

BROOKLYN TABERNACLE

PASTOR RUSSELL'S WEEKLY SERMON

Pastor Russell spoke twice in St. Louis, Mo. We report his address on the Resurrection from the text: "He should be the first that should rise from the dead."—Acts, 26:23.

With startling clearness the speaker pointed out that his text meant nothing less than that, namely, that the resurrection of Jesus was the very first resurrection—that no one had previously been raised from the dead. He led his hearers back to Eden and let them hear the Divine words respecting the penalty for sin—"Dying, thou shalt die." He gave them the further formula of Jehovah's curse, or sentence, in the words addressed to Adam after he had been cast out of Eden: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it thou wast taken; for dust thou art, and unto dust thou shalt return."—Genesis 3:17-19.

The pastor showed that this dying process operated in Father Adam for 990 years before his action was completed; that Adam's children, the human family, never were in the same perfection as Adam—in the image of God—that they were born on a lower plane and were fallen at the moment of birth. He quoted from the Psalm: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psalm 51:5.) This, he said, agreed exactly with the New Testament statement, "Death passed upon all men because all are sinners"; and again, "There is none righteous (perfect), no, not one"—all "come short of the Glory of God."—Romans 5:12; 3:12, 23.

Next the pastor pointed out the meaning of the word resurrection, which in Greek is anastasis. It means, he said, not merely an awakening from the sleep of death, but a raising up again. The word anastasis signifies a raising to a former standard—the one from which they fell—the image and likeness of God which none of Adam's children have fully possessed, because he lost it. While Jesus was of Adam's stock, through His mother, His life and perfection came to Him from his prehuman state; and hence He was perfect, a Son of God, "holy, harmless, undefiled, separate from sinners."

"Not Possible for Him to Be Helden." St. Peter declares that it was not possible for Jesus to be helden of death. (Acts 2:24.) No cause of death was found in Him. He delighted to do the Heavenly Father's will. It was the Father's will that Jesus should demonstrate His loyalty and obedience unto death, "even the death of the cross." But this did not interfere with the original promise of life everlasting to the obedient. Hence it was not possible for Jesus to remain

under the power of death, as it is not possible for God to change His great purpose or to violate His agreement. Hence the apostle says that God raised Jesus from the dead on the third day.

Jesus was perfect on the spirit plane, before He humbled Himself to exchange the spirit of nature for the human, to become man's Redeemer. He never forfeited His right to life. He merely hid it down in loyalty to the Father's will. Since He was unfallen, His resurrection would mean His resurrection in perfection. But it was not God's will that He should come back to perfection in human nature. He had already used that nature for the purpose intended. He was brought fully back from the power of death to the very highest plane of spirit being; namely, the Divine nature.

Contrast this resurrection, or bringing back to perfection from death, with the experiences that occurred in any awakenings of the sleepers preceding Jesus' death. Jesus was a member of the fallen race, imperfect; and the awakening of her and her kind was back to what she was before she did not resurrect, or bring her again to the condition of perfection in which Eve was before she had deteriorated the race. Consider from the same standpoint, the widow of Nain's son and his awakening, the awakening of Lazarus, the brother of Martha and Mary, and the awakening of the dead mentioned in the Old Testament.

To have resurrected any of these sleeping ones would have meant much more than was accomplished in them. It would have meant to bring them up to full perfection in the image of God as it was possessed by Father Adam. As it was, the awakened ones merely and a few more years in the present life, and then fell to sleep in death again, to await the glorious day of Messiah's Kingdom, in which Adam's race will not only be awakened, but be given every opportunity of gradually rising to full perfection.

The First (Chief) Resurrection.

Further along in his discourse the pastor demonstrated that the church of this world is everywhere separate and distinct from all others of mankind; they are neither Gentiles nor Jews. He made clear, however, that he did not refer to the 460,000,000 professed Christians or to any particular sect or denomination, as the Church of Christ. He gave scriptures in proof of his contention that the Church of Christ is composed of all saintly believers in Jesus, seeking to walk in His footsteps—not after the flesh, but after the spirit. He called attention to the fact that no denomination could claim a monopoly of this

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MRS. J. W. ANDERSON.

Among the great believers in Syrup Pepsin for constipation in old or young, and as a general household emergency remedy, is Mrs. J. W. Anderson, Osawatimie, Kans., who writes after using one sample bottle and two dollar bottles of Dr. Caldwell's Syrup Pepsin: "On the plea of the duty that everyone owes to fellow sufferers, I appeal to all such who are bowed in spirit, broken in health and discouraged with life, not to give up until they have given Dr. Caldwell's Syrup Pepsin a fair trial. Syrup Pepsin is scientifically compounded and its purity is vouched for. Mothers give it to tiny babies,

and grown up people, taking a little larger amount, and it is equally effective. It is mild and gentle, pleasant-tasting and free from griping. It does not hide behind a high-sounding name and is absolutely free from any prohibited ingredients. Families who once use Syrup Pepsin forever after avoid cathartics, salts, pills and other harsh medicines, for these only do temporary good, are nauseous and a shock to any delicate system. Such things should never be given to children.

If no member of your family has ever used Syrup Pepsin and you would like to make a personal trial of it before buying it in the regular way of a druggist, send your address a postal will be sent to Dr. W. B. Caldwell, 117 Washington Street, Monticello, Ill., and a free sample bottle will be mailed you.

freedom coming to the ancient worthies, who proved their loyalty to God. (Hebrews 11:35.) Their reward will be that instead of being awakened in an imperfect condition, to rise gradually with the rest of the world, they will be awakened in a perfect condition. Another class that will not share with the world in the gradual resurrection is the church—not the nominal church of mere professors, but the real Church of Christ—those who walk in the footsteps of Jesus to the best of their ability. This class had their beginning at Pentecost.

There, through the merit of Christ's sacrifice, God began the acceptance of the Elect to be the Bride of Christ, joint-heirs in His Messianic Kingdom. Their special blessing begins by their being gotten in the Holy Spirit constituting their start as spirit-beings. Thereafter their portion is to become dead to all earthly things and alive to all Heavenly hopes, ambitions, etc.

As their change of nature began when they received the Holy Spirit, it will be completed in the first resurrection, when they will be given perfect spirit bodies. St. Paul says, speaking of this class, "We shall all be changed; for flesh and blood cannot inherit the Kingdom of God." (1 Corinthians 15:51, 50.) This is the glorious hope set before us in the gospel. Opportunity to gain a part in this first resurrection is limited to this gospel age. Only faithful followers of Jesus have any promise of a share in it.—Revelation 20:4.

Unbelief Staggers Some.

All familiar with their Bible know well that the doctrine of the resurrection of the dead is one of its fundamentals. But their faith staggers at the thought of the resurrection of the dead, and this leads them to deny the entire matter. They do not tell us that they do not believe in the resurrection of the dead; but they teach that nobody is dead—that when people appear to die they are really more willing to admit that the really dead could be brought back to life, they claim that death is a transition from a lower form of life to a higher one.

After one takes this position, the whole Bible becomes twisted. Whenever we deny the death penalty we deny the Bible, whether we wish to do so or not. The Bible does not say that the soul that sinneth shall experience transition, but "the soul that sinneth, is shall die." (Ezekiel 18:4, 20.) The Bible does not say that the wages of sin is transition, but "The wages of sin is death." (Romans 6:23.) God did not say to Father Adam and Mother Eve, because of your disobedience you shall experience transition, but, "Ye shall surely die." Whoever would be loyal in the Bible must face this question. If he repudiates the Bible position he gets more and more into the darkness.

Those who say that death is not death, must logically ask themselves, where do those go who seem to die, but really become more alive? Then come in human speculations; for the Bible declares that the dead are dead. Jesus said, "No man hath ascended into Heaven." (John 3:13.) St. Peter said that David the prophet had not ascended to Heaven.—Acts 2:34.

The scriptures declare that the dead are asleep waiting for the morning of the resurrection. The preaching of the apostles in substance was that there is no hope of future life except by a resurrection of the dead; and that there could be no resurrection had not Christ's death made possible the hope of mankind.—1 Corinthians 15:12-22.

God Able to Raise the Dead.

Whoever realizes God's power as manifested in the creation should have no doubt whatever of His power to resurrect the dead being, or soul. God is so high and has power so much greater than ours that we cannot comprehend Him, or understand the methods of His operations. They are so much beyond us that we call them miracles, though surely they are in no sense difficult for the Almighty One. Each member of Adam's race has his own personality, and so great is our God that He knows all these. We may be sure that He has promised no more than He can perform—the resurrection of the dead, both of the just and the unjust.—Acts 24:15.

Jesus is God's great representative and agent in the bestowment of all the blessings He has for mankind. The Divine power will operate through Jesus, first for awakening the sleepers, and afterwards for bringing to perfection all the willing and obedient. Only the wilfully disobedient will suffer extinction in the second death.

Christ's Soul Not Left in Sheol.

St. Paul's teaching is that the resurrection for the world in general consists of a re-awakening from the sleep of death, in a body similar to the one which died; and that when thus awakened, each member of the race shall have full opportunity of being raised again to the image of God, in which our race was created, from which we all fell through Adam, and a return to which has been provided through the death of Jesus. The time set apart for this work is a thousand years—Messiah's millennial reign.

St. Paul speaks of a better resurrection.

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Half the people you meet complain of weary muscles, stagnant brain, jangled nerves, and a morbid desire to lay down and just quit. Most of these people have been using nervines that spasmodically flare up the nerves only to die down again, as die they must. Avoid nerve stimulants. Bear in mind that this worn out feeling is due to poor blood, to bacteria in the water you drink; to the multiplying of destructive germs in the blood faster than they can be over come by the white corpuscles; and to what is known as auto-toxemia, that condition where the venous or impure blood accumulates faster than it can be replaced by the red arterial blood.

If you feel faint or experienced the peculiar sensations of gas and tenderness in the bowels, go to any drug store and ask for a bottle of S.S.S., Swift's Sure Specific. Here is a remedy that gets at work in a twinkling; it just naturally rushes right into your blood, scatters germs right and left, up and down and sideways.

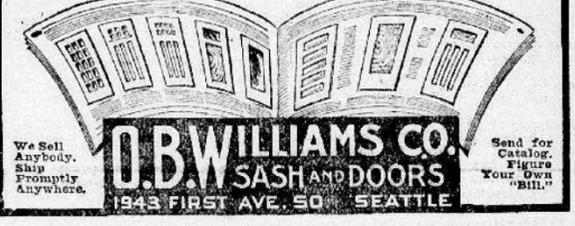
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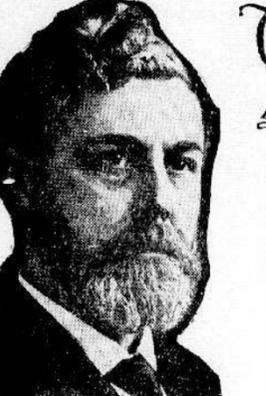
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The DOCTOR'S ADVICE

By Dr. Lewis Baker

The questions answered below are general in character, the symptoms or diseases are given and the answers will apply to any case of similar nature.

Those wishing further advice free, may address Dr. Lewis Baker, College Bldg., Chicago, Wood St., Dayton, O., enclosing his self-addressed stamped envelope for reply. Full name and address must be given, but only initials or flatness name will be used in my answers. The best replies can be filed at any well-stocked drug store. Any druggist can order of wholesaler.

"Anxious M." Give your children for bed-wetting 10 to 15 drops in water before meals. The following: Turpentine, 1 dram; tincture of iron, 2 drams; comp. fluid bismuth, 1 oz. Mix well. This should be given about one hour before meals.

"Chen" writes: "I have had a cough for six years, and a fever which never left me, as it gets worse with every fresh cold I contract. Could you give me a remedy?"

Answer: I can give you a remedy that I am sure will cure you and one that is a suitable business and pleasant to take. Make a syrup with one pint of medicinal sugar and one pint of water. Boil the water, put on the fire and let it come to a boil, then add and add the contents of a 2-oz. bottle of essence of turpentine, which you can purchase at any drug store, and you will have a pint of the finest cough syrup on the market today. It is about eight times cheaper than ordinary labeled cough medicine, and will last much longer.

"Mary" writes: "I would like something for indigestion. I cannot eat and an cross and irritable all the time. I fear it will cause appendicitis."

Answer: Ask your druggist for tablets for indigestion and take according to directions. These are pink, white and blue tablets, and are to be taken morning, noon and night, respectively. This will cure your indigestion and prevent appendicitis.

"Nervous Dorothy" writes: "I have no appetite whatever. I cannot sleep at night and my nerves are in a terrible condition. Can you tell me what would help me?"

Answer: The following has helped thousands who suffer as you do. Get 5 oz. Syrup of hypophosphites comp. and 1 oz. of lactose saccharine and mix together and take a teaspoonful before meals. This tonic will restore your nervous system and you will feel strong and well within a very short time.

"Ellen J." writes: "I am only 23 years old and weigh 125 pounds. I am stout, fat and uncomfortable. I dislike to go in company, as I feel embarrassed. Can you advise a safe reducing remedy?"

Answer: Anyone who is too fleshy can safely take sugar-coated tablets. They are sold by well-stocked druggists in sealed tubes with full directions for use. A box, a day, if used regularly, can be taken off.

"X. Y. Z." writes: "My hair is harsh and dead looking, and my scalp is covered with dandruff. Can you help me?"

Answer: Get 1 oz. of plain yellow sulphur and use it regularly and your hair will become soft and shiny, and it will bring back the intense natural color to the hair; your dandruff will be cured and you will be rewarded with a healthy growth of hair.

"Mrs. G." writes: "I want something to increase my weight about 15 or 20 pounds. My blood is thin, watery and I have a pale complexion. Do you say I am anemic?"

Answer: Probably your assimilative functions are impaired, and anemia is the result. I would advise that you begin taking three-grain hypophosphites tablets at once and continue until your blood is re-created with red and white corpuscles. These tablets aid digestion and cause the body to assimilate the fatty elements in food, thus giving color, weight and strength to the abnormally thin.

"Tom K." writes: "I have been unable to work for some weeks on account of rheumatism. What would you advise?"

Answer: Take the following and I am sure you will soon be back at your work again. Mix the following at home and use a teaspoonful at meal times and at bedtimes: Iodine of potassium, 2 drams; sodium salicylate, 4 drams; wine of colchicum, 1-2 ounces; cod liver essence, 1 oz.; fluid bismuth, 1 oz.; and syrup sarsaparilla, 6 ozs.

saintly class, and none that could claim to be free from tares.

In the pastor's opinion, apparently, the vast majority of the 460,000,000 of professed Christians are merely tares or worse. He cited numerous scriptures to the effect that the heirs of God, joint-heirs with Jesus Christ, are a "little flock," a "royal priesthood," a "holy nation," a "peculiar people," who "show forth the praises of Him who hath called them out of darkness into His marvelous light."

The pastor then declared that the true church is to be found in all the different denominations, and some of them outside all denominational fences. He showed that the denominational fences are contrary to the Bible. After making clear who constitute "the church of the first-born, whose names are written in Heaven," the pastor declared that these are to have a share with Jesus in His resurrection. He quoted St. Paul's words: "That I might know Him and the power of His resurrection, being made conformable unto His death."—Philippians 3:10.

The pastor seemed to give the thought that in the Divine purpose a foreordained number of the church class must suffer with Christ before the millennium could begin. Their sufferings would not be vicarious, as were Jesus' sufferings, nor necessary to the resumption of the world, as were His; but the sufferings would be necessary in order to demonstrate their loyalty to God and to righteousness—to prove them worthy of the high honor of joint-heirship with Jesus, and sharers with Him in His Kingdom.

The church's suffering with Jesus, the pastor said, is not dying to earthly conditions and ambitions as He did. All who thus die with Jesus, willingly sacrificing earthly hopes, aims, ambitions, are counted as sharing "His death." Such are assured in the scriptures that they will also in God's due time share in "His resurrection."

"His resurrection" was not only the first resurrection, but also the chief, the best, resurrection—to the very highest plane of spirit perfection—the Divine nature. Hence the promise to the church to share in His resurrection means that His faithful followers will experience a similarly glorious resurrection to a higher nature, the divine—with His glory, honor and immortality. This Jesus also avers, saying, "Blessed and holy is he that hath part in the first resurrection."—Rev. 14:13.

Easter and the Passover.

The pastor says that the word, Easter, occurs once in our common version of the Bible and is a mis-translation—it should be Passover. Easter was a festival honoring the heathen goddess of Spring. The name was transferred to the Passover celebration of the early church in honor of the Lord's resurrection. Doubtless the attempt was to divert the heathen toward Christianity, keeping the festival, but altering its significance. Whatever the word meant then, it stands now to the Christian as the synonym for the glorious resurrection of the world's Redeemer from death and the human nature to glory, honor, immortality. The Divine nature, so, said the pastor, the resurrection of Jesus is the guarantee of the resurrection of "the church, which is His body." It also assures us of the world's resurrection—that an opportunity through Messiah's Kingdom is to come to all mankind, to be recovered from the tomb and from all their imperfections—mental, moral and physical. Only the willingly, intelligently disobedient will ultimately die the second death, which St. Peter describes as perishing like natural brute beasts.

Resurrection of the Soul.

Many Bible students have failed to note that the Bible nowhere speaks of the resurrection of the body. Their error has given color to the arguments of agnostics and others who point out the unreasonableness of such a proposition. Thus the resurrection doctrine is made to appear absurd, whereas the Bible presentation is most logical.

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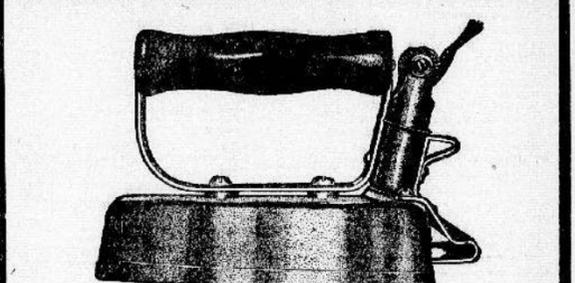
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