



New Trousers—

We have just received our first shipment of new Spring trousers. They are beauties in creations, light gray, blue serges and dark mixed fine worsteds. Cut with generous full pegs, wide hems, side vents flaps on pockets, belt loops and all the modern conveniences. You should have a pair of extra trousers. These we know will please you. Price \$2.50 to \$8. Many now going. New styles in Spring suits arriving daily. Come in today.

C. E. Wescott's Sons

THE HOME OF SATISFACTION

ASHLAND DRAINAGE DISTRICT. DETAILED REPORT OF APPORTIONMENT OF UNITS OF BENEFIT AND ASSESSMENT.

State of Nebraska, Saunders and Cass Counties, ss.
To Whom It May Concern:
The undersigned, President and Secretary of Ashland Drainage District, hereby certify that at a duly called meeting of the Board of Directors thereof, held at Ashland, Nebraska, on the 18th day of March, 1911, the following resolution was adopted by said Board as the Detail Report of Apportionment of Units of Benefit and Assessment in said Ashland Drainage District:
"RESOLVED, That the Board of Directors of Ashland Drainage District, having heretofore, with the aid of the engineer chosen by them, made detailed plans of the public work to be done by said district under the terms of the law under which it is organized, and having traversed said district and carefully inspected all the various tracts of land therein with a view to making a fair and just apportionment of the units of benefit and assessment to said respective tracts according to benefits received from said improvement, and having apportioned one unit of assessment to each of the tracts least benefited, and to each tract receiving a greater benefit a greater number of units or fraction thereof, according to the benefits received, and having met, at Knights of Excess Hall in the City of Ashland, Saunders County, Nebraska, on the fourth day of March, 1911, at the hour of ten A. M., pursuant to notice published for that purpose one week immediately preceding said meeting in each of the following named newspapers, to-wit: Wahoo Democrat, published at Wahoo, the county seat of Saunders County, Nebraska; Plattsmouth Journal, published at Plattsmouth, the county seat of Cass County, Nebraska; and the Ashland Gazette, published at Ashland, Saunders County, Nebraska, for the purpose of hearing all parties interested in the apportionment of benefits by reason of said drainage improvement, and having heard all parties interested in said apportionment of benefits, and objections and evidence adduced by any and all parties interested, and being fully advised in the premises, and having made said apportionment, fair and just according to benefits received from said improvement, and having completed the apportionment of benefits in said district, said Board of Directors, on this 18th day of March, 1911, does hereby make detailed report of said apportionment of benefits, and the total number of units of benefit in said district, and direct that said report be filed with the County Clerk of Saunders County, Nebraska, as follows: To-wit: In the office of the County Clerk of Saunders County, Nebraska, together with the apportionment of units of benefit and assessment apportioned to each said tract set opposite the same, are omitted from this published notice, which is a copy of said apportionment so far as the lands and lots located in Cass County, Nebraska, are concerned, together with a statement of the total number of units of benefit in said district."

And be it further resolved that said Board of Directors does hereby find and declare that none of the tracts of land in said District, other than those heretofore enumerated and to which units of benefit and assessment are hereinbefore apportioned, will be benefited by said drainage improvement, and therefore no units of benefit and assessment are apportioned to and against any of said non-benefitted tracts.
That a copy of said apportionment and statement of the total number of units of benefit in said District be published once each week for three weeks in the Wahoo Democrat, a newspaper published at Wahoo, the county seat of Saunders County, Nebraska, and that a copy of said apportionment, so far as the lands and lots located in Cass County, Nebraska, are concerned, together with a statement of the total number of units of benefit in said District, be published once each week for three weeks in the Plattsmouth Journal, a newspaper published at Plattsmouth, the county seat of Cass County, Nebraska.
Said Detailed Report of Apportionment of Units and Benefit and Assessment and statement of the total number of Units and Benefit in said District was filed in the office of the County Clerk of Saunders County, Nebraska, March 29, 1911, and is published herewith by direction of the Board of Directors of said District.
In witness whereof we have hereunto subscribed our names as President and Secretary of said District, and affixed the corporate seal thereof this 20th day of March, 1911.
(Seal)
NELSON SHEPHERD, President.
A. B. FULLER, Secretary.
Ashland Drainage District.

LUCKY FOR SOLICITOR THAT HUSBAND WAS NOT HOME

One of the combination newspaper solicitors, who was imported from Omaha to show the people of Plattsmouth something new in the line of newspaper work, met with a very fortunate circumstance this morning. We say lucky, and mean it, and even more, for if the gentleman, of the home had been present at a certain Second ward residence this morning there would have been copies of the combination paper interspersed with calendar pictures from one end of the street to the other. The "gentleman" called on the lady of the house and endeavored to secure her name as a subscriber, when he was politely told that they were taking one paper, all that they could afford. After a few remarks in regard to the value of the combination, he was again told they did not care for it. The "gentleman" then said: "I suppose you are like the old woman who kissed the cow; you don't know enough to change." This may be the style of securing subscribers in Omaha, but it means something else in Plattsmouth, and had the male member of that household been home he would have received a donation, and in just the size package it is hardly necessary for us to mention.

Died at Riverton, Iowa.

From Saturday's Daily.
The remains of Ed Dill, who died at Riverton, Iowa, arrived today and were taken to the home of his father-in-law, William Wiley, near Murray. The funeral will occur tomorrow and interment will take place at the Young cemetery.

Pasture for Rent.

Horses at \$1.25, cattle 75c per month. J. D. Shrader.

A GRAND TRIBUTE TO MR. AND MRS. W. S. PORTER

W. H. Porter, and wife have been making preparations for some time to move onto a farm about two miles south of Union, that Mr. Porter purchased about a year ago. Saturday, having packed what they would not need, they sat back with a sigh of relief, ready to pull out Monday morning.
Saturday evening about seventy-five of their friends and neighbors descended on them in a body, laden with the makings of a merry party at which the inner man could come in for a full share of enjoyment. Mr. and Mrs. Porter had not been let into the secret of what was going to happen and were indeed surprised. The front room was piled high with boxes, but these were quickly improvised as seats and the visitors took possession.
Mrs. Porter, woman like, had part of her company equipment in one of the boxes, and as Henry Heebner happened to sit down on that particular box, she had to scurry out the back way and borrow from one of the neighbors. Of course the fact of her desperate straits is all hearsay on the part of the reporter, but if she was as bad off as reported she is entitled to sympathy.
The house was crowded and everybody seemed to be enjoying themselves. About 9:30 a bountiful lap supper was served, after which Mr. and Mrs. Porter, in view of their long residence in Nehawka and in recognition of their worth as citizens and as a testimonial of the esteem in which they are held, were presented with a substantial purse by those present, to be used in the purchase of a suitable present to commemorate the event. "God Be With You Until We Meet Again" was sung about 10 o'clock and the guests departed, feeling they had spent a pleasant evening, but sorry that they were to lose this estimable couple from the social life of the town.—Nehawka News.

Will Take Inventory.

A party of the shop boys went to Omaha this afternoon to take inventory at Omaha, South Omaha and Gibson, and will be away until Thursday night. Those going on this mission were: H. S. Austin, C. E. Weaver, S. S. Gooding, B. E. Lamphear, Linn Minor, Ed Scotten, E. M. Geis and Frank E. Warren.

Candidate for Sheriff.

D. C. Rhoden announces to the voters of Cass county that he is a candidate for the nomination for sheriff on the democratic ticket, subject to the decision of the voters at the coming primary election.

Light Brahma Eggs for sale.

15 for 50c. Mrs. William Gilmour, R. F. D., Plattsmouth.

GOD'S KINGDOM

NO COMMON LEVEL THERE

"As Star Differeth From Star." "Greatest and Least in the Kingdom"

JOHN THE BAPTIST'S HUMBLE POSITION



Berlin, Germany, March 26.—Pastor Russell delivered three addresses here today—one of them to Jews on "Zionism II Prophecy," another on "Hereafter," and the third, which we report, from the text, "Of those born of women there is not a greater Prophet than John the Baptist, but the least in the Kingdom of Heaven is greater than he" (Luke vii, 28). Large and interested audiences attended. He leaves tonight for Copenhagen and Stockholm. Crowds of Jews are reported to have heard him during the last three days in Vienna, Budapest, Lemberg and Krakow.

There can be no better illustration of the sharp line of distinction between the earthly and the heavenly classes and their calling than is shown by our text, said Pastor Russell. The great Teacher freely attested to the loyalty and courage and saintliness of His cousin John, as evidenced by the words of our text. But if so great and honorable a Prophet, why could not John be a member of the Bride class? Why could he not be numbered with the disciples of Jesus and be an Apostle, or at least a footstep follower? The answer is that he was not called to the heavenly plane, but to the earthly. He was honored of God in being made one of the Prophets of the Jewish Age—the last of them. Although a different honor from that conferred upon the Apostles, John's was a great honor and we have reason to believe that, under Divine providence when perfected in the resurrection, he will appreciate the earthly blessings and privileges which will be his, more than the spiritual and heavenly privileges bestowed upon the Apostles and the less prominent members of the Church.
The Lord "will choose our inheritance for us," we read (Psalm xlvii, 4). Happy are those who repose implicit confidence in Divine goodness and who seek to obtain whatever may be God's choice for them. If we have been called with the heavenly calling, let us not shrink back and declare ourselves unworthy and decline to accept the favors of God and to choose an inferior position. Let us, rather, be glad to say, Thy will be done in my heart, in my life, in all my future. "Order Thy steps in Thy Word."

A Friend of the Bridegroom.

Jesus had a two-fold mission:—
(1) He came "that the world through Him might be saved"—that He might give Himself "a ransom for all, to be testified in due time" (I Timothy ii, 6).
(2) Incidentally His mission was to proclaim the acceptable year of the Lord—the time in which God is willing to accept the sacrifices of such as desire to walk in the Redeemer's footsteps, and to constitute these the Bride and Joint-heir of Messiah.
John the Baptist referred to the latter feature of our Lord's work, saying, He that hath the Bride is the Bridegroom, but the friend of the Bridegroom heareth His voice and rejoiceth greatly. This, my Joy, therefore, is fulfilled (John iii, 29). It was not for him to be a member of the Bride, but he rejoiced to be a friend of the Bridegroom. As our Lord's forerunner he announced the Bridegroom; he called upon the nation of Israel to turn from sin, to purify their hearts, to come back into harmony with God and thus to be prepared to receive the Bridegroom and to become the Bride. So far as the nation was concerned John's mission was a failure, as God had foreknown and foretold. But so far as the Bride class was concerned John's mission was a success, for, as the Scriptures intimate, those who believed John's testimony accepted Jesus and He accepted them.

Greatest in the Kingdom.

We must remember that the Church is the Kingdom of God—now in a formative or embryotic state, but in the end, by "the resurrection," to be spirit beings and partakers with Jesus, their Bridegroom, in His wonderful glory, honor, immortality and Kingdom work. This Kingdom class is not reigning now, but merely forming. It is joined "on probation" after the Methodist style. If the probationary period of the present life be faithfully used, the full induction into the Kingdom, its glories, honors and immortality, will surely follow—by participation in the First Resurrection.
Amongst the faithful followers of the Master there will be differences, as St. Paul explains, "as one star differeth from another star in glory" (I Corinthians xv, 41). We cannot know, and it is not necessary for us to guess, who shall occupy the chief places in the Kingdom. These shall be given to those whom the Father prefers, as the Redeemer explained to the woman who asked that her two sons might sit, one on His right hand and the other on His left hand in the Kingdom (Matthew xx, 21). If we were to guess who shall be

closest in position to the Master we would suppose that St. Paul would be first, with St. John, St. Peter and St. James near by in glorious excellence. And yet we know not how nearly up to the Apostolic standard some may be who have lived very humble and obscure lives, have fought a good fight and finished their course with joy, by Divine decision in advance, the very highest stations in the Kingdom, next to that of the Redeemer. Who said of them, "Ye who have followed Me, in the regeneration * * * shall sit upon twelve thrones judging the twelve tribes of Israel" (Matthew xix, 28). Again, they are pictured to us as the "crown of twelve stars" to the Church (Revelation xii, 1), and yet again they are pictured to us as the twelve precious foundation stones of the Church in her future glory, as the New Jerusalem (Revelation xxi, 14).

Those called of God to this high salvation, as members of the spiritual Kingdom which shall bless natural Israel and through her all the nations, are required to demonstrate their loyalty to God by faithfulness even unto death—in the narrow way of self-sacrifice. As there is no other Name than that of Jesus whereby any may be saved to eternal life, so, likewise, there is no other path whereby any may reach the Kingdom except the narrow way, "and few there be that find it." All who attain to the Kingdom must be overcomers of the world to the extent of self-sacrifice. The gradations of glory will be because of special manifestations of zeal for the Lord and His cause of righteousness and Truth against sin and error.

A Lesser Spiritual Salvation.

The Scriptures clearly show another class in process of salvation during this Gospel Age, quite separate and distinct from the Bride class. These are referred to in various parts of the Scriptures. They will all be loyal, to the extent that they would not deny the Lord nor willfully practise sin. Their failure to reach the status of the Bride is indicated in an insufficiency of zeal in connection with their loyalty. This class is described in Revelation vii, 14. They are represented as having failed to keep their garments unspotted from the world—failed to live circumspectly, carefully enough.

Hence in a great time of trouble in the end of this Age these are represented as washing their robes and making them white in the blood of the Lamb and then coming up through that tribulation to glory and honor, but not to immortality, nor to the same degree of glory and honor as the Church, the Bride. The distinction in their glory is indicated in that instead of being in the Throne they are before it; instead of wearing the crown, they will bear palm branches; instead of being the Temple, they will be servants in the Temple.

This same class is referred to by the Apostle in his declaration respecting the end of this Age. He intimates that some will have an abundant entrance (I Peter i, 11) into the Kingdom, while others will be "saved so as by fire" (I Corinthians iii, 15). The fire of this Day will test every man's work of what sort it is. Some will be proved to be gold, silver, precious stones. These the "fire" will not consume. Others will be proved to be an admixture of hay and stubble, which will be consumed, though themselves will be saved from the fire (I Corinthians iii, 12, 13).

The tribe of Levi pictured the entire "Church of the First-born," but it contained two classes—the "little flock" of priests and the "great company" of Levites—the Bride class and the servant class, none of whom have any inheritance in the earth, all of whom have the heavenly inheritance.

As Isaac typified our Lord, the Redeemer, and as Rebecca typified the Bride class, so Rebecca's maidens typified this "great company" class. This same thought is brought to our attention in Psalm xiv, where the Bride class is pictured as being presented to Jehovah in the end of this Age in glory, honor and immortality, illustrated by raiment of fine needlework and gold. Following the Bride come "the virgins, her companions, who follow her." These also will be greatly honored, greatly blessed, though theirs will be a less honor. This "great company" will not constitute the Kingdom, although they will be identified with it and its wonderful salvation and blessing for mankind.

Keeping or Breaking Commandments.

The Great Teacher's declaration that they who break God's commandments and teach others so to do shall be called "least in the Kingdom" has caused considerable perplexity in the past. The question has been, How could anyone be fit at all for the Kingdom who breaks God's commandments and teaches others so to do? The answer is that many of God's people have labored under more or less of blindness and have done things which they ought not to have done and left undone the things which they ought to have done. As an illustration, John Calvin, noble man as he was, burned his Christian brother, Servetus. Such violation of the Divine commands and such wrong teaching must, according to our human judgment, assign Brother Calvin to a lesser place in the Kingdom than if he had more carefully, more earnestly sought the will and Spirit of God. However, it is not for us to judge. We are merely seeking to ascertain the spirit of our Lord's words.

Begotten of the Holy Spirit and privileged of the Lord to be disciples and to be guided of the Holy Spirit, we should be so faithful in the study of the Scriptures as not to be mistaken in respect to the general application of their meaning. Wrong practice and false teachings do not always repre-

sent disloyalty to God, but they surely do always represent slackness or inattention to the Divine message; though we may be sure of the Lord's faithfulness in enlightening all who are of the proper, teachable spirit.

John the Baptist's Class.

To what class does John the Baptist belong, and what will be his share in the Kingdom, according to our text? Since the call of God began with the call of the Church, and since the Church began at the First Advent of Jesus, it follows that no one was called of God to salvation prior to Jesus' time—none for forty-one hundred and fifty years after sin entered the world.

God did, however, recognize the loyalty of heart of His Prophet Enoch and communed with him and blessed him, etc. God also recognized Abraham's faith and spirit of obedience, and Isaac's and Jacob's, and that of Moses and Aaron and numerous prophets and other faithful ones less notable.

Did he not call these? We answer that he did not call them to salvation, for no salvation could be positively offered until the Redeemer had sacrificed; nor were they called to the Kingdom, for the same reason. God did tell them that in due time He would bless all the world. He did tell them that in due time the great Ruler of the world would come forth from Abraham's posterity in the line of Isaac and Jacob and the nation of Israel. But telling them of a coming blessing and giving them eternal life are different matters. St. Paul declares that none of them got everlasting life, and that "by the deeds of the Law no flesh can be justified before God."

Israel's Law Covenant served to instruct the Chosen People. It was a call to do right, and a promise of eternal life if they would keep the Law. "He that doeth these things shall live," Israel learned the lesson that a perfect Law could not be kept by imperfect beings. Some of them and some of the Gentiles in due time heard of Jesus and how God has provided justification through His sacrificial death.

God Provides Some Better Thing For the Church Than For Ancient Worthies.

St. Paul tells us the status of those noble characters, of whom John the Baptist was the last. They were volunteer servants of God, so to speak. Those of them who were born under the Law Covenant, by their faith lived above it and will be fully rewarded, although they lived before any specific call or offer of eternal life was made. Their faith and obedience were pleasing to God; as St. Paul relates, "All these died in faith, not having received the things promised them, God having provided some better thing for us (the Gospel Church), that they without us should not be made perfect" (Hebrews xi, 13, 40).

"The Church of the First-born" is to be perfected first, and on the spirit plane, "partakers of the divine nature" (I Peter i, 4). In due time those Ancient Worthies will come forth from the tomb to receive the blessing which God declares shall be the reward of their loyalty. As the Church will have the "better resurrection" on the spirit plane, so those Ancient Worthies will have the "better resurrection" on the earthly plane. They will come forth from the tomb actually perfect, while the remainder of mankind will be obliged to attain perfection by the slow process of faith, works, obedience, during the thousand years of the Kingdom.

Ancient Worthies Will Be Princes In All the Earth.

Moreover, those Ancient Worthies, while not members of the Kingdom, per se, which will be spiritual, will be members of that Kingdom in its earthly phase. They will be the Kingdom's earthly representatives, princes or rulers, in all the earth, as the Scriptures declare (Psalm xlv, 16). We remember the words of Jesus to this effect: "Ye shall see Abraham, Isaac and Jacob and all the Prophets in the Kingdom," but He said not a word about Himself or His disciples being seen; properly so, because they, as spirit beings, will be invisible to men.

The Scriptures still further intimate that during the thousand years of Messiah's reign, all the faithful of mankind, all the obedient, will be privileged to come into relationship with the King. This is figuratively represented in the statement that the great ones of earth "will bring their glory and honor into the New Jerusalem."

With such glorious hopes before us, with such appreciation of our Heavenly Father's glorious character and wonderful Plan, with such a grand view of our Savior's work, with such a hope of a share with Him in His Kingdom, what manner of persons ought we to be in holy living and godliness! Nor should it be thought strange that any of the spirit-begotten now, or the restored of the future, who would turn their backs upon the gracious provisions made for their salvation, would be considered unworthy of further favor or blessing at the hands of God and would die the Second Death—annihilation. As Paul says "they shall be punished with everlasting destruction from the presence of the Lord and the glory of His power" (II Thessalonians i, 9).

Soon the disciples of the Master will be one with Him beyond the veil, sharers of His glory and Kingdom. Then will come the time when the world will believe. The knowledge of the Lord will fill the earth and all the blinding and stumbling influences of the present will be at an end. The Savior will then exercise His power on behalf of the world, overthrowing evil and uplifting every good principle and all who love righteousness, and destroying those who would corrupt the earth.

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All gears enclosed preventing any possible accidents. Fly wheel is underneath washer and out of the way. Every part of the machine is positively guaranteed. Ask to have one of these machines sent out on trial, and then let us know how you like it.

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