

# MOST PRECIOUS TEXT IN BIBLE

## How Differently It Reads From What We Once Supposed!

### LIGHT THROUGH THE FOG.

Pastor Russell Says Unintentionally We Read Error Into Our Bibles—Our Eyes Were Dimmed by "Dark Ages" Smoke—The Fog Lifts—God's Glory Begins to Appear—The Bible Shines. Its Truth Is the Balm of Gilead. Poor Discouraged Humanity Needs Just Such a God—Shortly He Will Wipe Away All Tears.



PASTOR RUSSELL

Pasadena, Cal., June 15.—Pasadena is favored. Pastor Russell was to have spoken today in Los Angeles, but the best auditoriums were unavailable. Instead, he spoke this forenoon at Santa Ana, this afternoon and evening here, giving Friday and Saturday to San Diego and Los Angeles. Pastor Russell addressed a thoroughly representative audience. His afternoon topic was, "Beyond the Grave." His evening topic we report. His text was, "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

Forcefully the Pastor pointed out that once Christian people, even Bible students, misunderstood this text and read into it a conflicting thought, dishonoring to God—read it as though it said that God so loved the world as to keep them from perishing, in order that the few, the saintly Elect, might attain to glory and look over the battlements of Heaven and see all the remainder—Jews, heathen and the masses of Christendom—writhing in torment to all eternity—unable to perish—forced to live, in order that they might, by their sufferings, entertain the more fortunate, who were guaranteed bliss to the full.

What right did we ever have, said the Pastor, to thus put into the mouth of our Savior, as our creeds have done, words which He never uttered—words which are very untrue—indeed, a blasphemy against our Maker!

#### Light Shines through the Fog.

We are not faulting our forefathers. Had we been in their place, doubtless we would have been as confused as they were, and we might have indulged in heretic burning, etc. And had they lived in our wonderful day of great light, knowledge, privilege, opportunity, education, Bibles, etc., doubtless they would have had as noble ideas as ourselves respecting the prophecies of Christian conduct and Divine conduct and Love and Justice. The Bible tells us that Satan and his fallen angels are responsible for those terrible "doctrines of demons" which have given thinking people such horrible nightmares, and driven so many of them away from God and the Bible into unbelief, agnosticism, and even atheism.

Let us rejoice in the light of the better Day which has dawned. Let us become Bible students in the highest sense of the term. Never before has there been such an opportunity for knowing the real teaching of God's Book—what it does contain and what it does not contain. We have the Bible, concordances and helps, and we have the general education which permits us to study them. Our forefathers labored against lack of education, time, lack of Bibles, and lack of good artificial light.

#### What the Word Perish Means.

When we come to think of it, the word perish contains not the remotest suggestion of fire or torture. In our ignorance we read all that into the text and into other texts of similar import; for instance, the statement that God is not willing that any should perish, but would that all should come unto Him and live; and the statement of St. Peter that the wilfully ignorant shall perish like brute beasts, made to be taken and destroyed; and the statement through the Psalmist, "All the wicked will God destroy." How lurid these simple words became before our inflamed and perverted imaginations! How some of us rang the changes on these Bible terms in a vain attempt to drive men toward God through fear, when God declares that He does not want such to come and has no pleasure whatever in their worship or service!

Did not Jesus tell us that the Father seeketh such to worship Him as worship Him in spirit and in truth? (John 4:23.) And our perversions of the Divine Word and Plan only helped men away from God to such misunderstanding of Him that they could not worship Him in spirit and in truth, and, at most, could worship only in form and ceremony.

The Pastor told of an experience he had in India. Some of the higher caste Hindus, wholly unapproachable by the missionaries, heard that he was preaching a more reasonable message. They came, entreating him for further meetings, declaring their respect for the Intelligence of Christians, but that they could not believe the doctrines usually preached. They could not be-

lieve. They were not, as usual, so unmerciful, but so wicked that He would torment them and their forefathers through all eternity because they did not believe on Jesus, when they had not so much as heard of Him. They said that their gods were not so unjust; for they forbade men to torture even dumb brutes. They preferred to hold on to the reasonable gods of their fathers rather than to believe in the unjust one preached by the missionaries.

Can we blame them? asked the Pastor. On the contrary, he admitted that in the past himself and other Christians had seriously misinterpreted the Bible. He urged his hearers to study the Bible itself and to ignore the unreasonable teachings which are driving men away from the Bible and the God which it presents.

Pastor Russell found that the heathen do not really worship the idols, but through the idols seek to worship an unseen deity. At first he wondered that they could bow before such hideous, awkward, vicious-looking images. Then the thought came to him, that these poor heathen had formulated their gods of clay, stone, bronze, etc., but that we Christians had formulated ours differently—instead of using material substances we merely constructed ideas and described them, and that from this viewpoint, the creedal pictures of the God of Love are farther astray than the images of stone, wood, etc.

#### Import of the Text.

Look critically at our text. Exercise the gray matter of your brains. What does it really say? It corroborates the account in Genesis 2, as explained by St. Paul in Romans 5:12-18. By one man's disobedience sin entered into the world and death as the result of sin, and death passed upon all men, because all men are sinners—by heredity. This death penalty has been carrying down our race to the tomb for six thousand years. The present death rate is about ninety thousand per day. The declaration of the Bible is that these all would have perished—would have had no more future existence than a brute—had it not been for God's compassionate mercy. "The great Love with which He loved us, while we were yet sinners."—Ephesians 2:4, 5.

Our text comes in here, and assures us that this salvation of mankind from perishing comes only through God's Love and Mercy, operating through our Lord Jesus Christ. We ask, What did our Lord Jesus do for the race? The Bible promptly answers, "Christ died for our sins according to the Scriptures"; "Jesus Christ by the grace of God tasted death for every man"; "He poured out His soul unto death"; He made "His soul an offering for sin."—1 Corinthians 15:3; Hebrews 2:9; Isaiah 53:10, 12.

Let us note carefully that as perishing does not mean eternal torture, so the Redemption price which Jesus gave is not eternal torture nor purgatorial suffering, but—death. "Christ died for the ungodly." Other Scriptures tell us that the death of Jesus was a Ransom-price, or price corresponding to the penalty that was upon Father Adam and inherited by his race. The Bible thus explains that God, by providing an equivalent price for the sin-penalty against Adam can be just in releasing us from the death penalty.

#### All Saved From Perishing.

The simple proposition of the Bible is that as Adam and all of his race legally perished, so they have all been legally redeemed from that perished condition—the death of Jesus being the Satisfaction price. It is because of this redemption that the Bible assures us that there is to be "a resurrection of the dead, both of the just and the unjust," because all were redeemed—redeemed from the perished condition.

Hence the Bible lays great stress upon the resurrection of the dead, and, further, it assures us that the resurrection of mankind must wait until the completion of the Church. Then the Second Coming of Christ will be in order, that He may exalt His Church with Himself as the reigning Power, the Spiritual Seed of Abraham, which God for four thousand years has promised shall be exalted to glory for the very purpose of blessing all the families of the earth—the non-elect.

#### "Them That Sleep in Jesus."

Surely no Bible student worthy of the name has overlooked the fact that the Bible everywhere speaks of the dead as asleep—nowhere does it tell about their being in Heavenly glory or purgatorial suffering, or in a hell of torment. Neglect of the Word of God has confused our poor, imperfect judgments. We lost our way in the fogs of the Dark Ages, conjured up by Satan in support of his lie, "Ye shall not surely die," and in contradiction of the Lord's Word, "The soul that sinneth it shall die."—Ezekiel 18:4, 20.

Now we remember that Jesus plainly said, "No man hath ascended up to Heaven." Now we remember that neither Lazarus nor any awakened from death had any tales to tell respecting the things seen or heard when dead. Now we remember the particular declaration of God's Word, "The dead know not anything." Now we remember that the Scriptures teach that the dead are asleep—our own unconsciousness every night being an illustration to us, if we had only heeded the Word of God instead of the word of men. Now we see that the death state is called a sleep, because of God's intention to have a great awakening, or resurrection of the dead. It will come in the morning of the New Dispensation.

The One who died for man's sin is to be the great Restorer who will awaken all the sleeping ones. Did He not illustrate this at His First Advent and thus show forth the glories of His coming Kingdom? Did He not declare that Jairus' daughter was asleep, and awaken her? And did He not say, "Lazarus sleepeth," and awaken him?

He did not resurrect any, of these. They were merely awakened—and before the time for the general awakening. Hence they fell asleep again. A great awakening Day, however, is near at hand, the Pastor declared.

He carried his hearers back to the remote past. He reminded them of the record respecting Abraham, that he slept with his fathers. He asked who the fathers were and where they slept, and replied that they were heathen. He asked whether they could sleep in Heaven, or whether they could sleep in so warm a place as Purgatory is supposed to be, or in the still more unreasonable hell. He took it for granted, apparently, that his hearers agreed with him that sleep under such conditions would be impossible, and that the only conclusion must be that they slept in death.

The Pastor reminded them that similar expressions were used in respect to the good and bad kings and judges and prophets. They were gathered to their fathers, they slept with their fathers. Similarly, when St. Stephen was stoned to death, we read that "he fell on sleep." He cited St. Paul as teaching that all the Church will sleep, except those who are alive at the time of the Second Coming of Jesus: "We shall not all sleep, but we shall all be changed." He quoted Jesus' words, "All that are in the graves shall hear His [Jesus'] voice and shall come forth"—the faithful, the saintly, to a resurrection of life—perfection, honor; the remainder of mankind unto a resurrection of trial, testing.—1 Corinthians 15:51.

Without the death of Jesus, said the Pastor, all of the race would be perished, and only in the resurrection have we any ground whatever for believing in a salvation from death. Only because Christ died is there an opportunity for the Church during this Gospel Age to respond to a "high calling" to the Divine nature. Likewise only through the merit of Christ's death will the world of mankind be saved from perishing and have an opportunity during Messiah's Kingdom to be recovered from sin and death conditions, from ignorance, superstition, etc.—from the tomb.

Gradually they will be raised up, up, in the image and likeness of God in the flesh, ultimately to enjoy Him forever in a world-wide Paradise, from which will be cut off in the Second Death all willful evil-doers, all who prefer sin to righteousness, when the Truth shall be made clear to them and when the opportunity will be fully within their grasp. Incidentally, the Pastor mentioned a gross mistranslation of the inspired Word in John 5:23, namely, "resurrection of damnation." The Greek word here, he said, is *krisis*, and has not in it the slightest suggestion of fire or torture or suffering. The Revised Version renders this verse properly—"a resurrection of judgment."

#### Only "He That Believeeth."

I am not forgetting, said the speaker, that our text proffers Divine blessings only to believers. Neither am I forgetting that only a few are believers in the Scriptural sense now. Statistics mention four hundred millions of Christians; but, as we all know, this includes practically everybody in Europe and America, with a few in Asia and Africa. It includes many in prisons and insane asylums, penitentiaries, etc. And that leaves three times as many whom we call heathen, who have no knowledge of Christ whatever—twelve hundred millions. Surely none of these are believers in the sense defined by Jesus and the Apostles.

Jesus implies that if any one really believes His Message, his faith will transform his whole life—he would see so great a blessing promised to the faithful follower of Jesus that he would count all other aims and ambitions as loss and dross—and run with patience the race set before him. Only these are believers, and they are comparatively few. They are a fine company. They will get the prize, the "pearl of great price," the Kingdom joint-heirship with the Redeemer in His glory, honor and immortality.

But are no others to be blessed? If not, why did Jesus taste death for every man? Does not that expression imply that every man will have some opportunity of profiting by Jesus' death? It surely does! Those who now hear, appreciate, believe. In the Bible sense, alone will have an opportunity for sharing the First Resurrection of the blessed and holy. But the remainder, we are assured, will all come forth from the tomb—to be granted an opportunity then for hearing and believing and gaining an inferior blessing. The blessing now is a spiritual one only; but the blessing to be offered under Messiah's Kingdom will be an earthly one—Restitution, human perfection in an earthly Paradise everlasting.

The Bible tells all this, says Pastor Russell. It declares that the god of this world, Satan, is now blinding the minds of all except believers. It equally tells that in God's due time, during Messiah's reign, all the blind eyes will be opened, and all the deaf ears un-stopped. (Isaiah 35:5.) Then the whole world will be granted an opportunity of enlightenment respecting the God of Love, and His wise, just and loving terms of reconciliation, and will be blessed by the great Mediator of the New Covenant. Note how this is explained by the Apostle: God wills to have all men come to a knowledge of the Truth, that they may be saved. To this end He has provided that Jesus shall be the Mediator between Himself and mankind. In harmony with the Father's Plan, Jesus is now selecting the Church class, to be a Royal Priesthood, a Bride class, to share with Him in His Kingdom glory and Mediatorial work for the world. It was to this end that He gave Himself a Ransom for all—to be testified in due time.—1 Timothy 2:4-6.

# EXCITING RUNAWAY; BUT NO DAMAGE DONE

A span of bay horses belonging to R. E. Athey, standing in front of Balsz' Meat Market this morning, became frightened and started up Main street at a rate seldom equaled by track horses. The street was pretty well cleared at that hour, and they took advantage of that fact to lower the world's record, despite the fact that a few persons tried to stop them. They finished up against a telephone pole about a mile beyond the freight depot.

Strange to relate, no damage was done to either the horses or wagon.

# WM. BRYAN'S EDITOR GETS A FAT BERTH

LINCOLN, Neb., June 16.—Richard L. Metcalf, editor of Secretary of State Bryan's newspaper, the Commoner, will receive a fraction over \$38,75 a day from the government, according to the office boy statistician in the Commoner office. This is a material increase over his present salary, but Metcalf says leaving Lincoln should be taken into consideration; and, besides, there is a deal of uncertainty in holding onto a political office. Metcalf has been appointed civil governor of the Panama Canal Zone at a yearly salary of \$14,000.

# UNIQUE INDIAN SPORTS FOR THE STATE FAIR

Frank B. Thacker, superintendent of the Indian School, at Sacton, will have charge of Indian Day and Indian Sports, at the Arizona State Fair. It is understood that Mr. Thacker will furnish one of the most unique and interesting programs that has ever been presented to the Fair. For many years he was an inspector in the Indian Service traveling all over the He knows Mr. Indian from A to Z. He can look at things from the Indian point of view, and he knows exactly what appeals to the red man. It will be worth a trip across the State to be at the Fair on Indian Day this year.

# BARD RANCHER MAKES BIG MONEY IN MELONS

George Roberts, of Bard, was in Yuma today with a two-horse wagon load of watermelons. They were fine size, and found ready sale at \$60.00 per ton.

"This year I have 15 acres of the finest melons I have ever had," remarked Mr. Roberts to an Examiner reporter. "I sold my first load in Yuma on June 1st for 10 cents per pound, and on Saturday and Sunday last I sold \$63.00 worth in Yuma."

"I am doing fine and making good money out of my melons. I put 60 tons of stable manure on my patch and I find they pay better than anything else I can grow."

# FOOTBALL AT FAIR; HIGH SCHOOL TO PLAY

The High Schools will be represented this year at the Arizona State Fair as never before. There will be a series of football games pulled off in the infield every morning during Fair week. Phoenix, Prescott and Tucson have already agreed to participate.

### LEGAL NOTICE

#### NOTICE FOR PUBLICATION

017132

Department of the Interior, U. S. Land Office, Phoenix, Ariz., June 14, 1913. Notice is hereby given that Cherry S. E. Carlin, of Cibola, Arizona, who on April 3, 1912, made Homestead entry No. 017132, for SE¼NE¼, NE¼SE¼, Section 20; and SW¼NW¼, NW¼SW¼, Section 21, Township 1 North, Range 23 West, G. & S. R. Meridian, has filed notice of intention to make commutation proof, to establish claim to the land above described, before U. G. Wilder, U. S. Commissioner, at Yuma, Arizona, on the 22nd day of July, 1913.

Claimant names as witnesses, Tony Seeley, George L. Gould, L. R. Birch, and Mrs. Alice Birch, all of Cibola, Arizona.

FRANK H. PARKER, Register.

Sentinel, five weeks, first publication, June 19.

### THE EXAMINER JOB OFFICE

The Examiner office is prepared to turn out first-class job printing.

# CONDITION OF YUMA FRUIT IS VERY PROMISING FOR FUTURE

Calvin George, who lives five miles out in the valley, had a wagonload of fruit.

What a future for this section of the country if the people would only realize it. They can get on the markets 3 weeks ahead of other sections, and the kind and quality of the fruit and vegetables grown here, if properly looked after, would enable the growers to clean up large returns, while other sections of the United States were waiting for the ripening of their fruit.

The man in charge of the wagon stated: "We have 30 trees, most all being full of peaches of this kind; and we have a great many other kinds. The trees are most all bearing full to the limit."

# WOODROW WILSON AND THE SHORT BALLOT

## II. How Wilson Organized the Short Ballot Movement



Woodrow Wilson

Up to 1910 Mr. Wilson's doctrine of simplified, responsible government had only been extensively discussed in intellectual circles. Every serious writer on American government sooner or later had deplored the practice of electing a multitude of officers. But none of them had suggested any constructive remedies. No attempt had been made to convince the great American public of their folly; the people were considered hopelessly wedded to the notion that electing a multitude of officers is the very essence of democracy.

In July, 1909, an article by Richard S. Childs had appeared in one of the weekly magazines in which the evils of the elective system and the obvious remedy was discussed under the title of "The Short Ballot." This supplied the necessary catch-word which is always necessary to make an idea "go," in the popular sense. Later on, the author, with Mr. Wilson and several well known editors, called a Short Ballot Conference which banqueted at the Hotel Astor in New York city on January 21, 1910.

At this meeting Mr. Wilson explained that the object of the organization was to gain the adherence of as many men of influence as possible, of whatever party, and to interest those actually in charge of administration, so that they might aid by their practical knowledge of affairs and their influence with the legislative bodies. "Above all," he said, "we should seek to make the principles we have in mind the subject of constant discussion. It is not a campaign of education we have in mind, but a campaign of information."

On the problem itself he said in part:—"The methods by which we have sought to establish popular control really destroy it. We have sought to make every office, great and small, elective. We have defined the duties and powers of each office by statute and we have nowhere united the offices thus set up in any coherent, interdependent system. Each officer has derived his authority from particular legislation and his office directly from the people. He has, therefore, been in no legal sense subordinate to any other officer, has owed obedience to no one except those who elected him, has been obliged to cooperate with no one except those with whom the statute upon which he stood commanded him to cooperate. It has been a system of executive action laid apart in complete analysis, and each item of the analyzed structure made independent of the rest. . . . If the great multitude of minor and petty offices were taken out of the elective list and were transformed into appointive offices, if the people were called upon to choose only those who ought under any reasonable system to be in responsible charge of the administration of government, many interesting results would follow. In the first place, it would be a most desirable and businesslike reorganization of the government itself, because it would give it administrative cohesion and a systematic relation of parts, unity and efficiency. What is much more important, it would be the re-establishment of popular control, because it would make it possible for the people to exercise a direct and intelligent control over the nomination and election of the central authoritative officers."

The immediate outcome of this occasion was the founding of the Short Ballot Organization, of which Mr. Wilson was elected, and remains, president. It was he who drew up the vital section in its constitution and its platform. The campaign for simplified government to which Mr. Wilson has lent the aid of his great personal prestige will be treated of in the next article.

### MANY STATES MOVE TOWARD SHORT BALLOT.

In the lower house of the North Dakota Legislature, Representative Snyder has introduced a measure which would apply the Short Ballot to the State government. By the provisions of this, the Governor's term of office would be extended from two to four years, and he would have the appointment of a Secretary of State, Auditor, Treasurer, Superintendent of Public Instruction, Commissioner of Insurance, three Commissioners of Railroads, and Attorney General and one Commissioner of Agriculture and Labor.

From the moment that you smile. What the rose is to the bower, What the jewel is to the ring, What the song is to the robin In the gladdest days of spring, What the gold is to the sunset That of our souls beguile, All this, and more, to people Is the blessing of a smile.

When you see a face that's saddened By the cruelty of strife, Into which have come the wrinkles From the toils and cares of life, Just send a ray of sunshine To soothe its brow awhile, And bestow a passing blessing By the giving of a smile.

### USED FOR "FIREWORKS"

Strontium is apparently one of the minerals which the United States neither produces nor imports in any large quantities, according to J. M. Hill of the United States Geological Survey. In 1911 only \$44 worth of strontium salts were imported, and this supply seems to have been sufficient for two years. Strontium nitrate, however, was probably imported, as there was little apparent diminution in the manufacture of fireworks, in spite of "safe and sane" Fourth throughout the country, and in this industry strontium salts are used to produce "red fire." The salts most commonly used by the makers of pyrotechnics are grouped with a large number of chemicals "not otherwise provided for" by the tariff schedules, so that no record of the imports of any special compound is possible.

# THE POWER OF A SMILE

There's a wonderful lot of power In an honest wholesome smile; It often starts a blessing That will travel for a mile. That will where hearts are sad and heavy And the days are dark and white, You can notice that things brighten