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This is to forestall any homemaker's saying "I did not hear the news" after the pianos are all sold.

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TEACHER IS MISSING AFTER SCHOOL BLAZE

Students of Cushing Academy Fear Old Building Became Her Prison, Instructor Thinks.

ASHBURNHAM, Mass., April 12.—Miss Ethel Rich, a teacher in the Cushing Academy, disappeared from her home here early to-day, and it is feared she perished in the fire that destroyed the academy building.

One of the girls reported to have been in the building when it burned, Miss Rich was last seen by her landlady at 6 A. M. to-day. She said she was going to the academy to get some books.

Her landlady, Mrs. Frank L. Hardy, wife of a prominent manufacturer, said she had left her room at about 6 o'clock, but she had returned for her rubbers, but she had supplied the girl with rubbers, but the corridors were so full of smoke that she concluded she was trapped in the building. It was thought that all had made their escape in safety, but it was learned from Chief Frank L. Hardy, member of a prominent manufacturing firm, that Miss Rich was missing.

Mr. Hardy had been seen soon after the outbreak of the fire, and it was believed that he might have been overcome by smoke while trying to reach a telephone booth in the corridor of the first floor.

The dormitory, which was built three years ago, was of same distance from the other dormitory of the academy, which were not endangered. The cause of the fire is not known.

Rivers in Germany Near Flood Stage.

BERLIN, via wireless to SAYVILLE, L. I., April 12.—The rivers Elbe, Moldau and Neckar and their tributaries are rising rapidly in the region about the city of Maine and the territory is threatened by floods, according to conjecture received here to-day.

Two Out of Hell; No Torment There

THE BIBLE HELL, NOT THE THEOLOGICAL HELL.

Jonah's Escape from Hell—Jesus Delivered from Hades—Everybody Goes to Bible Hell—Jesus Redeemed All From It—Strong All Are Coming Out of It—The Rich Man and Lazarus—A Parable or a Narrative—A Reasonable or Unreasonable Statement of Facts—Very Reasonable at Christmas—The Rich Man Soon to Be Let Out of Hades.

PASTOR RUSSELL

BOSTON, Mass., April 11.—Pastor Russell spoke here twice today. His discourse based on Luke 16:19 set forth a most reasonable explanation of a parable which has long perplexed Christians. He said in part:

Those who wrote the Bible did their duty well. The Old Testament, covering the history of over four thousand years, tells us that all mankind at death go to Sheol—the tomb. The New Testament, written in Greek, tells the same story, using the word Hades as the equivalent of the Hebrew Sheol. But in modern translations of the Bible difficulty is encountered, particularly in the English. Nearly all these translations have been made within the last five centuries. For thirteen hundred years before that time the Bible had been little known.

In the Second Century the theory prevailed that the bishops were as much inspired as Jesus and the Apostles, for they were called Apostolic bishops. Bible study was considered unnecessary because these Apostolic bishops were present to give up-to-date information and communications from God. Then followed thirteen centuries of no Bible study, during which time, as the Apostles had foreswarned, grievous wolves came into the flock. (Acts 20:26-31.) Gradually the doctrines became so mingled with errors that the false teachers merely enslaved the people with fear, then extorted money for the relief of the fears.

When Bible study revived in the Fifteenth Century the errors were so entrenched in men's minds that those who translated the Bible unconsciously gave little twists in their endeavor to have the Bible say what they thought it meant. As an illustration, note John 5:29. There the translators have given us the expression, "resurrection of damnation," when nothing in the Greek justifies the word damnation. The Revised Version renders it properly "resurrection of judgment"—trial.

When the Hebrew word Sheol was being translated, Hell was the nearest word to fit their ideas. Hence only when this translation was impossible did they give the proper meaning—the grave. There is another word for grave—*qeber*, sepulchre. But do their best to make Hell out of Sheol, they could so translate it less than one-half the whole number of occurrences. The Revised Version retains the Hebrew Sheol and the Greek Hades, saying, Let the reader find out its meaning.

Good men, who know better, permit their congregations to think they believe in a burning Hell of torture, when privately they confess to the contrary. But they say, Let us not do good, lest evil follow—let us not tell the people, lest fewer would come to church, and the power of superstition, holding so many, be broken. Poor men! They seem blind to the fact that these devilish doctrines are driving intelligent people away from God, from the Bible and from the churches.

Two Escape from Hell.

The Bible tells of several who were released from Sheol, but of two the very word is used. The Prophet Jonah, swallowed by the great fish, was in its belly parts of three days. He calls it his tomb, sheol. While there entombed he cried unto the Lord and the Lord delivered him. Jesus tells us that Jonah's experiences typified His own—that as Jonah was buried in the fish, Jesus would be buried in the earth. (Matthew 12:39, 40.) As Jonah came forth on the third day, so did Jesus. St. Peter points out that this was prophesied of Jesus, saying, "Thou wilt not leave My soul in (Sheol, or) Hades"—the tomb. He says that God fulfilled this by raising Jesus from the dead.—Acts 2:27.

Whoever gets the proper focus will see that all, good and bad, go down to the tomb—to Sheol, Hades, called in our Bibles Hell. The Scriptures very distinctly tell us that "the dead know not anything," that "there is neither wisdom, nor knowledge, nor device, in Sheol, whither thou goest"—whither all go. (Ecclesiastes 9:5, 6.) This exactly accords with the Divine statements, "The wages of sin is death;" "The soul that sinneth, it shall die." (Romans 6:23; Ezekiel 18:4, 20.) There is no Scripture for the commonly accepted thought that those who die go to Heaven or Purgatory or eternal torment. All those teachings are found in the various creeds; the Bible alone tells the simple story, reasonable and harmonious from start to finish.

Gehenna Fire—Second Death.

It is true that Jesus used the term Gehenna fire, and that our translators confused the English reader by translating this word Hell, the same as Hades. But as all scholars will admit, Jesus used the word fire here symbolically, just as we use it. Thus our newspapers tell about the great conflagration in Europe—not literal fire, but war, causing great destruction. So Jesus pointed out that, although He had come to save men from death, and eventually by a resurrection to lift up all who had gone down to Hades, nevertheless the relief would only be temporary, except to those who would conform to Divine Law. All condemned under that Second Trial would die again. This Second Death would be everlasting, because Christ would not again die for those who would sin wilfully after being released from the first sentence.

Pointing to the valley outside of Jerusalem, used as a garbage furnace and called in the Greek Gehenna, and in Hebrew the Valley of Hinnom and Tophet, Jesus declared that it illustrated the fate of all wilful sinners. Dead carcasses, etc., were thrown into the Valley of Hinnom, Gehenna, where fires were kept lighted, and brimstone was burned to kill the germs.

It is said that criminals of the worst type, after execution, were thrown into that valley, as intimating that they would not share in the resurrection. Jesus emphasized the utter destruction in the Second Death, of all found incorrigible after having full opportunity of return to God through the merit of Christ's sacrifice. The Bible everywhere holds out the thought that the Church now, and the world in the Coming Day, future, will be in danger of Gehenna destruction—the Second Death.

Released from Sheol, Hades, the Tomb.

Bible students know that Sheol and Hades could not be places of eternal torture, for the Scriptures say that they shall be destroyed! If Sheol and Hades are to be destroyed, how could anybody be tortured there everlastingly? The clergy know these things very well, but hide them from the people. Hosea 13:14 reads, "O grave (Sheol), I will be thy destruction!" 1 Corinthians 15:55, "O grave (Hades), where is thy victory?" Revelation 20:14, "Death and Hell (Hades) shall be cast into the Lake of Fire. This is the Second Death."

These Scriptures mean that mankind will be delivered by Messiah's kingdom from the power of the tomb, that we can rely upon God's promise that ultimately Hades, the tomb, will be destroyed in the Second Death. Note that the symbol is explained—"the Lake of Fire, which is the Second Death." In other words, all that are in their graves, in the prison-house of death, shall ultimately be set free by the great Deliverer, who already has laid down His life as their Ransom-price, that sinners might have the opportunity of everlasting life.—John 3:16.

This opportunity has yet come only to the Church. Her covenant is to follow in her Master's footsteps unto death; and the promise is that she shall have a superior resurrection, because of greater trials of faith and obedience to sacrifice. As the Heavenly Father raised up Jesus Christ from the dead, so the gates of death shall not prevail against the Church.—1 Corinthians 15:42-44; Matthew 16:18.

With the world it will be different. Under the New Dispensation they will find themselves, not only coming back from the tomb, but gradually raised out of imperfection and weakness back to all that was lost in Adam and redeemed at Calvary, if they will follow instructions. The great prison-house will give up the prisoners; for He who died on Calvary obtained the key of Hades, as He tells us.—Isaiah 49:9; Revelation 1:18.

The Rich Man in Hell.

The parable of the Rich Man and Lazarus we hope to make very plain. To be thorough, we must note the fact that lovers of the eternal torment doctrine insist that this is a literal description. Let us see. Does it seem reasonable that with nothing said about his character as being either moral or immoral, but simply on account of his fine clothes, his sumptuous food, and his riches, a man should be eternally roasted? We hold that it is not.

Similarly it is not said that Lazarus was moral or immoral, but merely that he was poor, ate crumbs at the rich man's gate, etc. Is it reasonable to suppose that sores and destitution, without character, would be qualifications for Heaven? Surely not! If all rich people go to eternal torment, if those who wear fine linen and purple and have plenty to eat must suffer to all eternity, what an aristocratic place Hell would be! On the other hand, if only those go to Heaven who have sores and dogs to lick them, who lie at a rich man's gate and eat crumbs from his table, how few will get there! Moreover, if it is a literal statement, then Abraham here is a blood relation as well as Lazarus; and how many could Abraham hold in his bosom without letting some drop!

Surely this is a parable! Let us treat it from this viewpoint, remembering that a parable speaks in symbols. For instance, in the parable of the Wheat and Tares, the wheat represents "children of the Kingdom," the tares, "children of the Wicked One." Accordingly, the Rich Man does not mean a rich man, but stands for a class; and Lazarus also stands for a class.

Interpretation of the Parable.

We suggest that the Rich Man represented the Jewish nation, rich in God's favor. Their spiritual labor was bountifully supplied. To them belonged the promise of the Kingdom, represented by the royal purple. They had the "fine linen" of typical Justification, accomplished on their annual Atonement Day. In A. D. 70 the Jewish nation died, when their last vestige of government was destroyed by the Romans. The nation has been asleep in Hades ever since, though the Jews have been very much alive and have suffered many things, especially amongst professed Christians of the "fare" class. Zionism is the revival of hope that the Rich Man will be resurrected from Hades, and present indications point to this as of speedy accomplishment as soon as the fulness of the Gentiles shall have come into Spiritual favor.—Romans 11:25-27.

Lazarus represented outcast Gentiles, alienated from God, but were aliens and strangers from the commonwealth of Israel—Gentiles. They had no table with Divine promises from which to "fare sumptuously every day," no share in the promises of loyalty, no "fine linen" of justification from sin. Those things belonged to the Jew exclusively, until his national rejection and the subsequent opening of the door to Gentiles, that they might become fellow-heirs with the saintly Jews, followers of Jesus.

As the Jew died to his favors, so the Gentile died to his distance. As angels carried Lazarus to Abraham's bosom, so the early Jewish Church, messengers of God and Christ, received believing Gentiles into full fellowship as brethren of the family of Abraham. Thus, figuratively, Lazarus in Abraham's bosom—treated as his child. This thought the Apostle Paul gives, saying to the believers, "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise."—Galatians 3:8, 16, 29.

The Rich Man represented especially two tribes—Judah and Benjamin. Proportionately, the five brethren would be the ten tribes. The parable represents the Rich Man as saying, "I have five brethren. May not something be done for them?" The answer shows that only Israelites could be meant. Only the twelve tribes of Israel had Moses and the Prophets.

"Dog" was a name which Jews commonly gave Gentiles. Jesus Himself used it, and illustrated how believing Gentiles are entitled to crumbs from the Rich Man's table. The Syrophoenician woman sought healing for her daughter, but Jesus said, "It seemeth not good to take the children's bread, the Jews, and give it to dogs (Gentiles)." She answered, "Truth, Lord, yet the dogs eat of the crumbs which fall from their masters' table." Then Jesus said, "O woman, great is thy faith," and He gave her the crumb which was not here in vain, for the time had not yet come for giving Gentiles a place in God's family as children of Abraham.

Who cannot see in this Scriptural parable a teaching in harmony with God's Wisdom, Justice, Love and Power, as it has caused during the Gospel Age, and as it will cause Christendom to open to a true knowledge of God's Word and a true appreciation of His glorious character? Yes, let all who have ears, hear, and seize the opportunity for learning.

I offer free of charge a booklet, written with a view to proving these statements from Scripture, with a free copy of Pastor Russell's Sermons, Vol. V., containing a copy of a sermon on "Hell," which will clearly reveal your relation to God. That pamphlet will settle all your questions.

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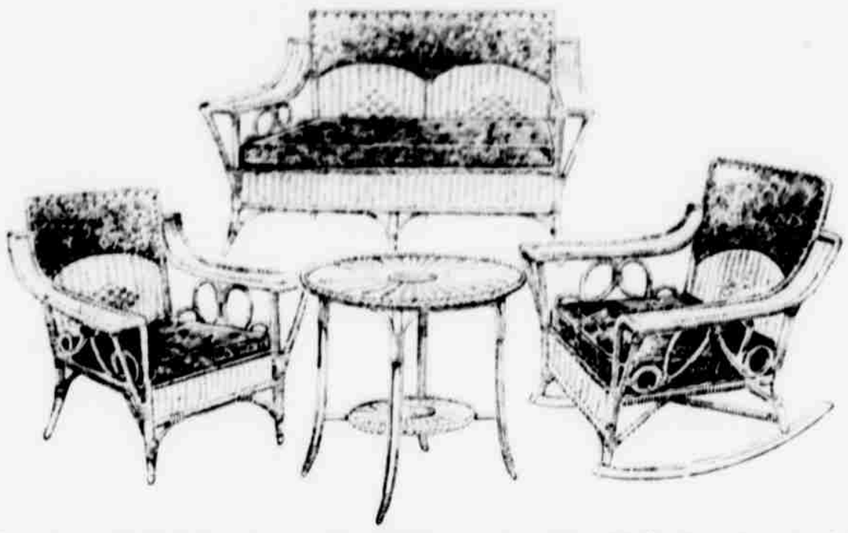

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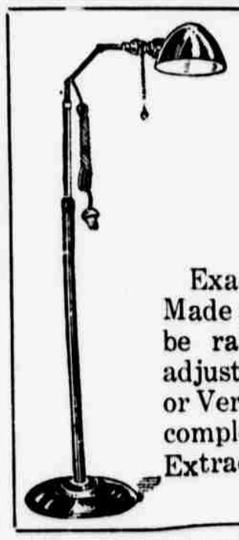

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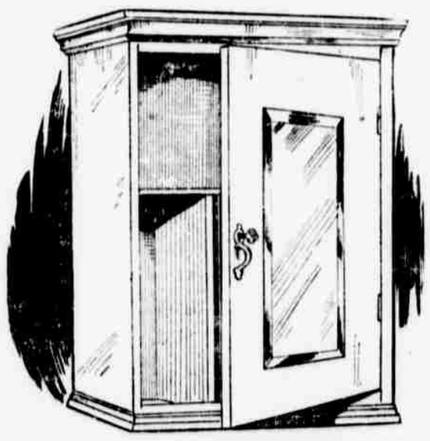

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