

# PASTOR RUSSELL CORRECTS ERRORS

The Jewish Paradise Not the  
Christian's Heaven.

## THE BIBLE INTERPRETED.

Impression That the Old Testament  
Scriptures Are Obsolete Is Erroneous—Will the New Interpretation  
Dissolve Our Theological Clouds and  
Refresh Us in a Clearer Light?—A  
Mastery Exposition.



St. Louis, Mo.,  
June 11.—Pastor  
Russell preached  
here twice today  
to great audi-  
ences. Both ad-  
dresses were out  
of the ordinary  
and well calcu-  
lated to make the  
hearers sit up and take notice. We  
report one of these discourses from  
a text we never before heard treated  
and did not even know was in the  
Bible (Acts II, 34): "For David is not  
ascended into the heavens."

The Old Testament Scriptures we ac-  
cept as of equal authority with the  
New Testament, said Pastor Russell,  
because Jesus and the Apostles ac-  
cepted them, and indeed based all of  
their teachings upon them. The false  
impression which has gone abroad  
amongst Christian people, that the  
Old Testament Scriptures are obsolete,  
that their predictions have all been  
fulfilled, is very erroneous. This has  
greatly hindered Bible study, and  
has paved the way to grievous errors.  
It should be remembered that the  
Old Testament represents the only  
Divine revelation made to man during  
the 4168 years from the creation to the  
time when Jesus at His baptism was  
proclaimed "the Lamb of God which  
taketh away the sin of the world."

In all the Old Testament, from Gen-  
esis to Malachi, not a single sugges-  
tion is offered of a change of nature  
from human to spiritual, nor of any  
other heaven than that which God had  
originally provided for man—the Garden  
of Eden. The hopes inspired in Israel  
by the Divine promises pointed them  
forward to the time when God's bless-  
ing would obliterate the curse of sin  
and death and uplift mankind from  
present degradation, back to the origi-  
nal perfection. The Seed of the woman,  
it was promised, should ultimately  
"crush the Serpent's head," de-  
stroying the evil that is in the world,  
and establishing a reign of righteous-  
ness instead of the reign of sin and  
death. Messiah, as Emmanuel, would  
bring these great blessings to Israel;  
and, through Israel, they would be  
spread amongst all nations by Divine  
power. Paradise, lost through disobe-  
dience, will be restored through Mes-  
siah.

Instead of expecting a change of na-  
ture from human to spiritual, the  
teachings of the Old Testament led  
the Israelites to expect that God  
would make no change from His origi-  
nal purpose. He made not the earth  
to be destroyed by fire nor to be per-  
petually under the cloud of sin and  
death (Ecclesiastes I, 3). He formed  
it to be inhabited by a human race, in  
His own image and likeness, Adam in  
His original purity being a sample.

**David's Soul in Hell.**  
As the Old Testament tells nothing  
about a heavenly condition, likewise  
it tells nothing about a hell of fire or  
torment. Such devilish theories were  
invented by the heathen, from whom  
many Christians have since absorbed  
more or less of the false doctrines.  
The Law and the Prophets do refer to  
hell some sixty-six times, but the hell  
which they teach is the grave, the  
tomb, the state of death. From first  
to last all mankind, both good and  
bad, go to hell, *sheol, the tomb*. Abra-  
ham, Isaac and Jacob and all the  
Prophets died without giving the  
slightest intimation of Purgatory  
suffering for anybody, or a hell of  
eternal torture.

The writers of the New Testament  
were also Jews, and it might here be  
noted that nowhere did they describe  
the Hell and Purgatory which we  
Protestants and Catholics conjured up  
during the Dark Ages. The New Testa-  
ment, written in Greek, is in full ac-  
cord with the Old Testament, written  
in Hebrew—the *sheol* of the latter is  
the *hades* of the former. Unfortunately  
our translators have, in the English  
Bible, mixed things up in a terrible  
fashion, giving us hell and pit and  
grave as synonymous interpretations  
of *sheol* and *hades*. "Orthodoxy" made  
hell fiery and thus our eyes of under-  
standing have been darkened through  
the machinations of our great Ad-  
versary, "the Prince of darkness."

But all this demoniacal misrepresen-  
tation of the Divine character and  
Plan is soon to be scattered. The  
morning is at hand; the Prince of light,  
the Savior, Messiah and His glorious  
Church, will soon shine forth as the  
Sun in the Kingdom of the Father,  
while Satan will be bound for that  
thousand years that he may deceive  
the people no more. "Then all the  
blind eyes shall be opened and all the  
deaf ears shall be unstopped," and "the  
knowledge of the glory of the Lord  
shall fill the whole earth;" and "to

Jesus every knee shall bow and every  
tongue confess, to the glory of God."

**"Slept With His Fathers."**  
All through the Scriptures *natural*  
*sleep* is used as a figure for death, as  
the present time of the reign of sin is  
represented as a night time, and the  
coming reign of Messiah is propheti-  
cally described as the morning of a  
New Day, a New Epoch. "Weeping  
may endure for a night, but joy com-  
eth in the morning," wrote David. The  
night has lasted for six thousand  
years; the New Day is the seventh-  
thousand, the Sabbath of the great  
week. It will be the awakening time,  
as the six thousand years of the reign  
of sin and sorrow are the time in  
which our race has been going down  
into death—into the deep sleep from  
which none will come forth except by  
the call of Messiah.

The penalty of death upon our race  
would have blotted us out of existence  
like the brute beasts had not God's  
mercy from the beginning made pro-  
vision for a Redeemer and for His  
Church and joint-heir; and for the resur-  
rection, the awakening of all mankind,  
through this Kingdom. It was in view  
of that hope of a resurrection of the  
dead that believers spoke of their  
deceased friends as *falling asleep*.  
This expression is used frequently in  
the New Testament. St. Stephen fell  
asleep in death; St. Paul, having in  
mind the great work of Christ on be-  
half of the world and the eventual  
awakening of all, declared that be-  
lievers need not sorrow as others over  
the death of their friends and neigh-  
bors, but might realize that all "sleep  
in Jesus," and that eventually God,  
through Him, will bring to pass the  
general awakening of the dead, all of  
whom are yet to be brought to a  
knowledge of the truth that they may  
be saved from sin and death and ob-  
tain Restitution (Acts III, 19-23).

Pastor Russell quoted the Scripture,  
"Abraham slept with his fathers,"  
and declared that Abraham's fathers  
were heathen men. He called atten-  
tion to the fact that good and bad,  
kings and princes and others, are, in  
the Scriptures, declared to have fallen  
asleep. So it was with David. These  
all slept in the Bible *hell*—in the tomb.  
They are all unconscious; as the Scrip-  
tures declare, "The dead know not  
anything; their sons come to honor  
and they know it not; they come to  
dishonor and they perceive it not of  
them"; "There is neither wisdom nor  
knowledge nor device in *sheol* [hell,  
the grave], whither thou goest"—  
whither all go (Job XIV, 21; Ecclesiastes  
IX, 10).

**"Thou Wilt Not Leave My Soul in  
Sheol."**  
The Prophet David declared his faith  
in a resurrection of the dead when he  
wrote, "Thou wilt not leave My Soul  
in hell (*sheol*, the grave), nor suffer  
Thine Holy One, to see corruption!"  
(Psalm XVI, 10). St. Peter (Acts II,  
25-31) calls our attention to the fact  
that the Prophet David did see corrup-  
tion, and hence that this statement  
was not in regard to himself but Jesus  
—that the soul of Jesus was not left  
in *sheol* (Greek, *hades*); and, addition-  
ally, the flesh of Jesus was not allowed  
to corrupt.

St. Peter was pointing out the ful-  
fillment of this prophecy of the resur-  
rection of Jesus from the dead on the  
third day, when he made use of our  
text, "David is not ascended into the  
heavens; . . . his sepulchre is with  
us unto this day." St. Peter's argu-  
ment is that David was in his sepul-  
chre and was still dead, but that  
his words were a prophetic reference  
to Jesus' resurrection.

Many Christian people repeat every  
Sunday what is styled the Apostles'  
Creed, which declares the crucifixion  
and death of Jesus and His descent  
into hell—into *hades*—and that "God  
raised Him from the dead on the third  
day." All intelligent Christians under-  
stand that the *hell* to which Jesus went  
was not Purgatory nor a place of eter-  
nal suffering, but the grave, *sheol*, the  
tomb, the state of death. This is  
proved to be the Apostle's thought by  
the words, "God raised Him from the  
dead, for it was not possible that He  
should be holden" of death.

**David Will Not Go to Heaven.**  
King David will not go to heaven,  
said Pastor Russell, and he will not  
desire to go to heaven, for the same  
reason that a fish has no desire to  
perch upon the limb of a tree nor a  
bird to make its home under the water.  
As these animals have natures distinct  
and are adapted to the conditions which  
God has provided, so the nature of  
man, even when brought to human per-  
fection, will enjoy and appreciate more  
the earthly blessings which God has  
provided for him than he would enjoy  
the heavenly blessings which God has  
provided for the Elect "little flock"—  
"the Church of the First-Borns" (He-  
brews XII, 23).

The reason for this is plain when we  
remember the Apostle's words. He  
declares, "The natural man receiveth  
not the things of the Spirit of God,  
neither can he know [appreciate] them,  
for they are spiritually discerned" (I  
Corinthians II, 14). Only those who  
have been begotten of the Holy Spirit  
are enabled to understand the deep  
things, the spiritual things of the Di-  
vine promise, and to rejoice therein, as  
the Apostle explains (I Corinthians II,  
9, 10).

And even when thus spirit-begotten  
and with their affections set on things  
above, the Lord's consecrated "little  
flock" experience difficulty in keep-  
ing their affections on the Heavenly things  
and off of the earthly things, because  
the latter appeal to them continually  
through all of their earthly senses.  
They are therefore exhorted to "look  
not at the things that are seen, but at  
the things that are unseen," which "eye  
hath not seen nor ear heard, neither

have entered into the heart of man the  
great things which God has in reserva-  
tion for those that love Him"—love  
Him more than they love houses or  
lands, parents or children, or self.

We can plainly see, then, that with-  
out this begetting of the Holy Spirit,  
which belongs, of course, to the serv-  
ants and handmaidens of God during  
this Gospel Age, none are able to ap-  
preciate the things unseen. And  
hence the world of mankind in gen-  
eral, brought back to perfection—and  
*all the way back*, appreciating human  
perfection—will be willing not to sac-  
rifice their earthly nature to obtain a  
heavenly, but will enjoy the earthly,  
under perfect conditions, in a Para-  
dise restored (Isaiah XXXV, Ezekiel  
XXXVII).

**David Was a Prophet.**  
On a previous occasion we saw the  
teaching of the Scriptures to be that  
the first to be blessed by Messiah's  
Kingdom will be the Ancient Worthies  
—Enoch, Abraham, Moses, David, and  
the Prophets—and that these will be  
made Princes in the earth. As one of  
these Princes, the Prophet David will  
have a very glorious station. His long  
career, his "ups and downs," said the  
Pastor, show us the lights and shad-  
ows of the Prophet's character more  
particularly, perhaps, than in the case  
of any other Bible character. And  
they show us a noble character, de-  
spite David's human weaknesses and  
the frailties of his flesh, augmented  
in power by his kingly office and the  
misconceptions of kingly prerogatives  
which prevailed in his day.

The beautiful traits of the character  
of David, on account of which he was  
declared to be, not a "new creature,"  
not a "son of God," not an "heir of  
God and joint-heir with Messiah," but  
"a man after God's own heart"—these  
traits were his loyal obedience and his  
repentance of everything which in any  
degree was displeasing to God and in-  
terrupted the fellowship Divine.

God's Spirit-begotten children may  
not, therefore, take the Prophet David  
or any of the Ancients as their pat-  
tern. Only Spirit-begotten ones can  
serve as examples to the Church.  
They should walk in the footsteps of  
Jesus, and may even take the Apostles  
and other faithful brethren for ex-  
amples. The Apostle, however, sug-  
gests that the Church may look back  
with profit upon the Worthies of the  
past, to note their degree of faith in  
God and their obedience to that faith.  
St. Paul, however, explicitly reminds  
us that God has provided some better  
thing for us—the Church—that the An-  
cient Worthies, without us [members  
of the Messiah], cannot be made per-  
fect (Hebrews XI, 38-40).

**Joint-Heirship With Christ the Better  
Thing Reserved For Christians.**  
The "better thing" reserved "for us"  
who are called of God during this Gos-  
pel Age is the joint-heirship with  
Christ, Jehovah's only-begotten Son  
and heir of all things, the partaking  
with Him in all His subsequent work  
for the blessing of God's intelligent cre-  
ation. Therefore it is, as the Apostle  
states, that the reward of the Ancient  
Worthies tarries until first the over-  
coming Gospel Church is exalted to  
the throne with Christ in the dawn of  
the New Dispensation, now so close at  
hand.

As soon as the spiritual phase of the  
Kingdom is established in power the  
setting up of the human phase will be-  
gin. In humble recognition, therefore,  
of the Divine purpose and order in the  
superior exaltation of the Gospel  
Church, we repeat the Apostle's state-  
ment that "they (those noble, loyal,  
righteous, faithful Ancient Worthies)  
without us shall not be made perfect."

But as to whether we shall be num-  
bered among the "us" depends upon  
our successful running of the race set  
before us. Surely, no less faithfulness  
and nobility of character can be ex-  
pected of us than of those who ran for  
the earthly prize. And since all the  
blessings of God's Plan—the exalta-  
tion of the Ancient Worthies, the lib-  
eration of the whole world from the  
bondage of sin and death and the final  
judgment of angels—await the man-  
ifestation of the spiritual sons of God,  
the Gospel Church, therefore the Apo-  
stle (chapter 12), in forceful metaphor,  
points us back to those Ancient  
Worthies as a stimulus for faith and  
zeal, saying:—

"Therefore also we, being compassed  
about with so great a cloud of martyrs  
[Greek *marturon*—who so nobly wit-  
nesses for God and righteousness], let  
us [emulate them and] lay aside every  
weight and the sin which doth so easi-  
ly beset us, and let us run with pa-  
tience the [higher, heavenly] race that  
is set before us, looking unto Jesus, the  
Author and Finisher of our faith, who,  
for the joy that was set before Him, en-  
dured the cross, despising the shame,  
and is set down at the right hand of  
the throne of God."

Jesus, our Ransomer, is also our  
Forerunner and Pattern in this race.  
He ran successfully, and, in conse-  
quence, is even now at the right hand  
of the throne of God, whither we also  
may go to Him.

Jesus' way to the crown was the way  
of the shameful cross, and He said,  
If any man love me, let him take up  
his cross daily and follow me; the  
servant is not above his Lord, etc.  
Persecution and shame and grief and  
loss are our portion in this present  
world, but exaltation and glory will  
follow in due time, if we faint not.  
Therefore we are urged to consider His  
example and teaching lest we weary  
and faint in our minds under the trials  
of faith, patience and endurance of this  
evil day.

"A little while, now He has come;  
The hour draws on apace—  
The blessed hour, the glorious morn,  
When we shall see His face.  
How light our trials then will seem!  
How short our pilgrim way!  
The life of earth a fitful dream,  
Dispelled by dawning day."

# THE GLORIOUS

1776



1911

## FOURTH of JULY!

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### THE STALE EGG PRO- POSITION GETTING FIERCE

While Counting Out Some "Fresh-  
Laid Eggs" the Other Day One  
Burst in Clerk's Hands.

What came nearly being a fatal  
explosion occurred at a Platt-  
smouth grocery store last Satur-  
day afternoon, when a farmer's  
wife innocently unloaded a cargo  
of stale eggs, or, to say the least,  
one was very stale. An un-  
sophisticated clerk was busily en-  
gaged in counting the hen fruit,  
which was alleged to be hand-  
picked fresh from the roost, when  
one of the eggs suddenly and  
without warning, exploded with a  
report like a double-barreled  
shotgun. Like David Harum's  
egg, "the dumed thing held a  
pint," and the entire contents  
scattered over the clerk and owner  
of the hen fruit.

The noise of the report and the  
stench arising from the remains  
frightened the clerk almost to  
death. Here was where the fatality  
came near happening. The clerk's  
first thought when he heard the  
report was that he was assassinated,  
and when his affactory  
nerve got to working he then made  
up his mind that the gas pipe had  
"blown up" and that he was be-  
ing asphyxiated. The clerks came  
running from other parts of the  
store and the excitement for a few  
minutes was intense. When it  
dawned on the force what had  
happened the next step was to  
clean up and dispel the odor.  
Then for some minutes there was  
burning of feathers, sugar and  
cotton rags, until finally the room  
was gotten in shape to pass the  
inspection of the board of health.

The egg proposition for those  
who have to buy country eggs is  
something fierce. Just a day or  
two ago a lady of the city opened  
up an egg to make a cake and  
there inside the shell nestled a  
dead chick. The farmer who  
brings such produce to market  
lays himself liable to a \$50 fine,  
and the merchant who sells is  
also liable to the same penalty.  
The pure food inspector could  
make some good money by visit-  
ing Plattsmouth these summer  
days and going through the egg  
cases.

Subscribe for the Daily Journal.

**FOR SHERIFF.**  
I hereby announce by self as a  
candidate for the nomination for the  
office of sheriff of Cass county, Ne-  
braska, subject to the decision of the  
voters at the coming primary elec-  
tion. I ask the voters to place me  
in nomination on the democratic  
ticket. G. P. Barton, Union, Neb.

**Undergoes Operation.**  
Judge Newell, who was injured  
at Cedar Creek seven weeks ago  
by having a heavy car door fall  
on his foot, breaking the bones  
of his great toe, underwent an  
operation yesterday morning,  
having the toe amputated. His  
physicians had hoped to save the  
toe, but the healing process was  
so slow that it was decided to  
take the injured member off. The  
judge passed a restless night last  
night, but is now on the road to  
recovery.

Do you want an  
**AUCTIONEER?**  
If you do, get one who has  
**Experience, Ability, Judgement.**  
Telegraph or write  
**ROBERT WIKINSON,**  
**Dunbar, Neb.**  
Dates made at this office or the  
Murray State Bank.  
**Good Service at Reasonable Rates.**

**Wedding Bells.**  
Last Wednesday a very pretty  
wedding occurred at the home of  
Mr. and Mrs. Julius Ragoos, when  
their daughter, Miss Olga, was  
united in marriage to Mr. E. H.  
Ries. The ceremony was perform-  
ed by Rev. Theodore Hartman of  
the German Lutheran church in  
the presence of the immediate  
family. An elegant dinner was  
served and the young couple left  
on their honeymoon, which will  
last about ten days and will be  
spent at Twin Lake, Iowa, at  
which summer resort the groom's  
parents have a cottage. The bride  
is the handsome and accomplish-  
ed daughter of our highly respect-  
ed townsman, Julius Ragoos. The  
groom has charge of the men's  
furnishings department at Diers  
Brothers and is an excellent  
young man of sterling worth.  
They have a host of friends in  
this vicinity, who join with the  
Courier in wishing them a long  
and happy life together.—Louis-  
ville Courier.

**Announcement.**  
I hereby announce myself as a  
candidate for the nomination of the  
office of sheriff, subject to the de-  
cision of the voters at the coming  
primary. I ask them to place me in  
nomination on the democratic ticket.  
D. C. Rhoden.

Mr. A. Stoehr went to the hos-  
pital to visit Mr. Henry Horn, who  
is recovering from the effects of  
an operation for appendicitis.

**SPECIAL SALE**

## WOMEN'S BLACK THREAD SILK HOSE!

Full regular made with like-silk cotton top and  
pure thread silk boot. The sole, heel and toe are  
made of double cotton thread, which insures addi-  
tional service. We believe that this is the best silk  
stocking ever shown at the price. Special value at,  
a pair—50c.

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