

WHAT MANNER OF MAN IS THIS?

Even the Winds and the Waves Obey Him."



On the Atlantic, Nov. 13.—Pastor Russell of the Brooklyn Tabernacle is homeward bound. He declares that he greatly enjoyed his visit to Great Britain, where he preached in twelve of the principal cities, including three Sundays in London. He greatly admired the reverential sub-strata of religious thought in Great Britain. Whether or not the people are really more holy than their brethren in the United States and Canada, they are, he says, as a rule, more reverential in their demeanor—in their attitude toward Divine things.

Pastor Russell considers public thought in Great Britain to be at least twenty years behind that of the States in respect to the Bible as a Divine revelation. This is much in their favor, he says. The Evolution theory and so-called Higher Criticism of the Bible, have, he says, wrought great havoc amongst the clergy and more educated people of America. He finds in Great Britain the same destructive sentiments at work, but they have not yet reached the masses with such force and poisoning power. Faith in God and in the Bible as his Word Pastor Russell has specially sought to inculcate. He feels greatly encouraged and hopes to see his friends and the public of Great Britain soon again, as they request.

His love for our British cousins has not, however, diminished his love and interest in God's people of America. If Americans are less reverential it may also be said that many of them are more independent and more courageous in their convictions respecting the Truth. The British friends should, he thinks, cultivate an independence of thought; while American Christians, losing none of their courage, should cultivate a spirit of reverence for God, for his Word and for all holy things.

Pastor Russell is enjoying his usual good health and continues his literary work on the sea, as on the land. A representative of the American Press Association and a stenographer accompany him. Pastor Russell's address for today was from the following text:

"What manner of man is this? For even the winds and the waves obey him."—Matthew viii, 27.

This text is taken from the Gospel narrative of the storm on the Sea of Galilee, during which Jesus was asleep in the hinder part of the vessel, until the sturdy seamen, appalled by the storm, cried to him, Master, carest thou not that we perish? Then the Savior arose and rebuked the storm and there was a great calm. When the fishermen disciples beheld this they said, What kind of person is this that even the winds and the sea obey him?

The speaker declared that although more than eighteen centuries had passed, the same question is going the rounds of most civilized peoples of the world—"What manner of man is this?" Some of the best thinkers and noblest hearts of all nationalities, Jew and Gentile, agree that Jesus of Nazareth was a most wonderful man. It is still agreed, as in the days of his presence, that "never man spake like this man!" Some, indeed, called him a deceiver. Others said that he was under the control of evil spirits. Others, going to the opposite extreme, declared that this great Jew was Jehovah himself, who, for the time, was masquerading as a man.

"Wonderful Words of Life."

Pastor Russell contends that the greatest of all Jews told the truth about himself, as well as about other matters. When he prayed to the Father with strong cryings and tears in Gethsemane (Hebrews v, 7) he was not shamming. He was not perpetrating a fraud and deceiving his disciples then and since.

We have great sympathy for the fellow-countrymen of Jesus who, failing to understand him, caused his execution, considering him a menace to their institutions. His wonderful works, his wonderful words of life, of which it is recorded that the public declared, "never man spake like this man," and in general his wonderful personality, seemed really incongruous with his general demeanor. Not claiming to be Jehovah, as some now teach, but, on the contrary, declaring, "My Father is greater than I," he nevertheless claimed a special relationship to God; and this he demonstrated by such miracles as the one of our lesson. Had he done and said these things as a member of one of the popular sects of his day, he would have been revered. Had he joined in with the Pharisees and winked at their interpreting the Law in one way for the people and in another manner for themselves, he would have received much honor from the rich and the poor, the learned and the ignorant. But he antagonized all those by his humility in mingling with the common people, accepting some of them as his special disciples and sending them out as his representatives. This specially branded him as foolish in the eyes of the worldly-wise. This specially discredited him, not only as a man and a teacher, but particularly as one who claimed to be the Messiah, the King of glory who was to set up

an Empire. We can well see why worldly-wise people of that day or this day would consider such a person a fraud, a pretender, a deceiver. Appearances were against him.

Jesus declared that the Father sent him and that he delighted to come in obedience to Jehovah's will, to be his agent and servant in the outworking of a great plan for human redemption. Those who deny all of this, and who have awakened so much confusion amongst Christians, and have made the Gospel of Christ impossible to the Jew, should give an account of themselves and explain by what authority they contradicted the Great Teacher—"The Father is greater than I." And when they claim that the death of Jesus was merely a farce, and that he as Jehovah merely stepped out of the body of Jesus and pretended a fraud and pretended to be dead and aroused his disciples so to think and so to teach, and pretended later to be raised from the dead—those who thus teach and who thus confuse the minds of all Christendom and Jewry, should explain away, if they can, the plain statement of the Apostle that God raised up Jesus from the dead by his own power on the third day.

"Art Thou a King Then?"

Picture the Great Teacher walking with his twelve Apostles, a nondescript crowd of those who heard him gladly—not many great, not many learned, not many rich, not many noble. Hear him telling them—those who acknowledge themselves to be ignorant and unlearned (Acts iv, 13)—that, if faithful to him, he would "grant them to sit with him in his Throne." "Judging the twelve tribes of Israel." The statement surely seemed fraudulent, and he had not the heart to condemn the Jews who so misinterpreted him. St. Peter did not condemn them, but distinctly said, I wot, brethren, that in ignorance ye crucified the Prince of Life, as did also your rulers (Acts iii, 15-17).

Can we wonder that the learned Jews of that day were confused? They did, indeed, hear of his miracles—his recovering of sight to the blind and of strength to the withered hand of the impotent man; and, in the case of Lazarus, at least, they had demonstration of his power over the dead. They perceived that these miracles were having an influence upon the masses—that they detracted from their own esteem amongst the people. They knew that many of Jesus' sayings were wonderfully wise and that his criticisms of their own inconsistencies were remarkably sharp. Yet, withal, they said, we know that he is a fraud, because of his peculiar claim to be the Messiah and the Son of God. This claim of his discountenances all of his teachings and mighty works. It cannot be true that he is the Messiah that our nation has waited for these more than sixteen centuries. God would surely send Messiah a sufficiency of demonstration of glory and power to convince the most intelligent of our nation, the Scribes and Pharisees and Priests. What they did dissent from, repudiate and denounce, must be false.

For the Good of the Nation.

The Jewish wise men of eighteen centuries ago concluded that a man who set the masses agog with anticipation of himself as the Messiah-King, yet was without an army and without financial backing for a campaign, would present their nation to the Romans in a ludicrous light. As a result they might have taken from them, at the word of the Emperor, the civil and religious privileges and rights they were enjoying. They took counsel and determined that in the interests of the peace of the nation this golden-tongued miracle-worker should either be exposed as a fraud or be killed. They tried first to expose him by trapping him in his language in the presence of his followers and the multitude. But his intellect was keener than theirs and the thrusts they made at him rebounded to their own discomfort and established his own standing in the estimation of his followers and the eyes of the people. One of these efforts to show up the hollowness of his claims and their fraudulence and to discourage his followers is worthy of particular notice, as it furnishes us the key to the sentiment of the rulers and also the key to the real facts of the case which those rulers failed to discern.

The Kingdom in Your Midst.

The influential Jews said, Let us question this fraudulent Messiah respecting his pretensions, not with a view of correcting him, but with a hope of opening the eyes of his followers to the weakness and fallacy of his teachings. Then they will see the hollowness of the hopes they are entertaining and their foolishness in leaving their various avocations to become his followers, in the hope of sitting with him in his Throne. They will see that he has no prospect of ever securing a Throne and that they are merely deluded by him in such expectations. They inquired of him, When will your Kingdom appear? How long will it be before you sit upon your throne and have your followers with you in the Throne? How long before this Messianic Kingdom will rule in Palestine and extend from its borders to the ends of the earth? After you have answered us these questions we will ask you others respecting your financial support and resources—your own qualifications, and your subordinate officers; the arms for your soldiers and the supplies necessary for such a world-campaign as you are about to begin, according to your teachings.

The Great Teacher's brief answer entirely silenced every objection. His questions, had these men been "Israelites indeed," would have been so deeply impressed upon them that they would have followed up the matter with an entirely different line of ques-

tioning than at first contemplated. But they were infidels. Hence when their questions, intended to entrap the Teacher and Master, were answered and foiled they merely acknowledged their defeat by their silence. The answer was not, as imperfectly translated in our Common Version—The Kingdom of heaven is within you, hypocritical Pharisees, but, My Kingdom, the Kingdom of heaven, of which I am the King, will not appear at all. It will be an invisible Kingdom—it comes not with observation or outward show. Ye shall neither say, Lo, it is here, nor, Lo, it is there; for it will be everywhere in the midst of you, amongst you, invisible but all-powerful (Luke xvii, 20-22).

Truly, what manner of man was this, and what manner of message and Kingdom was his, so different from anything the Jews had ever expected? Can we wonder that only a comparatively small proportion of them were in the heart attitude to receive this message respecting a Spiritual Kingdom? We cannot wonder! Even his most intimate disciples did not grasp the depth of his teaching until, after his death and resurrection, they, at Pentecost, received the special enlightenment foretold for the servants and handmaids (Joel ii, 28).

Then understood they the true depth of the teachings of him who spake as never man spake. Then they comprehended that he was the only begotten Son of God who, in obedience to the Divine program for Israel and the world, had left the heavenly courts and glory of the spirit nature and been made flesh—"The man Christ Jesus" (I Timothy ii, v). Then they understood, not only that he was a perfect man, but that, through the anointing of the holy Spirit which came upon him at baptism, he was indeed God's Anointed, the antitypical Priest, antitypical Prophet and antitypical King—not that he was these in the flesh, but that the new spirit nature, begotten in him through that anointing, was perfected in the resurrection, and that it is the glorified Christ on the spirit plane who will accomplish all the great things predicted through the prophets, blessing all Israel and all nations, in God's due time. Then they understood the meaning of the Master's words to the Roman Governor, My Kingdom is not of this Age; if it were, then my servants would fight for me and I should not be delivered to death. Then they perceived that his Kingdom will be not the less real and powerful, but the more so, because a heavenly one, a spiritual one, which, in due time, in the Age to come, will operate through the nation of Israel, just as was originally promised and expected.

Israel's Hopes Merely Deferred.

The Apostles discerned that the hopes of their nation were not blasted, not destroyed, but will all have fulfillment, though the time of fulfilling was deferred. They saw that in order to make the Messianic blessing as great as God intended that it should be world-wide and unto eternal life—it was necessary that a great sacrifice for sins should be made—a sacrifice typed for centuries in Israel's Atonement Day sacrifices—a sacrifice in two parts. These two parts are shown in Israel's Atonement Day—the bullock of the sin-offering and the Lord's goat of the sin-offering. Jesus himself fulfilled the first of these, the merit of which has been applicable to the saintly few of Jews and Gentiles who have, during this Gospel Age, made a full consecration to walk in the Redeemer's footsteps. The secondary part of the sacrifice, the offering of the goat, pictures the sacrificing company of the Lord's faithful disciples throughout this Age. These, under cover of his righteousness, suffer with him sacrificially.

Their reward is to be a share with the Redeemer on the heavenly, spirit plane, participating in his glory, honor and immortality and in his great work of dispensing the Messianic blessing to Israel and through Israel to the world. Surely, neither Jew nor Gentile can object to the Divine arrangement by which so great blessings are about to come to the whole world. Israel and the world in general have no part in these spiritual blessings. Nor do they generally desire that gift. The blessing that is for them is restitution to human perfection—to all that was lost in Adam. The restitution blessings of Messiah's reign will embrace not only humanity, but also all of their interests, including the earth, which shall become Paradise restored, the glorious home of Israel alone; for be it noted, the Divine arrangement is that all who will ever receive blessings under Messiah's reign must receive it as Israelites, since the New Covenant is to be made with Israel.

How ashamed will all men be when the "times of restitution" mentioned by St. Peter (Acts iii, 19-23) shall be ushered in! How astounded all will be at the goodness of God and his faithfulness in respect to all his promises! How the eyes of all humanity will look back to the days of Jesus in the flesh, when he appeared amongst men to lay a foundation for his glorious Messianic Kingdom by offering himself in sacrifice for the sins of all the people, that thereby he might purge from sin all who ever will come to the Father through him, and will thus have the right to restore the willing and obedient to full perfection and to destroy the rebellions in the Second Death. Ah, then all will know, as never before, the force of the words of our text, What manner of man is this? They will know him as having been when a man, The Sent of God. They will know him as the now Highly Exalted One, far above men and angels, rewarded with the very highest reward which Jehovah could give to his Beloved Son, in whom he was well pleased and by whose stripes Israel and we all shall be healed.

STATE BUDGET IS GROWING

Estimates of Various Departments Are Made.

MANY NEW BUILDINGS ASKED.

Lincoln Hospital for Insane Wants Two More—Educational Department Requests More Funds for Its Use. Kearney Boys' School on List.

Lincoln, Nov. 12.—State officers, heads of state institutions and heads of departments have been at work recently making their estimates of expenses for the coming biennium. Several of those have been filed with the state auditor and in nearly every instance the estimates have been increased over the appropriations of two years ago.

The following shows the comparison of estimated expenses with the appropriations for those departments which have so far filed their estimates:

State treasurer, estimated expenses for biennium, \$55,500. This is an increase of \$300 over two years ago. Governor, estimated expenses for biennium, \$23,950; same as two years ago. State superintendent, estimated expenses, \$24,280; increase from \$21,780. Junior normal schools, \$39,000; an increase from \$29,000. Normal training in high schools, \$100,000; increased from \$75,000. Aid to weak school districts, \$125,000; an increase from \$75,000. State railway commission, estimated expenses, \$191,000; increased from \$96,000. Salary of office help increased from \$18,000 to \$22,500. The commission asks for \$4,500 for the physical valuation department. State banking board, \$55,200; same as two years ago.

More Wanted at Kearney. Kearney industrial school for boys, \$122,700, as against \$105,700 two years ago. The salary of the assistant superintendent increased \$200; six employees increased \$2,500; maintenance increased \$15,000; general repairs increased \$5,000. The total is reduced \$10,000 for reason of that amount having been appropriated for a barn and horses two years ago. Normal school at Kearney, \$185,200; an increase from \$185,700. This estimate includes \$55,000 for a new building.

Peru normal school, \$176,000; an increase from \$156,700. This estimate includes \$12,000 for an additional story for a library. New normal school at Wayne, the board asks for \$185,000, including \$55,000 for a new building, \$5,000 for sewer and water system and \$9,000 for general repairs.

Labor Bureau Asks \$35,500. Labor bureau, \$35,500, against \$9,680 two years ago. This year the bureau says this estimate may seem exorbitant, but any less than the amount asked will mean inadequate services. He wants \$12,000 for salaries; \$4,680 two years ago. This includes an educational assistant, two factory inspectors and an increase of \$600 for the deputy commissioner. For traveling expenses and office expenses the commissioner asks for \$23,000, against \$5,000.

Irrigation department, \$16,280, against \$16,580. Adjutant general, estimated expenses, \$73,000, against \$61,480 two years ago. The estimate increases the salary of the adjutant general from \$3,600 to \$4,800; assistant, increased from \$2,400 to \$3,000; quartermaster, \$2,000 to \$2,400; stenographer and clerk from \$1,680 to \$3,000; armory rental, from \$15,800 to \$20,000; camp instruction, from \$32,000 to \$40,000.

Asylum at Lincoln, \$323,850, against \$200,700 two years ago. The new estimate includes a \$50,000 building for male patients and a \$50,000 building for female patients.

Counties Want Slice of Estate. It is up to the supreme court to decide whether a county in Nebraska can collect an inheritance tax from beneficiaries of a will of a man who lived and died in New York and from whose estate the New York courts collected a tax. The case runs against William Burns et al. and is appealed by the county of Dodge et al. According to the brief filed by the attorneys for the appellees, Ira Davenport, living in New York, had sold lands in Nebraska to parties in Dodge, Wayne, Lancaster and Pierce counties. Ira Davenport died and left this paper to numerous nephews and nieces. It is argued in the brief that these counties are trying to collect the inheritance tax in this state because some of the debtors of Davenport live in Nebraska. The tax has been paid once in New York.

Normal Board to Meet Dec. 15. Lincoln, Nov. 12.—The state normal board will meet at Chadron, Dec. 15, to attend to routine business and participate in the laying of the cornerstone of the new normal school building, which will be done under the auspices of the grand lodge of Masons.

Men Narrowly Escape Injury. Holdrege, Neb., Nov. 12.—An explosion of ammonia gas at the Holdrege Lighting company's plant caused damage amounting to several hundred dollars. No one was seriously injured, although two of the night force then on duty had narrow escapes.



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are not to be found in any store in town but ours. They embody the finest tailoring that can be put in a garment. The material are all cold water shrunk, which takes all the pucker and wrinkle out of them. You might just as well wear the BEST as the NEAR BEST. The cost is only a trifle more. These Quality Coats are \$20 to \$35. We have Fisto collar overcoats \$9.50, \$10, \$12 and \$15. See our corner windows.

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THE HOME OF SATISFACTION

AN OPEN LETTER FROM MR. LARSON

Business Men of Plattsmouth Who Opposed New Jail.

The election has passed over, and the majority have their choice, and politically, the people bow to their will and will obey laws enacted for the good of its citizens at large. But a great many arise to ask why it was that people throughout the county voted against a small appropriation for a county jail? Was it the small additional tax on each real estate owner that stared them in the face? Was it prejudice against the county seat? Was it personal feeling that prompted them to vote against the proposition?

Let us see where the savings go. Ask the county officials what they have already paid for the keeping of criminals in other counties. Sum up the expense amount and let us hear from you. Now we think this, that when a county building is needed as badly as we need this jail building, it should be built somewhere. Let me suggest Weeping Water, or any other place, where a prisoner could be kept safely without the expense of transporting them to some other county.

I write this in justice to every property owner of Cass county and will make this statement, that you have paid more for the confinement of the prisoners, including transportation to other county jails, in five years, than it would cost to build a substantial building.

Of course I can see signs of the old feeling that still exists between different parties in our county, which must sooner or later disappear for the good of all concerned, but I wish to remind the good people of our splendid county seat town, that we have in our midst a few merchants and other business men who on election day voted and talked against the above named proposition.

They are well known, their names can be furnished any time when so desired. What do you think about it? Stop for a moment and think again. Business men voting against a small appropriation in their own town—men who have made every dollar in their possession here at home, depend on the patronage of the citizens for their profits and business and its associations. Let me ask you—are they loyal to the best interests of their home town? To

what extent could they be depended on for appropriation to enlarge the trade of their community? Is it not about time to sift this class of business men into a class of their own and place them where they belong? Very respectfully submitted, L. G. Larson, The Carpenter.

For Sale.

Two improved farms in Seward county at \$85.00 per acre, one-third cash, balance 10 years at 5 per cent interest. A 320-acre farm, well improved, adjoining Imperial, in Chase county. Price \$12,500; cash and time. Also, 1,144 acres 20-acre fine farm land, 160 cultivated, new house, w.c., windmill, cistern, water piped, and other improvements. Must be sold soon. Price only \$12.50 per acre; this is given us as a great bargain. 320 acres, near Litchfield, Nebraska, finely improved, fine piece of alfalfa. Price \$16,500. Twelve farms in Cheyenne county at from \$10 to \$30 per acre. A highly improved ranch of 1,060 acres, 15 miles from Ord at \$20,000, easy terms. 320 acre, highly improved, seven miles from Ord at \$65 per acre. Two well improved farms in Lancaster county at \$100 per acre. Windham Investment & Loan Co. 11-10-whly Plattsmouth, Neb.

Charley Reihart, the Louisville liveryman, was a county seat visitor today, and while in the city gave the Journal a pleasant call. Charley is a reader of the Daily Journal and renewed the same for another year. He is a great friend of the Journal, and we always appreciate such steadfast friendship.

Alf Nickels, of Rock Bluffs, was in the city today, bringing in some produce for the market.

Poultry Wanted

Spring \$1.50
Hens 8 1/2 c
Old Roosters 4
Stag Roosters 6 1/2
Ducks, fat 8
Geese, fat 8
Highest prices paid for all kinds of produce.

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