

Pastor Russell's Sermon

WILL PUNISHMENT BE EVERLASTING?

All Wifful Sins Must Pay Penalty, Says Pastor Russell.

WHAT THE BIBLE TEACHES.

All Transgression of the Divine Law is Sin, and All Sin is Punishable With Death—But by God's Grace the Sins of Ignorance Will Be Forgiven—Logical Interpretation of the Bible by the Creeds of the Dark Ages Has Misled Bible Students—Enlightened Study Makes God's Word Clear.



PASTOR RUSSELL

Worcester, Mass., January 25.—Pastor Russell had crowds to hear him here today. He spoke twice. We report his discourse from the text: "These shall go away into everlasting punishment: but the righteous into life eternal."—Matthew 25:46.

The speaker approached his subject reverently, declaring that all mankind recognize two great facts: (1) that all are sinners, imperfect, willingly or unwillingly; and (2) that all realize the propriety of a just penalty for sins in proportion to their wilfulness, knowledge being a prime factor. All this can be admitted by even those who deny that we have in the Bible an inspired message telling us the origin of sin, its penalty and the conditions governing the Divine judgment of sinners.

He would not indulge in speculations, but he would stand by the Word of God. If we have a Message from the Creator on the subject of sin and its punishment, none should either take from nor add to that testimony. He believed, however, that our forefathers had added to the Word of God without realizing it.

Many hold that in bygone days Christian people, in their anxiety to frighten their fellow-men into church membership, so exaggerated God's Word that they followed their very purpose of helping the ungodly. Many upright people, nauseated at the distorted misrepresentations of Divine Justice, have thrown away the Bible as well as the creeds and are hearkening to Higher Criticism, Evolution, New Thought, Spiritism, etc. Hence the usual small congregations at the churches—and a minority of these thinking men and women. Many are church attendants, not because of belief in denominational creeds, but because they desire to exercise a moral influence upon the "lower classes." These they burden with horrible doctrines of Divine injustice which they themselves have long since discarded—inwardly, if not outwardly.

The Baptist "Underworld"
Our Baptist friends, in bringing forward a new translation of the Bible, have sought to reconcile matters by the use of the term "underworld" instead of hell, as the translation of the Hebrew word Sheol and of the corresponding Greek word Hades. This is a step in the right direction, but too conservative. All educated people know that Sheol and Hades signify the tomb, the death state. Sheol is translated grave and pit in our Common Version Bible more frequently than it is translated hell. Why should Christian ministers spend years in colleges and seminaries to learn those things, and then fear to tell the people the facts? Do they realize that the misunderstanding of this subject of hell is emptying their churches and stumbling thinking people into Higher Criticism—Indolence, etc., leading on to atheism and anarchy?

What the Bible Does Teach.
The Bible declares that all transgression of the Divine Law is sin, and that all sin is punishable with the same penalty—death. Thus Adam's disobedience in eating the forbidden fruit brought upon him the sentence of death, which by the laws of heredity he has transmitted to all mankind. All our sin and sickness, sorrow and death, therefore, and come as the penalty of Adam's sin. St. Paul specifically says that by one man's disobedience sin entered into the world and death as the result of sin; thus death has passed upon all men, because all are sinners. (Romans 5:12, 19.) Although men may multiply the transgressions, they cannot increase the penalty, because the Divine Law has only one penalty for sin—the death penalty—extinction.

But Divine Mercy has arranged for man's redemption by providing that Jesus should pay the penalty for Adam's sin. This He did when He offered Himself and died, "the just for the unjust." The life of Jesus, as a corresponding price for the forfeited life of Adam, guaranteed the cancellation of Adam's sin; and this means an opportunity for Adam to return to the Father's house as a son, in due time, under the assistance of Messiah's Kingdom. Or, neglecting these privileges when they shall come to him, Adam would be counted as refusing the grace of God and would die the Second Death, from which there will be no redemption and no resurrection.

But before Adam can refuse God's grace, he must be made intelligently aware of it. He could not know of it during the nine hundred thirty years of his dying under the curse, because it

was not yet accomplished. Christ had not yet died. Adam could not be aware of God's grace in Christ since Jesus died, because Adam has been asleep in death, wholly unconscious waiting for the morning of the New Dispensation and the awakening and the knowledge which will reach him then.

What is this true respecting Adam will be true also respecting every member of his posterity. They all lost God's favor and came under the curse of death, by heredity, through Adam, and the redemption of Adam, will mean the redemption of all humanity the payment of the penalty of original sin for every member of Adam's race. The setting up of Messiah's Kingdom will not be for the purpose of further punishing them, for under the reign of sin and death they were already under punishment.

Having purchased mankind with His own sacrifice, our Lord will inaugurate the Messianic Kingdom for the very purpose of helping mankind up out of sin and degradation, back to the perfect image and likeness to God originally bestowed upon Adam. The Millennial Age is spoken of as a thousand-year Day of Judgment, but this does not signify a judgment for Adam's sin. That sentence was pronounced six thousand years ago.

During Christ's Millennial Kingdom, mankind will go on trial for judgment to ascertain whether or not, after attaining full knowledge of God, they will avail themselves of Messiah's assistance to come back into harmony with the Creator. The willing and obedient will be perfected again in the flesh, and the remainder will be destroyed in the Second Death as followers of Satan.

The Church will be associated with her Lord in that great work of dealing with the world. In order to prepare her for that great glory and honor, her calling and election must take place in advance of the coming of the King, her Bridegroom. It must take place, therefore, before the end of this Gospel Age.

The Scriptures clearly teach that some will during the Messianic reign, receive stripes, or chastisements, for their development in righteousness and that the fullest penalty, Second Death, will come only to wifful evil-doers. And here we may note the Divine arrangement in respect to all wifful sins of the present life. Each wifful sin makes its mark—makes the conscience more enloused, and the heart the more stony. In this manner evil-doers treasure up for themselves wrath against the Day of Wrath—the Day of Judgment, the Day of just retribution.

As the doing of righteousness produces a good character, the doing of unrighteousness wilfully, produces an evil character, and will necessitate the more stripes, which, if unheeded, will bring upon the evil-doer the Second Death. In this connection we can remember St. Paul's words: "Some men's sins are open beforehand, going before to judgment [the penalty], while others follow after." (1 Timothy 5:24.) Not merely the Church receives tribulation in the present time, but justice sometimes overtakes evil-doers and works a measure of reformation in the present life, leaving proportionately fewer steps to be retraced in the life to come.

God's Law of Forgiveness.
God has made provision for the forgiveness and reconciliation of Adam and all of his children. Some during the Gospel Age are privileged to come to God through Jesus as their Advocate and by becoming His true disciples to have full forgiveness of sins and full reconciliation to the Father. For the remainder of mankind God's provision is different. Divine Justice will forgive the world en masse and will turn the world over to Him, that He may restore them to perfection and make it possible for them to be received back again into God's family.

Thus we see that God's forgiveness is directed by principles of justice. But He commands His people that, being imperfect themselves and recipients of His Mercy, they shall not attempt to deal with their fellows wholly on the basis of justice, but shall forgive one another, even as God for Christ's sake has forgiven them. Divine Mercy purposes to embrace every member of Adam's race in the glorious provision through Christ.

Punishment in Our Text.
Our text is the summing up of the parable of The Sheep and the Goats. Only Bible students, apparently, have noticed that this parable does not belong to the present Age; but is a description of conditions which will prevail during Messiah's Kingdom. This is indicated by the setting. We read: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the Throne of His glory; and before Him shall be gathered all peoples; and He shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matthew 25:31, 32.) Another Scripture assures us that when the Redeemer shall appear in glory, His Church will appear with Him, for the accomplishment of the blessed things foretold respecting that glorious Kingdom and its work of blessing all the families of the earth.

The Lord's sheep of the Millennial Age will be the willing and obedient, who rejoice to be in harmony with God. These will be gathered to the right hand of the King—the place of favor. The goats, correspondingly, are placed on the left hand—Messiah's disfavor, because of their persistence in waywardness so well illustrated by the goat's wayward disposition.

putting down of sin in its every form, and the death, destruction of all who love or sympathize with sin—Satan and all other wayward ones.

Jesus said to some in His day: "Ye are of your father, the Devil, for his work ye do." The goats will be of Satan's company, because, like him, they choose the way of sin and opposition to God, Truth and righteousness. Our text might be more literally rendered: These [Satan and his followers, including the "goats" of the parable] shall go away into everlasting cutting-off [from life], but the righteous (the "sheep" of the parable), shall be ushered into life everlasting.

The Lord does not say that either Satan or the goats will be sent to everlasting torment, but into everlasting punishment—everlasting death—a death from which there will be no resurrection. They shall perish like natural brute beasts.—2 Peter 2:12.

The Greek word here rendered punishment is *kolasia*, which means pruning, as a husbandman prunes the dead wood from his orchard or vineyard. So Satan and all his hosts will be cut off finally from God's blessings, and be destroyed in the Second Death. Another use of the word *kolasia* in classic Greek is to restrain; as, "The chariot-reins restrain [kolasin] their fiery steeds." So God, through Christ, declares that the Second Death shall everlastingly restrain Satan and all who have his goat-like, wayward disposition, after having had full knowledge and opportunity to develop opposite disposition.

In a previous verse the same parable puts the results of the trial of the nations for life or death, during the Messianic Kingdom, in different language. It declares that the reward to the sheep will be, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." This is the kingdom which was originally given to Adam, but lost through disobedience.

This is the kingdom which Jesus by obedience to the Law had a right to claim for Himself, but which He sacrificed for the benefit of humanity. The Father gave to Him and to the Church, His Bride, a Heavenly Kingdom, not founded when the earth was founded, but "from before the foundation of the world." Messiah, during the Millennial Age, will prove who of mankind are worthy of everlasting human life at the end of His thousand-year reign. The Lord will deliver to God the dominion, or the kingdom of earth. Mankind will therefore be responsible directly to the Heavenly Father, as we read in 1 Corinthians 15:24.

The fate of the goats is described in these words: "Then shall He say to them on His left hand [the goats], Depart from Me, ye cursed [unfit], into everlasting fire, prepared for the Devil and his angels." The fact that this is a parable forces the conclusion that the fire is as symbolic as are the sheep and the goats. Fire here, as everywhere in the Bible, is used as a symbol of destruction. Everything evil and unfit, including Satan and all who follow his perverse ways, are to be destroyed "in the lake of fire, which is [symbolizes] the Second Death."—Revelation 20:14.

Cutting Off Right Hand or Foot.
On another occasion Jesus, describing how much the future life should be appreciated, declared that a man had better cut off his right hand or his right foot or pluck out his right eye, rather than otherwise be cast into the fire that shall never be quenched and where the worm dieth not. (Mark 9:45, 47, 48.) The Master did not mean His words to be taken literally, and no Christian would be justified in maiming himself.

What the Master meant, evidently, was that the pleasures and appetites of the present, though precious to us as are our most useful members, should be sacrificed rather than that maintaining present blessings we should fail to attain the blessed Kingdom. So, likewise, we must interpret His words respecting the worm dying not and the fire not being quenched. The disciples knew of only one place where these words could be applicable. That place was "the valley of Hinnom"—Gehenna—where the refuse of Jerusalem was thrown as into a garbage furnace for destruction. Fires of brimstone were kept burning in the bottom to destroy the germs of disease, and no one extinguished those fires. Rather, they were perpetuated. And if, perchance, some carcass fell outside the fire line, the worms devoured it. No one wished to destroy the worms and preserve the carcass.

Gehenna thus became a type, or figure, of the utter destruction awaiting the finally rebellious, who must perish "as natural brute beasts," that the earth may be cleansed. Our Lord's references to the worms and to the fire were doubtless appreciated by those who heard. It would signify to them that, as the offal was destroyed, so the wicked would be classed as the offal of humanity and be finally destroyed in the Second Death.

On previous occasions we have shown that our Lord's reference to weeping and gnashing of teeth do not refer to experiences either in the grave or in the future life. They refer to the sad experiences of some in the end of this Age, in the great time of trouble with which it will close. Some will be greatly disappointed because after they have preached in Christ's name and in His name cast out demons, He shall declare them unworthy of His recognition.

We also remind our hearers that the parable of the Rich Man and Lazarus is now clearly understood and seen to be full of beauty and important instruction, given in symbolic language. We have pleasure in offering a treatise on this topic in print, free of cost, in response to a postcard request sent to the Brooklyn Tabernacle, Brooklyn, N. Y.

Routine Business in House

BILL TO DIVIDE THIRD JUDICIAL DISTRICT AND CREATE THE TWELFTH WILL UNDOUBTEDLY PASS—MORE GOOD ROAD BILLS.

Third reading had taken place and the vote had been called for on the bill introduced by the senate judiciary committee for the creation of the Twelfth judicial district by the division of the third district, when motion was made for the noon adjournment. No difficulty is anticipated in passing the bill this afternoon.

The third district now comprises Marion, Linn, Polk, Yamhill and Tillamook counties. If the bill passes the third district will cover only Marion and Linn counties, the other three to be the twelfth district. The business of the circuit court for the third district shall continue to be in two departments, with two judges presiding. The bill provides that terms of court in department No. 1 in the third district shall be as follows:

In Linn county, the first Monday of March, the first Monday of May, the first Monday of September and the first Monday of December. In Marion county, the first Monday of January, the first Monday of April, the first Monday of July and the first Monday of October.

In department No. 2 of the third district the terms of court will be as follows:

In Linn county, the first Monday of April, the first Monday of June, the first Monday of October, the first Monday of January. In Marion county, the first Monday of February, the first Monday of May, the first Monday of August and the first Monday of November.

In the twelfth judicial district the terms of court shall be held according to the following schedule:

In Polk county, the first Monday of February, the first Monday of August, the first Monday of November. In Yamhill county, the first Monday of March, the first Monday of September and the first Monday of December. In Tillamook county, the first Monday of April and the first Monday of October.

The Salaries of Attorneys.
The law provides that the district attorney for the third judicial district shall receive \$2550 per annum, with assistants in both Linn and Marion counties, who shall receive \$600 per annum. In the newly created twelfth district the governor will be required to appoint a judge and a district attorney, both of whom must be residents of the district. The district attorney is to receive \$1800 yearly for his services, while an assistant in each county will receive \$400 yearly.

Governor West again this morning received practically the whole support of the senate when the bill of Senator Wood, introduced at the request of the governor, for the prevention of the sale or barter of liquors or drugs to convicts of the state penitentiary, and providing punishment for the offense, was passed by a heavy majority. No other bills were given third reading in the morning session.

Bills Read First Time.
A bill of importance, and one that promises a hard fight in the senate, was introduced and given first reading today was that by Senator Calkins, making it possible for county courts to improve county roads by the assessment of the adjoining property. Other bills introduced and read the first time this morning were the following:

By Miller, to amend section 3096 of Lord's Oregon Laws. By Carson, to amend section 2686, Lord's Oregon Laws, pertaining to the office of state printer. By Moser, for the regulation of the working hours of drug clerks. By Butler, for the greater safety of railroad employees. By Neuner, by request, asking an appropriation for a bridge across the Umpqua river. By Butler, regulating candidates for judicial offices.

To Relieve Siletz Settlers.
Senator Carson was author of senate joint memorial to congress, introduced this morning, asking the national legislative body to consider favorably Congressman Hawley's bill now pending in congress for the relief of settlers on the Siletz Indian reservation.

Senator Miller introduced a joint resolution that the senate and house meet in joint session on Wednesday, February 12, for the observance of an appropriate program of Lincoln's birthday.

Thursday of this week will be the last day of the session that bills may be introduced in either house without the consent of three-fourths of the members. The resolution introduced on the first day of the session by Senator Dimick to this effect, has been concurred in by the house. The resolution as introduced was more stringent making the unanimous consent of the members necessary for the introduction of any measure after the 25th day of the session. The resolution was amended by the resolutions committee.

Some Senatorial Notes.
Senator Milt Miller, the "sage of Lebanon," has been a member of the senate ever since the winter of the blue snow. No one knows just how old the senator is. A clerk, who has been about the legislative halls for a dozen sessions, says the sage is at least 125 years old. But, while antique in years, he is young in mind, and is the duke of the legislature. He is a regular Beau Brummel, is Senator Miller. In senatorial fastidiousness he has Thompson and McCulloch backed clear off the boards. Senator Miller has an advantage over Thompson, too, in that his hair is curlier than is the senator's from Lake county.

A. F. Hofer, whilom secretary of the Salem Board of Trade, now gentleman of leisure, was browsing about in the legislative halls this morning.

The senate session this morning was not opened with prayer, according to usual custom, no minister being present. President Malarkey called for a minister from the audience, but none responded. It was the first morning session since the opening day that a minister has not been present.

C. M. Swain, once editor of the Walla Walla Union, now capitalist and lessee from the state of salt deposits in Lake county, was a visitor in the senate this morning.

Mrs. C. A. Barrett, of Athena, Oregon, wife of Senator Barrett, is in Salem for the legislative period. She is a frequent visitor at the senate chamber.

The beneficent countenance and stentorian voice of Dan Kellaher were absent from their owner's seat in the senate today.

CONVICTS BADLY TREATED.
(Continued from page 1.)
for the state to take life, and therefore the state had a legal right to enforce surgical operations, he argued. Then came the bombshell of Mr. Mitchell and the noon adjournment.

The house passed three bills this forenoon and got into a hot fight over the Schuebel bill to make an equal

tax rate for all claimants of water for power purposes. The Howard bill, making it unlawful to keep or maintain disreputable dance halls known as hurdy gurdies was passed without a dissenting vote. The Gill bill raising the penalty for selling liquor without a license to a fine of from \$250 to \$500 and adding a county jail sentence of from 60 days to six months, was also passed, as was the Nichols bill prohibiting livestock from running at large on any fenced highway or county road. This bill was voted on last week and lost, but was unanimously reinstated when it was amended to exempt eastern Oregon from its provisions.

When the Schuebel bill came up a hot fight at once developed. Hinkle of Umatilla moved that it be referred to the committee on irrigation for further consideration, claiming that as the bill applied to water power that committee should also properly consider it. Schuebel asserted that the bill had nothing whatever to do with irrigation, that it merely provides for the sale of water for development of power, and created a sensation by stating that powerful interests were fighting it and that they were behind a movement to prevent the bill from coming before the house for passage. He called attention to the fact that the bill had been introduced the second day of the session and that it had twice been referred to committee where it had received careful consideration. He declared that he would not stand for further delay, and that he hoped he would not have to say some sensational things, but would do so if it became necessary. He said that a powerful lobby against the bill was still at the state house, and was in the plot to delay.

Smith of Klamath and Hagood of Multnomah declared that the bill would work a hardship on hundreds of persons who had filed on water rights for the purpose of irrigating their lands. They pleaded that the irrigation committee should be given the bill for consideration, and argued that it properly belonged to this committee. Hughes, of Marion, and Mitchell and Potter upheld Schuebel and argued for a vote on the bill at once.

Schuebel contends that the bill merely equalizes the tax of claimants who have filed on water for power purposes. He pointed out that big corporations that had filed prior to the

law of 1909 on the same subject were paying much less tax than those persons who had filed under the provisions of the law of 1911. In some cases the difference was as much as \$74 to \$5000. He pleaded that his bill meant only fair play and justice with all owners of water rights.

A motion finally prevailed, with Schuebel consenting that the bill be referred to the irrigation committee with the understanding that it report the bill back not later than Wednesday morning.

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