

AGED CITIZEN OF UNION PASSES AWAY

Nathan D. Foster, a Grand, Good Man, Died at His Home in Union Sunday Evening.

Once again the Journal is called upon to chronicle the death of an old and highly esteemed citizen of Cass county. Nathan D. Foster passed peacefully into the last long sleep last evening at 6:30 o'clock at his home in Union, at the ripe old age of 93 years. The community loses a valued citizen and an obliging neighbor, and the lone daughter a loving parent, whose place will be hard to fill.

Nathan D. Foster was born in Perry county, Illinois, October 9, 1828, where he grew to manhood, and in 1859 went to Colorado, where he resided for some years, and in 1865 removed to Montana, residing there for three years and then removing from the mountains to Council Bluffs, Iowa, in 1868, and at Council Bluffs was married to Miss Mariam Clark. One daughter was born to this union, who is now Mrs. George P. Barton of Union. His first wife died in March, 1869, and Mr. Foster remarried in 1870, this time to Miss Eliza J. Sobel, who preceded him to the great beyond, dying last February. He moved to Davis county, Iowa, residing there until 1880, when he came to Nebraska and settled in Otoe county, a few miles south of Union, where he engaged in farming until 1902, when he removed to Union.

Mr. Foster is survived by one daughter, Mrs. G. P. Barton of Union; four grand-children and two brothers—the brothers being Reuben, aged 82 years, and D. W., aged 78 years, both of Union.

The funeral will occur tomorrow (Tuesday) at 4 o'clock from the residence of his daughter, Mrs. Barton. Interment will be in East Union cemetery, on the lot of his brother, D. W. Foster, if being the request of Mr. Foster that the three brothers might lie together.

The deceased was a man of sterling character, honest and upright in all his dealings with his fellows and uniformly held the respect and esteem of all with whom he came in contact. The bereaved daughter and grand-children and brothers have the sympathy of the community in their bereavement.

GOES TO HOSPITAL.

Mrs. Mark L. Furlong, accompanied by her husband, Mrs. Perry Marsh and little daughter, Esther, and Mrs. Fred Patterson and little daughter, Effie, went to St. Joseph's hospital this morning, where Mrs. Furlong will undergo an operation. Dr. Gilmore of Murray was expected to meet the party at the hospital and assist with the operation. Mrs. Furlong has been sick for some time and it is thought that an operation will completely restore her to health.

Bishop Williams was in the city yesterday and delivered one of his masterful sermons at St. Luke's church at the morning service, returning to Omaha in the afternoon.

DEPARTS FOR OWENSBORO.

Miss Gertrude Stenner, principal of Boyles business college at Omaha, spent Sunday with her mother and family, departing this morning for Owensboro, Ky., where she will spend six weeks and take a special course in business teacher's training. Miss Stenner has already achieved unusual success in business college work and the course she takes at this time will fit her for a still better position in the Boyles school, which is one of the best of its kind in the west.

BARN AND CONTENTS DESTROYED BY FIRE

Fire Results in the Destruction of the Barn and Contents Belonging to James Lee.

B. J. Reynolds, the Burlington switchman, informed the Journal of a disastrous fire which occurred last night a mile south of Pacific Junction, resulting in the destruction of the barn and contents of James Lee, who formerly resided in this county south of this city.

The fire was first seen at 1:30 a. m. and was still burning at 4 o'clock this morning. J. T. O'Brien was at the scene of the fire about 2 o'clock and assisted the neighbors in trying to save the stock in the barn. Mr. Lee and his family were away from home, having left Saturday afternoon for Cedar Creek, near where they visited their daughter, Mrs. Hraskey, over Sunday.

A span of mules valued at \$100 and a good team of horses, harness and farming implements, with hay and grain, also several head of hogs in a pen near the barn were all burned. Two of the horses died from the flames and the others will probably die. It is not known whether there was any insurance on the stock, but the presumption is that there was not.

Mr. O'Brien came over here this morning to notify Mr. Lee by phone, but when he got connection with the son's residence Mr. Lee had gone, and it was then thought he would come down on No. 4, but when that train arrived he was not aboard.

The loss will fall heavily on Mr. Lee, as the work animals were valuable and were badly needed in gathering his large crop of corn.

DRURY PHEBUS HERE.

Drury Phebus, chief clerk of the Burlington storekeeper at Hannibal, Missouri, spent Sunday in this city, the guest of his mother. Mr. Phebus went from McCook to Hannibal some six months ago, having been in the McCook storehouse for a year and a half previous. The storekeeper at Hannibal is J. H. Ellis, formerly of Havelock, who was transferred to the Missouri city a few months ago.

Frank Smith, Louis Egenberger, jr., C. H. Taylor and Miss Della Everetts are Plattsmouth people who spent Sunday with Union friends.

Frank E. White of Omaha and Major Creamer of Council Bluffs came down on No. 4 this morning to attend to business matters.

A VERY PRETTY SONG.

The Journal is in receipt of a very pretty sheet of music and words, entitled, "The Silvery Nishna Botna," words by W. E. Wells and music by J. F. Galuska. Earnest Wells is a Plattsmouth boy, bred and born, and we always know he was quite a poet, and is now to establish quite a reputation as a song writer. The title of the song is enough to send a thrill through the minds of all who know the pleasanties to be enjoyed along the banks of the Nishna Botna river. The words are very appropriate and the music is first-class. If this pretty song meets with sufficient approbation, Mr. Wells will try another composition, of which he is at work on. Mr. Wells is editor and manager of the Red Oak (Iowa) Express, and is not only in the front rank of journalism, but bids fair to make a mark in the musical world, and he has the Journal's best wishes for his success.

FRANK MAXWELL DOING WELL.

Frank Maxwell, the Burlington fireman who was struck on the head Friday night at Fremont and had his skull crushed, is doing nicely at the Fremont hospital. Engineer Ingalls of the Sioux City run was in the city yesterday, having just returned from Fremont, and brought the above information. The injured man's brother, Ed Maxwell, rode with Mr. Ingalls from Fremont to Ashland Sunday morning, and stated that his brother was seriously, though not dangerously injured, and that after the operations were performed on the injured man's skull his chances for recovery were greatly increased, and it is thought now that he will get along all right.

ED CARR HERE.

Ed Carr, a prominent farmer of near Eagle, was in the city Saturday shaking hands with his numerous friends. Mr. Carr is one of the leading farmers of this vicinity, and has as good crops as any in his locality. His yield of corn this season will go about 30 bushels, and considering the season, is good. Mr. Carr has sowed a field of wheat which is looking fine, although there are some fields which are being badly damaged by a worm working on the young plant. One farmer in that locality has lost 100 acres, while E. Boyles and Dr. Neighly each have lost 20 acres by a worm taking it.

A POPULAR POTATO.

The finest lot of Early Ohio potatoes have just been received at E. G. Dovey & Son's store that ever came to Plattsmouth. A carload lot right from the Red River valley. The Early Ohio has for several years been the most popular tuber on the market, and east, west, north and south it is the one potato that gives universal satisfaction. The flavor, size and mealy texture of the potato so far exceeds most other kinds of the same tuber that the Early Ohio potato stands far above all others in the estimation of the housewife, who prepares the vegetable for the table.

R. Marsey of Omaha spent Sunday with Fritz Frieke, returning to his home this morning.

GOD PREPARING FOR THE HARVEST

The Divine Promise About to Be Fulfilled.

THE NEW DISPENSATION.

Pastor Russell Says the "Peace and Safety" of the Unbelievers is a Delusion—Progressive Steps of the Divine Plan, as Outlined in the Bible, Explained—The Elect, Under the Headship of Jesus, Will Rule the World for a Thousand Years.



Glasgow, Scotland, Oct. 25.—Pastor Russell preached twice here today to large audiences. We report one of his discourses from the text, "Of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness that that day should overtake you as a thief; ye are children of the light."—1 Thessalonians v. 15.

The common tendency of the human mind is expressed by St. Peter, who prophesies of the present time that the worldly will be saying, "Where is the promise of His presence? . . . All things continue as they were from the foundation of the world." Ignorance of God's Plan is to be expected of the world, but the true people of God have the promise of His special instruction so that they need not be in darkness respecting the Divine Program.

Our world for six thousand years has been the battle field between the forces of light and darkness, truth and error, righteousness and sin; the Prince of Darkness, otherwise styled the "Prince of this world," has led his forces in person, and has controlled the masses and is still controlling them. The Prince of Light is represented in a feeble way by ambassadors who are specially cautioned by Him that they must not use carnal weapons nor carnal methods, but must in meekness correct those who oppose them. They must be subject to "the powers that be" to the extent that their consciences will permit, and so far as possible live peaceably with all men.

This experience of subjection to the powers of evil has been a hard lesson, difficult to learn; a trial of faith as well as of endurance, the value of which has been difficult sometimes to appreciate. But these must walk by faith and not by sight if they would please the Captain of their salvation. For centuries the prayer has gone up to God from their hearts, "How long, O Lord!" Reason assures them that it cannot be the Divine purpose to forever permit the victory of sin and death under the Prince of Darkness.

Plowing, Sowing, Reaping.
God represents Himself as a great Husbandman. Each Age is a "season" and bears its own crop. Each Age has its own time for the plowing of the field, the sowing of the good seed, and the harvest work. As Bible students we have already noted the work accomplished in the Age which ended with the flood, the different work accomplished during the Patriarchal Age, and the still different work accomplished during the Jewish Age, which lasted from the death of Jacob, and particularly from the giving of the Law, down to the death of Jesus.

Our Lord's ministry of three and a half years was a harvest time to the Jewish people in the close of their Age of favor or "day of visitation." He said to His disciples, "I send you forth to reap that whereon ye bestowed no labor; other men labored and ye are entered into their labors." (John iv. 38.) This plowing and sowing connected with the Jewish Dispensation was in the far past. The Egyptian bondage served to do a plowing work, as also Israel's escape from that bondage and the forty years of wandering in the wilderness before they reached Canaan. The giving of the Law and the establishment of them as a people, the lessons of their sacrifices, and the exhortation of their Prophets, all constituted a seed-sowing, harrowing and cultivating experience. In the end of their Age Jesus gathered the ripe fruitage of that experience—those sanctified thereby and developed in character and obedience to God.

The crop gathered by our Lord and the Apostles in the Jewish harvest numbered thousands. These were gathered out of Judaism and from under the Law Covenant into Christianity—gathered under a Covenant applying only to the "Church which is the Body of Christ." This Covenant, under which they became associated with Messiah, reads, "Gather together My saints (holly ones) unto Me," saith the Lord, "those who have made a Covenant with Me by sacrifice." (Psalm i. 5.) All coming thus into relationship to Jehovah as members of the Body of Messiah came by way of the cross—

through a recognition of their own imperfection, and of Jesus and His sacrifice as the satisfaction for their sins, a covering for their blemishes, by which alone their sacrifices were rendered "holy and acceptable to God."—Romans xii. 1.

Sowing Follows Reaping.
The reaping work of the Jewish Age merged into the sowing work of the Gospel Age as the invitation to become joint-sacrificers with Jesus was extended to those having hearing-ears amongst nations aside from the Jews. For eighteen centuries this sowing work, with "harrowing" experiences and various cultivations, has been in progress. Now in turn we have arrived at the harvest time of this Gospel Age—the reaping time, the time of gathering into the garner—beyond the veil—by the power of the First Resurrection.

"None of the wicked shall understand, but the wise shall understand" (Daniel xii. 10), is the Lord's declaration. Our text declares that "Ye, brethren, are not in darkness" respecting this time. This implies, either that the brethren are very few, or that a considerable number of them have not yet become sufficiently awake to a discernment of the times and seasons in which we are living. Many of the brethren and many of the world and many of the "wicked" do realize that we are living in strange times and under peculiar conditions. They try to persuade themselves, however, that what we see today is merely a recurrence of what has repeated itself time and again during the past centuries. Thus these fool themselves, saying, "Peace and safety!"

This attitude is what the Scriptures foretell. "When they shall say peace and safety, then sudden destruction cometh upon them." It is only "ye, brethren," who are privileged to have the clearer light respecting present and future conditions. We know that we are in the Harvest time of this Age—the reckoning time—the testing time—the time when the "wheat" is to be gathered into the heavenly "garner"—the time when the field is to be cleared of all "tares" in a fiery trouble—the time when the plowshare of trouble will be run through the world of mankind to prepare the whole world for the New Dispensation just about to begin.

The Plowman Overtakes the Reaper.
Illustrating the Divine methods and the rapid following of events in the Divine Program, the Lord through the Prophet tells us that "the plowman will overtake the reaper." (Amos ix. 13.) So accurately timed is every feature of the Divine Plan that part fits to part and work to work closely. The Harvest of the present time is the gathering of the fruitage of this Gospel Age—the gathering of the Church of the First-born, whose names are written in heaven—those who have made a Covenant with Jehovah by sacrifice.

The Head of the salutary Messiah, developed and glorified eighteen centuries ago, is Jesus. The members of the Body of this Messiah have been gathered from every nation, first from the Jews and then from all nations. God's call and selection of salutary sacrificers in this Gospel Age ignores all sectarian lines, all denominational, all national lines—"The Lord knoweth them that are His." The winds of violence, "the powers of the air," which will shortly be loosed, and which will produce the terrific "storm," are being held back until the sealing of God's servants in their foreheads shall have been accomplished.

This sealing in the forehead implies an intellectual appreciation of heavenly things, and is intimately associated with the harvest work—the sealed are the ripe wheat being gathered for the heavenly garner. As soon as the sealing work shall have been accomplished the winds of strife and trouble will be let loose according to the Master's declaration, and the result will be a "time of trouble such as never was since there was a nation"—no, nor ever shall be the like again. The awful lessons which will then be learned by humanity will be sufficient for all time. The strife, the hatred, the malignity, the anarchy of that day of trouble are depicted in various places in the Word of God.

The trouble time impending is indeed declared to be a time of Divine wrath, and we must not lose sight of that feature of it. Divine Justice has indignation against iniquity and selfishness in general, for selfishness is not an other name for sin. All sin is selfish and all selfishness is sin. The captains of industry, the captains of education, and captains of wealth have today greater opportunities and therefore greater responsibilities than the kings of the earth for their behavior with their fellowmen.

Similarly, there are leaders of the people, presidents and secretaries of unions, etc., who are also captains, and who also have great responsibility. All perceive that the world of humanity is rapidly nearing a crisis. The all-mighty opening of the eyes of understanding which God has recently granted has brought to the world mechanical inventions and chemical processes which are making the world rich with amazing rapidity. Although these blessings are in considerable measure reaching the masses of mankind and uplifting all to a higher plane of comfort, nevertheless general education has opened the eyes of human understanding correspondingly. "The common people" are looking with amazement at the luxury of the rich as the barbarians of old looked upon the much lesser spendors of Rome. They are covetous, they are hungry for what they term their "share" of the bounties being dispensed by Providence with so lavish a hand.

Even if the vast increase of wealth

through machinery, chemistry, etc., were to be evenly distributed we doubt if it would satisfy these new-born minds.

Two Possible Solutions.
There seem to be two possible solutions: (1) To convert all of the wealthy into saints, whose pleasure it would be to administer the flood of wealth now rolling in upon them for the general blessing of mankind, along the most benevolent lines imaginable; or (2) To convert into saints the masses of mankind and to so imbue them with heavenly hopes and prospects that they would not particularly care for earthly good things nor crave them, but rather rejoice to be "the poor of this world, rich in faith, heirs of the heavenly Kingdom."

We confess that neither solution seems to be practicable. We cannot believe that either can be accomplished; hence we must believe what the Bible teaches, that an awful conflict is about to be precipitated between these two classes, because neither one nor the other can be fully converted to the Lord's way. How glad we are that the Bible shows that the culmination of the conflict will bring everlasting peace—a just, loving, equitable and satisfactory adjustment of earth's affairs, under Messiah's glorious reign of a thousand years.

The Divine Arrangement.
Some may ask, Would not these same difficulties beset any new government which Messiah or others might institute? Will not the element of selfishness forever persist in the human heart, and will not this imply that to all eternity there will be a strife of selfish interests? We answer, No. The Divine Plan solves the problem perfectly. Jesus has demonstrated His unselfishness as respects earthly things. His laying down of His life not only proved His loyalty to righteousness and to the Father's will, but proved also His unselfishness—His love—"greater love hath no man than this, that a man should lay down his life for his friends." (John xv. 13.)

This Friend of humanity is to be the great King of the world in the New Dispensation, and His associates in the Kingdom, the Bride class, are to be such only as have His spirit and disposition of obedience to the Father's will—self-sacrifice and love for fellow-man—unselfish love. Under present conditions these may not always be known, nor their true character and unselfishness be discerned, because they have the treasure in "earthen vessels," which do not always fully represent their true benevolence of heart.

The Divine provision is that such of these as shall demonstrate their unselfishness of heart and loyalty to the Lord shall be given new bodies in the resurrection—"sown in weakness, they will be raised in power; sown in dishonor, raised in glory; sown an animal body," with Adamic weaknesses and fleshly imperfections, they will be "raised spirit bodies"—perfect, complete, lacking nothing.—1 Cor. xv. 42-44.

These, in association with their Redeemer, will constitute the Kingdom class which is to rule the world for a thousand years under the Headship of Jesus. Surely, we can trust these that can have confidence in them. The fact that God has selected them, and that He is pleased to give over to them the rulership of the world for a thousand years testifies beyond peradventure their worthiness and capability.

That Government will not be a republic, but a monarchy, a theocracy, a Divine Kingdom. Christ and His Bride will be the King and Queen of the New Dispensation, supplanting Satan and the fallen angels, who for centuries have been in control. The Kingdom of God will be as invisible as the kingdom of darkness has been. It will operate through human agencies, as does the other. But even its human agents have been provided. The Scriptures inform us that the worthy ones of the Jewish Dispensation and before will be the Princes in all the earth who will represent Messiah's Kingdom amongst men. Not only so, but they will be perfect men, made so by participation in the "resurrection of life." How grand the prospect!

The time of trouble, although it will be awful, will be short, as typed in the terrible trouble which came upon the Jewish nation following the harvest work of their Age. Then will come the leveling process, which is the Divine order will prove to be a blessing to everybody. In other words, the socialists and anarchists are not so far from a correct conception of what must ultimately prevail, but they are far astray respecting the methods by which it is to be attained. Their attacks upon the ruler of the world's affairs shows an awful lack of appreciation of the mighty influences with which they seek to contend. Their efforts will merely precipitate upon themselves and upon others the terrible trouble which the Scriptures foretell.

God's people are distinctly warned that "they must keep hands off, must not interfere with the powers that be—their reliance must be upon the Lord and not in the use of 'arnal weapons." St. James, writing on this subject, declares the coming trouble and tells that it will be specially severe upon the rich. "Go to now, ye rich men; weep and howl for your miseries that shall come upon you." (James v. 1.) No doubt the troubles will be equally upon the poor; but to them they will seem less severe since they have been accustomed to less. To God's people is the message, "Be patient, brethren, the coming of the Lord draweth nigh." "Wait ye upon Me, saith the Lord." (Zephaniah iii. 8.) "Seek meekness, seek righteousness, it may be that ye shall be hid in the day of the Lord's anger."—(Zephaniah ii. 3.)

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