

The - Plattsmouth - Journal

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Be sure you're right, then cut the wires.

Boost for your home town. It might be that things don't always please you, but boost anyway.

Edward VII is succeeded by George V. Kings and convicts are the only men left who are designated by numbers.

The comet is keeping up to its schedule time, notwithstanding the evidence of an overflow last week in the heavens.

People in Illinois may begin to see why Boss Lorimer and his political associates are opposed to a primary election law.

Make sure that you have been counted by the census enumerators. This community is no place for a no-count man.

Business is a little dull in Plattsmouth just now. Remember, however, that the farmers are busy, and can't spare the time to come to town.

Lent was forgot. Are we going to have a Fourth of July celebration in Plattsmouth this year? Think the matter over seriously before you all answer.

The man who boasts instead of knocks, is the desirable resident. The booster should be induced to remain, while the knocker should be invited to "walk out." No room for knockers in Plattsmouth.

The Wickersham railroad bill, as amended by the insurgents, contains some excellent features. But it leaked in a dozen places before Mr. Bristol seized a piece of chalk and wrote "Bad order, shops" all over it.

Mr. Metcalf says that Mr. Bryan is not favorable to incorporating a county option plank in the state Democratic platform. Metcalf ought to know. He is about as close to Mr. Bryan as any outside his own family, and we believe what he says.

The Nebraska Direct Legislation league is working hard for the initiative and referendum, and have sent out a letter to every member of the legislature to learn how they stand on the question. Most the Democrats reply favorably, and quite a number of Republicans favor the proposition.

Poor Earnie Pollard didn't even get a bid to the Omaha Republican banquet. Why is this thus? Has the entire Republican party of the state gone back on him? Billy Hayward was just as deep in the mud as Pollard was in the mire on stand-patism and Joe Cannonism, until he saw which way the cat was going to jump, yet he was there in the very height of his glory. Why this discrimination?

The rumor in Lincoln a few days since that Slippery Elmer had withdrawn from the senatorial race is certainly not true. When Burkett withdraws it will be when the ballot is taken and he knows his defeat is certain. Burkett is a stayer of the first water, and while he is not from Missouri, he will insist on being shown that the people are tired of his traitorous conduct in adhering to the demands of Aldrich.

ONE BIG SNAKE IS KILLED.

For this relief, much thanks.

It is several months since Mr. Taft made his famous speech at Boston, eulogizing Senator Aldrich as a good and pure and unselfish statesman and "the leader of the senate." It is several months since, in that speech, he gave his O. K. in advance to what

ever Senator Aldrich might prescribe, in the way of a central bank bill. At least it is several months since President Taft was so reported, in every newspaper in the United States—and he was so reported on the strength of reports of his speech sent out by the Associated Press.

But it was only last Sunday that Mr. Taft discovered he had been "misquoted." In the interval of his speech, and his indorsement of a central bank, had been commented on and discussed in newspaper and magazine articles and in public addresses from one end of the country to the other. During all that time Mr. Taft had not a word to say by way of correction. He allowed this nation-wide "misunderstanding" of his position on a question of the highest national importance to continue, without a word of denial from himself—until last Sunday.

Then, very suddenly, he found his voice. Now he authorizes his secretary of the treasury to send out this statement to the banks:

Mr. Taft was misquoted in the reports of his Boston speech. The president is not in favor of a central bank at the present time, and he has personally required me to advise you that he is not advocating the establishment of such an institution.

As a reason for making this announcement and denial it is reported that "the president has learned by his trips through the various states that the opposition to the central bank is such that the subject should be approached with caution."

This is truly encouraging. Mr. Taft, it appears, is not such a Bourbon that he cannot occasionally learn a little something. And he has learned that the opposition to a central bank is so intense, even among most bankers—which is to say the smaller bankers—that "the subject must be approached with caution." Therefore he decides to repudiate his Boston speech and proclaim that he is "not in favor of a central bank at the present time."

It would be well if the president would go on learning. Perhaps, a little later on, he might repudiate his Winona speech, and the declaration that the Aldrich tariff is "the best tariff law ever enacted." He might say that he is "not in favor of that tariff at the present time."

Perhaps, with his learning increasing by geometrical progression, he might also be led to repudiate his letter whitewashing Ballinger and blackwashing Glavis, and to declare that he is "not in favor of Ballinger at the present time." Perhaps he might announce that he was mistakenly reported to have indorsed the railroad bill prepared by Wickersham and fathered by Elkins and Aldrich, and that he is "not in favor of that bill at the present time." Perhaps he might go on clear to the limit, and emerge finally as good an insurgent as La Follette himself. All it requires is a little of the same treatment applied to his own stand on these various issues that he has already applied to his stand on the central bank issue.

But it is hopeless to expect it. The president's railroad policy and tariff policy and the Ballinger policy and the Aldrich-Wall street entanglements and alliances are just as unpopular as the central bank theory. Nevertheless, he will continue to stand by them to the end. As to the central bank, it was a dead duck anyhow. New practices and customs have been introduced, in the last several months, in the making of laws by congress. Under this new dispensation it would be impossible to cram a central bank bill down the throat of the present congress—and the next congress is going to be Democratic. So the president was able to cut loose from the central bank "at the present time" without offending anybody or yielding anything, while at the same time currying favor with

the hundreds of bankers who are unyielding in their opposition to Senator Aldrich's pet hobby.

Secretary Ballinger, it appears, is not the only person able to "kill snakes." The people are also killing a few.—World-Herald.

CONSERVATION OF CAPITAL.

Under the title "The Conservation of Capital," James J. Hill contributes to the World's Work a warning against the prevailing extravagances of the time and a plea for the protection of capital from excessive taxation.

In Europe in 1818, after what was virtually a hundred years of war, the total indebtedness of the nations was less than \$3,000,000,000. In 1907, after a hundred years of enlightenment and comparative peace, the debt is in excess of \$29,000,000,000. In Germany, the most progressive and prosperous of European states, the burden is increasing with fearful rapidity. The total debt of the empire and the several states combined is over \$4,000,000,000, and annual deficits are covered by the process of issuing treasury bills. In the United States the conditions are better, but the tendency is the same. We have not greatly increased national or state debts, but city and county debts have been increased enormously, and so have all expenditures from those of the nation down. National expenditures are over 121 per cent higher than they were eighteen years ago, and the total expenditures of state government rose from a little over \$77,000,000 in 1890, to more than \$185,000,000 in 1902, an increase of 141 per cent.

As these expenditures tend to augment rather than diminish, the outlook in menacing. Mr. Hill believes the menace is directed toward wealth. He resorts to the old familiar plea that if wealth is taxed, industry will be killed. It is not without a valid foundation. All money withdrawn from profitable industries for the maintenance of the government is to that extent an injury to business. It is no greater injury, however, to take it from a rich man than to take it from a poor one. Despite the weakness of this plea for wealth, Mr. Hill's article is a strong one, and the warning against governmental extravagance should be heeded throughout the country.—New York World.

UNION.

(Ledger.)

Frank Bauer had a new cement walk placed in front of his house the first of the week.

W. B. Banning shipped a car load of cement blocks Wednesday to W. H. Irland at Berlin.

Miss Orilla Frans arrived home last week from an extended visit with relatives and friends in Missouri.

W. B. Banning had a force of men at work Tuesday putting in a new cement sidewalk in front of the Woodman building.

Lena Rachel Mead, daughter of Mr. and Mrs. George Mead, died at 11:30 Tuesday evening at their home south of here, aged 2 years, 5 months and 18 days. The little girl was ill only a short time, but the nature of her illness was such that it was beyond the skill of a physician.

E. L. Hammond finished loading his car Monday and departed that night for Stockton, Kas., where he will make his home on a farm he recently purchased there. Artie and Albert also went with the car, and Mrs. Hammond will visit a few days with Union friends before going.

A change was made last Saturday in the management of the Independent Telephone exchange in this village. Mrs. Clara Davis resigning as manager and Mrs. Fannie Eikenbary as operator, being succeeded by Mr. and Mrs. Pierce, who came here from Hansen, Neb. Mrs. Davis and Mrs. Eikenbary have served the company and patrons well as manager and operator, and each wish to express their appreciation of the kind treatment shown them during their service. We are glad to welcome Mr. and Mrs. Pierce as residents of our town.

W. K. Keithley of Syracuse, and H. Rector of Nebraska City, came in this morning and will officiate as the battery for the local team in today's game with Fort Crook. The gentlemen are two good ball players and will help largely in making the soldiers play their best ball to win. They are well known throughout this part of the country, having been playing ball in various places for several

PEOPLE'S

Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.



London, Eng., May 15th. — Albert Memorial Hall, recognized as the largest modern auditorium in the world, was crowded today to hear Pastor Russell of Brooklyn Tabernacle, New York, on "Pentecostal Blessings." Many of the most prominent stalls and boxes are owned by the nobility, many of whom occupied them, while others, unable to attend, graciously granted permission for their occupancy by others; but hundreds were turned away. The meeting was held under the auspices of the "International Bible Students Association." The speaker said:—

It is appropriate that on this day, celebrated and recognized as the anniversary of Pentecost, we should consider the import, and have well in mind what we celebrate. I therefore take as my text, the words of St. Peter explanatory of the occasion: "This is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall have the vision which your ancients dreamed of; and on my servants and on my handmaidens I will pour out in those days my Spirit, and they shall proclaim." (I give you a preferred translation.)—Acts II, 16-18.

St. Peter declares that the outpouring of the holy Spirit upon the waiting believers at Pentecost was mentioned by Joel the Prophet, but he does not say that all of the prophecy was fulfilled there and then. As a matter of fact we know that the holy Spirit was not then poured out on all flesh; it was poured out merely upon God's servants and handmaidens. A careful inspection shows us that there are two parts to the prophecy—(1) All flesh, and (2) God's servants and handmaidens. The order of the blessing is also stated. It will come upon all flesh after those days, but upon the servants and handmaidens in those days. The days mentioned evidently refer to this Gospel age—from Pentecost to the second coming of Christ.

In this period, of now nearly nineteen centuries, God's holy Spirit has been granted to his faithful ones, and to these alone. Only the fully consecrated have been accepted of the Lord as living sacrifices, and only such have been begotten of the holy Spirit, that they may be "new creatures in Christ." During all this time, the world has been unrecognized so far as the holy Spirit is concerned. Indeed, the Apostle after Pentecost went still further and declared that "the whole world lieth in the Wicked One." The only action of the holy Spirit must be, as in the case of Felix, to "reprove the world of sin and righteousness, and of a coming judgment." Our text declares, however, that the time is coming when the world will receive a share of the great Divine blessing, which was fully assured by the death of Christ. But its time of favor will be "after those days"—after this Gospel Age shall have come to an end; after the New Dispensation, the Millennial Age, shall have come. Let us note first the blessings belonging to this Gospel Age, in which we are especially interested, and subsequently let us notice the blessings that God has promised shall come to all mankind.

The Church's Pentecost.
It is not sufficient that we say that a Pentecostal blessing came upon the followers of Jesus in the upper room at Jerusalem, totally different from anything that had been known in the world before! We want to know why it was so; and if a blessing, why it did not come sooner to God's people? We remember Abel, Enoch, Noah, Abraham, Moses, Daniel, the Prophets; we recognize the fact that they were grand characters, and, as St. Paul said, "They had this testimony that they raised God." Yet there was no Pentecostal outpouring in their day, nor until the age of man in the world was more than four thousand years. Why was this? We answer that God has His own times and seasons for the various features of His work.

We recall the words of our Lord Jesus, respecting his forerunner, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the Kingdom of heaven is greater than he" (Matthew xi, 11). Why could not John, and others of the prophets preceding him, enter in and enjoy this Gospel favor? We answer, in the language of St. Paul, "God having provided some better thing for us, that they without us should not be made perfect" (Hebrews xi, 40). Our Creator has great gifts to dispense to our race through the Redeemer, and it is for him to determine the times and the seasons for the dispensing of these blessings, and to whom they shall go. According to the Divine arrangement, the Redeemer had first to die as man's Ransom-Price, before any of the race could come back into full relationship with the Creator. It is true that by faith Abraham and others of the past did enjoy certain of

PULPIT...

PASTOR RUSSELL'S DISCOURSE ON PENTECOSTAL BLESSINGS

GREAT WHITSUNTIDE SERMON AT ALBERT MEMORIAL HALL.

God's favors, and much of his fellowship, but none could be received into full sonship and joint-heirship with Christ, until first their sins had been cancelled. Then they could be accepted in Christ on the terms which the Father has appointed.

Those very disciples who received the blessing in the upper room on Pentecost, had forsaken sin, had become Jesus' disciples, had made full consecration of all their earthly hopes and interests, had been accepted by the Lord Jesus, and he had put his Spirit upon them, enabling them to do many mighty works in his name. However, it was one thing to do mighty works through his spirit, or power, and another matter to possess that spirit inherently—to act directly as agents of Divine favor instead of indirectly. It is in harmony with this thought that we read that after our Lord breathed upon them the holy Spirit, symbolically imparting his Spirit, and commissioning them as his representatives to preach the Gospel, he told them, nevertheless, to tarry at Jerusalem until they were endued with power—the holy Spirit—until the Father should recognize them directly as his ministers and ambassadors.

From the standpoint of Divine Justice, the Apostles and believers were still under the sentence of death as sinners at the time of our Lord's death, at the time of his resurrection, at the time of his ascension. Then he said to them, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you" (John xvi, 7). After the forty days, invisibly present with his disciples, except on a few occasions for a few moments each, our Lord ascended, and after ten days the holy Spirit from the Father came upon the waiting household of faith. It evidenced to them the fact that their sins had been forgiven for Christ's sake, that they were justified freely from all things through his sacrifice, and that their consecration to sacrifice themselves had been accepted of the Father, and that henceforth they might count themselves as "joint-sacrificers with Christ," "members of his Body," members of "the Church of the First-born, whose names are written in heaven," members of the "Seed of Abraham" (Galatians iii, 29).

Keys of the Kingdom.
The Master in speaking to St. Peter assured him that to him were committed the Keys of the Kingdom of Heaven, which signified that the way into the Kingdom at that time had not yet been opened, and that Peter would be honored by being the Lord's servant to do the opening work. There were two of these "keys," and therefore there were two opening works to be accomplished.

The Church, under Christ her Lord, is God's kingdom, not yet set up or established "in power and great glory"—not yet finished or inaugurated. The work of this Gospel Age is to "call" or invite such as have a hearing ear to become joint-heirs in this Kingdom, for which he taught us to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." So many as genuinely accept this heavenly calling, this "high calling" to glory, honor, and immortality, are probationary members of the Kingdom of Heaven. Such are Scripturally exhorted to continue faithful to their vows of consecration, and thus make their calling and election sure to a place in this glorious Kingdom, which will be inaugurated at the second coming of Christ. But the Lord instructs all saying, "Sit down first and count the cost" (Luke xiv, 28); "but if any man draw back, my soul shall have no pleasure in him" (Hebrews x, 38).

All who are thus spirit-begotten (by the holy Spirit, John i, 13) during this age are promised a spirit birth, to spirit-being in the resurrection. We read, "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown an animal body; it is raised a spiritual body. . . . For this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption" (I Corinthians xv, 42-44, 50). The entire period between the first advent and the second advent of our Redeemer is set apart in the Divine Program for this great work of selecting from amongst men the "little flock," such as shall be counted worthy of these honors on the spirit plane, and the privilege of participating with Messiah in his great work of the next age.

To the Jew First.
Only Jews received the Pentecostal blessing. The Gentiles were excluded for three and a half years thereafter, in harmony with a Divine promise made to the Jewish nation. Then came the time for a similar privilege to be extended to the Gentiles, and the record informs us that Cornelius was the first Gentile to be received into spiritual relationship with God. He was a good man, and had been a good man for years; he prayed often, and gave much alms to the people, but until then, the middle wall of partition

separated between Jew and Gentile. Even then he could not be received of God because of his works, or prayers, or alms, but must first be instructed respecting Christ and his redemptive work, and must believe and accept the same. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts iv, 12), either in this age or in any other.

Thus it was that, in harmony with our Redeemer's promise, St. Peter used the "key" which introduced the Gentiles to the Pentecostal blessings. As he used the first key on the Day of Pentecost in explaining to the multitude of Jews the meaning of the Pentecostal blessings, and the privilege that they had of entering into the Divine favor thereby, so, at this later date, the Lord instructed Cornelius to send for Peter, saying, "Send therefore to Peter, and call him Simon, whose surname is Peter; he is lodging in the house of one Simon a tanner by the seaside; who, when he cometh, shall speak unto thee" (Acts x, 32; xi, 14, 15). Thus were the two "keys" used by St. Peter, and thus were the doors of the Gospel favor—the high-calling of joint-heirship with Jesus—thrown open, both to Jews and to Gentiles, through faith in the precious blood. The doors thus thrown open are not yet closed; but, as we sometimes sing, "That gate was left ajar for me."

I rejoice with you today, fellow-students of the Word of God, that this great gift of God is still obtainable, that the time has not yet fully come when the door of opportunity to this high-calling must close. Close it will, so soon as the full number of the "elect" shall be completed. Thank God that another door will then open; the door of Restitution to human perfection and to earthly life, grand beyond the power of description.

But the blessed opportunity of this Pentecostal favor is still granted. As St. Peter declares in his epistle, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature" (II Peter i, 4). The door to this divine nature is the one that will soon shut, as our Redeemer illustrated in the parable of the "Wise and Foolish Virgins." When a sufficient number of "wise virgins" shall have entered to complete the bride-class, forthwith the door of opportunity to that station, to that class, to that honor, to the divine nature, will be closed, and the elect of God will be neither one more nor one less than the number originally foreordained.

"My Spirit Upon All Flesh."
St. Paul speaks of this Gospel age saying, "Now is the acceptable time; today if ye will hear his voice, harden not your hearts." Not all hear his voice in these days. The great mass of mankind have not even heard of the name of Jesus, and consequently could not harden their hearts against him, nor against the terms now offered for return to fellowship with God. This is the acceptable time or period of salvation, in the sense that God is now willing to accept the offerings of believers if they present their bodies living sacrifices. St. Paul declares that this is a reasonable service, holy and acceptable to God (Rom. xii, 1).

The testimony to the Church and the high-calling have been open during this Gospel Age. The testimony to the world and the blessings under that testimony will be during the Millennial Age. The death of Jesus is "the propitiation (satisfaction) for our sins (the Church's), and not for ours only, but also for the sins of the whole world"—in due time, during the Millennial Age (I John ii, 2). For, as the Apostle Paul declares, "there shall be a resurrection, both of the just and of the unjust" (Acts xxiv, 15). That will be the time for the precious merit of Jesus' sacrifice to be made known, to be understood, to be appreciated, and to bring its blessed results of restitution to who-so-ever will receive the same.

Then God's holy Spirit—holy power will, through Christ, be outpoured upon all flesh—upon all mankind. Messiah will inaugurate the new dispensation by sealing with Israel the New Covenant in his blood; as says the Lord through the Apostle Paul, "This is my Covenant with them when I shall take away their sins. As concerning the Gospel they are enemies for your sakes, but as touching the election, they are beloved for the fathers' sakes" (Romans xi, 27, 28).

This outpouring of the holy Spirit is not merely for Israel, nor God's blessing merely upon Abraham's natural seed outside the Church class. It will include all of every nation desirous of coming into accord with God, after they shall have come to a clear knowledge of the Truth. All nations shall be privileged to enter into and enjoy Israel's great Covenant, by becoming children of Abraham through faith. And all rejectors of God's grace having been destroyed in the Second Death, the world of mankind will constitute the promised seed of Abraham, whose number shall be as the sands of the seashore, even as the spirit-begotten ones of this Gospel Age are likened to the stars of heaven.

The Ancients, the Prophets, St. Peter declares, have all spoken of these glorious "times of restitution," and it will be during these times when the Lord shall pour out his Spirit upon all flesh, that the people may realize what the Ancients had seen in vision and in dreams—"the wilderness blossoming as a rose," "the solitary place being glad," "fountains in the desert," "the knowledge of the Lord filling the whole earth as the waters cover the great deep, and none needing to say to his neighbor, Know thou the Lord, for all shall know him from the least to the greatest."