

Table with columns for 'MAIN LINE GOING WEST', 'GOING EAST', and 'DEPARTURES'. It lists various railway routes and their respective departure times.

The Evening Guide

PORT HOPE, APRIL 17, 1911

A TROUBLESOME MISGIVING

(Continued from Saturday) 'Your idealism has a strong root,' said Godwin, rather contemptuously. 'I half envy you. There must be a distinct pleasure in believing that any intellectual influence will exalt the English democracy.'

But here we are at last. Let us talk! Let us talk! He seated himself with an air of supreme enjoyment, and began to cram the bowl of a large pipe from a bulky pouch. 'How stands the fight with Kenyon and Co.?' he cried, as soon as the tobacco was glowing.

THE DOCTORS QUESTION

Much Sickness Due to Bowel Disorders. The doctor's first question when consulted by a patient is, "Are your bowels regular?" He knows that 98% of illness is attended with inactive bowels and torpid liver, and that this condition must be removed gently and thoroughly before health can be restored.

THE C. N. R.

There are but three gaps remaining in the Canadian Northern Railway track laying between Toronto and Trenton. One of these is at the crossing of the Grand Trunk tracks east of Brighton. Another is a two mile stretch between Port Hope and Bowmanville and a short stretch between the old Harwood road and Division street.

A Household Necessity

Father Morriscy's Liniment Should be in Every Home. How seldom a week passes without some member of the family suffering from a sore throat, chest or back, a burn or a cut, a sprain, strain or ache!

BIRTHDAY PARTY

Mrs. John Slight Presented With An Address and Cabinet of Silver. About thirty friends of Mrs. John Slight gathered at her home, Sherbourne street, on the evening of Good Friday, the occasion being Mrs. Slight's birthday.

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CASTORIA

For Infants and Children. The Kind You Have Always Bought. Bears the Signature of J. C. Watson. With the clearing of the mists of ignorance and superstition, with a better light reflected from one page to another of the Bible, the resurrection subject clarifies and the statements of Jesus and the Apostles and Prophets, which we thought so strange, become luminous and soul-satisfying.

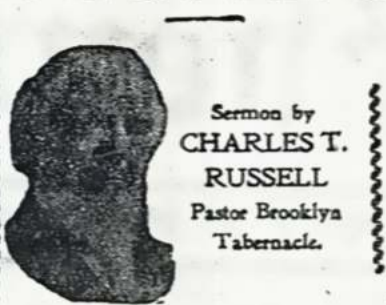
PROMINENT G. T. R. ENGINEER IS DEAD

Mr. J. Mulvihill Passes Away In Toronto. Local G. T. R. trainmen will learn with regret of the death of Mr. J. Mulvihill, the well known engineer on the Port Hope-Toronto train for years.

CASTORIA

For Infants and Children. The Kind You Have Always Bought. Bears the Signature of J. C. Watson. When once we see that "the wages of sin is death" and not eternal torment; and that the Bible hell is the tomb and not a fiery furnace; and that all mankind go to sheol, to hades, just as did our Saviour; then we begin to see that what we all need is to be saved from sheol, from hades, as was the Saviour. A resurrection, salvation is thus the salvation hope of the Church and of the world.

PEOPLE'S PULPIT.



Why a Resurrection? What If the Dead Should Not Rise, Would This Affect Christian Faith and Doctrines? Sermon by CHARLES T. RUSSELL, Pastor Brooklyna Tabernacle.

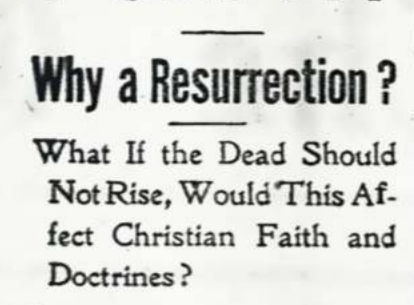
London, April 16.—The London Tabernacle was crowded to hear Pastor Russell's Easter sermon on "The Resurrection Hope the Only One." His text was from I. Corinthians xv, 12-18: "How say some among you that there is no resurrection of the dead? . . . If Christ be not risen, then is our preaching vain and your faith is also vain. . . . Then they also which are fallen asleep in Christ are perished."

Our Catholic neighbors tell us that the majority immediately go to Purgatory, there to be tried by various sufferings and tortures, and later, enter heaven. Our Protestant teachings have been to the effect that the unsaintly masses, unfit for the presence of God and the holy, will be consigned to an eternity of awful torture and made very much more alive to suffering than before. Thus we have been taught to believe that death is a portal or door into an intenser life—that nobody is dead. Many of us perplexed ourselves, and were perplexed by others, with questions respecting how there could be a "resurrection of the dead" if nobody is dead.

When once we see that "the wages of sin is death" and not eternal torment; and that the Bible hell is the tomb and not a fiery furnace; and that all mankind go to sheol, to hades, just as did our Saviour; then we begin to see that what we all need is to be saved from sheol, from hades, as was the Saviour. A resurrection, salvation is thus the salvation hope of the Church and of the world.

With what alacrity the angels must have acknowledged the risen One, in harmony with the Father's declaration, "Let all the angels of God worship Him." "Worthy is the Lamb to receive glory and honor, dominion, might and power." The point to be specially noticed is the change of nature which our Redeemer experienced in His resurrection. That change did not take place during the three days of Jesus' burial, but during the three and a half years of His ministry, which ended with His resurrection.

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David, in the Old Testament, used the word sheol. St. Peter, in the New Testament, used the word hades. There is no dispute amongst scholars as to what is signified. The words sheol and hades are well known to refer, not to a place of suffering or torture or animation of any kind, but to the unconsciousness of the dead state. Jesus arose from the dead, from hades, the grave, and not from a place of torment. The so-called Apostles' Creed declares that Jesus descended into hell, but arose from the dead on the third day. All scholars know that nothing in the words sheol and hades has any relationship to fire or pain or suffering or consciousness, and thus this phrase of the Apostles' Creed is universally explained.

As Jesus descended into hades, so do all mankind. As the Father raised Him from the dead on the third day, so it is promised that He will raise the Church, from the dead. More than this, the unjust also, those who have not been approved of God in the present life, shall all be awakened from the sleep of death. They will come forth that they may learn the ways of righteousness, the reward of which is life everlasting. The glorified Jesus and His glorified Church, the Bride, will be the Royal Priesthood, whose special work for a thousand years will be the uplifting of mankind, not only from the tomb, but also to perfection of life, "every man in his own order" or rank. The uplifting will bless as many as are willing, lifting them from the degradation and meanness and imperfection into which all have fallen by one man's disobedience, under the laws of heredity.

When once we see that "the wages of sin is death" and not eternal torment; and that the Bible hell is the tomb and not a fiery furnace; and that all mankind go to sheol, to hades, just as did our Saviour; then we begin to see that what we all need is to be saved from sheol, from hades, as was the Saviour. A resurrection, salvation is thus the salvation hope of the Church and of the world.

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who will bring us from the dead by Jesus, in God's due time.

Let none avoid the question! Let all decide at once! Either we believe in a resurrection from the dead, or we do not believe in it. If the resurrection be a myth then, says the Apostle, all those who fell asleep with faith in Christ are perished—they are not in heaven, Purgatory nor eternal torment. If we believe in the resurrection of the dead, both of the just and the unjust, then, logically, we must believe that they are dead, we must believe that their resurrection is in the Divine promise, purpose, arrangement. The decision of this resurrection question is a most momentous one, as it affects practically every doctrine of the Christian Church.

But not is Christ risen from the dead and become the first-fruits of them that slept? (verse 20). Ah, thank God, the Apostle did not mean to insinuate the possibility of our Lord's not having risen. Merely, he would put the question that we might see how weighty is the subject—how much depends on the answer. He exultantly answers, "Christ is risen!" We rejoice in this for several reasons. First, how sad it would be if He who laid aside His glory and was made flesh and tasted death on our behalf should have lost by His loyal endeavor to serve us and to do the Father's will! How glad we are that He is risen, and that He was not raised again in the flesh, with the loss of His heavenly glory, but raised as the King of all, far above all others, and partaker of the divine nature!

Secondly, we are glad on our own account, and on account of all mankind; for if our Lord Jesus had not been raised from the dead it would have proven one of two things—either that He had not been faithful—up to the Divine standard, and therefore that His life could not be a satisfaction for the human life lost in Adam, or else it would have proved that God, who had promised to raise Him from the dead if He would be obedient unto death, had been unable to do so; and, if unable to raise Him from the dead, we, likewise, would be without hope, even if our sins were cancelled by virtue of His sacrifice.

The Apostle's words give a further suggestion: Our Lord in His resurrection became "the first-fruits of them that slept." This signifies that none was ever raised from the dead before Him. As another Scripture declares, "He was the first that should arise from the dead." There were indeed others awakened from the tomb, by Jesus Himself and also previous to His Advent. But they were merely awakened, not lifted fully up out of death conditions to perfect life. The Redeemer was the first to have such an experience. But the Apostle's words mean more. If Jesus was the first-fruits of them that slept, there must of necessity be after-fruits. And this the Apostle proceeds to prove, declaring that "as all in Adam die, even so all in Christ shall be made alive" (I Corinthians xv, 22). Glorious resurrection hope! Precious Bible! The one Book alone which teaches a resurrection of the dead, or that the dead are dead.

The Apostle proceeds to tell us that the dead will not all be resurrected together—at once—"but every man in his own order" (I Corinthians xv, 23). The first order or rank will be the Church. Blessed and holy are all they that have part in the First Resurrection; . . . they shall be priests of God and of Christ and shall reign with Him a thousand years (Revelation xx, 6).

This work of raising the dead will be the work of the entire reign of Messiah, as explained in our context: Christ must reign until He shall have put all enemies under His feet—the last enemy will be death. As during the mediatorial reign mankind shall rise up out of their ignorance, weakness, sin, depravity, they will be coming out of death conditions into life conditions; they will be in process of raising up—resurrection.

This does not prove, however, that all of Adam's race will receive the gift of God, eternal life, but it does prove that all will be blessed with the opportunity of attaining that glorious reward. Whoever, after having the release from death put within his grasp, shall decline eternal life on the Divine terms will die again, but not because of Adam's sin—it will not be the Adamic death. That Second Death will be complete destruction. Those sinners will die the Second Death without hope of further redemption or resurrection.

Troublesome Doubles. Sir Hiram Maxim has been complaining that he has a double in America who is causing him much inconvenience, and this recalls other instances of well-known pairs bearing remarkable resemblance to each other.

The likeness between George Du Maurier and Sir Alma-Tadema was so close that a lady at dinner one night addressed Du Maurier as "Sir Alma," and further put her foot in it by assuring him that he really was not a bit like man Du Maurier, as people tried to make out.

Other couple that might be mentioned as doubles were Lord Tennyson and Sir Leslie Stephen, and Jules Ferry, the French statesman, and Mr. William Whiteley, the "universal provider."

But most remarkable of all is the suggestion that Lord Darnley bore such a remarkable resemblance to Queen Elizabeth that he contrived to get her Majesty into his power, and ultimately personated her on the throne, shaving carefully every midnight to keep up the imposition.

An Aged Cockatoo. The first cockatoo to be exhibited at the Crystal Palace, London, was found dead in its cage recently. It belonged to Mr. E. Gammon of Ripley, and had been in his family sixty-seven years.

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