

## WHERE ARE THE DEAD NON-ELECT?

Our Friends, Neighbors, Holy, Unholy, Civilized, Vile?

HEAVEN ON EARTH BY AND BY.

Pastor Russell Claims Bible Teaching to Be Not Universalism, but a Universal Opportunity to Hear of the "Only Name Given Under Heaven Whereby We Must Be Saved."



Galesburg, Ill., July 30.—Pastor Russell of Brooklyn, and now also of London, delivered addresses to large audiences at the Galesburg Chautauqua today. His topics were, "Where Are the Dead?" and "The Judgment of the Great White Throne." We report the former. Each address lasted for nearly two hours, but so deeply interested were the audiences that they seemed not to note the flight of time. He said:—

No other question could be of deeper interest to thinking people than the one now before us—"Where Are the Dead?" Our ancestors, our neighbors, our friends, are dead or dying, and ourselves with them. What will be our condition when the spark of life flickers out? I have no new revelation on this subject. I have merely for my guide what is recognized by all Christians as the Divine revelation on this subject—the Bible. I hold that there is no other source of information comparable to it.

Before presenting his own findings on the subject, in the Bible, Pastor Russell reviewed the findings of others—Christian in general. The agnostic view, that there is no life beyond the tomb, he could not entertain. He believed that man's organism, so much higher than that of the brute, implies not only an all-wise Creator, but His benevolent intention for man's future. He examined the Catholic view, and, while according full liberty to every Catholic to believe what to him seems reasonable respecting the dead, Pastor Russell could not agree with Roman Catholic teachings. He summarized their view to be that a very saintly few were fit for heaven and that they went thither. He complimented the justice of their intentions, that a comparatively small number of humanity were worthy of eternal torture.

For his own part, he could not imagine any human being, on account of any human weakness or depravity, as meriting endless torture. The Catholic view, that all heathen and practically all Protestants and Catholics go in death to purgatory, he could not agree with for two reasons. First, he finds no Scriptural authority for such a view, and secondly, his mind cannot accept the thought that an all-wise, all-just, all-loving and powerful Creator will torture His creatures for centuries in any such manner as Catholics generally believe, and as Dante's great poem, "Inferno," so graphically depicts.

Our Protestant View is Worse.

Pastor Russell declared that he was a Protestant, in large measure because his parents were such. But he declared that while he sees many truths both in Protestant and in Catholic teachings he considers that the Protestant view respecting the hereafter of the dead the most diabolical conception to be found on the face of the earth, the grossest blasphemy against the Divine character and provision for humanity. Had he nothing better to offer he would not be addressing his audience on the subject.

Perplexed and disconcerted by his early teachings, he had, when a youth, discarded all human creeds, and the Bible as well—believing that the latter was the basis for the former. It was a happy day for him when he learned that this was a mistake—when he learned that the creeds of the Dark Ages are diametrically opposed to the teachings of God's Word. Now his Bible has become to him a new book—the most wonderful book in the world. Its teachings he now sees to be, beyond all comparison, the most logical—the only rational presentation, and a most glorious one respecting man—explaining his past, present and future as prearranged by a wise, gracious and all-powerful Creator.

Two Protestant Views. Protestant views respecting the hereafter are various, but two in particular represent Protestant thought in general; (1) The Calvinistic theory; (2) the Arminian theory.

Five centuries ago there were no Protestants—all were Catholics and believed in three places for the dead—heaven for the saintly few; Purgatory for the general mass of mankind; and hell, everlasting torture, for the incorrigible. Luther and conditors got to studying the Bible, and, finding nothing there respecting purgatory and mass for the dead, they threw these out. Figuratively, they smashed completely the idea of Purgatory. A little later they were perplexed and said to each other, We have smashed Purgatory, but now what shall we do with all these thousands of millions who have been there in our imagination

for centuries—roasting, stinging, and hoping some day to attain an eternity of bliss.

The thought of their responsibility in connection with the thousands of millions blanching their cheeks and made their hearts quail. They looked at each other in terrified bewilderment. Their noble, generous hearts led them to desire to put the whole mass directly into heaven, but, as they searched the Scriptures on the subject, they found, as they had always believed as Catholics, the Bible teaching that only the saintly, the "overcomers" of the world, are fit for the Kingdom of Heaven. In despair they said to each other, This leaves nothing for us to do but enlarge hell many times and stuff the entire mass therein, writing over the doorway, "Who enters here abandons hope." They did it, but it was a sorrowful matter, quite contrary to their generous hearts.

Greatest Theologian—John Calvin.

It was when the Reformers were feeling very sad for what they felt they had been obliged to do with the heathen and with their neighbors and friends and the vast majority of their own families, that Brother Calvin appeared. "Cheer up," said Calvin. "Of course we all are sorry, but it is not our fault. The shame of such a conclusion is not ours. I will show you the way out of the dilemma: charge the whole terrible business upon Almighty God! Say that He foreordained and predestinated things thus, and that we cannot help it!"

Pastor Russell said that these good men hesitated for a time about charging against God what they had been ashamed to acknowledge as their own plan and doing; but seeing no way out of the difficulty they finally agreed, and then extolled John Calvin as the greatest theologian the world had ever known. Calvin arranged the entire matter into a philosophy and his doctrine became the basis of all creeds of the Reformation period, including the Westminster Confession of Faith, which is generally acknowledged by Presbyterians, Baptists, etc. Thus, said Pastor Russell, we Protestants got our diabolical theory respecting the dead. We "must confess that it is much worse than the theory of our Catholic friends. If we could not accept theirs because it was unloving, unmerciful, unjust and ungodly, surely we cannot accept any longer our own.

Brother Wesley's Gospel of Love.

The blessings of the Reformation were considerably overshadowed and handicapped by the great Calvinistic error of an all-powerful God, destitute of love, vindictive and devilish to a degree never approximated by any human degenerate. Centuries later that good man, John Wesley, appeared. His soul cried out against the injustice and lovelessness of Calvinism; and his claim that God is love has permeated Christendom to such an extent that even those denominations which profess the Westminster Confession of Faith and Calvinistic theories do not really believe it. We must love Brother Wesley for his largeness of heart even though we must confess that he had a less logical head than had Brother Calvin.

Brother Wesley and the majority of his followers failed to see the inconsistency of his claim that God is love, and yet that nine hundred and ninety-nine out of every thousand are to be eternally tormented—because the mass of them had never heard of "the only name whereby we must be saved;" and because others who had heard did not live contrary to their tendencies; did not live saintly lives!

Pastor Russell declared that Wesley and Calvin put exactly the same saintly few into heaven, and put all the remainder into eternal torment. Hence it was a mere question between these two men as to why this was so, and not as to the fact. Calvin said, "It is God's will and He foreordained it thus." Wesley said, "No, God is love, and love would never do thus. It was the result of Divine lack of wisdom in their creation, and lack of power to help after their creation. Hence the fate of the masses."

Brethren, We Do Not So Believe!

Pastor Russell said, There is a great mistake. None of these theories satisfy your heads and hearts, nor mine. The difficulty is that we have been trying to accept the errors of the Dark Ages instead of going clear back and making our theology afresh from the words of Jesus, the Apostles and prophets. Let us do this now and find the beauty of the Divine Plan in the Bible, and a glorious Divine character such as we know it should have—far beyond human wisdom, justice, love and power. So the Lord says: "As the heavens are higher than the earth, so are My ways higher than your ways and My plans higher than your plans."

Where Are the Dead?

The Bible confirms the ablest findings of science when it tells us that the dead are dead and not alive at all, anywhere. The Scriptures declare, "The dead know not anything;" "their sons come to honor and they know it not; they come to dishonor but they perceive it not of them." Again the Bible says, "There is neither wisdom nor device nor knowledge in the grave [sheol, the Bible hell] whither thou goest" (Ecclesiastes ix, 10).

Where, my dear friends, is the key to the whole problem? The Bible hell is the grave, sheol, hades, the death state. The salvation which God has provided is the salvation from sin and from death. It is a hope set before us in the Gospel is—the resurrection of the dead. If nobody is dead there can be no resurrection of the dead. It is not the body which dies that God has promised shall be resurrected, but the

soul. It was not Adam's body merely that was punished with death, but it was his soul, which involved the body and every power Adam possessed. All of his children have shared with him in his fall, in his death.

God's provision for the salvation of mankind is that "As by man came death [not eternal torment], by a man [the man Christ Jesus] comes also the resurrection of the dead. For as all in Adam die, so all in Christ shall be made alive" (1 Corinthians xv, 22).

The Redemption Price Given.

Not only do the Scriptures clearly set forth that the wages of sin is death and that thus death passed upon the entire human race (Romans v, 12), but they also set forth that the redemption price which Jesus gave was death—"He poured out His soul unto death;" He made His soul an offering for sin (Isaiah liii, 10, 12).

As a result, "in due time," there will come a resurrection of the dead, both of the just and of the unjust. By the just is meant those justified and brought into harmony with God through faith in Christ. By the unjust is meant all others. Thus the Church will share in the First Resurrection with Christ; these are the Elect of the Scriptures. Their resurrection and complete change of nature has already begun in them through the begetting of the Holy Spirit.

They will be like the angels and like Christ, who is the express image of the Father's person. Like God and the angels they, as spirit beings, will be invisible to mankind. These with their Lord and Head will set up the Kingdom of God—the Messianic Kingdom. "They will live and reign with Christ a thousand years." These are the saintly ones, a class recognized by Catholics and Protestants, by Luther, Calvin and Wesley. All are agreed respecting such a class. The entire point of discrimination is respecting the masses of our race for whom Christ died and for all of whom the various creeds provide torments untable, unthinkable.

The Non-Elect to Be Blessed.

Brothers Luther, Calvin and others, when they smashed purgatory as unscriptural, should have said, "We do not know where those poor creatures are whom we so long supposed were in purgatory." They should not have felt it incumbent upon them to enlarge hell and to put the thousands of millions out of purgatory into it. But, as a matter of fact, they all are in hell; the difference is that it is the hell of the Bible—the grave, the unconscious state of death, and not a place of suffering and torture.

Do not the Scriptures repeatedly tell you that the dead fall asleep? St. Paul writes of those who fell asleep in Christ; and again, of those who "sleep in Jesus;" and again that all would sleep except those saints who would be changed in a moment, at the second coming of Messiah. Do not we read that St. Stephen, stoned to death, fell asleep? Did not Jesus say, "Our friend Lazarus sleepeth," and subsequently explain his meaning saying, "Lazarus is dead!" Do we not read that "Abraham slept with his fathers," and so of the kings and prophets and all good and bad? Abraham's fathers, being heathen, none will claim that they sleep in heaven. Our Catholic friends will not claim that they sleep in purgatory, and surely nobody would claim that they could sleep in eternal torture. Where, then, do they sleep, and for how long? The Bible answers, "They that sleep in the dust of the earth shall awake" (Daniel xii, 2). The Bible tells us that the weeping, sighing and dying of the present time will give place to a glorious morning of better things, the resurrection morning.

Not Universalism, but Universal Opportunity.

Pastor Russell disclaims Universalism; he cannot find it in the Bible, else he would preach it. He finds the Bible to teach a universal opportunity for salvation and everlasting life, but that the gift of God, eternal life, will be given only to those who will avail themselves of the opportunity. Upon all others will come the wages of sin, namely, death. Those who sin willfully, preferring wrong to right, after being granted full opportunity for redemption, will be destroyed in the Second Death, utterly, as St. Peter declares, "like natural, brute beasts" (1 Peter ii, 12).

Heaven on Earth By and By.

It was not vain that the Redeemer taught us to pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven." That glorious time will come when, as the Prophet declares, "Every knee shall bow and every tongue confess Messiah; and when the knowledge of the Lord shall fill the whole earth, as the waters cover the great deep; and when none shall be longer to say to his neighbor and his brother, Know thou the Lord, because all shall know Him." Then "they shall build houses and inhabit them and plant vineyards and eat the fruit of them, and long enjoy the work of their hands." Then "the wilderness shall be glad and blossom as the rose; and the earth shall yield her increase;" and the Lord will make His earthly footstool glorious (Isaiah lx, 13). This is the hereafter which God has provided for the world of mankind in general.

But this long-promised restitution blessing to the world, lifting them up out of sin and death conditions, cannot come until first the Royal Priesthood shall have been selected. The election of the Church, in progress during the Gospel Age, is God's preparation for the blessing of mankind. The elect saints will be kings and priests, judges, etc., in association with Jesus for the uplifting of the thousands of millions of humanity—"in due time."

## AMERICAN WINS OUT IN PERSIA

Teheran Banks Stand by Treasurer General Shuster.

BELGIUM AND RUSSIA OBJECT.

Supported by Financial Institutions, Shuster is Able to Carry Out His Own Financial Policies in Spite of Opposition of Europeans.

London, July 31.—W. Morgan Shuster, the American who recently took the post of treasurer general of the Persian government, has already had opportunities to learn much of politics and business under a weak Oriental government pulled and pushed about by the intrigues and threats of European diplomats. His first troubles have been with one of the most powerful chiefs of the government and with the Russian and Belgian interests, which combined to break his power. Thus far the American has more than held his own.

Reports have come to London from agents of British houses in Teheran which give an interesting story of the unsuccessful stand the Russian minister, M. Poklevski, and the Belgian director general of customs, M. Mornard, made against Mr. Shuster and the national council. The council passed a law on June 13 investing the treasurer general with the control of all revenues and the sole power to sign checks on government funds.

M. Mornard previously had drawn checks on the customs funds. He refused to recognize the new law and claimed that he still had that power. Checks which he signed were refused by the Imperial Bank of Persia, which is an English corporation handling a large part of the government funds. These checks were for salaries of customs employees. Mr. Shuster issued duplicates which the bank honored. This brought matters to a crisis.

Would Withdraw Employees.

The Belgian legation announced to the Persian government that it would not permit the Belgian employees of the customs, who form a large proportion of the force, to serve under Mr. Shuster if the law was to be carried out. The Russian minister went further and declared emphatically that he would introduce Russians to administer the customs before he would submit to Mr. Shuster's single handed control.

Several foreign obligations, including the interest on foreign loans, mortgaging, the payment of the Cossack brigade and the pension of the deposed shah were a charge on the customs of the north. The Russian and Belgian diplomats took the stand that these interests were imperilled by Mr. Shuster's administration and also denied the power of the national council to pass such a law as that of June 13. Mr. Shuster thereupon gave written notice to the Imperial bank and the Russian bank that no disbursements would be made from the customs receipts until all liens upon them had been paid.

Bankers Stand by Shuster.

All of the banks supported Mr. Shuster, and the council, which has supported him enthusiastically since his arrival, stood by him also. The cabinet was frightened by the Russian minister's threat and wavered for some time. After a week's argument the treasurer general prevailed upon the minister of foreign affairs to call upon Mornard to comply with the law.

Then the opposition collapsed. In the presence of the cabinet and of Mr. Shuster, the Belgian director general of customs gave a formal undertaking to accept the law and he and Mr. Shuster parted on good terms. It was understood in Teheran that before Mr. Shuster left Washington the Russian ambassador there assured him Russia would not oppose his financial reforms.

AMERICANS MADE PRISONERS

Socialists Raid Cuervo Ranch in Mexico, and Fight Takes Place at Carrizo, El Paso, Tex., July 31.—Authentic information was received here that fifty Socialists raided the Cuervo ranch, in Mexico, taking everyone, including five Americans, prisoners. The Socialists were followed by thirty-five Maderist soldiers and fighting took place at the Carrizo ranch, but the result is unknown.

Among the captured Americans are Ame Crossy, A. V. Mayes and James Edmonston. Grover Stephens, a cowboy, was also captured, but escaped.

Meat Question Is Discussed.

Vienna, July 31.—The closing session of parliament was devoted to a discussion of the meat question. Premier Frankenturn made an emphatic declaration that the government would never consent to proposals to open the frontiers for the importation of foreign meat nor permit the country to be dependent upon the American meat trust.

To Acquire Old Washington Home.

London, July 31.—The idea of acquiring Bulgrave manor, in Northamptonshire, the ancestral home of George Washington, as a memorial to the 100 years' peace, has awakened great interest in England and steps already have been taken to raise funds for that purpose.

## FORMER CASS COUNTY BANKER, C. A. MANKER, GIVES HIMSELF UP

Louisville Man, Aged, Broken, and Starving, Wrecked a Bank at Pearl, Ill., in Trying to Promote Motor Boat Company—took \$45,000 From Bank—Family Lives at Eagle.

Ten years ago Carey A. Manker was in the banking business at the town of Louisville in this county, being associated with Cal Parmele. He bore a good reputation there, his family life was ideal and there were no troubles to cloud the life of himself or family. Hundreds of Cass county people remember Manker and his family. They knew him as a man but a few years past the middle period of life. Saturday this same man, aged, broken and starving, arose from his "flop" in a cheap water front lodging house in San Francisco, California, and went to the proprietor and said:

"I am a fugitive banker from Pearl, Ill. I embezzled \$45,000 from the bank of Pearl, wrecked the institution and escaped. I am starving and I want to give myself up. I have been hunted since 1908."

Manker stated that he had used the funds of the bank in promoting a company to manufacture motor boats, using an invention called the hydrocurve, which was expected to increase the speed of the boat. A company was formed and considerable stock sold, but he took money to exploit the business

and Manker put in a little money at first, thinking that he could pay the bank back soon. He had to put in a little more till finally he put in a small fortune, hoping all the time that he could return it to the vaults of the bank.

Manker came to San Francisco from Portland a week ago. Since his arrival there he has lived from free lunches in saloons.

The police department received the following message from D. F. Allen, Pittsfield, Illinois: "Banker wanted; arrest; hold at all hazards."

In accounting for his wanderings since he left Pearl in November, 1908, Manker says he first went with his family to Philadelphia. There they bought a boarding house which failed. He then wandered with his family about the country, working as a carpenter.

The wife and family of the fugitive banker live at Eagle, Nebraska. Mrs. Manker's stepfather, T. R. Adams, runs the hotel there. Manker visited them last spring. The children are grown, Arthur, aged 22, is now in California; Genevieve, aged 25, Granzon, 20, and Florence, 14, reside with their mother at Eagle.

## CAB DRIVER HELD UP SATURDAY NIGHT

John Egan Was Clotted Near the Mill and His Money and Tobacco Were Taken.

A hold-up that would be more in place in the tenderloin district of a big city than in a peaceful place like Plattsmouth, was pulled off Saturday night, John Egan, a driver for the Martin livery, being the victim. The affair occurred on Washington avenue near the mill at 9:30 o'clock.

Egan says that he was driving along toward the stable, coming back from Oreopolis, when two men rushed out, stopped his horses and knocked him out of the buggy by hitting him across the head with some hard instrument. They took \$4 from him of his own money, \$1.25 belonging to Martin,

and also his "Bull Durham," which leads John to believe that the robbers were cigarette fiends.

The men then wrapped the lines about the whip, started the horses toward the barn and let John lay on the side of the road. He reached the barn about half an hour after the horses. Blood was running from his forehead and there was a good-sized lump over his left ear.

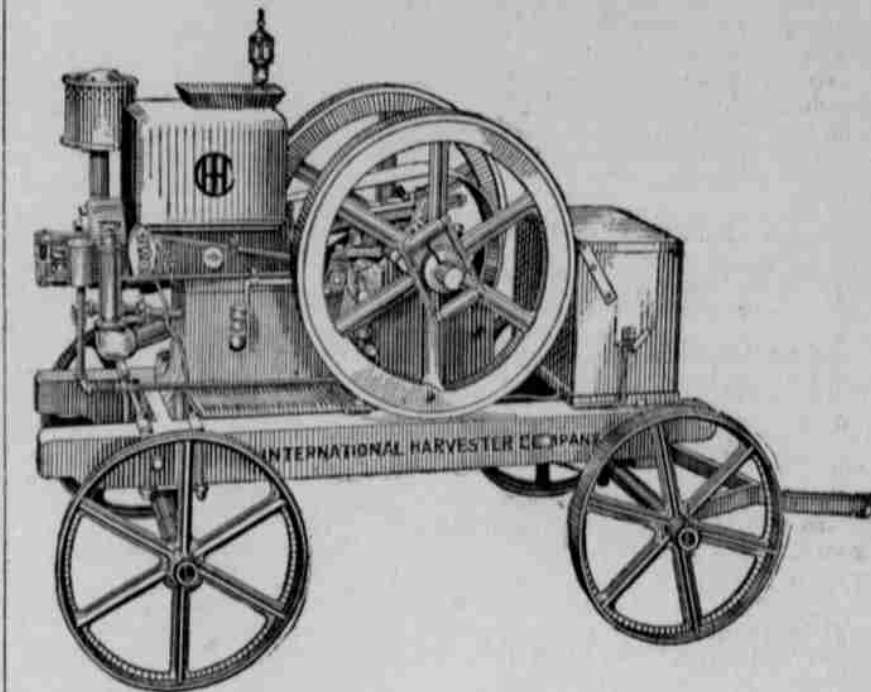
The police have no clues leading to the identity of the hold-up men.

A. O. U. W. Official.

E. C. Phillips of Table Rock, Neb., deputy grand master workman for the A. O. U. W. in Nebraska, is in Plattsmouth on lodge business.

J. W. Gamble, former superintendent of schools, and his wife, were guests of Judge Travis and family yesterday. Mr. Gamble is now in business in Omaha.

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