

BROOKLYN TABERNACLE

PASTOR RUSSELL'S WEEKLY SERMON

Pastor Russell addressed the London Tabernacle congregation twice recently. We report one of his discourses from the text, "If the blind lead the blind, both shall fall into the ditch."—Matthew 18:14.

The pastor opened his discourse with the words, "How blind we have all been—stupidly blind—in respect to our Heavenly Father's words! We have believed human traditions, which we ought not to have believed, and left unbelieved the Bible teachings, which we ought to have believed, until the church as a whole has become thoroughly puzzled in respect to everything religious. I am not judging any particular person or sect. The matter is so general as not to need specification.

All have sinned, all are out of the way of truth, lost in the fog of superstition and error, guided thither, as St. Paul foretold, by "doctrines of demons" (1 Timothy 4:1). There is no time for faultfinding. The duty of the hour is to get right with God, into harmony with His will, and to obtain the true light on His Word that will restore Christian faith, love, devotion.

Blaming nobody except the arch-deceiver, Satan, we find, as the Master predicted, that the whole world has been made drunk by the false doctrines which Satan gradually introduced during the dark ages. The inhabitants of the earth have been made drunk with the wine of her "fornication" (Revelation 17:2). Some were crazy drunk, to the extent of persecuting others; some were stupidly drunk.

Like drunken people, we mixed up and confused the good and the bad. In one breath we talked of the love of God—His mercy, gentleness, patience—and how all of His children must be drunk with His divine character. Then in another breath we painted this God of Love as sitting down, before creating humanity, and deliberately that thousands of millions should be born in sin, misshapen in infancy; and that after a few short years, full of trouble, all of them with only rare exceptions, should be turned over to fireproof demons, to be tortured through all eternity.

When a soberer thought would suggest that the fire would destroy them, that the torture could not last more than a few hours, then a drunken thought inspired by the devil came—that God delighted in the torture of His creatures, and that all those thousands of millions would have life injected into them by the Almighty Himself, the great Fountain of Life, so as to prevent them from ever coming to be, ceasing to suffer—so as to perpetuate a great chamber of horrors such as no human mind could imagine. Dante pictured the Inferno most horribly, that eternal torture chamber, over whose gates were the words, "Who enters here abandons hope."

Satan's Great Success.
The Master styled Satan the father of lies. His first great lie misled our first parents and murdered them, by leading Mother Eve to disobey God's Word. "In the day that thou eatest thereof, thou shalt surely die." (Genesis 2:17). Satan contradicted the Almighty, saying, "Ye shall not surely die"—and man and woman, your life is a perpetual one.

Satan has since impressed this falsehood upon the whole world, and has largely succeeded in deceiving all. When in fulfillment of God's Word people die, Satan has brought in the deceptive theory that they really have become more alive than ever. With the theory that nobody can die came the other theory—that when they seem to die they merely go somewhere else to live.

Thus, contrary to the Scriptures, the whole world has come to believe that at the moment of death the saintly go to heaven and all the remainder, more alive than ever, go either to hell or purgatory. The plain, common-sense statement of the Bible that all—both good and bad, old and young—go to

school, hades, to the tomb, is ignored. The Bible teaching, that the redemption of Jesus assured all a resurrection from the dead, is made null and void by Satan's declaration that nobody is dead.

Immortality in Christ.
The Bible does indeed hold out for the church the hope of immortality; but it is only a hope, not already a possession. Man was not created unqualifiedly immortal. The life given him was only a tentative one. If he would use it in harmony with his Creator's commands, he might enjoy it forever, as indicated in the words, "Be fruitful and multiply and fill the earth with your posterity and subdue the earth as ye have need of it. As your posterity increases, extend the bounds of Eden, until it will include the whole earth."

But that the life was a tentative one, a conditional one, is indicated by the threat that disobedience would bring death—the cessation of life. Thus, when the sin has been committed, God declared, "Accursed is the ground for thy sake. In the sweat of thy face shalt thou eat bread until thou return to the ground; for dust thou art, and unto dust shalt thou return."—Genesis 3:17, 19.

The whole world knew that it was dying, and not even a suggestion of a reversal of the curse was made up to the time of Abraham. Then, for the first time, God declared His purpose to bless all the families of the earth, which implied the rolling away of the curse. This blessing, the rolling away of the curse, was to come through Abraham's seed. "In thee and in thy seed shall all the families of the earth be blessed." St. Paul declares that this seed is the Christ—Jesus the head, and the church His body.—Galatians 3:16, 29.

But the apostle explains that even this statement to Abraham was more or less indistinct; it did not bring the matter clearly forward and give positive assurance of everlasting life. St. Paul declares that this was accomplished through Jesus more than 4,000 years after the fall. He declares that Christ brought life and immortality to light through the gospel.—2 Tim. 1:10.

Now we may see that this promise of immortality, deathlessness, death-proof existence, is a very much grander one than we ever supposed. Immortality is a quality of life which thus far has possessed only Jehovah, God and His Son, our Lord Jesus Christ. Nothing in the Scriptures indicates that even the angels possess death-proof bodies. On the contrary, the Bible teaches that Satan, one of the very highest angels, is to be destroyed. This shows us that this immortal, death-proof quality is not possessed by the angels. Their everlasting life depends upon the divine covenant that, so long as they are in harmony with God, He is pleased to perpetuate their lives in a most joyful condition.

The Bible assures us that only the elect church will ever attain the immortal quality peculiar to the Father and to the Son. This promise of "glory, honor, immortality," is made merely to the saintly church and is to be attained in the first resurrection by those found worthy. "On such the second death hath no power."—Revelation 20:6.

But our Lord Jesus not merely brought to light immortality as God's gift to the church. The Gospel of Jesus brings to light a hope of everlasting life to the non-elect world—to so many of them as, under the light of the knowledge of the glory of God during the coming millennial age, will fully respond and be those who will bow the knee and confess with the tongue the great King, and be uplifted to human perfection by the arrangements of His kingdom. For these God has the same everlasting life that He has already given to the angelic hosts.

This everlasting life of the future is usually styled immortality; for it will be a deathless life—a life free from all imperfections of the dying condition. But the immortality of the Bible, which is for the church alone, is separate and distinct and elsewhere described as "the divine nature."—2 Peter 1:4.

would have seen so clearly the height of divine wisdom, nor the depths of divine love.

Even the power of God, manifested in the wonderful display in the heavens every night, is more wonderfully shown by reason of the permission of sin. Even the wisdom and power of God shown forth in the human organism will be added to by reason of the permission of sin. How so, is it asked? We reply that God's great wisdom and power will be manifested in the resurrection of the dead. The church's resurrection from human nature to the divine nature, from weakness to power, dishonor to glory, from an animal body to a spiritual body, will be a stupendous expression of divine power. And the fact that the mental powers—memory, character—will be carried over is beyond our comprehension.

Then comes the resurrection of the world. We are not to think of the resurrection of the bodies that have fallen into dust, as the Bible mentions nothing of the kind, and resurrection involves no such absurdities. But what the Bible does propose for the world, as well as for the church, is the resurrection of the soul, of the being, of the intelligence. The apostle explains that God will give to each a body as it pleases Him. The bodies provided for the church will be of the spirit kind.

The bodies provided for the world will be of the flesh kind. Wonderful as this is, it is not, for the human bodies that are to be restored thus by Divine Power will be the exact counterpart of the present bodies, representing the same memory, mind, will. Thus each will know himself, and will know the others with whom he was acquainted in the present life. How wonderful, how stupendous, how unbelievable, except as we are able by the faith to grasp the fact of our own littleness and the Divine greatness.

True, as the apostle tells us, not all men have this faith—not all men are able to believe what the Bible so clearly sets forth. They stagger at the great proposition. But their staggering and unbelief will not change the facts. God's wisdom and power will continue to operate, notwithstanding our imbecilities. Those who cannot exercise faith cannot belong to the church class, called during the present time; for with this class faith is a paramount requirement.

Foolish Incredulity—Wise Faith.
How strange it seems that nearly everybody can be credulous of nonsense, while only a few comparatively, can have faith in the true realities of the Divine promises! For instance, how few seem able to believe in the power of God as respects a resurrection of the dead. On the contrary, how many can be credulous enough to believe that the dead are not dead—even when they see them to be dead and their senses demonstrate that fact!

Under the delusion of Satan, mankind have come to imagine hell and purgatories, and to believe in them, although they do not have even a suspicion or a thought as to where these places are! What better proof could we have that the world for 6,000 years has been under the malevolent influence of "the Prince of the Power of the Air, who worketh in the hearts of the children of disobedience?" What better proof could we have that the world has been under the influence of misleading spirits and "doctrines of demons"—throughout the ages? Satan's false statement, "Ye shall not surely die"—ye are immortal—and thoroughly rejecting God's statement, "Thou shalt surely die."—"Immortality is a gift of God, and not an inherent quality. 'The soul that sinneth it is die.' 'The wages of sin is death'—not eternal torment.

Patience and Sympathy Necessary.
If a number of drunken men have been in each other's company, and a few of them begin sobering up, it would behoove them to be very sympathetic with their companions still in a befuddled condition. This is our attitude. Some of us are more or less awake. Some of us have learned what real Bible study means. Some of us are getting the eyes of our understanding open and are seeing some of the lengths and breadths and heights and depths of the love of God, which surpasses all understanding, and which we did not before see (Ephesians 3:19). The graces of sympathy and patience are called for under such conditions. Those that have the truth, that see the truth, should not only be models of saintliness, holiness, but also models of kindness, gentleness and patience in dealing with the brethren.

God is merely biding His time, letting His will and word and character be misunderstood by some and misrepresented by others, letting men have an experience with doing their own wills and trying their own plans and theories; that thus the lesson of sin and its tendencies and results may be clearly seen and appreciated both by angels and by men. Then the Lord will arise, and through His Anointed Son will display His power and make known His will. He will lay righteousness to the line and justice to the plummet, and will sweep away every refuge of lies. His will shall then be done on earth, even as it is done in Heaven.

This we see the fallacy of the circle-reasoning of those who would judge the Lord merely by their own weaknesses, and not by His word. How grand is the view presented in the Scriptures! How wonderful the Divine character, as presented in the Divine plan of human salvation!

All men are to be rescued from the Adamic death penalty. All are to have a full opportunity of knowing about the Savior—the Life-giver—and of accepting Him. Then whoever willingly rejects the grace of God, and prefers sin to righteousness, will be esteemed a wicked sinner, unworthy of everlasting life. Such the Bible says, will be the second death. From this there will be no redemption; for "Christ, dieth no more." Hence from it there will be no resurrection. But the horrible doctrine of eternal torment is not Biblical. It is a part of the "doctrines of demons."—1 Timothy 4:1.

The forests of Corsica, the little island upon which Napoleon was born, are managed by the French government. They produce lumber, firewood, and turpentine and all parts of the tree are far more closely utilized than in America.

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IN TOKIO

Tokio, Sept. 7.—Japan's prime minister, Count Yamamoto, is a total abstemious from the use of spirituous liquors, but he prefers his native tea to grape juice. In his abstemiousness he is also like Secretary of State Bryan in the fact that he does not smoke, believing all indulgence in tobacco bad for his health.

Count Yamamoto is an early riser. At 5 o'clock precisely every morning he is seen, in plain Japanese garb, taking a walk in the neighborhood of his residence in Tokio. Upon his return he reads his papers with extraordinary attention, from heavy editorials down to minor city events. With Countess Yamamoto he has a plain breakfast, consisting of milk, eggs and rice. After breakfast he begins to get ready for his day's work, while his wife prepares his tea.

Although an admiral, the premier wears a frock coat. Punctually at 8 he leaves his home in an automobile, and in 15 minutes he arrives at the cabinet offices which are inside the palace compound. There he grimly goes through piles of state documents until at noon he takes his European luncheon, which invariably drives the severity from his countenance, and he is then ready for amiable conferences with his secretaries.

The premier shuns social engagements and late hours. At 4 o'clock p. m. he leaves his office and goes straight to his home. After a bath and a stroll in his garden, he partakes of a hearty evening dinner, for he is a hearty, stout old sailor with a real appetite. He wears a moustache and beard, now almost gray, but his most striking features are his eyes, bright and penetrating, testifying to the power and strength within. At the same time he has a kind heart. His domestics characterize him as an amiable and sympathetic master.

In the course of a notable speech made at Tokio, the Hon. James Bryce, former British ambassador at Washington, said he hoped that Japan would retain her own form of civilization and not permit her traditions to be swallowed up by the civilization of the western world. He thought it

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was refreshing to meet a type that was just as good as the west and not at all monotonous.

An instance that Japan is retaining her peculiar forms of civilization was found at the time of the death last month of Prince Arisugawa, a member of the imperial family, at Maiko, near Kobe, after a lingering illness. Although everybody knew that the prince was dead, the authorities made no official announcement and insisted that he should be regarded as living until the body was transferred to Tokio. This took place several days after his actual demise. When the body arrived at his Tokio residence near the American embassy, the government made the announcement of his death.

The reason for all this is found in the old tradition and custom that no member of the imperial family can die outside of the seat of the imperial government, which today is Tokio. It was curious to note in the news columns of the Japanese newspapers side by side with the report of his death and incidents of his career, paragraphs stating that Prince Arisugawa was about to return to the capital as his condition had become critical.

Some Japanese opinion is strongly opposed to this custom. It was pointed out that years ago Prince Kitashirakawa, while commanding the Japanese army at Formosa, after the Sino-Japanese war, died on the battle field, being almost the first imperial prince to lose his life at the front in the cause of his country. This event, which was an incentive to popular loyalty towards the crown, was carefully concealed by the authorities who announced later that the prince had come to Tokio to report to the throne about the campaign and died at the capital. Newspapers alleged that this procedure only served to dim the lustre of the prince's heroism at the front. The practice should be abolished, they contended, as an obnoxious old-time custom which is more or less ridiculous.

In the death of Count Tadashi Hayashi, former foreign minister, Japan lost an ardent supporter of "writing reform." He considered the present system of writing the Japanese language in complicated Chinese ideographs a serious bar to national advancement and advocated the adoption of Roman letters.

The Chinese ideographs are not only complicated in their constructions, but each character has several different pronunciations and meanings, from two to five, or more. For instance, the Chinese ideograph for "Count" (Hyaashi) may be pronounced "Berlin" meaning the capital of Germany.

In Japan before a person can be considered at all educated he or she has to learn nearly 2,000 of these Chinese characters, committing to memory the complicated construction of each ideograph and learning the different pronunciations and meanings as well as their proper uses. In addition of the art of calligraphy. All this is proving too heavy a burden for the rising generation of Japan, which has to master one or two foreign languages as well as different branches of modern learning.

LONDON'S LIGHTS

Dr. Louis Bell, correspondent for the Electrical World, describes in that paper the progress that has been made in street lighting in London, England. The lighting of London has changed wonderfully in a few years and in remarkable ways. Part of the metropolitan is a carnival of press gas, another part a symphony in flame arcs, and as for the rest—well, if there is any coordination between sound and light, then the streets of London remind one of the state of Babel after the grand catastrophe. Yet one must admit that, though the kinds are many, each after its particular failures is good. The chief streets of London are, in fact, remarkably well lighted, and even the secondary streets rather better than in America. The tertiary lighting is not so good, however.

One good stretch of street is lighted with high candle power tungsten lamps, three grouped in a single lantern and replacing a big arc lamp with admirable effect. Besides all these the old carbon lamps, of which some still survive, seem about as luminous as white beams. The gas lamps are as various and interesting as the electric ones. Pressures are carried up to even 80 in. of water, and with, of course, corresponding economy in gas. The most interesting thing, however, is the carrying of these powerful gas lamps on cross-suspension. The pipe from the side is a solid one to which the lamp, carried on a trolley from the suspension, is affixed by an automatic connector so that the lamp may be dropped out of connection and trolley to the sidewalk for inspection and repair.

Tungsten lamps are seen everywhere, operated mostly at 220 volts, as fits the major part of the distribution systems. They come from all the corners of the continent, from makers scarcely heard of across the sea. They are mostly indifferent, benevolently dumped perhaps on the English market. Of course, the best of English lamps are excellent, but the situation in London shows at least one of the possible results of too much competition.

TYPOS HOLD TOURNEY.

Pittsburgh, Pa., Sept. 6.—The annual typewriter tournament of the Union Printers' league, composing teams from New York, Boston, Washington, Philadelphia, Pittsburgh, St. Louis, Cincinnati, Indianapolis, Chicago and St. Paul, takes place here today. Garry Herrman, chairman of the national commission and owner of the Cincinnati National league team, is donor of the trophy.

Caught a Bad Cold.

"Last winter my son caught a very bad cold and the way he coughed was something dreadful," writes Mrs. Sarah E. Duncan, of Tipton, Iowa. "We thought sure he was going into consumption. We bought just one bottle of Chamberlain's Cough Remedy and that one bottle stopped his cough and cured his cold completely." For sale by all druggists.—Adv.

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