

Pastor Russell's Sermon

MOST PRECIOUS TEXT IN BIBLE

How Differently It Reads From What We Once Supposed!

LIGHT THROUGH THE FOG.

Pastor Russell Says Unintentionally We Read Error Into Our Bibles—Our Eyes Were Dimmed by "Dark Ages" Smoke—The Fog Lifts—God's Glory Begins to Appear—The Bible Shines. Its Truth is the Balm of Gilead. Poor Discouraged Humanity Needs Just Such a God—Shortly He Will Wipe Away All Tears.



PASTOR RUSSELL

Pasadena, Cal., June 15.—Pasadena is favored. Pastor Russell was to have spoken today in Los Angeles, but the best auditors were unavailable. Instead, he spoke this forenoon at Santa Ana, this afternoon and evening here, giving Friday and Saturday to San Diego and Los Angeles. Pastor Russell addressed a thoroughly representative audience. His afternoon topic was, "Beyond the Grave." His evening topic was, "The Light Through the Fog." His text was, "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

Forcefully the Pastor pointed out that once Christian people, even Bible students, misunderstood this text and read into it a conflicting thought, dishonoring to God—read it as though it said that God so loved the world as to keep them from perishing, in order that the few, the saintly elect, might attain to glory and look over the remnants of Heaven and see all the remainder—Jews, heathen and the masses of Christendom—writhing in torment to all eternity—unable to perish—forced to live, in order that they might, by their sufferings, entertain the more fortunate, who were guaranteed bliss to the full.

What right did we ever have, said the Pastor, to thus put into the mouth of our Savior, as our creeds have done, words which He never uttered—words which are very untrue—indeed, a blasphemy against our Maker!

Light Shines Through the Fog.

We are not faulting our forefathers. Had we been in their place, doubtless we would have been as confused as were they, and we might have indulged in heretic burning, etc. And had they lived in our wonderful day of great light, knowledge, privilege, opportunity, education, Bibles, etc., doubtless they would have had as noble ideas as ourselves respecting the properties of Christian conduct and Divine conduct and Love and Justice. The Bible tells us that Satan and his fallen angels are responsible for those terrible "doctrines of demons" which have given thinking people such horrible nightmares, and driven so many of them away from God and the Bible into unbelief, agnosticism, and even atheism.

Let us rejoice in the light of the better day which has dawned. Let us become Bible students in the highest sense of the term. Never before has there been such an opportunity for knowing the real teaching of God's Book—what it does contain and what it does not contain. We have the Bible, concordances and helps, and we have the general education which permits us to study them. Our forefathers labored against lack of education, time, lack of Bibles, and lack of good artificial light.

What the Word Perish Means.

When we come to think of it, the word perish contains not the remotest suggestion of fire or torture. In our ignorance we read all that into the text and into other texts of similar import; for instance, the statement that God is not willing that any should perish, but would that all should come unto Him and live; and the statement of St. Peter that the wilfully ignorant shall perish like brute beasts, made to be taken and destroyed; and the statement through the Psalmist, "All the wicked will God destroy." How lurid these simple words became before our inflamed and perverted imaginations! How some of us ran the changes on these Bible terms in a vain attempt to drive men toward God through fear, when God declares that He does not want such to come and has no pleasure whatever in their worship or service!

Did not Jesus tell us that the Father seeketh them to worship Him as worship Him in spirit and in truth? (John 4:23.) And our perverted ideas of the Divine Word and Plan only helped men away from God to such misunderstanding of Him that they could not worship Him in spirit and in truth, and, at most, could worship only in form and ceremony.

The Pastor told of an experience he had in India. Some of the higher caste Hindus, wholly unapproachable by the missionaries, heard that he was preaching a more reasonable message. They came, entreating him for further meetings, declaring their respect for the intelligence of Christians, but that they could not believe the doctrines usually preached. They could not be-

lieve in a God so unjust, so unmerciful, so wicked that He would torment them and their forefathers through all eternity because they did not believe on Jesus, when they had not so much as heard of Him. They said that their gods were not so unjust; for they forbade men to torture even dumb brutes. They preferred to hold on to the reasonable gods of their fathers rather than to believe in the unjust one preached by the missionaries.

Can we blame them? asked the Pastor. On the contrary, he admitted that in the past himself and other Christians had seriously misinterpreted the Bible. He urged his hearers to study the Bible itself and to ignore the unreasonable teachings which are driving men away from the Bible and the God which it presents.

Pastor Russell found that the heathen do not really worship the idols, but through the idols seek to worship an unseen deity. At first he wondered that they could bow before such hideous, awkward, vicious-looking images. Then the thought came to him, that these poor heathen had formulated their gods of clay, stone, bronze, etc., but that we Christians had formulated ours differently—instead of using material substances we merely constructed ideals and described them, and that from this viewpoint, the creedal pictures of the God of Love are farther astray than the images of stone, wood, etc.

Import of the Text.

Look critically at our text. Exercise the gray matter of your brains. What does it really say? It corroborates the account in Genesis 2, as explained by St. Paul in Romans 5:12-18. By one man's disobedience sin entered into the world and death as the result of sin, and death passed upon all men, because all men are sinners—by heredity. This death penalty has been carrying down our race to the tomb for six thousand years. The present death rate is about ninety thousand per day. The declaration of the Bible is that these all would have perished—would have had no more future existence than a brute—had it not been for God's compassionate mercy. "The great Love with which He loved us" while we were yet sinners—Ephesians 2:4, 5.

Our text comes in here, and assures us that this salvation of mankind from perishing comes only through God's Love and Mercy, operating through our Lord Jesus Christ. We ask, What did our Lord Jesus do for the race? The Bible promptly answers, "Christ died for our sins according to the Scriptures"; "Jesus Christ by the grace of God tasted death for every man"; "He poured out His soul unto death"; He made "His soul an offering for sin."—1 Corinthians 15:3; Hebrews 9:26; Isaiah 53:10, 12.

Let us note carefully that as perishing does not mean eternal torture, so the Redemption price which Jesus gave is not eternal torture or purgatorial suffering, but—death. "Christ died for the ungodly." Other Scriptures tell us that the death of Jesus was a ransom-price, or price corresponding to the penalty that was upon Father Adam and inherited by his race. The Bible thus explains that God, by providing an equivalent price for the sin-penalty against Adam can be just in releasing us from the death penalty.

All Saved From Perishing.

The simple proposition of the Bible is that as Adam and all of his race legally perished, so they have all been legally redeemed from that perished condition—the death of Jesus being the Satisfaction price. It is because of this redemption that the Bible assures us that there is to be "a resurrection of the dead, both of the just and the unjust," because all were redeemed—redeemed from the perished condition.

Hence the Bible lays great stress upon the resurrection of the dead, and, further, it assures us that the resurrection of mankind must wait until the completion of the Church. Then the Second Coming of Christ will be in order, that He may exalt His Church with Himself as the reigning Power, the Spiritual Seed of Abraham, which God for four thousand years has promised shall be exalted to glory for the very purpose of blessing all the families of the earth—the non-elect.

"Them That Sleep in Jesus."

Surely no Bible student worthy of the name has overlooked the fact that the Bible everywhere speaks of the dead as asleep—nowhere does it tell about their being in Heavenly glory or purgatorial suffering, or in a hell of torment. Neglect of the Word of God has confused our poor, imperfect judgments. We lost our way in the fogs of the Dark Ages, conjured up by Satan in support of his lie, "Ye shall not surely die," and in contradiction of the Lord's Word, "The soul that sinneth it shall die."—Ezekiel 18:4, 20.

Now we remember that Jesus plainly said, "No man hath ascended up to Heaven." Now we remember that neither Lazarus nor any awakened from death had any tales to tell respecting the things seen or heard when dead. Now we remember the particular declaration of God's Word, "The dead know not anything." Now we remember that the Scriptures teach that the dead are asleep—our own unconsciousness every night being an illustration to us. If we had only heeded the Word of God instead of the word of men. Now we see that the death state is called a sleep, because of God's intention to have a great awakening, or resurrection of the dead. It will come in the morning of the New Dispensation.

The One who died for man's sin is to be the great Restorer who will awaken all the sleeping ones. Did He not illustrate this at His First Advent and thus show forth the glories of His coming Kingdom? Did He not declare that Jairus' daughter was asleep, and awaken her? And did He not say, "Lazarus sleepeth," and awaken him?

He did not resurrect any of these. They were merely awakened—and before the time for the general awakening. Hence they fell asleep again. A great awakening Day, however, is near at hand, the Pastor declared.

He carried his hearers back to the remote past. He reminded them of the record respecting Abraham, that he slept with his fathers. He asked who the fathers were and where they slept, and replied that they were heathen. He asked whether they could sleep in Heaven, or whether they could sleep in so warm a place as Purgatory is supposed to be, or in the still more unreasonable hell. He took it for granted, apparently, that his hearers agreed with him that sleep under such conditions would be impossible, and that the only conclusion must be that they slept in death.

The Pastor reminded them that similar expressions were used in respect to the good and bad kings and judges and prophets. They were gathered to their fathers, they slept with their fathers. Similarly, when St. Stephen was stoned to death, we read that "he fell on sleep." He cited St. Paul as teaching that all the Church will sleep, except those who are alive at the time of the Second Coming of Jesus: "We shall all sleep, but we shall all be changed." He quoted Jesus' words, "All that are in the graves shall hear His [Jesus'] voice and shall come forth"—the faithful, the saintly, to a resurrection of life—perfection, honor; the remainder of mankind unto a resurrection of trial, testing.—1 Corinthians 15:51.

Without the death of Jesus, said the Pastor, all of the race would be perished, and only in the resurrection have we any ground whatever for believing in a salvation from death. Only because Christ died is there an opportunity for the Church during this Gospel Age to respond to a "high calling" to the Divine nature. Likewise only through the merit of Christ's death will the world of mankind be saved from perishing and have an opportunity during Messiah's Kingdom to be recovered from sin and death conditions, from ignorance, superstition, etc.—from the tomb.

Gradually they will be raised up, up, in the image and likeness of God in the flesh, ultimately to enjoy Him forever in a world-wide Paradise, from which will be cut off in the Second Death all wilful evil-doers, all who prefer sin to righteousness, when the Truth shall be made clear to them and when the opportunity will be fully within their grasp. Incidentally, the Pastor mentioned a gross mistranslation of the inspired Word in John 5:28, namely, "resurrection of damnation." The Greek word here, he said, is *krisis*, and has not in it the slightest suggestion of fire or torture or suffering. The Revised Version renders this verse properly—"a resurrection of judgment."

Only "He That Believeth."

I am not forgetting, said the speaker, that our text professes Divine blessings only to believers. Neither am I forgetting that only a few are believers in the Scriptural sense now. Statistics mention four hundred millions of Christians; but, as we all know, this includes practically everybody in Europe and America, with a few in Asia and Africa. It includes many in prisons and insane asylums, penitentiaries, etc. And that leaves three times as many whom we call heathen, who have no knowledge of Christ whatever—twelve hundred millions. Surely none of these are believers in the sense defined by Jesus and the Apostles.

Jesus implies that if any one really believes His Message, his faith will transform his whole life—he would see so great a blessing promised to the faithful follower of Jesus that he would count all other aims and ambitions as loss and dross—and run with patience the race set before him. Only these are believers, and they are comparatively few. They are a fine company. They will get the prize, the "heart of great price," the Kingdom joint-heirship with the Redeemer in His glory, honor and immortality.

But are no others to be blessed? If not, why did Jesus taste death for every man? Does not that expression imply that every man will have some opportunity of profiting by Jesus' death? It surely does! Those who now hear, appreciate, believe, in the Bible sense, alone will have an opportunity for sharing the First Resurrection of the blessed and holy. But the remainder, we are assured, will all come forth from the tomb—to be granted an opportunity then for hearing and believing and gaining an inferior blessing. The blessing now is a spiritual one only; but the blessing to be offered under Messiah's Kingdom will be an earthly one—Restitution, human perfection in an earthly Paradise everlasting.

The Bible tells all this, says Pastor Russell. It declares that the god of this world, Satan, is now blinding the minds of all except believers. It equally tells that in God's due time, during Messiah's reign, all the blind eyes will be opened, and all the deaf ears unstopped. (Isaiah 35:5.) Then the whole world will be granted an opportunity of enlightenment respecting the God of Love, and His wise, just and loving terms of reconciliation, and will be blessed by the great Mediator of the New Covenant. Note how this is explained by the Apostle: God wills to have all men come to a knowledge of the Truth, that they may be saved. To this end He has provided that Jesus shall be the Mediator between Himself and mankind. In harmony with the Father's Plan, Jesus is now selecting the Church class, to be a Royal Priesthood, a Bride class, to share with Him in His Kingdom glory and Mediatorial work for the world. It was to this end that He gave Himself a Ransom for all—to be testified in due time.

—1 Timothy 2:4

GREAT PRIZES ARE OFFERED FOR BIG FAIR

San Francisco Exposition Management Has Set Aside \$175,000 for Live Stock Division.

HARNESS RACES WILL BRING \$225,000 TO WINNERS.

Two Race Meets, One in Fall and One in Autumn, Will Be Great Drawing Cards This Year.

[UNITED PRESS LEASED WIRE.]

San Francisco, June 21.—Great prizes and valuable trophies are to be offered for prize-winning livestock at the Panama-Pacific International Exposition. The exposition management has set aside \$175,000 as prize money for the livestock division alone and besides this there will be many special funds and trophies. Two hundred and twenty-five thousand dollars will be devoted to harness races.

An innovation which has already attracted the attention of breeders all over the world is that live stock will be on display throughout the period of the exposition, which lasts for ten consecutive months, from February to December, 1915. This is a decidedly new venture in universal expositions and a record display is assured in the livestock division. Prize-winning stock from all parts of the world will be shown.

Two race meetings will be held at the exposition during the year, one in the spring and one in the autumn. The \$225,000 is offered under the auspices of the Pacific Coast Trotting Horse Breeders' Association. The races will be international in character and will be held on a mile track which is now being constructed on the exposition site at Harbor View.

The main competition for \$175,000 in prize money and the supplemental offerings of the breed associations will take place in October and November, but, with the assistance of the breed associations, it is planned to have specimens exhibited all the year round in all of the classes which make up the livestock department. In keeping with the character of the whole exposition, the exhibits in this department will be of an educational nature and display signs will be used to tell the name of the breed, origin and the use of every animal exhibited. It is also planned to have moving pictures, slides and lectures incident to the livestock industry in all its branches in all parts of the world, an exposition feature which is regarded as a great step in the advance of all previous efforts. Plans are made to land cattle from foreign countries at the quarantine station at Angel Island in San Francisco bay. Thence the stock will be transported directly to the exposition ferry slips.

An initial fund of \$1500 has been set aside by the American Hereford Cattle Breeders' Association to be applied toward supplemental premiums for the 1915 exposition. It is expected that a similar amount will be set aside in 1914 and 1915.

The American Shorthorn Breeders' Association has also taken preliminary action in regard to reserving funds for stock prizes and three of the leading Dairy Cattle Herd Book Associations are at present planning for their participation in the exposition.

Individual sheep breeders in England and New Zealand are taking great interest in the sheep section. One of the smaller sheep record associations of America has inaugurated a plan for the creation of a fund of \$1000 to be offered as supplemental premiums at the exposition. The fund is being raised by voluntary offerings by members of the association interested in the promotion of the breeds. Other associations in this country and abroad

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will doubtless follow this initial plan.

One of the most outstanding features of the department of livestock will be a great poultry show, where it is expected that at least 12,000 birds will be on exhibit. To this end an advisory committee has been appointed in each state of the union. Each committee consists of three prominent poultry breeders appointed from each state to work up an interest in the most comprehensive poultry exhibit ever made.

Many of the poultry associations in America are planning supplemental premiums, among them being the International American Dominique Club, the Red Breeders' Club of the World, the American Light Brahma Club, the American Ross Comb Brown Leghorn Club, and the Crested Fowl Breeders' Association of America. All these associations have already offered trophies and cash prizes and interest is as keen abroad as it is in America.

The livestock department of the exposition has set aside the sum of \$7500 to be paid as premiums for carlots of cattle, sheep and swine. Arrangements have been made for sales at auction of the animals. This feature, in addition to the prizes offered, is an inducement to breeders to prepare for the international competition.

In addition to the competitions there will be a continuous exhibit of all the important breeds of horses. Supplemental premiums will be added to the exposition premium list. The greatest collection of pure and cross bred Arabs is promised by the Arabian Horse Breeders of the United States.

An attractive feature of the livestock department will be an international army remount demonstration and contest. It is planned that the outcome of this demonstration will be an official pronouncement as to what really constitutes a horse suitable for cavalry purposes so that breeders may know what to produce in order to sup-

ply the demand from America and other countries.

The livestock department is under the direction of Daniel O. Lively, one of the best known livestock men in the United States. Mr. Lively, who is in intimate touch with the largest breed-

any exposition has ever presented to ers in America and abroad, announces that the exhibit will be the finest that the world.

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3-Day Tickets on Sale Saturday and Sunday.

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Season fares from the principal stations to Newport or Tillamook Beaches as follows:

From	To	Fare	To	Fare
Portland	Newport	\$ 6.25	Tillamook Beaches	\$ 4.00
Oregon City	"	6.25	"	4.70
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Corvallis	"	3.75	"	7.10
Eugene	"	5.80	"	9.90
Roseburg	"	8.75	"	12.60
Medford	"	12.00	"	17.20
Ashland	"	12.00	"	17.75

Corresponding low fares from other points. Week-end tickets on sale from various points.

SUNDAY EXCURSION TRAIN ON THE C. & E. R. R.

Leaves Albany at 7:20 a. m., Corvallis 7:50 a. m. and connects with the S. P. trains 16 and 14 northbound and No. 13 southbound.

Excursion Fares East

Tickets will be sold from all main and branch line points in Oregon to Eastern destination one way through California or via Portland. Stop-overs within limit.

Tickets on sale daily to September 30. Final return limit October 31. For beautifully illustrated booklet "Vacation Days," and booklet describing Tillamook county beaches and other points, as well as information about Eastern fares, routes, stop-overs, etc., call on nearest agent or write to

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