

FRANCE'S WAR MINISTER KILLED

Monoplane Plunges Into Group of Members of Cabinet.

PRIME MINISTER IS INJURED.

Accident Occurs on Aviation Field, Where 200,000 Persons Had Gathered to Witness Start of Race—Driver Loses All Control of Machine.

Paris, May 22.—France paid a terrible toll for its magnificent endeavor to attain supremacy of the air when a monoplane, the driver of which had lost control, plunged into a group of members of the cabinet, who had gathered to witness the start of the race from Paris to Madrid, killing the minister of war and injuring the prime minister, his son and a well known sportsman.

The dead: Henri Maurice Berteaux, minister of war.

The injured: Antoine Emmanuel Ernest Monis, premier and minister of the interior; Antoine Monis, son of the premier; Henri Deutsch de la Meurthe, the aged patron of aeronautics.

The accident occurred on the aviation field at Issy les Molineux, where 200,000 persons had gathered to see the start of the race.

Aviators Not Hurt.

M. Train was piloting the monoplane. With him in the car was M. Bonnier, a passenger. Neither of these men was injured. The machine was wrecked.

Minister of War Berteaux was horribly mangled. The swiftly revolving propeller cut off his left arm, which was found ten feet away from the spot where he was struck, the back of his head was crushed in, his throat gashed and the whole of his left side cut and lacerated.

Premier Monis was hurled beneath the wreckage of the monoplane. He was taken out as quickly as possible and examined by military surgeons, who found he had sustained compound fractures of two bones in the right leg, that his nose was broken, his face badly contused and there were bruises on the breast and abdomen.

Approach for Closer View.

The line of spectators bordering the flying field was held rigid by soldiers, who permitted the ministerial party and some half hundred other persons of distinction to walk across the field to where they could get a better view down the course and see the airmen as they rose from the starting point.

Train left the ground. Ascending swiftly, he circled the field, curving round to the starting line and then flying down the course at forty miles an hour, his machine rocking in the wind. At this moment it was observed by the commandant of the troops that the crowds were breaking the line formation on one side of the field and he dispatched a troop of cuirassiers to get them back in order. The cuirassiers galloped across the field, breaking into double lines as they went.

Loses Control of Machine.

Train's monoplane here swooped toward the earth under the impulse of an air flurry and it appeared as though the aviator was about to dash into the cavalry. The pilot's attention seemed momentarily to have been diverted from his course and he made a quick turn to the left, toward where the party of officials were standing. Then he lost control of the craft altogether and it dashed violently into the ministerial group.

The impact knocked M. Berteaux ten feet away, where he lay in a pool of blood, badly mangled, while under the wreckage of the monoplane lay Premier Monis, his son and M. Deutsch. Train and M. Bounier emerged from the wreck uninjured.

A scene of frightful confusion followed. From all parts of the field arose cries of alarm and dismay and tens of thousands of persons broke through the lines and moved toward the scene. The cavalry, by repeated charges, managed to clear the field and the injured men were given first aid treatment by the field surgeons. It was seen that M. Berteaux was fatally hurt and that M. Monis was seriously injured. After the ministers had been cared for the surgeons dressed the wounds of those who had received minor bruises.

There are various versions as to the cause of the accident, but everyone seems to agree that it occurred with such rapidity there was no time for M. Berteaux, M. Monis and the others to escape.

BRAZIL DEPORTS MUTINEERS

Member of Opposition Asks for Explanation in Chamber of Deputies.

Rio Janeiro, May 22.—The Rio Janeiro newspapers publish a story alleging the deportation from Brazil by order of the government of 700 men, including mutineers and criminals, on board the steamer Satellite. As a result Barbosa Lima, a member of the opposition, asked for an explanation in the chamber of deputies, and the brother of President Fonseca, leader of the government, promised that the president would make an explanation later.

BRIG. GEN. C. A. EDWARDS.

Whose Resignation From Club Board Has Stirred Washington.



CLUB CIRCLES DISTURBED

Resignations From Board Cause Stir in Washington.

Washington, May 22.—Club circles are disturbed by the resignation of three prominent members of the ultra exclusive Metropolitan club from the board of governors following President Taft's references to the practice of blackballing proposed members because they are self made men.

The men who resigned are Brigadier General Clarence R. Edwards, U. S. A., chief of the bureau of insular affairs; Lieutenant Colonel Charles L. McCawley of the marine corps and Captain Templin M. Potts, U. S. N.

General Edwards and the others, it is intimated, are displeased with the actions of a small minority of the governing board and wish to wash their hands of all responsibility for its actions in club affairs.

SIX NEGROES ARE LYNCHED IN FLORIDA

Dozen Men Masquerade as Officers to Secure Blacks.

Lake City, Fla., May 22.—Six negroes were lynched here after a party of more than a dozen men, masquerading as officers, appeared at the county jail and secured possession of the men by presenting a bogus telegram to the sixteen-year old son of the sheriff, ordering the release of the blacks to the alleged posse of officers. The negroes were being held here for safe keeping on the charge of murdering B. B. Smith, a sawmill man of Wadesborough, and wounding another man named Register.

The men, who had come from Tallahassee to Lake City in automobiles, took the negroes about a mile outside of Lake City. They compelled the negroes to stand abreast and about ten men commenced firing with rifles and pistols until every one of the six had been riddled with bullets.

EXHUME TAYLOR'S BODY

Attempt to Prove Hospital Attendants Injured Him.

Farmington, Mo., May 22.—The body of J. F. Taylor, who died at the state hospital for insane here April 4, and because of whose death Pate Suaim and Harris Blizzel, attendants at the hospital, are awaiting trial, was exhumed by the prosecuting attorney. The coroner reported after the autopsy that no abscesses which the defense maintained caused the death were found. Five fractures of the ribs were disclosed. Before his death Taylor alleged the attendants stamped on him.

Kansas City Shop Strike Off.

Kansas City, May 22.—Following the removal of an alleged strikebreaker, said to have been transferred from the Missouri Pacific railway shops in St. Louis to the company's east bottom shops in this city, most of the 250 boiler-makers, blacksmiths and machinists employed by the company on a strike, returned to work.

Matpin Stab is Serious.

Lima, O., May 22.—Professor John L. Cotner of the local high school faculty is confined to his home, threatened with lockjaw as the result of an accidental stab in his left temple, made by a batpin in the hands of a choir girl at Grace church Sunday.

INSANE MAN KILLS PATIENT

Martin Skow Chokes Fellow Inmate of Asylum at Lincoln.

FOUR PERSONS IN THE ROOM.

Attendants at Asylum Say Skow Has Been Model Patient and Has Never Given Cause for Any Suspicion. Slayer Tells of His Deed.

Lincoln, May 22.—Martin Skow murdered Charles Brookman by choking him to death. Both are inmates at the insane asylum. The crime was not discovered until morning, when the breakfast call was given at the state institution. Four patients were in the room in which the murder was committed, the other two beside the murderer and his victim not hearing a sound and not knowing that the deed had been done until they awoke in the morning.

Skow talks very freely of his crime and tells how he did it in a most unconcerned manner. He declared that he simply took the suspenders off a pair of bib overalls which he was wearing and tied them around Brookman's neck and then holding a pillow over his mouth, twisted the suspenders until life was extinct. He asserted that he waited until the night watch of the ward had gone to the other end of the hall before he did the deed.

The attendants at the asylum state that Skow since he has been here has been a model patient and that he has never given the least cause to suspicion that he would do such a thing. The man, who is a Dane, about twenty-two years old, says that the man had hit him in the back the night before and that he simply wanted to get him out of the way so that it would not be repeated.

The Douglas county patient was brought here in February. Brookman, his victim, had been in the asylum over seven years. The latter was formerly a street car conductor in this city and is survived by a brother, who is in the employ of the Burlington in this city.

HIGHWAY ACROSS THE STATE

First Survey Is Now Being Made in Vicinity of York.

York, Neb., May 22.—The first survey of the across the state public highway state road short route for all travel is being made.

Hamilton county has mailed to Alfred Christian of York, president, its survey of the short route road, which enters near the center of the county and goes straight west, passing through Hampton, Aurora and Phillips, where it crosses the Platte river bridge.

There is not a turn or crook in this road in Hamilton county and it passes over a highway in which there is not a hill and over a road on which in the last year over \$3,000 has been expended, making it an ideal route for tourists. Connecting with it is a straight east and west road across York county, which, with the exception of entering York and passing through it is as straight and just as good and passes through a county in which 97 per cent of the land is smooth.

Seward county is now making a survey of the main traveled road on which hundreds of dollars have been paid out to build it up to the present high standard of excellence. This road connects with York and goes directly across the county, passing through Seward.

PROHIBS WORK IN HAVELOCK

Chicago Worker Starts Campaign With Open Air Speech.

Lincoln, May 22.—Eugene Chapin of Chicago, prohibition worker and candidate at the last presidential election for the office of national executive, opened the liquor campaign at Havelock with a street speech which was listened to by over 600 people.

The shop city will vote upon the saloon question under the initiative and referendum, June 9, the town, which is now dry, deciding to submit the question in view of the fact that Lincoln went wet at the last city election.

Indictments Quashed.

Lincoln, May 22.—Judge Cornish sustained the motion to quash the indictments returned by the late grand jury against a local commission company, J. Mangan and others, who were charged with having violated the 1907 law relating to the operation of buck-etshops. The finding of the court states that the indictments were uncertain and defective in that they did not set out specific wrongful acts.

Steady Rain in Gage.

Beatrice, Neb., May 22.—The drought which has prevailed here for the last few weeks was broken by a good steady rain, which fell a greater part of the night. The moisture came just in time to save the wheat and oat crops from damage by drought.

Girl Killed by Automobile.

Weeping Water, Neb., May 22.—Gus Mohr of Avoca, while driving into town, ran over the young daughter of Tom Sherkey. The child died. Mr. Sherkey resides a half mile north of Avoca.

ASCENDED UP ON HIGH WHERE HE WAS BEFORE

How He Led a Multitude of Captives.

What the Ascension of Jesus Implicated For Himself and For the World.



high He led a multitude of captives" (Ephesians iv, 8-10).

Baltimore, Md., May 21.—Pastor Russell of the Brooklyn Tabernacle preached here twice today to large and attentive audiences. We report one of his discourses from the text, "When He ascended up on high He led a multitude of captives" (Ephesians iv, 8-10).

In this week occurs the anniversary of Jesus' ascension. In one sense of the word our Lord ascended (that is, from human nature and the tomb, to the divine nature and immortality) at the time of His resurrection from the dead. He tarried, however, for forty days, with the Apostles for their establishment and instruction—He on the spirit plane, invisible to them, except when he manifested Himself by appearing miraculously in various forms to convince them that He was no longer deceased, and also that He was no longer confined to human conditions—that His resurrection had made Him again a spirit being on the higher plane, where He was before He took human nature for the suffering of death, for the redemption of humanity.

Not alone by His words, but also by His conduct, our Lord taught His followers. They had not as yet been begotten of the Holy Spirit, and hence could not understand or appreciate spiritual things. They could therefore receive instruction only along natural lines. Jesus was raised from the dead a spirit being, far above angels, principalities and powers. Had He then gone directly to the Father without manifesting Himself to His disciples, they would never have been able to understand the truth of the matter.

Hence their lessons were given them largely in pantomime, corroborated by the Master's words, explaining that it was necessary that Messiah should die in order that He might redeem the world, and that it was also necessary that He ascend up on high and re-enter upon the spiritual plane of existence, which He had before He came into the world—in order that from that higher plane of being He might be the more capable of filling the great Office of Prophet, Priest, Mediator and King of the world.

"Flesh and Blood Cannot Inherit the Kingdom of God."

Not only, therefore, did Jesus manifest Himself during the forty days, some seven times, for a few moments each time, in various forms, but finally, at the conclusion of the forty days, He ascended in full view of His disciples. This was one way of telling them of His ascension, that He had gone to the Father, that they need not expect to see Him again as formerly.

We are not, however, to suppose for a moment that Jesus ascended a fleshly or human being; we remember, on the contrary, that "flesh and blood cannot inherit the Kingdom of God," and that "He was put to death in the flesh but quickened in the spirit," and that thenceforth, as the Apostle declares, "The Lord is that Spirit" (11 Corinthians iii, 17).

Seen by Saul of Tarsus.

The Apostles were to bear witness to the resurrection of Jesus; but Judas having lost his place, and it having been given to St. Paul, it was proper that the latter, as well as the rest of the Apostles, should be able to bear witness to Jesus' resurrection. Recounting those who had seen the Lord after His resurrection, in some of the various manifestations, St. Paul says, "Last of all He was seen of me also, as one born before the time."

Jesus appeared to St. Paul in the glorious brightness of His Spirit Being, "shining above the brightness of the sun at noonday." The sight caused injury to the eyes of the beholder. Such a manifestation would have been inappropriate and unsatisfactory had the Redeemer so appeared to the eleven during the forty days. How could they have identified the glorious Personage, who shone above the brightness of the sun at noonday, as the Lord Jesus, whom they had known for years. How could they have been enabled to fully identify Him, in His many different appearances, with His former self—their Friend, their Teacher? But to Saul of Tarsus, the revealing in fiery light, above the noonday glare, was very appropriate. It convinced him, in a manner that no human appearance in the flesh could have equalled, that Jesus was no longer a man and that He was no impostor. St. Paul's conversion was instantaneous. "Who art thou Lord?" he asked. "I am Jesus Whom thou persecutest"—still represented in My followers, of whom St. Stephen was one, whom you murdered, and others of whom you have been hailing to prison.

It should not cause us to marvel that Jesus ascended as He declared, "up where He was before" (John vi, 62). It should not surprise us that the Heavenly Father gave Him back all the glory and honor which He had before

vine nature, and entirely disassociated from human nature.

Thinking of the Lord at His second advent as a glorified man, they associate Him with a material throne and an earthly court. This, in turn, leads other Christian people in an opposite direction. Realizing that such an earthly kingdom would be a step backward rather than a step forward, they deny the second coming of Messiah to establish the Kingdom so long promised.

The proper thought is that Jesus, in the flesh, accomplished the work which the Father had given Him to do, when He sacrificed His earthly life. The Father gloriously rewarded Him on the spirit plane. Now He is waiting for the gathering of His Church, His Bride, His Elect. These are to share in His resurrection to the divine nature and to sit with Him in His throne. Then the Kingdom of Messiah, so long promised, will begin to bless the world, using as its earthly representatives, visible to men, Abraham, Isaac and Jacob and all the Ancient Worthies, mentioned in Hebrews xi, 38-40; through whom the blessing will extend to Natural Israel and to all the families of the earth (Acts iii, 19-21).

A Multitude of Captives.

Our text, in a figurative way, represents the ascension of Jesus from the earthly plane to the heavenly as the triumph of a great Conqueror. Sin had gained ascendancy over Adam and his race, and had brought mankind low to the dust, mentally, morally and physically. Moreover, this victory over man had been gained in a legal manner—through one man's disobedience (Romans v, 12). The Logos divested Himself of His glory on the spirit plane, was made flesh, fulfilled the demands of the Law, proved Himself competent to pay the sinner's Ransom-price, and gave Himself a Ransom for all, "to be testified in due time" (1 Timothy ii, 6). Having finished His sacrificial work He was received again to the spirit nature with exceeding glory and to the right hand of the Majesty on high.

Thus the great Conqueror is seen returning to the heavenly state, acclaiming by the Heavenly Host; and following Him far down the centuries, the prophetic view saw, first the Church, the "Royal Priesthood," "His brethren," "His Bride," delivered from the power of sin and death, through the merit of His blood. And these were but the first corps of a following host; they were "a kind of first-fruits to God of His creatures," rescued from sin and from death (James i, 18; Revelation xiv, 4).

Later on, stretching down for a thousand years beyond the Church's deliverance, the prophetic pen foretells countless hosts of every nation, people, kindred and tongue, to be delivered from the power of sin and death through the merit of Him Who died, "the Just for the unjust." Now the Savior of the Church, His Bride, He will shortly be the Savior of the world, its Great King, Great Teacher, Great Priest, Great Mediator.

Then will come the glorious consummation, when all who will have been refused Divine grace shall have been destroyed in the Second Death—then shall be heard every creature in heaven and on earth and under the earth saying, "Glory to God in the Highest." Thenceforth there shall be no more crying nor dying, for all the former things of sin and death shall have passed away.

"Times of Restitution, Which God Hath Spoken."

At our Lord's First Advent the "acceptable time" began—the time when God, having accepted the sacrifice of Christ Jesus, became willing through Him to accept the sacrifices of all who desire to become His disciples—to take up their cross and follow Him through evil report and good report even unto death. The entire Gospel Age antitypes Israel's Day of Atonement, and the sacrifices of our Lord and the Church, His Body, are the "better sacrifices," foreshadowed by the bullock and the goat offered typically by the Jews (Hebrews ix, 19-23).

This is the acceptable year of the Lord which Jesus declared (Isaiah lxi, 2; Luke iv, 19). God's faithful people of this acceptable day are glad to be invited to "present their bodies living sacrifices, holy and acceptable unto God" (Romans xii, 1). In the end of this acceptable day will come the end of all opportunity to thus sacrifice the human nature and become joint-heirs with Christ and partakers of the heavenly nature.

Then will be introduced a new period styled, in the Scriptures, "Times (or years) of Restitution." The acceptable day for the Church's sacrifice has lasted for nearly nineteen centuries. And we know how long the "Times of Restitution" will last—nearly a thousand years.

St. Peter tells us just when these "Restitution Times" will begin. They did not begin in his day. They have not begun yet. They will begin as a result of the Second Advent of Jesus, the Messiah, and the establishment of His Kingdom and righteousness, "Times of refreshing shall come from the presence of the Lord and He shall send Jesus Christ, as before was preached unto you, whom the heavens must retain until the Times of Restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.

"For Moses verily said unto me (of whom I am but a type or figure) shall the Lord your God raise up unto you from amongst your brethren. Him shall ye hear in all things whatsoever He shall speak unto you. And it shall come to pass that the soul that do not obey that Prophet shall be destroyed from amongst the people" (Acts iii, 19-23)—in the Second Death

He came into the world—with added glory. It should not surprise us therefore, that the Apostle declares that He ascended, in dignity and station, far above angels, principalities and powers, and every name that is named! (Ephesians i, 21.) On the contrary, it would be both equitable and God-like that the great Jehovah should highly honor His faithful, Only Begotten Son, the First and the Last, the Beginning and the Ending of the creation of God (Revelation xxii, 13). Could we for one moment suppose that our great Creator would allow His faithful Son, or any servant, to lay down life in Divine service, and to suffer loss as a consequence of His obedience? Is it not much more rational to believe, as the Scriptures declare, "Him hath God highly exalted" (Philippians ii, 9).

The Ascended One Descended.

Pastor Russell called attention to the Apostle's phraseology in the context—that the Ascended One had previously descended, and that the ascending and descending were related as cause and effect. The One who ascended up on high completely filled the highest position in the great, Divine Government of the Universe—as Head of principalities and powers, angels and men—next to the Father. Yet, the Apostle warns us that we must not identify the glorified One with the One Who, in obedience to the Father's will, humbled Himself to come down from the heavenly nature and glory to the earthly station where He, as a man, humbled Himself unto death, even unto the ignominious death of the cross.

The Apostle calls our attention to these two extremes—the extreme of humiliation and the extreme of exaltation, both accomplished in the Son of God, the Logos, The Christ.

If some of us at one time misunderstood the Scriptures and supposed that our Lord Jesus ascended to heaven in a physical condition, as a man, we entirely misunderstood the Scriptures—He Who was rich, as the Logos in glory, preserved His identity when He was made poor for our sins, made flesh, that He might be our Redeemer. Similarly, that Redeemer preserves His identity now that He has been made rich again—now that He has been received up to the Spirit Plane of glory, honor and immortality, the divine nature.

To suppose that Jesus went to heaven as a man is to mistake the significance of His title, The Son of Man, which He maintains, as identifying Him with His great redemptive work—as one of His many titles. To suppose that Jesus is a human being in heaven would be to suppose that He is still as when in the flesh, "a little lower than the angels," whereas the Scriptures declare that He has ascended far higher, so that all the angels of God, as well as men, are commanded to worship Him. To suppose Jesus in heaven a human being would be to suppose Him out of all harmony with heavenly, spiritual conditions and surroundings.

Moreover, we are not told that the Church of Christ will be changed from the human to the spirit condition in the resurrection, and that this change will make the "elect of God" like their Redeemer, so that they may see Him as He is, not as He was—that they may see Him in glory, honor and immortality, exaltation, and not as the humiliated One, Who was made flesh that He might sacrifice His flesh on man's behalf? When we so thought we forgot the Scriptural declaration that "flesh and blood cannot inherit the Kingdom of God," hence that all those called to be partakers of the divine nature and heavenly Kingdom with their Redeemer and Lord must be made like Him by the power of the First Resurrection.

Difficulties of Unbelievers.

The Pastor declared that he had found worldly-wise people very skeptical respecting the descent of the Logos, the Son of God, to earthly conditions; but that Christians seem to have more difficulty than the world in comprehending the return, the ascension of Jesus to the spirit plane and its excellent glory. Both points, however, are important, necessary, as the Apostle declares in the context. Whoever is unable to see that the Logos, the glorious Son of the Highest, humbled Himself, divested Himself of the Spirit Nature and took instead human nature, cannot see that Jesus was sinless. And those who cannot recognize that He was holy, harmless, undefiled and separate from the sinner race (Hebrews vii, 26), cannot believe in a sacrifice of Jesus as being a Ransom-price for Adam, to effect his release and that of his race from condemnation.

Pastor Russell went into considerable detail respecting the manner by which the Logos was transferred from heavenly conditions to earthly conditions, and how His purity, His perfection of Organism, His freedom from sin was preserved, notwithstanding the fact that he was born of an earthly mother who was not free from the blemishes of Adam's race. He professed his hearers, free upon application, a treatise entitled "The Undeified One," which he believed showed scientifically the process used of God by which the Logos was changed from the higher to the human nature, yet preserved immaculate.

The error of supposing that Jesus is still a man signifies the denial of His word, that He would ascend up where He was before, and the denial of the Apostle's teaching that He has been highly exalted to glory and distinction, the divine nature, as instead of human nature. This error, the Pastor declared, had led to other errors, one of which he cited, namely, the error made by many Christian people of expecting the second coming of Jesus in the flesh—as a glorious man and not as a glorious Spirit, Partaker of the di-