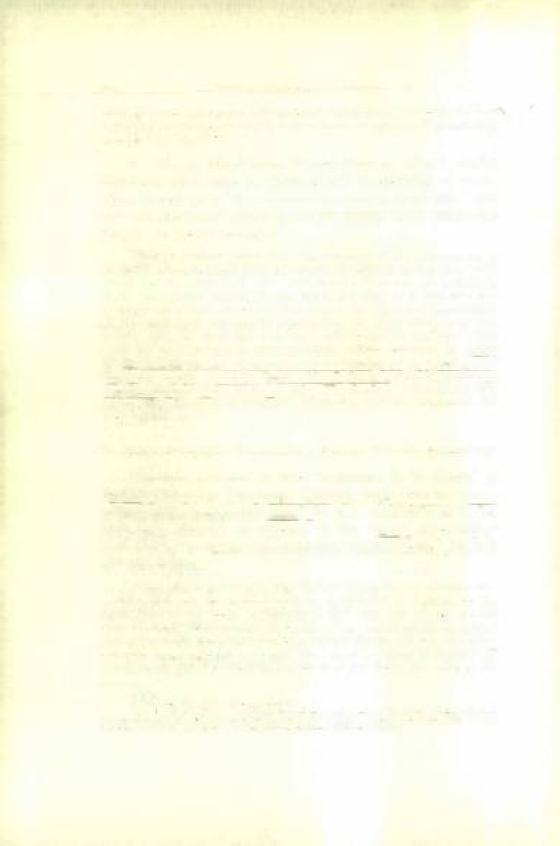
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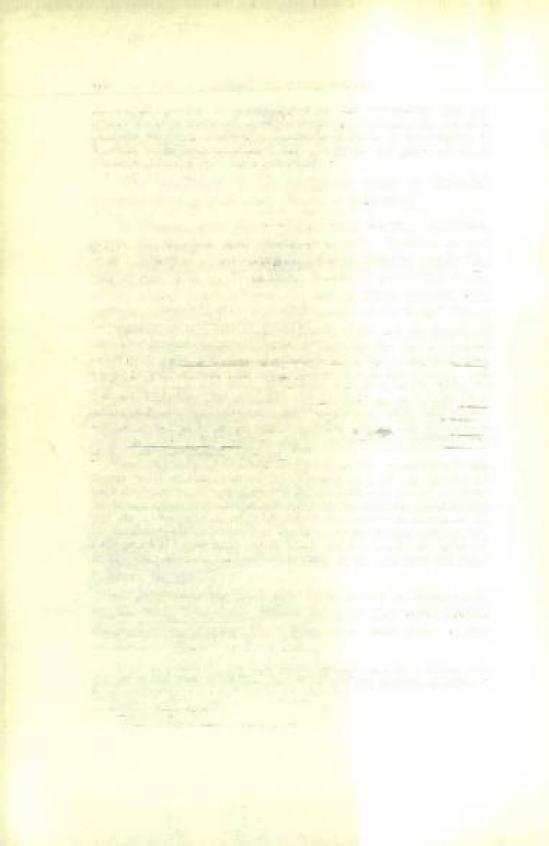




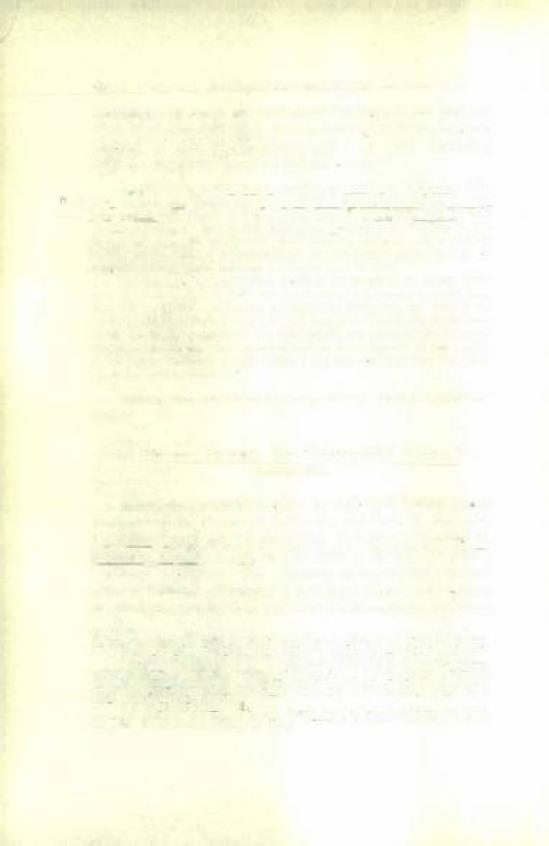


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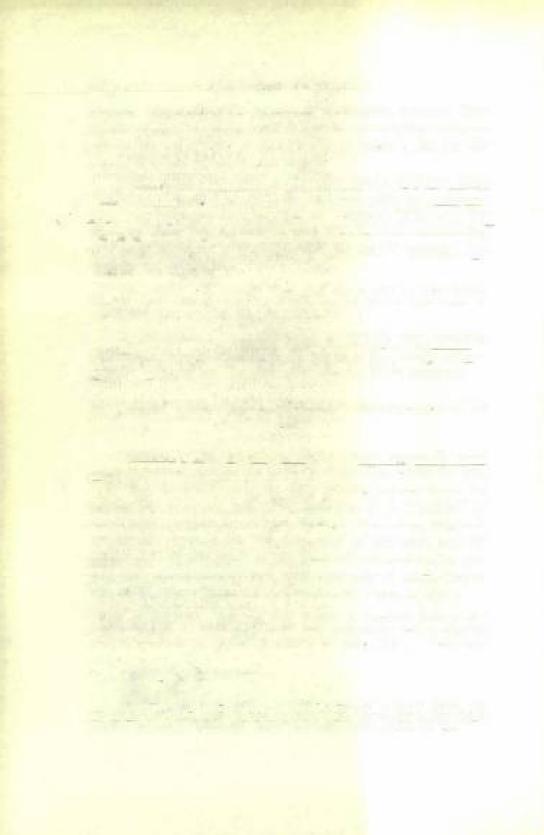
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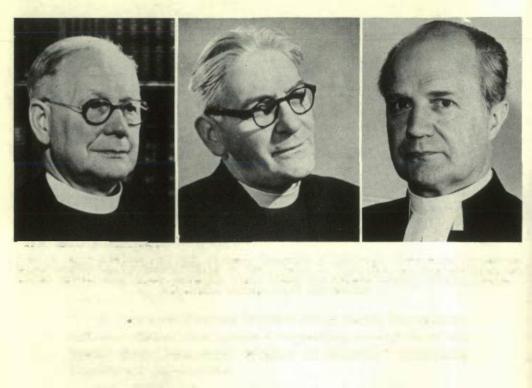


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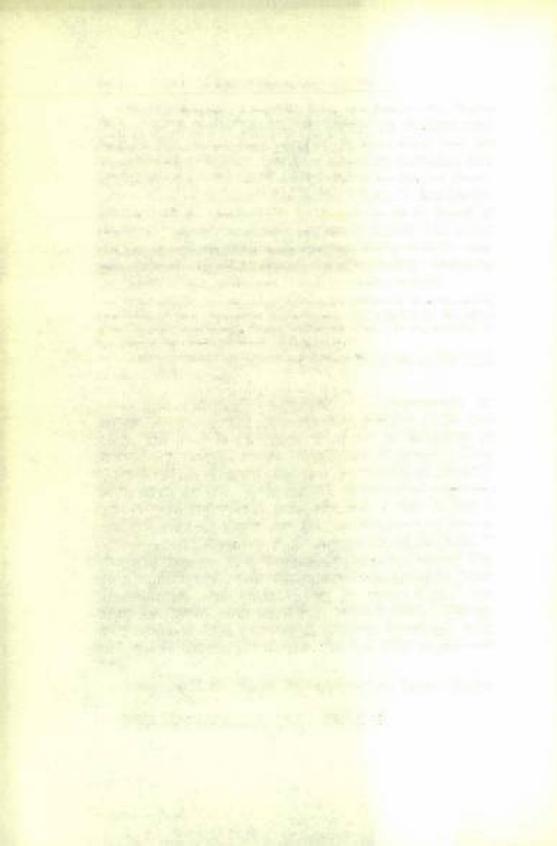
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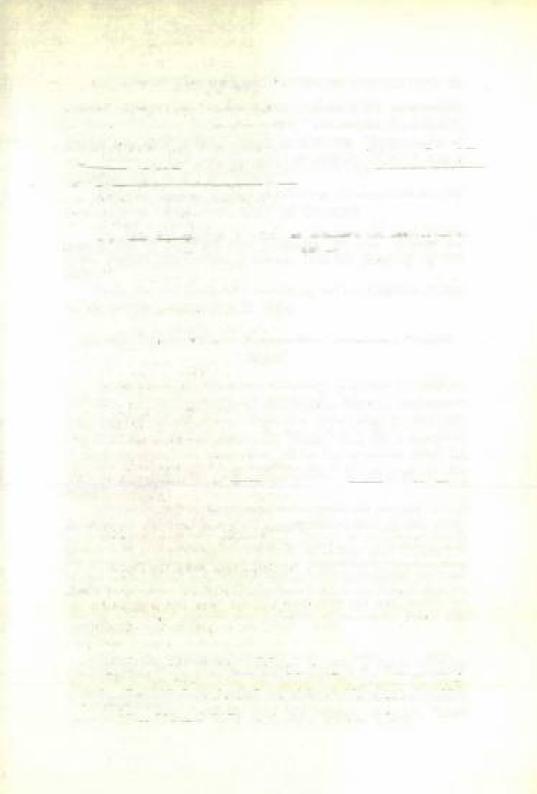




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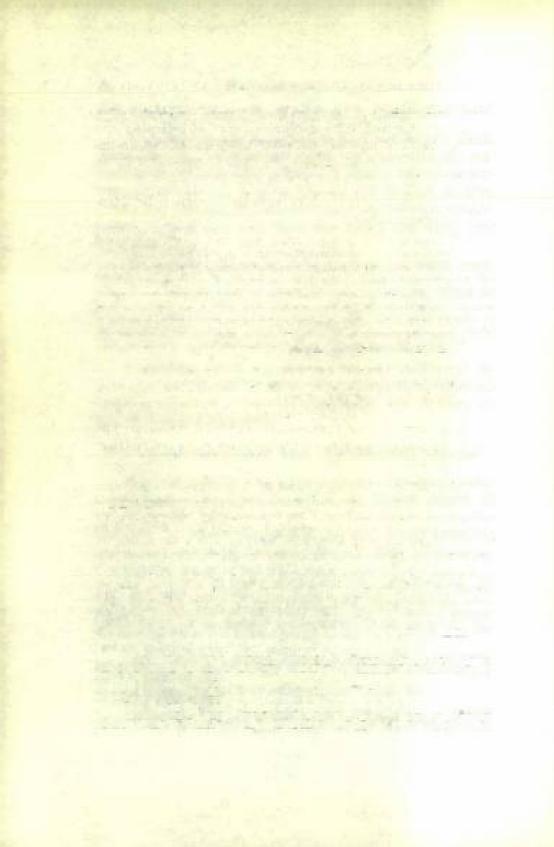
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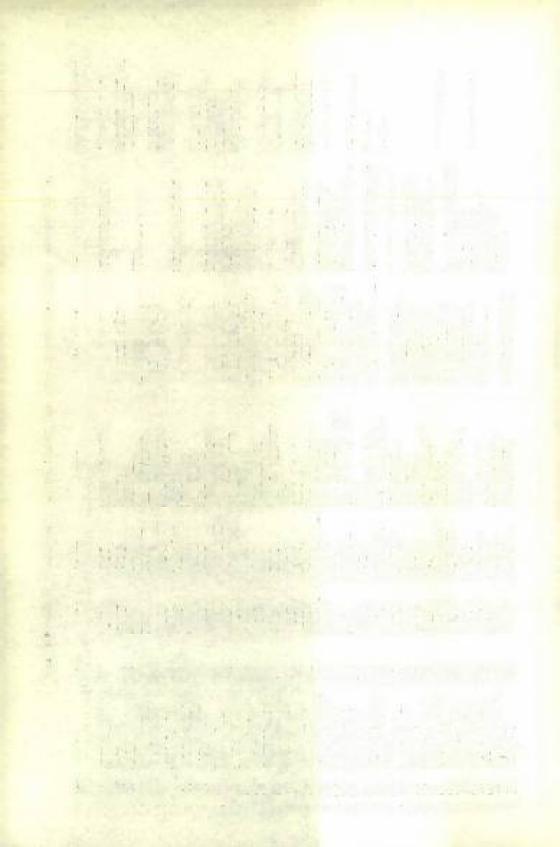
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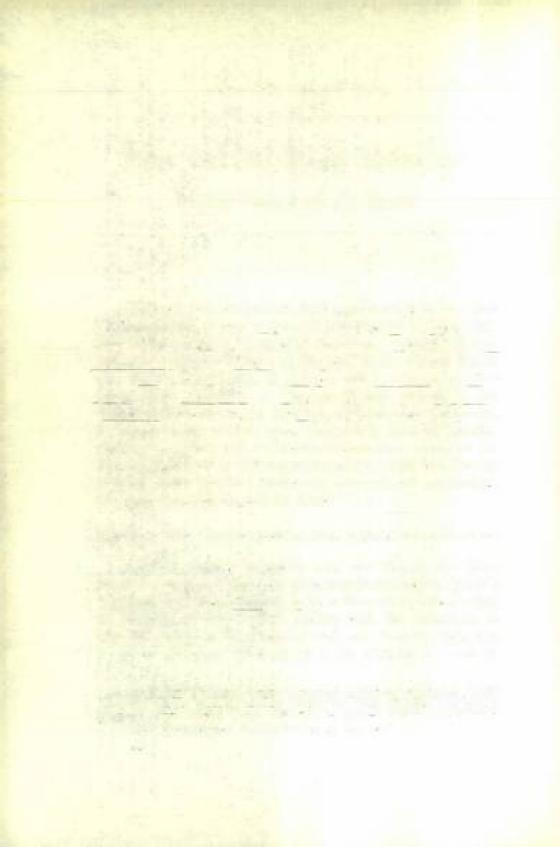
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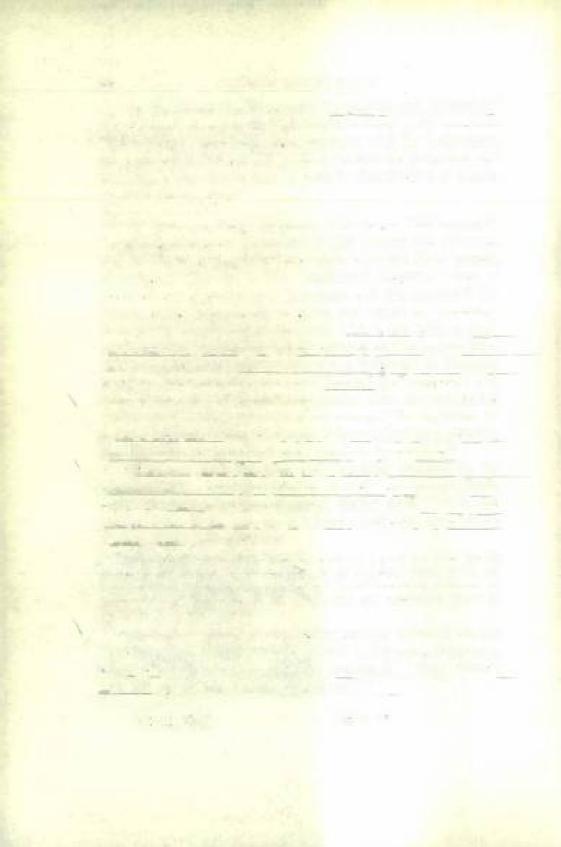
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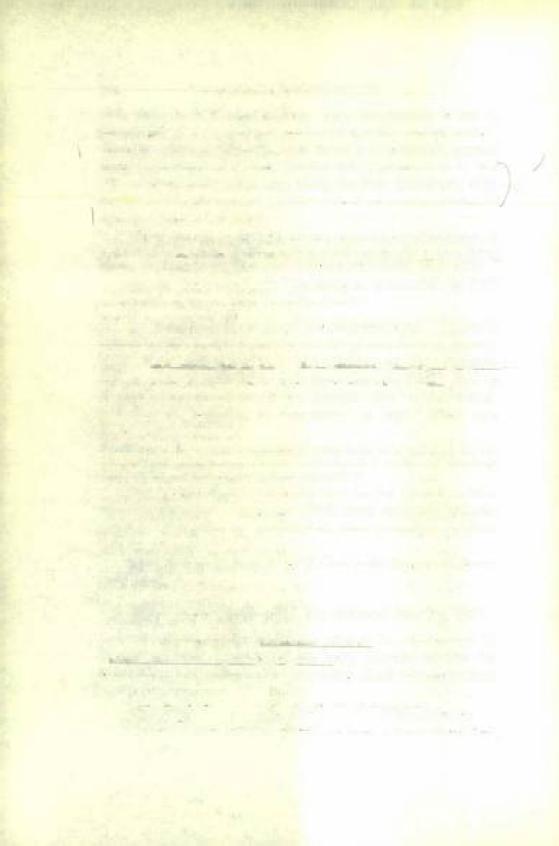






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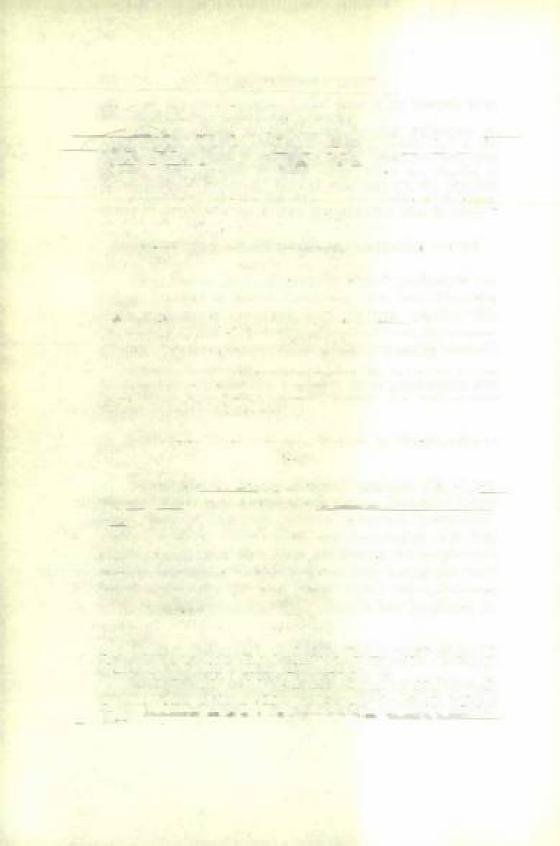
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and Berlin universities. After two pastorates he was successively professor of New Testament at Oberlin and Yale Divinity schools, then became dean of Drew Theological Seminary (1949). He was on the Translation Committee of the A.S.V., and has been a participant in Faith and Order t



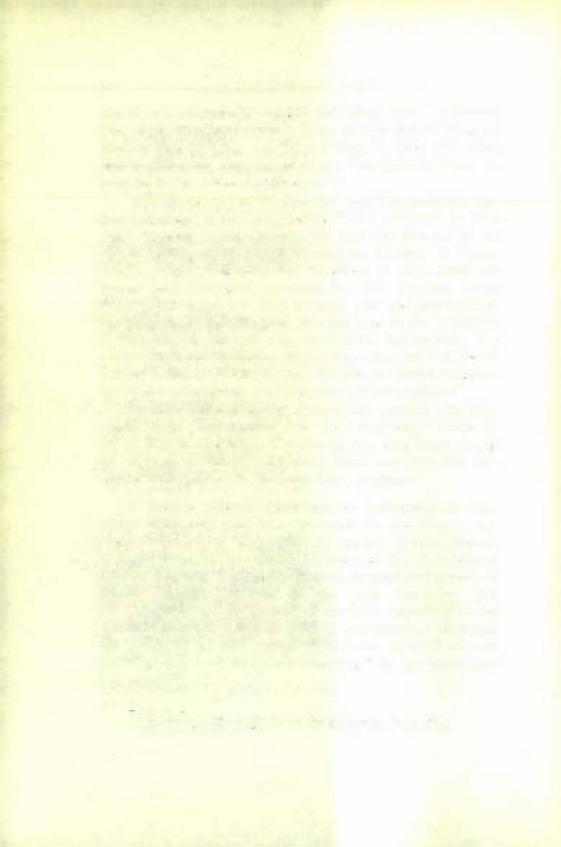


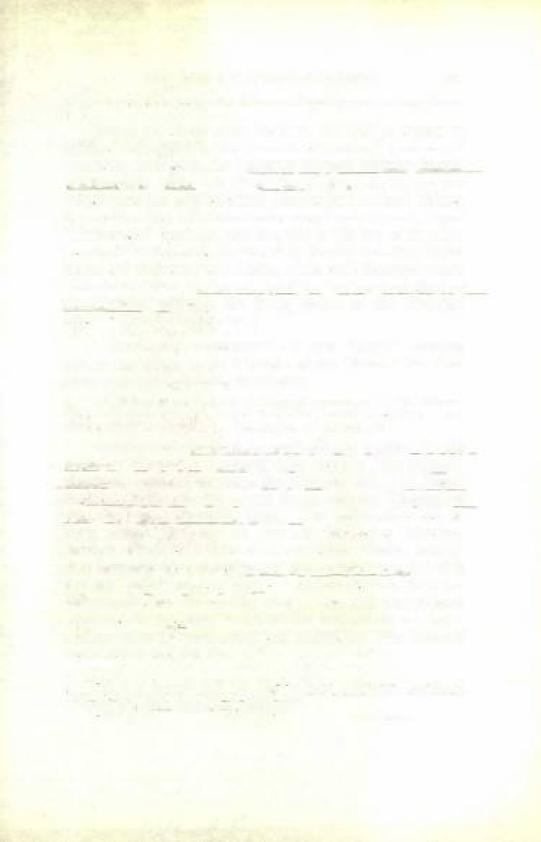
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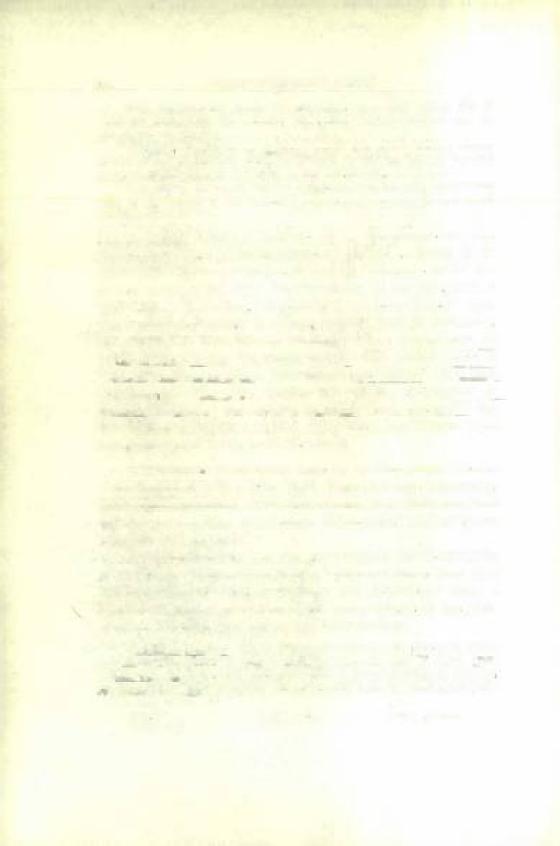
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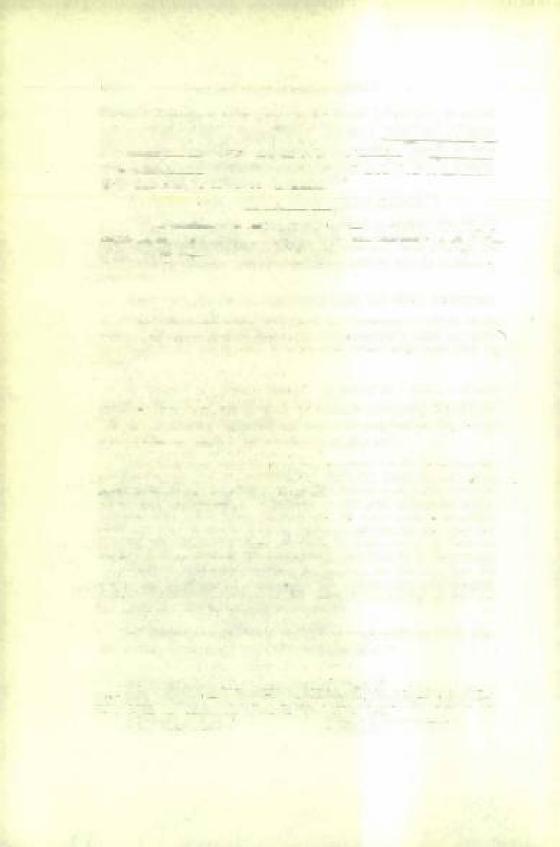
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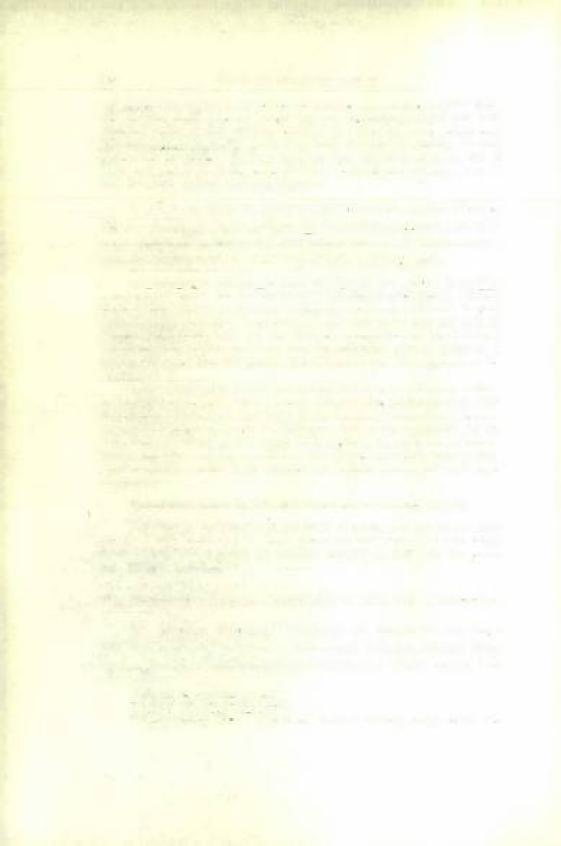




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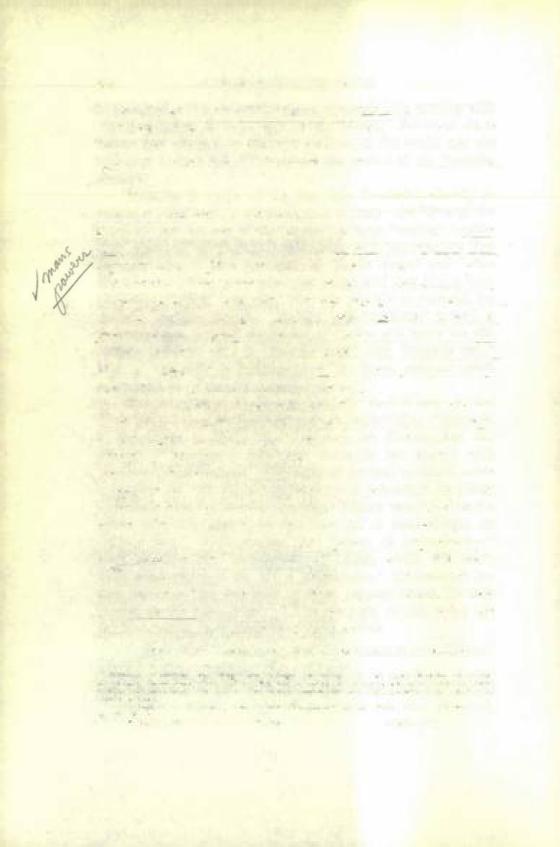


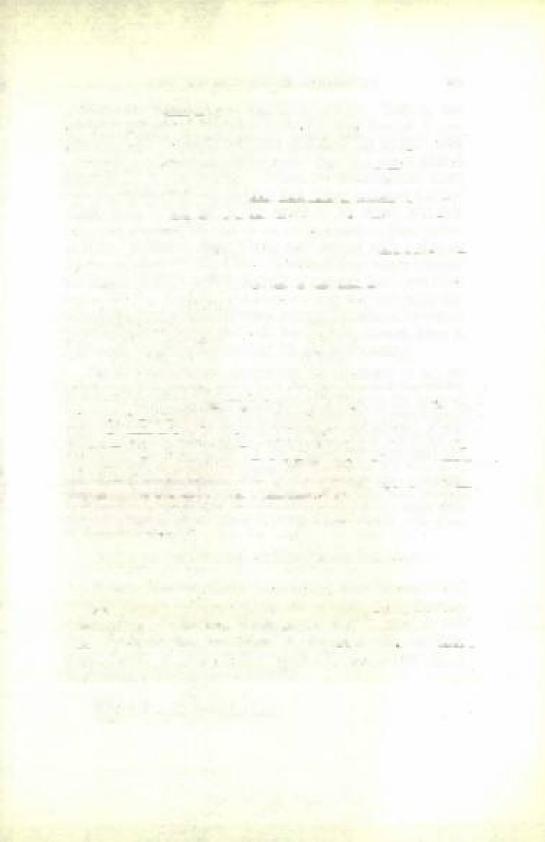
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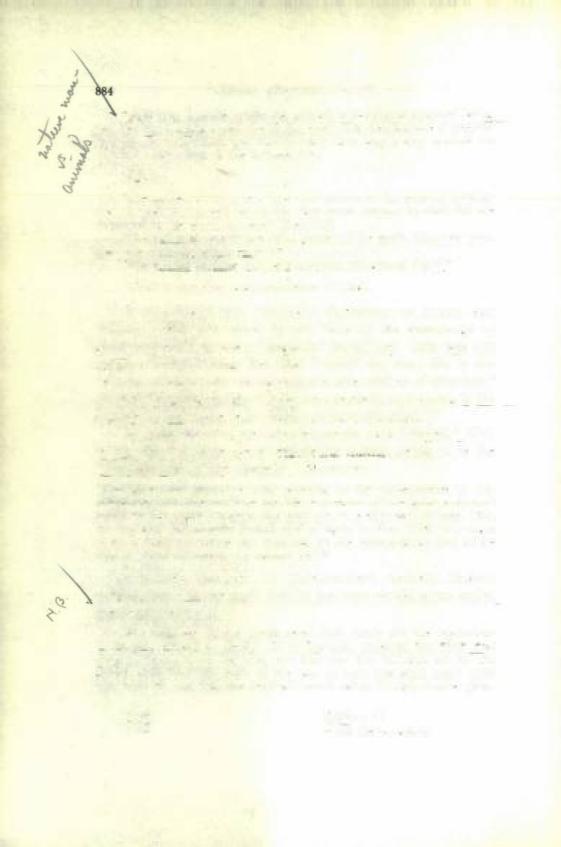


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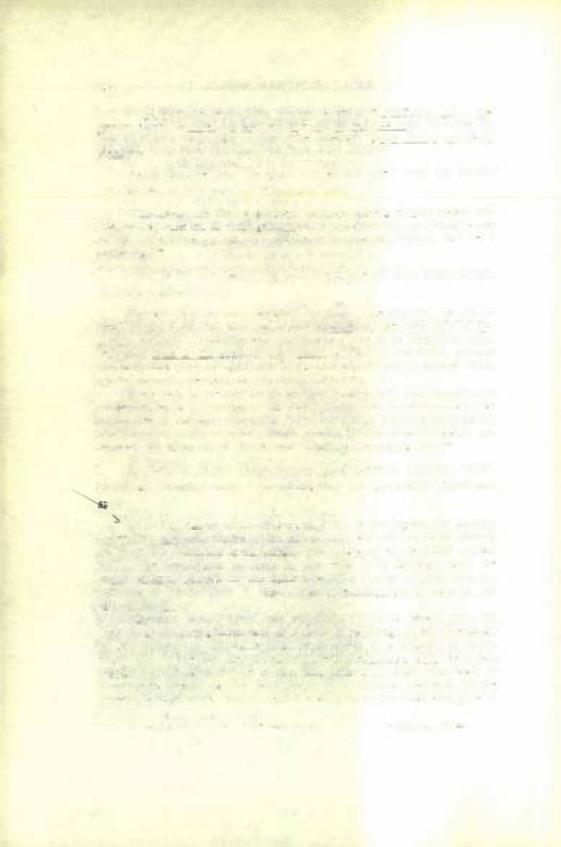






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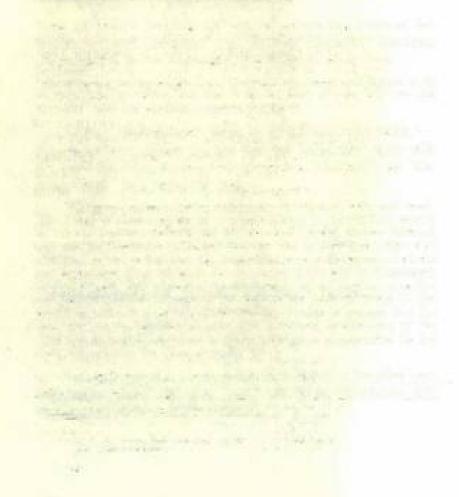
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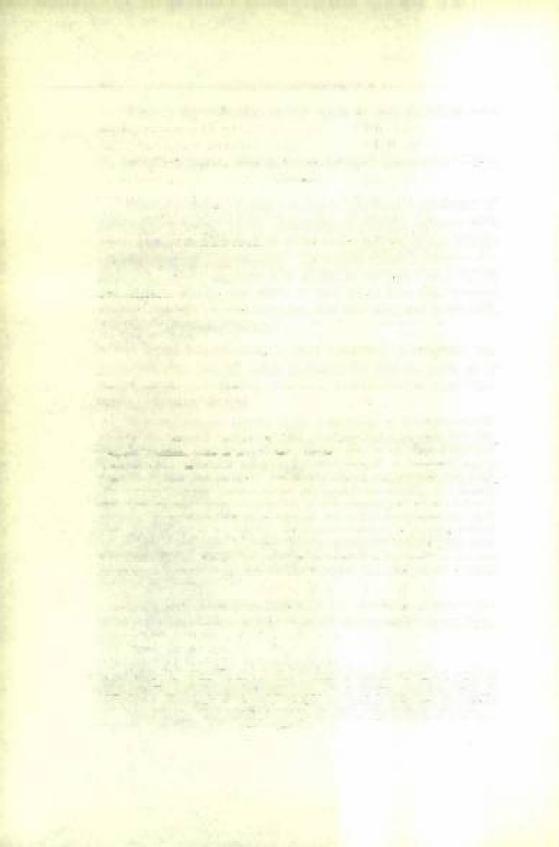
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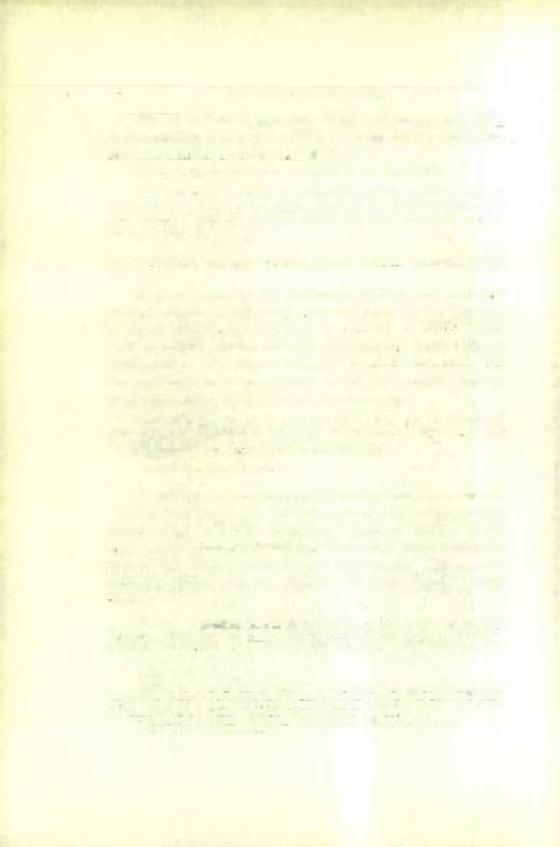
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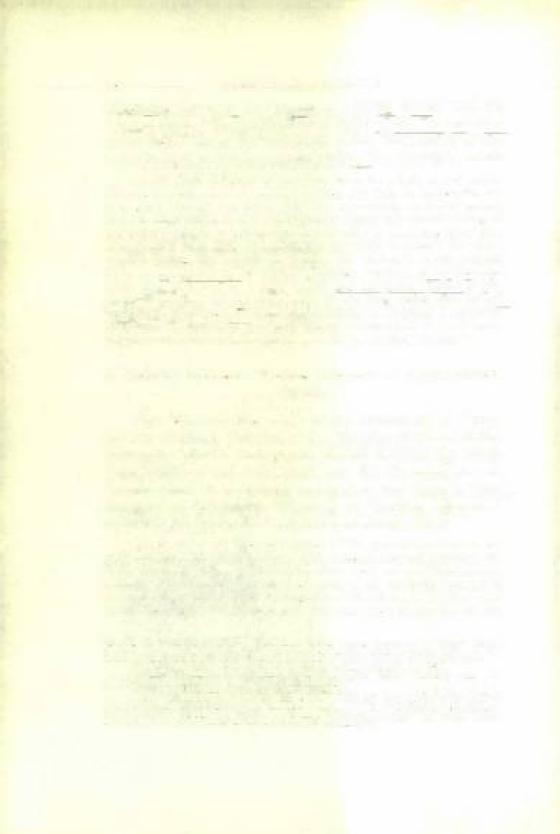
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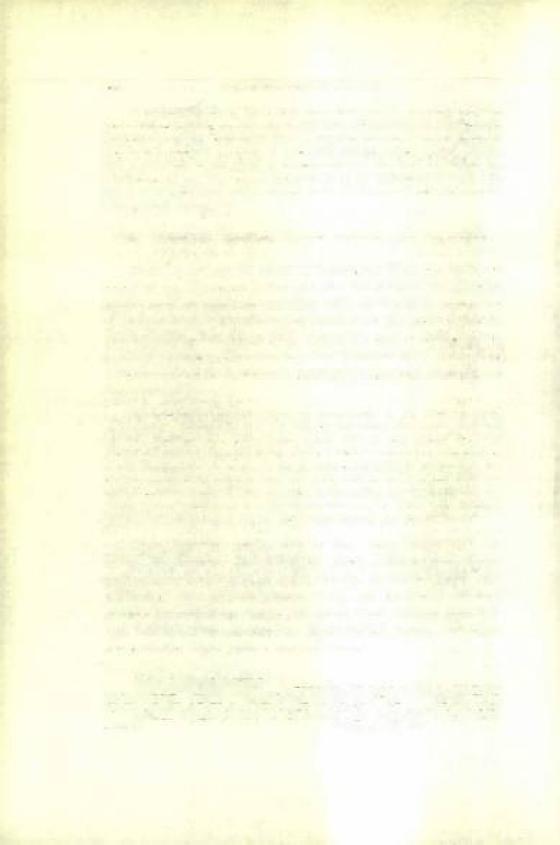
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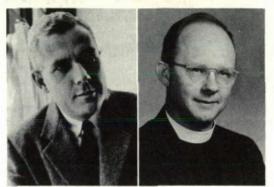
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⁷¹ Hendrik Kraemer, Religion and the Christian Faith, p. 327. (Italics supplied.) ⁷² MURAY NEWMAN (1924), Episcopalian, received his training in Phillips Univer-sity, Union Seminary, and the universities of Basel and Heidelberg. He has held professorial positions at Vassar and Smith colleges and Union Seminary. He is a contributor to the In-

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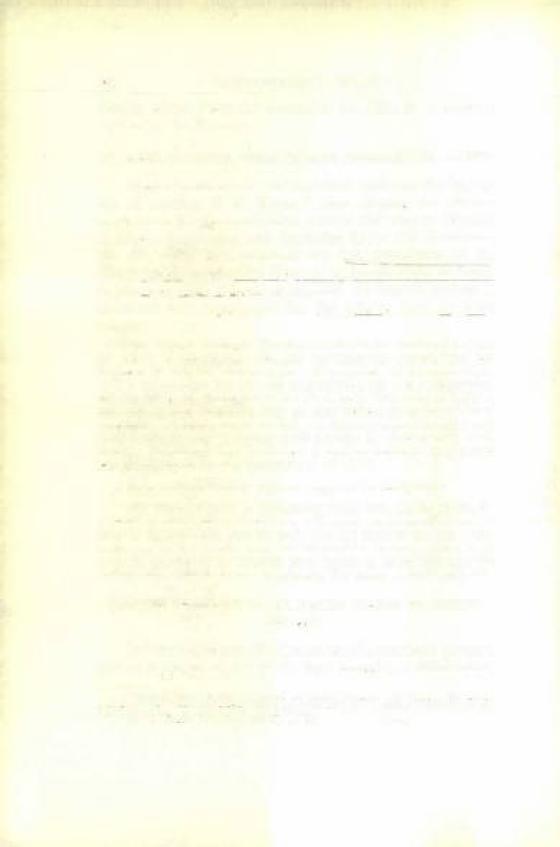
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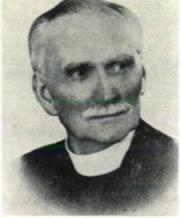
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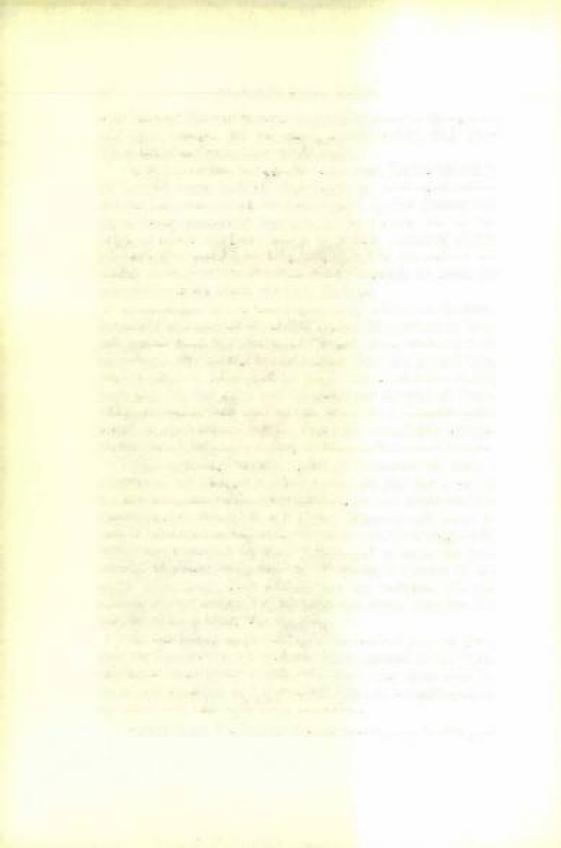
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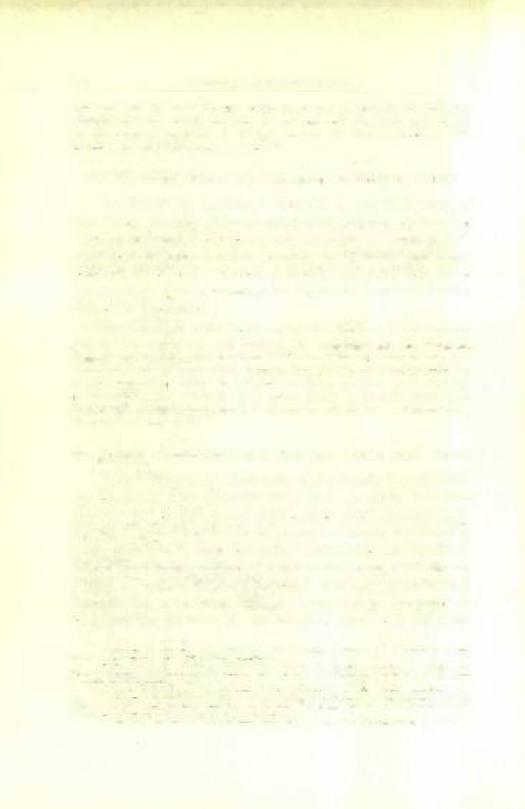
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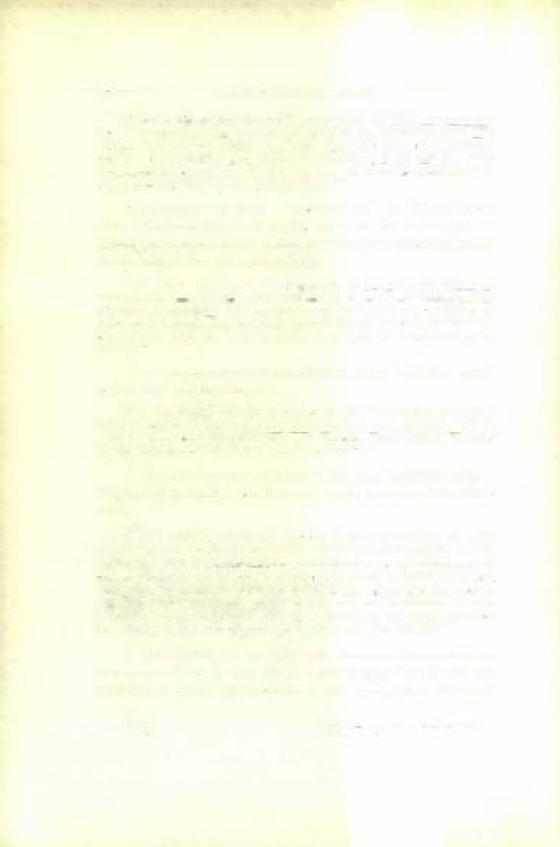
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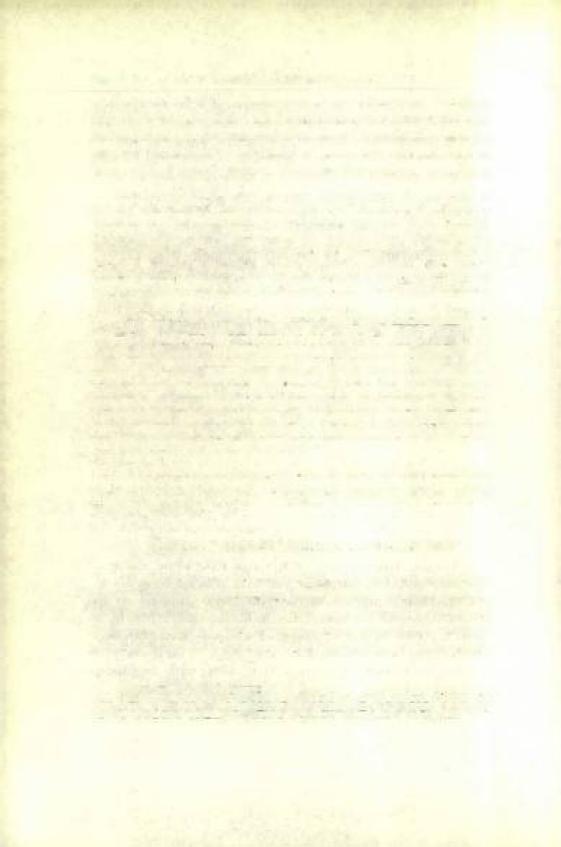


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⁴⁹ PAUL TILLICH, trained in Berlin, Tübingen, and Halle, became professor of theology at Marburg, Dresden, Leipzig, Frankfort-am-Main. Coming to the United States in 1933, he became professor of philosophical theology at Union Theological Seminary (1933-1954), and in 1954 became professor of theology at Harvard. He is regarded as one of the leading exponents of modern Protestantism, and has been much influenced by Barth. A prolific writer, he has a dozen books to his credit in German (between 1921 and 1926) and half a dozen in English (1936 onward). His most important work is his two-volume Systematic Theology (1951-1957). Tillich is an Existentialist, with concern for the individual rather than abstract reasoning or the philos.

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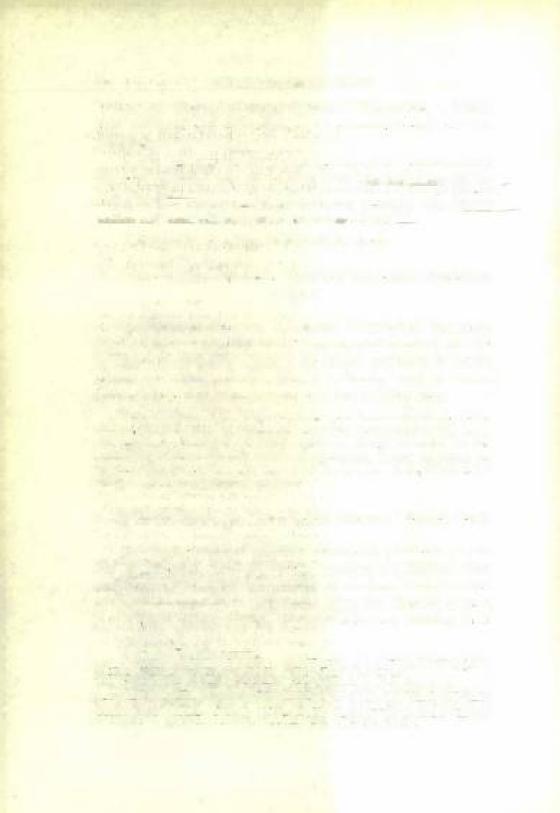
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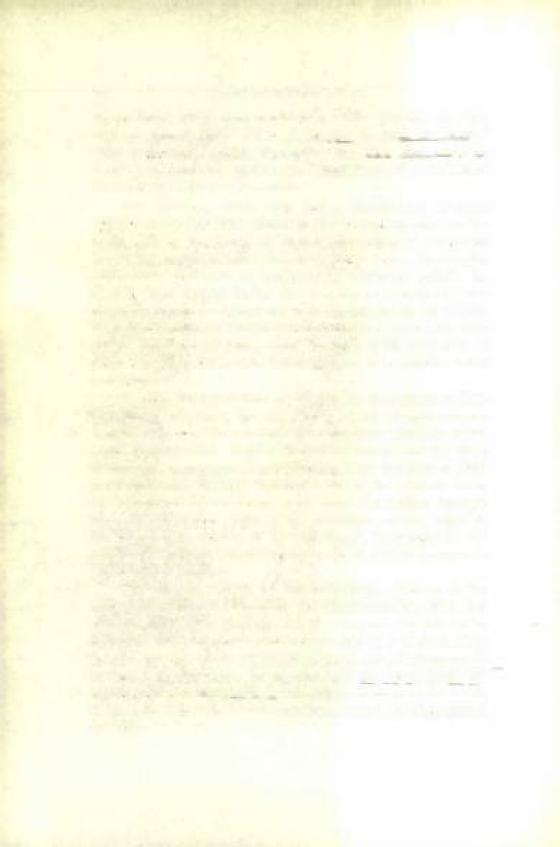
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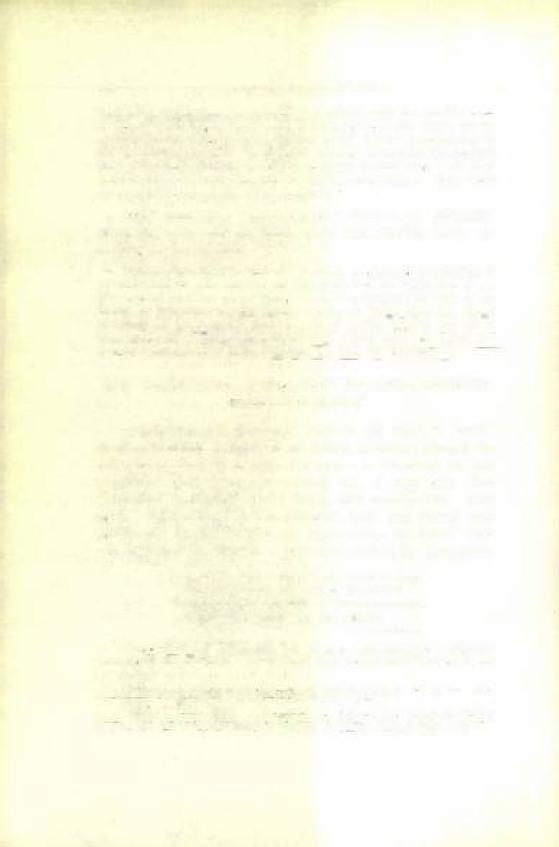


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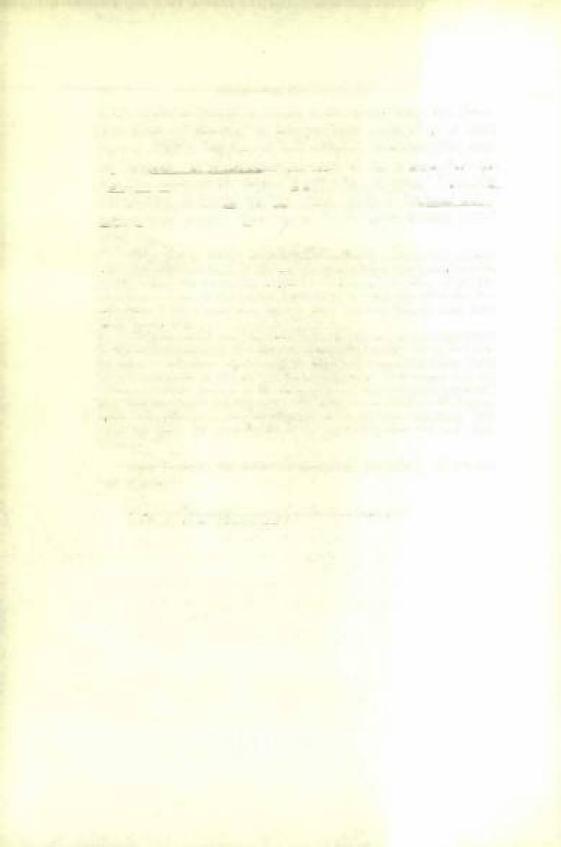
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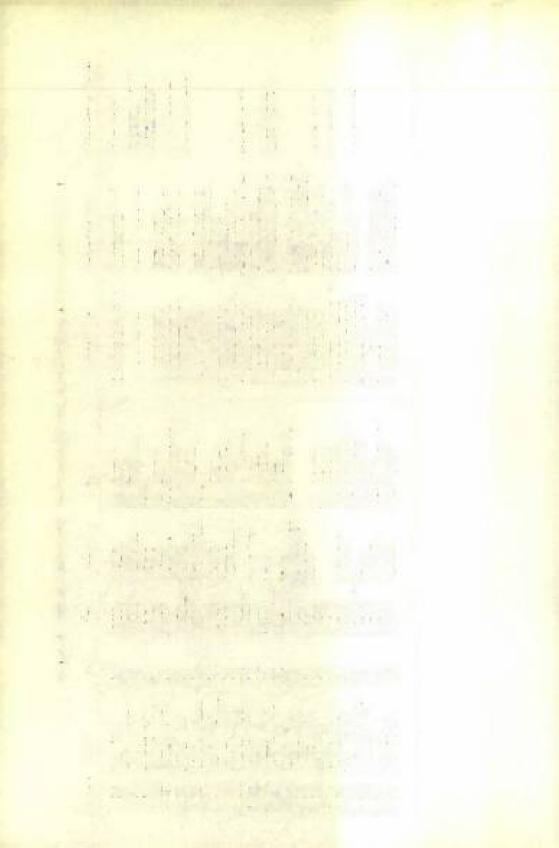


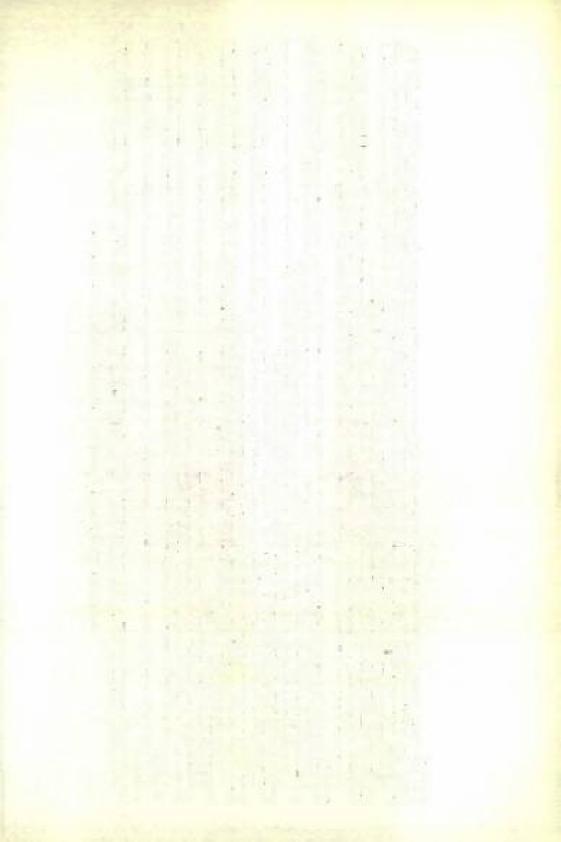
He taught New Testament at Breslau, Giessen, and Marburg. He is author of eight books. A liberal and a higher critic, he has a penchant for "de-mytholizing" the gospel story. ⁴⁶ Rudolph Bultmann, *Theology of the New Testament* (Scribner's), vol. 1 (tr. by Kendrick Grobel, 1951), pp. 203, 204.

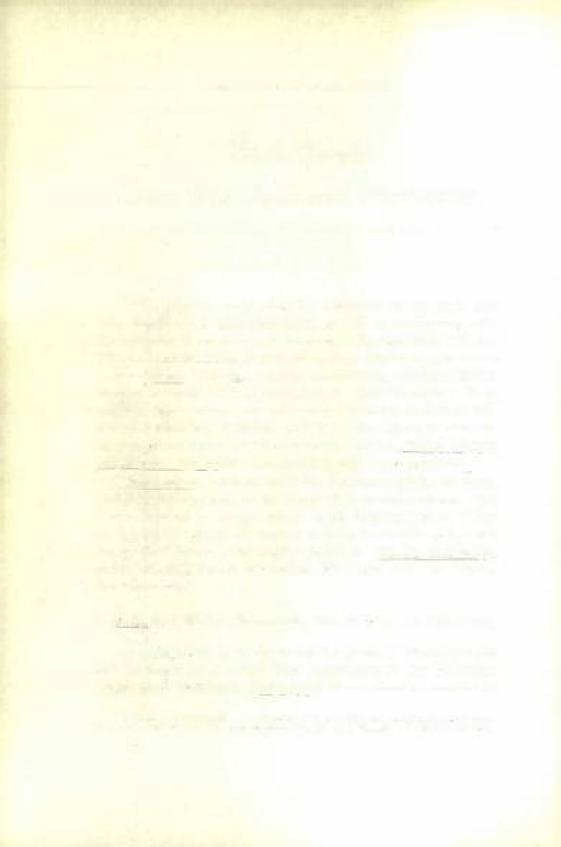
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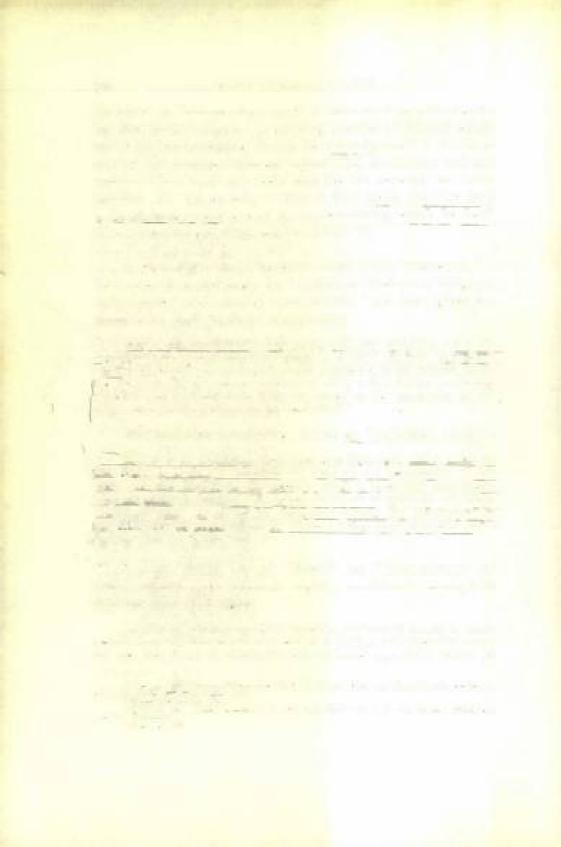


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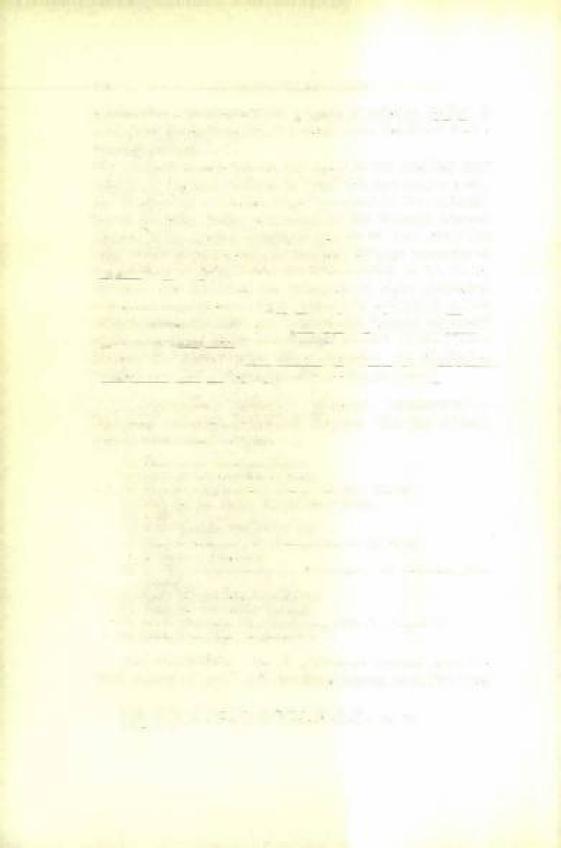
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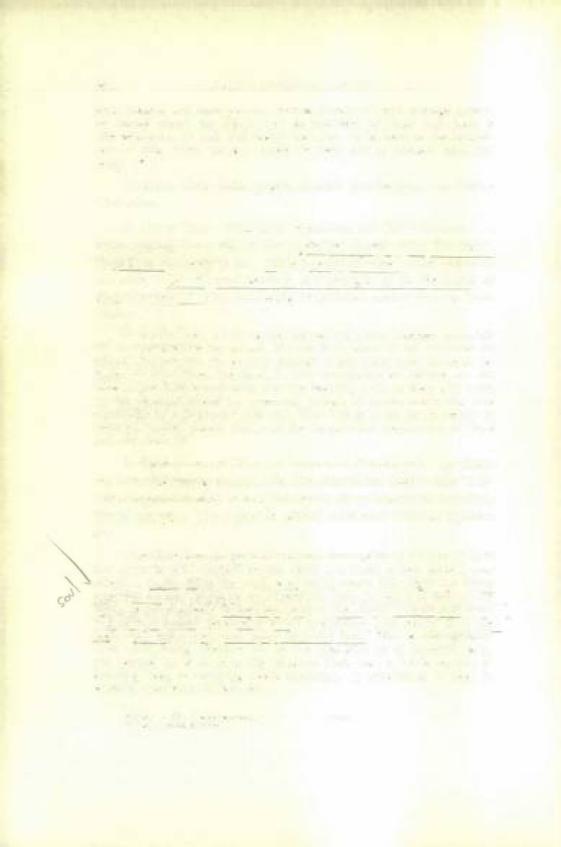
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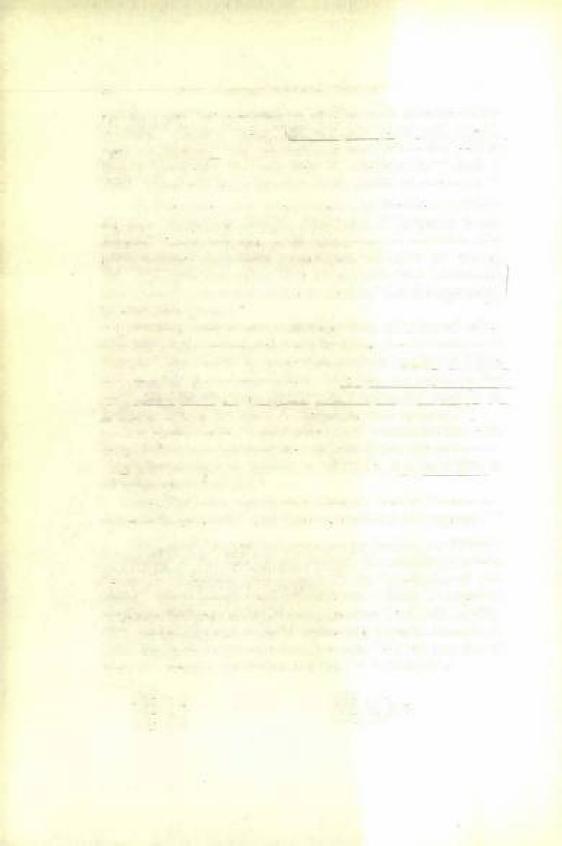
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at the universities of Lausanne, Basel, and Neuchâtel. After pastoral work in parishes of Neuchâtel and Lucerne (1941-1958), he has served as professor of practical theology at the University at Neuchâtel. He is author of four volumes and numerous articles in theological journals, and is active in various Faith and Order conferences and commissions. He was general editor of the 479-page A Companion to the Bible (1958), with thirty-five associate authors. ³⁹ A Companion to the Bible (1958), English translation by seven English scholars, published by Oxford University Press. See inside front flap of jacket; see also page 4, and preface by J.-J. von Allmen, page 10, where he defines "eschatology" as "the comp¹ or f

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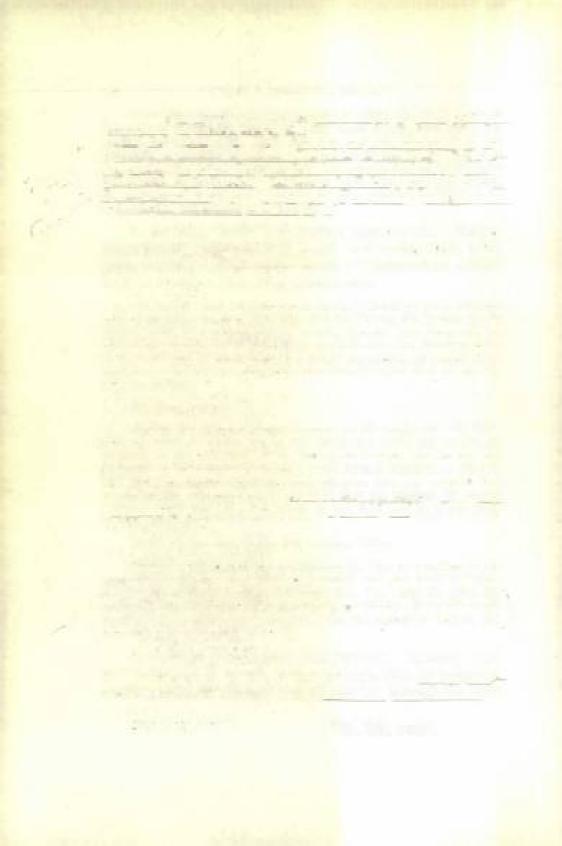
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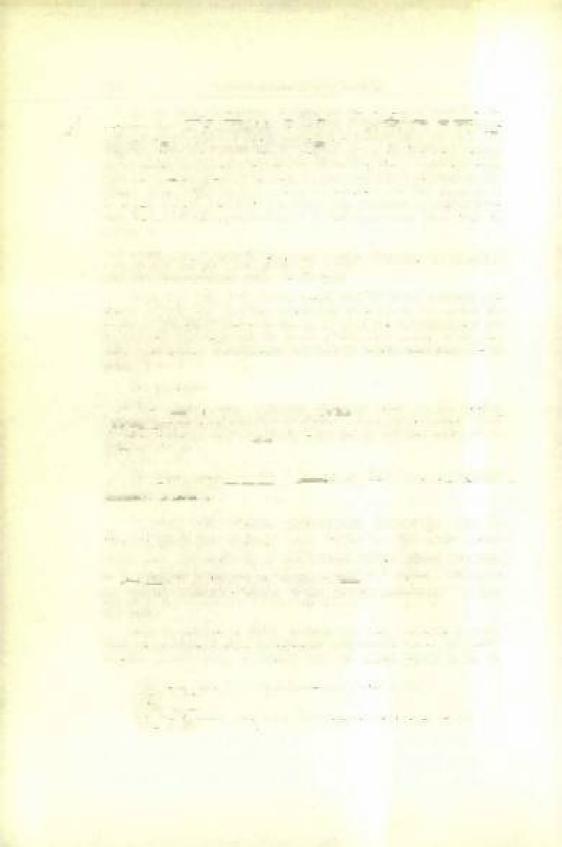
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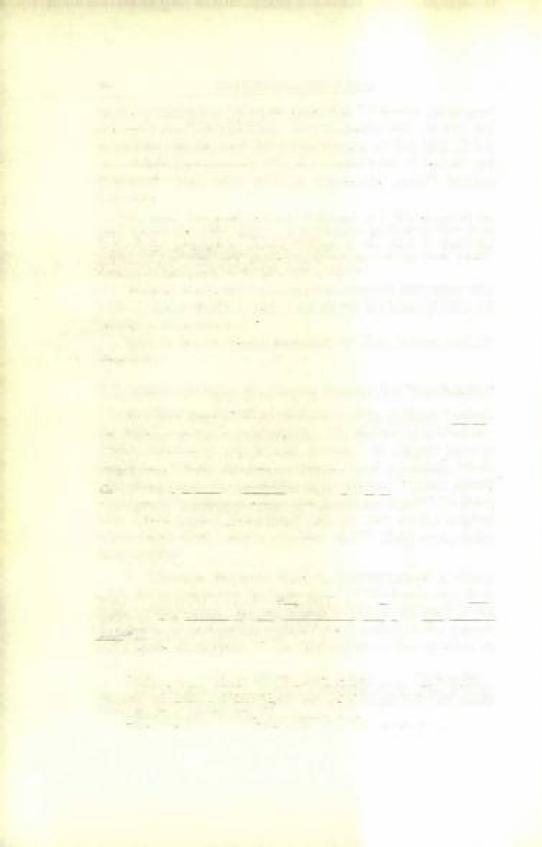
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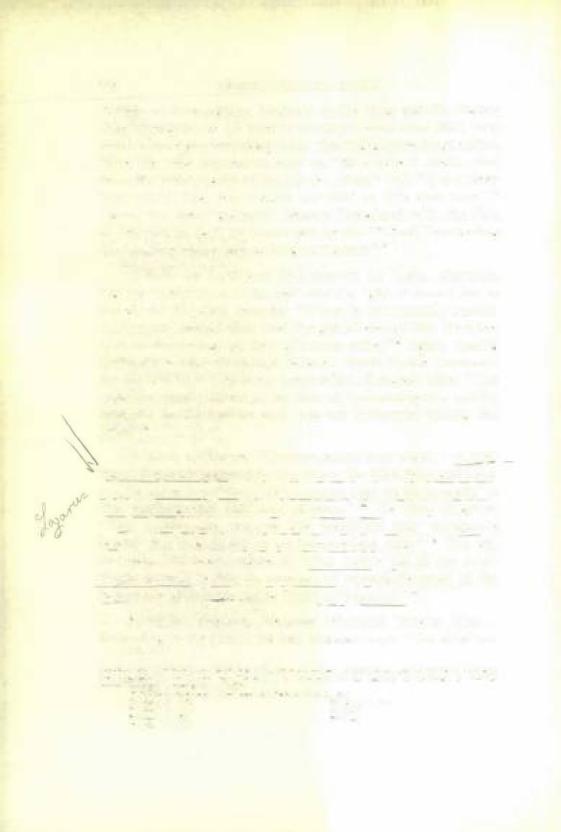
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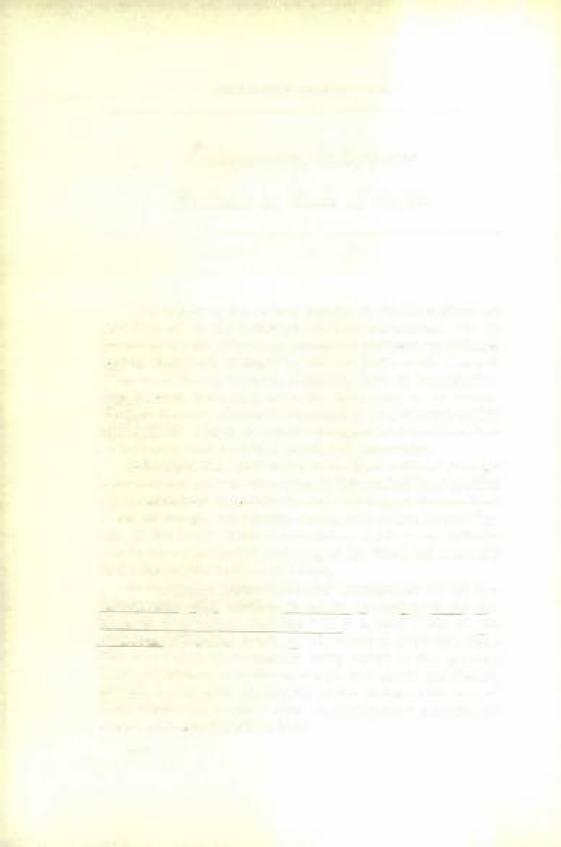


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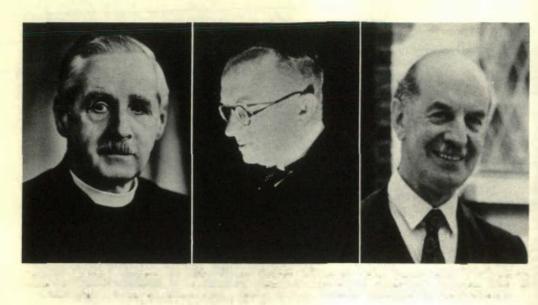
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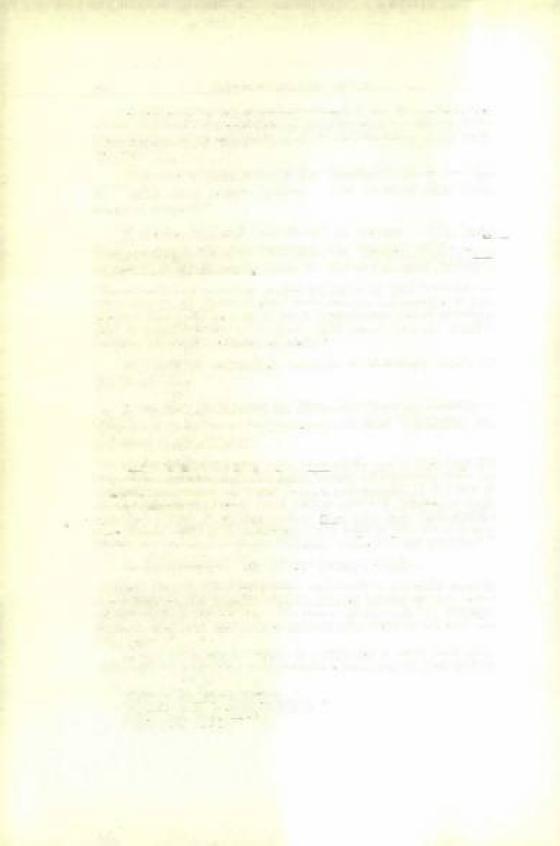
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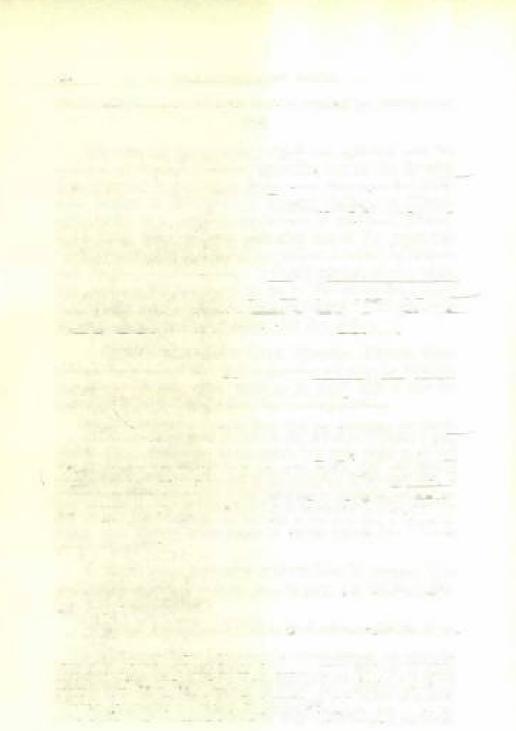
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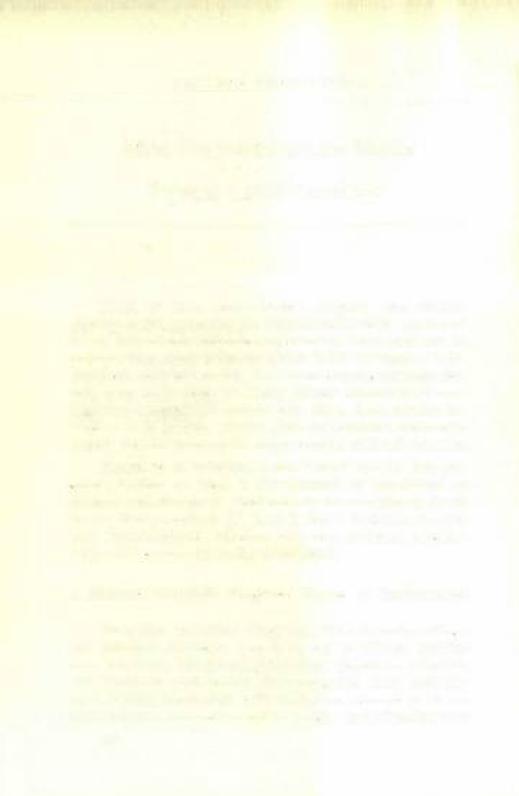
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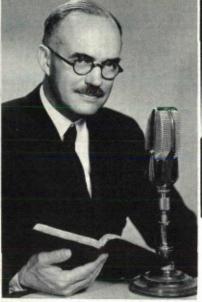
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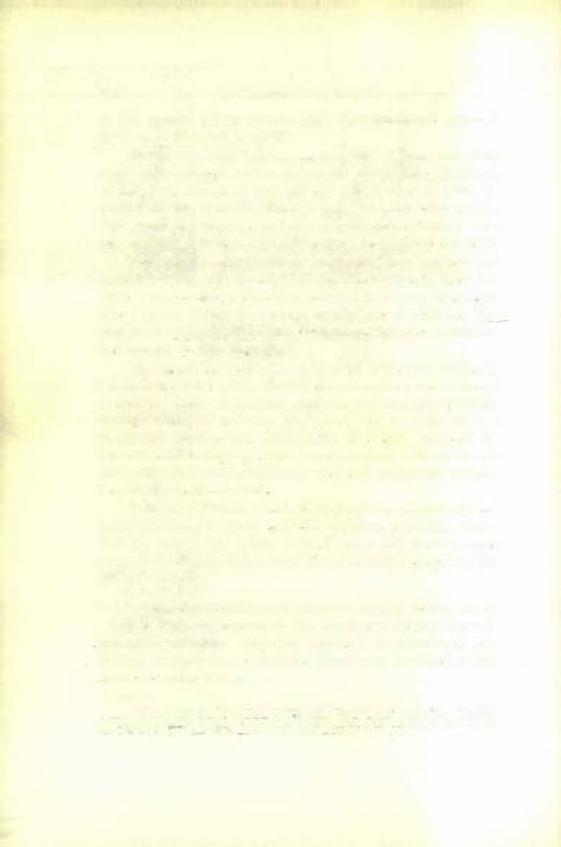






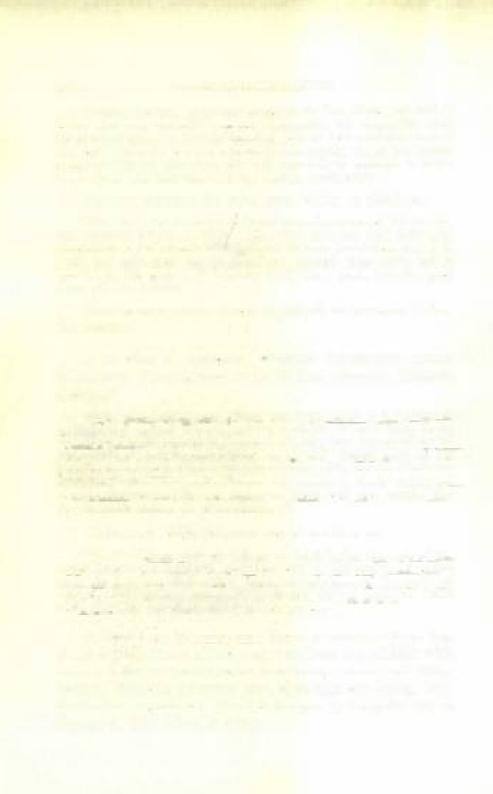
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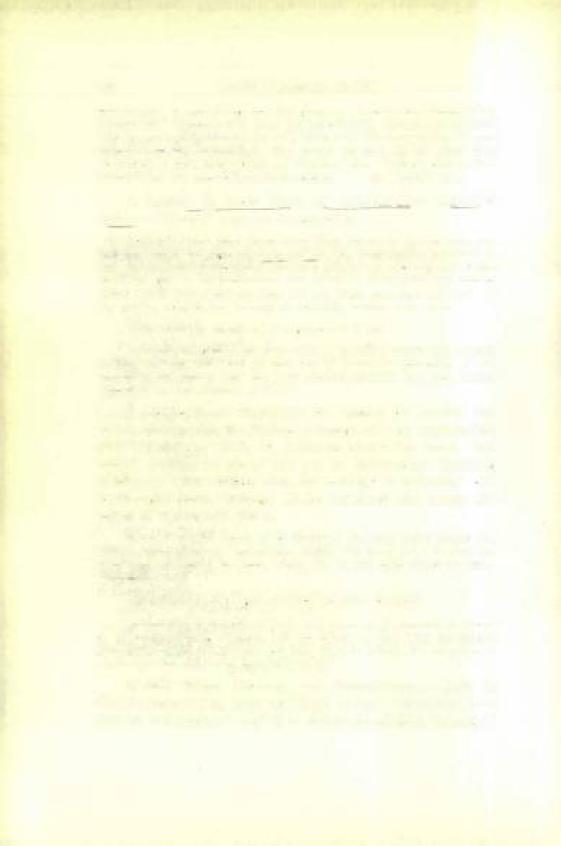
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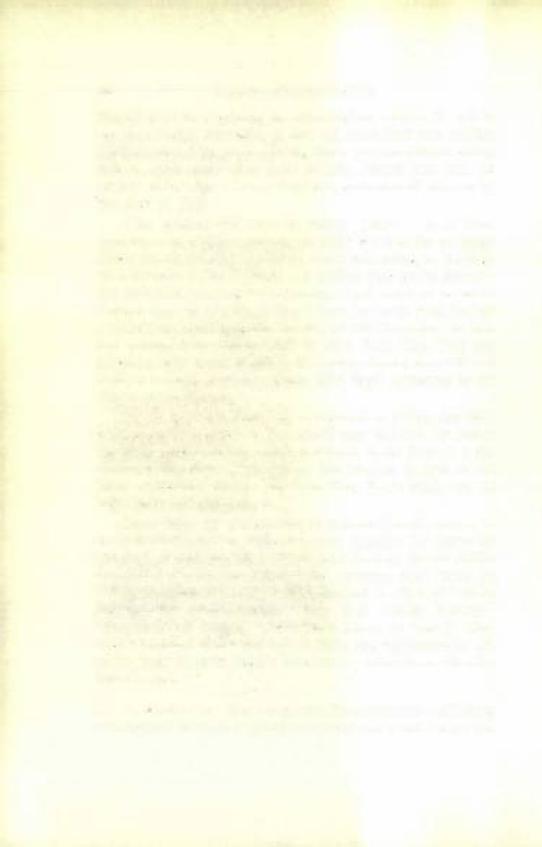
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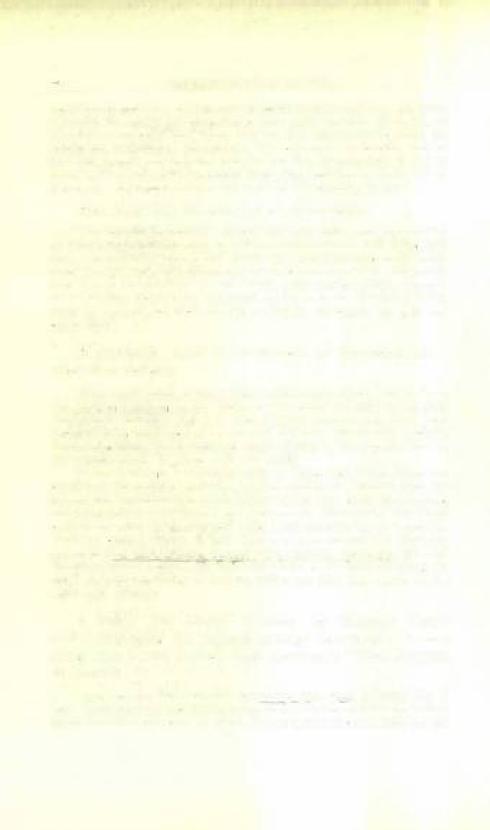
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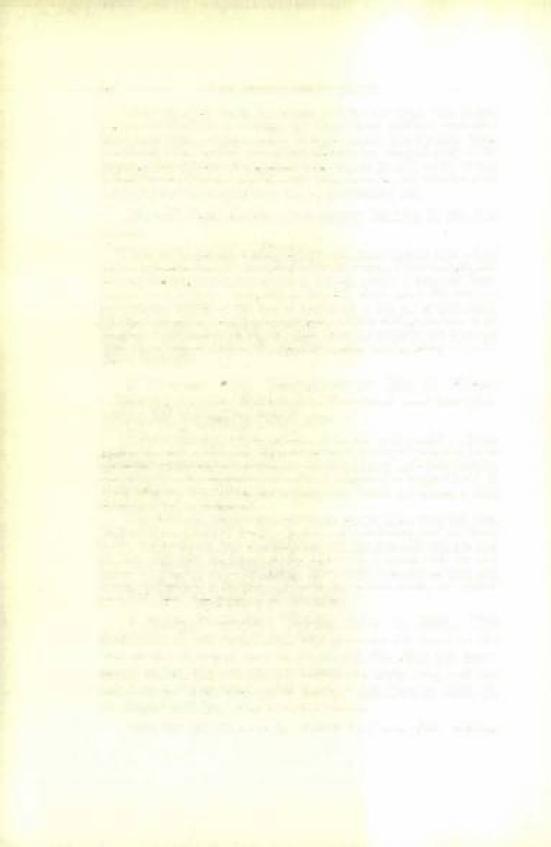


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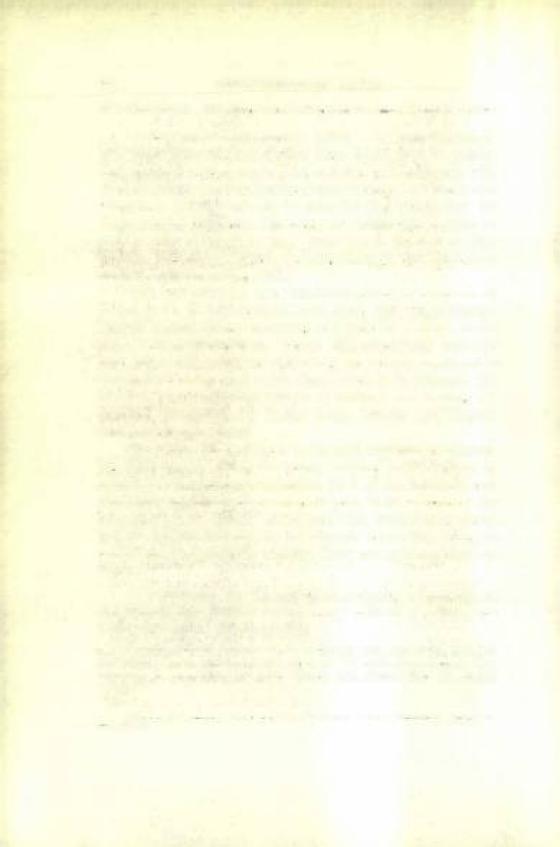




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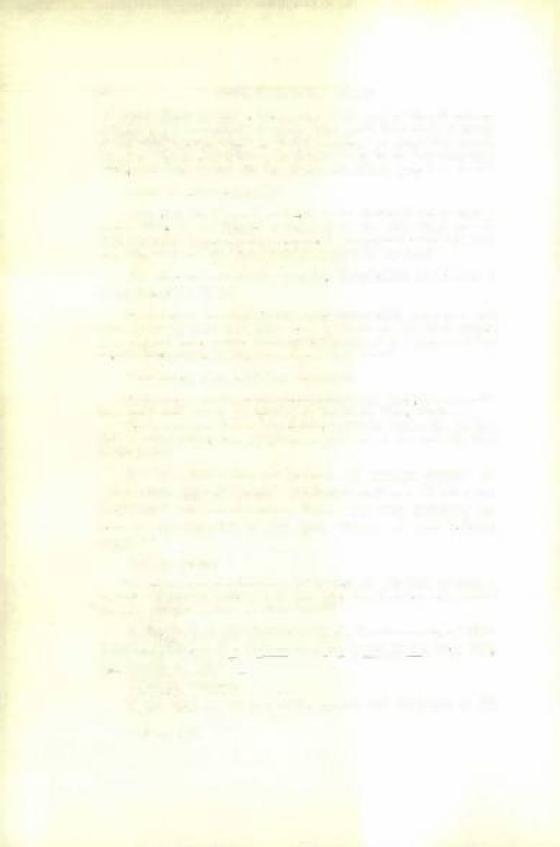
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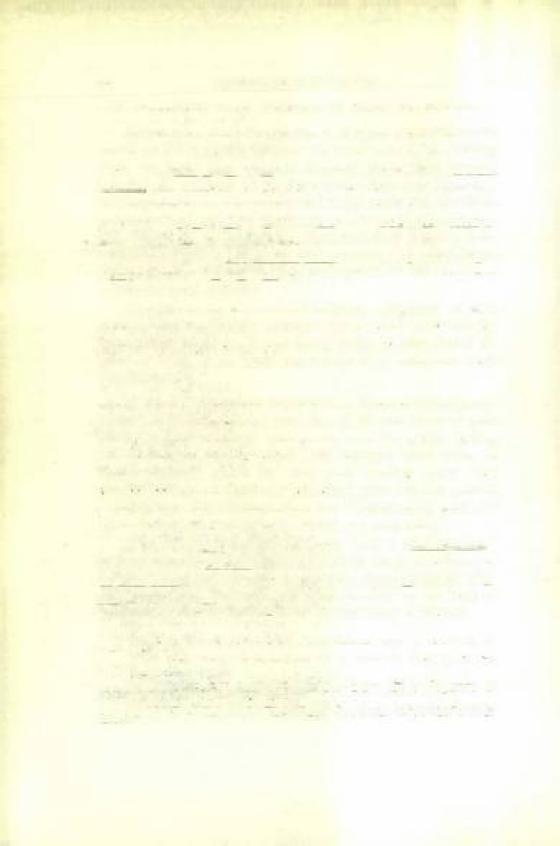
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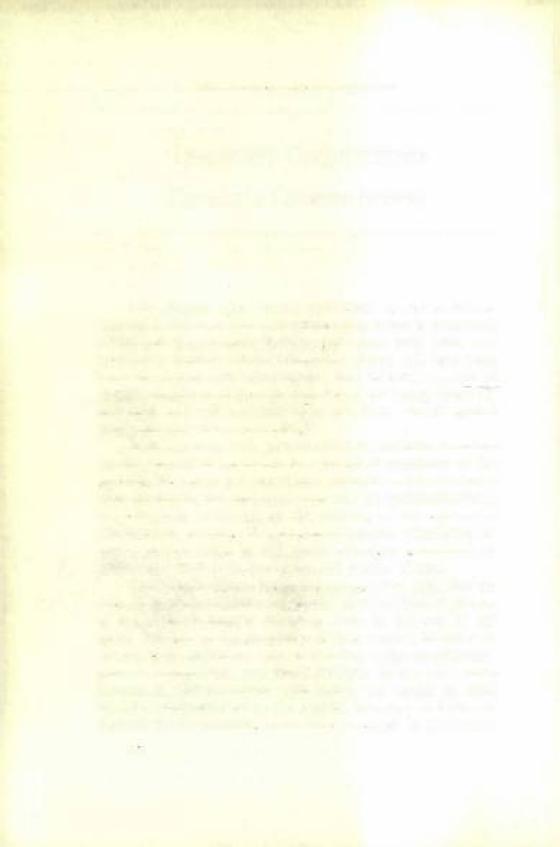


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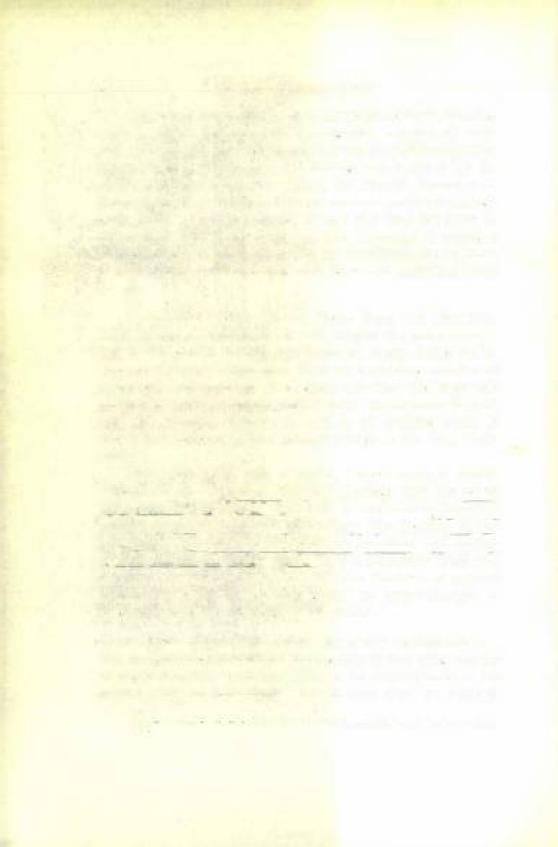
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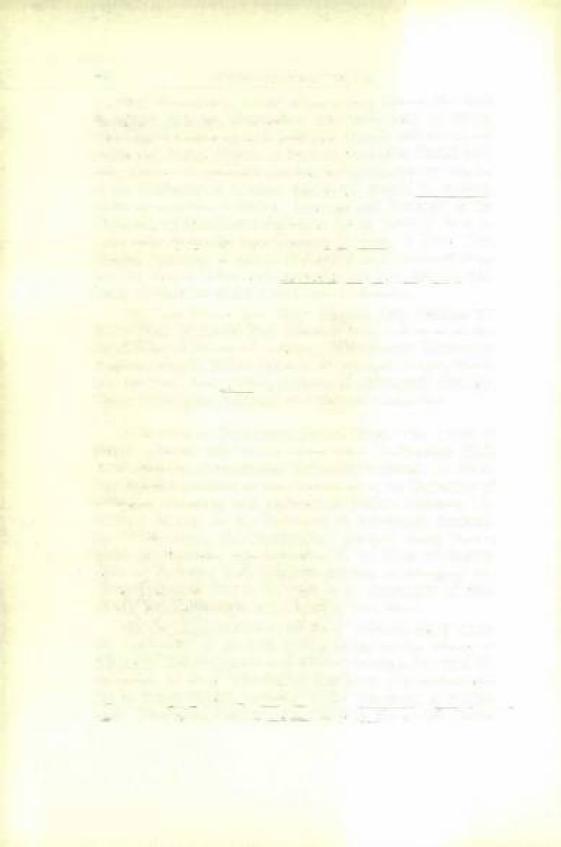


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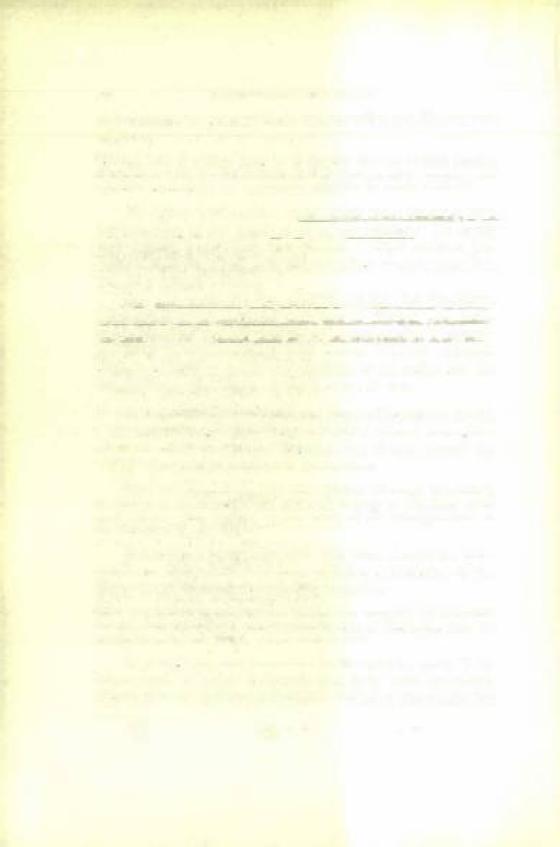
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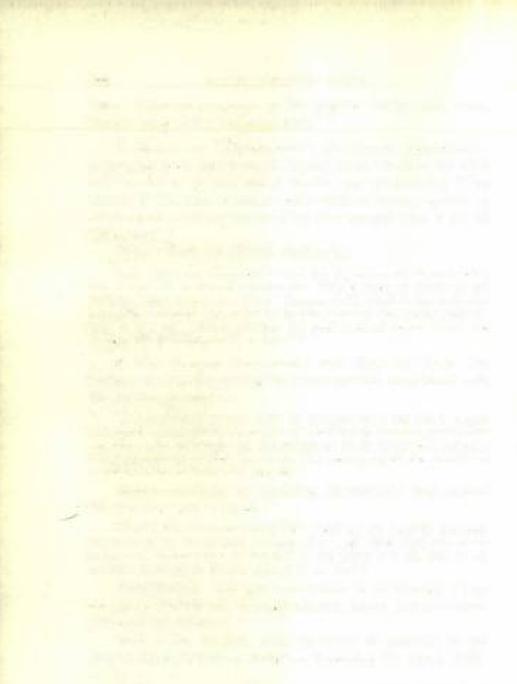


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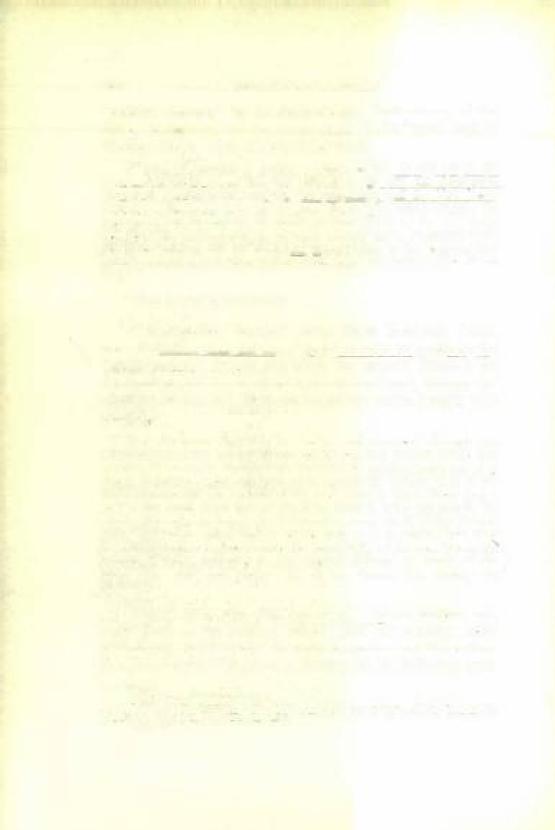
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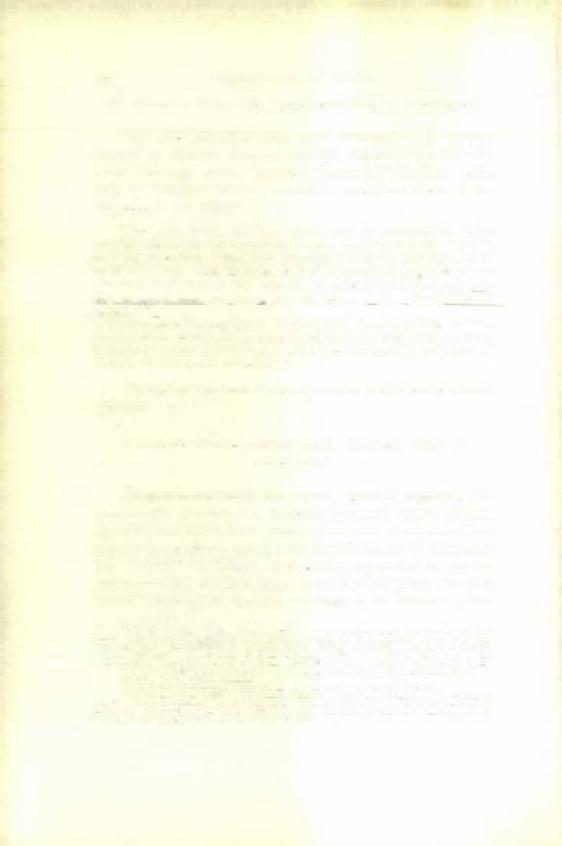


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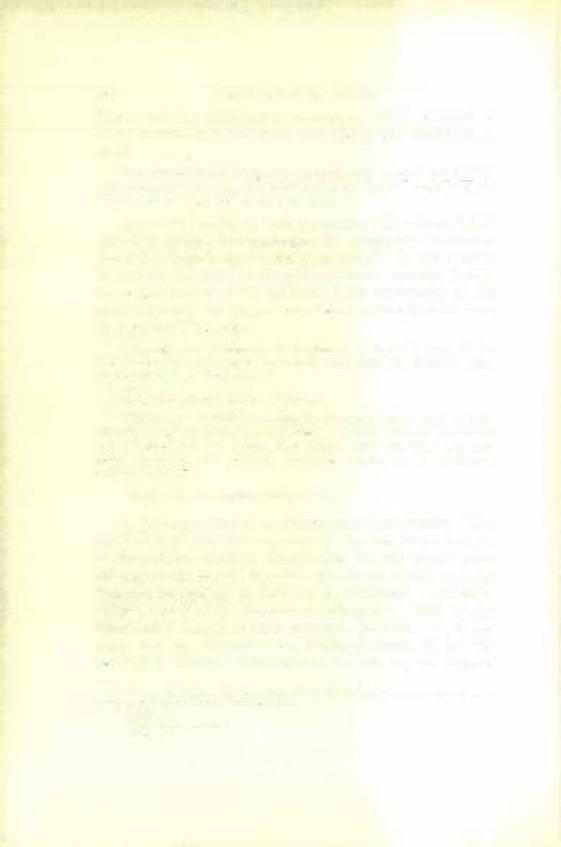
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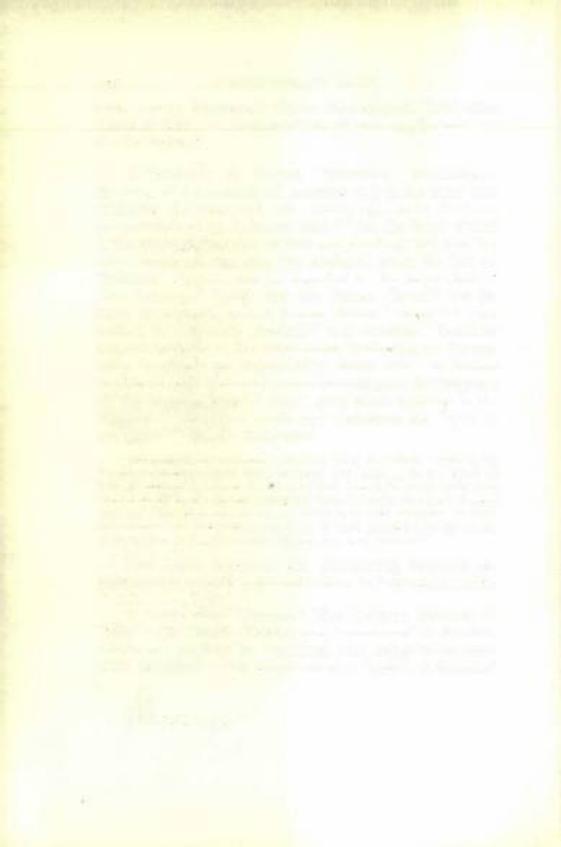




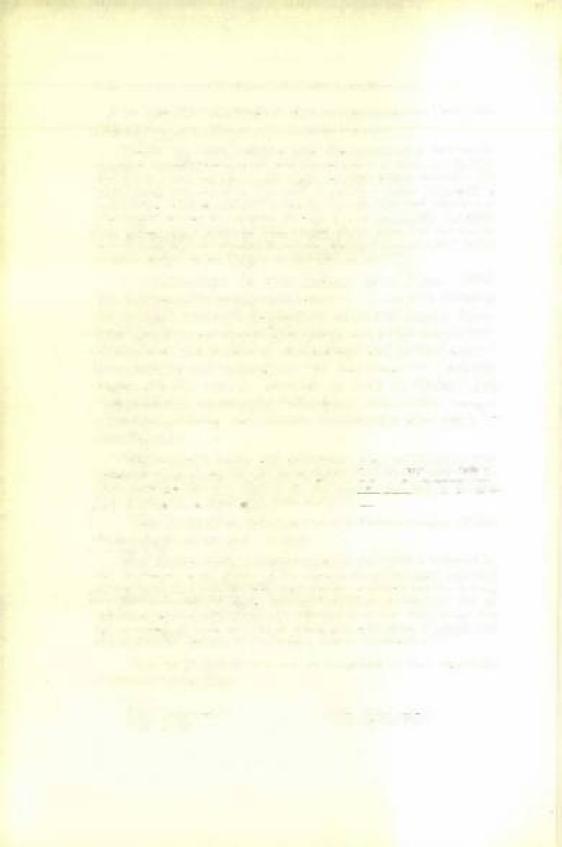
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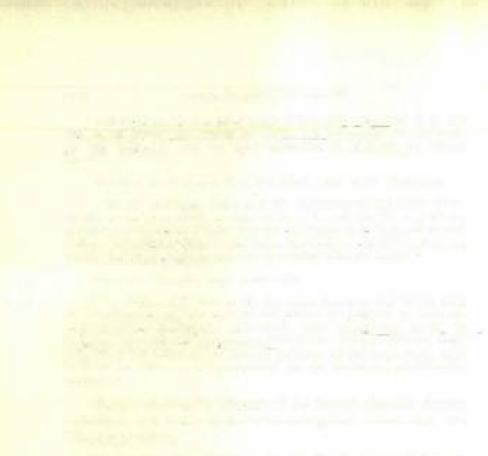
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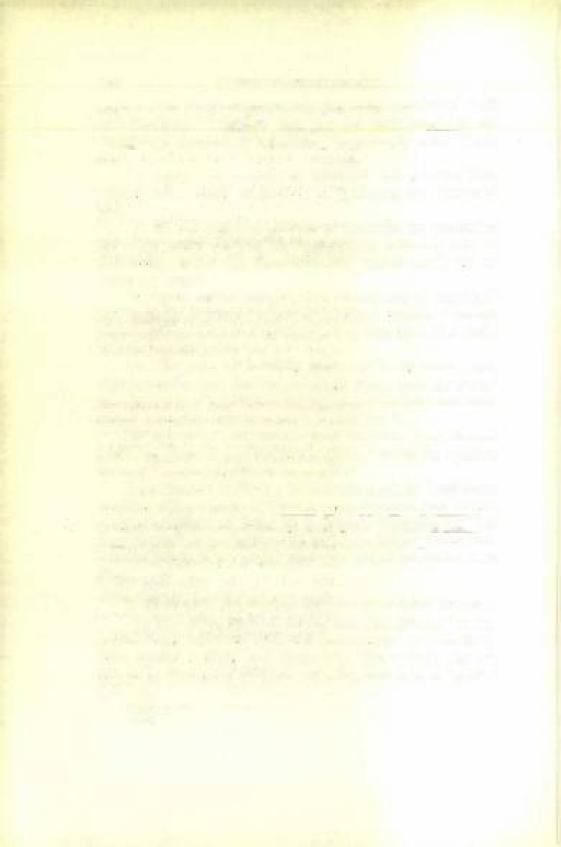


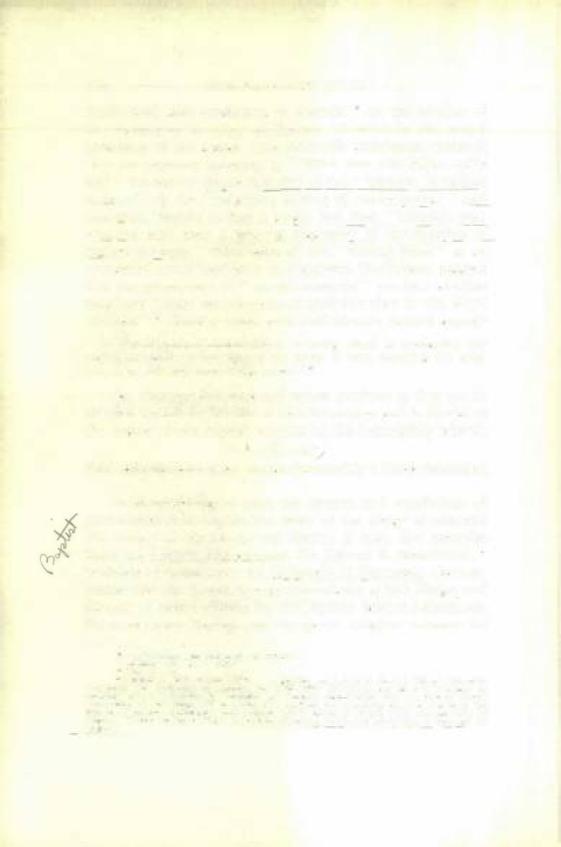
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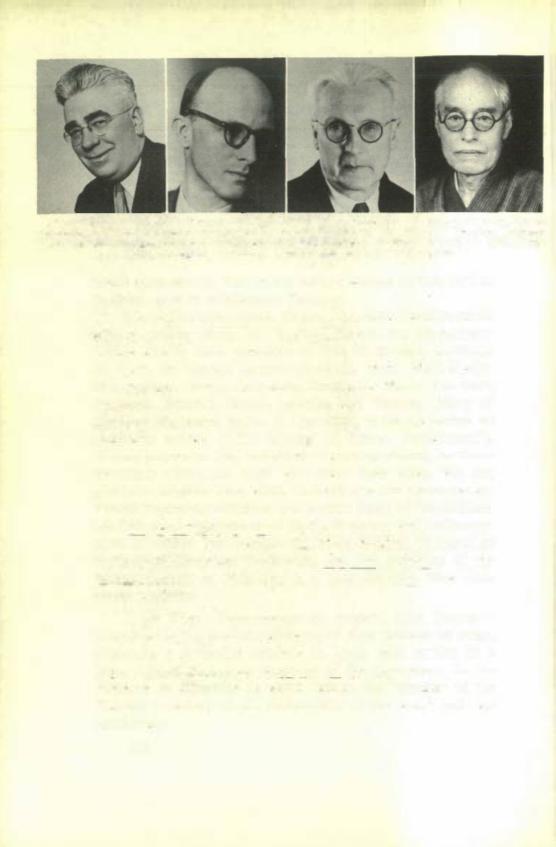
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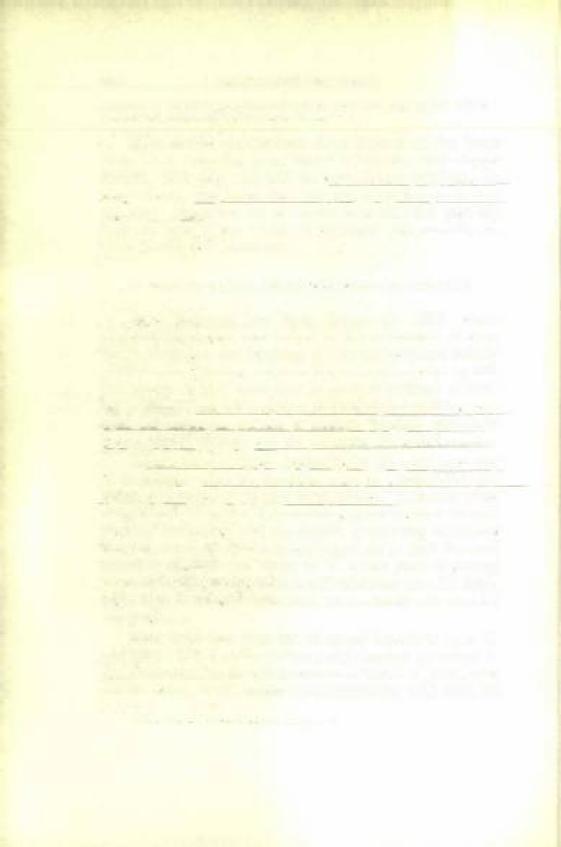
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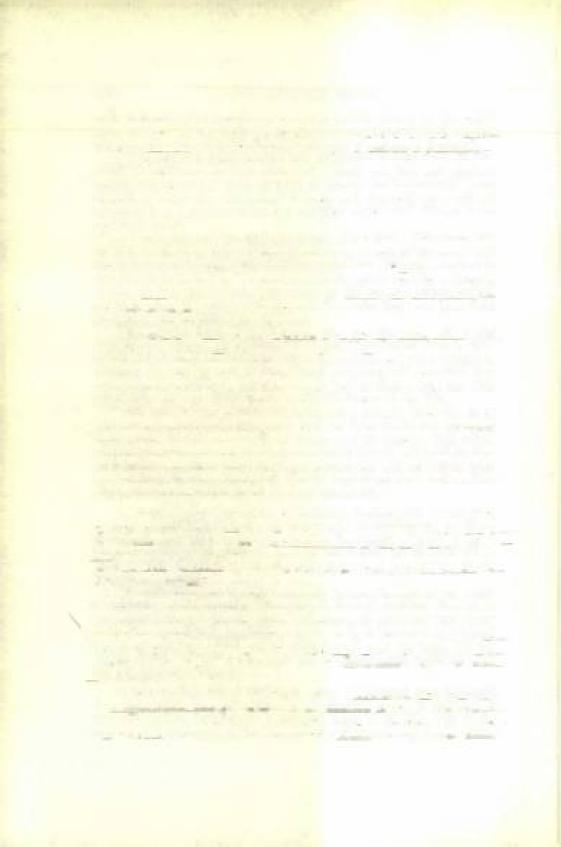
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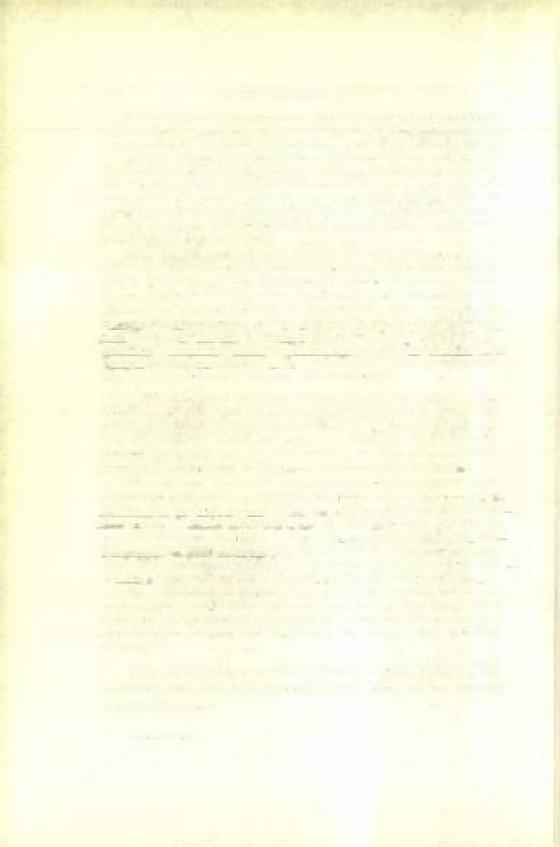


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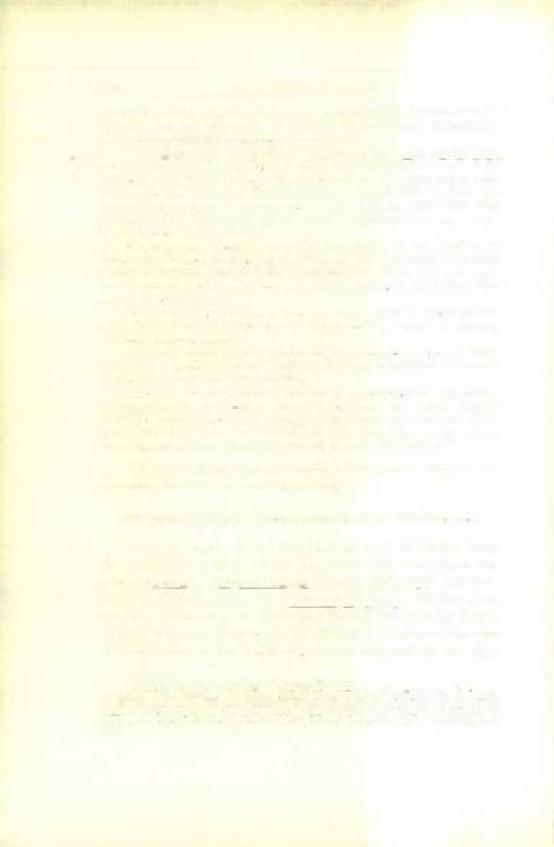


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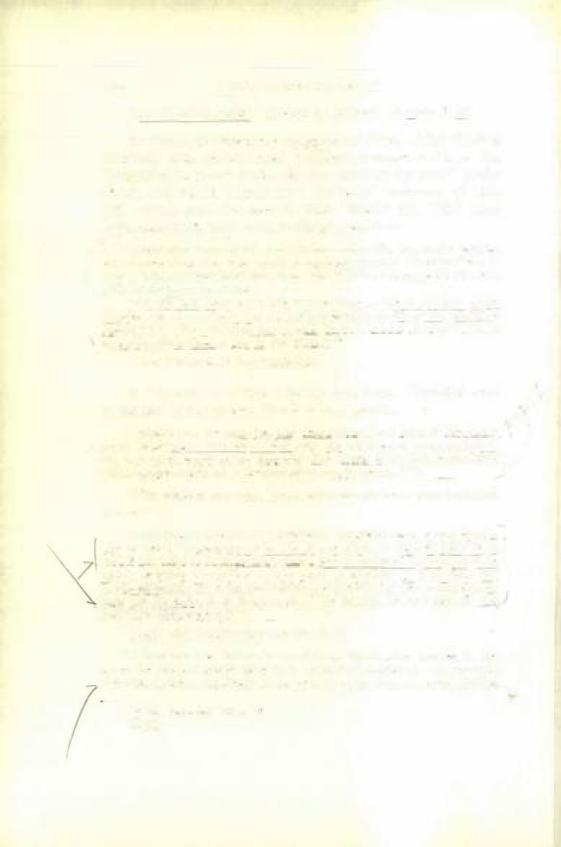
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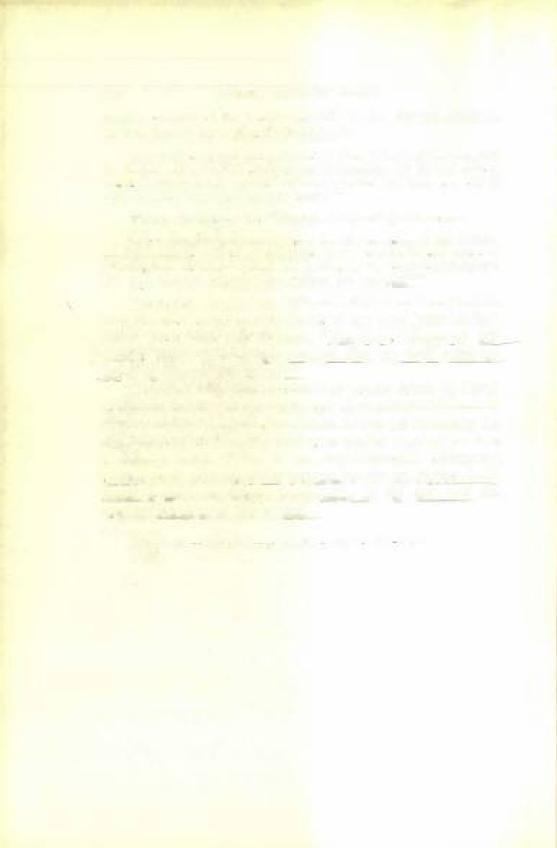
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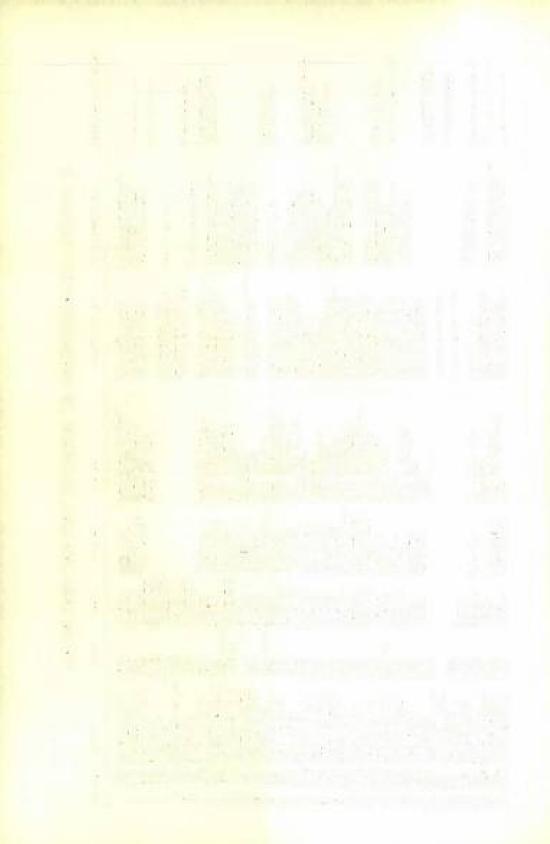
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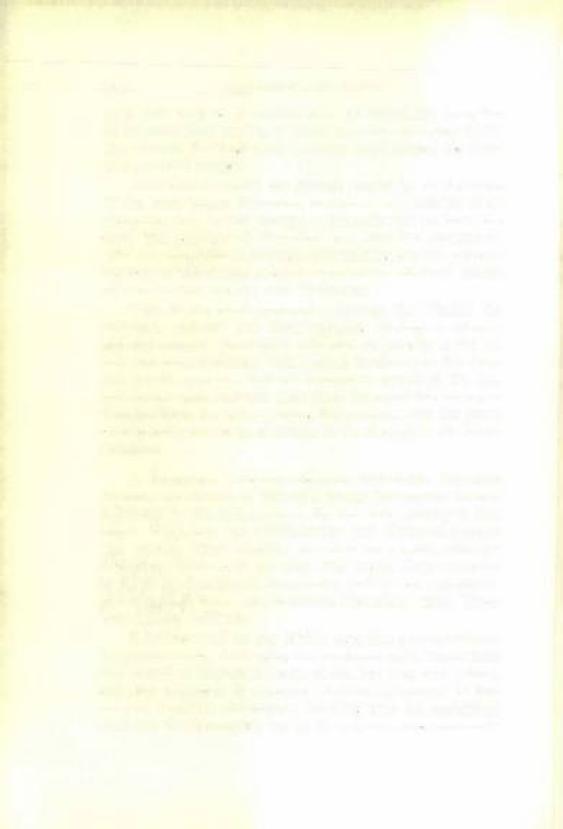
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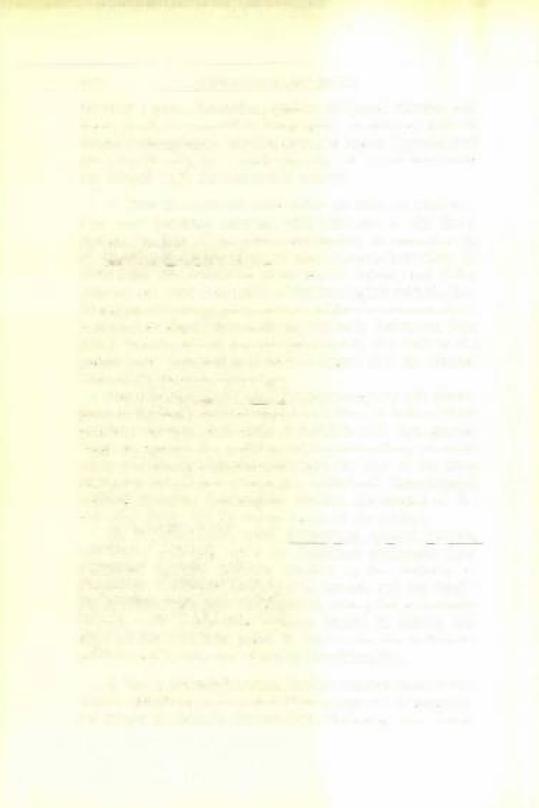


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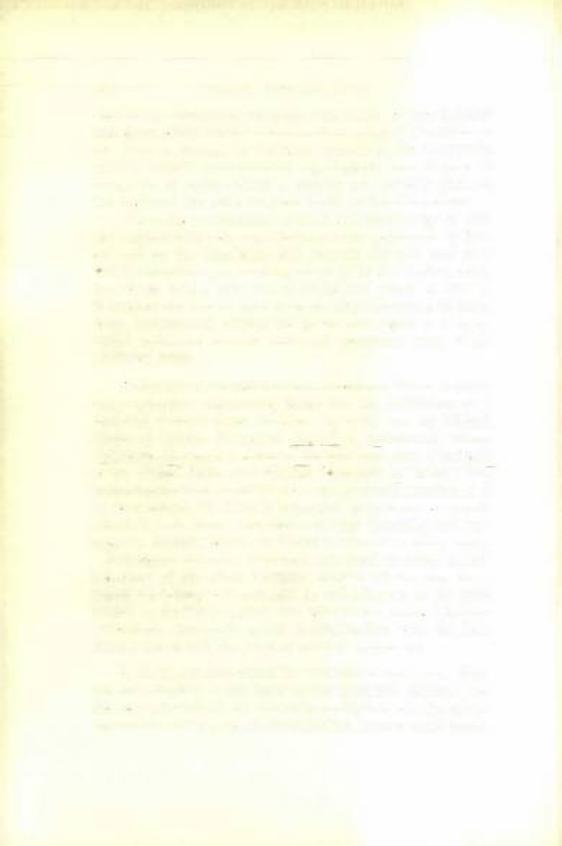
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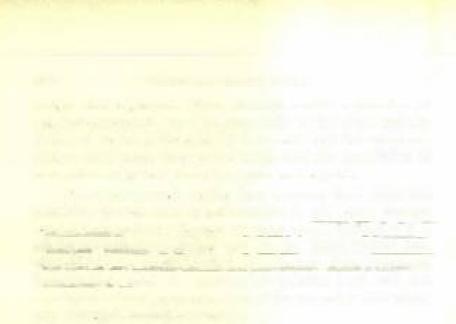
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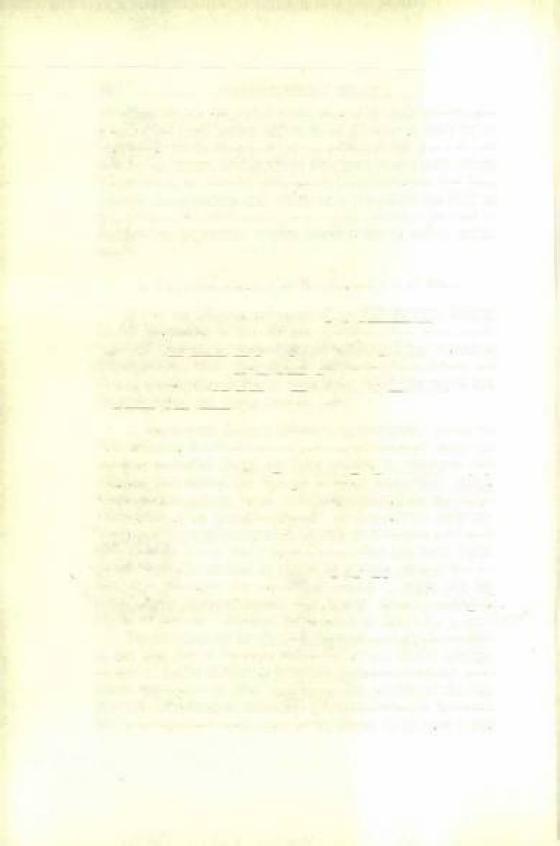




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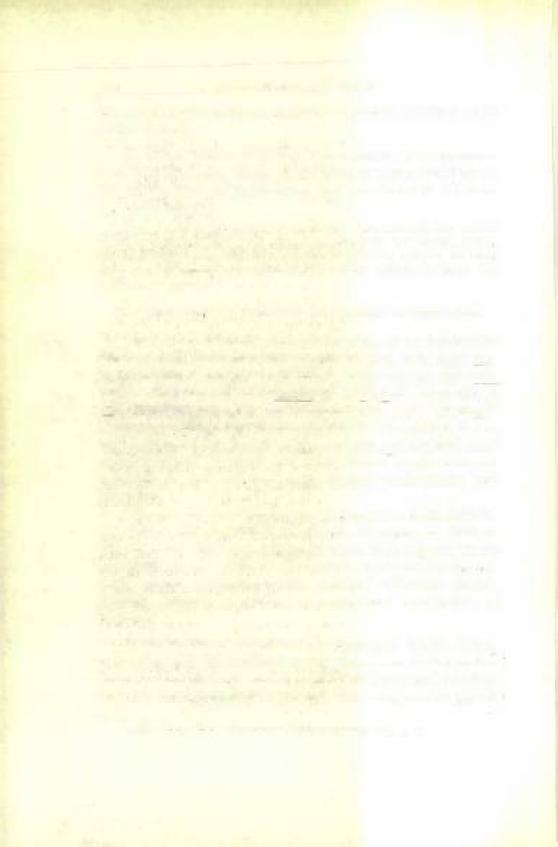
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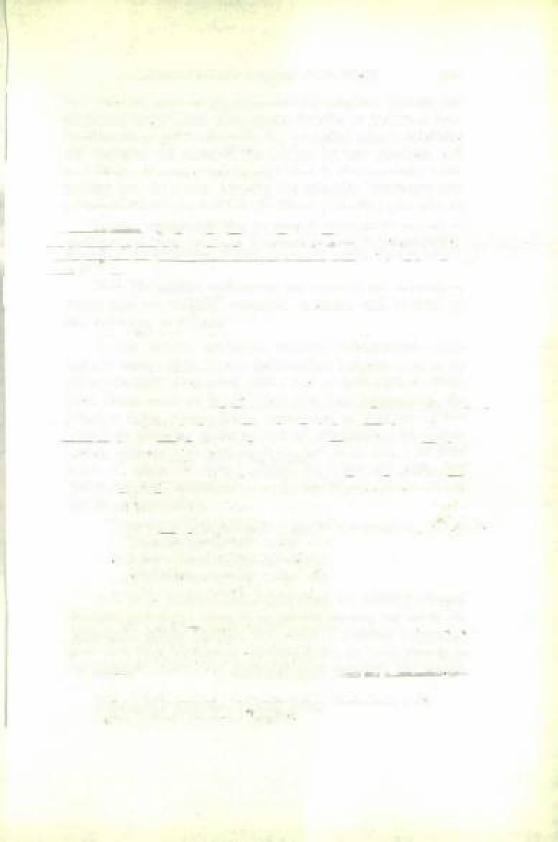
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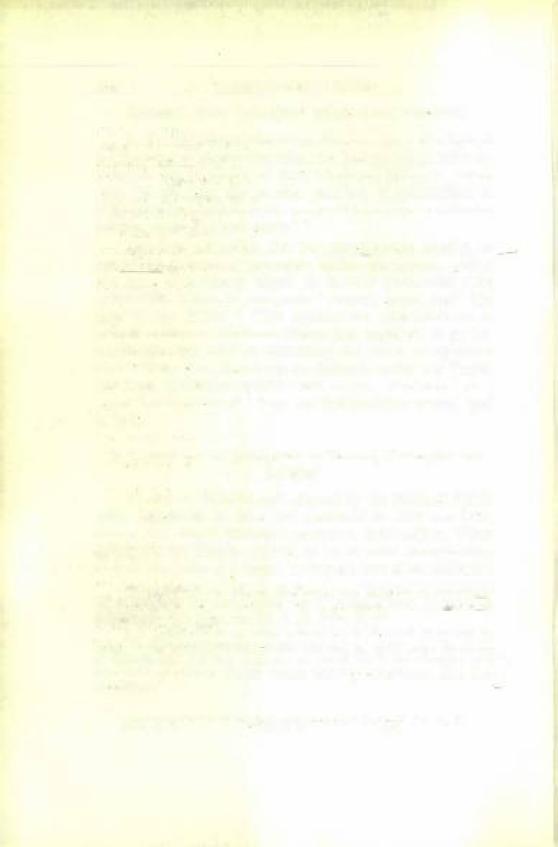
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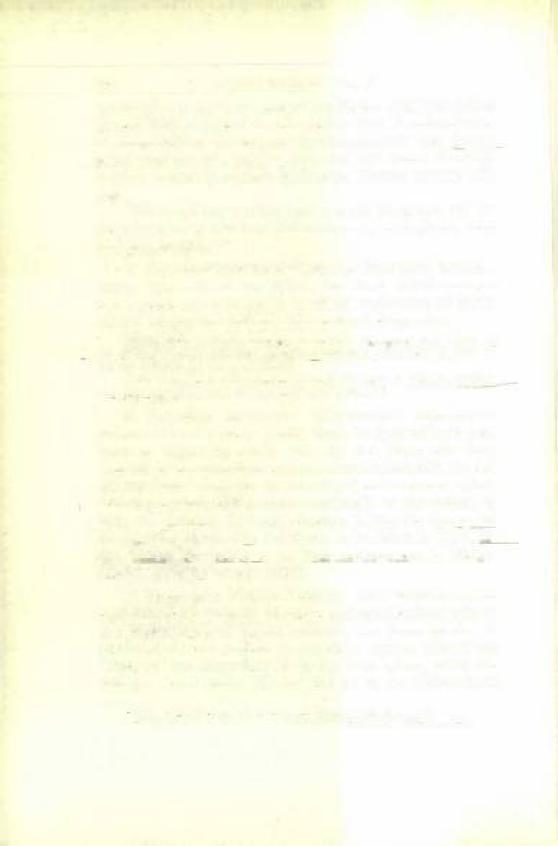
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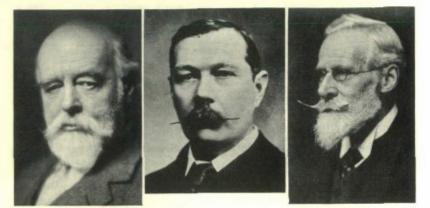
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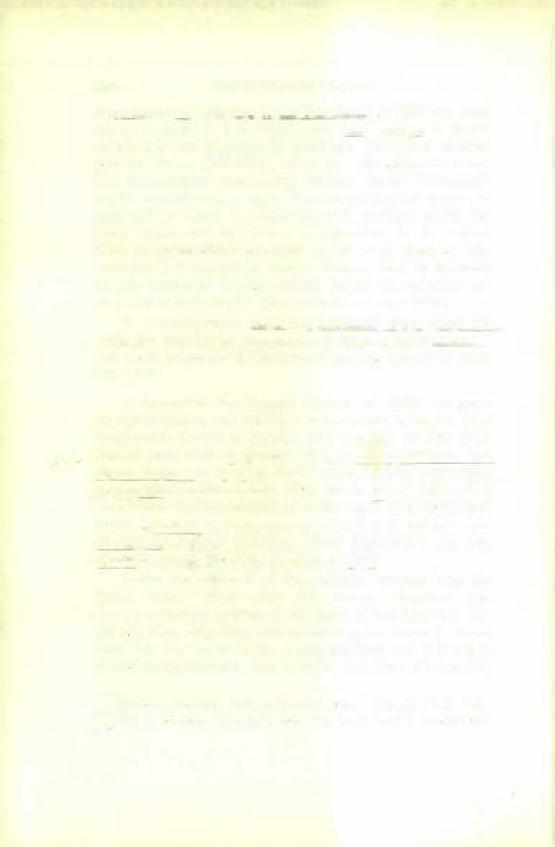
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^{2 Join} ⁴⁰ 20th Century Dictionary of Notable Americans, vol. 3, art. "Andrew Jackson Davis." ⁴⁰ The United States Medical College of New York City was an Eclectic school, organized in 1878. According to A. P. Ver Nooy ("Andrew Jackson Davis-the Toughkeepsie Seer," ⁵⁰ Dutchess County [New York] Historical Society Tear Book, vol. 32, pp. 39-62), the United States Medical College was set up to give healing mediums a medical training and to grant them degrees. It was legalized by the New York Legislature. But the institution met with strong opposition from the regular medical profession, which was instrumental in having its charter revoked through court action. The class of 1883-in which Davis graduated-was its last. It was recognized by the National Eclectic Medical Association but not by the A.M.A.

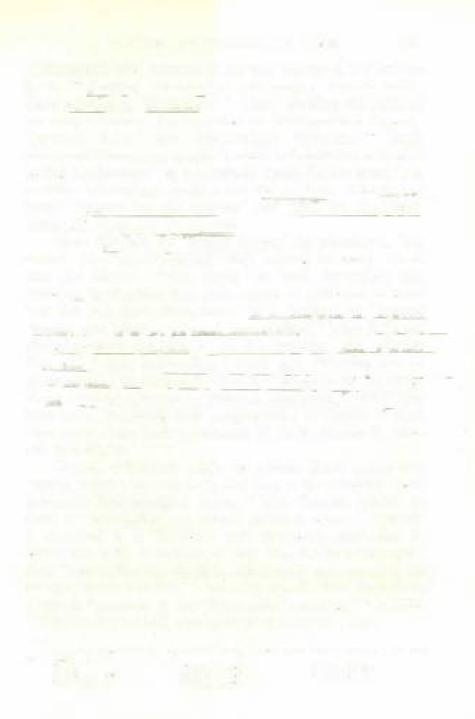
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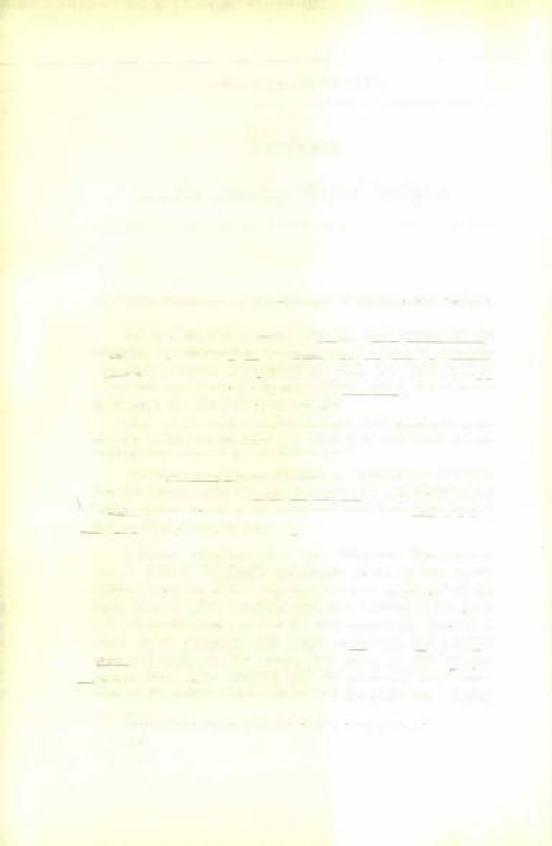
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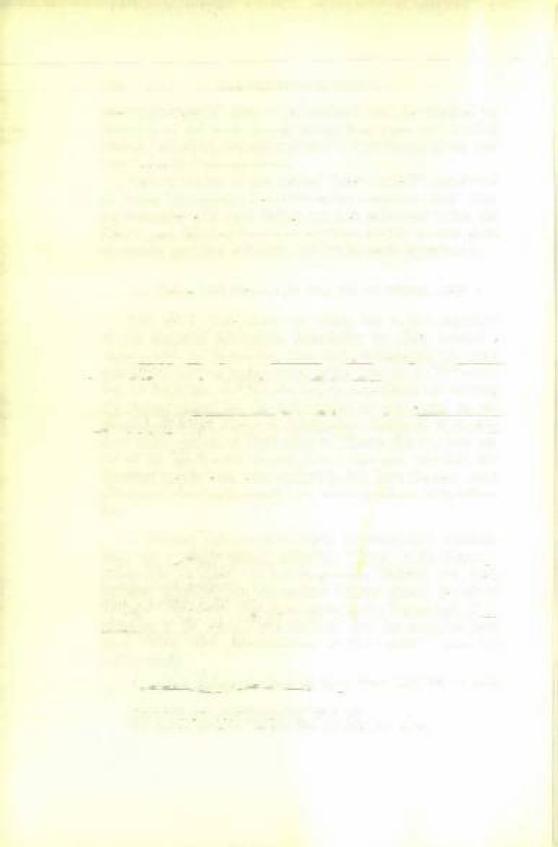
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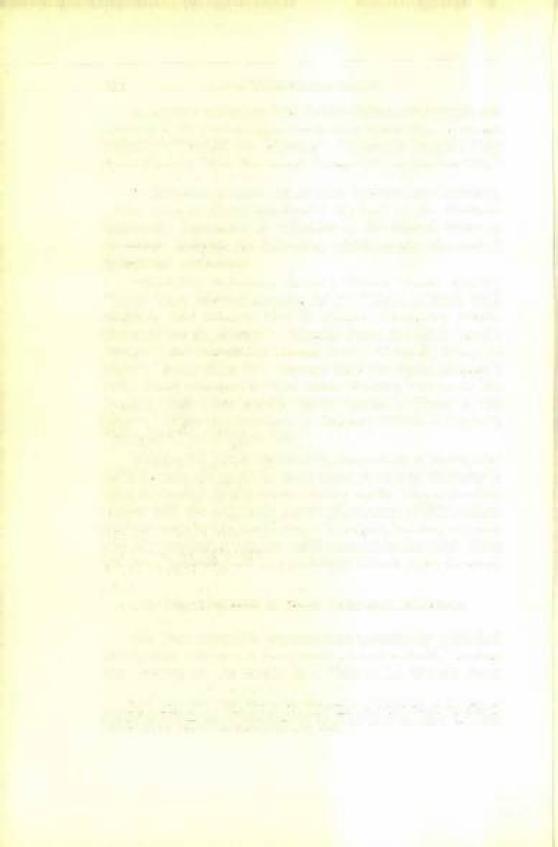


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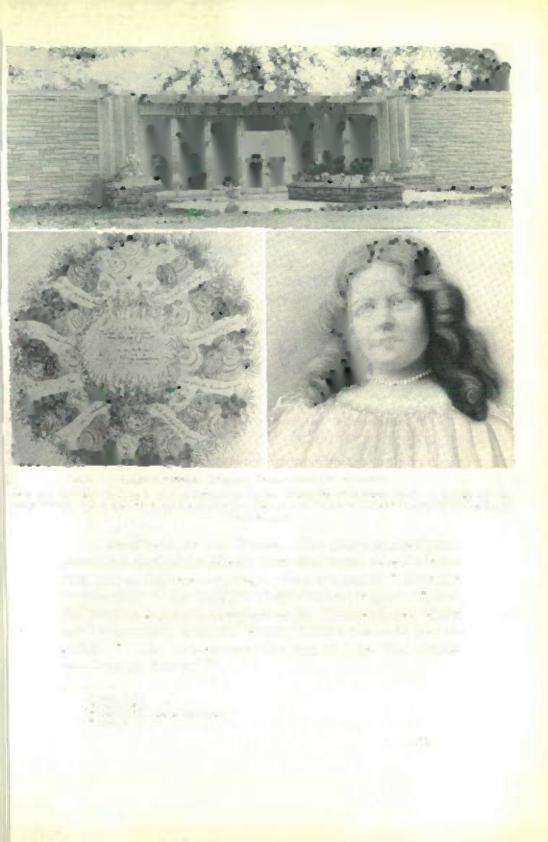
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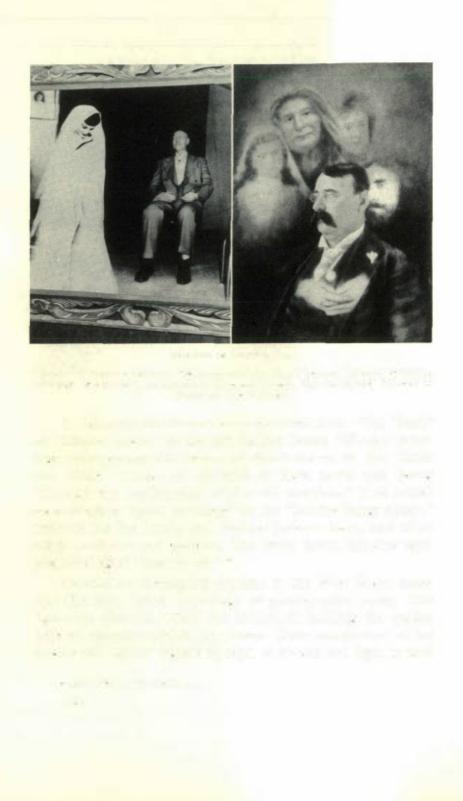
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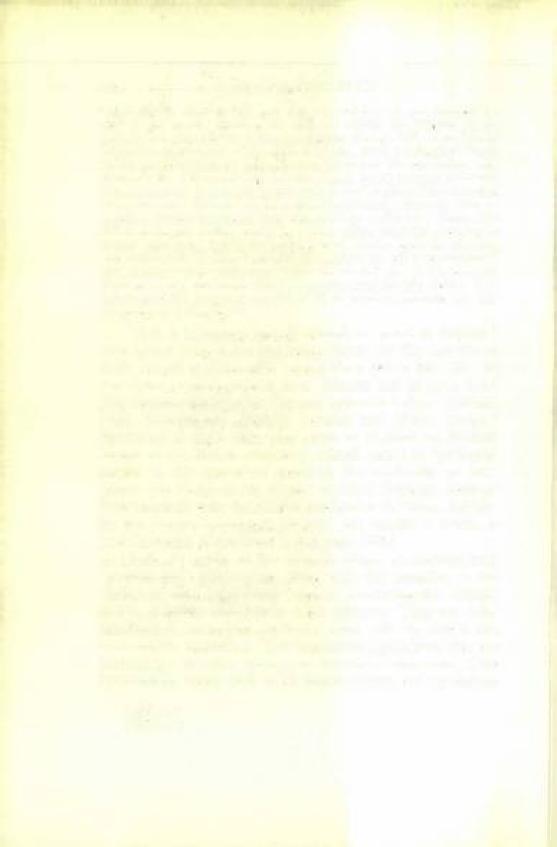
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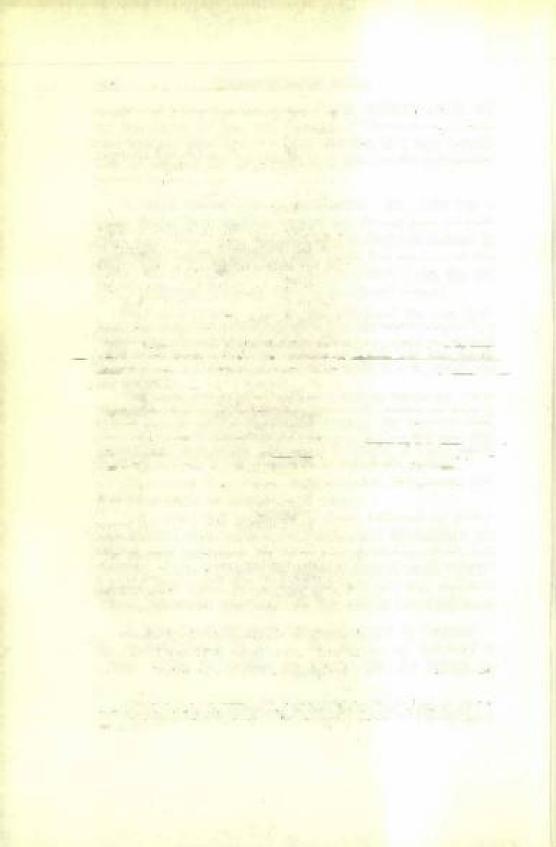


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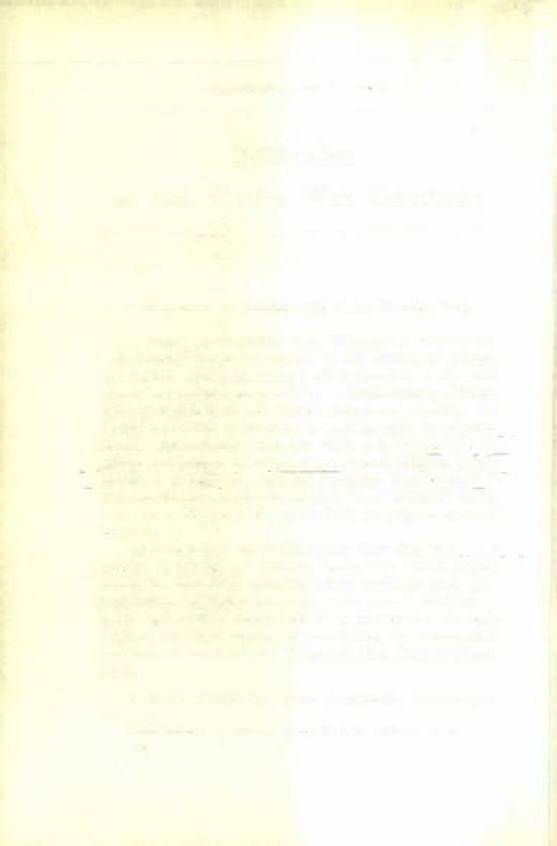
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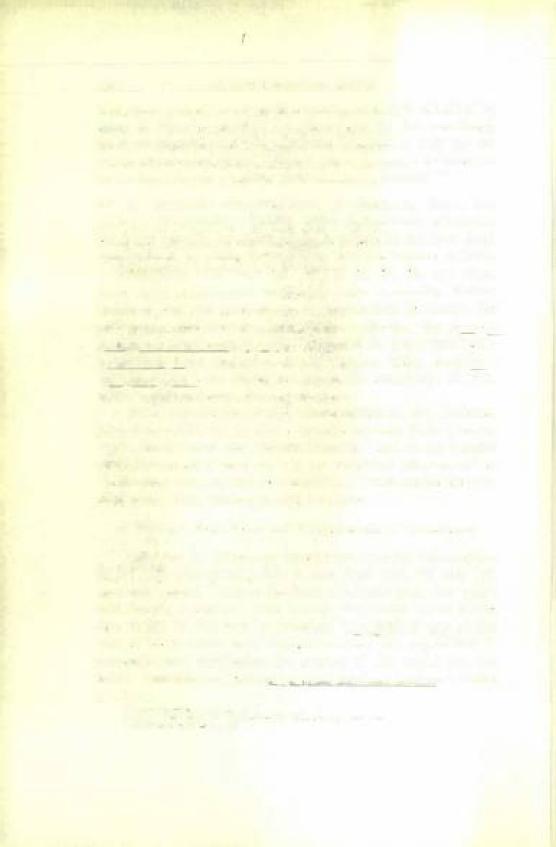
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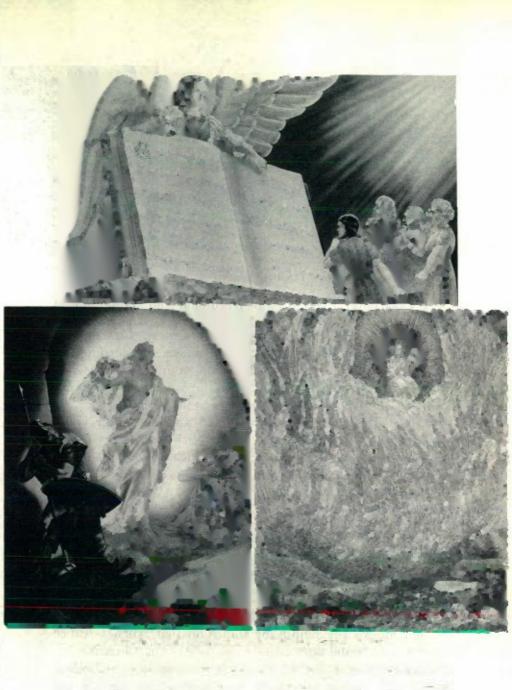
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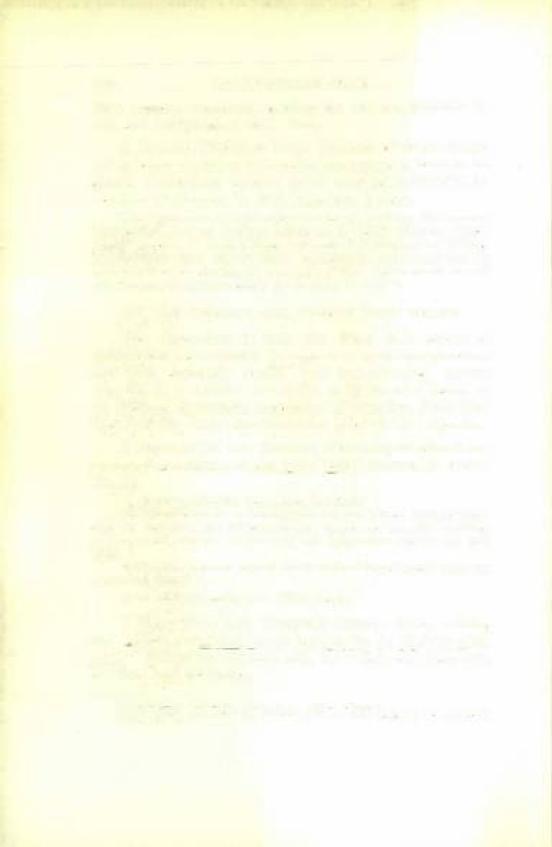




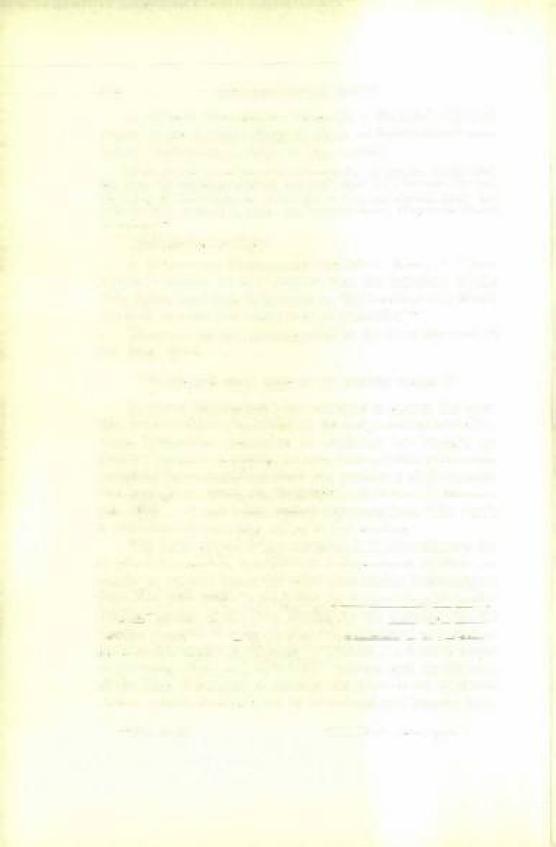


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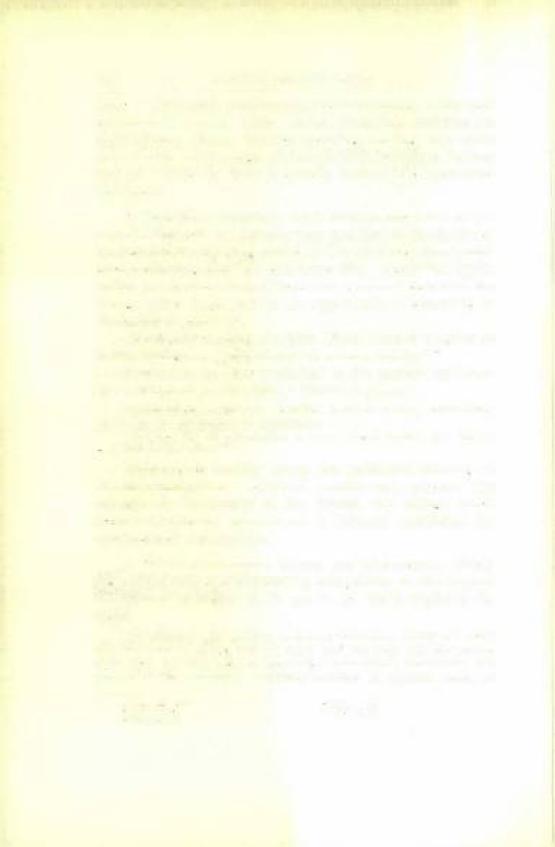
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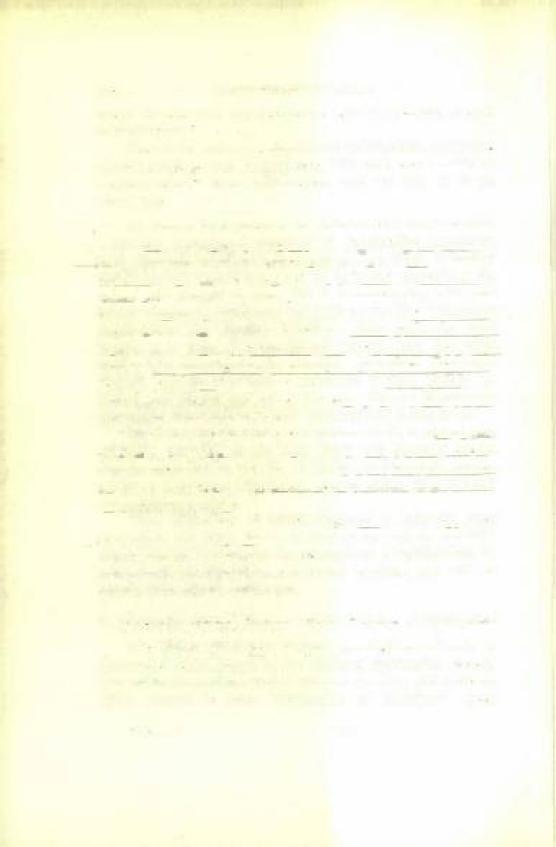
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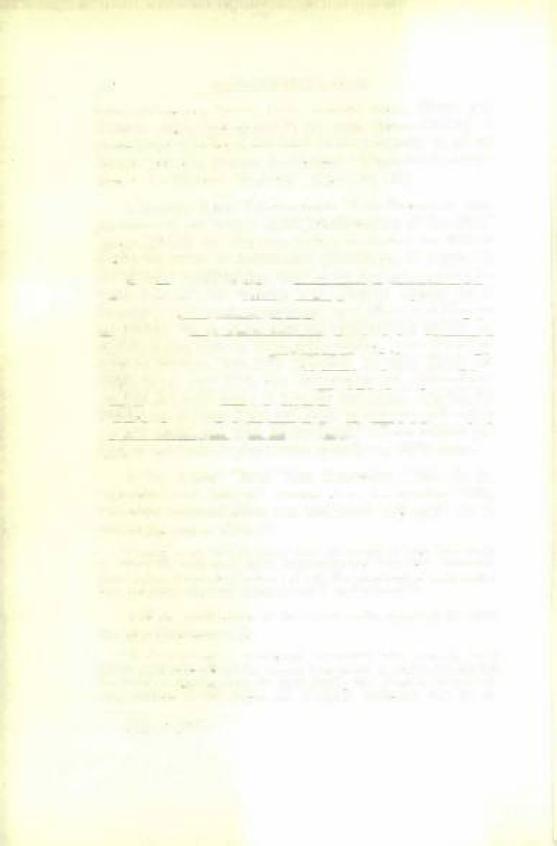


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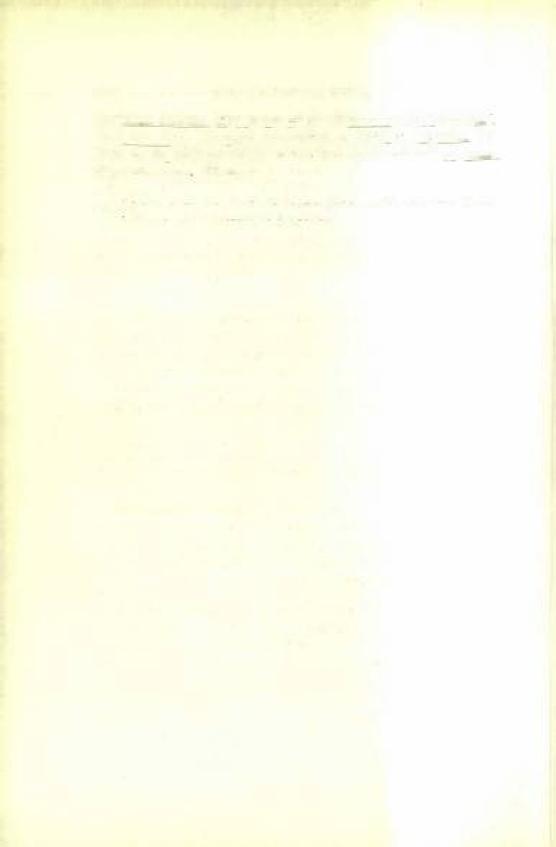
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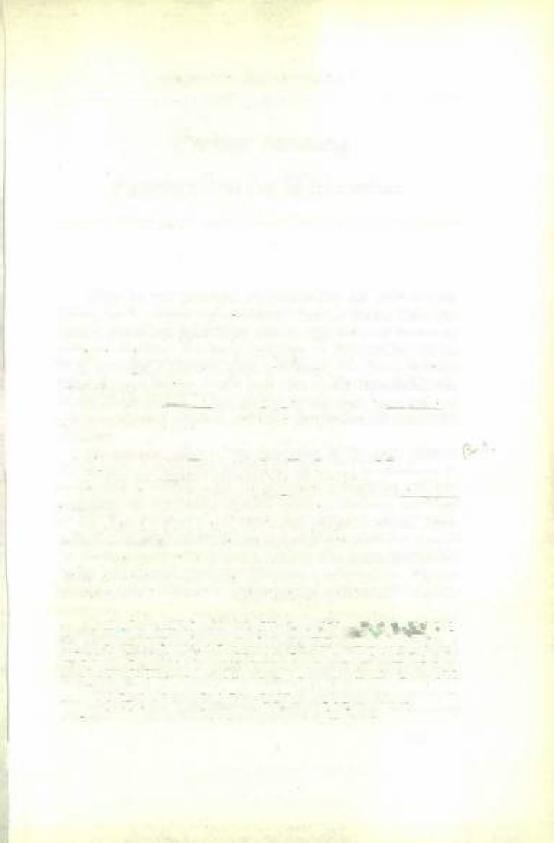


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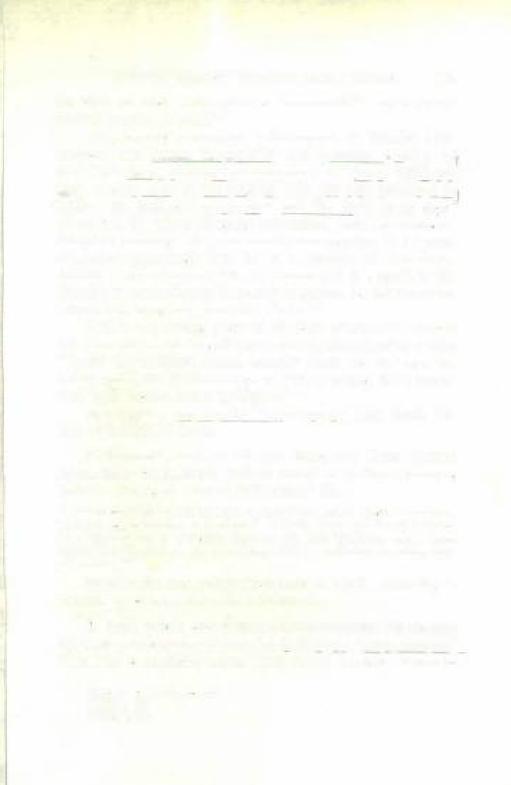


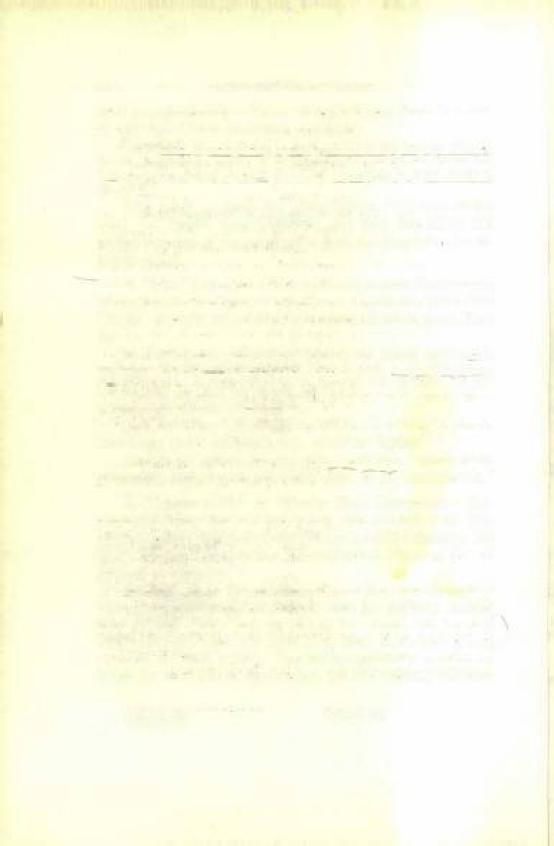


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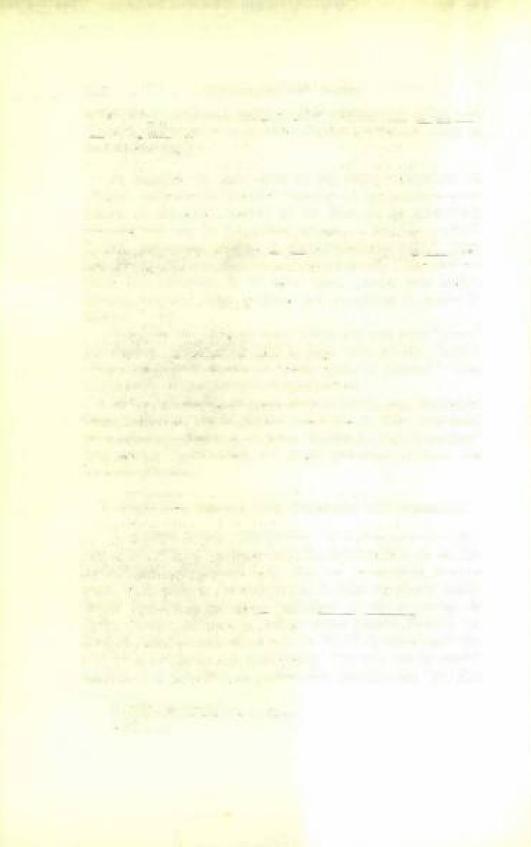
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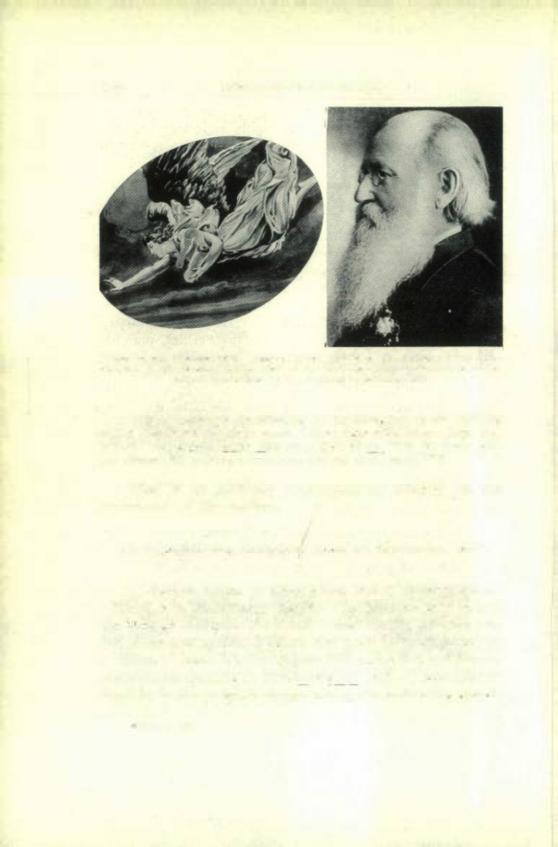
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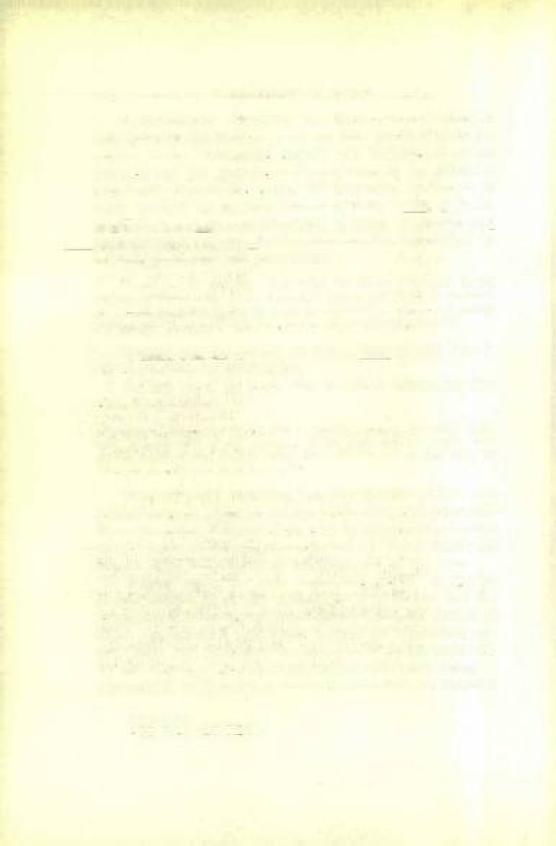




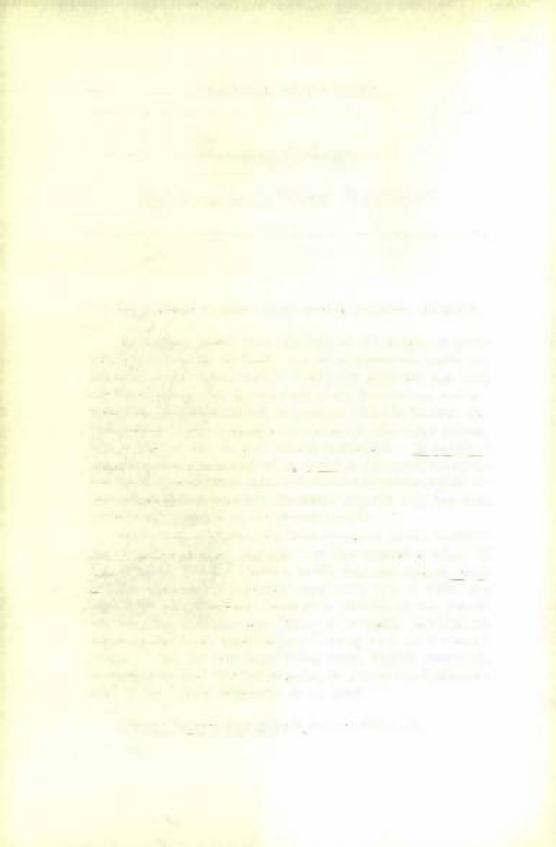


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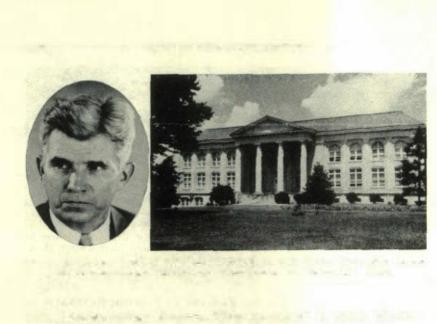


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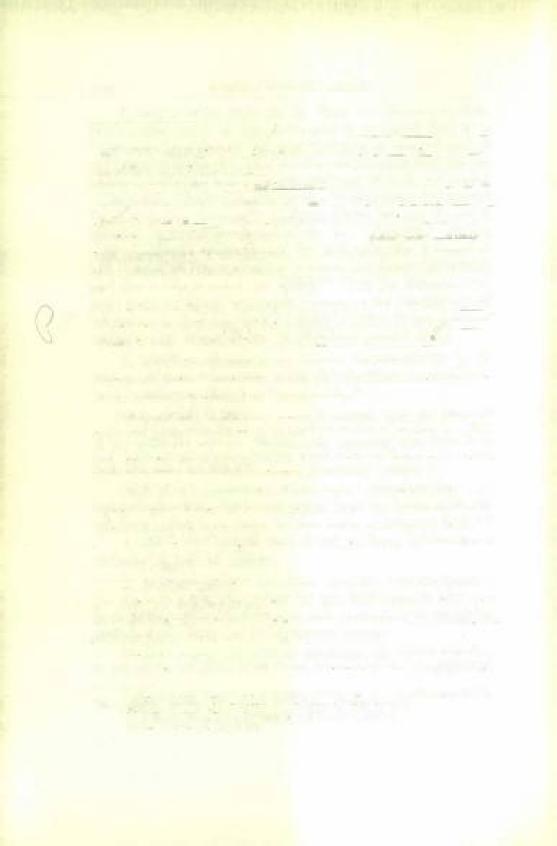


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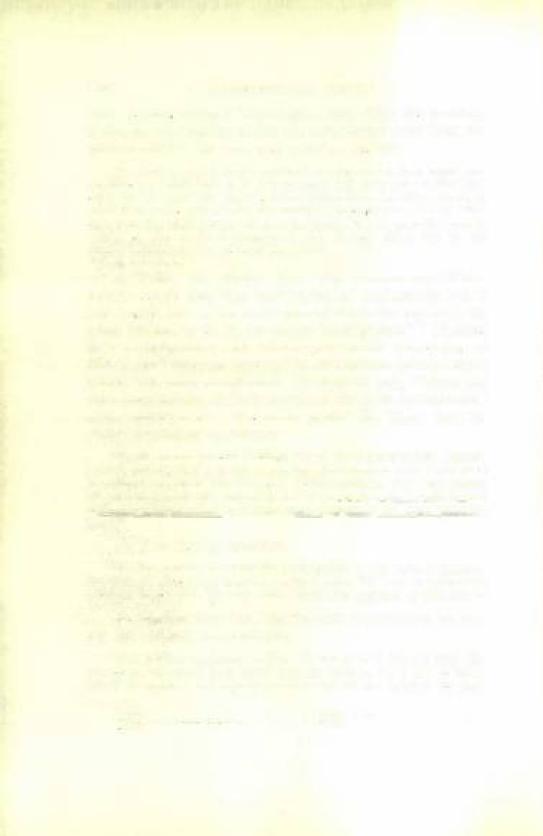
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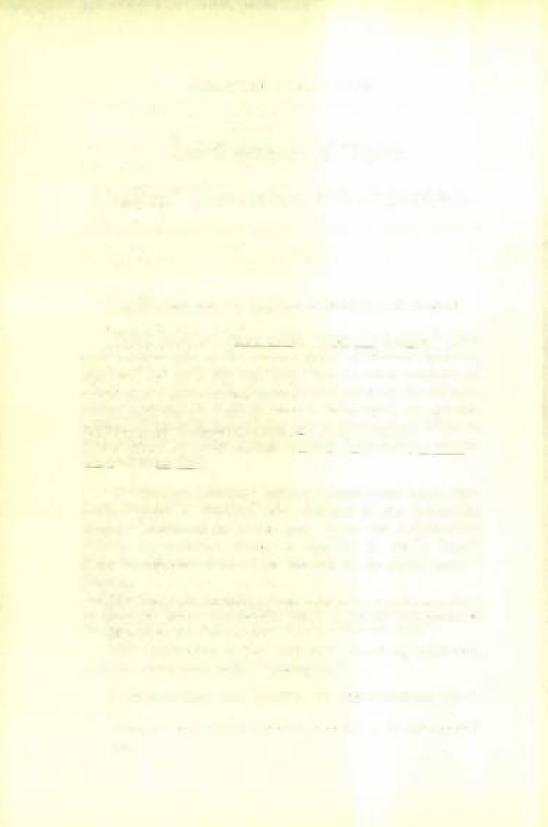
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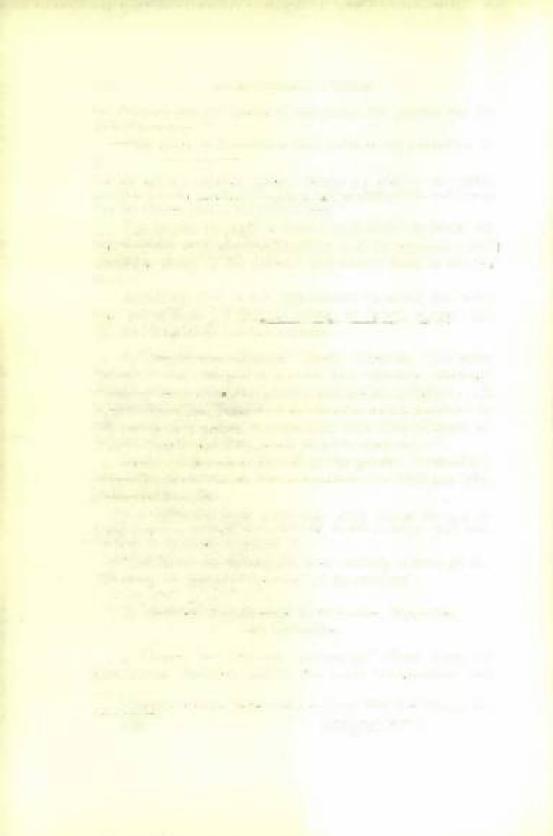
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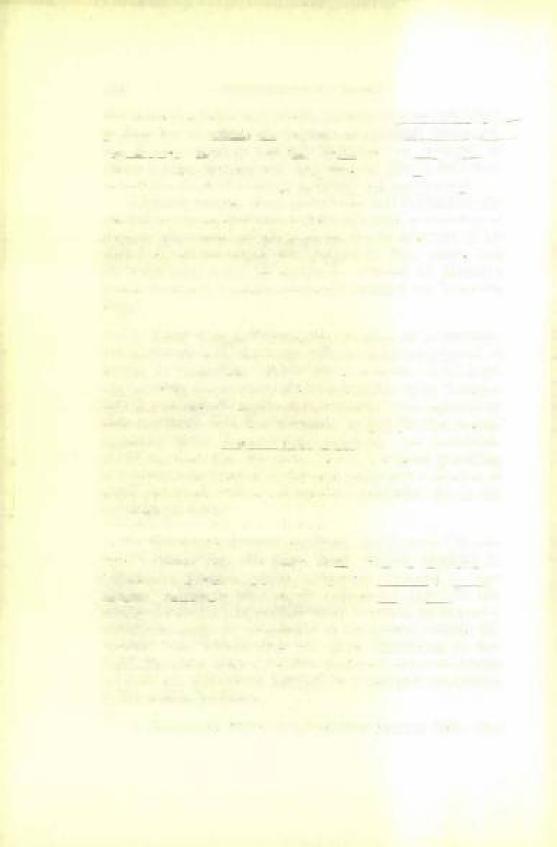
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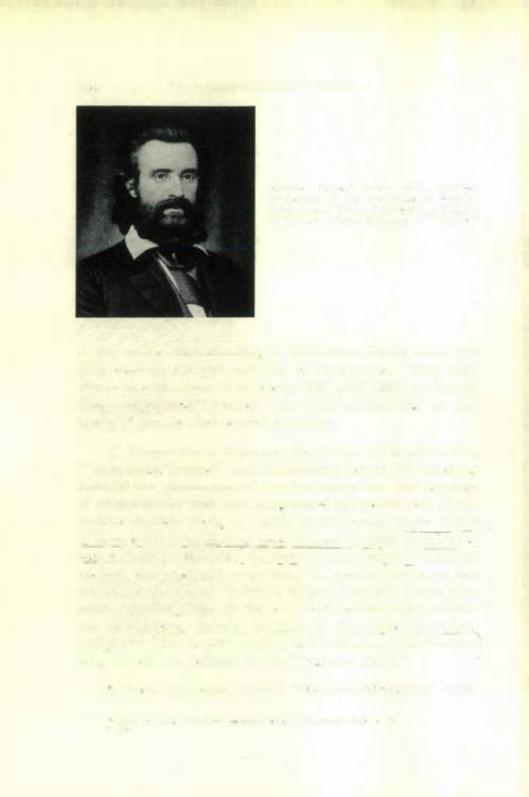


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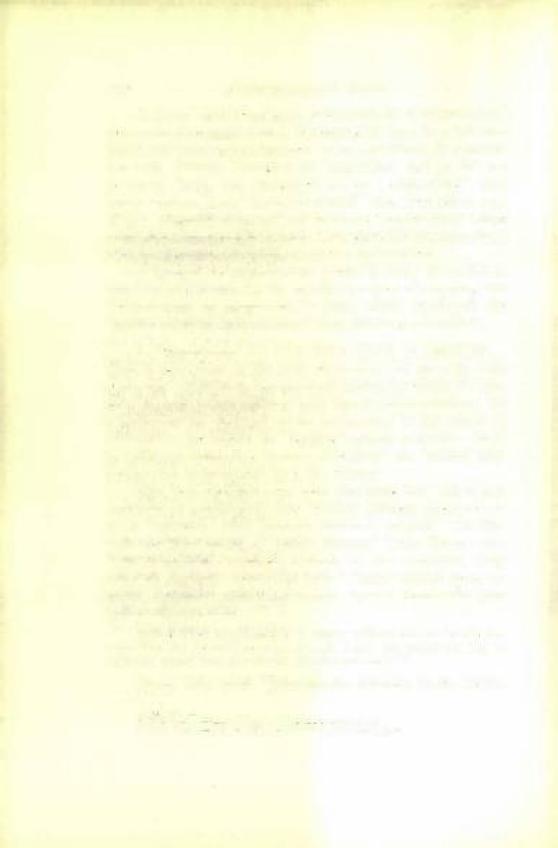


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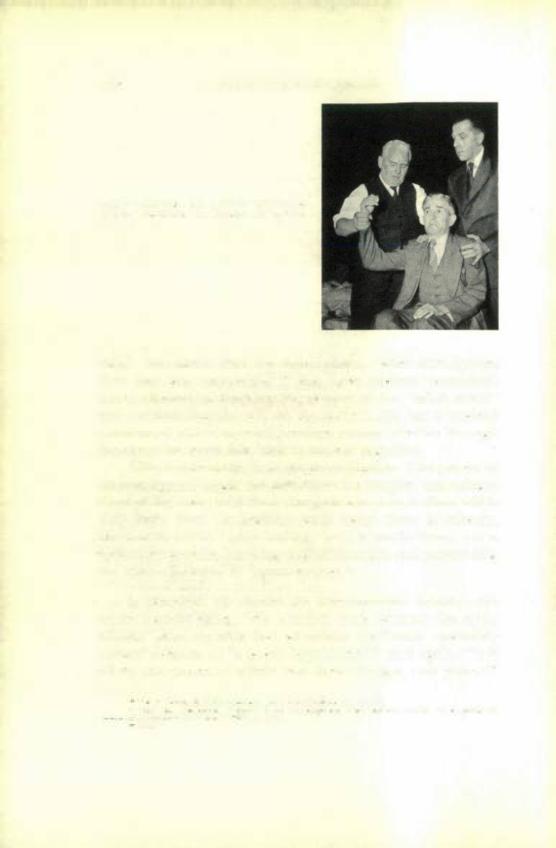


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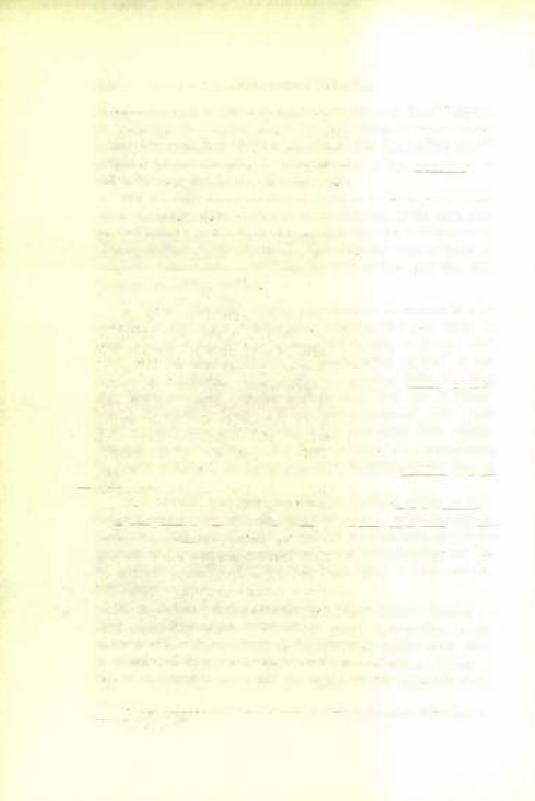
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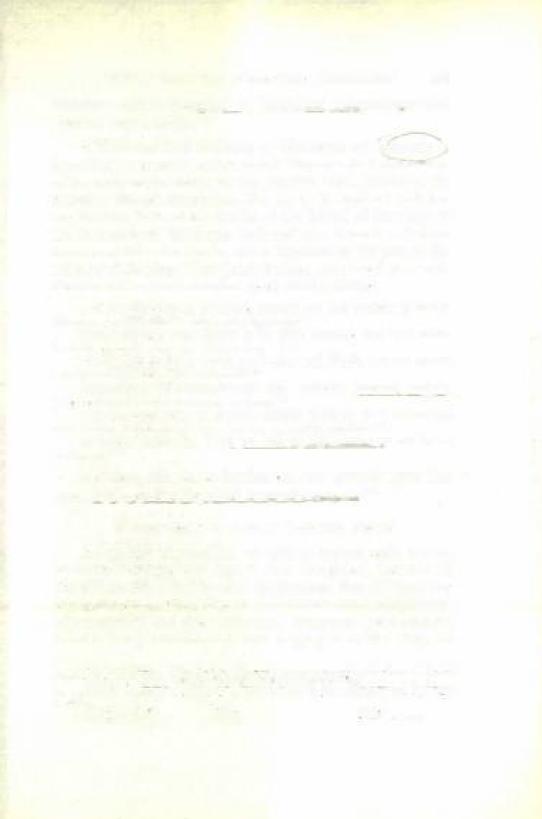
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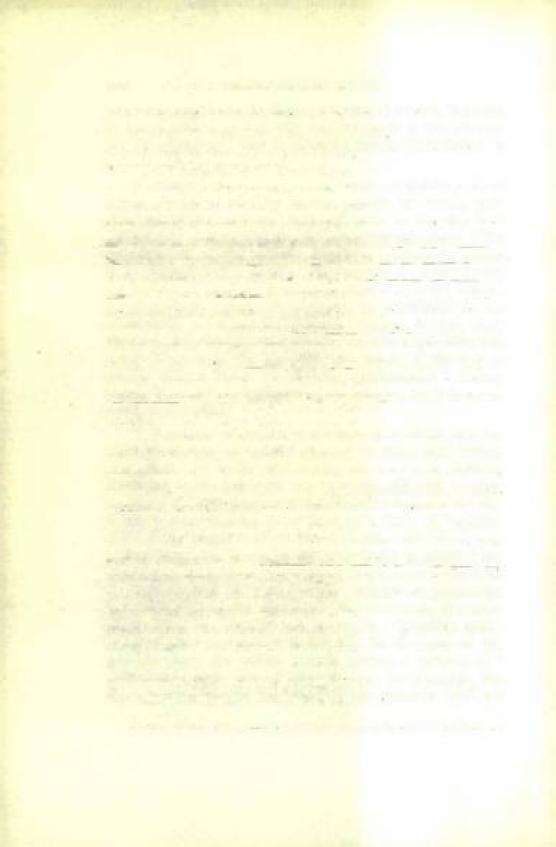
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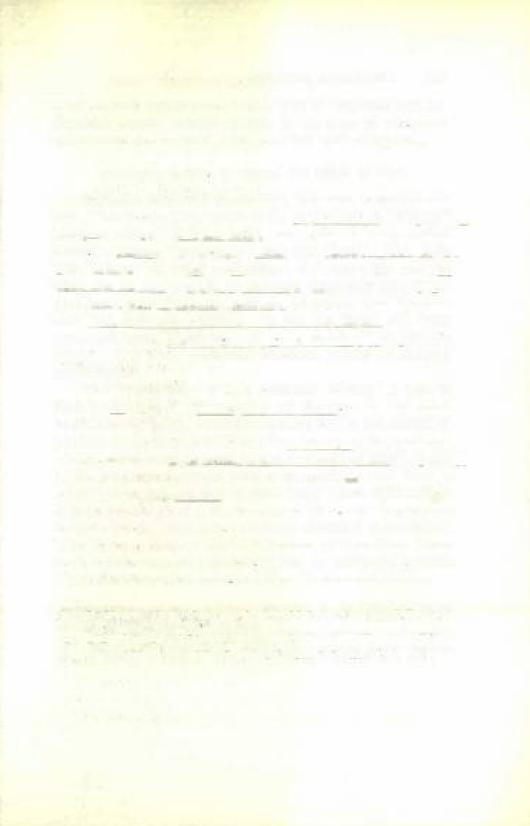


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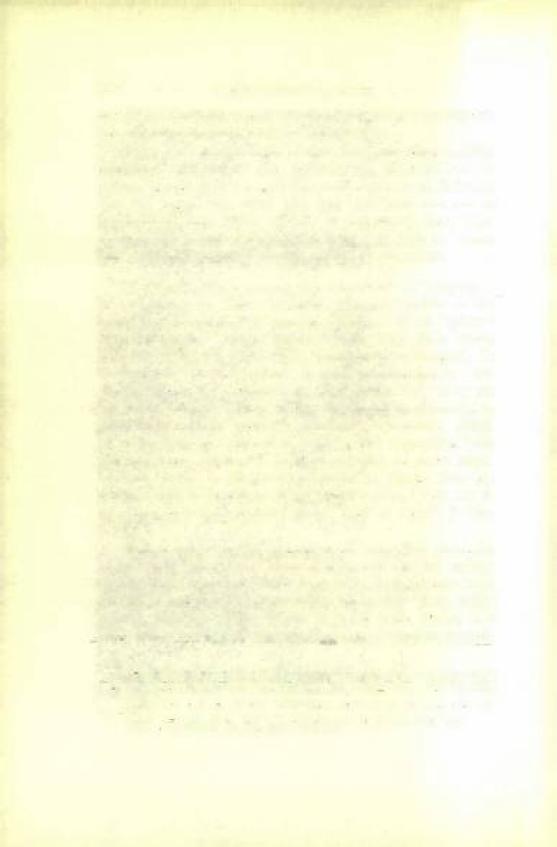


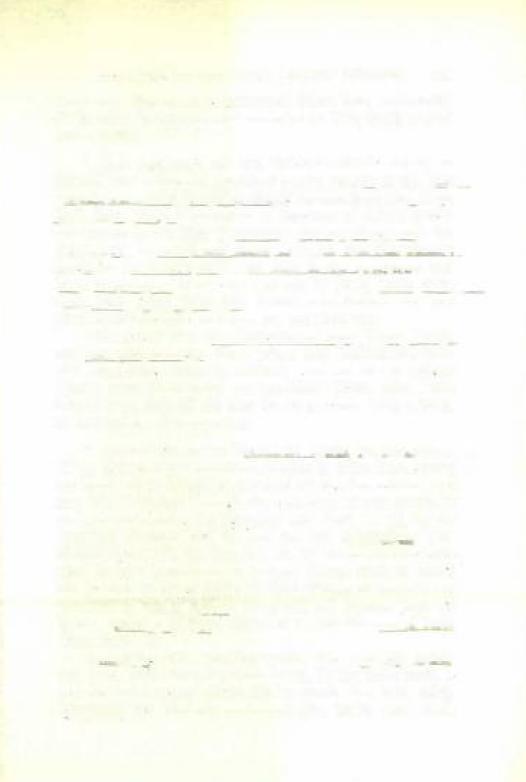


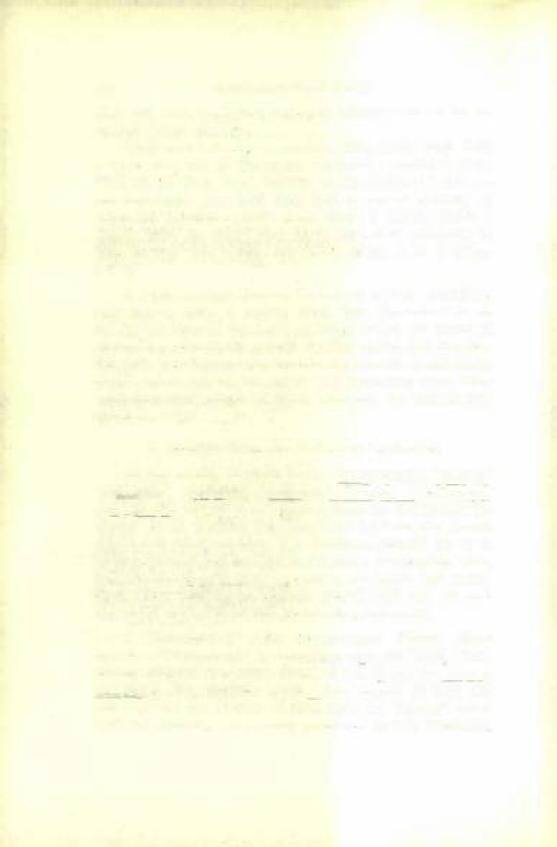


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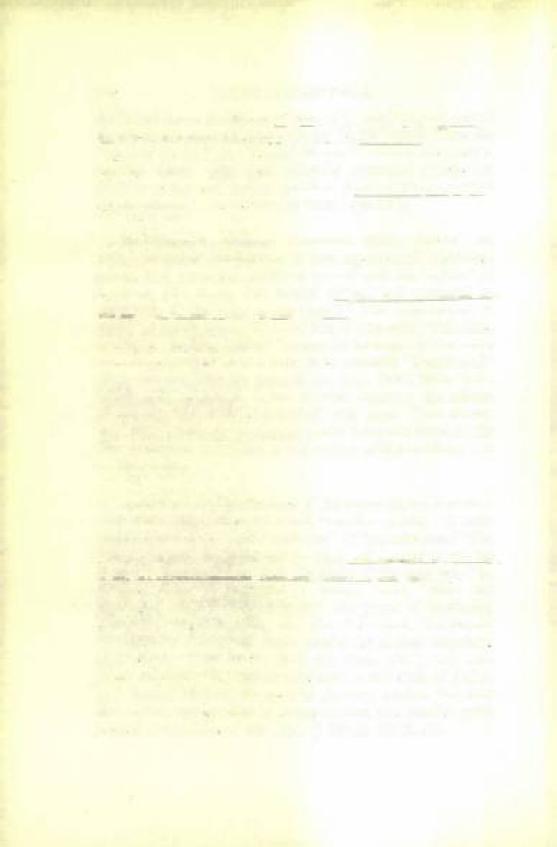




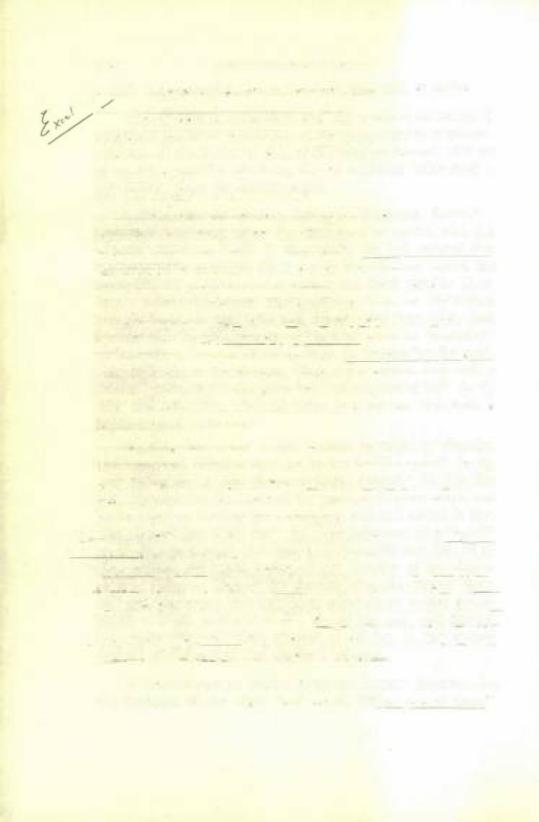


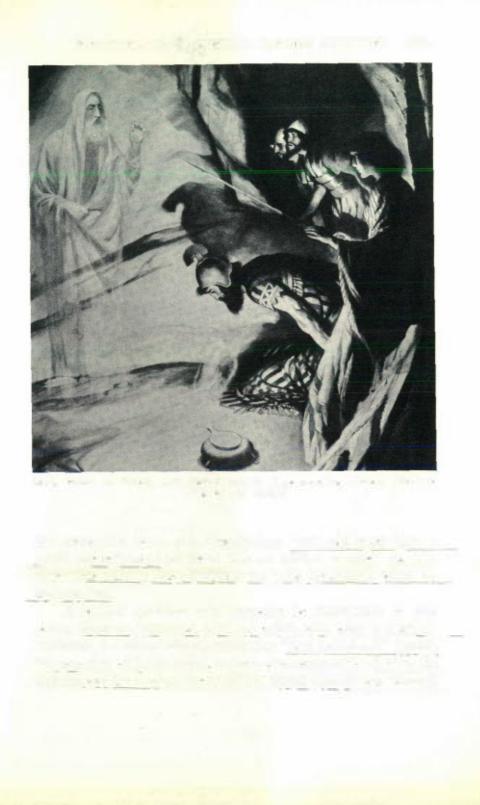
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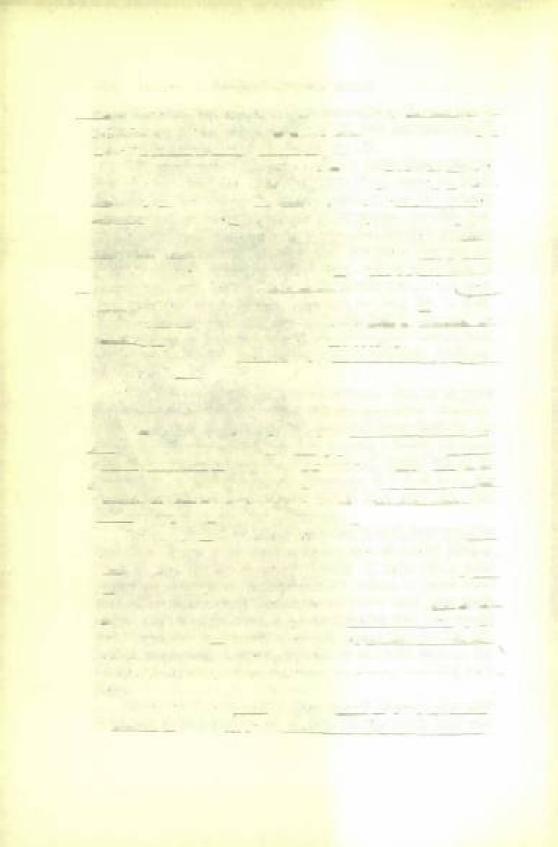
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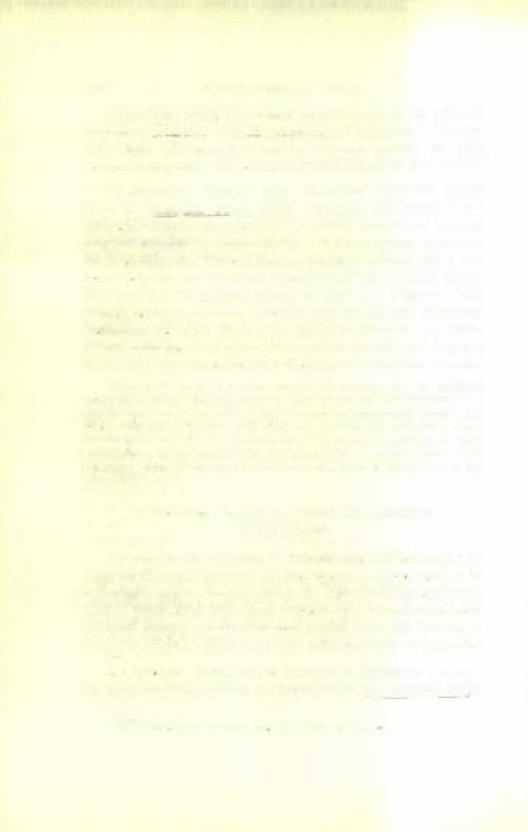
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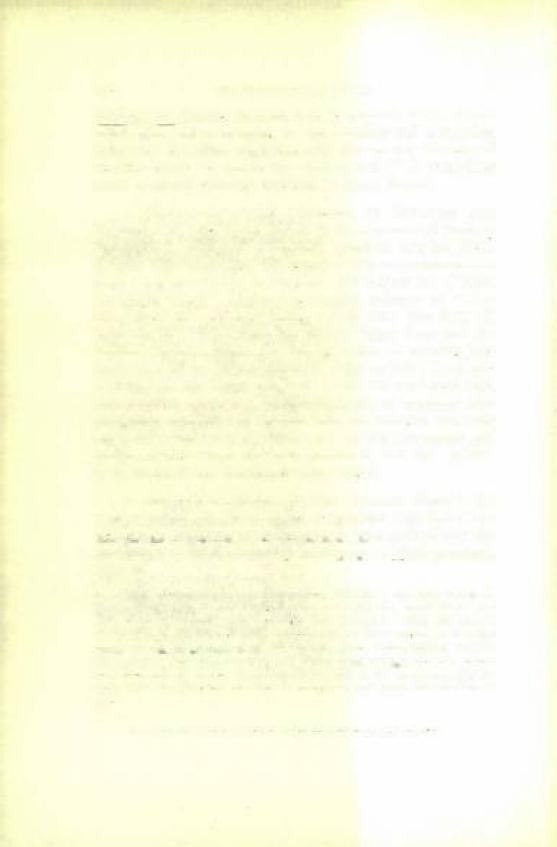




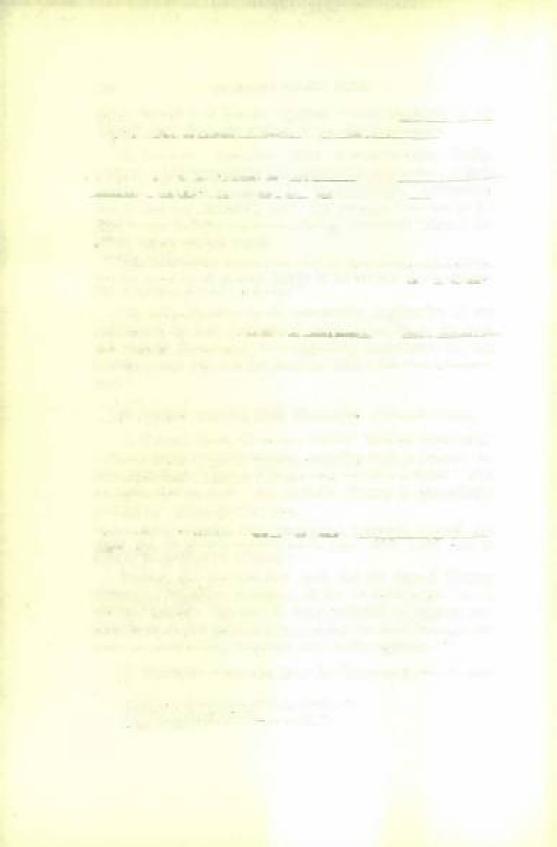


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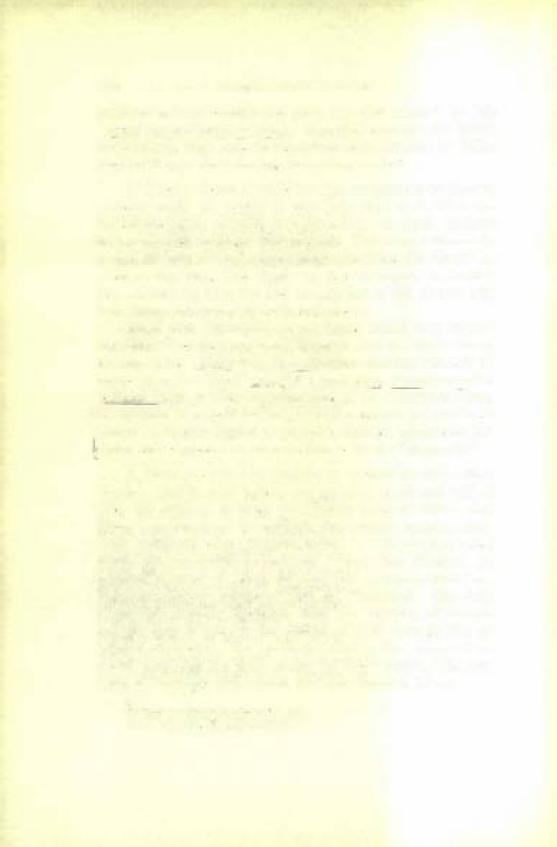


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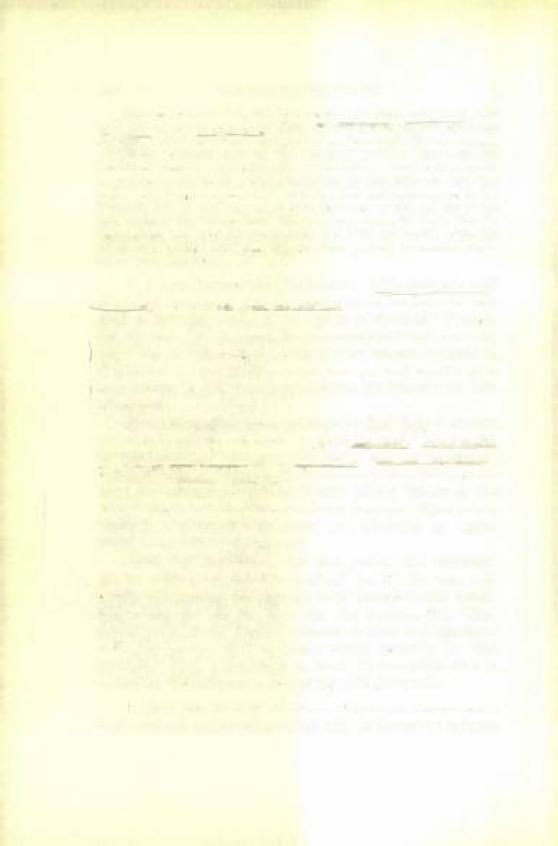


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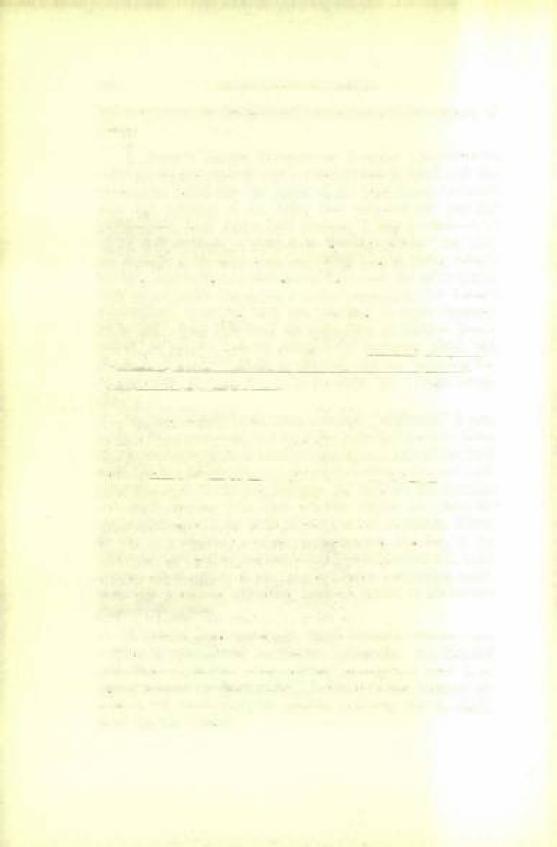
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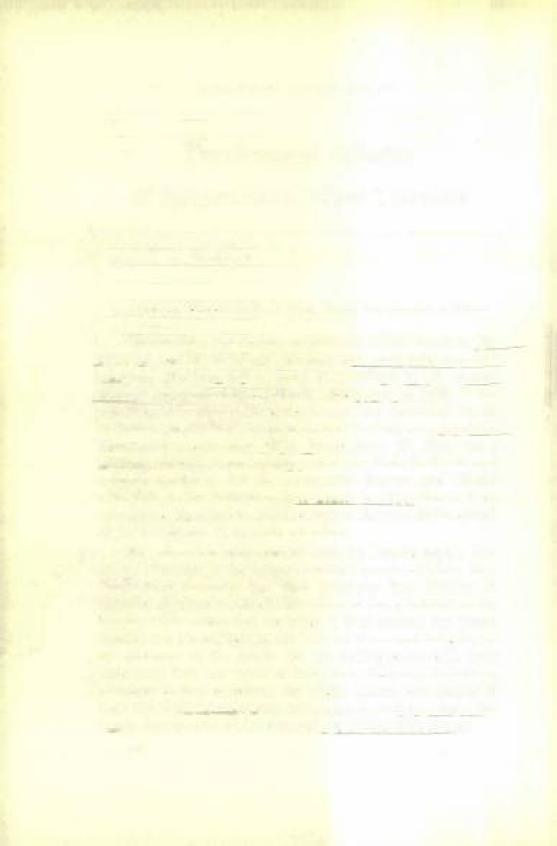
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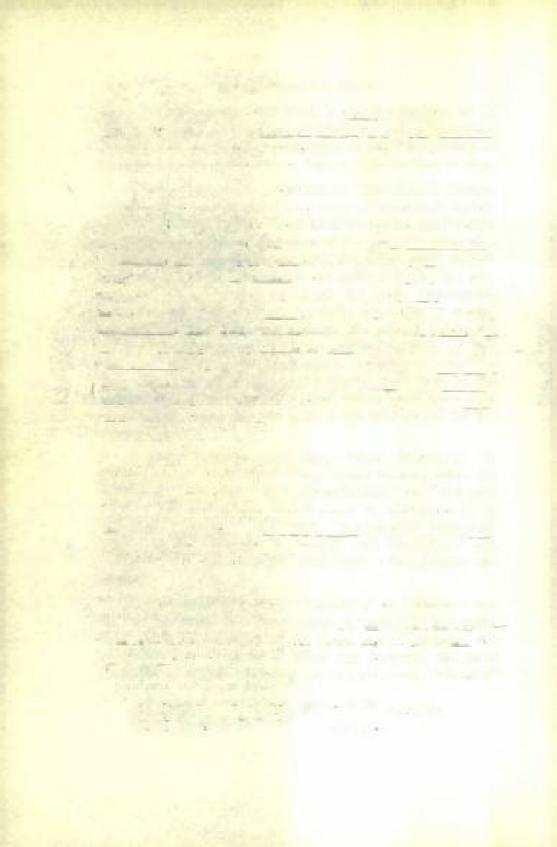


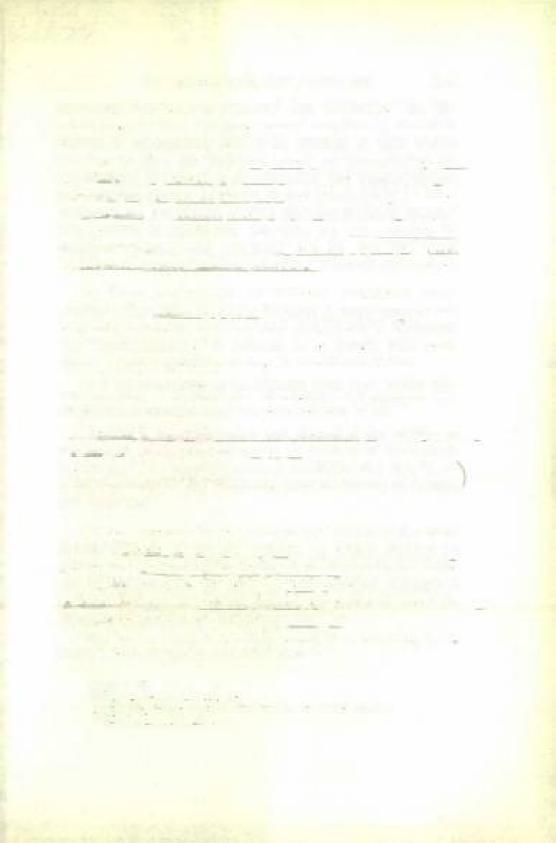
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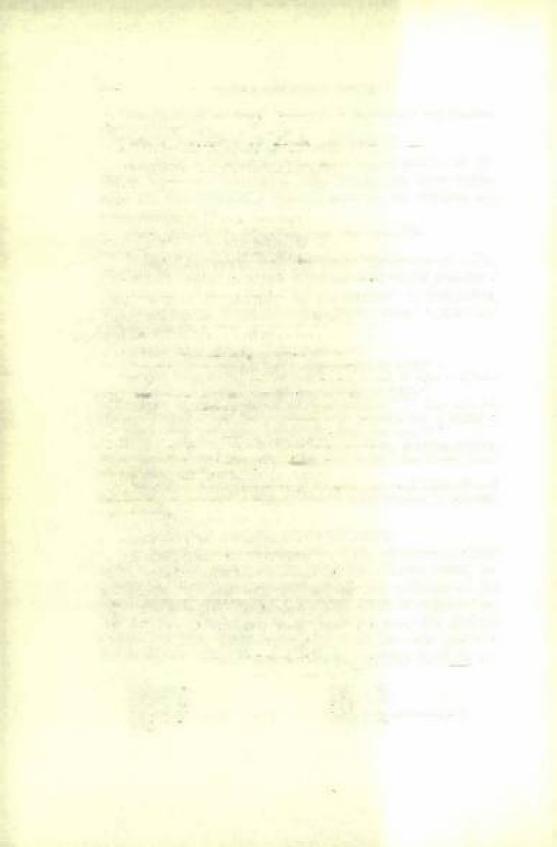










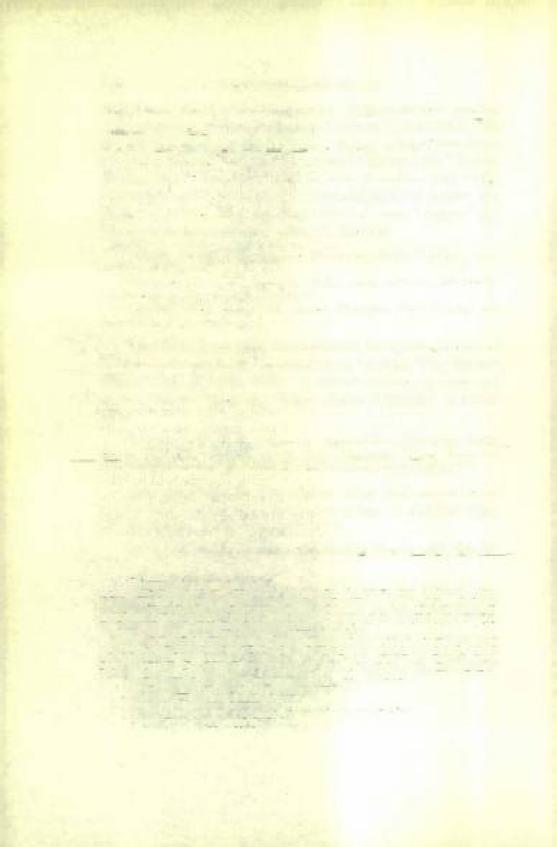


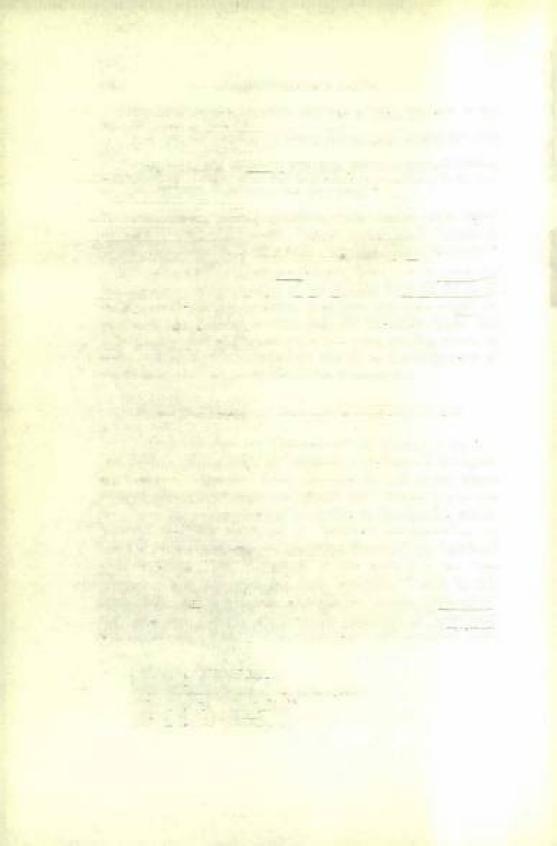
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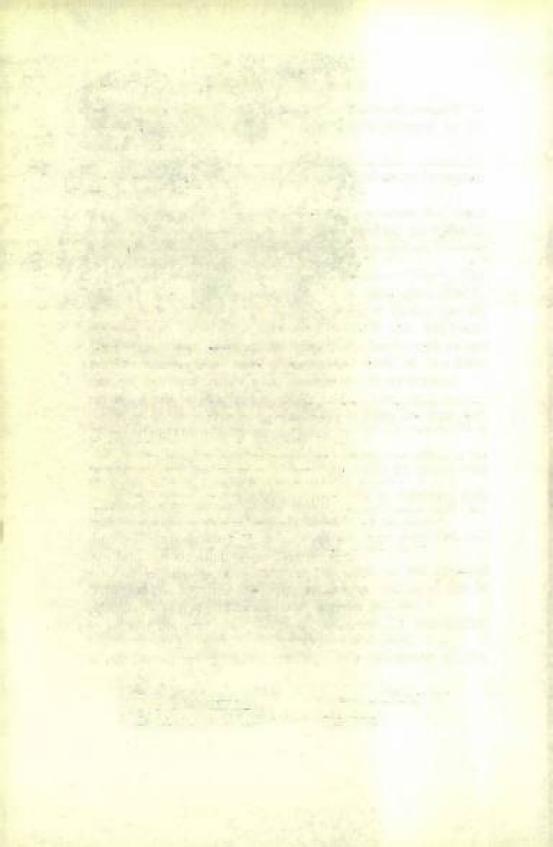




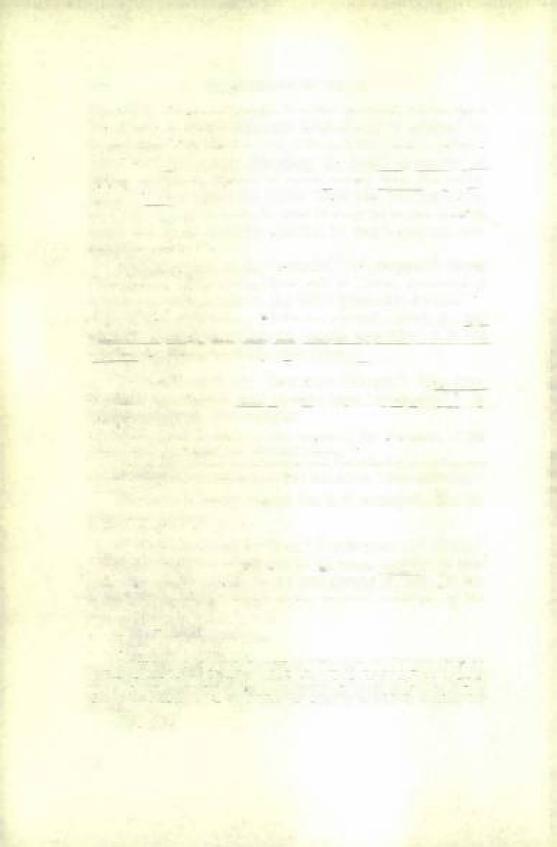


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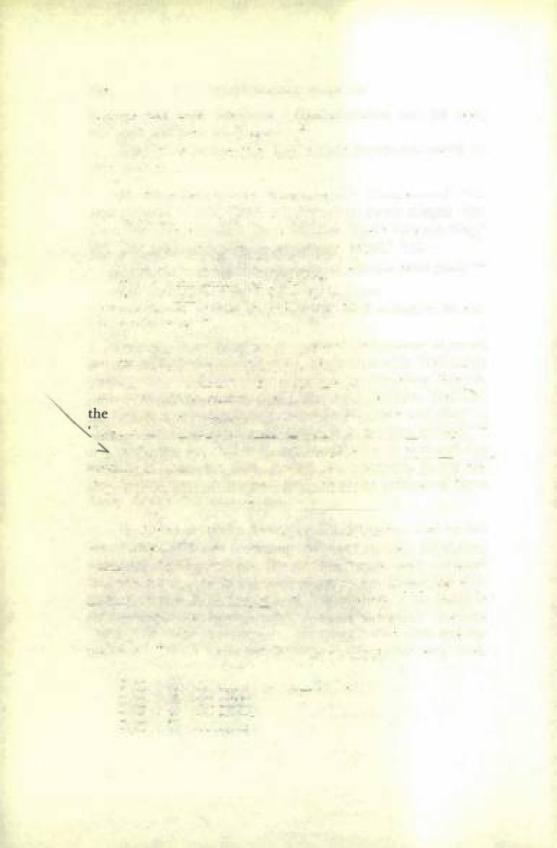


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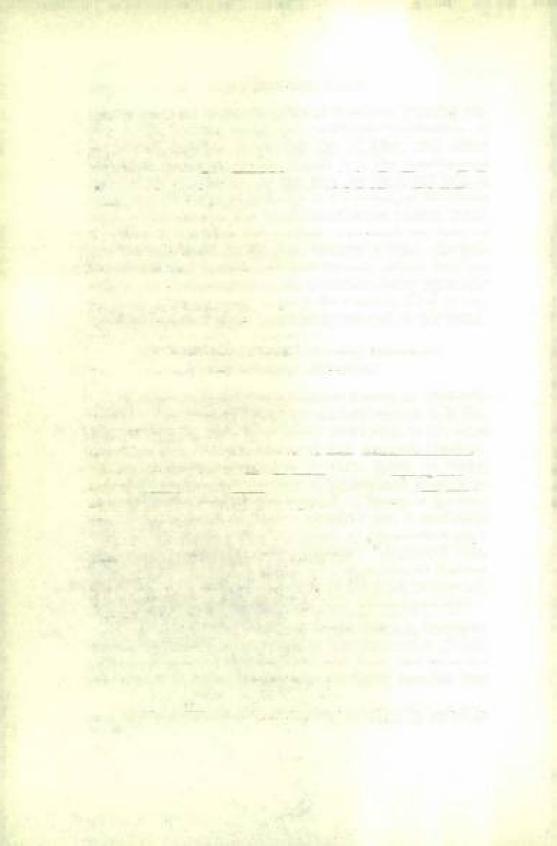
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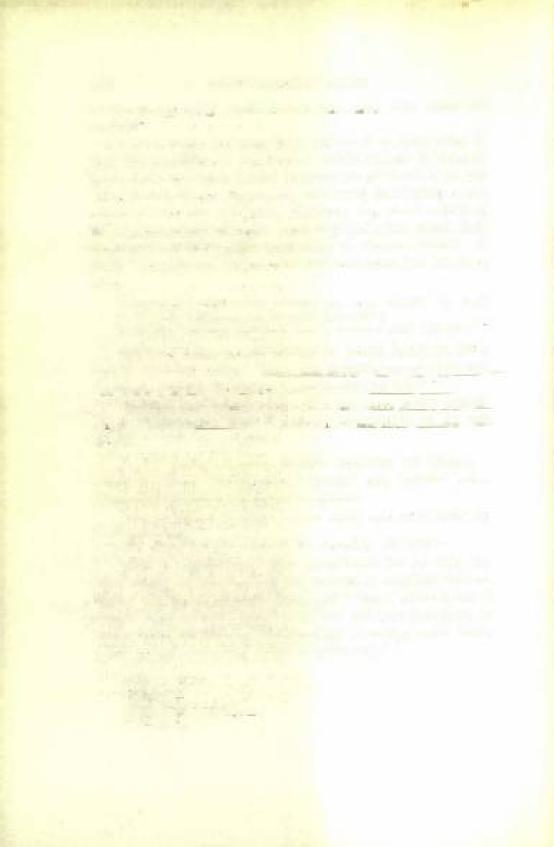
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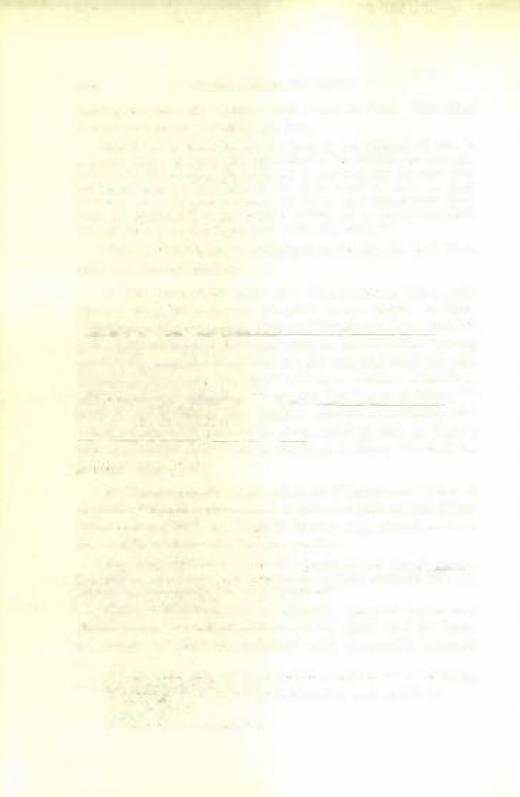
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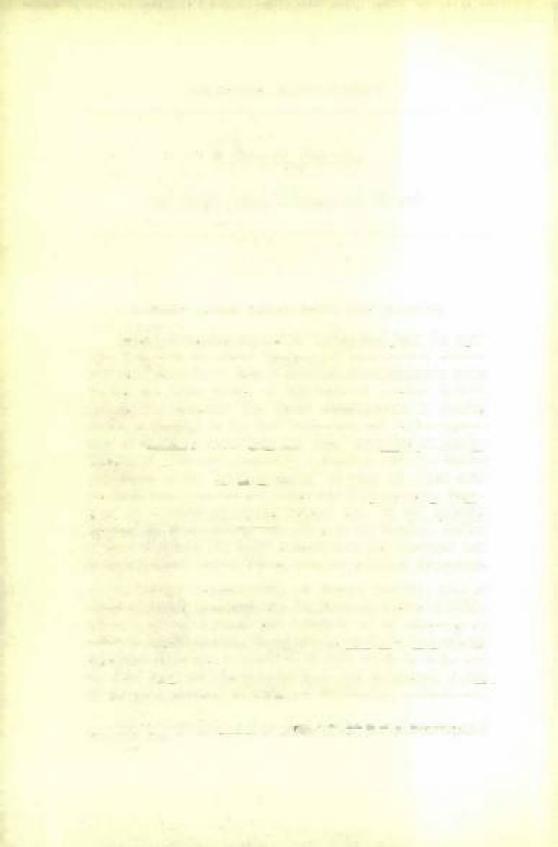


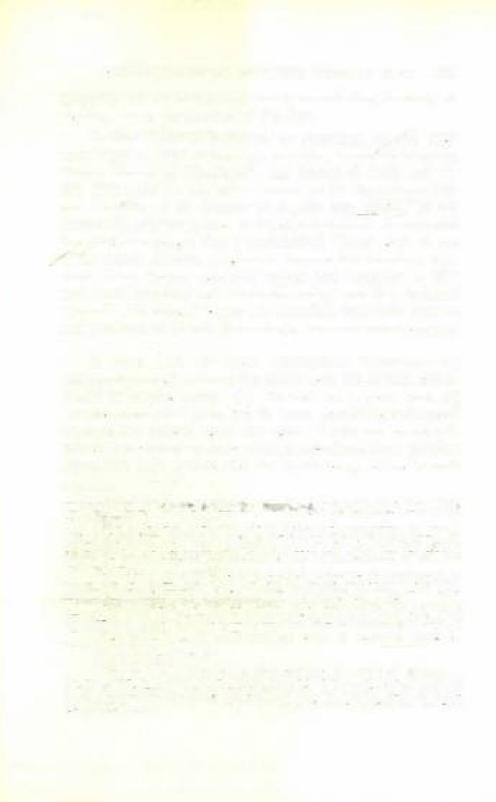
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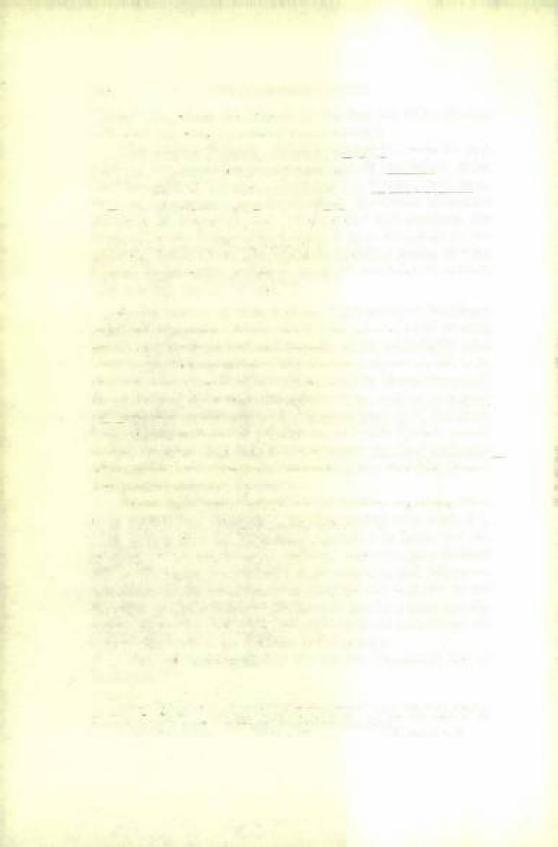
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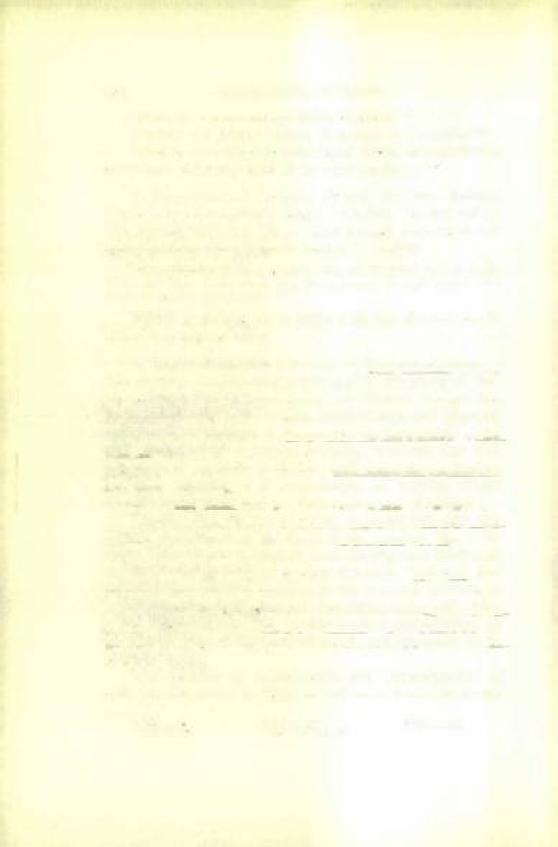




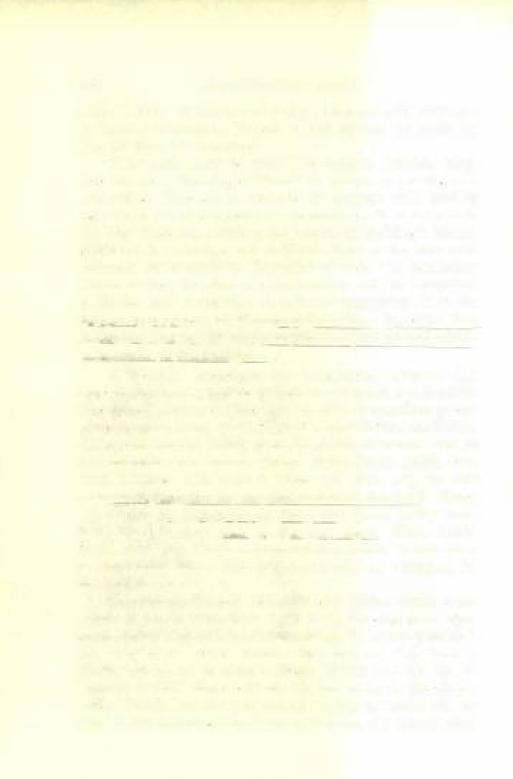


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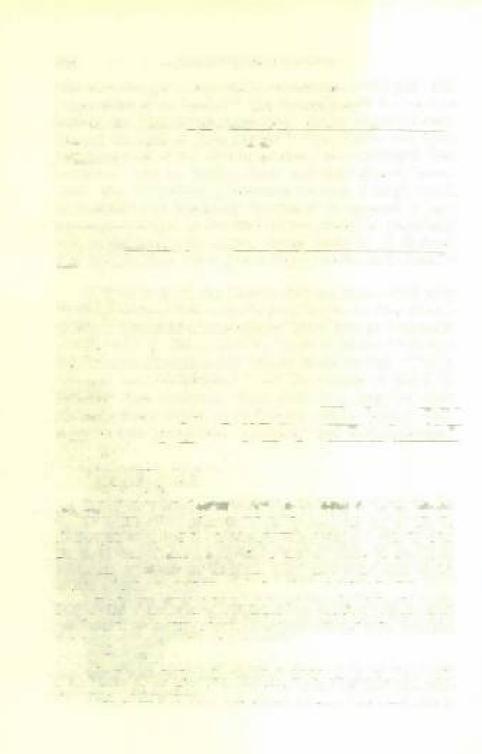
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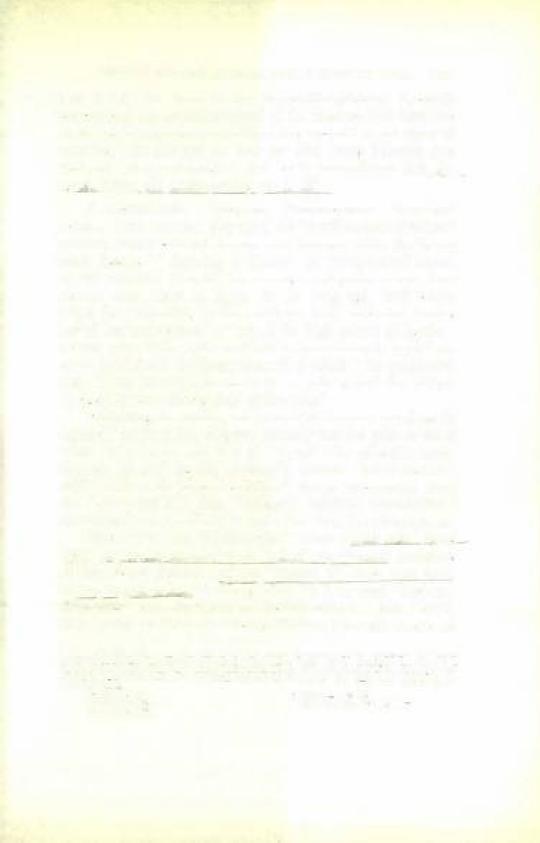


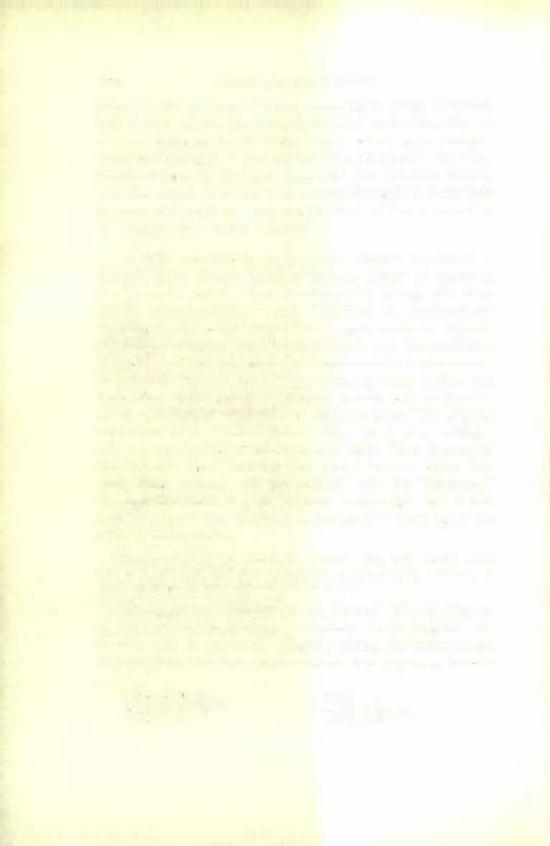
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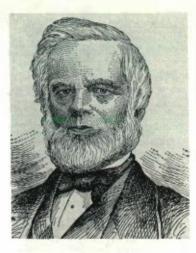


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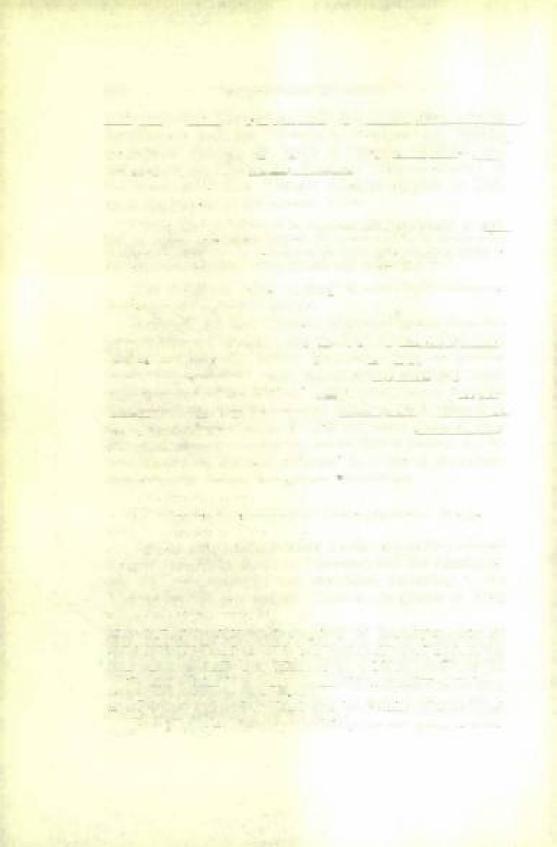


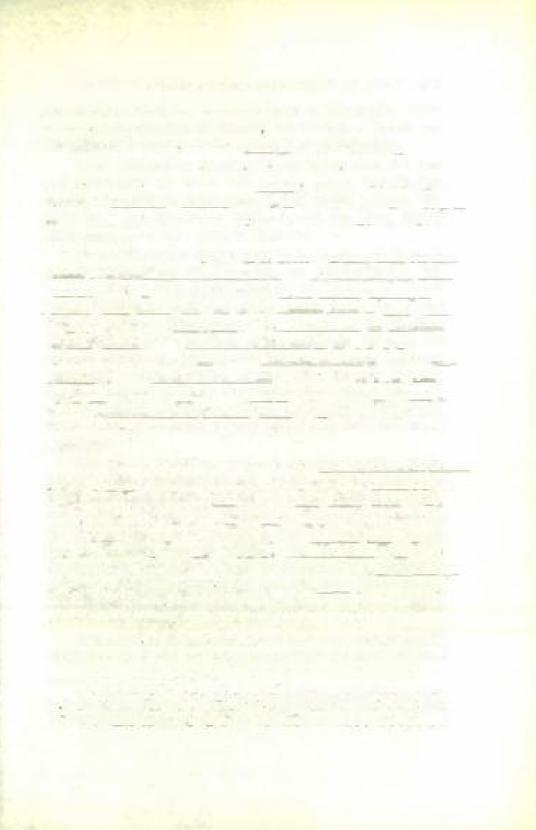


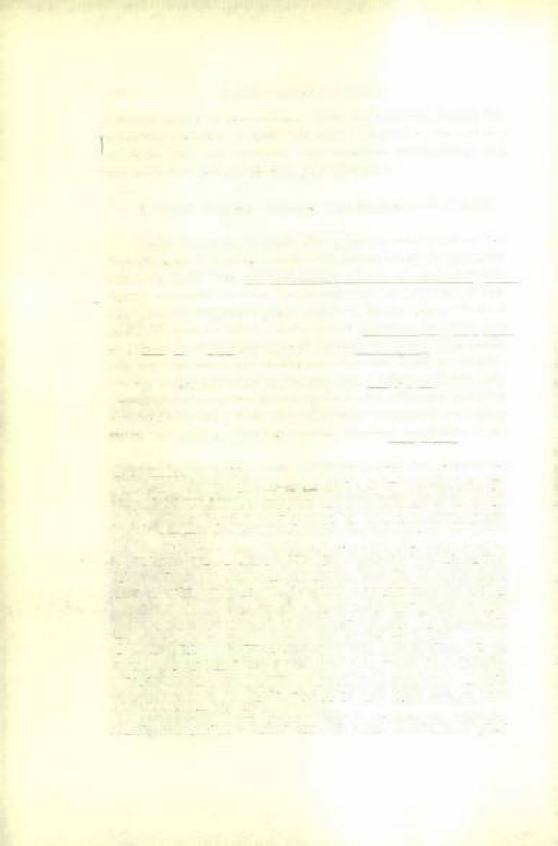




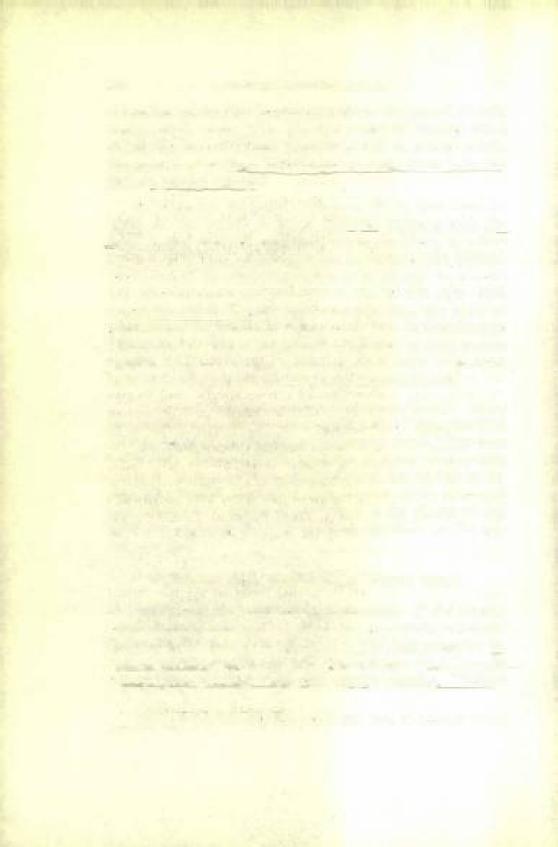
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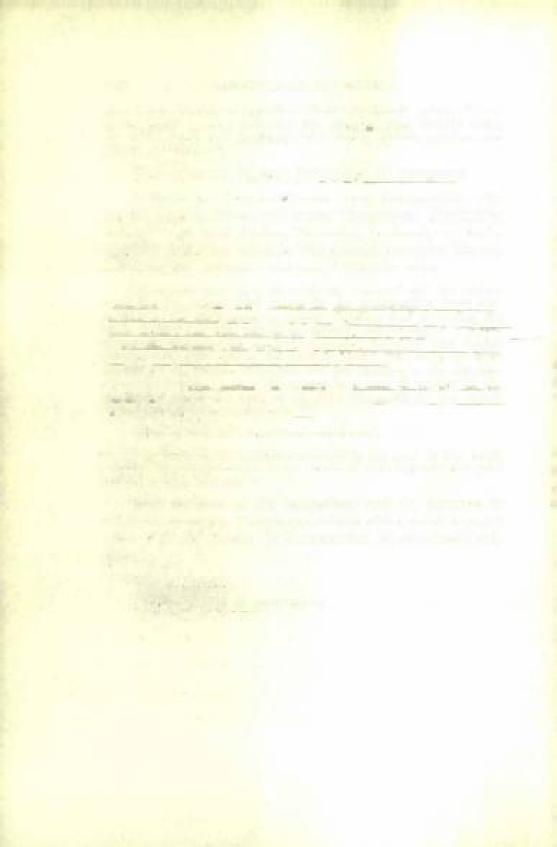


⁷⁰ Robert Coughlan, "Black Magic: Vital Force in Africa's New Nations," Life magazine (© 1961, Time Inč. All rights reserved), April 21, 1961, pp. 118-132; reprinted in condensed form in Reader's Digest, September, 1961, pp. 154-160.
⁷¹ This concept of reincarnation comports with the European Spiritism.
⁷² Coughlan, op. cit., p. 124. (Italics supplied.)

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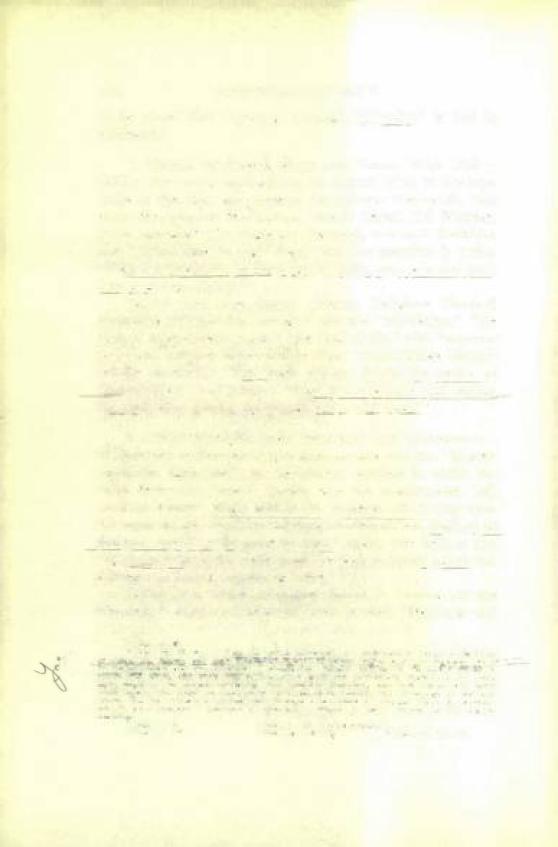
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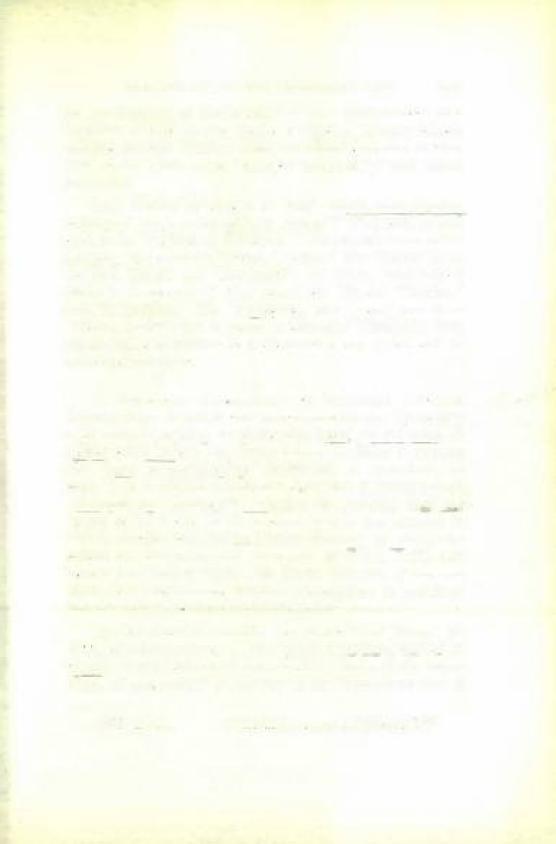


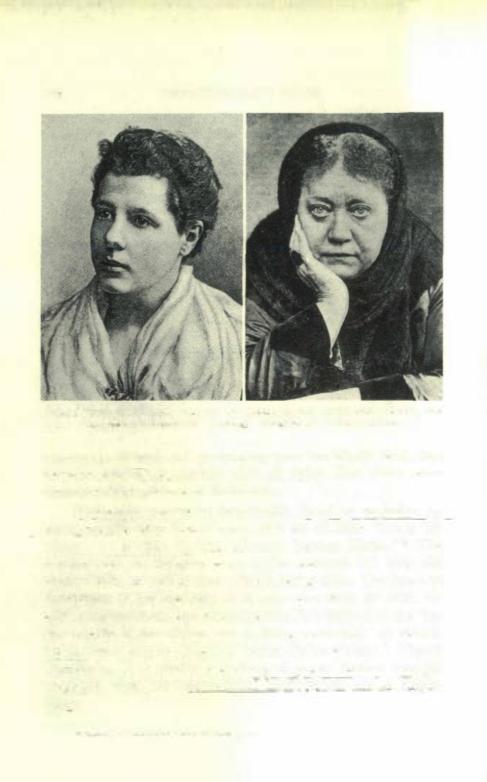


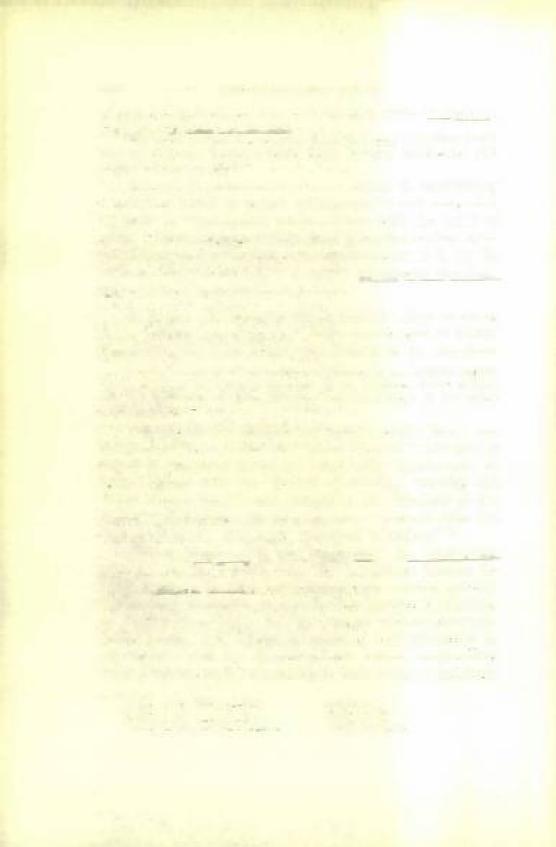
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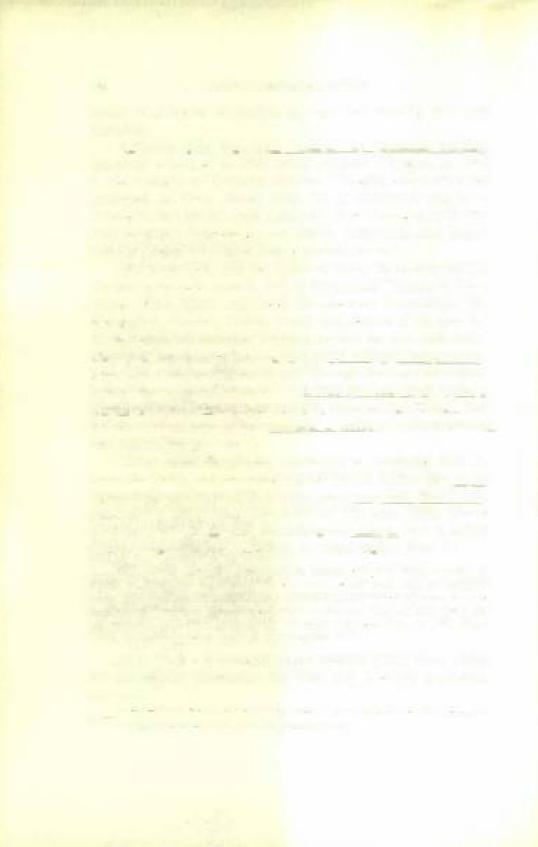
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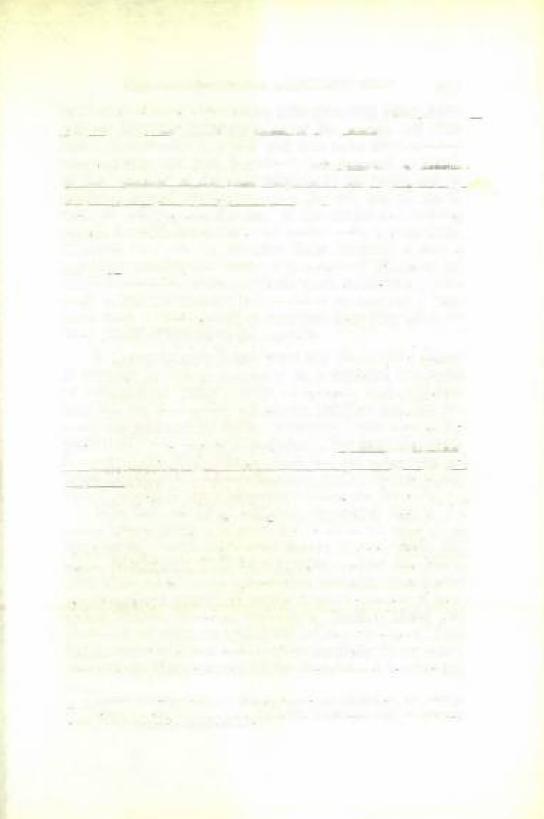
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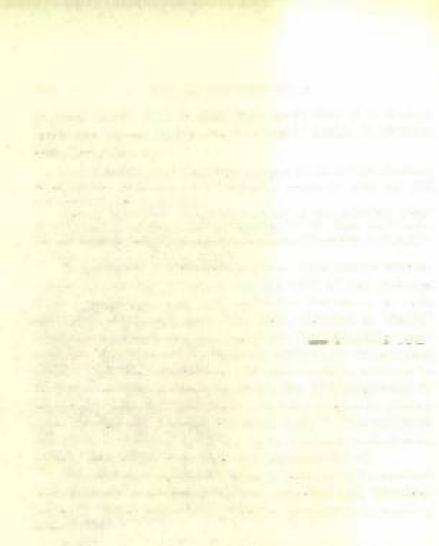
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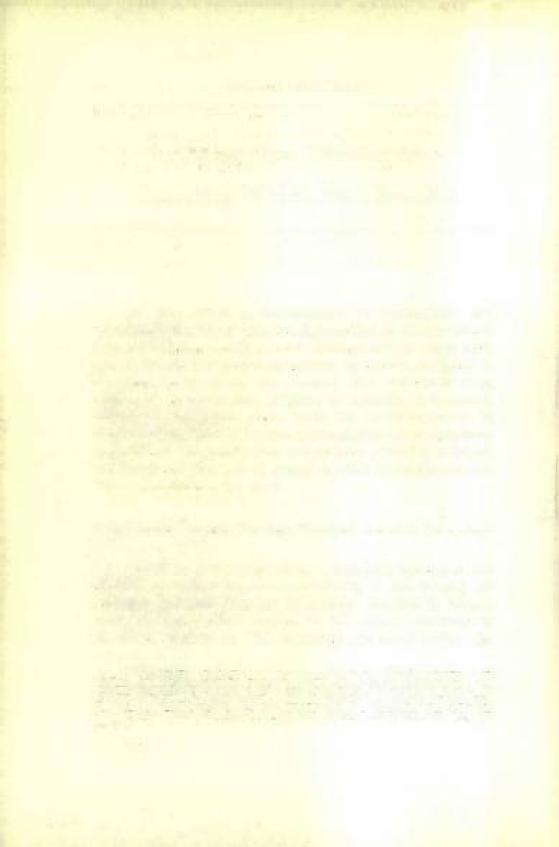
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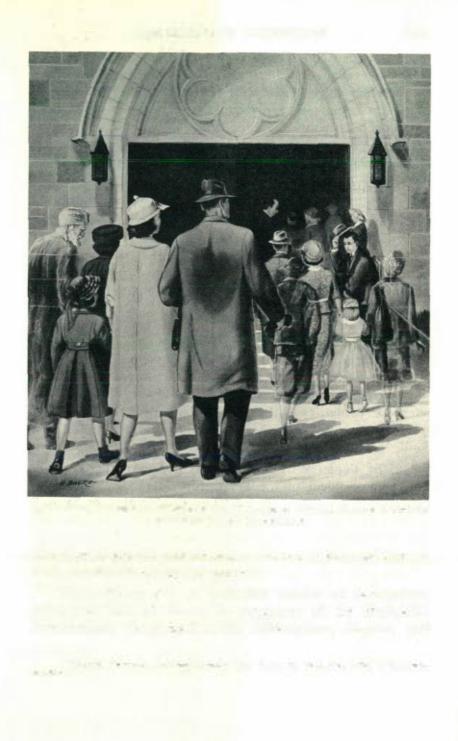


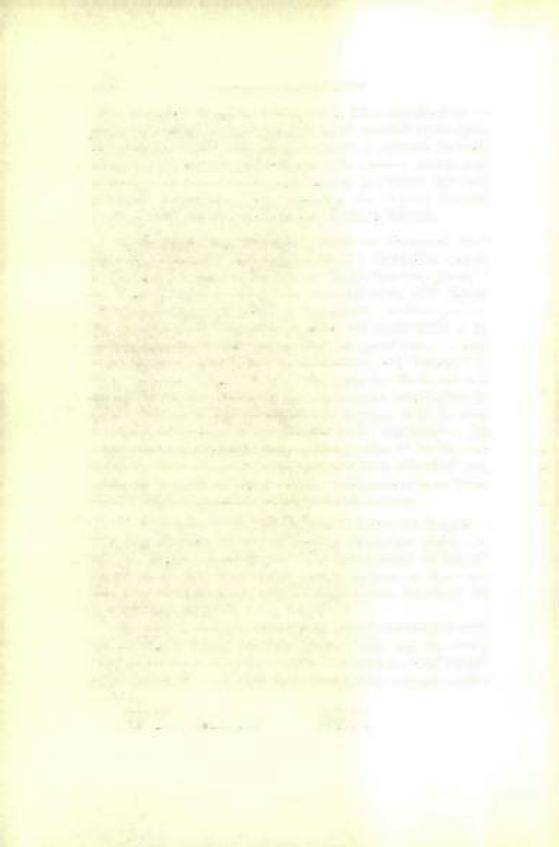


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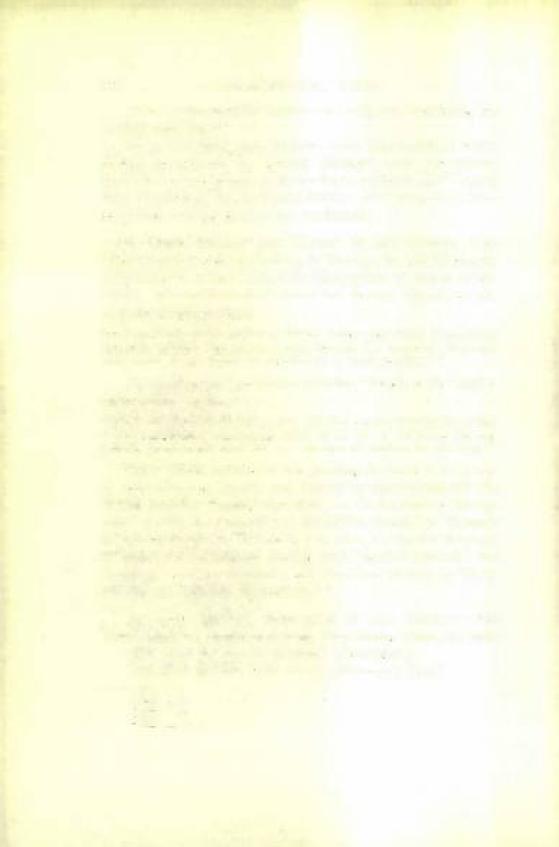


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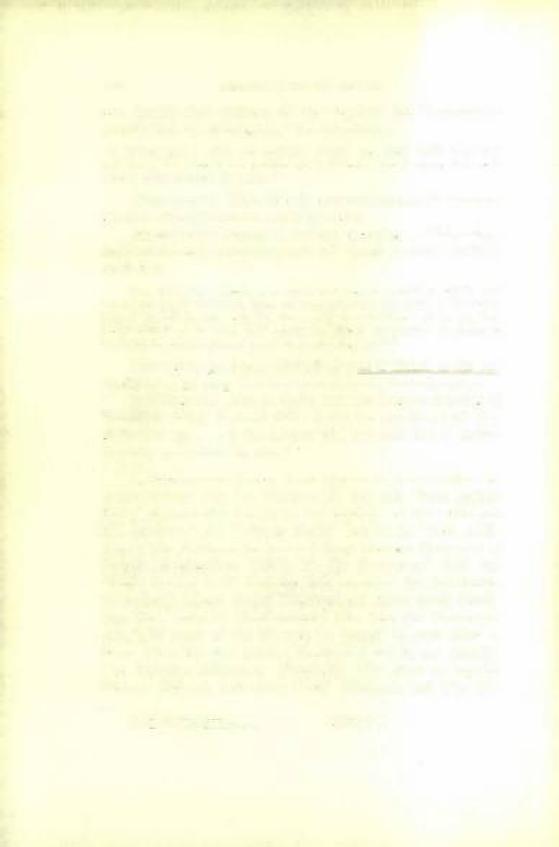
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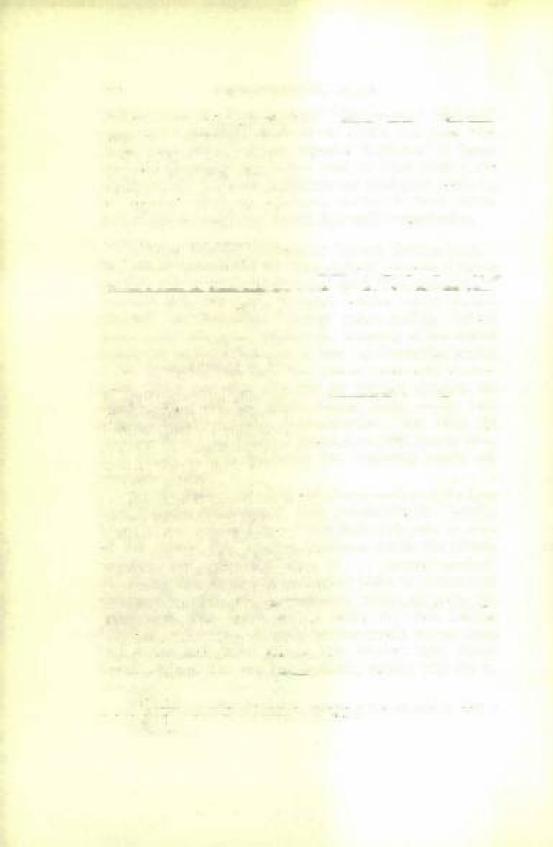
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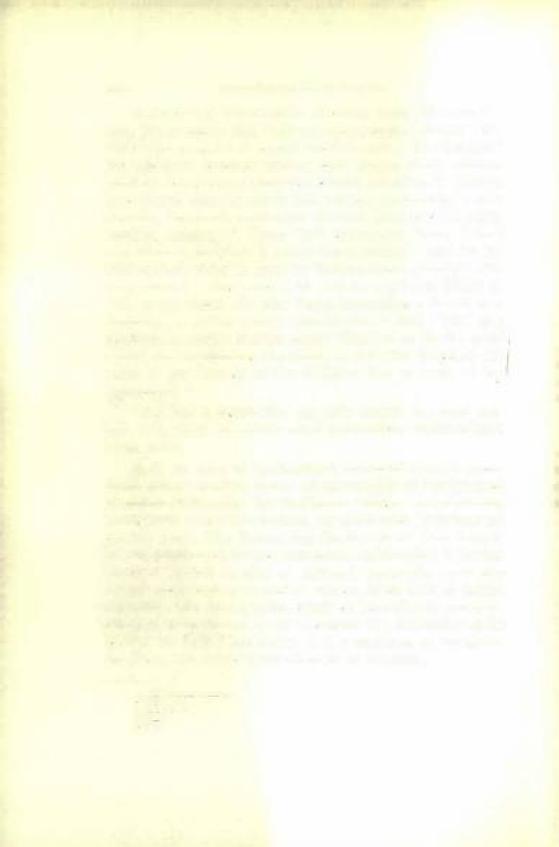
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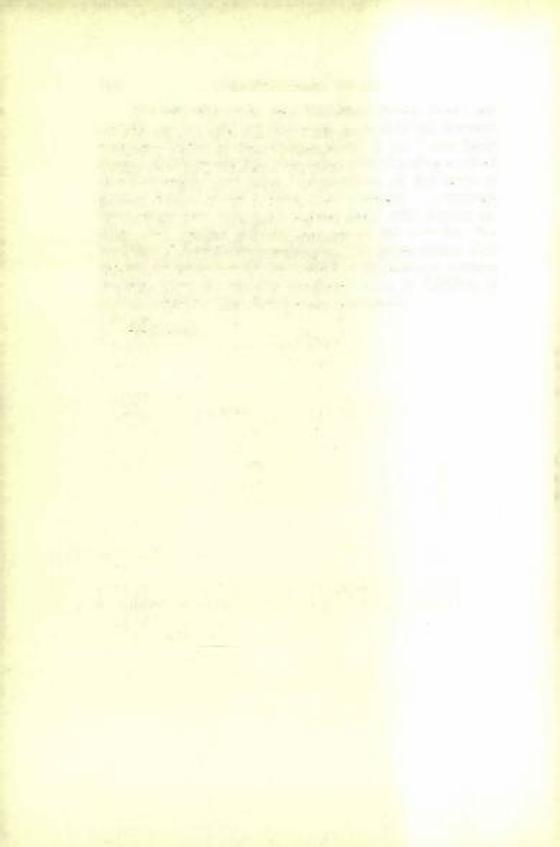
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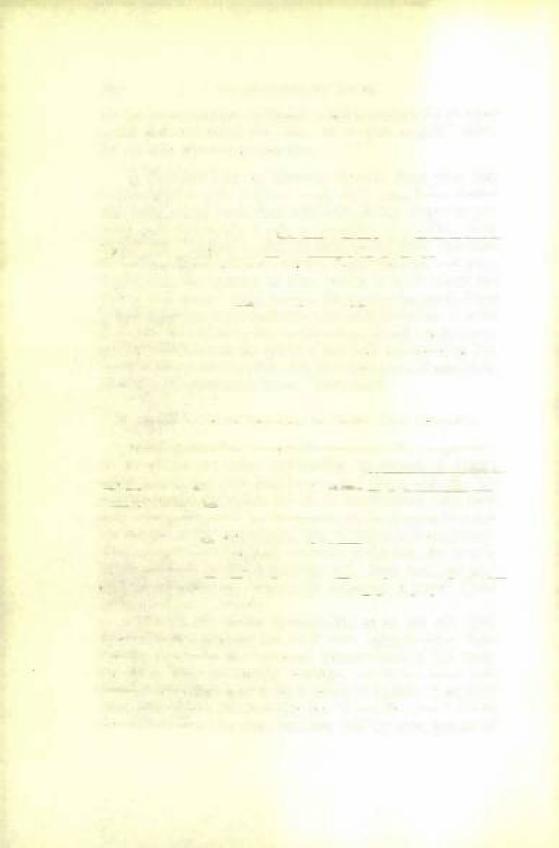
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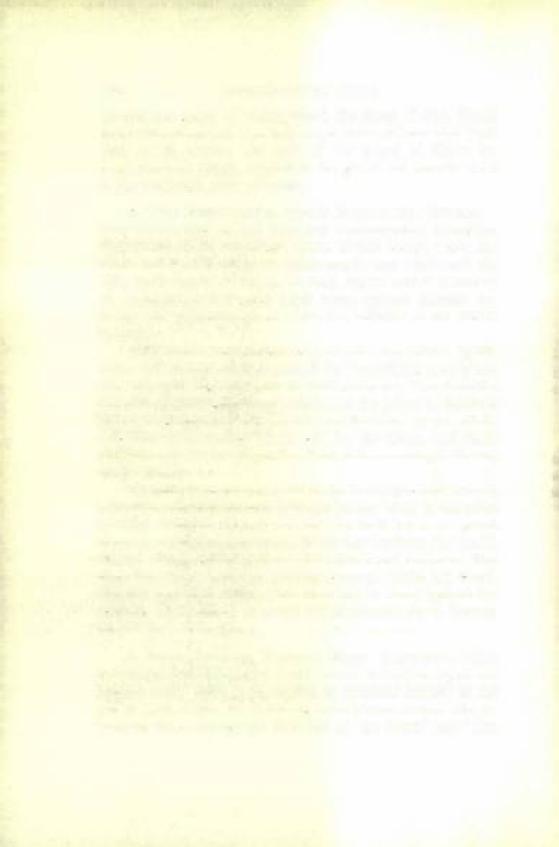


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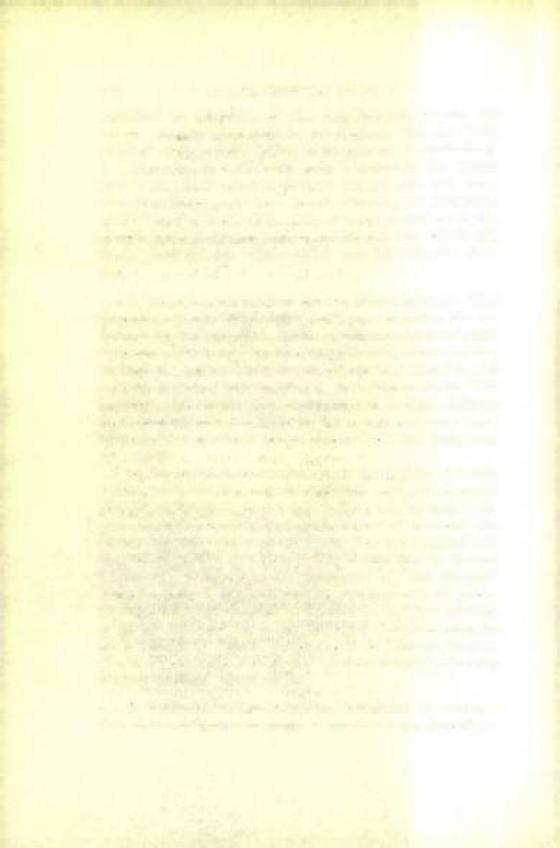




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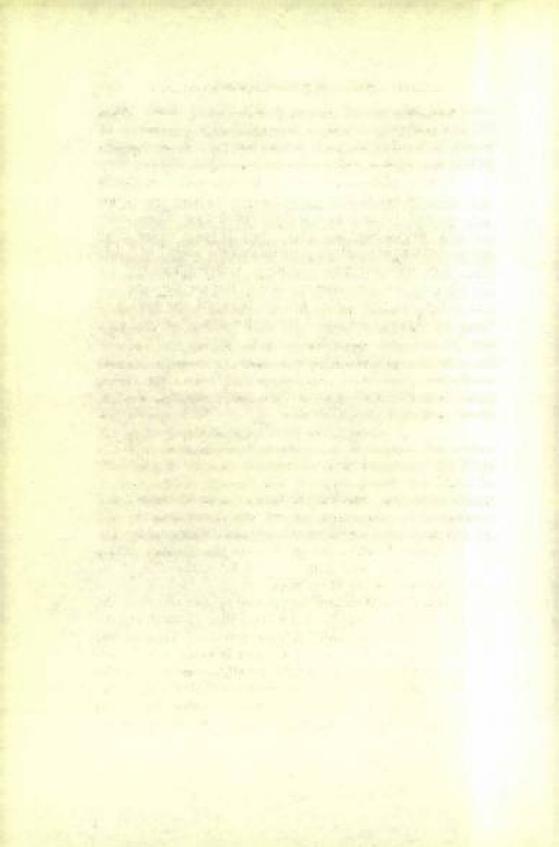


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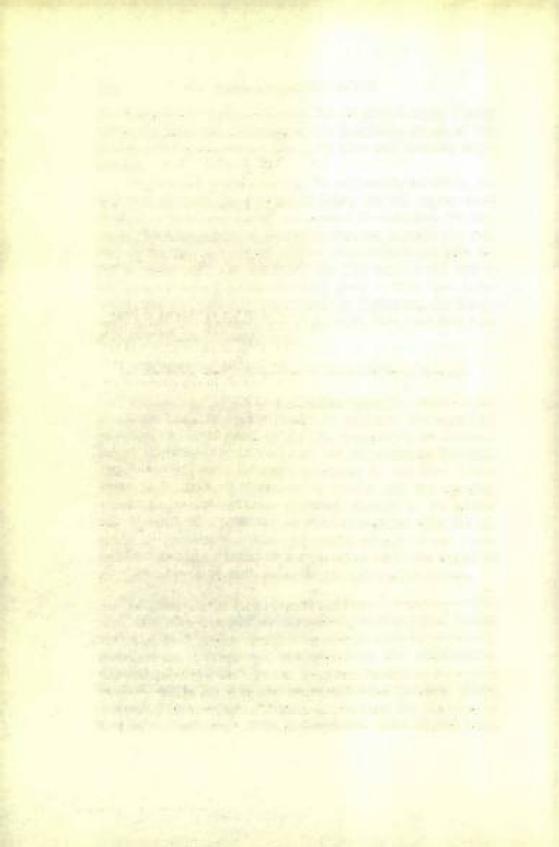
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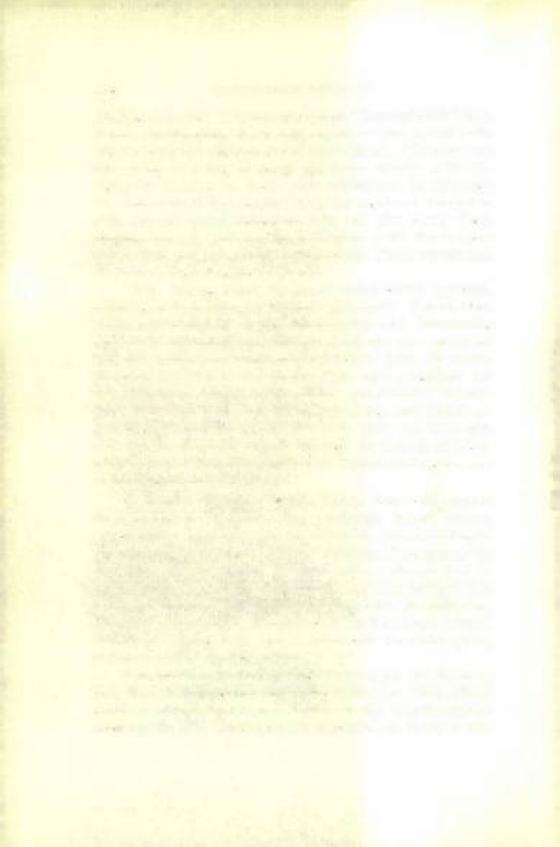






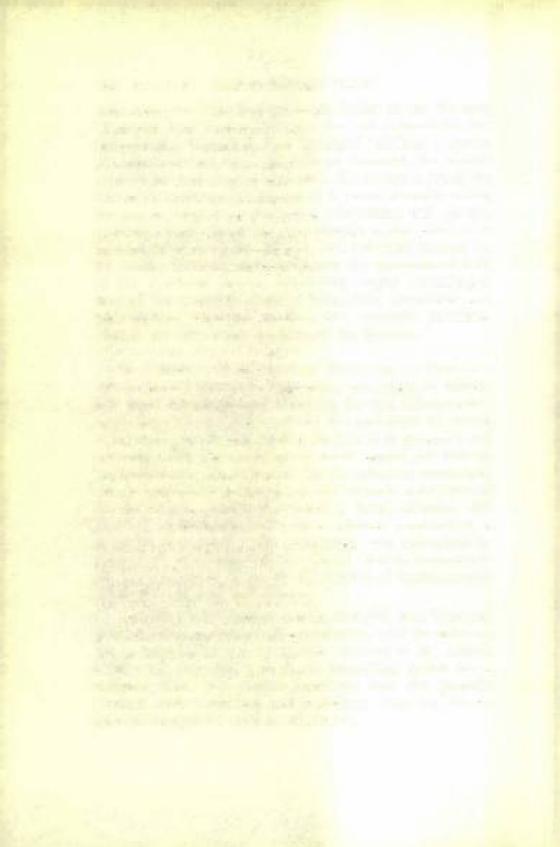


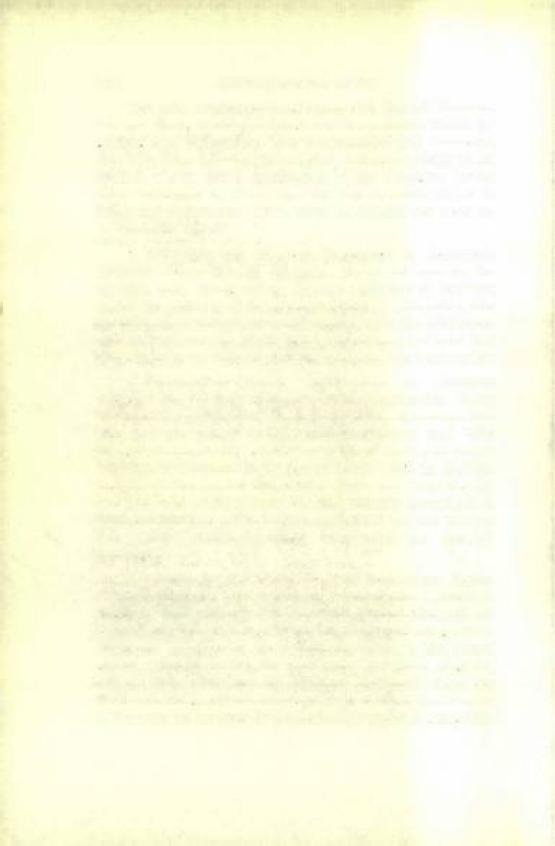
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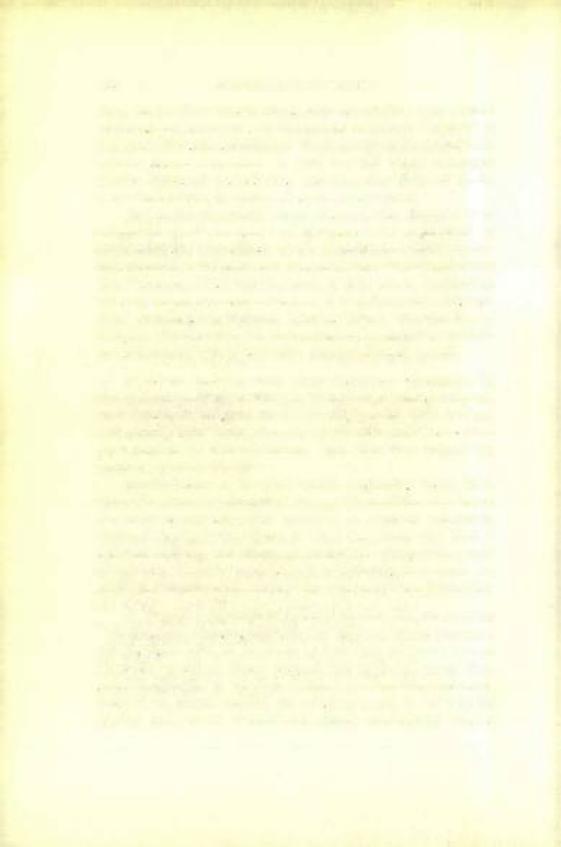


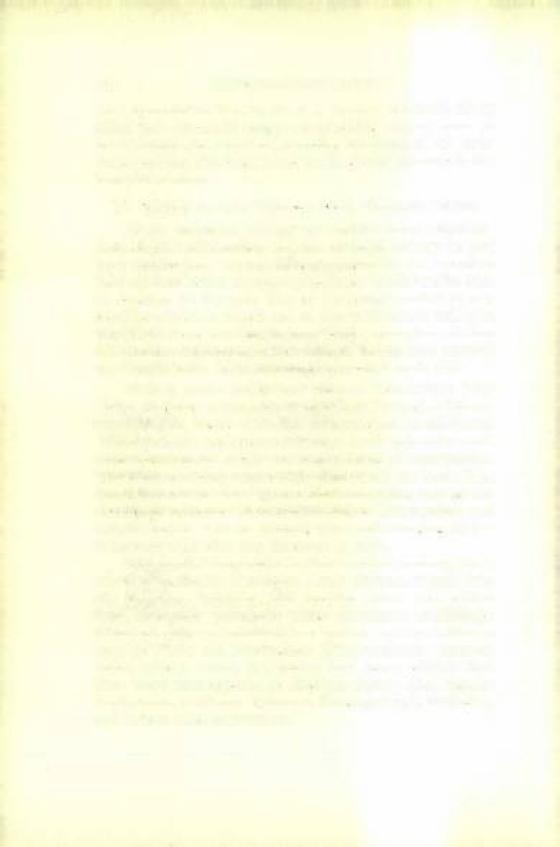




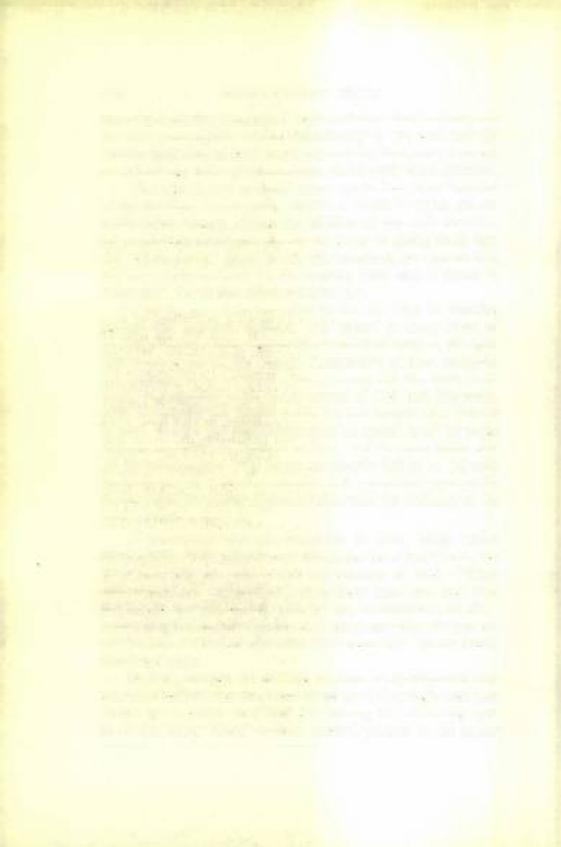


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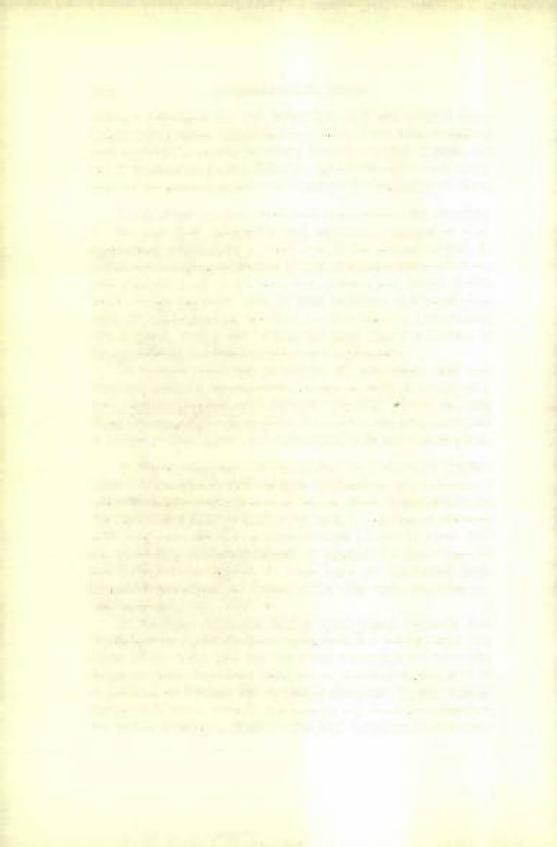


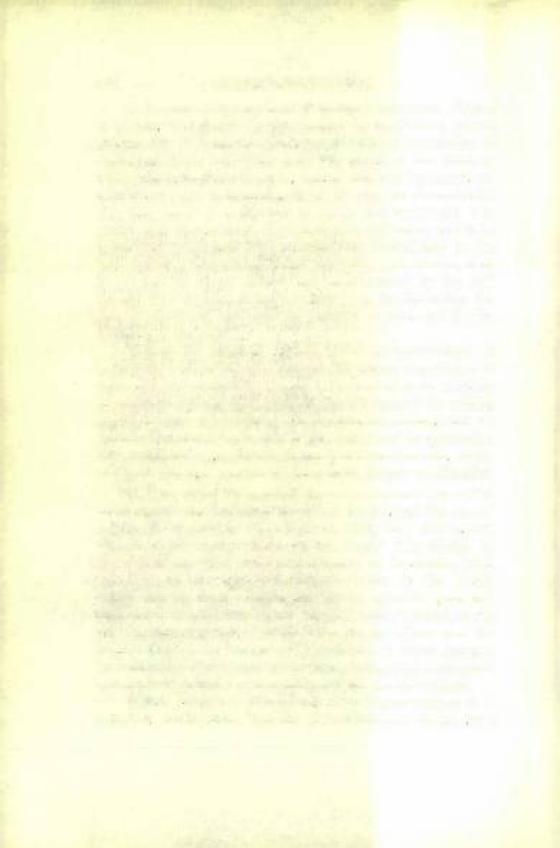


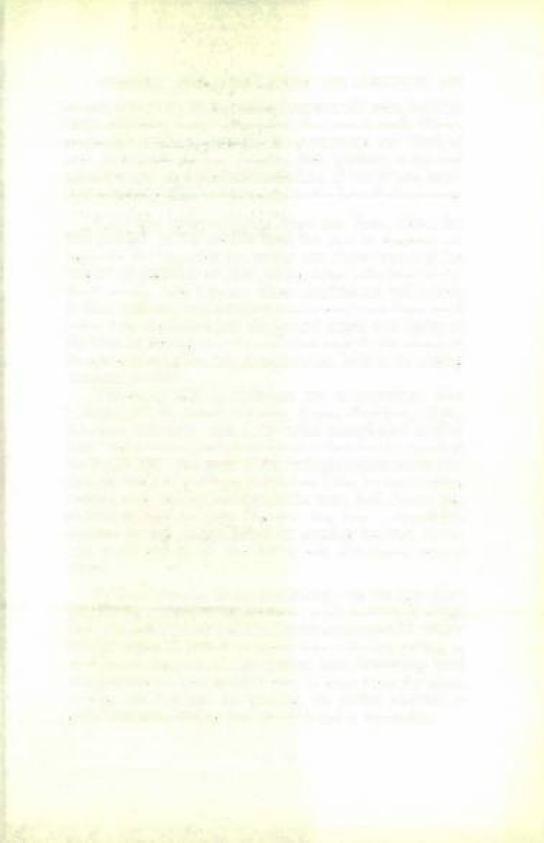
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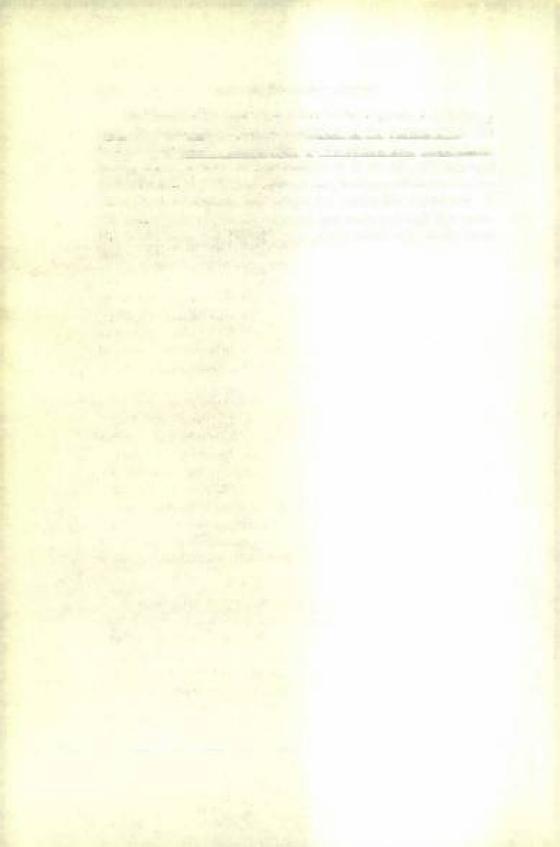


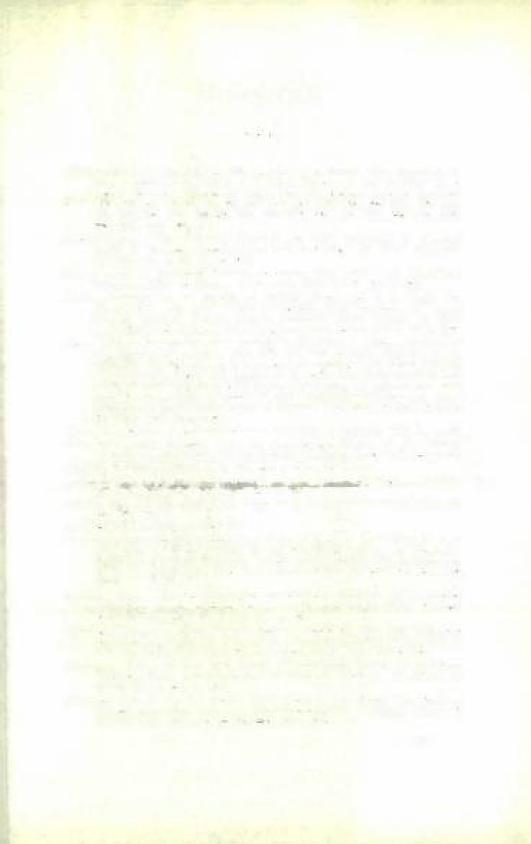
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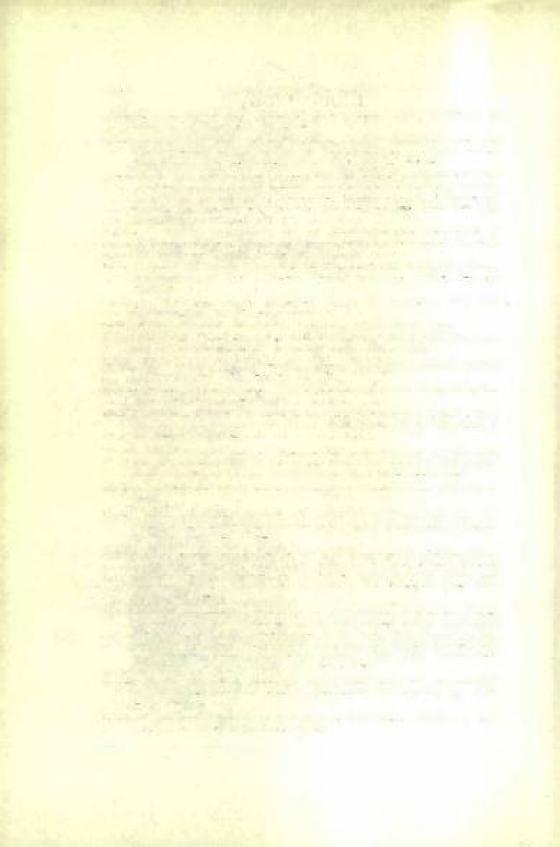




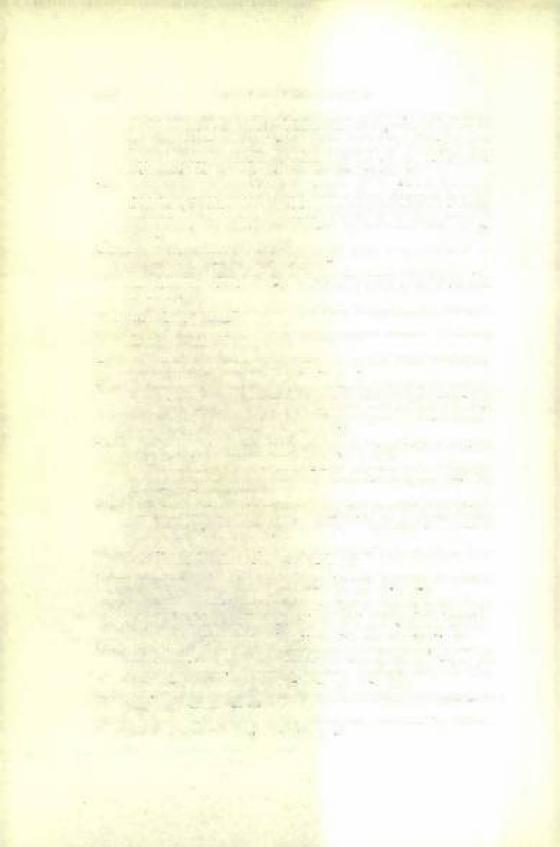


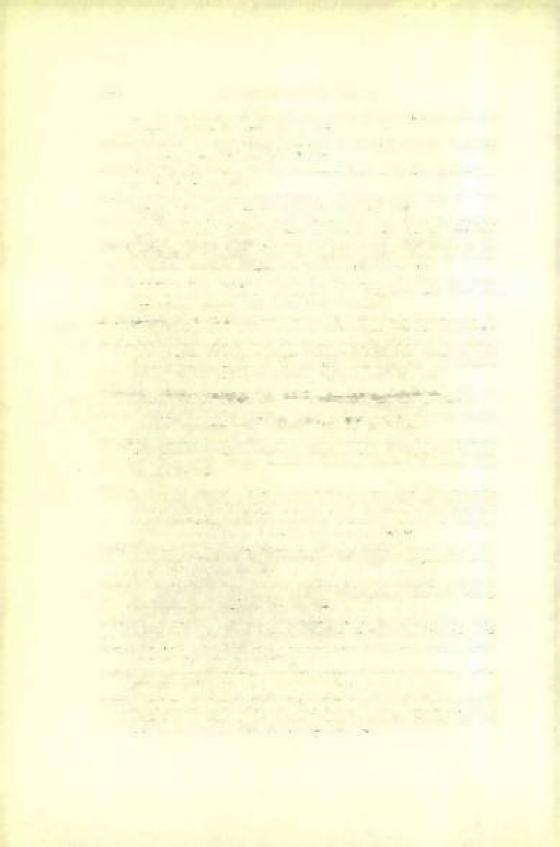






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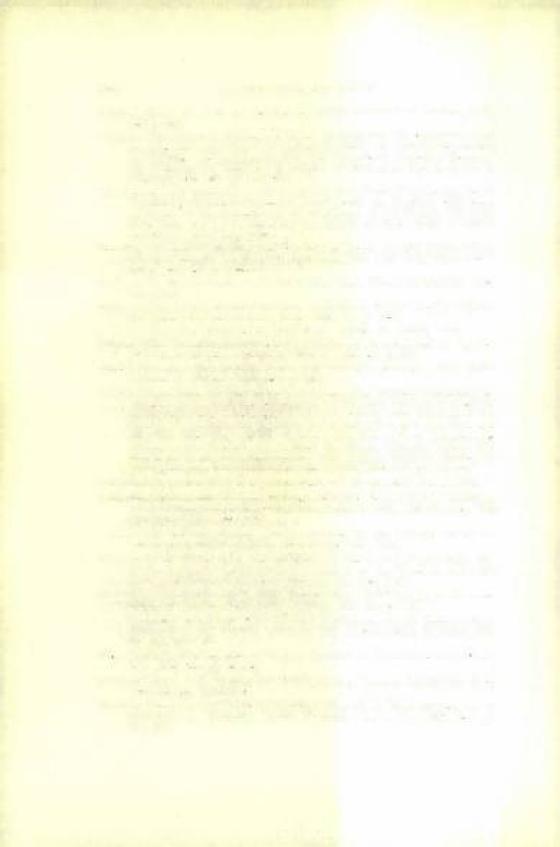
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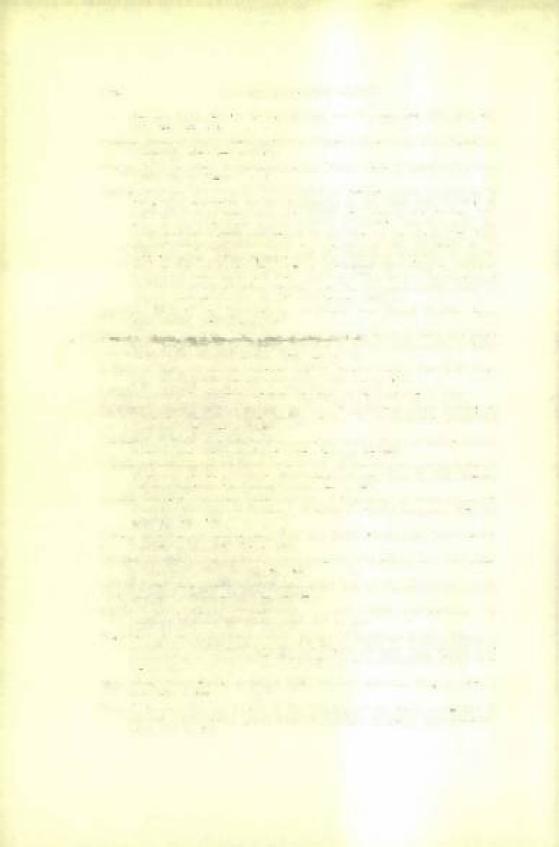
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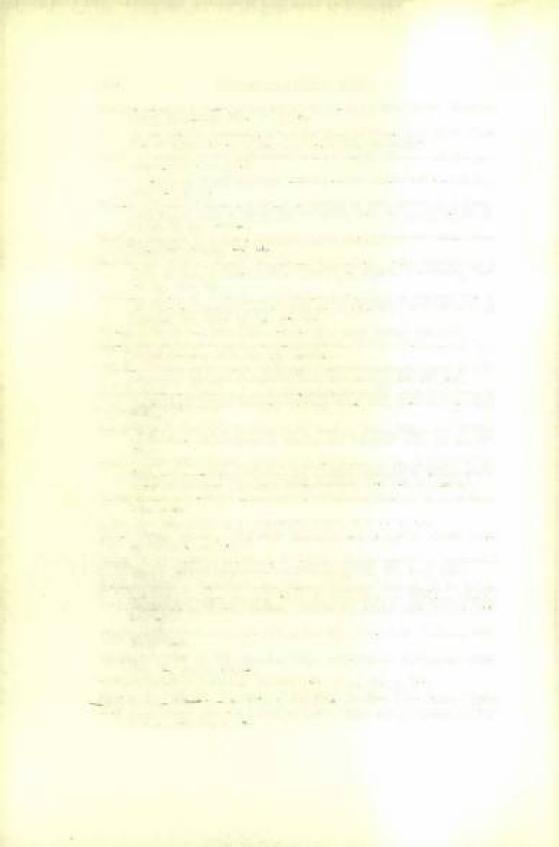
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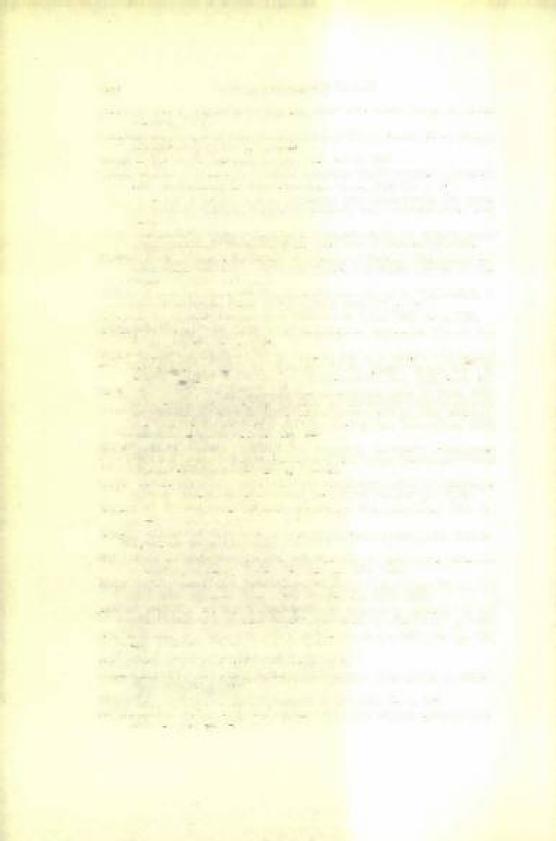




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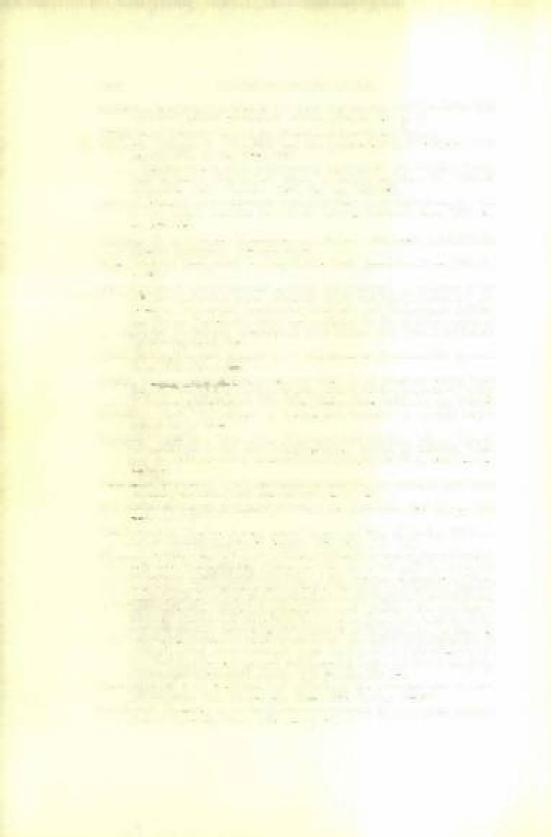


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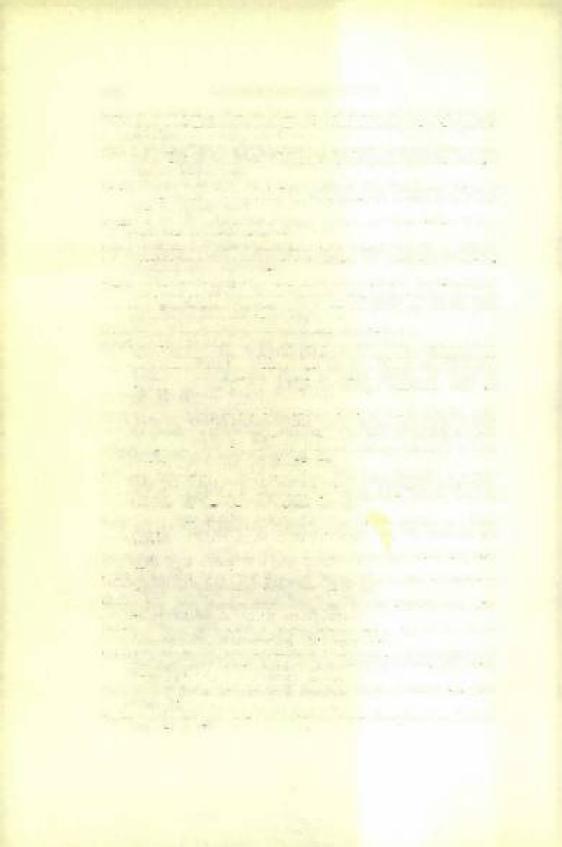
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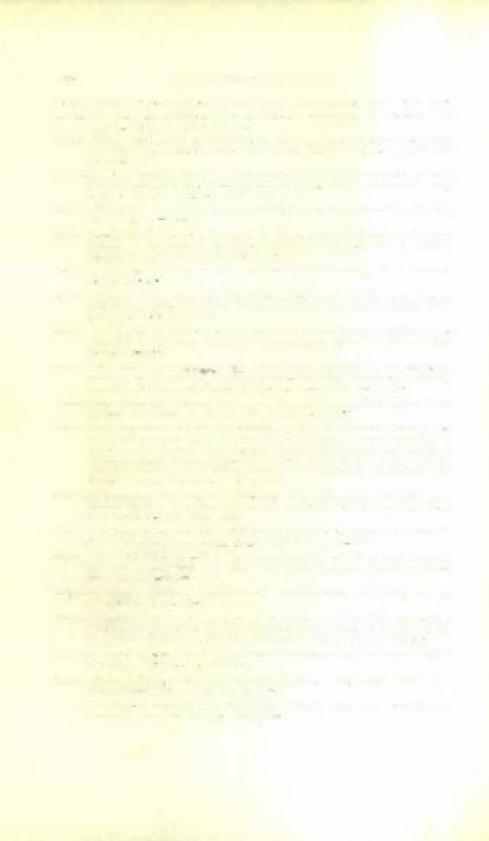


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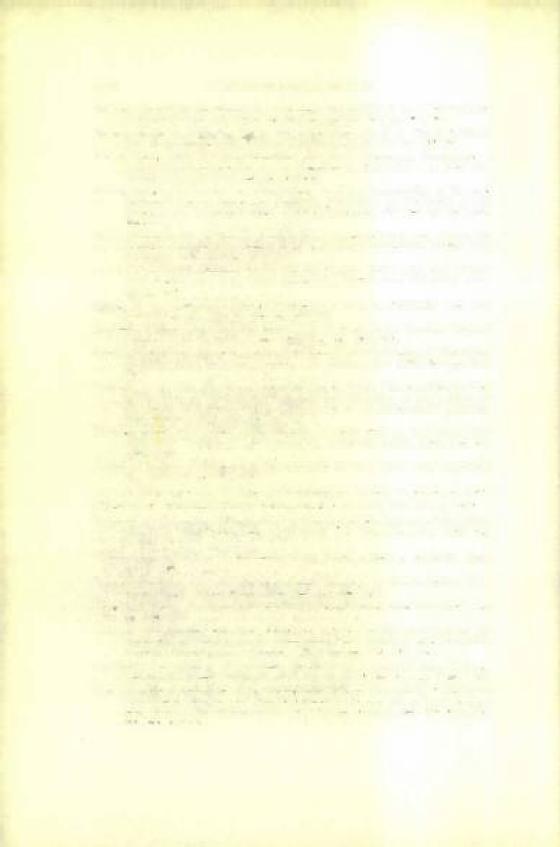
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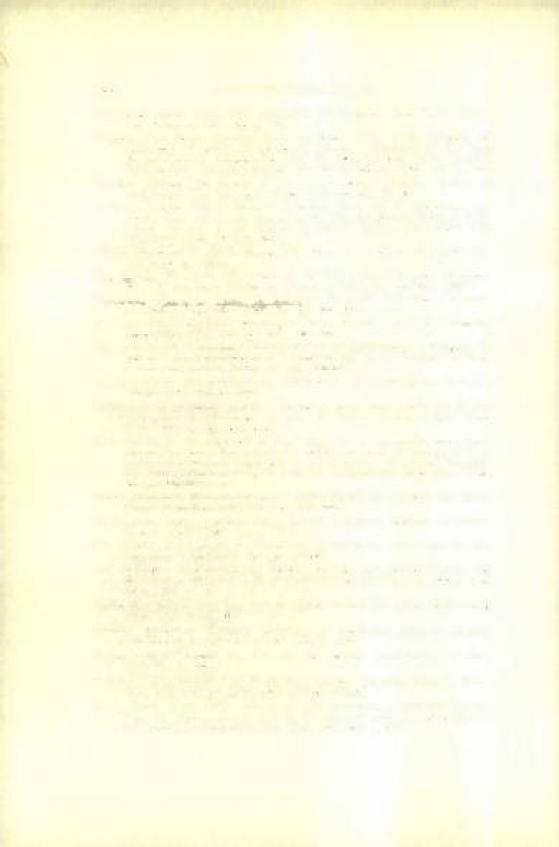


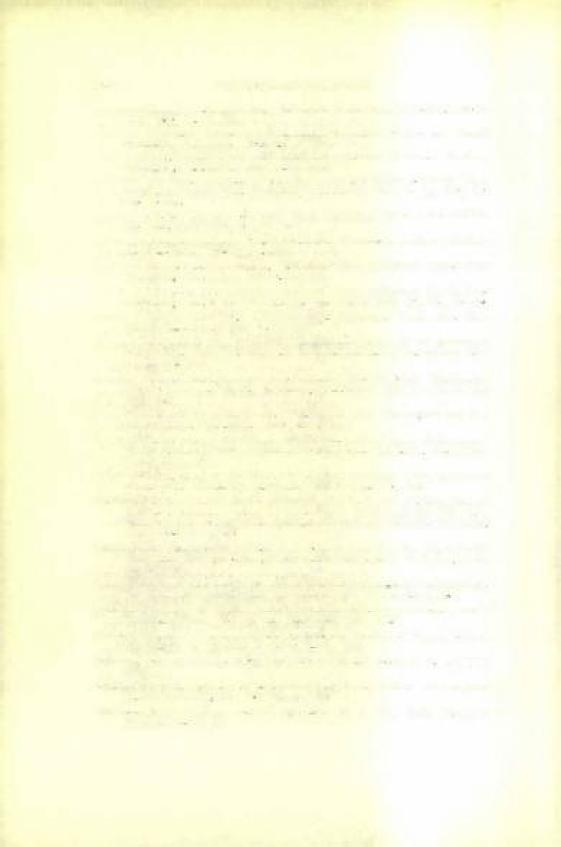
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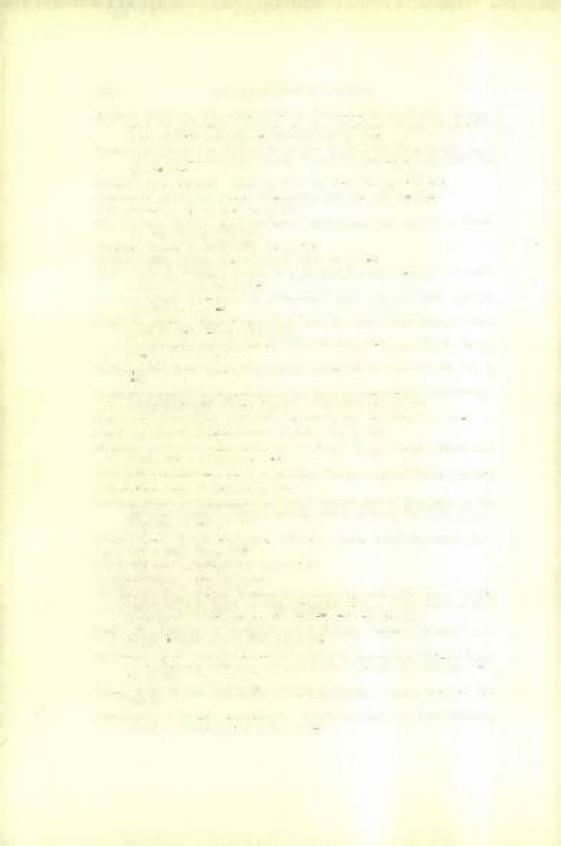
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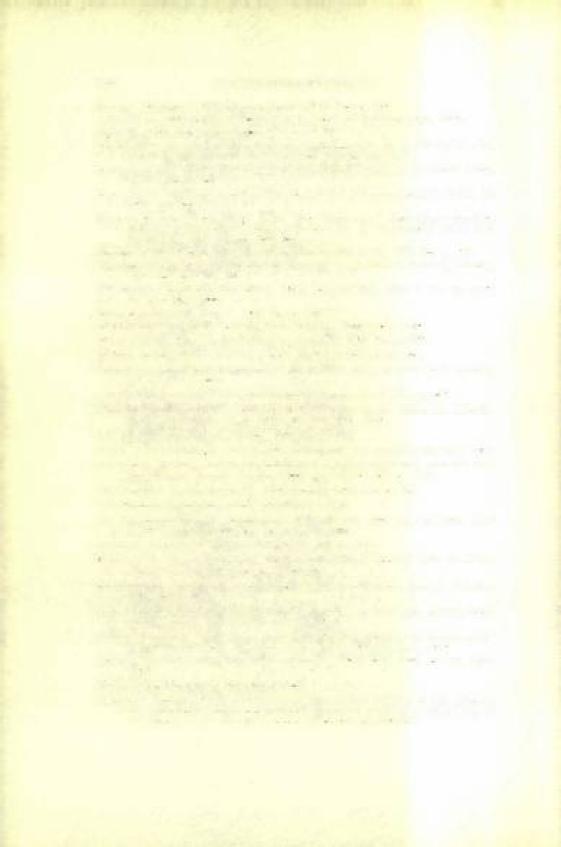
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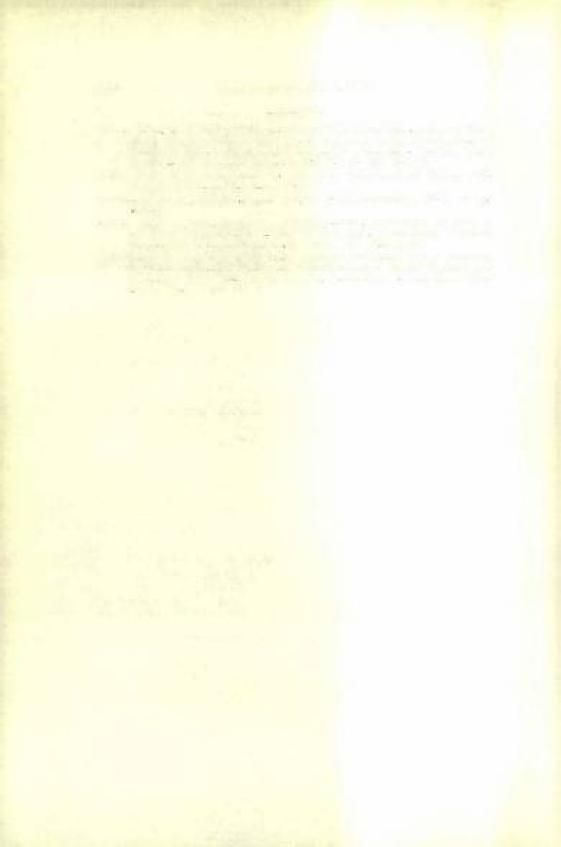
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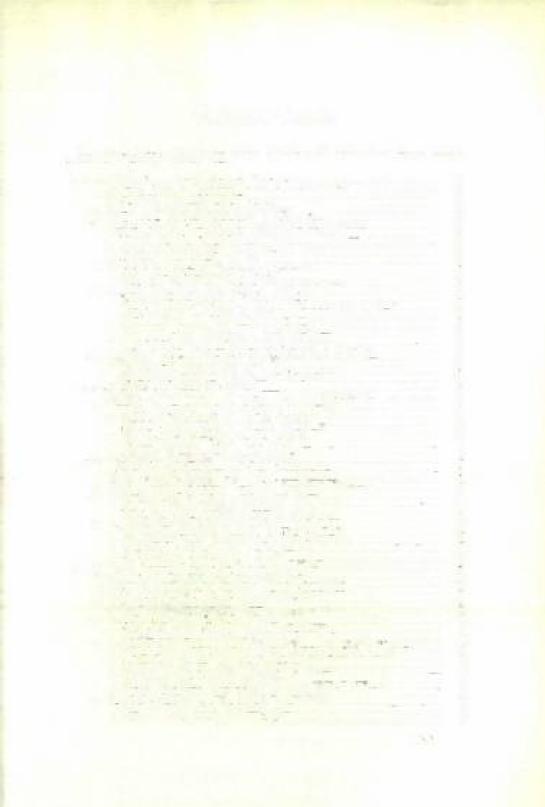


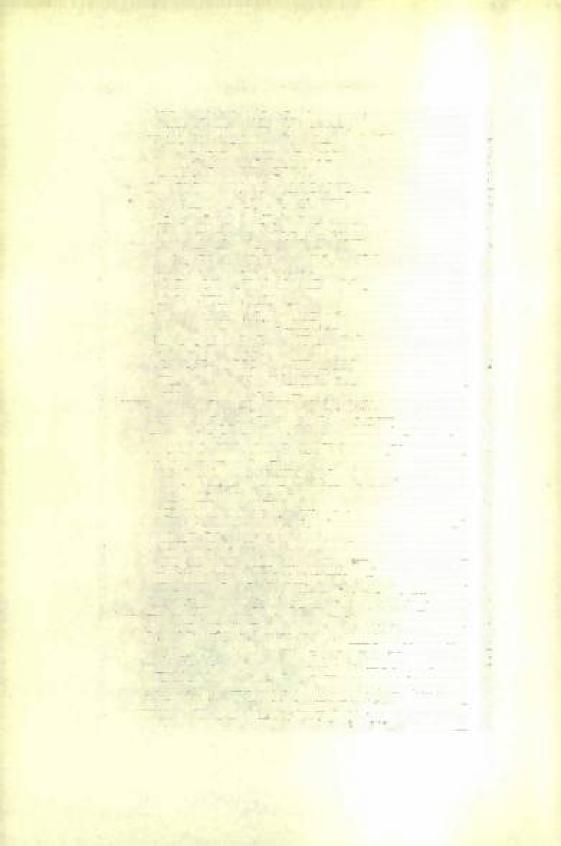
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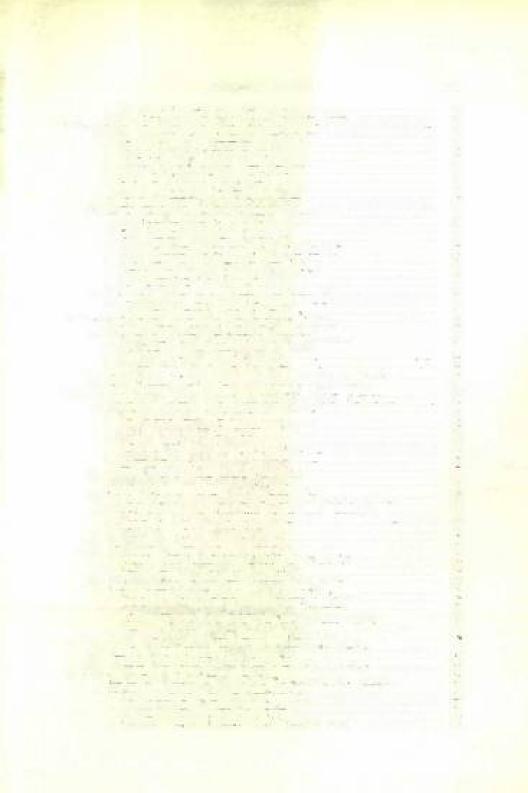
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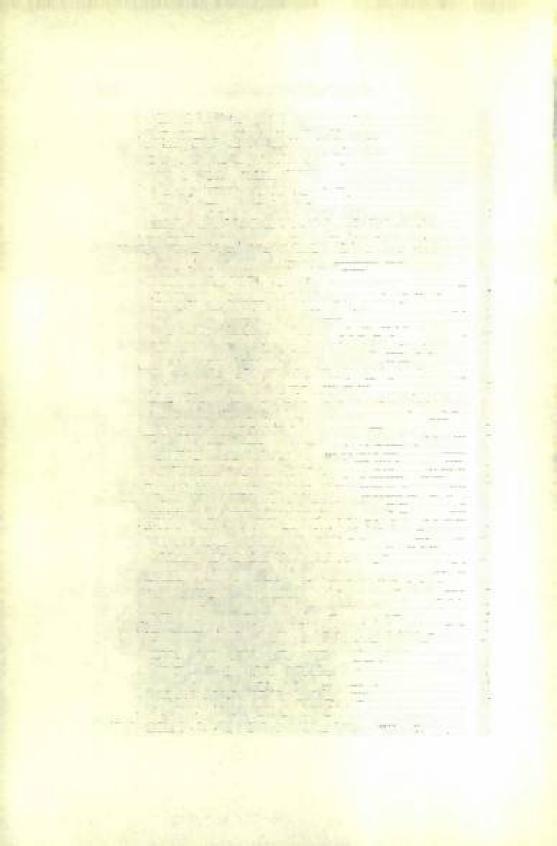
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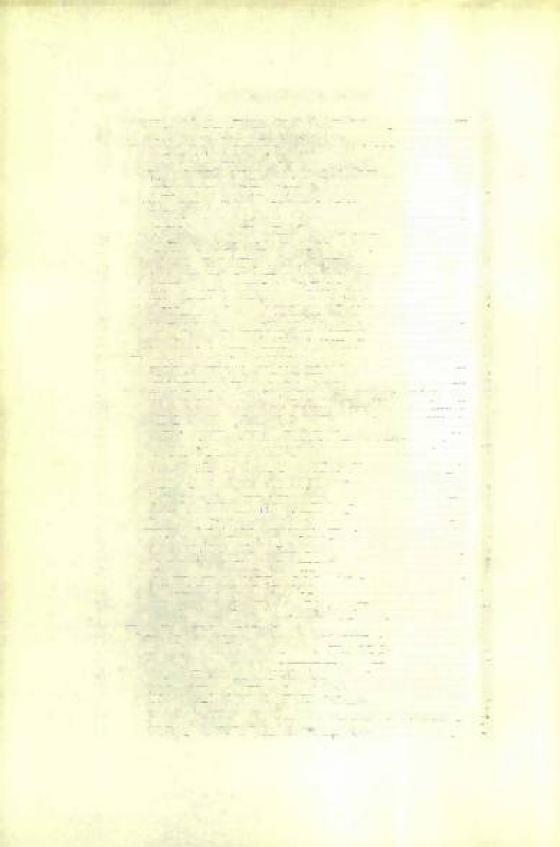




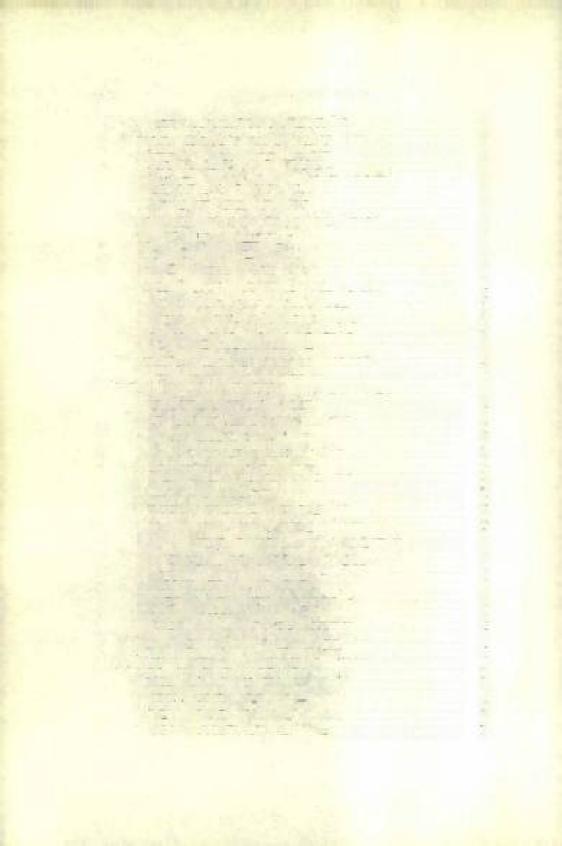




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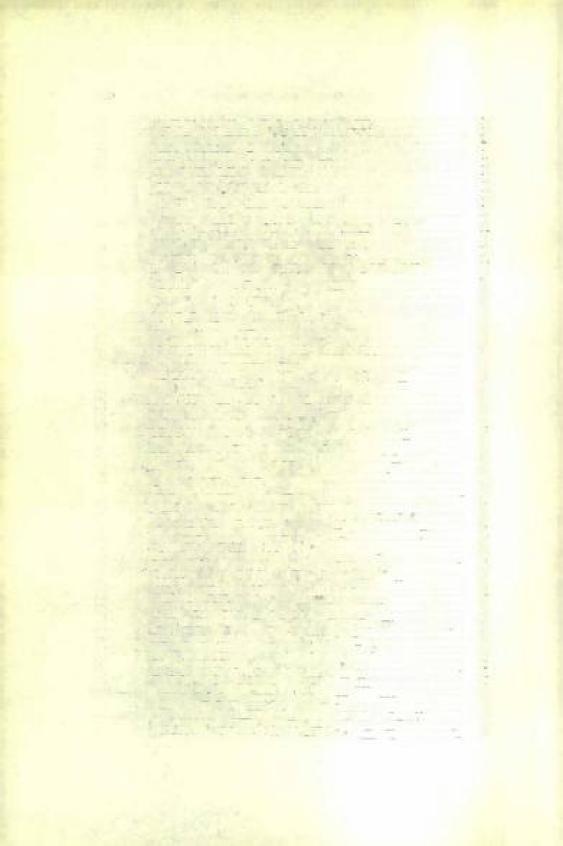


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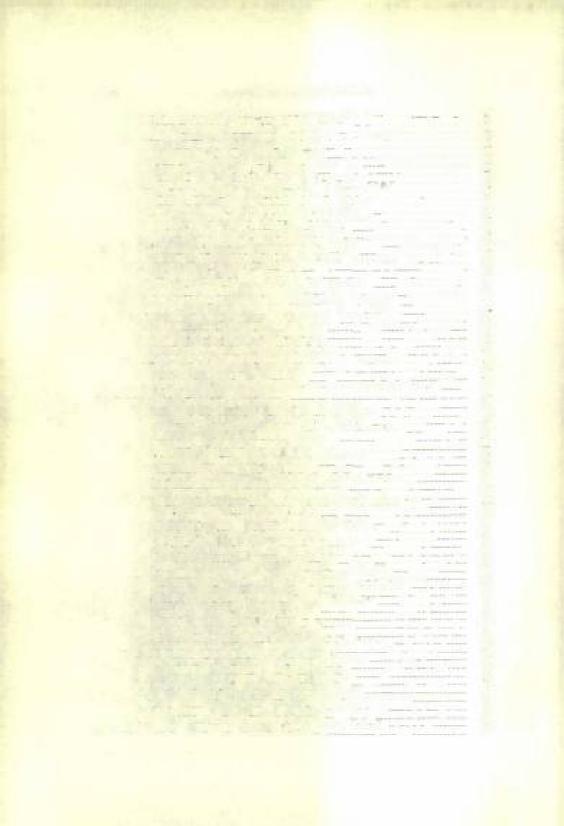


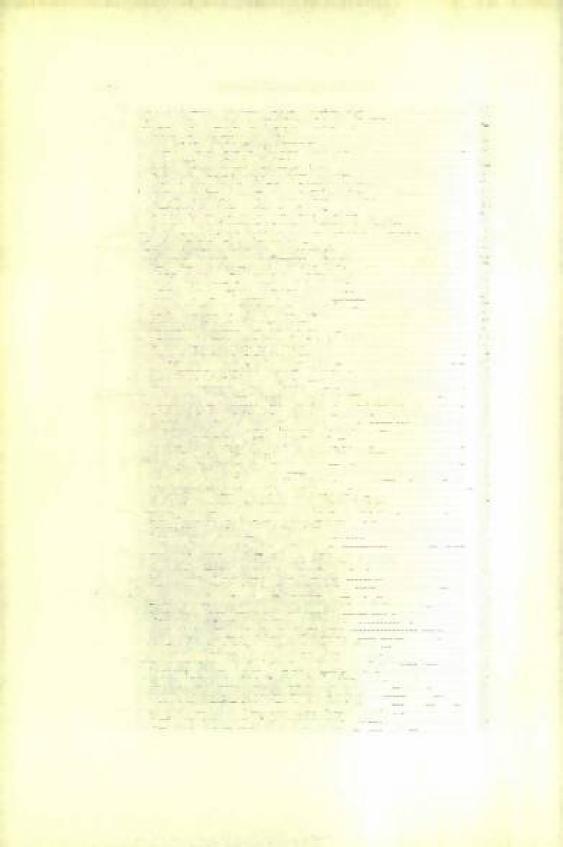
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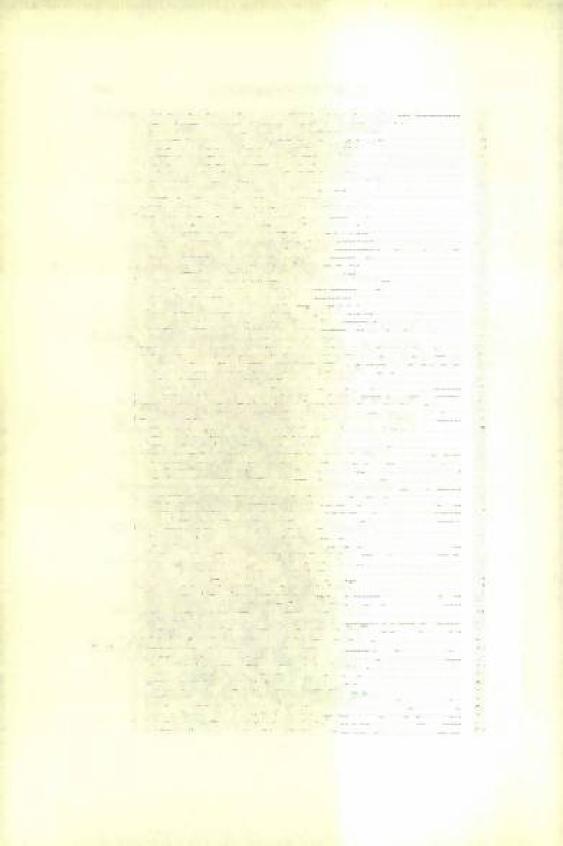


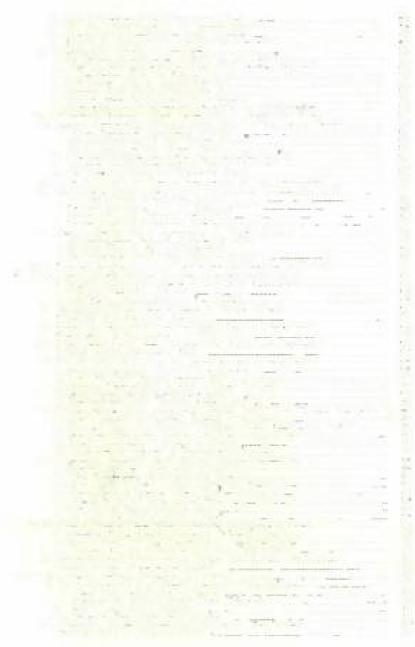
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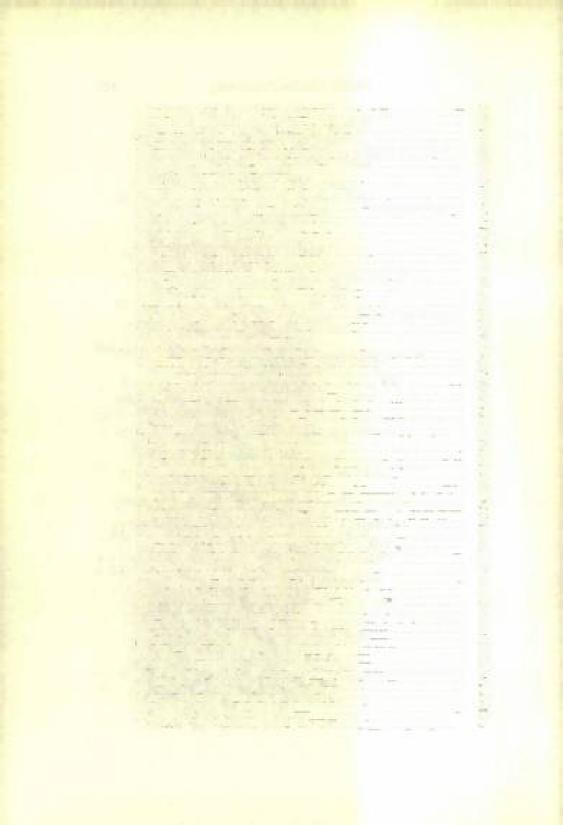


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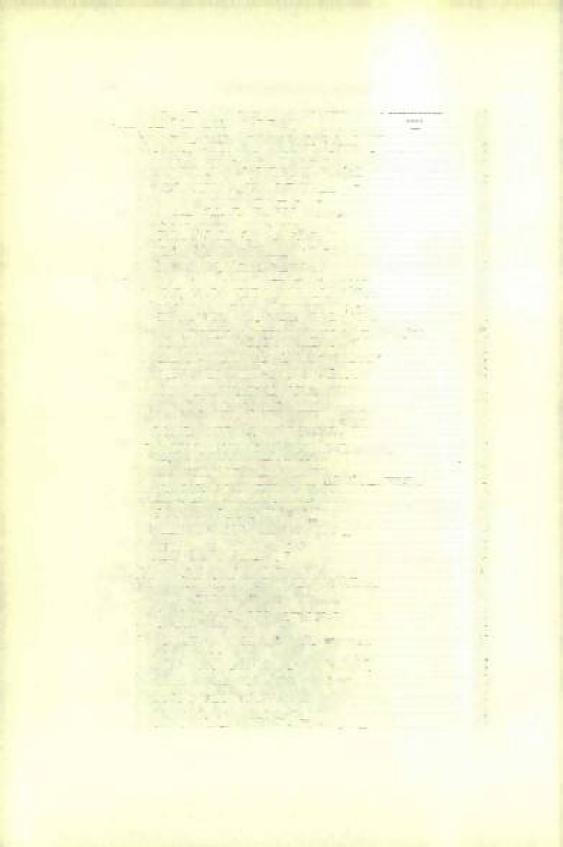




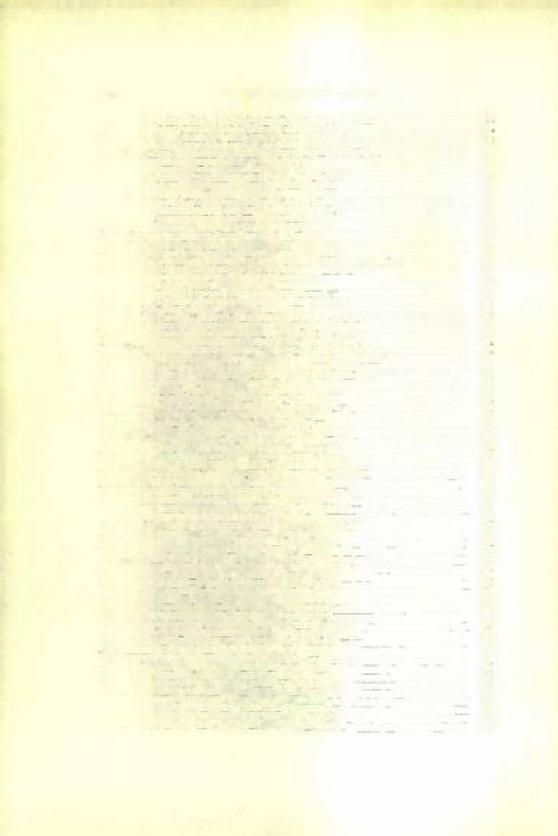


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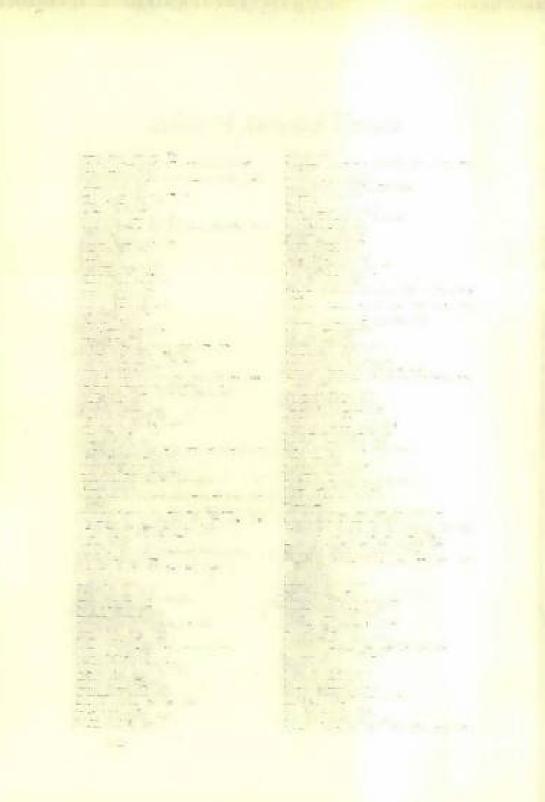
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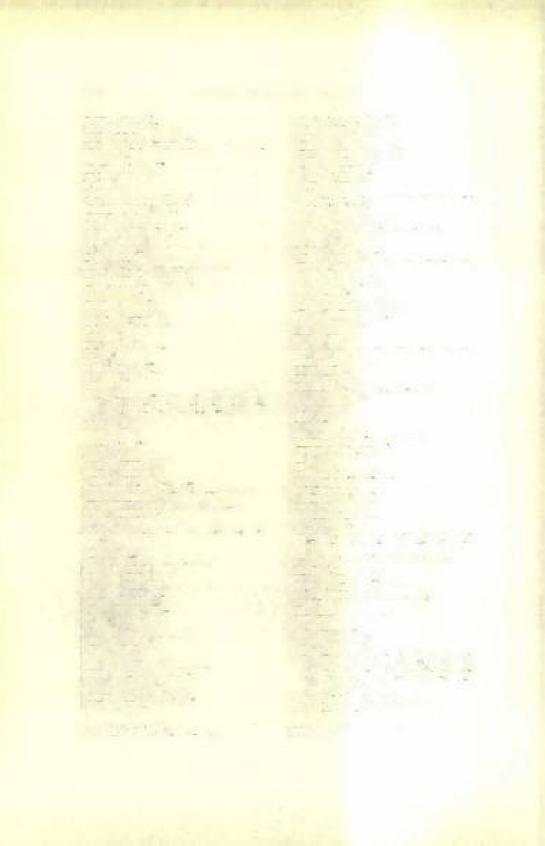


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