

THE DEAD AWAIT RESURRECTION

In Dreamless Sleep Until Second
Coming of Christ

ACCORDING TO THE BIBLE.

Pastor Russell Corrects an Erroneous
Impression—Selfishness, Ignorance
and Faulty Theories of Creeds Res-
ponsible For the Belief That the
Dead Are Immediately Rewarded or
Condemned—No Man Hath Ascended
Into Heaven.



PASTOR RUSSELL

On the Atlantic. July 21.—Pastor Russell is on his way to the Continent to serve his pastorate at the London Tabernacle and to lecture twice each week day in many of the principal cities. His appointments will detain him abroad until the forepart of September. His text for today was: "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."—John xiv, 6. He said in part: The error of supposing that men are alive when they are dead lies close to the foundation of every theological error of the world over. We have all erred in taking the guess of Plato instead of the Word of God, and we can get rid of our difficulties and theological entanglements only by retracing our steps. Notwithstanding all that I have said and written, calling attention to the words of the Scriptures, the question frequently arises, Do you mean to tell us that our friends do not go to Heaven immediately when they die?

That is exactly what we are endeavoring to demonstrate to be the teaching of the Bible. The Bible alone, of all religious books, teaches that a dead man is dead, and knows nothing, and that his only hope is in the Divine arrangement through Christ, by a resurrection of the dead—"both of the just and of the unjust."—Acts xxiv, 15.

When we remember that, according to nearly all the religious creeds and theories of the world, 999 out of every thousand pass immediately at death into most horrible sufferings, one would think that all would be glad to promptly accept the Bible testimony, that death is a dreamless sleep until the resurrection awakening. Why anyone should prefer to think of his friends and neighbors and the heathen millions as suffering torture, rather than to think of them as being asleep, is beyond our comprehension. The fact probably is that selfishness has such a hold upon the masses that they care and think little respecting others than their near relatives and friends; and the same selfishness inclines them, with infatuation, to believe that they and their relatives, though no better than the rest of mankind, are special favorites of Heaven, and will be granted the reward of the saints, however unrightly their lives may have been. Some one has suggested that the ideal prayer for such is:

"God bless me and my wife,
My son John and his wife;
Us four, and no more."

In harmony with this we find that when death invades a family circle this selfish egotism assumes that the deceased is acceptable to God as a saint, and wafers immediately to heavenly bliss—regardless of how unrightly had been the life and how little of the Spirit of Christ was ever manifested. The deception is reinforced by the Christian minister, called to conduct the funeral service. Whatever he may read from the Bible to the effect that, if there be no resurrection, they that have fallen asleep have perished, his sermon is sure to give the inference that the deceased needs no resurrection, because he has not died, but has merely been transferred from a lower plane of life to a higher one.

Proof of this is not given and not asked. The proof is not given because there is no Scriptural proof to give. It is not asked because the people are not sufficiently intelligent on religious subjects to demand a reason and a proof for what is presented to them. The remedy for all this will come when we become more intelligent, more reasoning. No minister of Christ should be ashamed to be asked the reason for his faith. St. Peter exhorted that every Christian should be so thoroughly informed respecting the Divine Message as to be able to give a reason to whoever would ask concerning his own faith and his presentations to others.

Here note our text. In it the Master says not a word about our going to Him, but quite the contrary—that He would come again and receive us unto Himself. This is in full accord with the teachings of the Apostles. Do they not tell that at the second coming of Christ the resurrection of the Church will be the first item in order; that then that which was sown in weakness will be raised in power; that sown in dishonor will be raised in glory; that sown an animal body will be raised a spirit body; and that so we shall ever be with the Lord? Do they not tell us that this will be an instantaneous change? Is it not styled an awakening from the sleep of death?

Hearken to St. Paul: "Behold, I show you a mystery: we shall not all sleep,

but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (seventh trumpet); for the trumpet shall sound," and the dead in Christ shall rise first; then we which are alive and remain shall be caught away together to a meeting of the Lord in the air." (I Corinthians xv, 51, 52; I Thessalonians iv, 16, 17.) How plain, how simple! That will be the first meeting of the Church with her Lord. All of her members dying before that time will "sleep," while those dying since that time will not need to sleep and wait for the glorious change. But, says one, does not the second coming of Christ take place whenever His holy ones die? Does He not immediately come to receive them unto Himself?

Surely only a very lame theory could seek to bolster itself up by such a perversion of the Scriptures. If Christ were to come every time one of His saints ones die, would it not mean many comings instead of merely a second coming? And even if His faithful were very few indeed, would it not seem that this would keep the Redeemer busy coming and departing every few minutes?

Only crass ignorance of the Bible could excuse any such misapplication of its teachings. Not merely one statement of the Scriptures bears upon this subject, but hundreds of statements of Scripture, by Jesus and the Apostles; and all contradict any such thought.

"No Man Hath Ascended to Heaven." Hearken to Jesus' words, "No man hath ascended up to Heaven." Only the Son of Man has ever been in Heaven. He has ascended up where He was before, with additional glory and honor. He is now preparing a place for His Bride class and preparing the Bride class for the place—the place of honor at His own right hand. He is overseeing her experiences and causing all things to work together for her good, that she at His Second Coming may be prepared and be accepted as His Bride and granted a share in His glory, honor and immortality.

It is in full harmony with this that a little later on the Great Teacher declared that all the dead are in the grave, and that at His second advent He will first call forth His faithful ones to the perfection of life; and later will call forth the remainder of mankind, not as yet found worthy of life, that they may have an opportunity, a testing as respects their worthiness or unworthiness of everlasting life on the human plane.

Hear His assurance again respecting His faithful ones—that they shall share in His resurrection, the Chief Resurrection, to glory, honor, immortality, on the spirit plane. He said, "Blessed and holy are all they that have part in the First Resurrection; they shall be priests unto God and Christ, and shall reign with Him a thousand years."

Be it noted that in all these assurances the Church is spoken of as a class, all of whom will enter into glory together, at Christ's second coming, and not separately, as each may die. True, each has an individual trial or testing to determine whether or not he or she will be accounted worthy, or fitted for a place in the glorious Body of Christ, in the glorious Bride company, but the statement is repeatedly made that we shall be glorified together, shall have part in the one resurrection.

"David Not Ascended to Heaven." In full accord with all the foregoing is St. Peter's statement on the Day of Pentecost: "For David is not ascended into the heavens; his sepulchre is with us unto this day." St. Peter's words imply that if King David had ascended to Heaven he would have no sepulchre on earth. Similarly, we might say of all of the Prophets, and of all other persons that, if once they ascended to the heavenly plane, they could not be said to have any sepulchre on earth, for the very thought connected with the word *sepulchre* is that of a personality awaiting a resurrection, awaiting deliverance from the state and condition of death. So the Scriptures always refer, not to a resurrection of the living, which would be an absurdity, but to a resurrection of the dead.

Note the connection in which the Apostle Peter uses this expression: "David is not ascended into the heavens." He had just called attention to the fact that David prophesied of the resurrection of Jesus. In the prophecy he personated Jesus, and said, "Thou wilt not leave My soul in *sheol* (hades), nor suffer Thine Holy One to see corruption." St. Peter argues that this was not true of David, that he did see corruption, that his soul *was* left in *sheol*, and is still there, and will not be reclaimed until Messiah, in the resurrection morning, shall call him forth.

"Be With Me in Paradise." But, says some one, did not the dying thief go with Jesus to Paradise the very day in which they both died? And if so, does not this prove that all in harmony with God go to heaven when they die, whatever may be the condition of theirs in death?

No, we have made a stupid blunder and misinterpretation of our Redeemer's dying words to the thief. The wrong thought being in our minds we misinterpreted in harmony therewith. And our interpretation has done an immense amount of harm. Thousands of people have been encouraged to continue a life of sin, trusting that with their dying breath they may have the opportunity of saying, "God be merciful to me," and then be immediately ushered into glory, honor and immortality, as joint-heirs with the Savior, and in as honorable a station as those who "have fought to win the prize, and sailed through bloody seas" of trial, persecution and self-denial.

What a travesty of Justice to suppose such an application of this principle! For instance, two ungodly persons quarrel. Both draw revolvers and fire; one dies instantly; the other,

the worse of the two, lives a moment, in which he says, "God, be merciful to me." Then, theoretically, he passes into glory, while his victim, not having the opportunity for a cry for mercy, we are told by the same theory, is doomed to endless torture.

Note the circumstance. Jesus hung between two thieves, one of whom joined with the multitude in calling at Him as an impostor, crying out, "Yes, if you be the Christ, save yourself and us from death." The other, of better heart, honestly admitted his own guilt and the guilt of his comrade, but defended Jesus, declaring that He was innocent. Following this, he addresses Jesus. We paraphrase his words: "Lord, I have defended you against an unjust attack; remember this poor thief if you ever have an opportunity to do a kindness to me in return. I heard you before Pilate say that you have a Kingdom, but not of this Age; some heavenly Kingdom, I therefore presume. I know little about such matters, but from what I have seen of you I can well surmise you King of such a Kingdom. My request is, 'Remember me, when Thou comest into Thy Kingdom.'"

To this Jesus replied, "Verily, verily, I say unto thee this day (this dark day, in which it would appear that I have not a friend in Heaven or on earth—this dark day in which I am crucified as a malefactor, a falsifier and a blasphemer—I say unto thee this day), thou shalt be with Me in Paradise."

Paradise has not yet come. Messiah's Kingdom has not yet been established; and it must come first before Paradise. Lost can be restored and the whole earth be made God's glorious foot-stool, as He has promised. But when the time shall come, when the Kingdom shall be established, when Paradise conditions shall be introduced, the resurrection of that thief will be in order; "for all that are in their graves shall hear the voice of the Son of Man and shall come forth." The thief will then find himself in Paradise—not merely because of the kindness done to Jesus, but especially because his kind words indicated a sincerity and honesty of heart such as the Lord is always glad to bless and reward.

On the day of their dying all three went to *hades*, to *sheol*, to the tomb, to the state of the dead. The two thieves still remain there, and are amongst those mentioned by the Prophet Daniel when he refers to those "who sleep in the dust of the earth," who will come forth in the resurrection morning. (Daniel xii, 2.) But Jesus arose from *sheol*, from *hades*, from the tomb, from the state of death, on the third day. He had not been to Paradise, for Paradise is not even yet in existence. He had not been to Heaven, for He had been dead. Let us hear His own words to Mary on the morning of His resurrection: "I have not yet ascended to My Father, and your Father, to My God, and your God." (John xx, 17.) Could anything be plainer, simpler, more harmonious?

Depart and Be With Christ. Ah, says one, I have great faith in St. Paul, and I remember his words: "I am in a strait between two things: having a desire to depart and to be with Christ, which is far better." If St. Paul expected to depart and be with Christ, why is it not reasonable to suppose that he did so, and that all others, at least of the saintly, at death so depart and pass at once into the presence and fellowship of Jesus?

Yet such a misunderstanding of St. Paul's words and thoughts are excusable in view of the general trend of Christian thought on this subject for centuries, and in view of the error made in this case by the translators. We are not faulting the translators, because they had the erroneous thought firmly embedded in their minds and presumably were trying to make the Apostle here say what they conscientiously thought he ought to say.

But what we are interested in knowing is, What did he say on the subject? Let us read the Apostle's words critically. He was in a strait between two things—whether he would prefer to live and suffer further for the Truth's sake, and assist the brethren, or whether he would prefer to die and rest from his labors. Between these two positions he had no choice. But there was a third thing—and if this had been a possibility he would have had no difficulty in deciding—he had a real, positive desire respecting it; neither of the things which were possible to him would have stood in comparison at all, this third thing would have been so desirable.

Now what was that third thing? It was not to live and suffer and help the brethren, nor was it to die and be at rest from his labors. The third thing, according to a literal translation, is expressed thus: "I have a desire for the *returning*, and being with Christ, which is far better"—far better than either living under the present trying conditions or dying, sleeping, resting and waiting for the Kingdom.

But, says one, by what authority do you render the word *depart* by a word of very opposite meaning, namely *return*. We answer that we give this rendering on the authority of the Greek text. The Greek word is *analu-sai*; it is found in another place in the Bible, and there it is rendered *return*. In this other case there can be no question as to the proper translation.—See Luke xii, 38.

Let us, then, dear fellow-Christians, turn from the follies of the Dark Ages and take the inspired words of Jesus, the Apostles and Prophets, and have, indeed, "beauty for ashes, the oil of joy for the spirit of heaviness," in respect to the understanding of the Heavenly Father's Program. Thus we will find fulfilled in us more and more the Master's prayer: "Sanctify them through Thy Truth; Thy Word is Truth."

ACCIDENTLY SHOT WHILE OUT BATHING

Accident Occurred Near Pollock-Duff Bridge, Where Number of People Had Congregating.

Tom Quade, aged about 40, and married, was accidentally shot with a 22 caliber rifle while bathing in the Platte river, near the Pollock-Duff bridge, yesterday afternoon.

Quade resides in South Omaha, and with a number of companions drove to the Platte river, where they were having a jolly time with a few bottles of beer, target shooting, bathing and the like. At the time the accident occurred Quade was in the water and his companions, or some of them, were shooting at a mark erected above the water, when the bullet is said to have struck the water and glanced, striking Quade in the wrist, inflicting a painful and bloody wound.

His companions brought him to Dr. Livingston's office, where the wound was dressed. Quade was suffering so intensely and felt the need of a stimulant so much that his companions attempted to get "a half pint" at the drug stores, but failed. After the wound was dressed the patient felt better and was able to drive back to South Omaha, for which place the party departed.

NO REASON FOR IT

When Plattsmouth Citizens Show a Way.

There can be no reason why any reader of this, who suffers the tortures of an aching back, the annoyance of urinary disorders, the pains and dangers of kidney pills will fail to heed the words of a neighbor who has found relief. Read what a Plattsmouth citizen says:

Charles L. Bates, farmer, Ninth and Walnut streets, Plattsmouth, Neb., says: "Kidney complaint seemed to come upon me all of a sudden. I attributed it to a heavy cold, which settled on my kidneys and made them weak, causing the kidney secretions to pass too frequently. I often had pains across the small of my back. When I stopped sharp twinges darted through me. I felt languid and had little ambition. When someone advised me to try Doan's Kidney Pills, I got a supply from Rynott's Drug Store. They soon benefited me and two boxes made a permanent cure. I can certainly recommend this remedy to anyone who has kidney complaint."

For sale by all dealers. Price 50 cents. Foster-Milburn Co., Buffalo, New York, sole agents for the United States. Remember the name—Doan's—and take no other.

Vacation.
The Greenwald Studio will be closed from July 15th to August 6th. 7-22-2twkly.

FOR SALE—The Walker farm, south of Plattsmouth. Price, \$200.00 per acre. Time given at 7 per cent. Possession March 1, 1913. For particularly address Windham Investment & Loan Co.

Fritz Fricke returned from Omaha on No. 4 this morning, where he had been on business for a short time.

You are sure to want this fine clothing we're clearing for you when you see it; we're still talking to you about it. The reductions in prices are bold; they ought to be convincing; there's a material money saving for you here if you'll come for it. You get the same service and satisfaction guarantee as if the prices had'n't been changed; our ideas about that don't change.

We've divided these \$10; \$14; \$18 suits into three lots \$10; \$14; \$18
The Hart Schaffner & Marx suits that we have left are worth as high as \$30, now selling for..... \$14

A few left at..... \$10
Society Brand suits \$10; \$14; \$18 now at..... \$10; \$14; \$18
Micheals-Sterns & Co suits \$10; \$14 now at..... \$10; \$14
Men's coat style neck-band shirts, worth \$1.25, now at..... 75c
Regular 25c and 50c hose, now three pairs for..... 50c

Falter & Thierolf
WALL GIVING CLOTHIERS
Manhattan Shirts Stetson Hats

TWO YOUNG AND HAPPY HEARTS ARE UNITED

The marriage of Mr. Eddie L. Fox of Waterloo, Iowa, to Miss Ethyl Haynie of this city, occurred at 11:30 o'clock this morning, the ceremony being performed by Rev. W. L. Austin. The bride looked a picture of beauty in a white mull trimmed in Irish lace, and the groom wore the conventional black. After the ceremony and congratulations of the relatives and friends present, the company was ushered to the dining room, where a three-course wedding dinner was served. The clipping following was taken from the Waterloo paper of last week:

Mr. Edward L. Fox left yesterday for Plattsmouth, Neb., where he is to be married Monday morning at the home of the bride's parents to Miss Ethyl Haney of that city. Mrs. Della Fox and Miss Lorena Fox, mother and sister of the groom, will go Saturday night to be present at the wedding. Following the ceremony the young couple are to go to the groom's ranch near Hot Springs, S. D., on their wedding trip and will be at home after September 4 at 905 Lafayette street.

Mr. Fox spent his early life in Waterloo, but was away for several years, returning about a year ago to accept a position as foreman for the Dart Manufacturing company. Miss Haney has been recently employed as bookkeeper in the bank at Murray, Neb. The friends of Mr. Fox will extend good wishes on his approaching marriage and will be happy to welcome his bride to Waterloo.

Those present beside the immediate relatives of the contracting parties were Mr. and Mrs. Griswider, Mr. and Mrs. Perry

and Rev. W. L. Austin and wife. The happy couple departed for Hot Springs, S. D., on the fast mail today. The Journal joins the numerous friends of the happy young couple in extending best wishes for their future happiness and prosperity.

LEGAL NOTICE.
A. E. Riley and A. C. McGuigan, doing business as the Midwest Carnival and Exposition Company, will take notice that on the 10th day of July, 1912, M. Archer, a justice of the peace of Cass County, Nebraska, issued an order of attachment for the sum of \$57.00 for work and labor in an action pending before him, wherein Stanley L. Eaton is plaintiff and the above named parties defendants; that property of the defendants, consisting of awnings, stage scenery, stages inside and out, ticket booths, wooden seats and other material, has been attached under said order. Said cause was continued to the 24th day of August, 1912, at 9 o'clock a. m., at which time trial will be had.
Stanley L. Eaton,
Plaintiff.
7-22-3wks.

THE WEATHER.
The readings below are taken at the Burlington depot, where the thermometer is placed under conditions similar to those used by the United States weather bureau:
8 a. m. 73 | 1 p. m. 85
10 a. m. 78 | 2 p. m. 89
At the Gem 70
Forecast.
For Nebraska—Fair Monday; warmer in east portion. Tuesday, fair.
L. G. Larson is on the sick list, having a touch of rheumatism.

The Plattsmouth Garage Co.
—WARGA & CECIL, Proprietors—
Ready for Business!
Corner Sixth and Vine Streets, Plattsmouth, Nebraska

We want you all to feel that we are going to look after the emergency end of your car's needs. Don't worry if you break down. Our "Service Department" will deliver you Supplies and Tires quickly and economically. Everything we sell you will be absolutely guaranteed.

The Plattsmouth Garage Company
A SQUARE DEAL TO ALL!
WARGA & CECIL, Proprietors
Agent for the Inter-State Automobiles. PRESTOLITE AGENCY