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LOCAL NEWS

From Saturday's Daily.

Mrs. Georgia Creamer, from southeast of Murray, was shopping in the city today.

Mrs. Wytte Hutcheson and daughter from south of the city were in Plattsmouth today.

Mr. Elmer Garrison of Union arrived from Havelock today and visited friends for a short time in this city.

Misses Harrison, Folsom and Dye, teachers in the Plattsmouth schools, left for their homes this morning.

Mr. Julius Pittz was called to South Omaha this afternoon, where he wished to inspect the stock market.

Mrs. A. B. Dickson left for Omaha on the morning train today, where she will visit friends for a short time.

O. M. Streight of Omaha was a Plattsmouth visitor today, having come down to look after business matters for a time.

Mr. George Everett, one of the leading democrats of Liberty precinct, was a business caller at the county seat today.

Colonel Seybolt of Murray boarded the afternoon train for the metropolis this afternoon, where he was called on business.

Mr. Joe Nemetz went to Omaha this morning to visit with some of his old-time friends. He will begin work with the St. Louis firm June first.

Mr. John Hennings of near Louisville was in the city today, having come down on No. 4 this morning to look after business matters for a time.

Mr. John Murphy of Manley came down this morning to make his return as assessor of Center precinct, he having completed his work for the present year.

Misses Carrie and Estelle Baird, Helen Travis, Pearl Staats, Miss Greenwald, Miss Johnston and Miss Clara Weyrick participated in a picnic supper and an outing on the banks of the Old Muddy last evening.

Mr. P. A. Horn of Cedar Creek came down this morning and boarded the early train for the Immanuel hospital at Omaha, where his brother, Mr. Henry Horn, is recovering from the effects of an operation.

S. Clark departed on the afternoon train today for Haley, Nebraska, where he goes for a few days' business trip. Haley is located in the western part of the state, near where Mr. Clark thinks of buying some land. Mrs. Clark went to Cedar Creek this morning to remain during Mr. Clark's absence.

Mrs. Whitlow of Lenox, Iowa, was in the city this morning for a short time, en route to her home from Union, where her little grandson is very ill with pneumonia. An operation was performed on the little patient last Wednesday, which seems to bring him relief, and Mrs. Whitlow hopes for his speedy recovery.

A. A. Wallinger of near Elmwood was in the city today looking after some business matters. He drove to the farm of his brother, George, near Ashland, yesterday, and both came to Plattsmouth today. They have some relatives buried in Oak Hill cemetery, and they came down to make preparations for Decoration Day. Both gentlemen formerly lived near Plattsmouth.

DIAZ NOW ON BOARD STEAMER

Dictator for Thirty Years Secretly Leaves Capital.

DE LA BARRA TAKES THE OATH

Provisional President of Mexico is Sworn in and Takes Charge of Affairs—Rascón is New War Minister. Business is Resumed at Mexico City.

Mexico City, May 27.—Private telegrams received here report the arrival of General Diaz at Vera Cruz.

According to these advices he boarded the Ypiranga, a Hamburg-American boat, due to sail south to Coatzacoas today. It will return to Vera Cruz and sail for Europe Wednesday.

Railroad reports received say the pilot train was stopped by insurgents below Jalapa, but after learning it was serving as a pilot to the Diaz train it was permitted to proceed. None of the three trains suffered other delay.

Diaz secretly left here at 2 a. m. He was bound for Vera Cruz to take ship for Spain.

Francisco Leon de la Barra, the Mexican foreign minister and former ambassador at Washington, took the oath of office as provisional president of the republic. He will act as the chief executive in succession to Porfirio Diaz until a general election can be held.

Senor de la Barra was escorted from the national palace to the chamber of deputies, where the oath of office was administered, by the members of the staff of former President Diaz. The staff officials had resigned days ago, but had asked permission to escort the provisional president to the scene of his inauguration. The new chief executive was accompanied by General E. Rascón, who took the oath as minister of war earlier in the day.

Most of the distinguished personages in the capital were present, including the diplomatic corps in full regalia, headed by the American ambassador, Henry Lane Wilson, the dean of the corps.

Business is Resumed. Owing to the fact that Mexico City was orderly throughout the night, despite the magnitude of the crowd which celebrated the change in administration, business men prepared to resume their occupations on a normal basis.

Shutters were removed from the windows for the first time in two days and the morning sunlight, like a good omen, cast its rays through the open facings of the buildings, brightening considerably the appearance of the business district. A large crowd gathered about the chamber of deputies, cheering for Senor de la Barra and General Madero, while the oath was being administered.

It is now regarded as certain that Alfred Robles Dominguez, General Madero's representative here and who is virtually the military commander of the federal district, will not find it necessary to call in the revolutionary forces from the cities of Cuernavaca and Pachuca for the purpose of maintaining order. The police and soldiers are acting under the direction of Senor Dominguez with as much readiness as if they had never known another superior.

GRANT GUILTY OF HERESY

Assembly Suspends Minister Until He Ceases to Preach False Doctrine.

Atlantic City, N. J., May 27.—The Rev. Dr. William D. Grant of Northumberland, Pa., has been found guilty by the commission which heard the charges against him. The commission reported its finding to the Presbyterian general assembly.

The commission found that Dr. Grant "taught doctrines contrary to the word of God in the bible and the Presbyterian confession of faith." He is held to be guilty under the rules of the Presbyterian board of discipline and the commission recommends that Dr. Grant be suspended from exercising the functions of a minister of the Presbyterian church until such time as "he can convince his own presbytery, that of Northumberland, that he has renounced the errors he has been found to hold and to satisfy the presbytery of his purpose to no longer teach them."

A motion to adopt the report and confirm the judgment of the commission was put to a vote in the assembly and was carried overwhelmingly without debate.

Shoshone Bucks on Warpath in Nevada. Reno, Nev., May 27.—Eighteen well armed Shoshone bucks, led by the eldest, twenty-five years of age, from Duck Valley reservation, are in Little High Rock canyon, northern Washoe county, to avenge the killing of the Indian band that murdered four Washoe county stockmen last February. All prospectors have been warned by the authorities to keep away from the canyon unless prepared to fight.

Man and Woman Drown in River.

Omaha, May 27.—A man and a woman were drowned in the Missouri river after a skiff in which they had rigged a sail was capsized. Three other members of the party were saved. The dead: Mrs. James Dillon and Thomas Joyce of Bellevue.

PREPARING A PLACE FOR HIS BETROTHED

A Long Engagement About to Be Consummated.

Bridegroom and Bride Soon to Be Revealed in Great Glory.

What This Denouement Implies to the Whole World.



Boston, May 28th.—Pastor Russell preached twice here today. He had large and intellectual audiences as usual. We report one of his discourses from the text, "I go to prepare a place for you; * * * and I will come again and receive you unto myself, that where I am there ye may be also" (John xiv, 2, 3). The speaker said:—

Doubtless we all have in mind the fact that we have just passed the anniversary of our Redeemer's ascension to the right hand of the Father—the highest place in all the Universe, next to the Almighty Father. He ascended up where He was before—to the spirit plane of being, with added excellence of glory and honor, the reward of His faithfulness and obedience to the Father's will, even to the sacrificing of His life at Calvary. He ascended, the Scriptures declare, from the more humble condition of human nature, a little lower than the angels, to the exalted condition of the divine nature—far above angels, principalities and powers and every name that is named.

The work for which the *Lopez* left the heavenly glory has not yet been accomplished. He has suffered, the Just for the unjust, giving His life a ransom-price for all; but this was merely a means toward an end, and that end has not yet been accomplished—the blessing of Adam and his fallen race. Thank God, however, that the great, broad foundation has been laid. Thanks be to God also that a great preliminary work has been in progress during more than eighteen centuries since His ascension. That preliminary work is the preparation of the Church of Christ to follow Him in faithfulness and self-sacrifice to exaltation with Him to the divine nature, glory, honor and immortality, which was His reward (II Peter I, 4).

A Chaste Virgin Espoused.

If, in times past, we have not carefully studied our Bibles and confused God's special blessing for the Church, as the Bride of Christ, with His subsequent blessing for the world through Messiah and His Bride, let us do so no longer. Let us note that as the Divine Plan for the salvation of the world could not begin before the coming of Jesus, except in a typical sense, neither can it begin to operate until the complete selection of the Church—until her perfecting as the "Bride, the Lamb's Wife," in the First or Chief Resurrection.

The antitypical sacrifices which Jesus began still continue to be offered by Him. Those desirous of becoming His Bride and joint-heirs with Him in His Kingdom are now qualifying for that exaltation. The invitation to them is that, renouncing sin and accepting the Savior, they shall "present their bodies living sacrifices, holy and acceptable to God"—following in the footsteps of their Redeemer.

In a certain sense this presentation of the entire Church took place, representatively, in the Apostles and others of the five hundred brethren who believed at the first. They were representatives of the entire Church, and the acceptance of their sacrifice and their begetting of the Holy Spirit, their espousal at Pentecost, represented the acceptance, the begetting and espousal of the entire Church from then until now. We are merely following in their steps; we are merely under-members in the same Body—"The Church of the first-born, whose names are written in heaven" (Hebrews xii, 23).

St. Paul distinctly points out that the Church is not yet the Bride of Christ, but merely espoused. He writes, "I have espoused you as a chaste virgin unto one Husband, who is Christ." The period of espousal will not be complete until the close of this Age, when the last member of the Body shall have been accepted, and when the First or Chief Resurrection (to the spirit plane) shall have been accomplished—the marriage of complete union, between Christ and His Bride in the heavenly glory.

The Way and the Place.

As the Redeemer was the first to ascend to the glorious station of the divine nature, far above angels, principalities and powers, and as the Church is to be His associate in that glory, it was necessary that He should precede her to prepare the way. Our Lord's own worthiness of exaltation to the divine nature was witnessed by the Father in that He raised Him from the dead a quickening Spirit, to glory, honor and immortality.

But before the Church could, in any sense of the word, be made acceptable in the heavenly courts, it was neces-

sary that the Redeemer should "appear in the presence of God for us" (Hebrews ix, 24). It was necessary that He make application or imputation of the merit of His sacrifice on behalf of the Church before their sacrifices could be "holy and acceptable unto God"; and only by their sacrifices and the Divine acceptance of them could they be begotten of the Holy Spirit to the new nature, the divine nature, which they will fully receive, if faithful, in the chief resurrection.

What force we thus see is attached to the Master's words, "I go to prepare a place for you"! Unless He had thus prepared the way, unless He had become our Surety, we never could have become acceptable in the Father's sight, and the Redeemer's associates on the spirit plane. But there is still another sense in which the Redeemer is preparing for His Church, His followers. He has, as their great High Priest, not only opened up the way to God, but He continues to be their Intercessor and to appropriate to them of His merit to cover their continual trespasses and shortcomings, which are the result, not of wilfulness, but of weakness and heredity—shortcomings against which they strive, but by which at times they are overtaken—sins of omission if not of commission.

How precious to every child of God are the words of the Apostle, "If we sin we have an Advocate with the Father, Jesus Christ the Righteous"! Let us, therefore, come with courage to the Throne of heavenly grace that we may obtain mercy and find grace to help in every time of need, for we have a High Priest who can be touched with the feeling of our infirmities, having been tempted in all points like as we of the new creation are tempted (I John ii, 1, 2; Hebrews iv, 15, 16).

"I Will Come Again."

There appears to be a disposition on the part of many to deny that there will be a second advent of the Redeemer. They reason that what has not occurred in more than eighteen centuries should cease to be expected. They endeavor to find the fulfillment, the promised second coming of the Savior, in the Pentecostal blessing. But this cannot satisfy those who have implicit trust in the Lord, and who believe that the Apostles were his specially appointed mouthpieces, for did not the Apostles, long after Pentecost, tell of the second coming of the Lord, and did not Jesus Himself in the last book of the Bible declare His coming and His marriage to the Church, His acceptance of her and the giving to her a share in His glory?

The erroneous thought that Jesus is still a man and that His second coming will be as a man in glory and power, has done much injury to the Church. It has turned the attention of some to looking for and expecting Messiah's Empire to be purely an earthly one. It has led others to deny the second coming and the Kingdom entirely. The proper view of our Lord's ascension to the glory of the divine nature and honor next to the Father, never more to return to earthly conditions, lifts us above the difficulties mentioned.

We now see that the One who will come in power and great glory will be a Spirit Being wholly invisible to mankind, but nevertheless the very same Jesus, the same personality, the same Ego, who was once amongst men; the same Ego or personality who previously was with the Father on the spirit plane, and who humbled Himself to man's estate in order that He might accomplish a work of redemption for Adam and his race. The Redeemer says of Himself, "I am He who was dead, and behold I am alive forevermore." And He who was dead, was He not the same One who previously was rich and for our sakes became poor? Can we not, therefore, hold clearly to the distinctions of nature, and yet see through the two changes the maintenance of the original personality?

He Will Come in Like Manner.

The angels who appeared to the Apostles when the Master vanished from their sight declared that He would come in like manner as He went away. Did He go in a blaze of glory witnessed by the whole world of mankind? No! Neither will He so come. Did He go amidst great convulsions and the blast of trumpets? No! Neither will He so come. Was His departure seen and known throughout the world? No! Neither will His arrival be seen and known; as He declared, He will come as a thief in the night and will be present, unknown to the world. Only a few knew of His departure and could tell it to others. In like manner a second coming will be known only to the few, who will declare it to such as have the hearing ear.

Concerning this secret arrival of the Lord, "as a thief in the night," the Apostle declares, "Ye, brethren, are not in darkness, that that day should overtake you as a thief" (I Thessalonians v, 4).

The day of revelation will come, but it will be after the Bride class, the elect Church, is with the Bridegroom, a sharer of His glory, honor and immortality. "When He shall appear, ye also shall appear with Him in glory" (I John iii, 2). The revelation will be in flaming fire—a manifestation of righteousness, opposition to all things sinful and approval of all things in harmony with the Golden Rule. This will mean at the first a great time of trouble, an overturning and transformation in the world's affairs. As the Prophet declares, "The rich men shall weep bitterly." Many poor ones doubtless will also weep, for unrighteousness is not confined to race

or class. All evil-doers will suffer, all well-doers will be blessed.

As soon as this new ruling of Messiah's Kingdom shall come to be thoroughly recognized and appreciated, "the inhabitants of the world will learn righteousness" (Isaiah xxvi, 9). Then the great blessing of Emmanuel's Government will kiss away the world's sorrow and tears and death, as a great Sun of Righteousness arising, Messiah's Kingdom will flood the earth with the light of the knowledge of the goodness of God and with His blessing, "which maketh rich and addeth no sorrow therewith." Ignorance, superstition, sin and death will flee away before the light of that New Dispensation, and only those who resist it willfully will be smitten with the Second Death.

Rule With a Rod of Iron.

The great heavenly King and His Bride will rule man's affairs with a rod of iron, which will break in pieces and destroy institutions contrary to the Golden Rule. This power over the nations belongs to the Redeemer and will be shared, as promised, with His Church. But first, before that manifestation of the Kingdom in power and glory and with flaming fire, will come the Master's *parousia*, or secret presence, unknown to the world—known only to the "watchers"—to the saints, through their understanding of the Divine prophecies, to which their eyes of understanding will be opened.

In the harvest time He will be present to gather the wheat into His garner, through the change of the Chief Resurrection, which will take place in a moment, in the twinkling of an eye, because "flesh and blood cannot inherit the Kingdom of God." During this period of *parousia*, preceding the outward manifestation to the world, the Heavenly Lord, invisible to men, will judge amongst those who have professed to be His servants—determining which may enter into the Kingdom and share its glories, and which have been unprofitable servants, who may not share with Him in the Kingdom glory, because they have failed to share with Him in the sacrifice and ignominy of the present time.

This judging of the Church is particularly indicated in two of our Lord's parables relating to the pounds and the talents given to His servants when He took His departure. In His *parousia* He will reckon with His servants, regarding the faithful with a share with Him in His Kingdom, saying, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord—have thou dominion over two cities, over five cities, etc. (Matthew xxv, 21; Luke xix, 16-18). The garnering of the wheat, the change of the saints, will be the marriage or union with their glorious Head and Bridegroom. Meantime, those purposing to be of the Bride will make themselves ready and assist each other in preparation for the glorious consummation of their most wonderful hopes.

The Thousand-Year-Judgment Day of the World.

The Master said, "My word shall judge you in the last day." Happy has it been for the few who have heard the Master's Word in this present life, and have judged themselves thereby, and submitted themselves to His righteous precepts! These blessed ones will share with Messiah the glories of His Spiritual Empire, invisible to men. But during the Thousand-Year-Judgment Day of the world (I Peter iii, 7, 8) the same words—"the wonderful words of life" to those who will obey and words of death to those who will refuse obedience—will be the standards of justice for all mankind.

This judgment of the world will not be merely of those living at the time of the establishment of the Kingdom, but will include all that are in their graves (John v, 28). As all are condemned through one man's disobedience, so the redemption for all will be accomplished through the obedience of One, which will secure to each and all an opportunity for eternal life, either on the spirit plane, during this Gospel Age, or on the earthly plane to Paradise restored, during Messiah's reign.

The judgment of the Church is not according to works, the perfection of which, under prevailing conditions, would be impossible, hence, the Church's judgment is according to faith and the obedience of faith possible. But the world's judgment will be according to works, for the knowledge then will be so great that faith will no longer be at a premium. The great Mediator will accept of imperfect works according to the ability of the people; but, as they rise out of degradation, more and more will be required of them, until in the end they will be perfected and absolute perfection of works will be required.

Then death and the grave will be swallowed up in the antitypical *gehenna* of annihilation—"the Second Death"—and all not worthy of record in the Book of Life will be destroyed from amongst the people (Revelation xx, 12-15; Acts iii, 22).

But, thank God, this irremediable destruction of the Second Death will come only upon wilful evil-doers of the class mentioned in this text—often reprobated and yet stiff-necked. Some of the Church might be classed in this category because of previous enlightenment, etc., enjoyed, but surely the world in general has not had such reproofs and such an intelligent understanding of the Lord as would make them properly amenable to the Second Death. And God purposes that every member of Adam's race must have this full, complete privilege and opportunity for eternal life before he can be sentenced to the Second Death.

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