

Pastor Russell's Sermon

ERRORS OF DEATH-BED REPENTANCE

Sins of a Lifetime Cannot Be Gotten Rid of by a Prayer.

A MISUNDERSTOOD TEXT.

It Has Encouraged Sinners to Continue in Sin—It Is Folly to Think That the Murdered Sinner Goes to Eternal Torment, While the Murderer, Because of a Death-Bed Prayer, Is Called to Heavenly Glory—A Misplaced Comma Led to the Error—In Conjunction With Other Errors.



PASTOR RUSSELL

Brooklyn, N. Y., October 12.—Pastor Russell delivered an address here today, taking for his text Jesus' words to the dying thief, "Verily I say unto thee this day, thou shalt be with Me in Paradise."

The influence of the text, the Pastor declared, is greatly increased by the scriptural thought that the dying sinner passes into everlasting torture. Those under the spell of that false doctrine cannot be reproved for wishing to escape from its terrifying influence. As the drowning man grasps at a straw, so those whose hopes for their dead are being held up by this error, grasp at the narrative of the thief, and hope that their departed experienced a momentary repentance said "Jesus, forgive me" and straightway was carried to Paradise. The absurdity of the proposition is crowded out by the mingling of the hope with their love for the deceased.

Well do I remember conducting a funeral service which was interrupted by the walls of the widow. The husband had been shot by an assassin's bullet in a distant mining region. He had died not being a member of a church, and by no means a saint. The poor widow's walls, I afterward learned, were caused by the thought that, not having had a moment's warning, the murdered man had failed to say, "God forgive me," and thus to gain Paradise.

Who can blame the poor woman for the absurdity of her reasoning? Had she not been taught so to think by all the great creeds of Christendom? Had not her husband and herself been taking that very chance of having a moment for repentance before expiring? It is a shame that this wrong thought has been so long allowed to keep people back from making their peace with God in earlier life.

Repentance Always Proper, of Course.

Let me not be misunderstood. I would not discourage a death-bed repentance, or any other. I would, however, have all to recognize that there are fixed rules of Divine Justice which forbid us to think that there is a hell full of unfortunates who died suddenly, with no opportunity for repentance; that there is a Heaven full of lucky numbers, thieves and vagabonds, who were carried to glory without any real change of heart, or character, but merely as a reward for momentary prayer. "Whatsoever a man soweth, that shall he also reap." Whoever sows a life of sin and self-indulgence will not reap glory, honor and immortality, but a more depraved disposition than that with which he was born.

The Dying Thief's Prayer.

The supposition that the dying thief asked to go to Heaven with Jesus as a reward for a few kindly words is a mistake. The supposition that Jesus promised that he would go to Heaven that same day is also a mistake. Jesus did not go to Heaven that day. Instead, He went to the Bible hell—Hades, Sheol, the tomb. He remained dead, St. Peter tells us, until the third day, when God raised Him from the dead by Divine Power. It was after His resurrection on the third day that He appeared to Mary and said, "I have not yet ascended to My Father and your Father, to My God and your God."—John 20:17.

The Bible tells that Paradise was lost through Adam's sin, six thousand years ago; that it is to be restored as a result of Jesus' death; and the time of His restoration will be during the thousand years of Messiah's Kingdom. Since there was no Paradise when Jesus died, He could not have meant that the thief would be there with Him that day. The claim made by Jesus was that He was to be a King. The thief had heard Pilate's question, "Art thou a King, then?" They had heard Jesus' reply, that to this end was He born. But He added, "My Kingdom is not of this Age."

The thief caught the thought that the grand, kindly character beside him was probably the Messiah, the King of Israel. How to explain the circumstances of that dark hour he knew not, but he defended Jesus. Thus with a measure of hope he said, "Lord, when Thou comest into Thy Kingdom, remember me." In other words, I believe that you are a King, and that somehow you will yet have a

Kingdom. I have sufficient faith to ask you to grant a poor thief a blessing when you reach that Kingdom.

Misplacement of Comma by Translators.

Jesus' reply should be carefully studied. In substance it was, Poor thief, I appreciate your words; and when My Kingdom shall be established, I will remember your kindness and will reward it. Notwithstanding this dark day with its unfavorable setting, I am really a King, and these experiences are necessary for Me, that I may enter into My Kingdom. Thus Jesus said, Be it as you have asked—I will remember you when I come into possession of My Kingdom. "Verily I say unto you this day, thou shalt be with Me in Paradise."

The difficulty has been with the wrong thought of the translators, and the misplacement of the comma. Punctuation is a modern convenience in all languages. There is none in the original Scriptures. The translators put the comma where they thought it should be, but evidently they made a great mistake. It would be thoroughly inconsistent to say that Jesus went to Paradise, when He had not yet ascended to the Father, and when the promised Paradise is to be established in the earth after the Second Coming of Christ, as a result of His Millennial Reign.—Revelation 21:4-5.

Placing the comma where we have done leaves the passage thoroughly in accord with all the Bible. That passage, properly understood, leaves not a shadow of Scriptural support to the thought that a prayer a moment before death would change the everlasting destiny of anybody.

Both Thieves in Bible Hell.

Let us get back to the Bible. Let us get rid of the foolishness of the creeds. Let us remember that a dead man is dead, as the Bible declares. "His sons come to honor, and he knoweth it not; they come to dishonor, but he perceiveth it not of them." "There is neither device nor knowledge nor wisdom in Sheol [Hades, the tomb], whither thou goest"—whither all go.

But nothing in the Bible suggests that man dies in the same sense as the brute. There is no hope for a future life for the brute, but God's Word stands pledged for a future life for humanity. "There shall be a resurrection of the dead, both of the just and of the unjust." "All that are in their graves shall hear the voice of the Son of Man and come forth."

The Bible tells that unless Christ had redeemed the life of mankind by the sacrifice of His own life, there would have been no resurrection of the dead. But from the foundation of the world God purposed a resurrection; and that Jesus should eventually be the Lamb of God, to take away the sin of the world. "As by a man [Adam] came death, by a man [Jesus] comes the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive"—every man in his own order.—1 Corinthians 15:21-23.

Jesus Himself, we read, was the first to rise from the dead—to be fully released from the power of death. Lazarus, Jairus' daughter, etc., were not resurrected in full, but merely awakened temporarily. They fell asleep in death again, and will have in their own due time the Divinely appointed opportunity for a resurrection.

According to the Bible, the Church will be the next in order, and will have a resurrection to spirit nature, similar to that of Jesus; hence the Apostle's desire to share in Christ's resurrection by having a share in His sacrificial death. "For if we be dead with Him, we shall also live with Him."—2 Timothy 2:11.

Next after the Church will come the resurrection of the Ancient Worthies, of whom John the Baptist was the last. Their resurrection was referred to by St. Paul in Hebrews 11, where he declares that "God has reserved some better thing for us [the Church], that they without us should not be made perfect."

Each in His Own Order.

St. Paul declares that in the resurrection every man will come forth in his own order, or level, or company. When the due time shall come for the awakening of the generation which crucified Jesus, quite probably both the thief will come forth from death at or about the same time. Both thieves will receive the blessing purchased for them by the Redeemer's death—to be brought to a knowledge of the Truth, to be helped up out of ignorance, superstition, blindness—by rewards, stripes, punishments, if they will, to human perfection, lost in Adam, redeemed by Jesus.

But there will be a difference between the conditions of the two thieves. Both will be in Paradise; for the whole earth is to be a Paradise. The hardened thief may have had a less favorable birth, or a less favorable environment in life. Only the Lord, the great Judge, is able to know how much excuse should be made for him and how much penalty should attach to him.

The repentant thief will be much more favorably conditioned, not merely because he spoke some kindly words to the Master in His hour of tribulation, but especially because those words indicate that his heart was in a more just and tender condition. Additionally we are to remember that the Lord has especially promised that every good deed done to Himself, or any of His followers, shall receive a special reward. Any such sympathy or kindness would imply a condition of heart not far from the Kingdom; hence the promise of a special blessing for such good deeds bespeaks Divine recognition of principle and character.

"There's a Witness in God's Mercy, Like the Witness of the Sea." It seems difficult to many to think

of God's having a provision for the majority of our race in the future. Somehow the impression has gone abroad that everlasting destinies are fixed at death. The only text ever quoted in support of this thought is a statement that "where a tree falleth there shall it lie." (Ecclesiastes 11:3.) Sure enough, the fallen tree cannot raise itself. And sure enough man, fallen into death, is equally powerless. There he would be forever were it not for the Divine arrangement for his awakening by the Lord Jesus Christ.

Many of us have been too free to believe that the penalty for sin may be entirely escaped by a simple word of prayer, and yet reversely have believed that there could be no forgiveness of sins after death. The only explanation of this persistent thought in the minds of the masses is that they were taught that destinies were fixed at death by the taking of the dying one over to a fiery Hell, or to a blazing Purgatory, or to a blissful Heaven.

After all, in confusion did we not once say that everybody, for a time at least, would be brought out of Heaven, Purgatory and Hell to attend a Judgment scene—quite contrary to reason and the Bible—a Judgment to determine whether any mistake had been made in regard to who had Heaven, who had Hell and who had Purgatory? How foolish we have been—how stupid, how inconsistent, how unscriptural!

"Every Knee Shall Bow."

Now we see that the dead are simply sleeping until the Morning, when all the sleepers will be awakened by Him who died for all. Now we see that no changes take place in the moral status of the dead, nor in the Divine standards. He who forgave us our sins when we confessed them and forsook them is "the same yesterday, today and forever," and will be just as ready to forgive the world of mankind, when in due time He shall send them light and they shall believe and repent.

Surely there is no more reason why a sinner could not be forgiven in the future than that a sinner could not be forgiven in the present. When sinners are forgiven now, it does not mean that they obtain full release from some proper penalty for their sins—sickness, sorrow, pain. Nor will the forgiveness of sins in the future Age mean that no stripes will be put upon the transgressors. Jesus distinctly tells us respecting that future Age that then those who have sinned against knowledge, light, will be punished with many stripes, while those who have sinned with less light will be punished with fewer stripes.—Luke 12:47, 48.

Take for example the son of the widow of Nain, or others of those awakened by our Lord. We know little respecting their relationship to God. This widow's son may have been a good man or a wicked man; but the fact that he had been awakened from the sleep of death by the Master would certainly work no injury to him afterward in the matter of forgiving sins for which he might repent.

God's entire object in providing the Kingdom of Messiah and in restraining Satan and causing the knowledge of God's glory to fill the earth is to give mankind a better opportunity than is now generally enjoyed for repentance and reconciliation with Himself. Now, only the favored few can see, can hear, can understand. Then, all from the least to the greatest, shall be brought to a knowledge of the Lord and His goodness, and unto Him eventually "every knee shall bow and every tongue confess."

Judgment For a Thousand Years.

Now we see by the light of the Bible that good and bad, civilized and heathen, all go, at death, to the Bible hell—to Sheol, Hades, the tomb. Now we see that all are waiting for the glorious Morning, to be ushered in by the Second Coming of Jesus. Now we see that only the few have yet had the light and blessing which determines their everlasting destiny; that the overcomers of this Gospel Age will be associated with Jesus as spirit beings in the Kingdom, while the overcomers of previous times will be associated with the same Kingdom as its earthly representatives. In their cases only will the Divine judgment have been settled.

The remainder of mankind, dying in more or less ignorance of God and His terms of acceptance of sinners, are to have their judgment, or trial, during the thousand years of Messiah's Kingdom. The willing and obedient shall be blessed and enter into life eternal. The disobedient, wilful sinner will die the Second Death.

More Tolerable For Sodomites.

Jesus, in speaking of that coming Judgment Day of the world, declared that the Sodomites will be there, as well as the people to whom He preached. And significantly He stated that it would be more tolerable for Sodom and Gomorrah in the Day of Judgment than for Chorazin, Bethsaida and Capernaum; for if the Sodomites had been privileged to enjoy the preaching of Jesus they would have repented in sackcloth and ashes.

From the Master's words we thus perceive how serious might be our misjudgments of the hearts of men. The people of Bethsaida, Chorazin and Capernaum were regular attendants of the synagogues—decent people, having a form of godliness, but knowing little or nothing of its power. They will have an opportunity also during the thousand-year Judgment Day of Messiah's Kingdom. If they will, they may then learn the lessons necessary and eventually attain everlasting life. But because of their greater privileges, the blessings they will enjoy in the future will be correspondingly curtailed; and it will be more tolerable for Sodom than for them.

PROGRAM FOR COOKING SCHOOL GIVEN IN FULL



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The Capital Journal Free Cooking school, main auditorium of the armory, doors open 1 p. m. Lecture 2:30 p. m. Mrs. Kate B. Vaughn, domestic science lecture-demonstrator.

Program for Monday Afternoon. Subject—Scientific Housekeeping. The following menu will be prepared.

- Lamb Chops
- Potato Nests, Peas.
- Baking Powder Biscuit.
- White Cake, Marshmallow Pudding.

Tuesday. Subject—Food and Its Functions. Demonstration—

- Cecils, Tomato Sauce.
- Chrysanthemum Salad, Boiled Dressing.
- Soda and Buttermilk Biscuit.
- Golden Cake, Golden Iceing.

Wednesday. Subject—Diet and Digestion. Demonstration—

- Baked Chicken.
- Cabbage Boue Femme.
- Dixie Biscuit.
- Devil's Food Cake, Mocha Iceing.
- Angel Parfait.

Thursday. Subject—Economy, Attention to Left Overs.

Demonstration—

- Chicken a la King.
- Timbale Molds, Bread Cases.
- Cucumber Aspic.
- Beaten Biscuit.
- Mikado Cake.

Friday. Subject—Pastry, Flour and Fats. Demonstration—

- Fish Pudding.
- Potato Balls, Cream Sauce.
- Pastries—
- Flake and Plain Pastry.
- Cheese Cakes.

MASONIC MEETING ENDS. [UNITED PRESS LEASED WIRE.] New York, Oct. 24.—Ceremonies and administration of degrees in commem-

oration of the centennial re-union of the organization of the Supreme Council States shipped to France \$331,290 worth. During 1912 France exported to the United States \$375,738 worth of cars, importing in the same ships only \$285,200 worth. Thus for the six months ending with June the United States led France by about \$185,000, while the entire year of 1912 France led the United States by about \$90,000.

TO PROBE CHARGES [UNITED PRESS LEASED WIRE.] Boston, Oct. 24.—As a result of the charge of embezzlement in the Worcester insane asylum, Governor Foss said today he would order an investigation of each hospital for the insane in the state.

Paris, Oct. 24.—The United States has taken the lead over France in the automobile trade between the two countries, according to statistics officially given out today. Leading dealers fear that the lead is a permanent one. During the first six months of this year France sent \$147,800 worth of autos

and cover a few minutes to thicken. Add the milk and when of a creamy consistency spread on nicely toasted slices of bread. Sprinkle with chopped parsley or decorate with a strip of green pepper when serving.—Chicago Record Herald.

Swedish Cake. Four eggs, one cup sugar, one level teaspoon baking powder, large half cup potato flour; flavor with vanilla. Separate the eggs, beat whites stiff, add half cup sugar, beat whites stiff, add beat yolks, and add half a cup sugar and beat three minutes with a good beater. Mix together and add the potato flour. Bake in thin tins in a moderate oven. Fill with whipped cream and chopped nuts.—Racine Journal.

Sweet Potatoes. Butter a baking dish well; cut sweet potatoes into slices or cubes and put them into the dish in layers, sprinkled slightly with brown sugar, and alternated with layers of sliced apples. When the dish is full, put butter, pepper and salt on top, add enough water to keep the contents from burning. Bake in a moderate oven.

Cannellon of Beef. Mix one and one half pounds of beef from the round, that has been put through the meat-chopper, one half cupful of bread crumbs soaked in two table-spoonfuls of milk, two spoonfuls of poultry seasoning, salt and pepper to taste, and one egg slightly beaten. Make the mass into a roll, and bake in a hot oven, in a dry pan. Baste with one cupful of hot water into which you have put a piece of butter.

Entire Wheat Fingers. Mix one half pint of boiling milk, a spoonful of salt, one half cupful of chopped blanched walnuts, one table-spoonful of chopped mixed candied peels and a piece of butter half the size of a hen's egg. Stir in as much whole wheat flour as the milk will take up, and keep stirring till the mixture leaves the sides of the pan. Put the mixture on a puff-up and becomes soft. Remove and floured bread board and roll it out a quarter of an inch thick. Let it stand until cold, cut the dough into fingers. Youth's Companion.

Corn Cake for Afternoon Tea. Into a piece of bread or biscuit dough the size of an orange, knead and roll one cupful of granulated yellow meal, a table-spoonful of sugar, and a little salt. Roll very thin, and bake on tin sheets until very well done. Cut in strips.

Creamed Lima Beans. One pint of fresh lima beans, water enough to cook without burning, one spoonful of sugar, one table-spoonful of flour, one table-spoonful of butter, one cupful of rich milk, salt and pepper to taste.

Creole Tomatoes. Six small tomatoes, two table-spoonfuls of butter, one half cupful of milk, salt and pepper to taste, one teaspoonful of flour.

Wash the beans and add sugar, then cover with water and simmer until tender. Unless they are very fresh and

Scald and skin the tomatoes, cut into slices and cook in the butter until tender, then sprinkle the flour over. Seas-

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THE N.K. FAIRBANK COMPANY CHICAGO

Recipe Department

By BETSY WADE.



"Betsy Wade" would appreciate it if the ladies of Salem would send in tested recipes for this department.

Carmel Custard. 1 cup granulated sugar. 1 pint milk. 1/2 cup butter. 2 table-spoonfuls corn starch. 1 1/2 table-spoonfuls mapleine. Put milk in double boiler and thicken with the corn starch dissolved in a little water. Put sugar and butter in a saucepan, stir until sugar is melted, then gradually stir them together and add the mapleine. Strain if necessary, cool and serve with mapleine whipped cream.

Fried Parsnips. Scrub the parsnips and cook in kettle of water until tender. When cooled scrape off skin, cut into slices and season with salt and pepper. Fry in a little butter, or half butter and half butterine.

Creamed Lima Beans. One pint of fresh lima beans, water enough to cook without burning, one spoonful of sugar, one table-spoonful of flour, one table-spoonful of butter, one cupful of rich milk, salt and pepper to taste.

Creole Tomatoes. Six small tomatoes, two table-spoonfuls of butter, one half cupful of milk, salt and pepper to taste, one teaspoonful of flour.

Wash the beans and add sugar, then cover with water and simmer until tender. Unless they are very fresh and

Scald and skin the tomatoes, cut into slices and cook in the butter until tender, then sprinkle the flour over. Seas-

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roll them in cracker crumbs, fry in hot butter, sift powdered sugar and cinnamon over them, and send them to the table very hot.

Marshmallow Gingerbread. Cream one half cupful of sugar with one half cupful of butter. Add one half cupful of molasses and one half cupful of hot water in which there is one teaspoonful of soda. Beat the mixture thoroughly, and add one beaten egg and one half teaspoonful of ginger. Continue stirring, and add one and one half cupfuls of flour. Bake in a shallow pan one inch thick. Remove it from the pan and cut it across the center. Put one half back into the pan and cover with marshmallows. Return it to the oven and leave it until the marshmallows on a puff up and becomes soft. Remove and floured bread board and roll it out a quarter of an inch thick. Let it stand until cold, cut the dough into fingers. Youth's Companion.

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