

GOD NOT ALONE.

"The Beginning of the Creation of God."

HIS ONLY BEGOTTEN SON.

Pastor Russell Quotes Scriptural Authority Proving That the Logos was the First and the Last, the Beginning and the Conclusion, of Jehovah's Creation.



Philadelphia, Pa., January 15.—Pastor Russell preached yesterday from the text, "In the beginning was the Word (Logos) and the Word (Logos) was with the God and the Word (Logos) was a God. The same was in the beginning with the God. By him were all things made and without him was not anything made that was made" (John 1, 1, 2). He said:

A week ago we considered the time when God was alone. Today let us discuss the first creative act as respects intelligent beings. Long before man was created, or our earth was brought from its chaotic condition, long before angels and cherubim were created, Divine power brought forth a Son on the spirit plane—Jehovah's First-Begotten—glorious, perfect, beautiful, his own image and likeness.

This glorious One is in our text designated the Logos, the Word, the Message, the Expression of God. In the Old Testament he is symbolically referred to as "Wisdom" in the words, "Jehovah possessed me in the beginning of his way, before his works of old. . . . Then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him" (Proverbs viii, 22-30).

This mighty one, personified as Wisdom, is declared by St. Paul to be "the first-born of all creation" (Colossians 1, 15-18). The Psalmist similarly refers to him as Jehovah's "first-born, higher than the kings of earth" (Psalm lxxxix, 27). Jesus thus refers to himself as one who had a prehuman existence, saying, "Before Abraham was, I am" (John viii, 14, 23, 42-58). The glorified, ascended Christ, in Apocalyptic vision, declared the same great truth, that he was "the beginning of the creation of God" (Revelation iii, 14). And again he declared, "I am the First and the Last" (Rev. i, 17; ii, 8).

All of these Scriptures fully corroborate the statement of our text that he who subsequently became the world's Redeemer was long before the primary Son of God. He ranked first, not only in seniority, but also in honor, dignity and station, above all other sons of God, not one of whom was like himself—the direct creation of Jehovah. "For all things were made by the Logos, and without him was not one thing made that was made." He was not the creator in the primary sense of the word, but in the secondary sense. He was the active agent of Jehovah in all of his subsequent creative work; thus he was not only the first-born of all creation, but, individually, he was also the last of Jehovah's creation. To this agrees the word of St. Paul, "All things are of the Father and all things are by the Son."

Surely many have failed to appreciate not only the Divine personality of Jehovah, but also the greatness of him who is styled "The Son of God."

In the Dark Ages.

There was a time when God's people did not possess the Bible in their own language, and when education to read it was extremely limited, and when nobody possessed such wonderful Bibles (with references and concordances) as are common today. It should not surprise us that in that far-off time confusing errors crept into the traditional faith of the Church. The contention of the Jews was that Jesus of Nazareth was an impostor and that his mighty works were done under the influence of the fallen angel, Beelzebub. Should we think it strange that in the heat of discussion some of the followers of Jesus would make extravagant claims for him in their endeavor to oppose the theory that made of Messiah a mere sinful man?

It does not surprise us, therefore, that early in the third century claims were put forward in the name of Christ and his Apostles which neither he nor they ever authorized. The Apostles declared him to be "the Son of God with power" and that he was "holy, harmless, undefiled and separate from sinners" (Hebrews vii, 26). The Master himself declared, "My Father is greater than I." "He is above all," "he sent me"; "I came to do the will of my Father in heaven and not mine own will"; "I delight to do thy will, oh my God; thy law is written in my heart."

True, he also declared, "I and my Father are one"; but he showed in what this oneness consisted—that it was a oneness of will, of purpose, of work. Because he had fully submitted his will to the Father's will and had made the Father's will his own, therefore they were one.

The Master again illustrated this oneness when he prayed for his disciples that "they all might be one, even as thou Father and I are one" (John xvii, 11, 21, 22). Evidently the Master did not pray that his disciples should all become one in person, but that they should all become of one mind, of one heart, of one disposition through their loyalty and obedience to the Word and to the spirit of God. And this oneness, he declared, was the kind which subsisted between the Heavenly Father and himself.

Leaving the simplicity of the teachings of Jesus and of the Apostles, some went to the extreme of declaring that Jesus was his own Father; that the terms Father, Son and Holy Spirit all applied to one person who manifested himself to mankind in three different ways corresponding to these names—one God in three manifestations. Others took a still different view and claimed that the Father, Son and Holy Spirit were three Gods who operated as one. In proportion as these unscriptural human theories were received, they produced confusion. And when asked how three persons could logically be one person, and how one person could be three persons equal in glory and power, of course no answer could be given. Then the subterfuge was raised, "This is a great mystery which nobody can explain."

It should not surprise us from what we know of the structure of human nature that these extreme views were opposed by others of the opposite extreme, some claiming that Jesus was a mere man; that he was born as are other men; that Joseph was his father, etc. Thus we behold the danger of any variation whatever from the precise teachings of the Word of God.

It should be needless to say to Bible Students that there is nothing in the Bible which declares a trinity of Gods. There is just one passage of Scripture quoted in proof of the Trinity (I John, v, 7), and it is never quoted by scholars, because all scholars know that it was tampered with, several words having been added in the seventh century which are not found in any New Testament manuscript of earlier date. And those added words make the statement as a whole foolish.

If you will turn in your Bibles to this passage, you may strike out the spurious words as follows in verse seven: "In heaven the Father, the Word and the Holy Ghost, and these three are one"; and in verse eight the words, "and there are three that bear witness in earth."

After thus eliminating the spurious additions, after thus removing from the precious ointment this dead fly of falsehood which was inserted for the very purpose of deceiving, and because no Scripture could be found to give color to the doctrine of the trinity—then you will be able to read that portion of the Word of God in its purity and simplicity. Then the "mystery" part will be gone from it forever. It will be in full accord with the entire Bible in declaring, "To us there is one God, the Father, of whom are all things, and one Lord, Jesus Christ, by whom are all things and by whom" (I Corinthians viii, 6). How absurdly the passage reads in our common version, stating that the Father and the Son and the Holy Spirit are bearing witness in heaven that Jesus is the Son of God!

The pure Word of God presents simply and beautifully the fact that the great Creator, the Father of all mercies, is Jehovah God, and that he has an only begotten Son who is yet to be the Savior or Deliverer of all of Adam's race willing to accept the grace of God provided in him. And there is one Holy Spirit, "the spirit of truth," "the spirit of wisdom," "the spirit of a sound mind," "the spirit of power, energy, will, mind of the Father"—which is also the spirit of the Son, and which must be also the spirit, disposition, mind, will of all those who now come unto the Father as sons through the adoption which is in Christ Jesus.

The Only Begotten Honored.

Before the beginning of the creation of God, before the Only Begotten of the Father became the Alpha of Creation, the Father had wonderful purposes in himself respecting all his great plan for the everlasting future. It included this world, and mankind, and the permission of sin, and the redemption of man from sin and its penalty, and the restoration to be accomplished by Messiah's Kingdom and the glorious work of eternity in further creations in world after world.

But, as the Master declared, these things the Father had kept in his own power—in his own hand. He divulged them not to the angels, nor even to his dearly beloved "only begotten Son." We have seen how this Divine secret, Divine purpose, was symbolically represented in the scroll in the hands of Jehovah, as pictured in Revelation v, 1. We have seen that this revelation was delivered to the Lamb, the Only Begotten One, after he had been slain—after his consecration at Jordan, and in his fulness after his death at Calvary, when he ascended up on high, glorified at the right hand of the Father's majesty.

But before the Logos was made flesh, before he undertook to be man's Redeemer, the Heavenly Father set before him the glorious proposition. He informed him that he had a plan, a scroll, and that the execution thereof was to be given to one who would prove himself worthy, by demonstrating his loyalty to the Divine will.

We read that God sent his only begotten Son into the world, but we are not to understand from this that he came under Divine commands, the refusal of which would have meant Divine displeasure and his own degradation. On the contrary, we understand the matter clearly when we harken to the Apostle's statement. He declares that Messiah left the glory, which he had with the Father before the world was, and humbled himself to take upon himself man's form and then consecrated himself even unto death—all because of the joy that the Father had set before him.

The joy set before the Logos was (1) That thus he might serve the Heavenly Father's gracious purposes.

(2) That he might recover mankind from the state of sin and death into which all were plunged by father Adam's one act of disobedience.

(3) Additionally he was promised the honor and distinction of the Messianic Kingdom by and through which mankind would be blessed and uplifted.

(4) He was promised a special Redeemer class to be selected from among the redeemed race of men—a class having his own disposition of loyalty to God and to righteousness, and faithful unto death—which like himself, would be exalted in the chief resurrection from the earthly to heavenly condition, for above principalities and powers and every name that is named.

(5) He was promised that his own personal distinction would be to all eternity a participation in the qualities of the divine nature; he would possess, not only glory and honor, but also inherent life, deathlessness, immortality.

For these joys, he left his glory, he was made flesh, he sacrificed his earthly life and, being raised from the dead, he entered into his promised joy. Since, he is waiting in expectation for the completion of the Church, his Bride, the members of his Body, assured that then the Father will give him the heathen for an inheritance and the uttermost parts of the earth for his possession, that he may bind Satan, put down sin and uplift the sinner and bring everlasting order out of earth's confusion by destroying the wilfully wicked.

A God but Not the God.

As all Bible scholars know, the word *elohim* in the Old Testament Hebrew is of plural form, somewhat like our English word sheep. Thus we read in Genesis, "The *elohim* (Gods) said, let us make man in our image." This would very properly apply to the Heavenly Father and the Heavenly Son, in full accord with our text, "Without him (the Logos) was not anything made that was made." The word *elohim* signifies, literally, the mighty, the powerful, the great. Surely it would be strictly proper to consider the Logos mighty, great, powerful as the active agent of the Almighty One, Jehovah, who is also styled the Mighty *Elohim*.

This word *elohim* not only is used in respect to the Heavenly Father and his Heavenly Son, but it is also used in respect to angels as the messengers of God and of Christ, mighty to the doing of the will of God (Psalm viii, 5). "Thou hast made man a little lower than the angels (*elohim*)." Still further notice that this word *elohim* is used in respect to men; when Divinely appointed and active as God's agents they were mighty, or *elohim*. Thus we read of the seventy judges of Israel appointed by Moses, "The master shall bring him unto the judges (*elohim*)." (Exodus xxi, 6).

We have given a very literal rendering of our text, showing the fine distinction of the Greek original in a way that our English version does not show it. As Bible students we have not in the past been sufficiently critical in our study of God's Word, but now, in Divine providence, it is possible for those even who have practically no knowledge of the Greek and Hebrew to understand the Scripture presentations thoroughly. If any amongst my large congregation are unsuccessful in finding authoritative works that show the interpolations and mistranslations of the Holy Scriptures, I shall be pleased to have them write to me for information.

Our text in the common English version misrepresents the true thought of the original, but as we have rendered it the matter is so simple and clear that a child may understand. Jehovah God is far everlasting to everlasting and had no beginning. The Logos had a beginning—he himself was the beginning. "In the beginning was the Logos and the Logos was a God"—he was a mighty one, the beginning of creation, the first and the last creation of the God, the Almighty One—"of whom, by whom and through whom are all things."

All honor and majesty and worship belong primarily to the great Father of lights and to him Jesus directed the attention of his followers, saying, "After this manner pray ye—Our Father which art in heaven, hallowed be thy name." It is always therefore eminently proper in the highest sense of the word that our petitions should ascend to "the Father of Lights, from whom cometh every good and every perfect gift."

It has pleased the Father to so honor his First Begotten Son, and to so reward his faithfulness unto death, and to so make him the Head in all things over the Church which is his Body, that it is eminently proper that, in the language of the Master, "All men should honor the Son, even as they honor the Father" (John v, 23). They should not honor the Son instead of the Father, however, for the latter declares, "My glory will I not give to another." The exalted Christ is to be honored, yea, worshipped, because the Father has highly exalted him and given him a name above every other name, that at name of Jesus every knee should bow and every tongue confess to the glory of God the Father (Philippians ii, 8-11).

Moreover, there is a special reason why all who recognize Jesus as the world's Redeemer should recognize the propriety of including him with the Father in their thoughts and in their prayers. This is because, by Divine appointment, he is the Church's Advocate with the Father—the One through whom we are acceptable to God, even the Father. How could we, therefore, ignore our Advocate, our Attorney, our Intercessor?

And with the world in the future, throughout Messiah's reign, this will be equally proper, because then he will be the world's Mediator, standing between God and men, until by his Mediatorial Kingdom he shall have lifted mankind from sin and degradation and death, back to actual justification and harmony with God.

SENATE FAVORS POPULAR VOTE

Test Indicates Borah's Resolution Will Be Passed.

DEFEAT A MOTION TO ADJOURN.

Roll Call Overthrows Chair's Decision in Its Favor—Heyburn Defeats Attempt to Get Day for Consideration by Spilling Unanimous Consent.

Washington, Jan. 14.—That the senate at this session must face the question as to whether the constitution shall be amended so as to require the election of senators by direct vote of the people was made apparent. A vote, which many senators considered a test of the sentiment of the senate, was taken and resulted largely in favor of the proposition.

The matter arose in connection with the joint resolution for the amendment of the constitution recently reported from the committee on judiciary. When that resolution was



SENATOR BORAH.

reached on the calendar Kean was ready with an objection, which would have had the effect of preventing immediate consideration under the order of business.

Gallinger appealed to Kean to withdraw his objection. Kean consented, and the senatorial election resolution was launched upon its legislative voyage.

Immediate Interest Aroused.

The situation was such as to arouse the immediate interest of the senators. Sutherland was prompt in obtaining the attention of the chair. He wanted to amend the resolution so as to strike out the provision giving the state legislatures supervision of elections and making other changes.

Rayner suggested that as the amendment went to the heart of the question there should be time for consideration.

Rayner did not press his point, but his plea was taken up by Senator Hale (Me.), whose position on the merits of the measure is diametrically opposite. He said he was sure that the resolution could not be acted upon without protracted debate. He urged deliberate movement and moved an adjournment of the senate. The first vote was *viva voce*. "The ayes appear to have it," announced the chair.

"Never," exclaimed a half dozen senators. "Let us have the ayes and noes."

Vote Against Adjournment.

Accordingly, a roll call was ordered, with the result that forty-three of the sixty senators present voted against adjournment. Of the forty-three negative votes, twenty-three were cast by Republicans.

Encouraged by this, Senator Borah prepared to press consideration vigorously. He did not desire to prevent debate, he said, and added he would not do so if he could obtain the consent of the senate to name a day for a vote on the resolution and all amendments. He suggested Tuesday, Jan. 24.

For probably ten minutes the members of the senate discussed the details of the proposition.

Even Senator Hale appeared to fall in with the request. Borah's colleague, Senator Heyburn, had not said a word up to this time, but when the chair put the request for unanimous consent he said "No" and spoiled the entire plan.

Borah seemed displeased and proceeded to discuss the situation, saying the Sutherland amendment had been offered in committee and was perfectly understood, as was the general proposition.

Carter did not agree. He wanted time for consideration and for the digestion of the Sutherland and other amendments, which by this time had been presented by Senators Depew and Nelson.

Cullom preferred a request for an executive session. Such requests by the venerable Illinois senator seldom fall on unheeding ears. This was no exception.

After a brief session the senate adjourned until Monday.

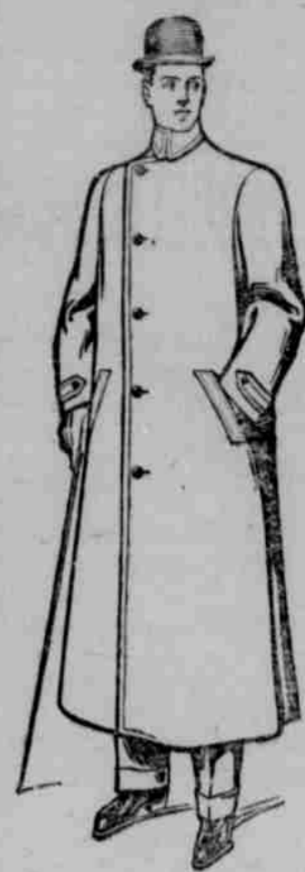
UNEMPLOYED DEMAND WORK

March to City Hall at Kansas City Led by Millionaire Hobo.

Kansas City, Jan. 14.—Led by James Eads How, "the millionaire hobo," and a tall man carrying a tattered red flag, the unemployed of Kansas City marched to the city hall, where they presented resolutions to Mayor Brown, asking for work. Later they were served with a lunch of sandwiches and hot coffee on the market square. The mayor delivered an address promising to help the men and the name and record of each man was taken for future reference.

January Clearance

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good coats from a reliable stock like ours at these low prices. Bring this ad with you and prove our statements.

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THE HOME OF SATISFACTION

WORRIED CONCERNING GIRL SENT FROM MC COOK

A short time since Charles Martin received a card from M. L. Ruby, of McCook, stating that he would start his little seven-year-old daughter, Glenna, on Burlington train No. 6, which left McCook at 6 p. m. last evening arriving in Plattsmouth at 7:56 this morning. Mr. Martin had in mind that the train arrived here at 8 o'clock, so that when he arrived at the station this morning the train had already passed the station, and the little girl was not in sight. He immediately phoned to Pacific Junction to the agent there to send some one to the conductor of No. 6 and ascertain if the little girl had been carried by, but the message arrived in the Junction after No. 6 had departed for Chicago.

Mr. Martin interviewed the conductor of No. 15, which had left the Junction after the departure of No. 6, and the conductor stated that No. 6 was at that station at least ten minutes, and that the conductor would have undoubtedly sent the little girl back had she been on the train. Mr. Martin then wired the

conductor of No. 6 to make a search through his train for the little girl and have her return on the next train. He also wired Mr. Ruby to know if he had started the little girl as stated on his card, and anxiously awaited a reply, but up to 10 o'clock had received no word from McCook.

Mrs. Simpson and sons, Volney and Ivan, departed for their home at Bradshaw, Nebraska, this morning, after visiting a month with her parents, Mr. and Mrs. A. W. Smith, at their residence near the city.

DR
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