

HUMAN IMMORTALITY DIVINE IMMORTALITY

The Difference Between These
in the Bible.

The One Only a Provisional Gift,
the Other an Inherent
Quality.



Lynchburg, Virginia, May 14.—Pastor Russell, of Brooklyn Tabernacle, N. Y., preached twice here today to attentive audiences. We report one of the discourses, which was preached from the words of the Apostle.

"Christ brought life and immortality to light through the Gospel." The speaker said:

All around us we see what the Scriptures designate a reign of sin and death. The various forms of life in nature—the grass, the flowers, the lower animals and man—exist for a brief summer time of life, then wither and die. This does not strike us as strange, except in conjunction with humanity, and that because of man's greater intelligence—his appreciation of the value of life, his growth in knowledge and his ability to use life's opportunities with his increased wisdom.

The disposition to shun death is not peculiar to man; it is the law of nature. The smallest creature, by instinct, flees from death. The law of self-preservation is properly said to be the first law of nature. The lower animals, like man, have sensation, an appreciation of pain; but all these things are much more pronounced in humanity than in the lower animals; and the lower the form of life the more slight are these sensations. We are not defending vivisection, but we quite agree with scientists that the pain, the suffering of the lower animals, is as nothing in comparison with that of humanity. We even note the fact that the more refined a human being, the more intense his suffering. Correspondingly, refinement and intelligence bring fear of death and desire for life everlasting.

All mankind seem, instinctively, to hope for a future life, even though with the majority the hope is accompanied with dread respecting its conditions. However, only the Bible reveals a rational basis for faith respecting a future life—a survival of the general death conditions everywhere prevalent. The heathen hope for a future life, but none of them furnish a logical basis for such expectations. Only in the Bible can this be found.

The heathen hope is represented by their great philosophers, Socrates and Plato. Their hope is, in brief, that, in view of man's great superiority over the beast, it must be he will have a future, even though to all appearances death means the same to the human as to the brute. The Bible explains that man was indeed created in his Maker's image and likeness and granted the privilege of eternal life on condition of obedience, but that he disobeyed and therefore became subject to death; and that death, the penalty, effects him exactly as it does the brute creation. But the Bible does not leave the subject here. It tells of God's pity and love, and of His provision to rescue mankind from sin and from death.

God Meets Man's Emergency.

Since the Divine sentence is that only the perfect may live, Adam and his race, as imperfect sinners, could not have eternal life after a violation of the Divine Law; but to meet this emergency, Divine Love provided a Redeemer, who died, "the Just for the unjust"; "As by man came death, by a Man also comes the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive; every man in his own order" (1 Cor. 15: 21-23).

Thus God has manifested His character in a way and to a degree which could never have been known to angels or to men had He not permitted sin to enter the world. His Justice has been manifested in the infliction of the death penalty upon our race for six thousand years. Divine Love has been manifested in the arrangement made by which the Only Begotten Son of God, on the heavenly plane, counted it joy to leave His glory and honor and be made flesh and die for our sins. Before the Divine Plan shall be fully consummated, God's Wisdom and Power will also stand fully revealed through His dealing with sin and sinners.

Through the merit of Christ's death, Adam's transgression will be fully offset, and the penalty of Adam's sin will be fully paid to Justice; and Adam himself and all of his posterity, who have shared his penalty, will be set free from the sighing and crying, the pain and trouble, mental, moral and physical, incidental to the execution of the death sentence against sinners. Thus, through the death of Jesus, Divine provision has been made for a future eternal life for mankind—for so many as will appreciate the privilege and conform themselves to the Divine laws and avail themselves of the privileges which will be granted.

The World's Salvation Waits.

How natural it is for us to be impatient! The few years of our lives,

measuring our knowledge and experience, leave us little appreciation of the span of Eternity, from the Divine standpoint. We are inclined to say, "If God designs to do anything for man's aid, why does he not do it immediately? We cry out, O Lord, haste! haste! Behold Adam's children, mentally, morally, physically, in a deplorable condition, unable to help themselves, dependent upon Thy mercy, Thy salvation! Like sheep we are laid in the grave; like the brute beast we seem to perish; we have only a promise of a salvation from death through the Redeemer, and a resurrection from the condition of death.

But God will not be hastened. He has a wise as well as gracious purpose. He has a definite time for every feature of His great work. He has allowed four thousand years to pass before He even sent His Son to begin the work of redeeming mankind, by the payment of a ransom-price. He has allowed nearly two thousand years since to elapse without recovering mankind from sin and death conditions. It is for faith to trust; and yet it is but natural that we should inquire, why this delay? For what does God wait so long? The reply is twofold:

(1) God leaves time for the birth of a sufficient number of Adam's children to people or fill the earth, purposing that the powers of procreation and the begetting of children shall not continue in the future as in the present. He declares to us that those who attain to that world to come "will neither marry nor be given in marriage," but in this respect will "be like unto the angels," who have no children, who do not propagate their kind.

(2) Incidentally, in connection with man's fall and recovery, God purposes a most wonderful manifestation of His Wisdom, Love and Power in the bringing into existence of a new race of beings, not only higher than human nature, but higher also than angelic natures. God purposes a New Creation whose members will be limited in number and all be made partakers of the divine nature—"far above angels, principalities and powers." This New Creation, the most wonderful exemplification of Divine power ever manifested or ever to be manifested, he has arranged shall be developed during this Gospel Age and in conjunction with the reign of sin and death. It is to be developed from amongst sinners, and is, in rank and time of development, to take precedence over the salvation of humanity from sin, sickness, sorrow and death, to perfection and Paradise restored, world-wide.

The New Creation Divine.

We have already mentioned the glorious exaltation purposed of God for the New Creation. St. Peter tells us that these will attain the divine nature; and this attainment will be through, or by means of, the power of God working in the heart as the result of faith in "the exceeding great and precious promises" (1 Peter 1: 4). These will not be coerced into obedience—their will be voluntary submission to the Divine will. The test upon them will be loyalty and faithfulness to God to the very limit—to the extreme of self-denial, and voluntary humiliation in the service of righteousness, following in the footsteps of Jesus.

Indeed, Jesus is the first and the Head of this New Creation. None could attain it except by and through His aid. He is the Captain of their salvation. He is their Forerunner in this great "race" to which, with Him, they have been invited of God—the reward of which, to the faithful "overcomers," will be "glory, honor and immortality."

Seeking For Immortality.

The Apostle writes concerning the Church, the elect "little flock" of called, chosen and faithful ones. He tells us that by perseverance in well doing we are to attain glory, honor and immortality; and that this reward, to the faithful, will come in the First Resurrection, when mortality shall be clothed upon with immortality; when the new body, glorious and of the divine nature, will be granted to each of the faithful, as instead of the fleshly and imperfect bodies of the present trial time. In other words, our trial is not to demonstrate the perfection or imperfection of our flesh, for this is already known to God and to us, and to all. "In my flesh dwelleth no perfection." The trial is to demonstrate the loyalty of the will and of the heart. It is faithfulness in conquering the will of the flesh and bringing into subjection to the will of God all the powers of the natural body, so far as possible. It is the test of its loyalty to principle, to righteousness, to God.

St. Paul, as one of these loyal ones, declared before his death, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day, and not to me only, but to all those also who love His appearing." This includes all who are hungering and thirsting and striving for that righteousness which Messiah's Kingdom is to bring to the Church through the First Resurrection. Righteousness will eventually be brought to the world through the establishment of the Messianic Kingdom, which will put down all things contrary to the Divine will, and uplift every person and principle loyal to God.

The immortality for which the Apostle declares the Church is to seek is of a different kind entirely from that which the world may expect. It is a different kind even from that which the angels possess. It is the immortality which is a feature or quality of the divine nature. This immortality, the Scriptures assure us, was original-

ly possessed by the Heavenly Father alone. We read, "The Father alone hath immortality, dwelling in the light which no man can approach. Whom no man hath seen nor can see." The Only Begotten of the Father, the Logos, when made flesh, revealed the Father to mankind (John 1: 18). The faithfulness of the Logos as the Man Christ Jesus was rewarded by the Father with glory, honor and immortality—the divine nature.

And this great privilege has been given to an elect "little flock," the Bride class, to become associated with Jesus in the sufferings of this present time and in the glory to follow. The invitation to the Church is to follow the example of Jesus their Redeemer, to walk in His steps, to sacrifice earthly interests and with Him become partakers of the divine nature—glory, honor and immortality (1 Peter 1: 4). Our Lord Jesus corroborates the same thought, saying, "As the Father hath inherent life (immortality) in the highest sense of the word—deathlessness, so hath He given unto the Son that He should have inherent life," and that He might give it unto whosoever He would—the Bride class, the overcomers, "more than conquerors."

Everlasting Life For Humanity.

As we have seen, the Almighty alone, possessed inherent immortality until He gave it as a reward to His glorious Son, "The Beginning of the creation of God." By and by, in the First Resurrection, when the elect "overcomers" shall enter upon this same plane of immortality, the opportunity to become of this nature will be closed, so far as the Scriptures declare.

The immortality enjoyed by the angels, otherwise spoken of in the Scriptures as everlasting life, is not inherent immortality, but an eternal maintenance in life by the Creator, subject to the condition of obedience and righteousness.

In this same sense of the word Adam was immortal, but his immortality was dependent upon his obedience. When he disobeyed, Divine provision for his sustenance was withdrawn. He was expelled from Eden that the sentence of death might take effect, "dying thou shalt die." Similarly, Satan and others of the angels, because of disobedience, will be destroyed, hence their immortality was conditional, as was that of humanity.

The redemption to be accomplished by the Redeemer during His reign as Messiah is to restate all the willing and obedient in human perfection and Divine favor, as these were enjoyed by Adam before his transgression. All the willfully wicked, all not desirous of returning to fellowship with God through the Redeemer, will be destroyed in the Second Death. The test will be so thorough, so crucial, that God declares that there shall be no more crying, no more dying; which implies that there will be no more sin—that the lessons connected with human and angelic transgression will be so thoroughly learned that those found worthy of eternal life will have their characters eternally fixed in respect to righteousness and sin, as God's character is fixed and unchangeable.

Life and Immortality.

The Scriptures, as we have already intimated, use the word immortality in a more restricted sense than is common in our general usage. They apply the word to the Father and to the Son, and to the Bride, the Lamb's Wife. The blessing of everlasting life provided for angels and for men found obedient to the Divine will is Scripturally called, not immortality, but everlasting life.

Thus the Scriptures explain the twofold work of Christ: (1) The work for the world, in providing for all the willing and obedient of mankind, everlasting life; (2) the work for the Church, in making possible for the willing and obedient of the Bride class, glory, honor and immortality, the divine nature. The Scriptural expression is that "Christ brought life and immortality to light through the Gospel" (1 Timothy 1: 10). Everlasting life was intimated in the remote past, but not specifically stated. The declaration that "the Seed of the woman" should "bruise the Serpent's head" implied a recovery from sin and death, a victory over the Adversary, a release of mankind from the death penalty.

But it was not specific. The promise of God to Abraham, that in his Seed all the families of the earth should be blessed, contained an intimation of a Divine provision for the restoration of humanity from death and the present fallen condition, a restitution to eternal life conditions. But there was nothing specific in it. The Prophets also gave intimations of coming blessings through a great Messiah, but failed to say that eternal life would be the grand result.

The Glory to Come.

Not until the Savior appeared and made His consecration unto death, on behalf of the race, was it proper for even Him to give such assurances. But after His consecration, during the three and a half years of His ministry, He declared His mission to be the seeking and recovery of that which was lost, and the giving to His footstep followers of a share with Himself, not only in the sufferings of this present time, but in the glory to come. Now is the time in which, by holiness, faithfulness, loyalty to God and to the Truth, and the laying down of life for the brethren, we may make our "calling and election sure" to the highest imaginable reward—glory, honor and immortality, the divine nature.

"O! for that glorious dawning we watch and wait and pray. Till o'er the helms the morning light shall drive the gloom away; And when the heavenly glory shall flood the earth and sky. We'll bless the Lord for all his works and praise him by and by."

BRIEF BIOGRAPHY OF THE LATE MRS. TOM WALLING

Last Sad Tribute to This Noble
Lady Will Occur Tomorrow
Afternoon at 2 O'Clock.

Margaret Johanna O'Rourke was born February 22, 1862, and died May 12, 1911, aged 49 years, 3 months and 10 days.

Mrs. Margaret Walling was a native of Baltimore, Maryland, and removed with her parents to Michigan when quite small. After residing there for a time her father, Mr. Maurice O'Rourke, removed with his family to Glenwood, Iowa, where they resided for some years, and in 1879 removed to Plattsmouth, when Mrs. Walling was a young lady of 17. She was popular with her associates, winning the love and respect of all with whom she became acquainted. As deputy register of deeds under Mr. C. C. Farnele, she made the acquaintance of many persons throughout the county, her duties in that office being performed with the utmost fidelity, the records never being more accurately kept than when under her charge.

Mrs. Walling had always taken a lively interest in every enterprise calculated to better social conditions in this city. The public library was a special object of her care, and she was one of the ladies to assist in organizing the Young Ladies' Read Room association, and was treasurer of this association to the time of her death.

She was married to Thomas Walling September 24, 1896, and has been a resident of Plattsmouth for thirty-one years. Mrs. Walling is survived by her husband and four children, namely: Robert Maurice, Thomas John, George Leonard and Mary Margaret. Also one sister, Mrs. Kate McHugh, residing at Falls City, Nebraska, and two brothers, J. J. O'Rourke of Guthrie, Oklahoma, who arrived today, and Daniel O'Rourke of Louisiana.

Remember that Mr. King, generally known by the name of "Good Roads" King, will lecture at the Parmele theater in Plattsmouth on Saturday, May 20. Every farmer in Cass county should hear this lecture.

STRANGER FOUND SICK IN MISSOURI PACIFIC YARDS

He is a Young Man and Unable to
Speak or Understand the
English Language.

Chief of Police Rainey last evening came upon a young man about 16 or 17 years old lying in the M. P. railway yards, apparently very sick and unable to speak English. It is supposed the young fellow is a Mexican. He gave his name as Philip Geusan.

The city physician, Dr. Martin, was summoned, and from his symptoms, which the officer feared was smallpox, diagnosed the case as that of lung fever. The youth was given a bed at the bum shanty last night, but this morning the matter was laid before County Commissioner Friedrich, and the young man was taken to the jail, where he will be comfortable and where his medicine can be given him regularly by those already on the ground.

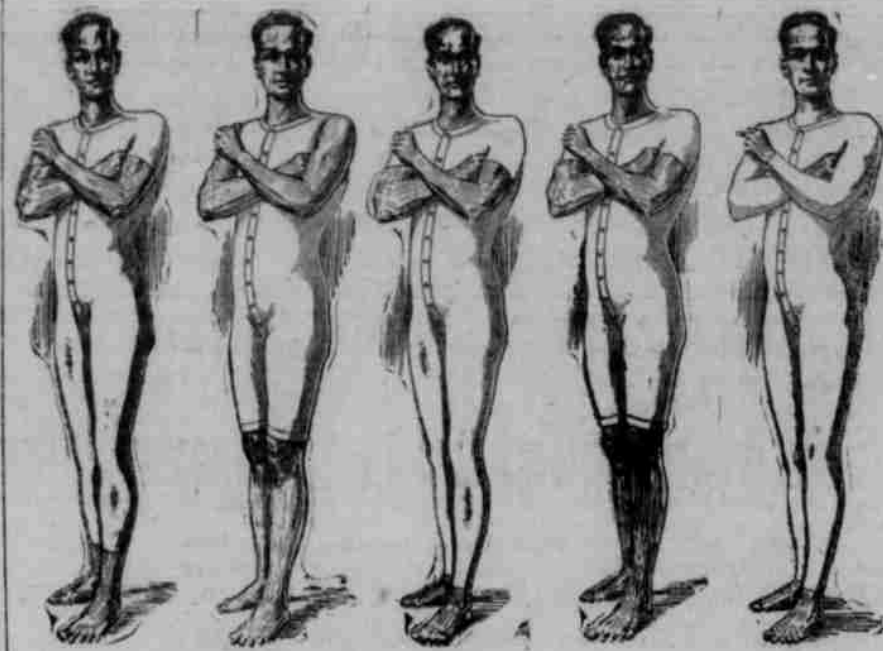
An interpreter is being sought who can speak to the stranger and give him directions for taking his medicine, but such a person seems difficult to find, and under the circumstances the boy cannot receive the treatment his case would seem to demand.

District Convention.

J. P. Perry of Plattsmouth and Rev. A. E. Wachtel of Mynard were in town Monday afternoon making arrangements for the district Sunday school convention, which is to be held in this village June 2. We are indeed glad to know that these gentlemen have selected Union for the convention, and assure them that we have every convenience for holding such conventions.—Union Ledger.

Judge Travis at Papillion.

District Judge Travis of Plattsmouth held his first session of court here Tuesday and Wednesday of this week and made a very favorable impression. He is an affable gentleman, well versed in law, and promises to be popular with the members of the bar. He will give considerable attention to the work here and his visits to Papillion will be quite frequent. He will be here again May 31.—Papillion Times.



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THE HOME OF SATISFACTION

THE HOOK CAUGHT ON THE WRONG PLACE

And He Has a Finger Seriously
Injured in Con-
sequence.

From Saturday's Daily.

Yesterday while Mr. Z. S. Vosburg was fishing near the big bridge, and after he had succeeded in landing 2 nice ones, he met with an accident which required the services of a surgeon to relieve him. The accident occurred while Mr. Vosburg was baiting his hook for another trial at angling, when in some way he allowed the hook to slip and the sharp point imbedded the hook in the second finger of his right hand in such a manner that Mr. Vosburg could not remove it.

He got out his knife and at first thought he would cut it out himself, but the more he examined the manner in which the brad on the hook was clinging to the quick of the finger nail, the more he was convinced that his pocket knife was not the proper instrument to perform the operation. He accordingly cut the line which attached the hook to the pole and came to town and called on a doctor, who removed the hook in a few moments.

Mr. Vosburg stated that the doctor laughed when he saw the predicament Mr. Vosburg was in, and, in fact, he had to laugh himself when he thought of a man of his age doing a trick like that. The injury was dressed, but the finger will be out of commission for a few days.

Good Roads in Missouri.

The people of north Missouri are evidently alive to the good roads proposition, and so is southern Iowa. Redding, Iowa, which is located ten miles north of Grant City, Missouri, our former home, had a big good roads meeting the other day, which was attended by hundreds of farmers and business men, and the Grant City Times, in speaking of the gathering, says:

"Shortly after the noon hour the farmers commenced to arrive in great numbers with road drags. If D. Ward King could have been present and witnessed the 62 drags of his invention, hitched around the square, he would have been sure that his invention was not in vain. The roads leading to Redding in every direction had been dragged so that they were like boulevards."

D. Ward King is the gentleman who is to address the farmers and business men in Plattsmouth next Saturday on the good roads question, and everyone who is interested in good roads (and who is not?) should come out and hear the most practical man in road building in the United States.

Men's shirts made to measure. Write for samples of material and prices. Practical Shirt Makers, Station B, Lincoln, Neb.

Has Narrow Escape.

Two prominent ladies of the city were walking on Third street last evening when one of them caught her foot under an unused guy rod protruding from the ground and came near getting a hard fall. Had she fallen it is very probable that the city would have been in for a heavy damage suit. The old guy rods are a menace to life and limb, and the parties responsible for leaving them should be notified to remove them.

RUNAWAY WITH SERIOUS CONSEQUENCES LAST NIGHT

Thrown From Vehicle, Leg Broken
and Two Children of Max
Herman Injured.

From Saturday's Daily.

Last evening a Jew named Stein, who has been stopping with Max Herman, and is engaged in gathering junk and also buying poultry through the country, was returning from the Missouri Pacific station, where he had just unloaded a crate of poultry for shipment to Omaha when the team which he was driving became frightened at a shriek from a locomotive and became unmanageable, running away and throwing Stein and two of the Herman children from the wagon.

Morris and Ruth Herman were the children, both of whom received severe bruises. Stein received a broken leg and other bruises. The three were taken in a hack to Dr. Livingston's office, where the broken ankle was set and the injured man was taken to Max Herman's for the night. He will be taken to the hospital to recover from his injuries.

Card of Thanks.

The undersigned wish to express their sincere appreciation and thanks to the friends who so kindly rendered aid and sympathy during our recent great sorrow, and especially do we thank Joseph Jelinek and the choir of singers, and St. James' lodge for their kindness.

Mrs. Frank Slavicek.
Mrs. Frances Pecofsky.
Joseph Janda.
Hubert Janda.
Frank Janda.

Shouldn't Have Been Started.

The Plattsmouth News has blinked out. The Pribble Bros. concluded that it was a losing game. There is only one conclusion we can draw from the obituary, and that is, that while the corpse was active, it made a very good showing, but since it is inactive, the survival of the fittest leads one to turn to the Journal now, as in the past, for the news. The Daily News should not have been resurrected.—Weeping Water Republican.

Mrs. P. E. Ruffner returned from Omaha last evening, where she has been visiting her sons for a time.