

THE EUGENE WEEKLY GUARD

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THURSDAY, APRIL 21, 1910

KNOCKERS CANNOT BUILD CITY

The morning paper and the interests it represents are continually talking about the increased debt of the city, due to the methods, so it is charged, of the present administration. And yet that paper refuses to state how much the increased general fund debt amounts to and what the money it represents was expended for.

As a matter of fact the \$40,000 or \$50,000 of increased debt is due to the fact that the city paid that amount for paving street intersections, and that this one item alone explains the whole thing.

We all know that the paving of the streets was the best work Eugene ever did. There is not a single person in the city who is sorry the work was done, and even the morning paper points with pride to the city's six miles of hard surface pavement. Then it very inconsistently berates the mayor and councilmen for spending the money that was necessary to insure this improvement. It has knocked and hammered at the city's credit and misrepresented the facts until further improvement of our streets has been held up this year and the credit of the city impaired, when it should be gilt-edged.

All this has been done, and is being done, in the interest of persons and corporations who have selfish interests to subserve. It is a rule or ruin program that is already affecting the growth and prosperity of the city and causing grave apprehension among those who have the real welfare of the city at heart. If Eugene is to become a real city the people must pull together; must continue to improve the streets, make public improvements and show their faith by their works. It will be a hard pull for a few years—it always is when a town reaches the stages Eugene has reached—the public debt will be increased and taxes will be high. If, however, the determination of the people is strong enough the ultimate results will justify the labor and repay the cost that progressiveness entails. The history of the upbuilding of every city in the West tells the same story, for cities as a rule are built by the exercise of energy on the part of their people; and the process is quite frequently slow and laborious, as the building up of a great commercial enterprise, in the process of which the promoters frequently have to "hang on by their teeth" for years.

Eugene has apparently reached a crisis in its history. If the knockers and the non-progressive elements are to be placed in control it will have no street paving and no public improvements of any character. The attempt to give the people municipal power and light and a better water supply will be abandoned, and the city will settle back into the old rut from which it was lifted three or four years ago by a somewhat mysterious coalescing of the progressive elements in the community, after years of non-progressiveness.

The question is whether this awakening is to crystallize as a permanent, persevering movement to build up a city, or whether it was merely one of those transient crazes which come along unexpectedly and as suddenly die out, leaving only a memory of their existence.

If the people endorse the criticisms of the administration for having expended money upon street paving, and accept the idea that we must curtail expenses by putting a stop to all public improvement, Eugene will soon be back in the class of towns that visitors remember most by their muddy streets, empty houses, low rents—and low taxes.

SAFE AND SANE FOURTH

Portland is endeavoring to pass a city ordinance that will guarantee a safe and sane celebration on the Fourth of July. Recently Mayor Gaynor, of New York city, declared that the use of explosives would be prohibited in the metropolis on such occasions, and all over the country there is a movement in the same direction.

Every observance of the national birthday has been followed, throughout the length and breadth of the land, by a demand that the frightful toll of life and limb, due to reckless use of explosives, shall be curtailed. The agitation is usually contemporaneous with immediate statistics, and then subsides until a few days before the next celebration, when its revival is too tardy to be effective.

In Washington, D. C., which has a most stringent ordinance, rigidly enforced, almost a Sabbath stillness reigned last Fourth of July, yet the celebration was beautiful and patriotic, and press and people were unanimous in praise of it.

The adoption of a similar ordinance in Eugene would result in minimizing the danger from explosives, will prohibit a carnival of noise, and will make possible a celebration which will persuade every young American that noise and patriotism are not synonymous.

Of course, an ordinance is worthless unless supported by public sentiment strong enough to make it effective. In the interest of true patriotism and to the end that not another human life may be jeopardized, popular support should be enlisted in favor of a rigid enforcement of the ordinance.

AMERICAN EXTRAVAGANCE

Does the average American family throw away enough every day to set the table of a family in almost any other country? Walter Graham, in the New York Observer, tells how he recently made a practical test of this often repeated statement, and devoted several days to the not very agreeable task of visiting and inspecting the New York garbage cans. Everywhere, he says, he found the same thing—that enough is thrown away in New York every day to feed the starving in North China and India.

the waste, Mr. Graham found, is not only among the rich.

In garbage cans, of course, he found evidence to give point to the story of the janitor who said that he did not know anything about the new family that moved in except that it had very "swell swill."

Mr. Graham said that it is past belief what one finds in the garbage cans of the upper West and East Sides. Large pieces of high-priced meats, chickens, bread, rolls, almost fresh from the bakery; vegetables of every variety, all of which would furnish a royal feast for the bread-liners, were everything not spoiled in the general mush.

But Mr. Graham found conditions not different on the polyglot East Side, in zones of supposed economic poverty, where every penny counts. In every can and barrel was enough bread, particularly, to feed a hungry family—larger portions of those mammoth eight-pound cartwheel loaves to which the sons of Italy are so partial, large chunks of rye or black bread, not infrequently whole loaves in fairly good condition—half buried in a debris of tomato cans, old shoes and medicine bottles. Mr. Graham says here is only another proof of how quickly the newly arrived immigrant imitates American ways.

The Lane County Asset Company is setting stakes on a railroad to the sea. The grade and rails will come along in good time if the people of Lane county give the company the encouragement and assistance it deserves.

The number of automobiles owned by farmers is growing rapidly. Out of 10,000 automobiles in Iowa, 5000 are owned by farmers. Kansas farmers spent \$3,200,000 for automobiles during 1909, and \$2,750,000 in 1908. In one Nebraska town of 800 population, 40 automobiles were sold last year to farmers in the town. Careful estimates of the number of automobiles owned by farmers in the entire United States is 76,000. Nowadays there is no more cry about the lack of opportunity on the farm. Sixteen automobile makers are advertising in the 450 farm papers of the country, and most of them are arguing that the automobile will keep the boy on the farm, and make life more livable for the wife, whose dreary round of labor has been the pity of the country.

Now the farmer with an automobile can take his family for an evening call, or lecture, without using his horses. He can go to church on Sunday more regularly; he can visit distant relatives and friends more frequently; he can go to town oftener and more quickly. One Dakota farmer who is extremely fond of hunting, but lives 40 miles from the game district, takes his son with him on Saturday during the season and comes back Sunday night with a deer or two slung across the radiator and bubbling over with tales of his luck.

A paragraph from Berlin, going the rounds, says that Rev. Mr. Fry, the English chaplain at the German capital, severely comments on the niggardly contributions of wealthy English and American visitors that attend St. George's Anglican church. "They live," he said, "in the most expensive hotels, and yet give to the church coins that they would be ashamed to offer to a waiter." People, he adds, use money lavishly for dinners, wines, theatres and other luxuries, and yet economize at church. Mr. Fry is not the only pastor that has cause to complain. The old, very old, reminder to children, "take a penny to Sunday school," seems never to have been changed, and many is the penny that finds its way into the contribution box. Strange as it may seem, the motion of the hand toward the contribution box is all sufficient to quiet the conscience of some persons, while the sum placed therein has nothing to do with it. Cheerfully one pays \$1.50 for a seat at the theatre, while a dime is grudgingly given at church. Why are churches always in debt? Simply because so many pennies, instead of dollars, are given, and because so many members of the church feel under no responsibility to help pay the expenses.

The way to build up a city is to go ahead and build it. The bridges must be burned behind, so that there can be no turning back, and every property owner and every businessman imbued thoroughly with the boost spirit. It will, of course, require hard work, and the expenditure of a great deal of money, but if a town is really advantageously situated and has the national resources back of it the returns in the end will be sure and amply repay the labor and the cost. No half-hearted campaign will ever win, and every time the people vote down a proposition to build a suitable city hall, or take any other similar action, it sets back the growth of the town, because it is evidence that they lack faith in the future, or are not wholly in sympathy with the city-building campaign. Those who are newcomers among us can read the signs more readily than we, and their confidence is undermined as well. Eugene must build and pave and grow in every respect through the efforts of the people here until the stage is reached where business and population will attract railroads, jobbing houses and payroll industries. It means a hard, steady pull for the next two or three years, and then the battle will have been won. There is no other way to build a city.

East Orange, New Jersey, leads all the cities in the country in the establishment, equipment and maintenance of children's playgrounds. It has an established organization known as "The Board of Playground Commissioners," and the secretary's report, recently issued, gives diagrams of the playgrounds and of the scenes in various parts of it. It is equipped with all kinds of gymnastic apparatus, baseball, football, tennis and basketball grounds, swimming pools, skating rinks, running track, children's slides, teeter boards, baby swings, giant stride and a sand pile containing ten tons. Sand is a great thing for children to play in. There are grandstands, shelter houses, toilet rooms, and all the accessories of a modern playground. The attendance at this playground averages 1000 children and 400 adults a day.

The Lane County Asset Company is pushing its survey steadily toward the coast, and will have its proposed Coos Bay line up to the actual construction point before the summer is over. This is the most tangible hope for relief that Lane county people have and they should extend their moral and financial support to the enterprise.

It's everybody's duty to stand up and be counted now. Remember, this census will stand for ten years.

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

OUT OF THE BELLY OF HELL CRIED I

"I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I" (Jonah 2:2)

On the Mediterranean Sea, April 17—We are not far from the place where poor Jonah long ago had his sad experience in his attempt to run away from the Divine commission to the Ninevites. We are wearing Jaffa, the port from which he sailed, then called Joppa. Some, intent on disproving as much as possible of the Bible, have attempted to make light of Jonah's experiences, claiming that there was no fish in the world of such capacity as could swallow a man entirely. We are to remember, however, that the Scriptures do not say that it was an ordinary whale that swallowed Jonah, but rather they specifically declare that God "specially prepared" a great fish for the occasion. Nor is this all: We have our Lord's own testimony to the truthfulness of the matter, and whoever denies either his truthfulness or his intelligence is thereby denying also his Messiahship and repudiating him as a Savior, because neither a falsifier nor a dupe could possibly be recognized as the great Redeemer and Savior, the Sent of God, the Messiah.

Additionally our Lord informs us that the Jonah incident was in the nature of a type, especially designed of God to foreshadow the fact that Jesus himself would be dead for parts of three days and arise from the dead on the third day, even as Jonah was buried alive for parts of three days and on the third day the great fish vomited him upon dry land. There is nothing difficult about the narrative to one who has proper faith in God. To those who have no faith, nothing connected with Divine revelation is reasonable, commendable or satisfactory. Let us maintain our stand with those who hold fast to, and hold forth for others, the Word of Life.

The Belly of Hell Described. But what have "the belly of hell" and the poor soul crying from it to do with the story of Jonah? And how does the story associate itself with our journey today over the Mediterranean Deep? Jonah was the man who was in the belly of hell and whose cry unto the Lord from there constitutes our text. When a boy I heard this text, and my imagination conjured up what hell would be like, and especially what the belly of hell, or what I supposed the middle part of it, would be like. I had the opportunity of looking into blast furnaces through what is called the glory-hole or peep-hole. There I noted that the center of the fire was at white heat. I tried to imagine people in such a condition in the very middle or belly of hell. I could not imagine how they could survive such an experience a single moment, let alone for all eternity. I sought theological expositions of the matter and learned that some theologians of the holy past, admitting the destructive effect of fire, claimed that God would specially vitalize all the poor creatures consigned to this torment, so that they would never die, but would keep on suffering forever and forever and forever, unalterable tortures. I found that other theologians explained that those consigned to such a fiery ordeal would gradually become adapted to it and assume an asbestos-like shell which would measurably protect them from the fire. But these theologians went on to explain that, wishing them to suffer horrible tortures, God would scale off the asbestos shell, causing them to suffer still more excruciatingly every time the operation was performed. As a child I tried to imagine that this was the just desert of sinners, and that the Heavenly Father was really kind and loving—that he did not give them worse, though I could not think of anything worse that they could suffer.

"When I was a child, I spake as a child; but when I became a man, I put away childish things" (I Corinthians xiii, 11). I asked for the proof that anybody could endure such sufferings and yet live. I asked for the proof that our God is as unsympathetic as any devil could be. My mind rejected as irrational the whole proposition. I said: The God whom I shall worship must be a greater being than myself—greater than any human being, not only in power to execute his will, but also in wisdom to make a wise arrangement for his creatures, and also perfect in justice to do to them as he would have them do to him, if he were the creature and they the God. He must also be perfect in love, the noblest feature of any character. I said to myself. Such must be the God who was the Creator of our race, for he has produced in humanity certain degrees of these various qualities and he could not give to man what he does not himself possess, nor can we suppose that he would create man with more justice, wisdom, love and power than he himself possesses. To that great God I bowed my heart and mind and every power that I possess. To him I still

bow, and give thanks that by his grace I have come to see his character, his Plan and his Word more clearly than in the past. I thank him that now I can see in what way ultimately Jesus will be the "Light of the world"—not merely the Light of the Church (John viii, 12).

In abandoning the doctrine of eternal torment my disposition was to abandon the Bible also, because I believed that the Bible was the foundation of the Irrational theory which had pictured God to my mind as a demon of the worst imaginable type. But, thank God, dear friends, the Lord heard my prayer for light, for knowledge respecting himself. After I had made a search of heathen creeds, as well as those of Christendom, and had found them all illogical, unreasonable, unsatisfactory, I turned to the Bible again, saying, Perhaps I have not done the Bible justice; perhaps I have unconsciously attributed to the Bible the teachings of the creeds. Perhaps I have read it through colored spectacles. Praying to God for guidance I took up Bible study in a very different way from previously. I began to study the Bible as I should have done at first—without reference to any of the creeds. I began to let God teach me. I ceased to say, it reads, "Thus," but it must mean otherwise. It says, "So and so," but cannot mean that, but the reverse. In other words I ceased to try to teach God and endeavored to be taught of God through his Word, guided by his holy Spirit.

International Bible Studies. That was thirty-eight years ago. Under the Lord's blessing I found the Key to the interpretation of the Scriptures—not because of ability, but, I believe, because it is now due time for the Bible to be understood—in the closing of this Millennial Day. Having found the Key and used it myself I have spent my best endeavors since to put the Key into the hands of God's consecrated people the world over. I have nothing to boast of, dear friends, but have much to be glad for. First, I am glad on my own account with a joy unexpressable, that now I know my Heavenly Father and can have confidence in him and can have love for him, as never before. I am thankful that, to some extent, I have been enabled to convey similar joys, similar blessings, to others of his dear people of all denominations in all parts of the world. The Lord has gradually enlarged my opportunities year by year. I am not building a sect—not making a new denomination—not founding a Church! We have had too much of that sort of thing already. Not only have we Wesley's Church and Calvin's Church, etc., etc., but it has become the custom for each minister to be spoken of as the proprietor of the Church; as, for instance, The Reverend Dr. A's Church. It has become a custom, too, for the preachers to speak of the people as "My people," "My Church." This is all wrong. I wish to have neither part nor lot in it. I have no Church, and wish for none. There is but the one Church—the Church of Christ—"the Church of the Living God"—"the Church of the First-Borns, whose names are written in heaven." That Church includes in its membership every true saint of God who trusts in the merit of Christ and seeks to walk in his footsteps. Whatever earthly systems such may be identified with are without Divine authorization. Their standing in God's sight is merely because of their identification with Christ as "members of his Body."

In God's providence I was led to publish six volumes of "Studies in the Scriptures," or Bible Keys. These were taken up by the Bible and Tract Society, and published at cost price, to enable all of God's people everywhere to procure them. They are now published in ten of the most prominent languages. The first volume, "The Plan of the Ages," I have received not one cent of royalty. My life is a very simple one. My expenses are small. I accept no salary and take up no collections. Voluntary donations from those who have been blessed by my labors supply my needs and the surplus goes to the Bible and Tract Society for the general forwarding of its work—"The Promulgation of Christian Knowledge."

Each earnest Christian who obtains the assistance of these Bible Keys and enters into the treasures of God's Word and becomes rich himself in spiritual knowledge and in joy and peace of heart is glad to call the attention of others to these Bible Keys. Thus the International classes of Bible Students of all denominations in all parts of the world are springing up, and a blessed light, we believe, is going forth from these, assistful to all who love righteousness and hate iniquity. Although I am the regular Pastor of the Brooklyn Tabernacle congregation, there are several assistants and I am privileged to speak to thinking Christians of various parts of the world, especially in the United States. Only the Lord knows how I thank him

for this privilege of service, and for the still larger opportunity afforded me through the columns of some of the principal newspapers of the United States.

My sermons are handled by a syndicate, and I am advised that now they appear in nearly five hundred newspapers, aggregating a circulation of six million copies, or, according to newspaper count, thirty million readers. All of these dear people of every denomination who do any thinking at all, I am sure have had similar difficulties to those which I experienced—difficulties in appreciating how our Heavenly Father could be a good Father, a good God, a loving Creator and yet provide for his human creatures such terrible destinies as all the creeds of the "dark ages" set forth. There is not a thinking Christian in the world who does not need the correct understanding of the Bible in order to be able to stand in the evil day that is upon us. All need to give heed to St. Paul's words, "Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand" (Ephesians vi, 13). Our day is a blessed one in respect to its wonderful opportunities and privileges, but it is an evil one in the sense of being a time of great trial and testing of faith to Christendom.

Thinking minds are rejecting the doctrine of eternal torment and generally at the same time rejecting the Bible and denying that it is the inspired Word of God. These dear friends are stumbling into infidelity and think that Higher Criticism and Darwin's Evolution theory are new light. What they need is to see that the true light is in the Bible and that, wearing our grandfathers' spectacles, we inherited the Word of God and wrested it to our own injury and to the loss of our peace of mind and fellowship with the Father and with the Son and with the holy Spirit.

The Key to the Scriptures. Whoever gets the proper understanding of our text has in his possession the Key to the Bible. If he will use it, passage after passage will open for him and the whole Word of God becomes a new and glorious revelation of Justice, Wisdom, Love and Power Divine. Jonah was in the fish's belly—he was buried alive. It is this that is referred to in our text. The words "belly" signify grave, belly or sepulchre. The context shows all this, telling us additionally that sea weeds were wrapped about the Prophet's head and that God heard his prayer and delivered him from the belly of hell, or grave, on the third day by causing the fish to vomit him up. If you have a reference Bible note that in the margin there is a reference to the words of our text, saying, "Hebrew, the grave." Ah! says one, The translators merely made a mistake and translated it hell when they should have translated it grave. Yes, I answer, and they made the same mistake in every case in which they used the same word *sheol* throughout the Old Testament. As it is, *sheol* is translated grave more times than it is translated hell in our Common Version; but it should be translated grave every time. There we have the Key to the Bible. The hell of the Bible, the penalty for sin, is death, the grave, the tomb. It is not an everlasting hell, for special Scriptures declare that *sheol* (hell) shall be destroyed. "I will ransom them from the power of the grave (*sheol*); I will redeem them from death; O death, I will be thy plagues; O grave (*sheol*), hell I will be thy destruction" (Hosea xiii, 14). St. Paul quotes this prophecy in conjunction with his great discourse on the resurrection, "O death, where is thy sting? O grave (*hadest*) where is thy victory" (I Corinthians xv, 55).

We see, dear friends, what our dear Redeemer suffered on our behalf to release us from the penalty for sin. He did not go to eternal torment for our sins. He did go into *sheol*, into hades, into the grave. "Christ died for our sins, according to the Scriptures" (I Corinthians xv, 3). Thus God has provided for the resurrection of the dead—all mankind, "both of the just and of the unjust." The just are the Church, the saints. The unjust include all others. The blood of Jesus will avail for the release of every member of the race from the great penalty of death. Now it operates under a special call to the saints few who are invited to become joint heirs with the Redeemer in his great Kingdom which shortly is to bless all the families of the earth—not only those then living, but also all who have gone down to the tomb. The general resurrection will not be an instantaneous one, as in the case of the saints. It will be a gradual one in two senses.

(1) All will not come forth at once, as the Apostle declares, "Every man in his own order," company or band (I Corinthians xv, 23).

(2) It will be gradual in the sense that the awakening from the tomb will be but the beginning of the resurrection of the world. During the thousand years of Christ's reign all who will give heed to his instructions and assistance may rise gradually—up, up, up—and by the close of the Millennium they will reach the full perfection and image of God lost by Father Adam through disobedience. The unwilling, those rebellions after the light has fully come upon them, will be destroyed in the Second Death, from which there will be no recovery. They will perish as the brute beasts.

So, then, let us learn a lesson from Jonah's words, not forgetting the other lesson mentioned by our Lord when he declares that Jonah's experience, in the grave—the belly of the fish, and his release therefrom—foreshadowed his own experiences in the tomb and his resurrection in power and great glory on the third day.