

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

"The Rich Man In Hell; Lazarus In Abraham's Bosom; Greatly Misunderstood Parable"—Delivered In The Coliseum, Toledo, O.

Text, "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (Luke xvi, 23).

Toledo, April 18.—The Scriptures tell us that our Lord spoke unto the people in parables and in dark sayings and that without a parable spake he not unto the people. He declared that the understanding of these parables and dark sayings was only for a limited class. He said, "Unto you is given to know the mysteries of the Kingdom of heaven, but to them (outsiders) I speak in parables" (Matthew xiii, 11-13).

Many dear Christian people who are themselves opposed to cruelty in every form subscribe to creeds of the dark ages which misrepresent the heavenly Father as taking fiendish delight in creating millions of humanity with the foreknowledge of a precarious existence in the present life of a few years and their eternal torture. It is claimed by force of tradition, or at least fore-arrangement, God planned that all excess the saints shall spend an endless eternity in most horrible torture. Some say in physical and others say in mental torture worse. These Christian friends have apparently failed to note that the Scripture references which they believe teach eternal torment are all of this parabolic or symbolic character; that there is not a literal statement to such an effect from Genesis to Revelation. On the contrary, there are numerous Scriptures which declare that the wicked shall be "destroyed," "perish," "die," and that God's provision is that none can have eternal life except as a gift and favor through Christ. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans vi, 23).

The masses, disgusted with all doctrines, no longer hope for anything reasonable or logical in religion. Some, devoid of heart and reason, are fully satisfied; let the doctrines alone. But others still hunger and thirst after righteousness—truth. Their hearts cry out after the living and true God—a God of justice, wisdom, love and power. They realize that the Bible must be his revelation of his own character and purposes, yet are free to acknowledge that they have never been able satisfactorily to understand it or to harmonize its doctrines. The message of present truth is for this latter class, and all over the world they are hearing it and being blessed, refreshed, comforted, strengthened by divine might in the inner man. Coming to a clearer knowledge of the Divine Plan of the Ages, they are finding it most satisfying and sanctifying. It is this class that the People's Pulpit seeks to reach and to instruct more perfectly respecting the divine character and purposes.

A Parable or a Literal Statement.

We remind you that in the parable the dead is never the thing meant. For instance, wheat and tares do not mean wheat and tares, but children of the Kingdom and children of the wicked one. Sheep and goats mean the Lord's people and those of a different spirit or disposition. So in the parable under consideration. We held that the rich man and Lazarus and all the various things connected with the story are parabolic. The majority of people, seemingly anxious to hold on to this parable as a proof text favoring the eternal torment theory, insist that it is not a parable, but a literal statement of facts. We must pause, therefore, to show the impossibility of that view before we proceed to analyze the true meaning. We need mention only a few points to show that it could not properly be understood as a literal statement of facts. For instance, it is not said that the rich man was profane or immoral or wicked in any ordinary sense of those words. The whole account is that he was rich, was clothed in purple and fine linen and feasted sumptuously every day. Viewed literally the implication would be that all the wealthy who wear purple apparel and who have a beautiful supply of provisions will by and by spend an eternity of torture, regardless of their moral characters. Surely such an interpretation is irrational.

Likewise of Lazarus, we read not a word about his good qualities, his purity of heart, his generosity to the poor, his reverence for God, etc., but merely that he was poor, lay at the rich man's gate, desired to eat the crumbs from his table and was full of sores. If these conditions are to be understood literally, it would signify that moral and religious qualities have nothing to do with our advancement to a heavenly state, but merely poverty, sickness, etc., such as few of us could claim to have duplicated. Moreover, a literal interpretation would imply Abraham's literal bosom as the place of bliss. And if Lazarus got there, and even two or three since, it would leave no room for any of us, unless Abraham has a larger bosom and longer arms than any one we know. But enough of this.

The Parable Briefly Explained.

We offer a suggestion as to the meaning of the parable. We admit that, since our Lord did not interpret it, anybody has the same right as ourselves to seek to find and to make known an interpretation which will fit

to all the various parts of the parable and be reasonable, Scriptural and harmonious. Yet we have never seen any lucid interpretation except that which we now present.

The rich man symbolizes the Jewish nation. For centuries that people were God's peculiar people, of whom he said, "You only have I known (recognized) of all the families of the earth" (Amos iii, 2).

St. Paul tells us that the Jews had much advantage every way, "chiefly because that unto them were committed the oracles of God" (Romans iii, 2). These divine gifts, favors, blessings, promises, are all symbolically represented in the rich man's condition. First—His clothing of purple symbolically represented royalty. That nation God had organized as his kingdom, as we read, "David sat on the throne of the kingdom of the Lord," and, again, "Solomon sat on the throne of the kingdom of the Lord in the room of his father David." Although this kingly power was taken away from them in the days of the king Zedekiah, nevertheless the scepter of authority remained with them. "The scepter shall not depart from Judah... until Shiloh come." Messiah was therefore to come to that nation, that it might have the great honor of being his kingdom, the channel of divine blessing to the world.

Second—The fine linen symbolically represented righteousness, the righteousness which by divine arrangement was reckoned to that holy nation "year by year continually," for centuries, as a result of their atonement day sacrifices.

Third—The sumptuous fare represented the gracious promises of God through the law and the prophets and his covenants with that nation.

Lazarus, the poor beggar full of sores who ate of the crumbs, symbolized those gentiles who were outside of the Jewish covenant, "aliens and strangers from the commonwealth of Israel." They had not the health and fine linen symbolical of justification and harmony with God. Their sores and rags represented their degradation, sin and alienation from divine favor and forgiveness. The eating of the crumbs from the rich man's table represented that under divine arrangement every promise and favor really belonged to the Jews and that every blessing granted to the gentiles was from Israel's fullness. Such crumbs of comfort were the healing of the centurion's daughter and the Cyro-Phoenician woman's daughter. When this mother asked relief for her child Jesus answered, "It is not meet to take the children's bread and to give it to the dogs." Our Lord thus used an epithet of that time and country under which the Jews spoke of all gentiles as "benighted dogs." The woman accepted the answer without offense, knowing that it was the Jewish sentiment in general, but she replied, "Yea, Lord, yet the little dogs eat of the crumbs which fall from the child's table." Here she applied the word dog to herself and other gentiles, and the favor which she requested she craved a crumb from the Jewish table, following our Lord's own suggestion in the matter.

Fourth—The dogs which licked Lazarus' sores represented gentiles in general and that the class of them represented by Lazarus, anxious for a share in divine mercy and grace, were companions of dogs, aliens, foreigners from divine favor.

Beggar and Rich Man Die.

The death which came to the rich man and to the beggar in the parable represents a decided change as respects divine favors and treatment on the part of both parties. The rich man, the Jewish nation, took sick, and the dying process began from the time of our Lord's crucifixion. As our Lord declared, "Behold, your house is left unto you desolate" (Matthew xxiii, 38). For thirty-seven years the rich man, the Jewish nation, gradually died to all of the wonderful privileges and blessings which had been theirs as God's peculiar people. The death of that nation occurred in the year 70, when Jerusalem was destroyed by Titus' army. Never since have they had national life. They have been dead and buried, entombed in hades as a nation. Thank God, the resurrection of Israel to national life is clearly foretold under the new covenant at the second coming of Messiah in the glorious reign of the spiritual Kingdom. "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah" (Jeremiah xxxi, 31).

The death of the beggar occurred three and a half years after the cross at the end of Israel's specified seventy weeks of special favor. "The middle wall of partition" between Jew and gentile was then broken down. The beggar was no longer outside of the gate, the companion of dogs, but had full access to the table of the Lord and all the gracious promises and covenants it held forth. Cornelius, the first gentile convert, was received at this time, and his acceptance marked the end of special Jewish privileges, the breaking down of the "middle wall of partition." Then and thenceforth every

sincere gentle seeking fellowship with God and a share in his gracious promises had, through Christ, exactly the same rights as had the Jew—no more, no less. Indeed, the Jewish converts to Messiah became fellow members of this Lazarus outcast class, which now, though no more glorious than before in the sight of men, was specially favored of the Lord (Ephesians ii, 15).

The Beggar in Abraham's Bosom.

Abraham is styled the "father of the faithful," and from this standpoint all faithful to God are counted as his children—symbolically. This is the figure used in this parable. Lazarus, accepted to Abraham's bosom in the parable, means that all of that class outcast from the Jewish nation, but hungering for the crumbs of divine favor and blessing and cleansing, were adopted as Abraham's seed or children of his bosom (the typifying God). Thus all gentiles accepting Christ are now children of Abraham, children of God by faith in the blood of Christ. Our Lord Jesus is the head of the seed of Abraham, and all we as well as all faithful Jews accepting him and becoming his disciples are counted members of his body. As the apostle declares, "Now we, brethren, as Isaac was, are the children of promise," and, again, "If ye be Christ's then are ye Abraham's seed and heirs" (Galatians iii, 29; iv, 28).

The Rich Man Tormented In Hades.

All scholars will concede that the Greek word hades and the Hebrew word sheol, rendered hell in our common version, really signify the death state, the tomb. Various Scriptures tell us of the silence of sheol and hades and that there is neither wisdom nor knowledge nor device there; that the dead know not anything. Scholars therefore have been perplexed greatly at the statement of this parable that the rich man lifted up his eyes in hades, being in torments. The difficulty dissolves as soon as we have the proper interpretation to the parable and see that the Jewish people died as a nation and were buried as a nation, but did not die individually. The people of Israel, outcast from their own land among all the nations of earth, are very much alive, socially and personally, having suffered for all these centuries.

Only very recently we have had an exhibition of how this rich man (Israel), dead as a nation, but alive as a people, has appealed to Father Abraham to have Lazarus cool his tongue with a drop of water. Of course the thought would not be that a spirit finger would take a drop of literal water to cool a literal tongue. The interpretation must be looked for along the lines of the parable. The fulfillment came when the Jews of this country in a general petition requested the president of the United States to cooperate with other "Christian nations" and intercede on behalf of their members in Russia that they might have more liberty and less persecution, that their torments might be cooled.

If we look for the rich man's "five brethren" we find them. There were twelve tribes of Israel, and although all of these tribes were in a general way represented in Israel in our Lord's day, yet, strictly speaking, that rich man was composed mainly of the two tribes—Judah and Benjamin. Now, if the two tribes were represented in the one man the other ten tribes would be properly enough represented in his "five brethren." The suggestion of the parable that something be done for these five brethren is for the purpose of showing us that nothing would be done for them. The answer of the appeal was: "They have Moses and the prophets, * * * If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke xvi, 29, 31).

Here, dear friends, we have a consistent interpretation of this parable, and it relieves our minds greatly. It assists also in illustrating to us the special relationship of the Jews under the Law Covenant and how this special relationship was lost by reason of their unbelief and how their unbelief alienated them from the divine favor of this gospel age and constituted a deep and wide gulf between them and the spiritual Israel class represented in Lazarus in Abraham's bosom. We thank God that the promise of the Scriptures is that with the end of this gospel age this gulf of unbelief and consequent separation from divine favor will be done away and Israel will be delivered from the torments of these centuries and experience a national resurrection or resurrection into the glorious privileges, favors and advantages of the new covenant. "Even so have these also not believed that though your mercy they also may obtain mercy" (Romans xi, 31).

Israel's New Covenant.

God's great covenant, the oath bound covenant, "In thee and in thy seed shall all the families of the earth be blessed," applies specifically to the Christ, to our Redeemer and Lord, the Head, and to the "elect" Church, the members of his body.

All of the privileges of blessing the world belong to this class, but they are received conditionally—that they will sacrifice their earthly rights and interests that they may have instead spiritual and heavenly conditions. Christ's death and the death of these his elect members to earthly interests constitute the terms upon which he and they shall be the mediator of the new covenant for Israel, to give Israel a share on the earthly plane in the work of blessing all the families of the earth under their new covenant. Thank God, this will mean restitution, uplifting out of sin and death conditions not only for those who have not yet entered the tomb, but for all of the race who will accept this favor of God through Christ, including those who have gone into the tomb. All refusing this grace will die the Second Death, symbolized by Gehenna.

MEXICANS FLEE FROM VOLCANO

Colima Is in Eruption Again and the Earth is Rocking

The City of Mexico, April 20.—A severe eruption of the Colima volcano, followed by an earthquake-shock, has spread terror among the inhabitants of nearby towns and villages. Many have fled to points outside the affected zone. The eruption began yesterday morning. It covered a wide area with ashes and lava. It subsided at nightfall, just as confidence was being restored the region was shaken by a violent earthquake and hundreds, who had returned, fled again.

Paralytic Stroke

An old gentleman fell unconscious to the sidewalk opposite J. Thomas & Son's furniture store Thursday morning. He was carried to Mr. Thomas store where Drs. Hawkins and Dusenbury waited on him. He regained consciousness after a short time and was taken to a rooming house where he was made comfortable. The gentleman stated that his name is Hoover. His home is at Los Angeles, Cal., and he came to Monett Thursday morning. He was on his way to Houston, Texas county, Mo. The cause of his trouble was a paralytic stroke affecting his left side.

Uniform Text Books Win.

Jefferson City, Mo., April 21.—Advocates of uniform text-books for use in the public schools of the State and a State printer won a partial victory in the House this morning when a committee substitute for three text-book bills was sent to engrossment.

Judge Johnson, of Vernon County, spoke in favor of giving the bill careful consideration. He said it presented three important matters—uniformity, cheapness and relief from the School-Book Trust. The vote which sent the bill to engrossment was 74 to 36.

The uniform text-book has been a subject of discussion in the Legislature for many years.

House Passes Game Bill.

Jefferson City, Mo., April 21.—The House passed the Pendegast game and fish law this afternoon, a measure that met with the approval of the Senate some weeks ago.

A hard fight was made on the bill by half a dozen members large ly from Southeast Missouri, the best game and fish section in the State. Those who opposed the measure had one small consolation left them, for they succeeded in defeating the emergency clause, and as a consequence the law will not go into effect until ninety days following the adjournment of the Legislature.

In effect, this is the old Walmesley game and fish law, passed in 1905, and repealed two years ago. It provides for the appointment of a Game and Fish Warden at a salary of \$2,500 and a sufficient number of deputies to strictly enforce the law.

The license tax is as follows:

To nonresidents, \$25; for a resident to hunt anywhere in the State, \$5 a year; for a resident to hunt in his own country, \$1. Residents do not half go take out a license as long as they hunt on their own land or leased land.

Governor Hadley has given his unqualified approval to this law.

Licenses To Wed.

W. H. Harris and Flora Baldwin Madry; Edward W. Prewitt, Exeter; L. F. West, Monett and Maud James, Butterfield; James Vanderpool and Myrtle Keith, Seligman.

Mrs. Hindman of Webb City, has commenced divorce proceedings against her husband alleging that he abandoned her and went to Duenweg and married another woman. A case of too large a stock of femininity on hand.

GOVERNOR LILLEY DEAD

Brilliant Chief Executive of Connecticut Passes Away, After Four Weeks' Illness.

Hartford, Conn. April 21.—George Leavens Lilley, governor of Connecticut, forty-nine years old, died at the executive mansion at 7:26 o'clock tonight after battling with disease for four weeks.

The end came peacefully, as the distinguished patient did not regain consciousness from the coma in which he had lain for many hours and which was the result of acute nephritis and its attendant complications. The funeral will be held from Trinity church, Hartford, but the time is yet to be fixed. The body prior to the funeral, will lie in state in the capitol.

Cassville News.

Prosecuting Attorney Talbert went to Monett Tuesday evening to be present Wednesday in the taking of depositions in the case of state vs Jack Russell and W. T. Sawyer, charged with burglary and larceny. The case is from Newton county and Mr. Talbert is acting for the prosecuting attorney of that county.

B. F. Throne of Exeter was here Monday. He informed us that the people around Exeter will grow 100 acres of cantaloupes this season. The Exeter association signed a contract Saturday with a distributing company of Cincinnati, Ohio, to handle their cantaloupes. Washburn is said to have about 150 acres signed for and Seligman about 300.

Mrs. W. A. Wear and son, Maurice are visiting W. A. Wear at Jefferson City.

Mr. and Mrs. Ollie Manley are the happy parents of a baby girl, born the 15th.

Warranty Deeds

Lida K. and W. J. Buley to Amelia Breese, lot 11 and s 1/4 of lot 10, block 9, Prospect Park Monett, \$900.

John E. Aulger to J. R. Aulger, lot 8, W. F. Durnil's ad Monett, \$400.

Fredericka Geister to Arthur C. Russell, lot 19, block 2, Continental ad Monett, \$1250.

Anna Schofield to F. A. Wightman, lot 7, block 2, Monett Town Co. 3rd ad Monett, \$225.

John J. Davis, S. A. Chappell to First National Bank, a plot of ground on Front and First streets, Monett, \$300.

Louisa M. Davidson to D. E. Davidson, lots 1 and 2, Scammon's ad Monett, also 21, 22 and 23, block 21, same ad Monett, \$1.

Carl W. Lehnhard et al to Lehnhard Investment Company, lots 1, 2, 3 and 4, and 20 feet 4 inches off north side lot 5, and 17 feet 4 inches off south side lots 8 and 9, block 3, Oakland ad Monett, \$1.

John A. Sparkman, a farmer near Republic, yesterday brought suit against the Frisco for \$286 alleged damages to his farm by fire which, he says, started from sparks from a passenger engine. Sparkman says that the fire was started by the locomotive sparks in grass on the railroad right of way last October. He says that the flames spread to his farm killing eight apple trees, valued at \$5 each, fifteen apple trees, valued at \$2 each. He also declares that a ten-acre tract of young and growing timber was damaged by the flames. J. T. White is attorney for Sparkman.—Springfield Republican.

Mr. and Mrs. John Osborn and children Pearl and Everet have moved to Monett from Jefferson City where Mr. Osborn was formerly employed as guard in the penitentiary.

Baby Show

Remember the baby show to be given by the W. C. T. U. Saturday, May 1. This will also be "Tag Day" for the fountain fund.

At the Opera House.

The Senior class of the high school will give a comedy-drama, entitled "Mrs. Briggs of the Poultry Yard" at the opera house Friday night April 30. The play has eleven characters and is a very interesting production. Further particulars later.

Mr. Wright of Peirce City, is visiting his son, Solomon Wright.

Mr. and Mrs. F. A. Labla are visiting in Kansas.

Mrs. W. B. Tanler will go to St. Vernon Friday to visit her parents. Switchman Willie Clifton is taking a lay-off.

J. R. Snyder, who has been ill with the grip, is improved.

Mrs. J. Thomas has returned from a visit at Eldorado Springs.

Mrs. M. A. Murray left Thursday morning for Tulsa, Okla., where she will make her home.

Miss Lizzie McGrath has accepted a position in a telephone office in Springfield.

Postal Clerk Grover Powers, of St. Louis, has had his run changed to the Kansas division.

Miss Margaret Kennedy returned to her home at Peirce City, Wednesday evening.

Mrs. E. B. Wright of Freistatt, went to Cassville Thursday morning to visit relatives.

Mrs. Fred D. Wrightman and son Tim, of Springfield, are visiting J. L. Basham and family.

Mrs. M. C. Hagler went to Cassville Thursday morning to visit her parents, Mr. and Mrs. J. H. McGuffin.

Miss Frances Grainger is ill threatened with pneumonia. Miss Julia Campbell is teaching Forest Park school in her absence.

Misses Emma Wild, Amy Solomon and Helen Jerome of Peirce City, visited in Monett Wednesday evening.

The box social to be held at the residence of J. S. Farrow has been postponed until Tuesday night, the 27th. Everybody invited to come and have a good time.

S. A. Mott is closing out his grocery store on Marshall Hill. Mr. and Mrs. Mott have conducted the business for seventeen years and on account of the health of Mr. Mott have decided to take a vacation. About September first they will open up a new business in this city.

A "comely" and wealthy widow of Chicago has promised to give \$200 to her church provided the pastor will find her a husband. Monett will add another \$200 if the preacher will come here and relieve the town of one or more of its peskey bachelors.

It is not known when the safety pin was invented. There is a strange story connected with it. An Englishman invented this pin some thirty or forty years ago. For this admirable invention he was highly honored. About three years ago, in excavating Pompeii, hundreds of perfect safety pins were found. They were in bronze. The Englishman's invention was not new at all. It was 2,000 years old.

Any lady reader of this paper will receive, on request, a clever, "No Drip" Coffee Strainer Coupon privilege, from Dr. Shoop, Racine, Wis. It is silver-plated, very pretty, and positively prevents all dripping of tea or coffee. The Doctor sends it with his new free book on "Health Coffee" simply to introduce this clever substitute for real coffee. Dr. Shoop's Health Coffee is gaining its great popularity because of: first, its exquisite taste and flavor; second, its absolute healthfulness; third, its economy—1 1/2 lbs 25c; fourth, its convenience. No tedious 20 to 30 minutes boiling. "Made in a minute" says Dr. Shoop. Try it at your grocer's, for a pleasant surprise. Dr. Shoop.