

REST OF THE DEAD LIVED NOT AGAIN

The General Resurrection and the First Resurrection.

Pastor Russell's Address at the International Bible Students Convention in Scotland—Several Thousand Hear Explained Much-Misunderstood Text



PASTOR RUSSELL

Glasgow, Scotland, July 28.—Bible students of the vicinity numbering hundreds have had a three days' convention. Another General Convention of Bible Students will be held in London August 2-5. Today's session, attended by several thousand, was addressed by Pastor Russell. We report one of his addresses, based on Revelation xx, 4-6. It was announced that next Sunday he would address a similar Convention in London.

Christianity Versus Platonism. Many Christians whose faith can not accept the Divine promise have turned instead to the theory advanced long before Jesus' day by the Grecian philosophers, headed by Plato. Their teachings respecting death, although less logical than the Bible theory, require less faith. Thus we have it today that Christian faith respecting the future life is supported, not by the Bible, but by the teachings of the heathen from Plato down.

Plato and all the heathen claim without evidence that dying was not the penalty for sin, that, on the contrary, it is another step of an evolution process, a passage-way to a new life, under new conditions, of which they know nothing. There is merely a guess, a philosophy, and, of course, has no use for a resurrection of the dead, because the fact of death is denied and the dead are said to be more alive than when they were alive.

The Bible declares that from the very beginning God purposed the resurrection of the dead and that, therefore, all believers were privileged to speak of the deceased, not as dead in an absolute sense, like the brute, but as being asleep—waiting for the glorious morning of Messiah's Kingdom and the resurrection. Thus the Prophet declares, "Weeping may endure for the night, but joy cometh in the morning." Thus the Bible tells us that "Abraham slept with his fathers," etc., etc.

St. Paul says, "If there be no resurrection of the dead, . . . then those who are fallen asleep in Christ are perished." (1 Corinthians xv, 13-18.) How could this be true if they have been alive in heaven for centuries? First or Chief Resurrection. Not all of the dead will have the same resurrection. Some will be raised to the likeness of the first Adam, while others, members of the Body of Christ, will be granted a superior resurrection—to glory, honor, immortality and the divine nature. Of the latter St. Paul explains, "sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body." (1 Corinthians xv, 43, 44.) Of the same class our text declares, "Blessed and holy are all they that have part in the First Resurrection; . . . they shall be Priests unto God, and unto Christ, and shall reign with Him a thousand years." (Revelation xx, 6, v. 10.)

"But the Rest of the Dead." Ah! this part of our text is sadly misunderstood and has thrown many Bible students off the track of truth. They have understood the passage to mean that Christ and His glorified Bride class will reign for a thousand years over such of humanity as will be alive at the time of the setting up of the Messianic Kingdom. They think that this passage teaches that all the millions of the world who have died during the past six thousand years will have no share in the blessings of Messiah's Kingdom.

The proper thought is this: Adam had life and the right to continue it unceasingly so long as he was in harmony with God. When he sinned he came under the sentence, "Dying, thou shalt die." Our race, his children, shared his sentence by heredity. Hence we are all dying. From the Divine standpoint none have life. Those who become disciples of Jesus are said to pass from death unto life, although their new life will not be completed until the First Resurrection. But speaking from this standpoint Jesus said, Let the dead bury their dead, but go thou (believer) and preach the Gospel.—Luke ix, 60.

From this Divine standpoint the world in general today is dead, has no right to life and can obtain eternal life only through accepting Jesus: "He that hath the Son hath life; He that hath not the Son hath not life."—1 John v, 12. Thus seen the world, whether in the grave or out of the grave, are all from the Divine standpoint dead. During the thousand years of Messiah's reign these will be helped up, up, up, out of sin and death, back to perfect life and all that Adam lost. The uprising of the world during that thousand years is the general resurrection. This is the meaning of the word *anastasis*—it does not refer to mere awakening from the tomb. Hence, although the world will be gradually rising out of sin and death conditions, they will not live again until the resurrection of the dead, which will be the resurrection of the dead until the thousand years are finished.

My Worst Blunder

FAMOUS BONEHEAD PLAYS ON MAJOR LEAGUE DIAMONDS

Explained by Leading Baseball Players to HUGH S. FULLERTON

By DEL HOWARD.

Former Pittsburg and Chicago Player, Manager Louisville, President Gentlemen's Club and Mayor of Kenney, Ill.

When I got to the stage of retiring from the game and sitting in the chimney corner and drooling about what I used to do, I'm going to tell my grandchildren the story of how I won the world's championship by making the worst blunder of my life. On second thoughts, I think I'll tear up the score and leave the blunder part of it out of the story.

But it is true, and if you don't believe it look at the score of that first game between Chicago and Detroit the first time they battled for the World's championship.

It was a corking game, one of the greatest and most exciting I ever saw, and the crowd was crazy. Detroit had been winning, and held the advantage clear down to the ninth, with Donovan pitching so fast we scarcely could see the ball. I wasn't in the game, but I was doing some "distant bench work" trying to help the other fellows hit Donovan. They had us backed by two runs in the ninth, and our fellows commented to get a start. We had a chance to tie it up when Tinker came to bat. Tinker hadn't been hitting Donovan at all; I believe he had struck out a couple of times, and



Del Howard.

Donovan signaled to me to come on and bat. When we were Howard gave a wonderful display of club swinging. The ball flew about over the plate so fast I hardly was able to get myself and swing before the ump was yelling "Strike." When I decided to acquire a little more confidence I figured that Donovan, having two strikes on me, would waste a fast one high and outside the plate and try to make me miss it. I made up my mind that Donovan was going to waste that ball and that I was going to take one large healthy smash at it, because I rather liked to hit those high ones when they weren't too far away. I started to walk in a bit to crack the ball, when I saw it coming low and fast and aimed about at my knees. I took a fine swing—and don't think I missed the ball more than a foot. Then I heard a howl, while the ball was going back to the stands. It had slipped through Schmidt and gotten away so far that the score was tied. The chances are that if Donovan had wasted the ball as I expected him to do I'd have been a hero or a dud, with the chances in favor of the dud, and that Detroit would have won that first game and had a running start toward the championship. It ended in a tie, and we won in straight heats. (Copyright, 1912, by W. G. Chapman.)

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JOHN M. JOHNSON, Commissioner of Sale.

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