

The - Plattsmouth - Journal

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Remember Plattsmouth's big 4th of July celebration.

Whereupon Governor Haskell may be expected to say something more about the federal courts.

The railroads doubtless regard both airships and steamboats as "vessels of wrath fitted unto destruction."

Postal savings banks may aid the people toward economy and thrift, although these are two virtues to which congress is highly indifferent.

Everybody favors doing away with firecrackers this year—and every other year. It saves a great deal of uneasiness on the part of property owners.

They have a Mothers' day, a Children's day, and now comes a Spokane lady to the front and suggests a Fathers' day, as a tribute to the head of the family.

If the standpatters are not afraid of the insurgents over in Iowa, why are they so interested in their work of bringing the factions together? The scent defeat if they fail in their efforts. They have said too many nasty things against the insurgents to ever accomplish their object.

Poulson, the anti-saloon league scape-goat, is still trying to get a candidate for governor. The league would come nearer getting a candidate if they would fire this would-be dictator out of the state bodily. The people of Nebraska got along very nicely long before he entered the state, and they are able to do so again without this troublesome gent.

There is entirely too much agitation among Democrats as to what Bryan will do in regard to the liquor question and the Democratic platform. We take Mr. Bryan to be a man who is entirely too sensible to antagonize the big majority of Democrats of Nebraska on this question. We don't believe he will urge county option in the platform, but if he does, we can't follow him, that's all.

INSURGENCY AND ROOSEVELT.

The radical utterances of Gifford Pinchot, in his speech at St. Paul, have sent the cold shivers to chasing each other up and down the spinal columns of the Republican regulars. And there's a reason.

Mr. Pinchot made that speech after having visited and conferred with his chief friend and sponsor, Mr. Roosevelt. Undoubtedly, when they were together, he turned himself in side out to Roosevelt. Roosevelt knew all that he had done, and about what he intended to do in the future. It is reasonable to suppose that two men enjoying such very close personal relations even conferred with and advised each other on so important a matter. Their parting was as cordial as their meeting had been.

Then Mr. Pinchot came home and made that speech at St. Paul. And it was a sizzling speech. It had not a word of compromise or conciliation in it. It was a speech for war; war with Taft and the Taft administration; war with the regular leaders of the party; war with the things for which those leaders have made the party stand. As the Chicago Record-Herald very truthfully says, "This speech, outdoing the most violent attacks of the insurgent leaders in congress, has placed Mr. Pinchot on the very Pikes Peak of party insurrection."

Surely there must be some significance in the fact of Mr. Pinchot delivering himself of this defiance so soon after his conference with Mr. Roosevelt.

But that is not all. James R. Gar-

field also spoke at St. Paul. He is as close to Roosevelt as Pinchot himself. He was a charter member of the "tennis cabinet." The one favor that Roosevelt asked of Taft, after the latter's election, was that Garfield should be secretary of the interior. And Garfield's speech was as radical as Pinchot's. Again quoting from the Record-Herald, "Mr. Garfield broadened his subject to include nearly everything now before the American people as an issue, and to denounce everybody in public life, except insurgents, from the president who signed the tariff bill down to the men who passed it."

Still other insurgent leaders have erupted violently since Pinchot came home, including Senators Beveridge and Dolliver, whose speeches delivered within the past week in the senate were more frankly defiant, and placed them more irreconcilably at odds with the administration and the party organization than anything they had said before.

These facts mean something. They may not mean, necessarily, that the insurgent leaders know Roosevelt will be with them, and so dare to break finally with the administration counting on the ex-president's support to save their political hides. For it is conceivable that Pinchot brought home the word that Roosevelt would not be with them; that he would have to stand by his presidential god-child. Or Pinchot may have brought back word that Roosevelt's future course was as yet undecided.

But still there is a meaning to recent insurgent fulminations. The meaning, in the World-Herald's judgment, is this: The insurgent leaders have enlisted for the war. They have burned their bridges. They are not going to yield an inch. They are going to keep on fighting. They will fight whether Roosevelt is with them, or against them, or temporarily neutral.

This fact is the more apparent in the light of the manner in which the administration and organization influence of the Republican party is being brought to bear in the state where insurgency is strongest. It has plainly been shown that Mr. Taft and his lieutenants mean to crush and kill, if they can, every insurgent leader who continues to stand out against them. If, therefore, any insurgent were tempted to yield, or to compromise, he would have to begin at once to crook the pregnant hinges of the knee, that peace might follow fawning. But the insurgents are not bowing before the master. They are standing straighter than before, if such a thing be possible.

It will be seen, from all this, that not everything will depend on "what Roosevelt does." Mr. Roosevelt cannot dispel the spirit of insurgency even if, with all his ardor, he casts himself against it. Should he prove a lost leader the army will fight on without him. It may go on to defeat, but it will go on. With the aid of the administration and of Roosevelt the regulars might crush Dolliver in Iowa, La Follette in Wisconsin. They might control conventions and make platforms in Iowa and Kansas and Nebraska and Minnesota and other states. They might even do it without Roosevelt's help. On the other hand, the insurgents, with Roosevelt's help, might win such victories in a number of states as would spell the certain doom of the Taft administration. Just one thing is sure. Whether triumphant or defeated, whether supported or opposed by Roosevelt, insurgency will live.

The warring factions of Republicanism will never be got together again. The ideal is greater than any individual, and immortal against any machine. And insurgency is founded on an ideal; it rests on a conviction

that millions of Republicans, or former Republicans, entertain.

SECRETARY OF COMMON SENSE.

New York World: It would be interesting to know what William Howard Taft, Judge, would have thought of the action of William Howard Taft, president, in excluding Representative Francis Burton Harrison from the white house. Probably Judge Taft would have read President Taft a severe lecture on the differences between constitutional government and personal government.

Mr. Harrison did not call at the white house on private business or social business. He went with a delegation of Jewish citizens, some of them his constituents, who had matters of grave importance to lay before the president of the United States. It was wholly an official ceremony; yet Mr. Harrison was denied admission because Mr. Taft had taken offense at the representative's criticisms of an official act of the administration.

It was Mr. Harrison who introduced the resolution which compelled the attorney general to admit that his brief in the Ballinger case had been antedated. That fact had previously been discovered through Mr. Wickensham's carelessness in answering a charge that had not been made at the time the opinion was nominally written. In commenting on the incident, Mr. Harrison said:

This confession of the attorney general amounts to a conclusion that the president and the attorney general had agreed to furnish to congress misleading information to supply an official document as of one date which was really many weeks later.

This is one of the most serious admissions ever made by a cabinet officer. The attorney general offers a startlingly lame excuse. I doubt whether the country will receive it with even respectful consideration.

This is not an unpardonable exaggeration of the fact. Perhaps it was harsh to say that the president and the attorney general had "agreed" to furnish misleading information; but they had nevertheless juggled the dates, and in the circumstances the information as presented was misleading.

There is no power, of course, that can compel the president to receive any member of congress or to have any relations whatsoever with any senator or representative. The president is privileged to shut himself up in the white house and be a hermit if he chooses. But if he is to receive congressmen on official business it is rather a delicate matter to ostracize members for their opinions about public matters.

Some times we think that Mr. Taft is almost too sensitive to be president of the United States. No president has been treated more kindly than he; yet no president ever showed more resentment of public criticism. Mr. Taft has been scolding the insurgents, scolding the newspapers, scolding the magazines, denouncing the muckrakers and quarrelling with the members of his own party until the country is beginning to wonder whether it was not wholly mistaken in its previous judgment of his temper and temperament.

The world respectfully renews its suggestion that if the cabinet is to be enlarged there should be created a department of common sense, in charge of a competent secretary. He is needed.

The rate at which the Democrats are holding picnics and dinners out in the state should cause some commotion in the political atmosphere and so far there has been very little said favoring a county option plank. It seems to be the bugabare of the politicians and all of them seem to want it kept into the background at least so far as the platform is concerned. County option is not good Democratic doctrine and the party does not want to be committed to it. The Slocum law with the eight o'clock amendment suits the bulk of the people pretty well and they do not care to make a change for the worse.

Niek Halmes and wife, the popular good people from west of the city, came in this morning to look after business matters, and so spend the day with their many good friends in the city.

PEOPLE'S



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

PULPIT...

Workmen Needing Not to Be Ashamed.

"Study to Show Thyself Approved Unto God, a Workman That Needeth Not to Be Ashamed, Rightly Dividing the Word of Truth" (II Timothy 2: 15).

Louisville, Ky., June 19.—Pastor Russell of the Brooklyn Tabernacle, New York, today addressed the International Bible Students' Association here, using the above text. He also gave a public address under the auspices of the association. He had crowded houses and earnest attention. On the above text he said in part:

I address you, dear friends, as Christians, students of God's Word, and not as sectarians. Although the world is full of denominations, each claiming to be the Church of Christ, we all admit that there is but the one "Church of the firstborns whose names are written in heaven" (Hebrews xii, 23). This conviction is being borne in upon us more and more as the days go by, and as the eyes of our understanding open more widely to the teachings of God's Word. We realize increasingly that our division means our shame in the eyes of the world, and that our Creedal contradictions imply that we are not all led in all things by the Holy Spirit, the teachings of which cannot be Yea and Nay upon the same subject. It is this sentiment which is taking hold of the ministry of all denominations and making them anxious for an outward show of Unity in Church Federation, which will shortly be effected. The Christian public, however, and especially Bible students, are not deeply sympathetic with the Federation idea. They realize that at most it would be a gloss of deception so far as doctrinal oneness is concerned; and that otherwise it is but a business or worldly combination.

Bible Students are more and more coming to prefer the Lord's way—the Scriptural way. They are coming to realize that what God's people need is not more organization but less organization, not more explicit creeds but the one standard of fellowship which the Bible sets up. They are learning that this simple creed is—a turning from sin and acceptance of the Lord Jesus as the Redeemer from sin and death and the full consecration of the believer, mind and body, to know and to do the Lord's will to the best of his ability, under the Lord's Providential guidance. We all see that this simple bond of fellowship is the only one laid down in God's Word, and that whatsoever is more than this is injurious—bondage to men and to systems. We all see that "the Church of the Living God whose names are written in heaven" is composed exclusively of such as conform to the terms of this simple creed—that these alone will constitute "the Body of Christ which is the Church"—"the Bride, the Lamb's wife," whom he will accept and unite to himself in the end of this age. We all see that this class alone is referred to in the Scripture as "the elect" who are to be associated with the Savior in his glorious Spiritual Kingdom, which, invisible to men, is shortly to be established in power and great glory for the blessing of natural Israel and through her for the blessing of all the families of the earth—living and dead.

"Workmen Not Ashamed." Let us consider the latter part of our text first: The Apostle's suggestion is that Timothy and all the ministers of the Gospel of Christ are professedly workmen, laboring under the guidance of God's Word. In the larger sense every Christian is a minister of the Gospel, or, as St. Peter declares of all the consecrated, "Ye are a Royal Priesthood, a Holy People, a Peculiar Treasure." In the end of the age will come a reckoning time, a showing of results. "Every man's work that he hath wrought shall be made manifest" (I Corinthians iii, 13).

Our text urges that Timothy, and every faithful servant of God should be so loyal to God and his message that in the great time of examination in the end of this age preparatory to the introduction of the Kingdom the showing shall be one of which we need not be ashamed. Let us, then, as Christian Bible Students of all denominations gathered here today, ask ourselves respecting our own work in the world, and how it must appear to God, to ourselves, and to our fellowmen—yea, how it must shortly be made manifest to all!

Let us call the roll. Baptist brethren, what have you to show as workmen who need not to be ashamed, rightly dividing the Word of Truth? Methodist brethren, what say you? Presbyterians, next. Congregationalists, Lutherans, Catholics—all!

The answer of one is practically the answer of all: "We have—so many hundred Churches. They cost—so many millions of dollars. Their steeples are—so high. Their cost of maintenance is—so much. The number of ministers is—so many. The Church collections amount to so much. The amount collected for foreign missions is—so much. The amount expended on fine choirs and elegant organs is—so much. The aggregated debts of all our churches is—so much. The unpaid interest on many of these debts is—so much. The time and energy expended in fairs, bazaars, etc., to help pay the expenditures is—so much. The number of Church membership is—so many. The number in Sunday Schools is—so many."

Many of our dear Christian friends say, What lack we yet? Have we not really attained the goal of our Church ambition? Should we build finer edifices or pay larger salaries? Are we not straining ourselves with collections at every turn? What more could God ask of us? "We are rich and increased in goods and have need of nothing" (Revelation iii, 16-19).

In reply we may suppose the Lord to ask, Where did I give you instruction respecting these things? Where in my Word did you find the suggestion that what I desired you to do in the world was to erect great church edifices, piles of stone and iron and mortar, polished woods and stained glass? You are not rightly reading my Word. However good in intention, you have failed to "rightly divide the Word of Truth." The Temple respecting which I gave instruction is the spiritual one, the Temple of the Holy Spirit—the Body of Christ which is the Church. I fear that you have forgotten the true temple of God while rearing so many temples of earthly materials. Concerning the true Temple I instructed you that "the temple of God is holy, which temple ye are"—"living stones" being shaped and polished "for the habitation of God through the Spirit." Show me what you have accomplished in this way. Show me to what extent you have rightly divided my Word, and properly instructed mankind respecting my glorious character and my great Divine Plan of the Ages! Show me fruitage of the glorious message!

How many in all the millions that you report are "New Creatures in Christ Jesus," who "walk not after the flesh, but after the Spirit?" Let me hear the message of my love and grace in Christ as you are proclaiming it! What mean these sectarian divisions amongst you? Why are there so many Church edifices and so few saintly worshippers? Who authorized you to put these creedal fences between my people to divide the flock? Know ye not that I said, there is one flock and one Shepherd? Why have you so neglected the spiritual interests of my flock and their instruction in righteousness? Why are you so unable to rightly divide my Word?

Instead of coming together as one Church of the Living God whose names are written in heaven you have divided into hundreds of sects and parties! Instead of taking my Word as a whole and rightly dividing its teachings as between the different ages and dispensations of my work, you have divided my Word in a sectarian manner. One sect has made one selection from my Word and another sect has made another selection. Thus ye array one part of my Word against another part of it, and hence get into confusion and conflict. What have you to answer for these things?

With shame of face we must all acknowledge that "We have done those things which we ought not to have done and have left undone those things which we ought to have done, and there is no help in us." The proper thing for us to do, dear Christian friends, is to get down upon our knees before the Lord and in contrition of heart to acknowledge that we have wrought no deliverance in the earth (Isaiah xxvi, 18); that our sectarian differences are our shame; that the ignorance that we have all been in respecting the Word of God is humiliating. Now that our eyes are open so that we can comprehend as never before the harmony of God's message from Genesis to Revelation, it means a rich feast and blessing to our souls. The Word of God becomes more precious to us daily as we become able to comprehend it. Our duty is to fly to the assistance of our dear brethren and sisters in Christ, of all denominations, and to call upon them to join with us in a determined stand for righteousness, for Truth, for God and for his Word.

We must show them that ignorantly we and they have dishonored our God by misrepresentation of his character and misrepresentations of the real teachings of the Bible. We must point them to the fact that the Bible does not teach that all mankind except the "Elect" saints will be consigned to an eternity of torture at the hands of fireproof demons. We must show them that the election of the Church during this age—a saintly little flock—does not mean injury to the non-elect. That, on the contrary, it is the Divine purpose that the elect saints with their great Redeemer in glory shall constitute God's Kingdom. That his Kingdom when established will bind Satan, put down sin, banish ignorance, error and superstition and uplift mankind by "restoration," by resurrection processes, up, up, up, to all that was lost in Eden by disobedience and to all secured for Adam and his race through the great transaction at Calvary (Acts iii, 19-21).

"Rightly Dividing the Word of Truth." Alas, how many intelligent people have turned aside from following Christ and from bearing the voice of God through the Bible! Alas, how many are looking to Theosophy, to Spiritism, to Christian Science, to

Higher Criticism, to Evolution—wandering farther and farther daily from the "faith once delivered to the saints" (Jude iii). We fault them no more than we fault ourselves. As a whole we have been workmen who need to be ashamed. We have dishonored God through misunderstanding and misrepresenting his Word and his Character. We have driven away from God and the Bible some of the most intelligent of our fellows, by reason of the contradictory nonsense of our creeds.

The Apostle urges, "Study to show thyself approved unto God." We are not to suppose, therefore, that the highest of all science, that which pertains to the Divine purpose and the Divine plan, can be acquired without study. We are not in this claiming that study alone would bring the desired results of proper knowledge. We heartily agree in the Scriptural proposition that "the world by wisdom knows not God." We are not therefore to study along the lines of worldly wisdom, but along the lines of "that wisdom that cometh from above"—along the lines of the Inspired Scriptures. We must study! Whoever will not study will not know. "The secret of the Lord is with them that reverence Him." And reverencing him means the giving of our best thoughts and talents to the study of his Word, that we may "know the things freely given to us of God" (I Corinthians ii, 12).

We should note further as Bible students that we must not study to be approved of men, but to have the Divine approval. This will bring to us, as it did to the Master and his apostles, the disapprobation of the worldly-wise and nominally religious. It was the Chief Priests and Scribes and Pharisees, and not the common people of the Jews, nor the Roman soldiers, who were guilty of the crucifixion of our Lord. And we must expect similar conditions, because, as the Apostle says, "As he was so are we in this world." The class who called the Master Beelzebub is the same class which will oppose his footstep followers.

God permits all this with wise and loving foreintention. Nothing connected with the opposing forces is in any sense of the word interfering with his great Program. He set apart with Divine wisdom this Gospel Age of nearly nineteen centuries for the sole purpose of selecting from the world "the Church of the firstborns"—the antitypical Priests and Levites. The restriction of his message, the darkening of counsel, the clashing of creeds, the opposition of the world, the flesh and the Devil, are all wisely permitted with the foreintention on God's part that thus all through the Age the way of the cross—in the footsteps of Jesus—should be a "narrow way," so that comparatively few finding it would care to walk in it.

It is those few, that "little flock" zealous for God, for his Word, for righteousness, that he is now marking out as the prospective joint-heirs with Jesus in his glorious Kingdom, which is to bless the world with full opportunities for earthly salvation—"restoration." The trials of the faith, the patience, the love, the devotion of this "little flock" are all designed and not accidental. Satan and his hosts may think to thwart the Divine Plan and may mislead and use humanity as their tools, but it shall yet be seen that all of the Divine purposes shall be accomplished. The Word that has gone forth out of Jehovah's mouth shall prosper in the thing whereto he sent it.

St. Paul declared of earthly Israel, that they enjoyed "much advantage every way, because to them were committed the oracles of God." So now, dear friends, it seems to me that you and I and all sincere Christians the world around enjoy much advantage every way. Looking to the past we find great excuse for our dear forefathers who, with sincerity of heart, so misunderstood the Divine Word and so misinterpreted the spirit of the Master that they burned one another at the stake. We should not think so harshly of them for this—as though they lived today under the greater advantages which we possess. We should sympathize with them. We should consider them as blinded by the great Adversary as was Saul of Tarsus, when, as a member of the Sanhedrin, authorized the stoning of St. Stephen. We should think of them sympathetically—as St. Peter spoke of the Jews who crucified the Lord. He said, "I wot, brethren, that in ignorance ye did it, as did also your rulers." So also we should kindly, lovingly cast a mantle of benevolence over similar conduct on the part of John Calvin and others of our forefathers. But as we would not go to the Jewish rulers, nor to Saul of Tarsus for religious instruction, neither should we go to Brother Calvin or others of our forefathers who were blinded, as he was, respecting the true character of God and the true Spirit of his Word.

Only within the past century have the masses of God's people been able even to read the Bible, if they had possessed it. And only within the same time have they had the Bible to read. Our great hindrance has been that with Bibles in our hands and with ability to use them, we looked for instruction to our well-meaning fathers instead of going to God's Word itself. Now by God's grace the eyes of our understanding are opened. The wonderful Bibles of our day with their marginal references, their concordances, etc., and other assistances in Bible study are bringing us in touch with the whole message of God's Word. Now one passage of Scripture throws light upon another and thus with increasing brightness the Word of the Lord as a lamp gives light upon the pathway of his Church.