

WHAT IS MAN?

Pastor Russell Agrees With Bobby Burns That "A Man's a Man For A' That."

An interesting and instructive Discourse.



Buffalo, N. Y., January 22.—Pastor Russell addressed large assemblages twice here today in his usual fresh, attractive and instructive style. One address was on "The Great Hereafter"; the other, which we report, was from the text, "What is Man?" (Psalm viii, 4).

Notwithstanding all that the Bible has to say respecting the nature of man few subjects seem to be more misunderstood. Science declares man to be an animal of the highest type or order. In this, science is in absolute agreement with the Scriptures, which declare of our first parents, "The first man was of the earth, earthy" (1 Corinthians xv, 47). Our text agrees with this, declaring that man was made a little lower than the angels—angels being the lowest form of spirit beings, man the highest type of earth beings. A particular account of man's creation is given, and when we examine it we find it in full agreement with what we have seen to be the teachings of other parts of the Scriptures. That account declares that God formed man of the dust of the earth, and it tells us that after man's transgression had brought him under the Divine condemnation of death, his Creator said to him, "Dust thou art, and unto dust shalt thou return."

Whence Came Our Confusion?

In view of these facts, which we now have clearly before our minds, how strange it seems that most of the civilized world denies all and declares to the contrary—that man is a spirit being, and that his death is merely an evolutionary step by which he passes on to his real nature as a spirit. This is supposed to be very scientific, because many, presumably wise and scientific people, thus assert themselves. However, according to these same people, such an evolution, from human nature to spirit nature at death, instead of being a desirable progression or evolution, is a decided disadvantage, because, as they tell us, the majority of those thus graduated from flesh conditions to spirit conditions will find themselves tortured, either purgatorially or eternally. It would seem, if this be true, that this at least, to the majority, would be a step of *de-evolution* rather than one of evolution.

But upon what are these "scientific" and learned assumptions based? Who will vouch for the change said to take place at death? Who will prove to us that a man in dying becomes a spirit being of a higher order than human?

There is no such proof: the wish is parent to the thought. Yet why should men wish to be spirit beings at death, if they believe, as the creeds declare, that tortures await them in the spirit land—await nine hundred and ninety-nine out of every thousand? Ah, here again humanity does not believe its own creeds. The devilish suggestions are allowed to remain in the creeds, unbelieved by the intelligent, to afflict the unintelligent. But also, these misrepresentations are really blasphemous against our Creator which misrepresent his Wisdom, Justice, Love and Power. And these blasphemous thoughts are accredited to the Bible, with the result that it is disbelieved and its great Author doubted or denied and thousands of the intelligent of our race are agnostics.

One Voice Only Answers.

Spiritism speaks up to assert that it, and it alone, can furnish proof that man, of the earth earthy, is after death a spirit. It furnishes us mediums at whose instance tables are tipped and rappings are heard and other evidences are given of unseen power; and these unseen powers, we are told, are the spirits of dead men seeking to prove to humans that they are not dead, but that in the moment of death they were transformed into spirit.

And now our scientific men are taking up the subject. They decline to be identified with Spiritism and designate their findings *Psychic Phenomena* Mediums and their demonstrations have been subjected to every imaginable scientific test to demonstrate that the results are not fraudulent—that there is really a spirit power, an invisible power which can do and has done remarkable things beyond the power of humanity. Accepting these investigations as scientific, and accepting the results as scientific proof that there is a spirit power or force which can and has operated in conjunction with human affairs and especially through mediums, what does this prove? What scientific fact have we here to evidence that these spirit powers have anything to do with our friends who have died?

"Lying Spirits" Says St. Paul.

These spirits operate through mediums sometimes in trance, sometimes answering by written notes from "nowhere," sometimes mechanically grasping the hand of the writing-medium and using it without her volition; sometimes by rappings and sometimes by out-boards, declaring themselves truthful, sincere, honest, desirous of assisting humanity, etc.

But does this prove, scientifically, that they are honest, that they

are true? Ask any spiritualist! He will tell you, at very most, that he believes some of them are honest, or will tell you sorrowfully that some of them have lied to him time and again; and if he be an advanced and experienced Spiritualist he will tell that at times some of these evil spirits have made all manner of vile suggestions to him. But he will tell also that at first it was not so; instead he was at first told that he should pray more and read the Scriptures more. Afterwards he was jeered at and mocked and told that the Scriptures were nonsense and that although there is a God the inquirer is too renegade to hope for any blessing from God.

We have neglected our Bibles too much; we have trusted too much to worldly wisdom. The Bible alone gives the solution of the matter. It alone tells us respecting these spirits; that they are not humans and never were; that they are the fallen angels. D. V. we will consider them a week from now.

"A Man's a Man For A' That."

The Bible is thoroughly consistent with itself; from first to last it maintains that man is an earthly being. According to the Greek and the Hebrew of the Bible he is an animal soul or animal being in contradistinction to a spirit soul or spirit being. "Man that is born of woman is of few days and full of trouble"; "Man dieth and wasteth away, and where is he? He shall not awake nor be raised out of his sleep until the heavens be no more"—until the present order of things shall have passed away (Job xiv, 1-10).

Again we read respecting the death sentence and man's hope of recovery out of death by a resurrection, "Thou turnedst man to destruction; thou sayest return ye children of men"; "Cease ye from man, whose spirit (breath of life) is in his nostrils" (Psalm xc, 3; Isaiah li, 22); "If a man die, shall he live again? All the days of mine appointed time will I await until my (resurrection) change come. Thou shalt call and I will answer thee (awakening from the sleep of death), for thou wilt have desire unto the work of thy hands"; "There shall be a resurrection of the dead, both of the just and of the unjust" (Job xiv, 14; Acts xxiv, 15).

They are dead, they are not alive as spirit nor in any other sense. They will be dead until God's time for the resurrection of the dead. Resurrection of the living would be unnecessary, and if death brought to man a change to a higher plane of existence as a spirit being, then the resurrection of the dead would not be set before humanity as a blessed hope, for rather it would be a punishment, even to the holy.

Whence Came the Error?

It seems probable that this serious error, which has had so much to do with the world's theological confusion, came about through the misunderstanding of the Bible teachings respecting the Church—the application of things said concerning the Church to the world, to whom they did not apply. Bible students are coming more and more to see, in the light which one passage of Scripture throws upon another, that the Church is a distinctive class, separate from the angels and the world of mankind in general.

The Divine Plan revealed in the Scriptures sets forth one salvation for the Church—on the spirit plane. It reveals to us two classes who will be blessed on that spirit plane. It shows us that one of these classes was typified in the priesthood of natural Israel and that the other class was typified in the Levites who assisted the priests as servants. The remainder of the tribes of Israel represented, typically, the entire world of mankind who will ultimately be saved, not to a heavenly state or condition, but as men to a restored earthly condition.

It will be remembered that the Priests and Levites had no inheritance in the land, thus typically showing that they represented that portion of humanity which, by God's grace, will obtain a change from human to spirit nature.

As the Levites and Priests represented the first-born of Israel saved at the Passover, so those who will attain a resurrection to the spirit plane are Scripturally designated "the church of the first-born," and again, "the first-fruits unto God of his creatures." The elect of this Gospel Age are not, therefore, all who are to be saved, but merely all who are to be saved to the spirit plane. With the completion of the elect Church and her glorification with our Lord in his resurrection, the "first resurrection" (Philippians iii, 10; Revelations xx, 6), the Kingdom will be established for which we pray.

The Kingdom, per se, will be spirit, invisible to men, but it will have earthly agents and representatives, and its dealings will be with mankind to uplift Adam and his race from sin and degradation—not to spirit conditions, not to the heavenly plane, not to make them like the angels, but, as the Scriptures declare, to restore them to human perfection—to perfection of the earthly nature, in which Adam was created and from which by sin he fell and has been redeemed by the grace of God in Christ Jesus.

Begotten to a New Nature.

Very long ago the distinctions between these two salvations was lost sight of—the heavenly calling for the Church and the Restoration for the World (Hebrews iii, 1; Acts iii, 19-21). The old Testament refers exclusively to the earthly and the fact that the New Testament tells almost exclusively of the heavenly and its promises was overlooked. Therefore no difference was recognized between the consecrated Church and mankind in general, and the words of the Apostle, addressed to

the Church class only, were applied to all.

For instance, in first Corinthians, the fifteenth chapter, St. Paul discusses the general fact of death reigning through Adam and of the provision, through Christ, of a resurrection of the dead. Then he proceeds to speak specially of the Church class, saying, "this is the resurrection of the dead." The (emphatic) resurrection signifies the special or First-resurrection class, and the dead similarly marks the special class of dead ones—the saintly dead, the Church of Christ, begotten of the holy Spirit to a new nature, the heavenly nature.

Not noticing this, commentators and people in general have applied these words to humanity in general and understand them to teach that all that are sown in corruption will be raised in incorruption; that all who die in weakness, will be raised in power; that all who die animal bodies, will be raised spiritual bodies. But the Apostle is endeavoring to impress a very different lesson, namely, that the Church is a special class and will have a special resurrection to spirit conditions which the world will never know anything about, experimentally.

The Bible shows this had we but noticed it: The Apostle says, "God giveth to every seed its own body"; that is to say, if we sow wheat we expect to reap wheat, if we sow oats we expect to reap oats. The Apostle's argument is that none need expect to be of the wheat class, the spirit class, unless they are of that class when sown in death. In other words, he would have them understand that a natural man, an animal man, in the resurrection will be an animal man, but those who accept the Divine offer of this Gospel Age, to become new creatures in Christ Jesus, begotten again by the holy Spirit—these will not come forth in the resurrection human beings, but, being in full harmony with the begetting of the spirit which they have received, will in the resurrection be born of the spirit.

The Hidden Mystery Revealed.

Up to the time of Christ no promise of a change of nature from human to spirit had been received by any member of our race. The Lord Jesus himself became the Captain and Fore-runner of "the Church, which is his Body," and which, during this Gospel Age, has been walking in his steps of self-sacrifice. The special privilege of this Gospel Age is the sacrifice of the earthly nature in order to the attainment, instead, of the heavenly nature.

This was an incomprehensible matter to those to whom it was preached at first. No Jew had ever thought of anything higher than the human plane and Divine service on the human plane. But the message of the Gospel was a call or invitation to the heavenly nature and heavenly service as the Bride of Christ and his Joint Heirs in glory. Of this call St. Paul says that it is a "mystery that was hidden from past ages and dispensations, but that it is now revealed unto the saints" (Colossians i, 26). It was not proper that any but the saints should fully appreciate and comprehend this. "To you it is given to know the things of the Kingdom, but to outsiders these things are spoken in parables and dark sayings that they might not understand."

This Mystery was, therefore, never understood by many because the saints were never many, and by and by, when saintship was at a discount and when nominal Christians became numerous and influential and made the creeds, it was but natural that the Mystery should become more or less befogged. But instead of going back to preach human restitution to the human plane in a world-wide Eden, the misinformed theologians hung their own hopes and the hopes of the world upon the heavenly assurances—just where they did not belong.

Thus it was that, despite our five senses and every plain statement of the Bible, it has become the prevalent belief that humanity is of spirit nature and not earthly, human; that dying is but getting him either to Heaven, Purgatory or Hell. With this confusion the danger all along theological lines has become great, so that practically every doctrine of the Church is more or less confused thereby. This is the secret, this is the reason why the Bible is misunderstood and being cast aside with the creeds of the Dark Ages as no longer worthy of consideration, while the bulk of Churchianity rushes madly toward the ditch of "Higher Criticism, Evolution, Agnosticism"—with little faith in a personal God and no definite hope.

"Seek Ye the Old Paths."

It is time, my dear hearers, that we seek the old paths, the Bible paths, and that we seek them intelligently and reverently and honestly. There has been much searching of the Bible to find proofs of what we believe and to entrench ourselves in errors handed to us from the past by well-meaning but deceived forefathers. It is time for us to be honest and to search that we may know God's message to us through his inspired prophets and his Son and the Apostles.

It will not do to say that doctrines are unnecessary. The Bible puts faith, proper faith, at the very foundation of Christian character. "We believe and therefore speak."

Let us do this, let us not be content until we know exactly what the Bible teaches concerning "What is man" and respecting the hope, man's restitution, and respecting the high calling, the heavenly calling of the Church. When we begin to see these matters clearly the entire Bible shines as never before, our faith becomes strong as never before. And then, if we are honest, our love for God and our zeal for his service must also increase proportionately.

At some future time we may take up, "What is the soul of man?"

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FRED OHM ESCAPES FROM COUNTY JAIL

Fred Ohm, who has been serving time in the county jail in default of giving bond for his proper behavior, gave leg bail last evening and so far the chief of police and the city government is concerned his whereabouts at this time is a hidden mystery.

During the recent cold weather it seems Ohm was a sort of trusty about the premises, and was allowed to bring in the coal; and such other pleasant light diversions, and during the exceeding cold weather there was no danger of his departing, but last evening when he was sent for a hod of coal he never returned. He is still at large and may hide himself away to the sunny southland, but he is first on the scene of the Panama exposition, which the congressional committee has voted to place at New Orleans. The city will be gainers by the price of his board, but the other residents of the jail will be lonesome without him. Becker inquired this morning of the chief as to why their cook was allowed to go.

NUMEROUS CHANGES IN LAW GOVERNING ASSESSOR

In behalf of the joint senate and house committee on revenue and taxation, McKissick, of Gage, chairman of the house committee, yesterday introduced the county assessors' bill to amend about a dozen sections of the present law. These changes are contemplated in the bill: To raise the salaries of county assessors \$200 each in all counties except Lancaster and Douglas; allowing county and precinct assessors two consecutive terms instead of one as at present; city assessors are to be elected en masse and in number fixed by the county board and county assessor; providing that leases on public lands are to be assessed; changing the right of assessing banks, trust companies, investment companies, public utilities companies, telephone and telegraph companies, foreign corporations, and the like from the precinct assessor to the county assessor in person; providing that the precinct assessor shall appear in person and take oath as to the correctness of his schedules when he turns them in; county assessors must revise realty assessments annually to make corrections therein; county boards with the county assessor acting in conjunction shall have power to remove precinct assessors for failure to do their duty just as the state board shall have the power to remove the county assessor for the same offense; real estate is to be equalized in 1911 and each two years thereafter; county clerks and county assessors may make corrections in the tax list whenever it is evident that errors are involved, but a record of such changes must be kept in the back of the tax list. An emergency is declared in the bill.

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A MOVEMENT IN THE DIRECTION OF DISPOSING OF ALL SCHOOL LANDS

State Land Commissioner Cowles is Very Much in Favor of the Proposition, Which Would Place One Million Acres of Land Upon the Market.

The legislature will be given an opportunity at this session to determine whether the state shall continue the policy, adopted four years ago, of holding its public land and leasing it for school purposes or shall return to the policy of selling it and reinvesting the money as a part of the permanent school fund. A bill introduced by W. Z. Taylor and Nordgren in the house proposes throwing open the whole public domain of the state for sale.

At the present time there are upwards of 2,000,000 acres in the state domain. Of this amount more than 225,000 acres is under sale contract and the rest is leased. Under the law of 1907 about 1,900,000 acres cannot be sold. The rest of the leased land can be purchased at the option of the lessee.

State Land Commissioner Cowles is very much in favor of the proposition to permit the sale of all the school land. Under the present method of leasing, he declares, the state can secure a greater return by selling the land and reinvesting the proceeds as a part of the permanent school fund. Interest on sale contracts bring in to the temporary fund about three and a half times the amount which the same lands brought in under leases. This is due largely to the fact that appraisements for sale contracts are reviewed by the

state board of educational lands and funds and are fixed at a much higher figure than leasehold appraisements. The income from the public school lands is now about \$400,000. The land, if sold, it is estimated, would bring considerable in excess of \$10,000,000 and a much higher revenue, when reinvested in bonds.

One of Mr. Cowles' arguments in favor of permitting the land to be sold is the hardship the present system works on school districts in the west, where there is still much state land. This land is of course not available for taxation in the school districts where it lies and leaves some of them without sufficient revenue to keep the district schools open any length of time. The state has recognized this fact and appropriated at the last session of the legislature \$50,000 of state money to aid weak districts.

It is also felt that the law forbidding sale of much of the public land is class legislation. A man who holds a lease prior to 1897 may purchase his land, or one owning forty acres or more in the irrigated section may purchase. Another, not in one of those classes, cannot purchase.

The land commissioner says that the fact that a tenant is debarred from ever purchasing the land he is on has a tendency to prevent his improving the land to any extent.

B. I. L.'S PARTICIPATE IN PLEASANT SOCIAL TIME

Another very pleasant social event of the winter season was that tendered the "B. I. L.'s" by the members of the P. E. O. society and which was held at the hospitable home of Mr. and Mrs. C. A. Rawls, last evening. It has become a custom among the ladies of the P. E. O. society to entertain the B. I. L.'s at a social time one evening during the year and for this occasion the ladies had selected a committee, who were to arrange the entertainment for the

evening and the guests and the ladies are very much indebted to this committee for the splendid entertainment afforded them on this occasion. The various amusements and games introduced during the evening were entered into with much interest and enthusiasm and created much merriment, while sociability reigned supreme. Previous to the close of this delightful entertainment, the guests were invited to partake of a dainty as well as delicious luncheon, which was thoroughly enjoyed. It was a late hour when all departed for their homes, having spent one of the most enjoyable evenings participated in for some time.

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