

The Plattsmouth - Journal

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The Journal will not be issued next Monday. It being Decoration day.

Indications are that the earth frightened the comet's tail rather more than that appendage frightened the earth.

Any man who wants to work can find a job any old day. No use for loafers in Plattsmouth, yet we have to put up with a few of them.

Abolishing the letter "C" from the alphabet will be all right with the Karnival Krewe, but it probably never will receive the sanction of Congress and Kannon.

A suit to oust the beef trust from New Jersey was brought this week in Trenton. And when a trust is so bad that it isn't tolerated in New Jersey it must be very bad, indeed.

The plan for a tariff board to investigate the difference in cost between production at home and abroad has been defeated. Those who make the tariff schedules want the public to know as little about the tariff as possible.

In his speech on the tariff, Champ Clark declared that if President Taft had vetoed the Payne-Aldrich-Smoot tariff bill, he could have written his name among the country's greatest benefactors. "But he let the golden opportunity go by unimproved," added the minority leader, "and it will never return to him as long as the grass grows and water runs."

We overheard a citizen last evening, as we was returning home, talking to another man whom we did not know. If we felt like he was talking about Plattsmouth we would pick up our traps and move out. And the fellow owns property here, too. We felt like stopping and giving him a piece of our mind. Such citizens are a detriment to any community. If you can't speak a good word for the town in which you live, keep your mouth closed to strangers, at least.

C. O. Lobeck, one of the best men God ever put breath in, is a candidate for the Democratic nomination for congress in the Second district. The district is composed of the counties of Douglas, Washington and Sarpy counties. Mr. Lobeck is the present comptroller of the city of Omaha, and is most highly respected and loved by all who know him. He is the most feasible candidate for the position, and if nominated, will sweep the district like a whirlwind. The Democrats of the Second district will make the biggest mistake of their lives if they fail to give C. O. Lobeck the nomination.

Frederick M. Kerby, the young interior department stenographer who was dismissed because he admitted that Oscar Lawler, an appointee of Ballinger, had practically dictated President Taft's letter exonerating Ballinger, was the sole support of a mother, wife and babe. He had worked hard and conscientiously for five years to reach the position he occupied when dismissed. Kerby was positive he would be discharged if he told his story. He thought the matter over carefully for several weeks. "I concluded that any allegiance I owed Mr. Ballinger," said Kerby, "was cancelled absolutely when, by his silence, he became a party to an attempt to smother the truth." By making his exposure Kerby was probably treacherous to Ballinger and Ballinger's plans for turning over Alaska coal lands to the Morgan-Guggenheim syndicate. But it is difficult to see how he was treacherous to the public in whose service he was employed.

BURKETT RESCUED.

Secretary Whitten of the Lincoln Commercial club used to be a railroad employe in Sioux City, and has a lot of friends here yet. He went from Sioux City to Muscatine to become secretary of the commercial club of that thriving place, and subsequently on an advance salary and opportunity, he accepted the Lincoln position. He has done good work for the capital city, but nothing so great before as his capture of Senator Burkett's vote on the long and short haul clause of the common bill pending.

Incidentally, this capture teaches a character of work performed. It shows that it makes a difference in the character of work performed, whether a man is dependent on business or politics for his income.

Senator Burkett was elected first to the lower house of congress and then to the senate as a representative of the Nebraska people at Washington. Secretary Whitten was elected as secretary of the commercial club at Lincoln. Each of these two men had been employed by the railroads and Burkett had been assisted into office by railroad influence.

The moment Whitten became secretary of the commercial club he went to work with all his might for the interests of his employers, the business men of Lincoln. He found out right away that Lincoln along with a number of other Nebraska towns was handicapped by the discriminatory and unfair freight rates. He went at once to the rate makers and got some adjustments and some refusals. He then went to the interstate commerce commission.

The commission told him they needed a law prohibiting a greater change for a short haul than for a long haul. He then appealed to Senator Burkett. That was over a year ago. He called the attention of the senator to the freight conditions in Nebraska, and asked him to work for a long and short haul clause in the railroad law. Burkett wrote back an evasive letter. He talked all around the question, but not right at it. Secretary Whitten explained the matter again to the senator, and again urged him to move for a long and short haul clause in the law. The senator came back with another evasive reply. He flourished a lot of glittering generalities, declaring himself always ready to consider any question in the interests of his constituency.

But that was not what Whitten wanted. Whitten did not want the matter considered, he wanted action. Burkett had been in Washington for ten or twelve years, and during all these years he had had time to consider the injustice against his home city and state through discriminating and extortionate freight charges.

When at last the senator was reported by the newspapers to be lining up with Aldrich in his vote on the railroad bill the secretary of the commercial club made a final appeal that landed him as to the long and short haul clause. "I want you to say yes or no," said Whitten in a final letter that brought from the senator a palavering statement to the effect that he had not fully understood just what was wanted, and that he had really been for the long and short haul clause all the time.

It was like landing a game fish that did not want to be landed. The whole correspondence between the secretary and the senator published in the Lincoln newspapers lately, puts the senator in a very awkward light with the business men of Lincoln, and it ought to be lesson enough for the voters of the whole state. It is too hard to make Burkett a representative of Nebraska.—Sioux City Tribune.

GOLDEN RULE POLICE METHODS.

Toledo's "Golden Rule policy" is worth the attention of good citizens in all parts of the country and also throughout the civilized and christian world. The figures prove it. The records of the police department of the Ohio city show that the number of arrests was reduced from 39,418 in 1907 to 10,085 in 1908 and to 6618 in 1909.

The new principle is really an old one; it dates back to the teachings of the Christ at the beginning of our era nineteen centuries ago; only its application is new in the police courts, where, all must admit who know anything of these tribunals before whose bar the miserable and wretched are arraigned, practical religion in much needed.

The Toledo idea is to inflict the punishment for statutory law-breaking offenses against city ordinances, but to couple the punitive sentence with reformatory influences, ened by wholesome environment and earnest efforts to arouse the dormant better nature and awaken sleeping manhood.

The success of this system has been phenomenal. It has diminished the number of arrests according to the figures given, and in this way and by the reform of old offenders has, by the saving of expense and the diminution of crime, vastly benefited the state as well as the criminal and quasi-criminal classes which are being reformed to a remarkable extent. "Our criminal laws," says the chief of police of Toledo, "aim to benefit society. In this they fail. They should aim to benefit the criminal. * * * Prison life should be one not of suffering, but one of preparation—of preparation for independence, courage, right-thinking, mental discipline. These are the qualities he will need if he is not to fall again. The criminal laws should not be for society, but for the reformation of the criminal."

Philanthropists would do well to investigate the Toledo methods, and if the results are found to be as represented to urge their adoption in other places.

Good roads seems to be the order of the day among the outlying towns in Cass county. Nehawka was the first town to "take the bull by the horns" for road improvements, and the commercial club of that enterprising little city have induced the farmers to join them and now they have good roads for miles leading into that city. The citizens of Murray have joined the procession, and improve the roads in the direction of Plattsmouth to a point where they buy. Let us get up and hustle.

May Make Application.
Prof. Morey, formerly superintendent of the blind institute at Nebraska, and before that superintendent of the Kearney City Schools, is in the city today looking the field over with a view of putting in an application to succeed Prof. Gamble as superintendent here. Prof. Morey has had a great deal of experience and is said to be a very capable man. He met many people today during his stop and made a very favorable impression.

Mark Furlong came up this morning from Rock Bluffs, having a fine collection of shots in his wagon. He found a ready market for them at a fancy price among the town people, the little animals being in great demand for growing purposes.

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PEOPLE'S



Sermon by
CHARLES T. RUSSELL.
Pastor Brooklyn Tabernacle.

Pastor Russell is returning to America in good condition after having addressed the public of Great Britain, Ireland, Germany, Warsaw, Russia; Rome and Jerusalem—in all forty times. His largest audiences were at London, about 7,000, with Glasgow a good second.

Mid-Ocean, May 29.—As I look abroad and see water, water everywhere, without a speck of land in sight, and as I reflect that we are passing over varying depths, some of which are as great as five miles, I am reminded of the promise in the Lord's Word that ultimately the whole earth, the world of mankind, shall have such an abundant knowledge of the Creator and the Redeemer, as to be fitly illustrated by the depths of the sea. I have therefore chosen as my text the words, "The earth shall be full of the knowledge of the Lord as the waters cover the sea." I remember also the very similar promise by the Lord through the Prophet (Habakkuk II, 14), "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." I am reminded also of the Prophet's declaration that the time will come when "Every knee shall bow, and every tongue shall confess" (Isaiah xiv, 23). And again "That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; And that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." And I am also reminded that in that day, "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord" (Jeremiah xxxi, 34). The question properly arises, To what extent shall we consider these statements literally true? What kind of fulfillment should we expect them to have?

If we look out upon the heathen world, however sympathetic we may be in respect to foreign missionary work, doing all in our power to make known to the heathen the grace of God, and the great Redeemer, we are nevertheless compelled to admit that there is absolutely no hope of our ever causing every knee to bow, and every tongue to confess Christ in heathen lands, even as we have long ago given up hope of accomplishing such work in civilized lands. The work is too great for us, and the errors of heathendom are too deeply seated to be quickly eradicated. Government statistics show us that there are twice as many heathen today as there were a century ago. If, therefore, any of us had been flattered ourselves respecting our ability to accomplish the conversion of the world, it is time for us to acknowledge our error and to look to the Lord, realizing that in him alone is the world's hope. Doubtless this is just the lesson that the Lord wishes us to learn. He does not wish us to give up our efforts to "Do good unto all men as we have opportunity, especially the household of faith," for our own blessing is associated with such activity on behalf of others. But God does wish us to realize that of ourselves we are unable to cope with the situation. He wishes us to realize that only through the establishment of the Kingdom of God's dear Son can the glorious blessings of the Millennium ever be hoped for. Alas! We must admit, and should feel deeply humble by the admission, that even in civilized lands, the number of footstep followers of the Lamb of God is very few. The number who are "walking, not after the flesh, but after the Spirit" in civilized lands is very few, in comparison with the population as a whole. We are not in this setting ourselves as judges of the hearts of our fellow-creatures—remarkably few make any pretension to walking in the "narrow way," which alone now leads to life everlasting (Matthew vii, 14).

The Necessity For Knowledge.
Many dear Christian people, desirous of thinking well of the heavenly Father, are so befogged with the teachings of the past, that they try to imagine that the way to eternal life is not so narrow as the Master said; they try to imagine that somehow the heathen will be saved in their ignorance, notwithstanding the Apostle says, "How shall they believe on him of whom they have not heard" (Romans x, 14). And again, his assurance that "there is none other name under heaven given among men, whereby we must be saved" (Acts iv, 12).

The error from the past which led to this inconsistency is the teaching that all of the heathen are going to eternal torture, and that they never will have an opportunity of accepting Christ in the future. They rebel against the thought which has come down from the dark ages that God foreknew the ignorance of the heathen and predestinated their eternal torture; that they should not hear of the only name under heaven or given among men whereby they might be saved and fixd their en-

PULPIT...

**PASTOR RUSSELL
HOMEWARD
BOUND**

"As the Waters Cover the Great Deep" (Isaiah xi, 9).

vironments so that they never heard. The whole difficulty, we see, lies in the fact that God's people in the past have not studied his Word as they should have done. Some of us subscribed to one creed, and some to another, saying to ourselves, Our creed is not satisfactory, but it is probably as free from error as other creeds. We consoled ourselves with the thought that all Christendom was considerably befogged, and we no more than others. Some of us probably tried to satisfy our minds by saying that those features of our creeds which dishonored God, and implied his lack of wisdom, or worse, his willingness but lack of justice, or lack of power—that these things were mysteries which must be believed, although they could not be reconciled with human reason and common sense. Some of us even tried to persuade ourselves that we were exercising extraordinary faith in these matters, but in reality we were merely ignorant of God's Word, and credulous of the wisdom of our creed-makers of the past.

True Light Now Shining.
But now, thank God, "The night is far spent, and the day is at hand" (Romans xiii, 12). "Now is our salvation nearer than when we believed" (Romans viii, 24). The evidence that we are in the morning of the new dispensation multiplies on every hand: We are evidently in the period which the Bible declares as "The day of God's preparation." God is preparing to usher in the long-promised period of blessing and refreshment, which he has foretold through all the holy prophets. The wonderful inventions of our day along the lines of chemistry, steam and electricity are fulfillments of the wonderful "Day of Christ," which is nearing. God's people have failed of great blessings in no sooner noticing this fact. We stood, as it were, with our backs toward the East, looking for the sun to rise in the West; we were looking to our own efforts to convert the world, rather than looking to the Lord from whom alone must come the help. Hence the glow in the East had assumed considerable proportions before we noticed it—and many of our brethren are still looking to the West, and angrily refuse to turn and follow the dawn of the New Dispensation, which now may be so clearly seen by the eye of faith.

Let us note well the Apostle Peter's words, assuring us that the vision he had on the Mount of Transfiguration made a deep impression upon him. He tells us, nevertheless, that "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts"—the "parousia" (presence) of Christ, the "Morning Star."

Knowledge a Necessity.
But admitting the promise of the Scriptures that the knowledge of the Lord shall be worldwide and ocean deep—that every creature shall be brought to an accurate knowledge of the truth, in due time (I Timothy ii, 4-6), wherefore is the necessity for this? Is knowledge really indispensable to salvation? Is it not written in the Scriptures of the Apostles Peter and John, that "The people perceived that they were ignorant and unlearned men?" If their ignorance and lack of learning did not hinder them from having God's favor, and obtaining salvation through Christ, and even obtaining Apostleship, why should so much stress be laid upon knowledge? Does God really care for knowledge? Has he predetermined that all who would be in his favor must be educated, and that he cares naught for the ignorant? Do we not read to the contrary that, "Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise" (I Corinthians i, 26, 27). "Hath not God chosen the poor of this world rich in faith?" (James ii, 5).

Very true, we answer. With God the wisdom of this world is foolishness, and with this world, the wisdom of God is foolishness. Knowledge may therefore be viewed from two standpoints. So far as worldly knowledge commending any man or woman to God, or making any man or woman more fit for divine favor, we believe the contrary to be true. Unwillingly we are forced to the conclusion that the great colleges of the world are the most destructive agencies in the earth, as respects the Divine revelation, the Bible, and the true knowledge of God, which is essential to salvation and eternal life. We therefore sharply discriminate between earthly knowledge and heavenly knowledge, and between the wisdom of men and the wisdom of God.

Our Lord Jesus gave us the key to this question of the importance of knowledge in relationship to our attainment of eternal life. He said, in praying to the Father, "And this life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John xvii, 3). Only such as attain to this knowledge may have eternal life. Con-

sequently we see at a glance that remarkably few of our race have thus far attained to the degree of knowledge which God would be pleased to recognize. At first this might seem peculiar to us; we might say to ourselves or to others, Why does not God give it out freely to all? The reply of the Scriptures is that God is giving his knowledge freely now to a certain class, and that by and by he will give it to all the families of the earth. This essential knowledge is promised to the faithful in the world. He that seeketh findeth, and to him that knocketh it shall be opened. "The secret of the Lord is with them that reverence him, and he will show them his Covenant." "Blessed are your eyes, for they see, and your ears, for they hear." Such as thus abide in covenant relationship with the Lord Jesus are indeed taught of God in the School of Christ, and may truly grow in grace and knowledge.

A distinction should be observed in knowing about God, and knowing God himself. It is not sufficient that we should recognize God as the Almighty Creator, for devils also believe that. On the other hand, to be intimately acquainted with God means that we must come into intimate fellowship with him, and this means that we must come unto the Father through the Son, by faith. By thus coming to our heavenly Father by an acquaintance with his Word, and through an appreciation of his glorious work, past, present, and future, we get a view of the lengths, and breadths, and heights and depths of "love divine, all love excelling." In proportion as we behold the outline of the Divine character, we perceive our own deficiencies and try the more to rid ourselves of them, and at least manifest to the Lord that our hearts are in harmony with the principles of righteousness.

The Sun of Righteousness.
Very appropriately the Scriptures speak of the present as a night-time. They tell us that now "Darkness covers the (civilized) earth, and gross darkness the people (Heathendom)." They assure us that now God's people need the lamp of Divine revelation to guide their footsteps until the day dawns. They assure us, however, that the morning will be ushered in by the great Sun of Righteousness—the Christ, the Messiah, Prophet, Mediator, King of Glory.

Now is the Church excluded from this work of shining upon and enlightening the world and scattering its darkness. The Master gave us to understand that the Church with himself will constitute the Sun of Righteousness, which will then arise with healing in its beams. Thus in the parable of the Wheat and Tares, he pictures the entire work of this Gospel Age and its consummation, which he styles "The harvest—the end of the age." His word respecting the separation of the wheat from the tares is that the wheat shall be gathered into his barn—changed from the earthly to the heavenly nature, and he adds, "Then shall the righteous shine as the sun in the Kingdom of their Father." "He that hath an ear to hear, let him hear."

The figure of the rising sun scattering the darkness, ignorance and superstition of the world harmonizes with the other picture, which represents the Kingdom of God superseding the kingdom of Satan, and those deluded by Satan, styled in the Scriptures, the kingdoms of this world.

Be Glad and Rejoice.
We may well sympathize with our forefathers, to whom it was not granted to see as clearly as we may now see the glorious fullness of the Divine purpose to eventually enlighten the whole earth, by causing the knowledge of the glory of God to fill the whole earth as the waters cover the great deep. To us, therefore, is especially applicable the prophetic words, "Be ye glad and rejoice for ever in that which I create. For behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind" (Isaiah lvi, 18, 17). Thus does the Lord picture the new dispensation in graphic language. The new heavens symbolically represent the Church in its new and glorified condition, exercising superior control over the affairs of mankind. Likewise, the new earth symbolically represents the new state or condition of society—the new social order of things which will be introduced as a part of the New Dispensation. Imperfection is now written upon everything with which men are associated, partly because of our fallen condition through heredity, and partly, as the Scriptures declare, through Satan, the god of this world or age, who now works in the hearts of the children of disobedience—prompting to sin and selfishness, pride and ambition, and in every sense of the word tending to alienate the hearts of men from the ways of righteousness. Moreover, the Adversary is largely responsible for the gross errors of misconception of the Divine character, which during the centuries past have been creeping into the minds of those who were feeling after God, if haply they might find him. All who are of the right spirit, truth seekers, and truth lovers, will be glad to abandon the errors on this subject, which so long have hindered a proper appreciation of the glorious character of our heavenly Father. By teaching us through false doctrines to dread the heavenly Father, the Adversary has implanted in our minds a fear which constitutes a barrier. The Lord speaks of this saying, "Their fear of me is taught by the precepts of men" (Isaiah xxix, 13). Let us then use more diligently than ever before the wonderful Bible which Divine Providence has placed within the reach of all of God's people, that we may know him, whom to know aright will mean to us life eternal.