

**WHEN GOD WAS ALONE!  
BEFORE CREATION WAS BEGUN  
THE INCOMPREHENSIBLE ONE**

Pastor Russell Discusses, "Before the Beginning."

"From everlasting to everlasting, thou art God" (Psalm 90, 2). "I am Jehovah, that is my name and my glory will I not give to another" (Isaiah 43, 3). "To us there is one God, the Father, of whom are all things" (1 Thessalonians 3, 11). "Hear, O Israel, the Lord our God is one—Jehovah" (Deuteronomy 6, 4).



St. Petersburg, Fla., Jan. 8.—These and other Scriptures tell us of a personal God, the Father or Life Giver of all, the Great One who inhabiteth Eternity. St. Paul declares that to the heathen "there are lords many and gods many, but to us there is but one God, the Father," and one appointed Agent of his in dealing with humanity—one Lord Jesus Christ—"and that every tongue shall confess that Jesus, Messiah, is Lord, to the glory of God the Father" (Philippians 2, 11).

The Scriptures tell us of "the beginning of the creation of God," hence there was a time before that beginning of creation when Jehovah God was alone—"he that inhabiteth Eternity." Not even the great Michael was with him, the great Messiah, whom he hath so highly honored and whom he declares he will still further honor throughout a glorious eternity. He was not with the Father before the beginning of creation, because he himself was "the beginning of the creation of God—the first-born of every creature" (Revelations 1, 14; Colossians 1, 15). He was the first expression or manifestation of the Divine attributes (John 1, 18).

This mighty God, Jehovah, self-centered, self-contained, is ours, the same yesterday, today and forever, he changes not.

**Divine Attributes Glorious.**

Every attribute of the Divine character was the same millions of years ago that it is today, but that character was unrevealed. Every step of creation has tended to display the Divine character more and more, and each successive step and development of creation has brought forth new creatures capable of comprehending the Eternal One. We deem it not unreasonable to assume that Jehovah's creative power will continue to be exercised throughout all coming time.

Astronomical photography now reveals nearly 125,000,000 suns, around which circle systems such as the one which circles around our sun, and of which our earth is a part. We deem it not unreasonable to assume, from the Scriptures, that the great work of ordering all these hundreds of millions of planets stretches forward into eternity, and that the work of Divine grace, begun on the planet "Earth," will be continued throughout the Universe, not only in conjunction with the planetary systems we can discern, but probably with millions of planetary systems too far removed from us to be discerned even by photography.

Doubtless Divine methods in connection with other worlds and other inhabitants will display the manifold wisdom of God. For instance, we understand the Bible to indicate that while the permission of evil in the earth was wise, it will not necessarily be wise or expedient for any reason to permit a similar reign of Sin and Death in any other of the millions of worlds, in connection with their ordering or development and their peopling with glorious creatures who will show forth the praises of the great Creator without their passing through experiences with sin and death such as have been permitted in connection with the humanity of earth.

**The Permission of Evil.**

Can we not see a broad reason for the permission of evil on the earth—for the permission of the reign of Sin and Death, which for six thousand years has apparently disgraced the Creator, degraded humanity, astonished the angels and constituted our race a groaning creation? Only when we discern that Messiah's Kingdom will surely bring order out of this confusion, do we begin to get the proper focus upon our subject and realize something of the greatness of our God.

From the standpoint of the completion of the Divine purposes in connection with humanity, and from that standpoint alone, can we see illustrated Divine Wisdom, Justice, Love and Power. The primary lesson was Justice—that sin brings suffering and eventually death.

The second lesson was that of Divine compassion, sympathy—Love. This lesson was manifested in the sending of the Redeemer and his subsequent reward of exaltation, and his gathering of an "elect" Church to be his associates in glory and in the blessing of the redeemed race. The reign of glory, the reign of Messiah, soon to be introduced, will lift up poor humanity from sin and sorrow, from degradation and death, and give to each and all the fullest opportunity to return to human perfection and to Divine favor and everlasting life.

In all that work of human restitution, which will include the awakening of mankind from the sleep of death, the one great lesson will be the greatness of the Divine Power which will be exercised through Messiah, the God-like One—the Prince of Life, "the

Prince of Glory," the Redeemer, the Regenerator of Adam and his race.

And finally, from the standpoint of the completion of Jehovah's great purposes and dealings with man and in respect to him, will stand revealed the foreknowledge and Wisdom of God who knew the end from the beginning and who foresaw how even the permission of a reign of sin and death could be made eventually to work out to his own glory and to the blessing and instruction of his creatures on both the human and the angelic planes. Then will be revealed to all the glorious character of their Creator, and the necessity for his requirement of absolute righteousness and perfection.

Surely, the result eventually will be, as the Scriptures declare, that all shall learn righteousness, and hate iniquity, and that every creature in heaven and in earth and under the earth shall acclaim both Jehovah, who sitteth upon the Throne of the Universe, and the Lamb, the Redeemer, forever.

Were we to allow ourselves to speculate respecting the future—respecting the Divine purposes in relation to the millions of worlds around us, our speculations would run thus: Those instructed and used of Jehovah in conjunction with the initial development of the Divine Plan in the earth will thereby be fitted and prepared to be the Divine Agents to other worlds. The Great Redeemer and his "elect" associates, after dealing with humanity for their uplift out of sin and death conditions, will surely be qualified for further service in other worlds: to "show forth the praises of him who called them out of darkness into his marvelous light."

And what shall we say of humanity when perfected at the end of Messiah's glorious reign? Will not all be well prepared, not only to approve righteousness in themselves, but to tell in other worlds, to other races, the story of the fall and of the reign of Sin and Death resulting; and of the redemption accomplished by God's love; and of the great restitution; and of the lessons thus learned?

**The Unchangeable One.**

The qualities of the Divine character which we have just considered—Wisdom, Justice, Love and Power—belonged to our Creator in the great eternity preceding creation. But there was no one at that time to appreciate God—it requires a full view of the perfected Plan of the Ages to make known to any and to all the glory of the Lord. As we have just seen, thus far the secret of the Lord and the glories of his character are known only to his "sons," begotten of his holy Spirit. But the time nears when "the whole earth shall be full of the knowledge of the glory of the Lord as the waters cover the great deep." He and his glorious government will then be "the desire of all nations;" "The glory of the Lord shall be revealed and all flesh shall see it together" (Haggai 2, 7; Isaiah 40, 5).

St. Paul assures us that every feature of the Divine Plan which we see in process of execution was known to Jehovah from before the foundation of the world. He declares that these things God purposed in himself before the foundation of the world. The creative processes, which have been operating for thousands of years, were all surely elaborated in the mind of Jehovah before the creative work began. In that purpose angels had a part—of how many grades we may not surely know, but they are variously designated in the holy Scriptures as "angels, principalities and powers." Later came the creation of man, "a little lower than the angels," and crowned with earthly honor, dignity and power, in the image and likeness of his Creator's glorious power.

These creations varied not in degrees of perfection and imperfection. Each was perfect on its own plane. Each intelligent creature was a free, moral agent, and hence, whether on the angelic or human plane, was created in the likeness of God, unblemished, but with different capacities and abilities. Almighty God, infinite in Wisdom, Justice, Love and Power, purposed the orderly exercise of his infinite powers, as a great Father, desirous of giving life and happiness to his creatures.

These intelligent ones were designated "Sons of God" so long as they maintained their attitude of perfect loyalty to him, their Creator and Father. Not only was it the Divine intention thus to give pleasure to millions of creatures to be created, but it was also the Divine will to manifest to his creatures his own greatness and the perfection of his own goodness that they might enjoy him and he enjoy them everlastingly.

We are not to understand that Almighty God was lonely in that great Eternity before creation began. On the contrary, human loneliness is largely because of human deficiency. What we lack we seek for in others. But the great Jehovah lacked nothing; he was complete in himself; he needed not companionship to complete or to supplement his happiness. It was his pleasure to create that his creatures might have joy by reflecting as a whole his Divine qualities implanted in their constitutions.

The wreck of the human race produced by sin he well foreknew. Nor did this wrecking of human hopes defeat, nor was it in danger of defeating, the Divine purpose. It merely demonstrates to angels and to men the graces of the Divine character and shows unto all the more fully the qualities of God proper to be appreciated and copied.

**The Seven-Sealed Scroll.**

When God would illustrate to us his own great personality, when he would show to his creatures how he is working all things according to the counsel of his own will, he pictured it sym-

bolically in the Book of Revelation. In that vision the Throne of the Eternal One is graphically portrayed as the seat of Divine power and authority for the Universe, with seven ministering spirits. These described a scroll, in the right hand of Jehovah—in Divine favor and keeping. That scroll, written inside and outside, was "sealed with seven seals," representing the complete secrecy of the Divine purposes related in that scroll. From before the foundation of the world it had been in the hand (in the power) of the great Eternal. He had given hints respecting it and had caused it to be symbolized in the Law and to some extent to be described by the Prophets. But still it was a Hidden Mystery, because the prophets understood not the things which they wrote, nor could any understand them until the Father's "due time," which he had purposed in himself.

Not only was the Divine Program thus sealed and safely secreted, but it was the Divine determination that it should be given only to the one who would demonstrate his worthiness to be Jehovah's honored Agent for the carrying out of those purposes—predestinated before the world was. The honor of being the Agent, the Representative of Jehovah, to carry out the Divine purposes, should be disclosed in advance only to the one who would demonstrate his worthiness to be the great Messiah, the great Deliverer, the great Prophet, Priest, Judge, King of Israel.

High as the Redeemer stood in the Divine councils and fellowship before he came into the world to be man's Redeemer, it was not then granted even to him to know all the mysteries of the Divine Program. But by virtue of his high station, his perfection, his obedience, the privilege was given to him first to become man's Redeemer, at the cost of personal humiliation and death, and then, if faithful in this redemptive work, it should be his to be glorified, exalted to the divine nature, and to execute the Divine Program to its completion. First, he must manifest his devotion and loyalty to the Father, ere he could be trusted even with the knowledge of the Divine Program.

**"Worthy is the Lamb."**

All this is declared in the account (Revelations 5). The proclamation was made, Who is worthy to receive the scroll and to break its seals and to execute the wonderful purposes of God? None was found worthy! Finally, one demonstrated his worthiness—he left the courts of glory, he humbled himself, he "was made flesh." More than this, being found in fashion as a man, he consecrated his all to the doing of the Father's will, even unto death, the death of the cross. Wherefore, says the Apostle, "God also highly exalted him" and gave him a standing, a rank, a title above all others (Philippians 2, 7, 8). He commissioned him to execute all the Divine purposes and to him he handed over the scroll with the privilege of opening its seals and comprehending to the full its message.

In the symbolic picture John saw a freshly slain lamb at the same time that the angelic messenger declared that the Lion of the tribe of Judah had prevailed. Jesus proved himself worthy and therefore the privilege of understanding the things of the Divine Plan, and the privilege of executing them rightfully belonged to him. The Lamb slain represented the work of Jesus from the day he was thirty years of age and made his consecration. There he became dead to self and to the world. When he successfully finished this great contract, he cried on Calvary, "It is finished."

This glorious victor was then acknowledged by God and by the holy angels to be the worthy One to whom the Father would entrust the execution of every feature of the Divine Program. "Worthy is the Lamb that was slain to receive glory and honor, dominion and might." He has not yet completed his great work there and then entrusted to him. The Father glorified him and set him at his own right hand—the place of Divine favor—when he finished his demonstration of loyalty even unto death. As yet he has only begun his great work. The blessing of the Church as "the Bride, the Lamb's Wife," is the first step in the glorious Program, and it is not yet completed. Following it will come the blessing of the world, all the families of the earth, not only the living but the dead. His declaration to those now called to be his Bride is, "To him that overcometh will I grant to sit with me in my throne even as I overcame and am set down with my Father in his throne" (Revelation 3, 21).

"To us there is one God," says the Apostle. All wisdom and power are his. Recent electrical inventions assist us greatly in apprehending his greatness. What man can do limitedly with the telephone and wireless telegraphy merely hint to us of the infinite resources of the Eternal One—from everlasting to everlasting, God. But our knowledge of the Divine Justice and Love satisfies our hearts—our Great Creator becomes "Our Father, who art in heaven."

Next Lord's Day, D. V., I will have something more to say to the large congregation of millions whom I address weekly, respecting the methods by which the Almighty God is working all things according to the counsel of his own will, using his glorious Son, Messiah, his First Begotten, as his honored agent in the prosecution of every feature of the great Plan which he purposed in himself before the world was—when he was alone.

I suggest to interested readers of my sermons participation in the "Layman's Home Missionary Movement" of bringing them to the attention of their friends and neighbors who do not attend church services.

**THE FUNERAL OF  
HON. F. S. WHITE**

The Ceremonies Attended by a Large Number of Masons and Sympathetic Friends.

The funeral services over the remains of the late Francis S. White occurred at the Masonic temple in this city at 2 o'clock this afternoon. A large concourse of his fellow citizens followed the casket which was borne by the four sons and two son-in-laws of the deceased to the temple, where the funeral rites were observed. The funeral was conducted by Canon Burgess, of St. Luke's Episcopal church, and the Masonic fraternity, the blue lodge and the Knights Templar, both lodges attending in a body, and in regalia.

The solemn burial service of the Episcopal church with its responsive readings was observed. St. Luke's choir sang "Asleep in Jesus," in a most impressive manner, after which the burial service of the Knights Templar lodge was read and Canon Burgess offered a prayer. The floral tributes were profuse and beautiful, and were silent mementoes of the pure life of the deceased. The Masonic temple was crowded with the old time neighbors and friends of the deceased, who had come to pay a last tribute of respect to one they had known for many years. Thus one by one the pioneers of this community are gathered to the multitude in the great beyond. The life and character of Francis S. White can well be the pattern for the young men of this city.

**GREENWOOD BANKERS IN  
DEEPER THAN SUPPOSED**

Some few weeks since the Journal printed a report of how the Greenwood bankers had gotten themselves into serious trouble, and then, again, that it was not so serious as at first stated. According to a special from Lincoln, under date of January 7, the facts in the case seem to be a great deal worse than at any time reported, and the bank taken charge of by N. H. Meeker, who has always been the chief owner of the bank. The special is as follows: "The federal grand jury this evening returned indictments against A. D. Welton and Lawrence Daft, respectively, president and cashier of the First National bank of Greenwood, Neb. President Welton is charged with embezzlement on eighteen counts, and Cashier Daft with aiding and abetting embezzlement. The men were recently arrested and brought to Lincoln, where they were bound over by a United States commissioner. The bank has been taken in charge by N. H. Meeker, and is declared to be sound financially."

**Legal Notice.**

Theodore D. Buck, defendant, will take notice that on the 3rd day of December, 1910, The First National Bank of Plattsmouth, Nebraska, plaintiff, herein, filed its petition in the District Court of Cass County, Nebraska, against said defendant et al, the object and prayer of which petition are to recover a money judgment on a certain promissory note executed by said defendant and another to plaintiff for the sum of \$200.00 with interest from date at 10 per cent per annum and payable within eight months after date, and also subject to the payment and satisfaction of such judgment, the attached property in this action to-wit: The undivided one-fifth (1-5) of the North Half (1/2) of the Southwest Quarter of Section Three (3), Township Ten (10), Range Thirteen (13), in said Cass County.

You are required to answer said petition on or before the 13th day of February, 1911.

Dated this 29th day of December, 1910.

First National Bank of Plattsmouth, Nebraska.  
D. O. Dwyer, Plaintiff.  
Its Attorney. 12-29-87w

**Murray Dancing Club.**  
The Murray Dancing Club will give another one of their pleasant dancing events at the Jenkins hall, in Murray, on next Saturday evening, January 14. The music will be furnished by the Jacobs orchestra, of Omaha. The usual good time is in store for all who wish to attend, so make the date now and keep it.

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**FARMERS WHO LIVE IN  
TOWN FARM BY TELEPHONE**

Charles Chriswiser, cow feeder and shipper of Murray, Nebraska, says that he intends to give up stock and grain farming in a short time and move to one of the small towns on the Missouri Pacific, says the South Omaha Drovers' Stockman. Charley has been a regular patron of the South Omaha feeder market for many years, so that his retirement will be a source of keen regret to his many friends at the yards. While here this week he dropped a few remarks regarding the exodus of farmers villageward that aptly apply to this movement as viewed from one end of the state to the other. "After he has made his pile, the average farmer can hardly be blamed for wishing to settle down in some thriving village," he said. "The germ of easy living is not alone confined to individuals who are engaged in commercial and intellectual pursuits, as is proven by the many fine homes in various towns, most of them built and occupied by retired farmers. The old-time 'die-in-the-harness' attitude of farmers is giving place to a better philosophy and as long as up-to-date machinery, the automobile and the telephone are possible, just so long will farmers continue to move to nearby towns and direct the management of their farm holdings from a distance."

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**In the County Court.**

Judge Beeson's docket shows that last Saturday was a busy day in the county court. Administration was granted to J. G. Richey on the estate of Mrs. Isabell Richel, deceased. Final settlement was had in the estate of W. L. Street, deceased. In this case, the short for mor administration provided by statute was followed and the estate closed without delay. Charles C. Parmele was appointed administrator of the estate of A. E. Gass, deceased.

**Married by Judge Beeson.**

Oliva L. Wilson and Miss Lillian M. Henry, both of Omaha, appeared before Judge Beeson this morning and procured a license to wed. The judge then produced one of his best ceremonies, which he retails at \$3.00 per, and in the presence of two witnesses as well as bystanders made the two as one.

Henry Horn, of near Cedar Creek, transacted business in Plattsmouth today, having come down on No. 4.

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