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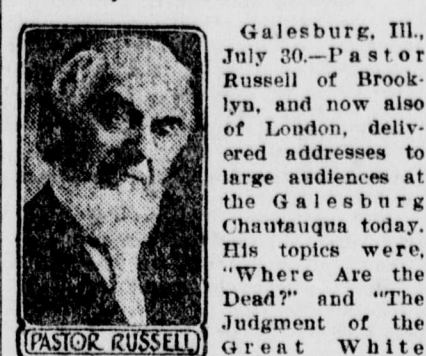
ALCOHOL 3 PER CENT.

WHERE ARE THE DEAD NON-ELECT?

Our Friends, Neighbors, Holy, Unholy, Civilized, Vile?

HEAVEN ON EARTH BY AND BY.

Pastor Russell Claims Bible Teaching to Be Not Universalism, but a Universal Opportunity to Hear of the "Only Name Given Under Heaven Whereby We Must Be Saved."



PASTOR RUSSELL

Galesburg, Ill., July 30.—Pastor Russell of Brooklyn, and now also of London, delivered addresses to large audiences at the Galesburg Chautauqua today. His topics were, "Where Are the Dead?" and "The Judgment of the Great White Throne." We report the former. Each address lasted for nearly two hours, but so deeply interested were the audiences that they seemed not to note the flight of time.

No other question could be of deeper interest to thinking people than the one now before us—"Where Are the Dead?" Our ancestors, our neighbors, our friends, are dead or dying, and ourselves with them. What will be our condition when the spark of life flickers out? I have no new revelation on this subject. I have merely for my guide what is recognized by all Christians as the Divine revelation on this subject—the Bible. I hold that there is no other source of information comparable to it.

Before presenting his own findings on the subject, in the Bible, Pastor Russell reviewed the findings of others—Christian in general. The agnostic view, that there is no life beyond the tomb, he could not entertain. He believed that man's organism, so much higher than that of the brute, implies not only an all-wise Creator, but His benevolent intention for man's future. He examined the Catholic view, and while according full liberty to every Catholic to believe what to him seems reasonable respecting the dead, Pastor Russell could not agree with Roman Catholic teachings. He summarized their view to be that a very saintly few were fit for heaven and that they went thither. He complimented the justice of their intentions, that a comparatively small number of humanity were worthy of eternal torture.

For his own part, he could not imagine any human being, on account of any human weakness or depravity, as meriting endless torture. The Catholic view, that all heathen and practically all Protestants and Catholics go in death to purgatory, he could not agree with for two reasons. First, he finds no Scriptural authority for such a view, and secondly, his mind cannot accept the thought that an all-wise, all-just, all-loving and powerful Creator will torture His creatures for centuries in any such manner as Catholics generally believe, and as Dante's great poem, "Inferno," so graphically depicts.

Our Protestant View Is Worse. Pastor Russell declared that he was a Protestant, in large measure because his parents were such. But he declared that while he sees many truths both in Protestant and in Catholic teachings he considers that the Protestant view respecting the hereafter of the dead the most diabolical conception to be found on the face of the earth, the grossest blasphemy against the Divine character and provision for humanity. Had he nothing better to offer he would not be addressing his audience on the subject.

Perplexed and disconcerted by his early teachings, he had, when a youth, discarded all human creeds, and the Bible as well—believing that the latter was the basis for the former. It was a happy day for him when he learned that this was a mistake—when he learned that the creeds of the Dark Ages are diametrically opposed to the teachings of God's Word. Now his Bible has become to him a new book—the most wonderful book in the world. Its teachings he now sees to be, beyond all comparison, the most logical—the only rational presentation, and a most glorious, one respecting man—explaining his past, present and future as prearranged by a wise, gracious and all-powerful Creator.

Two Protestant Views. Protestant views respecting the hereafter are various, but two in particular represent Protestant thought in general: (1) The Calvinistic theory; (2) The Arminian theory.

Five centuries ago there were no Protestants—all were Catholics and believed in three places for the dead—heaven for the saintly few; Purgatory for the general mass of mankind; and hell, everlasting torture, for the incorrigible. Luther and coadjutors got to studying the Bible, and finding nothing there respecting purgatory and mass for the dead, they threw these out. Figuratively, they smashed completely the idea of Purgatory. A little later they were perplexed and said to each other, "We have smashed Purgatory, but now what shall we do with all these thousands of millions who have been there in our imagination

for centuries—roasting, sizzling, and hoping some day to attain an eternity of bliss.

The thought of their responsibility in connection with the thousands of millions blanching their cheeks and made their hearts quail. They looked at each other in terrified bewilderment. Their noble, generous hearts led them to desire to put the whole mass directly into heaven, but, as they searched the Scriptures on the subject, they found, as they had always believed as Catholics, the Bible teaching that only the saintly, the footstep followers of Jesus, the "overcomers" of the world, are fit for the Kingdom of Heaven. In despair they said to each other, "This leaves nothing for us to do but enlarge hell many times and stuff the entire mass therein, writing over the doorway, 'Who enters here abandons hope.' They did it, but it was a sorrowful matter, quite contrary to their generous hearts.

Greatest Theologian—John Calvin.

It was when the Reformers were feeling very sad for what they felt they had been obliged to do with the heathen and with their neighbors and friends and the vast majority of their own families, that Brother Calvin appeared. "Cheer up," said Calvin. "Of course we all are sorry, but it is not our fault. The shame of such a conclusion is not ours. I will show you the way out of the dilemma: charge the whole terrible business upon Almighty God! Say that He foreordained and predestinated things thus, and that we cannot help it!"

Pastor Russell said that these good men hesitated for a time about charging against God what they had been ashamed to acknowledge as their own plan and doing; but seeing no way out of the difficulty they finally agreed, and then extolled John Calvin as the greatest theologian the world had ever known. Calvin arranged the entire matter into a philosophy and his doctrine became the basis of all creeds of the Reformation period, including the Westminster Confession of Faith, which is generally acknowledged by Presbyterians, Baptists, etc. Thus, said Pastor Russell, we Protestants got our diabolical theory respecting the dead. We "must confess that it is much worse than the theory of our Catholic friends. If we could not accept their theory it was unloving, unmerciful, unjust and ungodly, surely we cannot accept any longer our own.

Brother Wesley's Gospel of Love.

The blessings of the Reformation were considerably overshadowed and handicapped by the great Calvinistic error of an all-powerful God, destitute of love, vindictive and devilish to a degree never approximated by any human degenerate. Centuries later that good man, John Wesley, appeared. His soul cried out against the injustice and lovelessness of Calvinism; and his claim that God is love has permeated Christendom to such an extent that even those denominations which profess the Westminster Confession of Faith and Calvinistic theories do not really believe it. We must love Brother Wesley for his largeness of heart even though we must confess that he had a less logical head than had Brother Calvin.

Brother Wesley and the majority of his followers failed to see the inconsistency of his claim that God is love, and yet that nine hundred and ninety-nine out of every thousand are to be eternally tormented—because the mass of them had never heard of "the only name whereby we must be saved," and because others who had heard did not live contrary to their tendencies; did not live saintly lives!

Pastor Russell declared that Wesley and Calvin put exactly the same saintly few into heaven, and put all the remainder into eternal torment. Hence it was a mere question between these two men as to why this was so, and not as to the fact. Calvin said, "It is God's will and He foreordained it thus." Wesley said, "No, God is love, and love would never do this. It was the result of Divine lack of wisdom in their creation, and lack of power to help after their creation. Hence the fate of the masses."

Brethren, We Do Not So Believe!

Pastor Russell said, there is a great mistake. None of these theories satisfy your heads and hearts, nor mine. The difficulty is that we have been trying to accept the errors of the Dark Ages instead of going back and making our theology afresh from the words of Jesus, the Apostles and prophets. Let us do this now and find the beauty of the Divine Plan in the Bible, and a glorious Divine character such as we know it should have—far beyond human wisdom, justice, love and power. So the Lord says: "As the heavens are higher than the earth, so are My ways higher than your ways, and My plans higher than your plans."

Where Are the Dead?

The Bible confirms the ablest findings of science when it tells us that the dead are dead and not alive at all, anywhere. The Scriptures declare, "The dead know not anything," "their souls come to honor and they know it not; they come to dishonor but they perceive it not of them." Again the Bible says, "There is neither wisdom nor device nor knowledge in the grave (sheol, the Bible hell) whither thou goest" (Ecclesiastes ix. 10).

Where, my dear friends, is the key to the whole problem? The Bible hell is the grave, sheol, hades, the death state. The salvation which God has provided is the salvation from sin and from death. The hope set before us in the Gospel is—the resurrection of the dead. If nobody is dead there can be no resurrection of the dead. It is not the body which dies that God has provided for the world of mankind in general.

But this long-promised restitution blessing to the world, lifting them up out of sin and death conditions, cannot come until first the Royal Priesthood shall have been selected. The election of the Church, in progress during this Gospel Age, is God's preparation for the blessing of mankind. The elect saints will be kings and priests, judges, etc., in association with Jesus for the uplifting of the thousands of millions of humanity—"in due time."

soul. It was not Adam's body merely that was punished with death, but it was his soul, which involved the body and every power Adam possessed. All of his children have shared with him in his fall, in his death.

God's provision for the salvation of mankind is that "As by man came death (not eternal torment), by a man (the man Christ Jesus) comes also the resurrection of the dead. For as all in Adam die, so all in Christ shall be made alive" (I Corinthians xv. 22).

The Redemption Price Given.

Not only do the Scriptures clearly set forth that the wages of sin is death and that thus death passed upon the entire human race (Romans v. 12), but they also set forth that the redemption price which Jesus gave was death—"He poured out His soul unto death." He made His soul an offering for sin (Isaiah llii. 10, 12).

As a result, "in due time," there will come a resurrection of the dead, both of the just and of the unjust. By the just is meant those justified and brought into harmony with God through faith in Christ. By the unjust is meant all others. Thus the Church will share in the First Resurrection with Christ; these are the Elect of the Scriptures. Their resurrection and complete change of nature has already begun in them through the begetting of the Holy Spirit.

They will be like the angels and like Christ, who is the express image of the Father's person. Like God and the angels they, as spirit beings, will be invisible to mankind. These, with their Lord and Head will set up the Kingdom of God—the Messianic Kingdom. "They will live and reign with Christ a thousand years." These are the saintly ones, a class recognized by Catholics and Protestants, by Luther, Calvin and Wesley. All are agreed respecting such a class. The entire point of discrimination is respecting the masses of our race for whom Christ died and for all of whom the various creeds provide torments untellable, unthinkable.

The Non-Elect to Be Blessed.

Brothers Luther, Calvin and others, when they smashed purgatory as unscriptural, should have said, "We do not know where those poor creatures are whom we so long supposed were in purgatory." They should not have felt it incumbent upon them to enlarge hell and to put the thousands of millions out of purgatory into it. But, as a matter of fact, they all are in hell; the difference is that it is the hell of the Bible—the grave, the unconscious state of death, and not a place of suffering and torture.

Do not the Scriptures repeatedly tell you that the dead fall asleep? St. Paul writes of those who fell asleep in Christ; and again, of those who "sleep in Jesus"; and again that all would sleep except those saints who would be changed in a moment, at the second coming of Messiah. Do not we read that St. Stephen, stoned to death, fell asleep? Did not Jesus say, "Our friend Lazarus sleepeth," and subsequently explain his meaning saying, "Lazarus is dead"? Do we not read that "Abraham sleep with his fathers," and so of the kings and prophets, all good and bad? Abraham's fathers, being heathen, none will claim that they sleep in heaven.

Our Catholic friends will not claim that they sleep in purgatory, and surely nobody would claim that they could sleep in eternal torture. Where, then, do they sleep, and for how long? The Bible answers, "They that sleep in the dust of the earth shall awake" (Daniel xii. 2). The Bible tells us that the weeping, sighing and dying of the present time will give place to a glorious morning of better things, the resurrection morning.

Not Universalism, but Universal Opportunity.

Pastor Russell disclaims Universalism; he cannot find it in the Bible, else he would preach it. He finds the Bible to teach a universal opportunity for salvation and everlasting life, but that the gift of God, eternal life, will be given only to those who will avail themselves of the opportunity. Upon all others will come the wages of sin, namely, death. Those who sin wilfully, preferring wrong to right, after being granted full opportunity for reformation, will be destroyed in the Second Death, utterly, as St. Peter declares, "like natural, brute beasts" (II Peter ii. 12).

Heaven on Earth by and By.

It was not in vain that the Redeemer taught us to pray, "Thy Kingdom come. Thy will be done on earth as it is done in heaven." That glorious time will come when, as the Prophet declares, "Every knee shall bow and every tongue confess Messiah; and when the knowledge of the Lord shall fill the whole earth, as the waters cover the great deep; and when none shall need longer to say to his neighbor and his brother, Know thou the Lord, because all shall know Him." Then they shall build houses and inhabit them, and plant vineyards and eat the fruit of them, and long enjoy the work of their hands." Then "the wilderness shall be glad and blossom as the rose," and "the earth shall yield her increase," and the Lord will make His earthly footstool glorious (Isaiah ix. 13). This is the hereafter which God has provided for the world of mankind in general.

But this long-promised restitution blessing to the world, lifting them up out of sin and death conditions, cannot come until first the Royal Priesthood shall have been selected. The election of the Church, in progress during this Gospel Age, is God's preparation for the blessing of mankind. The elect saints will be kings and priests, judges, etc., in association with Jesus for the uplifting of the thousands of millions of humanity—"in due time."

CANADIAN PREMIER, WHO CONTROLS FATE OF RECIPROCITY BILL



SIR WILFRID LAURIER

OTTAWA, July 29.—Sir Wilfrid Laurier, premier of the Dominion, is now the chief hope of Americans and Canadians alike who are anxious to see reciprocity with Canada effected. Sir Wilfrid says that if the Canadian parliament is dilatory in ratifying the resolution recently passed by congress he will undertake steps to have a special general election.

DEMOCRATS OPPOSE COMPROMISE BILL

Underwood and Harrison of the House Are Not Inclined to Accept High Schedule

WASHINGTON, D. C., July 29.—Democratic leaders of the house adopted but a conciliatory tone on the wool tariff situation today. Charles Underwood and Representative Harrison of the ways and means committee, and other prominent democrats expressed themselves tonight in unfriendly terms toward the compromise with the senate that would mean an increase in the rates of the original Underwood bill.

Meantime Taft is accredited by those who have talked with him today as being determined to veto the bill when it reaches him. The situation in the house is the key to the entire tariff struggle in congress. Upon the action of the house early next week rests the possibility for further tariff legislation at this session. Speaker Clark expressed confidence today that the wool bill will be agreed upon in conference and that it will be signed by the president. Other house leaders, however, adopted a more pessimistic view of the president's attitude and expect the president to veto any wool bill framed by the present democratic insurgent republican coalition in the senate. Another faction, of which Representative Harrison of New York is leader, demands that the reciprocity shall not be above twenty per cent.

The general expectation is that the La Follette compromise as it passed the senate will emerge from the conference as a measure based on a thirty per cent ad valorem on wool. There was no change in the situation in the senate.

SHERIFF HODGE HAS GUBERNATORIAL BEE

Petition Is Being Circulated for the Recall of Mayor Dilling, of Seattle

SEATTLE, July 29.—Recall the recall mayor, George W. Dilling, and elect "Roy" Hodge, the present sheriff of King county.

That is the slogan of the Recall association, which has been working for the recall of Dilling for more than a month. Within the next 10 days, according to Mrs. Catherine Stirtan, the moving spirit of the association, there will be more than the required 15,000 signatures to bring about the recall. Four councilmen are included in the proposed recall.

Yesterday Mrs. Stirtan headed a committee of two other women, Mrs. Frances Roberts and Mrs. Jesse E. Martin, to ask Hodge to become the recall candidate.

"I am a candidate for governor, and there are no other bees buzzing around me," Hodge said.

WANTED—Copies of the Weekly Herald of June 15, July 13, Nov. 23 and Dec. 7, 1910. Parties having one or all of these dates will oblige the Herald by informing the office at once.

HOPS MAY GO TO 50 CENTS

Robert Livesley and J. V. Payne Discuss the Situation With Considerable Optimism

GROWERS MADE MISTAKE IN PLOWING UP YARDS

Estimate of the Yield of Yakima County Is 12,000 Bales for 1911, Which Will Be Worth \$600,000

Saturday, July 8, and for two or three dates thereafter, was a period of alarm for the hop growers of Yakima county. That fact is not generally known, except to those who were directly interested. The growers were throwing up reports as reports came in at that time that lice were making their appearance on the vines in countless numbers, which, with the curse of the non-yield, threatened to wipe out the crop. That period of alarm has been replaced by one of the greatest optimism. Robert Livesley, the well-known grower and buyer, and J. V. Payne, of McManis & Payne, were found together Saturday comparing notes, and there was not a trace of worry on the face of either one.

Yield Enormous—Price High

The yield of the hop yards of Yakima county this season, acreage considered, will be enormous, and the price will be the highest in about twenty years. The yield is estimated at 12,000 bales, of approximately 200 pounds each. At 25 cents a pound, that would bring in the tidy sum of \$600,000.

Mr. Livesley says he is of the opinion that the hop growers who plowed up their yards made a serious mistake. Four months ago Mr. Livesley, in an interview in the Herald, advised the growers not to contract for less than 25 cents a pound, and that advice appears to have been excellent in view of the conditions both locally and throughout the world.

United States Outlook

Mr. Livesley estimates the crop of the United States as follows: Washington, east of the mountains, 12,000 bales; Washington, west of the mountains, 12,000 bales; Oregon, 12,000 bales; California, 12,000 bales; New York, 12,000 bales.

Old stocks of hops are generally depleted, while the United States alone consumes annually 21,000 bales. Thus the crop of 1911 will be thrown upon the market with no surplus in sight, that amounts to saying, "It is stated that the hop crop in England will be an average of 3,000 bales, but it is rumored that the German crop will be only about half of normal. If the latter should prove to be true, the price of hops would probably go to 50 cents per pound within the next four months."

More Than \$100,000

Mr. Livesley as a buyer has already contracted for about 200,000 pounds of hops and in addition will raise 220,000 pounds on his own yards in Yakima county. That gives him 420,000 pounds to handle. At 25 cents per pound it will be seen that he is guaranteed to the extent of more than \$100,000 in this year's crop, which certainly removes him from the "picker" class. He likes the business in which he has been engaged for more than forty-five years, and intends to plant another 100 acres of ground to hops here this year. He is of the opinion that the price must remain high for another year at least.

Mr. Payne's Belief

J. V. Payne, in referring to the two yards owned by Payne & McManis, said they comprised 15 acres and would yield 2,500 pounds to the acre. That would make the total crop 42,000 pounds, which, at 30 cents per pound, would bring them \$12,000. Mr. Payne is not worrying over the price. He has been offered practically 30 cents per pound, has vision away above that figure. He reasons that there is good ground for the belief that hops will bring at least 40 cents per pound this fall, and perhaps 50. He will hold awhile. Payne & McManis sold last year to Mr. Livesley, and got the top price of the season.

Curing Hops Before Baling

Before baling hops for shipment they must be cured. This is done by placing them in a kiln and burning sulphur on metal plates. The kiln is enclosed, of course, and the temperature therein is kept at about 150 degrees. It requires from 12 to 24 hours to burn a kiln, the time depending on the size.

KILL THE COUGH AND CURE THE LUNGS

WITH DR. KING'S NEW DISCOVERY

FOR COUGHS (50¢ BOTTLE FREE)

AND ALL THROAT AND LUNG TROUBLES

GUARANTEED SATISFACTORY OR MONEY REFUNDED.

NOTICES

ORDER FIXING TIME OF HEARING FINAL ACCOUNT, PETITION FOR DISTRIBUTION OF PROPERTY, AND PETITION FOR DISCHARGE OF ADMINISTRATOR, WITH THE WILL ANNEXED.

In the Superior Court of the State of Washington, in and for Yakima county.

In the matter of the estate of Charles W. Nash and Melissa Nash, both deceased.

Fred Parker, the duly appointed, qualified and acting administrator, with the will annexed, of the estate of Charles W. Nash and Melissa Nash, both deceased, having on this 1st day of July, 1911, filed in this court his final account and report of his administration of said estate, together with his petition for the distribution of the property of said estate and his discharge as administrator of said estate.

It is now here ordered by the court that the said final account and report, petition for distribution of property and petition for discharge of said administrator, with the will annexed, be brought on for hearing, at the court house in North Yakima, Yakima county, Washington, on Saturday, the 8th day of August, 1911, at the hour of 11 o'clock a. m. of said day.

That notice of the hearing of said final account and report, petition for distribution of property and petition for discharge of said administrator, with the will annexed, be given by publishing a copy of this order in the Yakima Herald, a weekly newspaper printed and published in Yakima county, state of Washington, and of general circulation therein, and posting a copy of this order in three of the most public places in Yakima county, state of Washington, for a period of at least four weeks prior to said hearing.

Dated this 1st day of July, 1911.

THOMAS E. GRADY, Judge.

State of Washington, County of Yakima.

I, A. W. Barr, county clerk in and for Yakima county, state of Washington, and ex-officio clerk of the superior court of the state of Washington, in and for Yakima county, do hereby certify that the above and foregoing is a full, true and correct copy of the original order fixing time of hearing of final account and report of administrator, with the will annexed, petition for distribution of property and petition for discharge of administrator, with the will annexed, in the matter of the estate of Charles W. Nash and Melissa Nash, both deceased, now on file and of record in my office, and notice is hereby given to all persons interested in said estate to appear at the time and place fixed in said order, to-wit: at the court house in the city of North Yakima, Yakima county, state of Washington, on Saturday, the 8th day of August, 1911, at the hour of eleven o'clock A. M. of said day, to show cause, if any they have, why said final account and report of said administrator with the will annexed, should not be allowed, approved and confirmed, and the prayer of said petition for the distribution of property and for the discharge of administrator with the will annexed, be granted.

Witness my hand and the seal of said court hereunto affixed, this 2d day of July, 1911.

A. W. BARR, County Clerk and ex-officio Clerk of the Superior Court of the State of Washington, in and for Yakima County.

By C. Roy King, Deputy.

July 5-12-19-26-Aug. 2.

NOTICE FOR PUBLICATION

(Not Coal Land.)

Department of the Interior, U. S. Land Office at North Yakima, Washington, July 8, 1911.

Notice is hereby given that David C. Cook, of North Yakima, Washington, who on February 24, 1909, made homestead entry, Serial No. 02579, for SE 1/4 of section 34, township 13 north, range 20 east, Willamette meridian, has filed notice of intention to make final commutation proof, to es-

NOTICES

tablish claim to the land above described, before register and receiver of the United States land office at North Yakima, Washington, on the 21st day of August, 1911.

Claimant names as witnesses: Ferdinand E. Deeringhoff, Emil Allwaldt, Geo. Benschoder, Joseph Sicker, all of North Yakima, Washington.

HARRY Y. SAINT, Register.

July 12-19-26-Aug. 2-9-16.

NOTICE FOR PUBLICATION

(Not Coal Land, Under High Line Project.)

Department of the Interior, U. S. Land Office at North Yakima, Washington, July 7, 1911.

Notice is hereby given that Frank C. Bolin, of North Yakima, Washington, who, on June 24, 1908, made desert land entry 1584, serial No. 02502, for E 1/2 NW 1/4 and W 1/2 NE 1/4, section 20, township 12 N., range 21 E. W. meridian, has filed notice of intention to make final desert proof, to establish claim to the land above described, before Register and Receiver of the United States Land Office, at North Yakima, Washington, on the 23rd day of August, 1911.

Claimant names as witnesses: Frank L. Kelley, George Garden, Gilbert Vessley, Edward L. Walter, all of North Yakima,