

The Plattsmouth - Journal

Published Semi-Weekly at Plattsmouth, Nebraska

R. A. BATES, Publisher.

Entered at the Postoffice at Plattsmouth, Nebraska, as second-class matter.

\$1.50 PER YEAR IN ADVANCE

Poor old England! In addition to an alarming increase in the number of her paupers she must have a general election right away.

At Upper Sandusky, Ohio, a man has been granted a divorce and \$100 alimony. Can anybody continue to doubt that woman is getting her rights in this country?

The British lords have upset the paste pot on magna charta, but it is hoped by some of the more optimistic people of England that the muss may be cleaned up without assistance from Germany.

Another government official has just returned from Panama says the canal will be finished in 1915. It's a long time to wait, but it is hoped by that time those in charge will feather their nests to the extent that they will be able to retire to private life. It is simply a steal from beginning to end.

THE MESSAGE.

The lover of swift action, picturesque description and forcible language in literature will turn to Bwana Tumbo's Tales of the jungle in preference to President Taft's newest annual message. There is nothing exciting in this document, not even in the few paragraphs devoted to the Nicaraguan trouble. It is the placid production of a genial gentleman who lies to avoid trouble. It is at least a relief after the orgy of literary fireworks which characterized the message of Mr. Taft's predecessor. It also has the virtue of being twice as long as it need be, whereas Mr. Roosevelt's were generally four to six times the comfortable and necessary length.

On the Nicaraguan imbroglio the president, believing with ample justification that the secretary of state's letter to Nicaraguan charge d'affaires was sufficiently emphatic without adding to Mr. Knox's vocabulary of denunciation, refers congress to the secretary's letter and makes a half-promise of a special message on the matter later.

The trustful, childlike confidence of Mr. Taft in J. Pierpont Morgan and the others of his "group of American bankers of international reputation" is well shown in his complimentary references to them in connection with the Manchurian railway in Chinese loan matters, in which the eminent bankers referred to used the United States government as a lever to force China to borrow money from them.

President Taft deprecates any further tariff tinkering at present, though admitting that the cost of the necessities of life has risen and continues to rise to figures disastrous to the average wage earner, and practically conceding that revision will be demanded ere long. He favors a ship subsidy, but is horrified by the discovery that the second class mail rates enjoyed by newspapers and periodicals almost from the beginning of the government, and which have made possible the wide diffusion of reading matter among Americans, is in itself a form of government subsidy to newspaper and periodical publishers. He has nothing to say about the exorbitant rates paid the railroads for carrying the mail or the government's assistance in the maintenance of an express monopoly, the reform of which abuses would eliminate the postal deficit.

Even Mr. Taft's phlegmatic temperament is disturbed by the spectre of enormous deficit which hovers over the government. The deficit for the current fiscal year will reach the appalling sum of over \$73,000,000. Part of this is due, as the president explains with charming naivety, to the fact that the Panama canal is

costing more than double the amount the government engineers and experts figured it could be built for. The president urges upon congress the necessity of strict economy; hence he asks for but two new Dreadnaughts this year.

Mr. Taft is grieved to learn that the sugar trust has been so naughty as to be caught stealing from the government. But he hopes congress will not institute an investigation as it might hamper the administration of justice. Also, though this is not touched upon in the message, it might place the Republican party in an embarrassing position by showing up the scandalous relations with "malefactors of great wealth." It would never do to take any chance of undermining "party solidarity" by revealing to the public all the ugly details of the sugar scandal.

FROM THE BUSY WORLD.

Isadora Duncan complains about the scant praise her dancing received in this country and says Americans don't know art. Let Isadore come west and see whether they do or not. She can't judge Americans by New York.

Hoyt McMurray, aged 14, of Carmel, Ill., wouldn't take a dare and stuck his tongue up against a cold wagon tire. It took the combined work of several physicians to keep off lockjaw as a result of his experiment and part of his tongue is still on the tire as a painful memento of his foolishness.

Carrie Nation is back in business again. Wednesday at Washington, D. C., she raided the buffet at the Union station and put \$50 worth of red-eye out of business using a hatchet to accomplish her fell purpose. Times must be getting hard with Carrie again as she has been quite peaceful for a long time back. She is now back at home in the city jail.

Here is a case in which genuine love prevails and princely rank and riches count for naught. Prince Wittgenstein of Germany met and became enamored of Marie Louise Vertling, a woman of the middle class, and he married her. In accordance with custom he was compelled to renounce his royal claims to become one of the middle class people himself. This he has done and no longer is a prince but is a plain baron, Emperor William having conferred a baronetcy on him. We sincerely commend the prince for whether he be prince in name or not, he is just the same a true prince of the people and his casting aside riches for the love of the woman he loved is a noble deed. Most of the European princes would have looked long on the title before they would have let it go for a mere woman but this prince was of another sort.

Out of the muck and rush of a busy world comes the glad intelligence to the Chicago papers that there is a possibility of the passage by congress or legislation favor a fourteen foot waterway through the Mississippi valley. The Chicago papers with great unanimity want this to be carried through. They are willing to forget their fight for lower duties on print paper, they were willing to forget all the fights they have been making against Joe Cannon in order to secure a little patronage for Chicago and the Mississippi valley and let the general public carry the burden on. These things can all be judged by the action of the papers in so suddenly finding much favorable in the president's message and the probable action of congress in granting them an appropriation for their favorable project.

William Gould Brokaw, a New York millionaire, is alleged to have usually greeted his fond and loving wife with the epithet "lar" in different degrees of intensity, according to a petition for divorce filed by her in court. Added to this he used to lock her in her room and make her eat by herself and on one occasion, when she rose in her might and slammed the door in his face, he smeared red ink over his forehead and raced madly about the corridors of the hotel complaining to the bellboys. He also was insanely jealous of his wife and imagined every man he seen was in love with him. For these several reasons, she says she should be set free from him and that he should contribute \$60,000 per annum to help her buy bread, meat and sox. If these things be true, she should have all she asks and then a little more for he isn't fit to live with a woman.

The anti-Cook combine is again in the limelight with a lot more affidavits from sea captains and others to the effect that they were the parties who fixed up Cook's journal of his trip to the pole for him and they tell of amazing ignorance on his part about astronomical matters. It seems strange that a man like Dr. Cook who always stood so high in the scientific world until he discovered the pole is so suddenly set down as an ignoramus and an unprincipled faker. The Peary crowd is overdoing the thing. In every case the affidavits which are made against Dr. Cook are made by men who want money for them and this should and does illustrate the character of the men making them. That Cook knew absolutely nothing of how to fix up a journal and had to depend upon unprincipled and ignorant landmen and seamen is ridiculous.

Secretary MacVeagh is on record now as favoring the Aldrich-Cannon tariff bill, although the secretary says it does not give the relief which it should. Let us recall the fact that MacVeagh is one of those who was prominent in the mugwump movement. He was a good Democrat when it suited Secretary MacVeagh to be one and at that time he was for radical reduction in the tariff. Today he can see where a tariff bill which raises the tariff higher than ever is good and be thankful for small favors bestowed by the tariff barons on the common herd. Verily, times do change and Secretary MacVeagh changes with them. His views on the tariff when he was a strong supporter of Grover Cleveland and his views in the year of grace 1909 made cheerful reading. It teaches that he is never to old to learn and a man of middle age may change his mind when he reaches the sere and yellow leaf. Incidentally, it teaches the lesson that a man's views may change with his change in position. As secretary of the treasury he knows more now than he did as a plain, ordinary business man.

Now is the time to begin thinking about that new leaf you expect to turn over, and those new resolutions you expect to adopt. The New Year is almost here, and if you resolve to swear off, stick to it.

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Unfit For the Kingdom.

"No Man Having Put His Hand to the Plow and Looking Back, Is Fit For the Kingdom of God" (Luke ix, 62).

Sunday, Dec. 5.—Pastor Russell had a large attendance today at the Brooklyn Tabernacle. He took for his text the words of the Savior, "No man having put his hand to the plow, and looking back, is fit for the Kingdom of God" (Luke ix, 62). The discourse follows:

The Great Teacher did not use the methods of modern revivalists to secure a following. He did not ask the multitudes to raise their hand if they would prefer to go to heaven at death and then publish them as converts—Christians. Indeed his methods were the very reverse of this, avoiding all kinds of sensational appeals to pride, selfishness, vanity, etc. He set forth in plain terms the difficulties to be expected by all those who espouse his Cause and become his disciples. He warned them that it would mean the taking up of a cross and the bearing of it in his footsteps in the narrow way of self-sacrifice. He warned these, saying, "Marvel not, if the world hate you. Ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (1 John III, 13; John xv, 18, 19).

Instead of trying to produce an excitement which would over-balance the judgment of his hearers and lead them to profess what they subsequently would not be able or willing to practice, the Great Teacher, on the contrary, said to those contemplating discipleship, "Sit down first and count the cost." Instead of attempting to sway the multitudes, our Lord took a different course and attempted to make disciples of only a special class—not the poor, not the rich, not the learned, not the ignorant, but, irrespective of these class lines and distinctions, his call was to all those who loved righteousness and hated iniquity. All those who were weary and heavy-laden, oppressed by sin and its penalty to themselves and their friends—these he called to learn of him and find rest of soul.

Therefore that class, having been brought in touch with the Redeemer, can make further progress only through faith in Him and submission to his guidance into all truth and into fellowship with the Father. The class thus influenced we believe to be small as compared to humanity as a whole—only that portion which in honesty of heart deplores sin and longs for righteousness and fellowship with God. These, like the remainder of the race, are by nature fallen, imperfect, sinful, condemned, but in these still persists some trace of the image of God, in the perfection of which father Adam was created. It is this trace or strain of the Divine character represented by conscience and faith which leads them to recognize their fallen and sinful condition, as compared with the Divine standard of perfection, and this becomes the basis of their calling or drawing of God, their "ear." "He that hath an ear, let him hear" (Revelation II, 7). It will be observed that we are not specially blaming or condemning those who have not the hearing ear. On the contrary we remember the gracious words of Scripture, that in God's due time, "All the blind eyes shall be opened; all the deaf ears shall be unstopped" (Isaiah xxxv, 5). We are glad of this promise of God that ultimately all shall see and all shall hear and all shall know Him, from the least to the greatest. We rejoice, too, that when they know Him truly, they will rejoice, even as do we now. That will be their time of responsibility, their time of trial or judgment for life or death eternal on the earthly plane.

The Kingdom of God.

Our text speaks of the Kingdom of God. And it is important that we first of all notice that these words have in the Scriptures a two-fold significance. For instance, our Lord Jesus taught that we should pray to the Father, "Thy Kingdom come; thy will be done on earth as it is done in heaven." The reference of this prayer is to the Millennial reign or government of Christ, which St. Paul declares will begin at the Second Coming of our Lord, and continue until he shall have put down all insubordination, all sin, everything contrary to Divine character and Law. It will be the Kingdom of God which will subdue all things. It will be the Kingdom of God amongst men perfected when all things shall have been subdued. And when Christ's mediatorial Kingdom shall be, at the end of the Millennium, delivered back to God, even the Father, God's Kingdom will have fully come in the earth. God's will then will be possible of accomplishment by men, because all will have reached perfection; and Christ's mediatorial Kingdom will end because it will be no longer necessary. It will have accomplished the great purpose for which it was intended.

It was not, however, respecting that Millennial reign, that mediatorial Kingdom, that our Lord spoke in our

text, nor did he refer to the perfect Kingdom, as it will be turned over to the Father at the end of the Millennium and will last forever. Our Lord used the words, "Not fit for the Kingdom of God," as he did in many others of his discourses—in respect to the Church class now called of the Father to be the "Kingdom," in the sense of being the kings and priests of that Kingdom—the royalty of that Kingdom—the reigning family—the Queen, the Lamb's Wife, associated with the Heavenly Bridegroom, King of kings and Lord of lords, in his rule of a thousand years.

Not Fit For the Kingdom.

We now have before our minds the two ways in which the expression, Kingdom of God, is used and we can readily see that our Lord could not refer to the Millennial Kingdom and say that any would be too degraded to be fit for the influences of his Millennial Kingdom, because that Kingdom is designed for the very purpose of dealing with the unfit and gradually, during the thousand years of its reign of righteousness uplifting men out of sin and death conditions, if they will, to the full human perfection which Adam lost, which Jesus redeemed, and which is to be restored to the willing and obedient, as St. Peter declares (Acts III, 19-21). It follows, then, that our Lord must have referred to those called of the Father and accepted by himself to be enisled and polished—to be taught in the School of Christ and eventually to become his Bride and joint-heirs in the Millennial Kingdom. No man will be esteemed fit for a share in that Millennial Kingdom, unless he attains to the glorious qualities of character, saltness, which the Scriptures set forth as the Divine standard—"Copies of God's dear Son" (Romans VIII, 29).

"Fit for the Kingdom" Let us think for a moment what these words signify. First of all we recognize that, as sinners, we were most thoroughly unfit for any favor of God, much less this greatest of all favors, joint-heirship with his Son and "partakers of the Divine nature" (1 Peter I, 4). But that difficulty has all been overcome with those who have come unto God through Christ and have made partakers of his holy Spirit of adoption. Of such we read, "It is God that justifieth! Who is he that condemneth?" (Romans VIII, 33-34). It is Christ that died for our sins and who now is our Advocate. Who could in any wise come between us and our Savior and our Heavenly Father?

But this justification is not enough. If we were perfect actually instead of merely reckoned we would not be fit for the Kingdom of God—we would not be fit to govern others—to be "kings and priests unto God and to reign on the earth" (Revelation XX, 6). We should still be unfit to be the judges of the world, as the Scriptures declare that we shall be, saying, "Know ye not that the saints shall judge the world?" (1 Corinthians VI, 2). Our Heavenly Father in bringing many sons unto glory made the Captain of their salvation (Jesus) perfect through sufferings. Should we think it strange that we, his younger brethren, justified through his blood, should be required, not merely to make a profession of Godliness, holiness, but also to approve or attest that sentiment to be a part of our very character? Is not what we as the Church of Christ experience very reasonable indeed—who would be prepared to touch the world meekness, patience, brotherly-kindness, long-suffering, love, without first of all developing these various qualities of character in himself? And how could he develop these and be tested except under just such schooling and disciplining influences as now are upon the Church of Christ, with a view to making us fit for the glorious position of our high calling of God in Christ Jesus?

When the Scriptures refer to the Church as being fit for the Kingdom and as being the "overcomers" for whom the Kingdom is prepared, and who shall share its glories and honors, because "they are worthy" (Revelation III, 4), we are to understand this worthiness and fitness, not that they were originally so, but that by God's grace, through Christ, a transformation work will eventually bring some to this glorious position where God himself will esteem them worthy to be called his children, and to be joint-heirs with his Son, the Great King.

Various Kinds of Fitness.

There is one certain standard of fitness for the Kingdom and none other will do; but there may be quite a variety of conditions which make one unfit for the Kingdom. One of these is murder. "No murderer hath eternal life abiding in him" (1 John III, 15). He would be unfit for the Kingdom. This would not signify, however, that one who had once been a murderer might not, by a sound conversion and by faithfulness in the School of Christ, become a member of the Kingdom class. But the word murder here used has a broader meaning than is generally attached to it—the meaning which St. John gave to the word when he said that whosoever hateth his brother is a murderer (1 John II, 11). We

know, then, that no brother-hater is fit for the Kingdom. But, some may have been washed, cleansed, sanctified, brought into heart-relationship with the Lord and into love of the brethren. If so, the implication is that they have lost the spirit of murder from their hearts and are brother-haters no longer. The Scriptures tell us also that it will be possible for a man who has been figuratively washed from his former condition of sin-dediment and who has been clothed of the Lord symbolically in a robe of righteousness and who had been begotten of the holy Spirit of love to turn from this holy commandment of love—to turn from the way of righteousness, to his former condition of sin-dediment. The Apostle gives the illustration of the sow that was washed returning to her wallowing in the mire (II Peter II, 22). But the case of such is hopeless if the step be taken with full intention and deliberation—if the return to a murderous condition of heart—brother-hating—be with the full consent of the heart. The Apostle, however, does intimate that up to a certain point there is hope of recovery and hence he urges all of the faithful to assist these, saying, "He that converteth a sinner (once a brother) from the error of his ways shall save a soul from death."

Again we read, "No drunkard shall enter into the Kingdom of God" (1 Corinthians VI, 10). He surely would be unfit. This does not, however, imply that all total abstainers from intoxicant liquors are fit for the Kingdom. Neither does it imply that a drunkard might not reform and thus cease to be a drunkard, and by the Lord's grace, become fit for the Kingdom. Moreover the word *drunkard* in the Bible is frequently used in a figurative sense. It represents an added condition of the mind; as for instance, we read, that Babylon's cup made all the nations drunk (Revelation XVIII, 2-3). This signifies that fellowship with false doctrines has permeated, influenced, bewildered the world in general. God's people partaking of Christ's cup of suffering are said to receive "the spirit of a sound mind"—clearness of understanding respecting the Divine character and Plan and the principles of righteousness. All who will be fit for the Kingdom may be expected to have considerable clearness of understanding respecting Divine things. They are to know God, and by receiving his Spirit, they are to have understanding of "the deep things of God," which the natural man cannot understand (1 Corinthians II, 10-14). Of this our Lord spoke, saying, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The Importance of Fidelity.

Pride is another quality of the heart which would render its possessor unfit for the Kingdom of God. We read that the Lord "resisteth the proud and giveth grace to the humble" (1 Peter V, 5). Pride is one of the things which God hates. It is a foe to righteousness in general and leads captive many into sin. When we read that God shows his favor to the humble, we may be sure that the favor of joint-heirship with the Redeemer is for the humble alone. With what carefiness this should lead us to search our hearts and put away everything in the nature of pride, self-conceit, love is the fulfilling of the Law. Love is the Law of the New Creation; and pride is a foe to love. It is related to selfishness, which is a deep seated foe of every grace of the holy Spirit.

The Lord wishes us to see that the Heavenly Father is not merely calling for those who have generally good intentions and who would rather do right than do wrong. We may rejoice with such that they are better than their neighbors, but they are not fit for the Kingdom of God, unless their love for righteousness, for Truth, for the will of God, be so firmly established that they are ready and willing to "endure hardness as good soldiers of Jesus Christ" and to "fight a good fight" to the end of the course, laying hold upon eternal life and glory and immortality. One of God's objects in permitting the world and the flesh and the Adversary to have the power which they now possess to counteract and to fight against our good intentions and good resolutions is explained in the Scriptures. We read "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul" (Deuteronomy xiii, 3). If love of sin or love of self or love of any earthly thing can overbalance our love to the Lord and to his Truth and his people, we are not worthy of a place in the Kingdom—not fit for the Kingdom. Not merely good professions, but faithfulness unto death, fixity of character, are required of the Lord of such as he would honor with a share in the Kingdom.

An Abundant Entrance.

Having noticed that lack of love, lack of zeal, lack of constancy, lack of devotion would unfit for the Kingdom, let us notice some of the characteristics necessary to a place in the Kingdom—some of the qualities, therefore, which we must each cultivate in our own hearts, which we must each develop in his own character. The Apostle explains these and urges the matter thus, "Add to your faith fortitude; and to fortitude knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ... for if ye do these things, ye shall never fail; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ" (II Peter I, 5-11).

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