

TWO

AWFUL TALES OF DEATH COMING FROM IDAHO

Spokane, Aug. 25.—The fact that about 86 men of the forest service have perished has been definitely established by reports to the supervisor at Wallace. Until Ranger Halm and 85 fire fighters on the St. Joe are heard from and until 55 men under Ranger Kootkey, believed to be on Clear Creek, are found, the number of dead fire fighters cannot be known. The number of dead is variously estimated at from 86 to 102, but that 86 are dead is positively established.

Thirty Burned in a Heap

Charles Miller and Warren Weston, lumber jacks, who arrived today from the St. Maries' district in Idaho, tell a heart-rending story of witnessing the death of 30 Italian fire fighters, as helpless, then saw them huddled, shrieking, praying and cursing, and how the fire came and put them to death. All were working in a canyon fighting the fire, which was coming down on the Italians about one hundred yards above the lumber jacks. Suddenly flames came up the canyon. The lumber jacks saw them and ran for the creek, in which they submerged themselves. The Italians became panic-stricken, and tried to climb the walls of the canyon, but fell back. The flames came then and the lumber jacks saw them no more until after the fire had passed over, when nothing was left of them but a heap of charred flesh.

Near Avery 44 Bodies Have Been Found

Arrivals from Big Creek today report that two Americans and fifteen Austrian wood choppers were burned to death Saturday. These men were working further up the creek than the 30 Italians already reported dead.

Men Arriving from St. Joe

Country today report 48 of their comrades burned to death on Big Creek Saturday. All the men were recruited in Missoula.

More Rangers Lost

Wallace, Aug. 25.—The number of men of Ranger Debit's party found on Setzer Creek is now 24. The number of foresters dead on Big Creek is now 47. Two Big Creek crews under Ranger Allen are safe. The Rock Creek crew lost one man. The Big party under Supervisor Ferns is safe.

MITT BROTHERS HAVE CHARGE OF CRESWELL ORCHARDS

Bohrstedt Company Lets Contract—Other Creswell News

One of the most important deals ever made in Creswell was made today when the A. C. Bohrstedt Orchard Company let a contract to the Schmitt Brothers to do the orchard work for five years on and around the company's holdings.

Hotel Leased

J. R. Scott has leased the Central Hotel to Mrs. John Simmons of Lakeview, Oregon, who takes possession September 1. Mr. and Mrs. Scott, who have conducted the hotel for two years, have enjoyed a good business and will be missed by their many patrons. Mrs. Simmons has had considerable experience in the hotel business and will no doubt receive a liberal patronage. Mr. Scott and family will move to their place in the north part of town.

Return from Newport

Mr. and Mrs. H. H. Hill, of Cincinnati; Mrs. J. W. Hatfield, of Eugene; Mrs. W. O. Reigler, of Portland; Mr. and Mrs. R. O. Brady and Miss E. M. Thompson, of Creswell, spent Saturday and Sunday at Newport. All the ladies mentioned are sisters and this is the first time they had been together for 20 years. A brother in California was unable to be present.

His Mother Ill

Frank Schmitt was called to Eugene Sunday by the illness of his mother. It was Mrs. Schmitt's intention to move to Creswell the first of this week but her sickness will postpone her moving for a few days. She will occupy the cottage recently erected by John Morris near the planing mill until her residence which is to be built by her son is completed.

Establish reamery

E. J. Moore informed the Chronicle by phone from Portland yesterday that he had completed arrangements for the establishment of a reamery at Creswell. The new enterprise, which will be known as the Creswell Creamery Company, will rent a building and install machinery at once.—Chronicle.

CAMPS ALONG CALAPOOIA RIVER HAVE BURNED

Brownsville, Or., Aug. 25.—The fire along the Calapooia river, having been fanned by a strong east wind for the past 24 hours, is now beyond control that nothing but rain will check. F. M. Brown, O. S. Boyles and Wil-

liam Robe returned this morning. They were surrounded by the fire yesterday morning, their provisions and bedding were burned, and their hair and eyebrows singed.

The camp of the Calapooia Lumber Company burned late yesterday, also the Moyers camp, now owned by the Drow Lumber Co., of Portland. Sawyer Bros. are backfiring to save their big mill. A telephone message this morning says the fire is within one mile of the mill, and a strong wind carries burning limbs half a mile ahead of the fire.

Carson Kindig, a cook for the Calapooia Lumber Company, came near losing his life yesterday. While cooking supper burning brands caught him and set the bunkhouse afire. He ran for half a mile to the river. The town of Holly faces destruction unless the wind changes. It is believed the fire has gone eastward to the government reserve. If conditions continue worse the town will call troops to fight the fire.

CAMPERS FROM CASCADIA SUMMER REPORT

32 miles east, are telephoning for conveyance. No danger is felt for them as the fire is working in the opposite direction. The fire from the Wendling section is coming over the ridge south of Crawfordville, and should the wind continue the whole Calapooia valley and mountains will be on fire. Cinders and ashes have fallen here since 3 p. m. yesterday. The east wind carried them 15 miles. Farmers near Holly are moving out. They worked all night, and none of their houses have been burned yet.

COUGAR SNATCHES BOY FROM HIS BED

Lad Seized by Clothing—Companion's Cries Frighten Off Beast

Weston, Or., Aug. 23.—A large cougar, described as seven or eight feet long, nearly made away with the young son of J. L. Frankum, of Wall Walla, last night on Pine Creek, three miles above Weston. Mr. Frankum is the contractor who is making the local water works improvements, and he and his men are encamped in the timber near the head of the system. The boy was sleeping with one of the men, who was awakened by the growling beast and found that it was trying to drag the boy from the tent. The man grabbed the boy and yelled at the top of his voice. Men came hurrying to the scene from the other tents in time to see the frightened cougar slinking into the brush, baffled.

NEWS OF INTEREST FROM SOUTH LANE

The Rock Crusher is Stationed at Glenwood Heights on the Lorane road and is doing good work.

The rock pit is just back of the barn. The rock is the best they have crushed in the last two years, and the men claim it will make the best of roads. The rock from crusher and pit is drawn down hill and about fifty loads of crushed rock is drawn on the road a day. Last Tuesday four teams drew 53 yards of crushed rock on the road. Water for crusher and teams is taken from a spring near by. There are about twenty men with the crusher. A jolly, courteous crew and there are some fine musicians, and music is quite frequent at the Thompkins home. Mr. and Mrs. Frank Smith are camped nearby in an orchard and the crusher crew across the road near the spring. Mr. Harrington is also camped near.

Easley Brothers finished threshing

their crop on the Jones farm near this city last Wednesday and had a bumper yield. Their wheat crop averaged 35 bushels to the acre and oats 37 bushels to the acre. They have already sold to Charles Matthews, the Cottage Grove flour mill man, 1000 bushels of wheat, 2000 bushels of oats and 100 tons of hay, all of extra fine quality, for which they received the very highest market price.

A steam plow owned and operated by A. M. Thompson, of Portland, is being operated on the Miller ranch west of Creswell.

The plows, four in number, plow six inches deep and are pulled by a 12-horse Autman-Taylor engine. Ten acres can be plowed each day, and this method of working land is coming into use every year in working large tracts throughout the Northwest.

Walker Young, an esteemed pioneer of near Eugene, was a guest of his pioneer friends, C. H. Wallace and H. C. Veatch of this city last week.

Their recounting of the pioneer days, including the early Indian troubles, during which time Mr. Young had a brother-in-law, Harris by name, killed by the Indians, was very interesting and a great source of pleasure to these sturdy pioneers.

W. J. Messenger, who came here from Ashland and bought a farm up the Row river valley, has just completed a poultry house 120x10 feet, having accommodations for 500 laying hens.

In addition there are two breeding pens.—Cottage Grove Leader.

COMPLAINS OF RATES ON STALLIONS AND JACKS

A. C. Ruby, a breeder and dealer in horses at Portland, today filed a complaint with the Oregon Railroad Commission against the transportation rates charged by the O. R. N. company and Southern Pacific railway company for horses and mules. He alleges in his complaint that the two railway companies make a first class rate charge for horses and stallions, and jacks, and that they are all billed at 3,000 pounds each regardless of their weight. He further alleges that there is much delay experienced in the shipment of this kind of stock.

\$700,000 TIMBER SALE HAS JUST BEEN MADE

A \$700,000 deal in Siuslaw timber has just been made, not because the owners are frightened by the forest fires, for negotiations began before the present fires broke out, and besides, there is no great timber being destroyed at all, only the underbrush and the dead trees suffering from the ravages of the flames.

The deal involves about 17,000 acres of the best timber land in the Northwest, lying along the Siuslaw river, Wildcat creek and other tributaries to the Siuslaw. It is held by a large number of owners who some time ago formed what is known as the Siuslaw pool, and the purchasers are San Francisco and Los Angeles men.

Jesse Bounds, the well-known local timber cruiser and dealer, is now in San Francisco closing the deal, having left a few days ago for that city. He has wired members of the pool that the deal has been completed. The price agreed upon between the owners of the land and the purchasers is said to be \$1 per thousand feet, which will bring to this county nearly three-quarters of a million dollars. There are a large number of men in the pool, only a few of them, however, being Eugene men. Among them are Charles Mayhew, J. W. Owen and Jos. Fellman. Morris Johnson is a heavy owner in the tract. The timber is pronounced by expert cruisers to be among the heaviest on the coast, and most of it lies convenient to logging streams. The identity of the purchasers is not known at present, but when the papers are passed the names of the purchasers will be made public. Mr. Bounds is expected home in a few days with details of the big deal.

ROOSEVELT WILL FIGHT TO FINISH Has Declared War to the Knife On the Regular Faction

Utica, N. Y., Aug. 24.—Theodore Roosevelt served notice today that he would serve without quarter on the "old guard" of the Republican party in New York State. Having been drawn into the fight, as he says, against his will, he has determined to pursue it to the end, win or lose. Mr. Roosevelt's intention was indicated more clearly than at any time before by an extra notice he issued today. The Colonel said he was going into the fight with his eyes open and with full realization of the fact that he might not be successful. He said that he felt that, owing to the attitude of members of the organization he was at perfect liberty to carry on uncompromising warfare. Give Old Guard Fight It Wants.

When a statement by William Barnes, Jr., the Albany leader, to the convention against its domination by Roosevelt, was read to him, Mr. Roosevelt said:

"I will have all the fight they want. I am only going to the convention because I feel that the interests of the people of New York demand that the Republican party be given a chance to stand squarely and uncompromisingly for clean, decent, honest politics."

Fidelity of Machine Doubtful.

Some of Colonel Roosevelt's closest friends in the state have told him they are doubtful of the outcome and he has replied that he himself felt that, even though he should be successful in the state convention at Saratoga and such a platform as he desired should be adopted, the result of the election would be in grave doubt. The Colonel has told his friends that he did not feel sure the Roosevelt-Hughes forces would receive unqualified support from the organization at the polls.

Colonel Roosevelt's indorsement of State Senator Frederick Davenport yesterday was the first step in the fight which he expects to carry on from now until election time.

He decided today to go to the state fair in Syracuse on September 17 to speak and at that time he may talk politics.

LIBERATE REEVES PHEASANTS IN OREGON

CVovvallis, Or., Aug. 26.—R. O. Stevenson, state game warden, has bought 100 pairs of Reeves pheasants from the Simpson pheasant farm in this city. Mr. Stevenson will have the birds liberated at various points in the state where sportsmen have agreed to protect them. The birds cost \$1,500, which was paid from the general game fund which is used to provide better hunting and fishing for the sportsmen who are making up the fund.

Mr. Simpson has done much to restock several states with game birds raised on his pheasant farm. A year ago he shipped an entire carload of game birds to the game warden of Idaho, who liberated them in that state, and frequently demands are made on him for birds to stock individual sections.

ASSEMBLY ARGUMENTS SENT TO PRINTER

Salem, Or., Aug. 25.—Arguments

Years of Suffering

Catarrh and Blood Disease—Doctors Failed to Cure. Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh." Get it today in usual liquid form or associated tablets.

for the assembly (which was filed with the Secretary of State by M. C. George, chairman, and E. V. Littlefield, secretary, of the republican state committee, have gone to the office of the state printer, injunction proceedings brought by George W. Joseph having failed.

Before Judge William Galloway, in circuit court today, a demurrer to the complaint was argued. Henry E. McGinn and W. S. U'Ren taking the most prominent part for the plaintiffs, and Attorney General Crawford and John A. Carson, for the state and the Secretary of State. The demurrer was on the usual statutory ground alleging lack of jurisdiction and sufficient facts to constitute cause for action. Judge Galloway overruled the demurrer, stating at the same time, it must be understood that this action did not grant the temporary restraining order desired. Attorneys for Joseph stated that they thought no further pleading would be taken up by the Secretary of State's attorneys, and declared, consequently, restraining order would be carried along with the overruling of the demurrer.

Argument Goes to Printer

Attorney Carson protested that he had not had time to have a consultation with Judge George and, consequently, the customary five days to file an answer will be taken, and, as there is now no restraining order, the argument goes to the printer.

HARRIMAN LINE TO BUILD RAILWAY TO INCORPORATE BRANCH LINE FROM Grants Pass, Or. to Crescent City, Calif.

The Grants Pass & Western railroad entered the list of prospective Oregon railroads yesterday when representatives of the Harriman lines filed in the office of the County Clerk articles of incorporation of a company which purposes to build from Grants Pass, southwest to Crescent City, Calif., says the Portland Telegram.

The incorporators are J. P. O'Brien vice-president and general manager of the Southern Pacific lines in Oregon and of the O. R. & N.; Curtis G. Sutherland, assistant to Mr. O'Brien; and James G. Wilson, of the legal department of the Harriman roads of this city.

The construction of such a road was forecast last April after Mr. O'Brien and R. B. Miller, traffic manager of the Harriman lines in the Northwest, returned from an automobile trip from Grants Pass over the mountains to Crescent City.

SEND SIXTY MORE MEN TO CASCADE RESERVE FIRE

(From Friday's Daily Guard.) Deputy Supervisor Fitton, of the national forest reserve, today gathered sixty more men together and sent most of them up to the south fork of the McKenzie to fight the fires in the Cascade national reserve, in addition to the twenty he sent up yesterday. He received word last night that they reached the scene of the fires early in the afternoon and that many more men were needed to stay the progress of the flames in the reserve. This morning he picked up all the men he could find on the street and engaged them, but the worst problem was that of transportation. He could not get as many automobiles as he wanted, and the owners of the machines were either busy with them or did not want to make such a trip.

Deputy Supervisor Fitton has received word that about 1000 acres of an old burn in that vicinity has been burned over, and while the fire is not hurting any timber, the work of reproduction is all destroyed. Reforestation is an important department of the forest service, and when this work is destroyed by fire it means a great loss.

DENVER HAS 213,381; BUFFALO 423,715

Washington, Aug. 25.—The population of Denver is 213,381, according to a bulletin given out by the census bureau today. This is an increase of 59.4 per cent. The gain has been 79,522 over its population of 133,859 in 1900. The population of Buffalo, N. Y., is 423,715, an increase of 20 per cent. The population in 1900 was 352,287. The gain is 71,328.

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL Pastor Brooklyn Tabernacle.

Immortal Worms and Unquenchable Fire

"Where their worm dieth not and their fire is not quenched" (Mark ix, 44).

These words from the lips of our Master, the Great Teacher, have been grievously misunderstood. The teaching of our Protestant childhood was to the effect that only the saintly elect would go to heaven and that others would not only lose heaven, but gain an eternal life in torment. Thus our text was understood to portray what practically the whole world of mankind would be compelled to endure. This hell was pictured to our childhood minds from outside the Bible as heated to a white heat. If we expressed wonder or surprise that any human creature could endure such conditions so long the answer was that God would exercise his omnipotent power to make us fire-proof and pain-sensitive. Some theologians of the Thomas a Kempis school of thought went so far as to picture the poor creatures in their sufferings and to show that the heat would form a kind of an asbestos covering which would shield them from a measure of its intensity. But those deluded theologians proceeded to explain that these outer coverings would crack and shell off every little while, leaving the poor victim freshly tender that his suffering might be the more intense.

Of course, these theologians of the past had their difficulty in dealing with the worms. They could imagine devils who would oversee the torture as being made immune to pain by the chief torturer, the Almighty God. But just how to imagine the worm getting along in so great a heat and how they would in any wise increase the torture of the poor sufferers was to many a perplexity. But patient thoughtfulness along these cruel and devilish lines enabled some to formulate the theory that the worms would be fiery ones, living in fire, delighting in fire—worms that would bore through the incrustations and add still further to the horrible sufferings of the world of mankind.

Was This What Jesus Meant?

Did the Great Teacher intend that such conclusions should be drawn from his language? And did he stop short of the description from reasons of sympathy or modesty or shame? Is this the general teaching of God's Word or has a great and terrible mistake been made? And have we mistaken a figure of speech and treated it as literal? We erred. We misunderstood. The Great Teacher who rebuked his disciples, James and John, when they desired to call fire from heaven upon the City of Samaria, because the people thereof refused to sell them food for the Master—the sympathetic One who said to them, "Ye know not what manner of spirit ye are of; the Son of man came not to destroy men's lives, but to save them"—could that Son of man in any wise intend to tell us that our great Heavenly Father had less of the spirit of love and righteousness than the two impetuous disciples? Did he mean to intimate that while the disciples impetuously might have been willing to destroy the earthly life of the Samaritans, the Heavenly Father, of still more demoralized disposition, would treat practically all mankind ten million times worse than that and use Divine Power to all eternity to perpetuate the sufferings of his earthly creatures which his own Word declares were born in sin, shapen in iniquity, in sin did their mothers conceive them—earthly creatures, too, whose environment was unfavorable and whose adversary, the devil, God neither destroyed nor bound?

Such an interpretation, my dear hearers, is not supposable. We must look for some explanation of the Master's words more consistent with his own character and with the Heavenly Father's character, and more consistent with our conception of what a Just, Loving, Wise and Powerful Creator would do. It does not answer the purpose to say, as so many do, "Bosh, do not discuss such a matter. Nobody now believes such things!" This one Scripture repudiated would shake our confidence in the whole Bible. But rightly explained and understood it would settle and increase our faith in the Scriptures as a Divine message. This, then, must be our object—not merely to cast from us the devilish interpretation of the dark ages, but to ascertain the true interpretation—to get the true lesson from the words of the Great Teacher. Thousands are drifting off into more or less open infidelity simply because of the irrational interpretation given to this text and two or three others. And these errors have become so fastened in our minds from childhood days that they have become part and parcel of our very lives, so that many of us would have been inclined at one time to dispute the very existence of a God as much as to dispute such slanderous misrepresentations of his glorious character.

Entering Into Life.

Let us go back to Jesus' day and in mind place ourselves with those who heard him utter the words of our text and context. The Teacher had just said, "If thy hand offend thee, cut it off—it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched, where their worm dieth not and their fire is not quenched."

ed." He said the same in the following verses respecting the foot and the eye. Was he speaking literally or figuratively? Does any sane person suppose today that Jesus advised a literal cutting off of a hand or a foot or the plucking out of an eye? Assuredly not. And the person who would follow his counsel in that way would be considered unbalanced in mind. We all recognize what he did mean, namely, that if any who desired to have eternal life found that they had hindrances of appetite or pleasure or what not, as dear to them as an eye, foot, hand, these precious, but disqualifying sins or wrong-doings, should be put away—no matter how precious they were—no matter how highly esteemed. By way of contrast, the Master suggested that if the retaining of these things would hinder them from entering into life they could not afford to retain them—that even if they were to carry the figure further and suppose that in the future life they would be deprived to the extent of being maimed to all eternity it still would be preferable to them to practice the self-denial now and to enter into life.

Be it noted that the reward here indicated is in the entering into life, and the intimation is that those who fail will not have life at all—that they will fail to attain life; that they will have no eternal life, either in pain or in pleasure. Let us examine our text further and see this.

Gehenna Typed the Second Death.

The word *hell* in our text is from the Greek word *gehenna*, which, in turn, was a corruption of the Hebrew word *gehinnom*, which signifies *valley of death*. There are two other words in the New Testament Greek translated *hell* in our common version. One of these, *tartarus*, has no reference to humanity whatever, but merely signifies our earth's atmosphere—the place where Satan and the fallen angels are restrained in chains of darkness (II Peter ii, 4). The other Greek word rendered *hell* in the New Testament is *hades*, which corresponds exactly to the word rendered *hell* in the Old Testament, namely *sheol*. And all scholars know that both of these words signify the same thing. They are used interchangeably in the Scriptures to designate the state or condition of death—the tomb. No person, of even slight education, would for a moment attempt to claim that eternal torment is taught by *sheol*, *hades* or *tartarus*. The great stress of all who teach eternal torment falls, therefore, upon the word *hell* found in our text—in the original Greek, *gehenna*.

What we have to say respecting it will undoubtedly be news to but few of this congregation. But since this sermon will be reported in more than seven hundred newspapers of the land, our explanation will probably eventually reach ten million people, to whom the Truth on the subject will be new. What we have to say is not new to educated ministers, however, and why, as pastors, they have kept the sheep of their flock in the dark on the subject is for them to explain. They certainly cannot plead ignorance. At very most they can apologize that they hoped that the misunderstanding would do more good than the truth. They seem to forget entirely that this terrible misunderstanding is not only wrecking the faith of thousands, but dishonoring our Creator—blaspheming his holy name, his holy character, by misrepresenting it and the Divine Plan.

A Valley Outside Jerusalem.

I wish that those of you who have modern Bibles with maps at the back would turn to the map of the City of Jerusalem and there notice on the Southwest side of the City, just outside the wall, the Valley of Hinnom. That is the Valley that in brief was called *gehinnom*, the Greek of which is *gehenna*. All of our Lord's uses of the word *gehenna* stand related to that Valley. For the sake of my larger congregation it will be worth while for us to take a glance backward at the history of that Valley during many centuries before Jesus' day.

The first mention of this Valley in the Bible is found in Joshua (xv, 8), where it is given as one of the boundaries of the tribe of Judah, according to the lot cast by Joshua in the division of the land that had come into possession of the Israelites. It is again mentioned similarly in Joshua xviii, 16. The next reference to this Valley is found in II Kings xviii, 10. There we read of how Josiah, the good King of Judah, instituted a great reformation in the nation and abolished idolatry, one of the most heinous forms of the idolatry having been practiced in this Valley of Hinnom, which had gotten a new name, namely Topheth. History tells us that the Israelites built in this Topheth, the Valley of Hinnom, a great brass image to the heathen god, Moloch. In various places they had groves in which a licentious form of worship was enacted and then they resorted to this Valley of Hinnom to offer

for sacrifice of a most revolting kind to the heathen deity. Sometimes it was a boy and some times it was a girl that was placed naked in the arms of the great image after it had been fired to a red heat with fuel piled underneath the image and passing through it as a due. The cries of these infants so horribly sacrificed were drowned by the cheers of the worshippers and various musical instruments. All of this, indeed everything akin to sufferings, was strictly forbidden by the Divine Law given to Israel. And they had been specially warned against this very form of idolatry (Leviticus xviii, 21; Deuteronomy xviii, 10). It is a gross mistake and slander of the Divine character and law to suppose that it ever sanctioned torture. And it is a still worse slander upon God to suppose that he would himself do, and that for all eternity, what he condemned in his fallen creatures.

The Lord declares all this through the Prophet Jeremiah (vii, 31-34). Here God particularly forewarned the Israelites that their wrong course would eventually in the terrible time of trouble which came upon Jerusalem in the year A. D. 70, when it was estimated that over a million died at the siege of Jerusalem. In fulfillment of this prophecy the Jews cast the dead bodies over the wall of Jerusalem into this very Valley. Thus we read, "Behold, this-day is come, saith the Lord, that it shall no more be called Topheth, nor The Valley of the son of Hinnom, but The Valley of Slaughter; for they shall bury in Topheth till there be no place. And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth."

After the reformation made by King Josiah the Valley of Hinnom was desecrated to the intent that it might never afterward be considered fit for any kind of religious worship, sacrifice or ceremony. It became the valley of defilement. It was used at certain times for the burning of the offal and rubbish of the city. It became the dumping place of dead cats and dogs, etc. If any of these fell upon the "edges of the rock, no one thought worth while to interfere, and the maggots and worms destroyed them. Fires also were lighted occasionally to burn the combustible rubbish, and brimstone was added so that the fumes might destroy any malarial tendency, in the interest of the health of the city.

The Lesson Jesus Taught.

We have before our minds now the gehenna fire which no one ever attempted to quench, but which was designed to consume utterly everything cast into it. We have in mind also the worms of which he spoke—worms which were permitted to feed on the carcasses unadorned until the carcasses were consumed and the worms themselves died. Another item here should be noted, namely, that a saying amongst the Jews was, Whosoever commits such a misdemeanor will be in danger of going from bad to worse until he will be brought before the tribunal of the Sanhedrin, a culprit. Jesus took the same line of proverbial and declared that anyone violating the Golden Rule to the extent of calling his brother a fool would be in danger eventually of such degeneration from righteousness as to bring him under sentence of the greater tribunal of Messiah's Kingdom, and, "Whosoever shall say unto his brother, Thou art a fool, shall be in danger of gehenna fire" (Matthew v, 22).

What the Great Teacher meant was that the earthly Jerusalem was a picture or type of the heavenly Jerusalem, which represents the Divine Government or Kingdom—the New Jerusalem which, by and by, will come down to earth—when God's will shall be done on earth as it is done in heaven.

As gehenna lay outside of the wall of Jerusalem, so our Lord intimated there would be an antitypical gehenna outside the New Jerusalem. As the trash and offal of the typical city were consumed in the Valley of Hinnom, so the offal and trash of humanity who will refuse all of God's favors, mercies, blessings and opportunities, will be treated as disgraced wretches and be consumed, destroyed, in the antitypical gehenna—which is the Second Death. Concerning this antitypical gehenna, the Second Death, we are definitely informed of the characters which will there be destroyed utterly, as Peter says, "as natural brute beasts." We have a description of this symbolical New Jerusalem or Divine Kingdom (Revelation xxi), composed primarily of the Church, and secondarily of all from the world who, during Messiah's reign, will enter in through its gates and enjoy the blessings of Divine favor and life eternal. And then we read, verse 8, "But the fearful, and unbelievers, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the Second Death." Note that this lake of fire and brimstone into which all the offspring of humanity will be cast is a symbol, and the meaning of the symbol is plainly stated in the words, "Which is the Second Death." The first death passed upon all mankind on account of father Adam's disobedience. Our Lord Jesus was appointed the Savior of Adam and his race and gave his life a ransom for all, to rescue all from death, to give to each and every member of Adam's race one full, fair opportunity for a test of loyalty to God and righteousness and to secure life eternal in the New Jerusalem. Contrariwise all who will reject that full opportunity will die the Second Death, from which there will be no redemption, no resurrection, no recovery of any kind.