

The Plattsmouth - Journal

Published Semi-Weekly at Plattsmouth, Nebraska

R. A. BATES, Publisher.

Entered at the Postoffice at Plattsmouth, Nebraska, as second-class matter.

\$1.50 PER YEAR IN ADVANCE

Mr. Wickersham: "Will the congregation now rise and sing 734 verses of 'Steel Away?'"

Uncle Sam will not transport any more letters to Santa Claus. This age of commercialism is crushing all sentiment out of life.

The sane Fourth of July and sane Halloween were moderately successful, but the sane Christmas seems to be as remote as ever.

Two Nebraska City brides were so bashful that they insisted on being married in the dark. It did not matter, anyway, for it is said that love is blind.

Vote for Don C. Rhoden for sheriff if you want a sheriff who will do his duty at all times and under all circumstances.

Vote for C. M. Seybert for county commissioner if you want a commissioner who will do his duty regardless of friend or foe.

If the stock market crowd really want our sympathy for their losses, their wives must somehow manage this winter to get along with their last year's diamonds.

The parade on the Hudson is called the biggest naval pageant in our history, and some New Yorkers will actually stop making money for a minute and a half to look at it.

Although the presence of the great battleship fleet in New York harbor is ostensibly peaceful, its real purpose may be to keep Wall street from seceding from the Union.

Mr. Taft talked about "Peace and Arbitration" to the Chicago Sunday Evening club, in spite of the heartfelt desire of the audience to hear him discuss the reasons for the downfall of the New York Giants.

As it will be for the benefit of all concerned to get a verdict in the Steel trust suit as quickly as possible, we hope the case is not postponed for a year every time one of the lawyers wants to take a vacation.

The country is now busy guessing who will be appointed Justice Harlan's successor on the supreme bench. Naming a successor will be easy, but finding a man who will really fill the place of the Great Dissenter will be indeed difficult.

Billy Taft "has shot his wad," as the saying goes, and his friends are scarcer in the west now than before he came out to try to fool the people. If he is renominated it will be the same old crowd that will do it, and not the common people of the republican party. That's a foregone conclusion.

The Lorimer jackpot in Illinois and the Stephenson slush fund in Wisconsin seemed to have been intimately related. According to testimony before investigating committees, Rich Lumberman Hines of Chicago is shown to be the missing link.

Senator Clapp of Minnesota declares that President Taft's refusal to admit Arizona to statehood because of the recall provision in its constitution is the

blackest chapter in the history of tyranny. When an insurgent talks about a standpatter strong language may well be expected.

Vote for Kelly Fox and have a man in the treasurer's office who you know is competent to discharge the duties of that position. Take no chances.

Vote for James T. Reynolds for clerk of the district court. He will not use his office for the purpose of enhancing the business of any one law firm, but will give all the attorneys a square deal. That's Jim Reynolds.

Vote for C. M. Seybert if you want a commissioner who will treat everyone alike in dealing with those who have interests at stake in which the county board must act. He is an honest man, a competent man and a man who has a head of his own when it comes to dealing with the taxpayers in every section of Cass county.

The man who is so busily engaged in spreading the lie that C. M. Seybert, candidate for county commissioner, will be partial to Louisville and vicinity on road matters can be seen wending his way up and down Main street a dozen times almost any day. We can put our hand upon him almost any hour in the day. He is a gossip monger of the worst kind.

Clell Morgan's friends are numerous all over Cass county, and they are composed of republicans and democrats alike. They believe in rewarding the faithful and well deserving. And if Clell Morgan has not been a faithful, honest and competent county clerk there never was one elected. The people know he deserves a re-election next Tuesday by a large majority, and they intend to give it to him.

If you want a sheriff who will do his duty, regardless of friend or foe, and who will not have business in another direction when a crime is committed, vote for Don C. Rhoden, and you will have one who has the courage and willingness to do his duty. Don Rhoden is a man, every inch of him, and the voters who support him next Tuesday will never see the day or the hour that they will regret it.

The present incumbent in the district clerk's office has been in office in Cass county for sixteen years. He has drawn from the county \$21,600 in salaries, besides what his son and daughters have drawn, \$4,800, making a total of over \$25,000 the family have drawn from the treasury of Cass county. Now, Mr. Voter, don't you think this enough for any one man to siphon from the people in the office-holding business?

The report comes from the southern part of the county that the present sheriff's hobby six years ago in his rounds of electioneering was that John McBride had been in two terms, and that ought to be enough for anyone. The present sheriff was elected for the third term and now wants the fourth. If two terms was enough six years ago, most certainly three terms ought to be enough now. Vote for Don C. Rhoden and you will vote for a man who will know when he has had enough.

The people know that Miss Mary Foster has made the best county superintendent the county ever had, and they don't feel like passing her up for a man who is an unknown quantity, and has lived in the county scarcely long enough to become a voter. He came to Cass county a little over one year ago. Go to the polls Tuesday and vote for Miss Foster, whom you know has made a splendid official, and has lived in Cass county nearly all her life.

When you go to the polls Tuesday morning don't forget to vote for James T. Reynolds for clerk of the district court, if you want a man of the common people and one who will not try to hang onto office a lifetime. The present clerk of the district court seems to think that the taxpayers of Cass county owe him a living, and he is determined to stick as long as they are foolish enough to let him hold on. Is not sixteen years long enough for any one man to hold office at the expense of the people? Away down in your heart you feel that it is. Then go to the polls next Tuesday and vote for James T. Reynolds, who is one of our best citizens and well fitted for the position.

KUHN'S OFFER IS REJECTED

State Board Refuses to Pay \$12,500 for Land in Omaha.

OPEN KEARNEY HOSPITAL SOON

Plans Being Made to Put institution for Tuberculosis Patients in Running Order at an Early Date—Lumbermen to Meet in Lincoln.

Lincoln, Nov. 4.—The state board of public lands and buildings made official announcement that it had declined to raise its offer of \$11,000 for ten acres adjoining the state school for the deaf at Omaha. The proposition of Paul W. Kuhns, the owner of the land, was turned down by the board, the Omaha man telling the board that the offer of \$12,500, which amount was appropriated by the last session of the state legislature, was the least that he would take for the tract.

The opinion of the members of the state board was that it is infinitely better to have the money than the land. Further, the board recommended that better use be made of the land now available for school uses rather than go to the expense of buying more.

Tubercular Hospital.

The matter of opening the new tubercular hospital at Kearney was taken up at the meeting at which the Omaha matter was turned down. A ten acre lease expires in March, 1912, has asked \$1,000 for a cancellation. The owner who sold the land to the state will have to turn it over, however, when it is desired. The opinion of the majority of the members of the board is to open the institution before January. Mrs. P. F. Barker of this city has already been appointed head nurse of the hospital at a salary of \$75 per month.

Charles E. Hicks Dead.

Charles E. Hicks, a former member of the legislature from Butler county and for the past ten years a resident of this city, died at his home. He is survived by his widow, a son and a daughter. He was stricken with diabetic poisoning four days ago. Since living here Mr. Hicks has been in a local bank.

Lumbermen to Meet.

Announcement was made here that the Nebraska State Lumbermen's association would meet in this city Jan. 10 and 11, 1912. More than six hundred delegates are expected to attend the gathering.

FIGHT OVER WATERWORKS

Workmen and Union Pacific Italians Clash at Beatrice.

Beatrice, Neb., Nov. 4.—The workmen employed with the Matthews Construction company in building the new waterworks plant here and a number of Italians in the employ of the Union Pacific company clashed when the city attempted to lay its pipe lines along the Union Pacific tracks.

Agent Mahoney refused to allow the city to lay the pipes and the Italians allied in part of the ditch. The waterworks employees objected, and in a skirmish three Italians were thrown into the ditch, but escaped injury. After the clash the railroad employees withdrew and the city resumed work on the mains. An injunction may be secured by the railroad company unless the city is granted permission to proceed with the work.

SANER VIEWS ABOUT BAPTISM

Theories of Our Fathers No Longer Accepted.

SUPERSTITIONS OF THE PAST.

Pastor Russell Dissects Doctrines of Various Denominations and Shows Their Crudities and Falseness—Immersion in Water Does Not Open the Door to the Church of the Living God—Mistake of the Baptists.



PASTOR RUSSELL

London Tabernacle, Nov. 5.—Pastor Russell spoke today to large audiences. We report one of his discourses, which treated on the subject of Baptism.

Church history shows that the doctrines grew gradually. First came the theory that every child of Adam was born damned to eternal torture at the hands of fire-proof devils, and that the only escape was through baptism. But it was claimed that baptism cancelled only previous sins and not subsequent ones; hence it was the custom in Constantine's time to put off baptism until as near the hour of death as possible. Tertullian is credited with supporting this view.

Later came St. Augustine, advancing the theory that only the Church would be saved and that baptism was for the purpose of induction into the Church. Naturally it followed that if infants died without being admitted into the Church they would go to eternal torture. As a result of this teaching infant baptism sprang into great popularity, which is still maintained. At first the infants were immersed in water, but later, under the belief that all bishops were successors of the Apostles and equal in authority, Church Councils took the place of the Word of God. They not only sanctioned infant baptism, which is not even mentioned in the Bible, but additionally claimed that immersion was unnecessary and that a few drops of water would induce the aged or the babe into the Church and constitute an insurance against a hell of eternal torture. This theory still persists to perhaps a greater degree than any would imagine. Luther and his coadjutors protested against some of the doctrines of the Church of Rome, but accepted without protest infant baptism, sprinkling, etc., as necessary to preservation from everlasting torment.

Unbaptized Infants in Torture

Someone suggests, "Ah! we practice infant sprinkling, but it is merely a 'christening.' We have no thought whatever that the gracious Heavenly Father or His adorable Son, our Redeemer, would consign an infant to torture, even if it died without being christened." Do not be too sure, my brother. Superstitions die hard. I know of a white-haired bishop in the Episcopal Church who was appalled at the very suggestion that his infant grandchild might be safe in the arms of Jesus without having been "christened."

Not only so, but these superstitions of a darker day are forcefully impressed upon the "common people" by some of the clergy. Let me tell you of two cases:

(1) A Lutheran couple in Pennsylvania had some unpleasantness with their pastor respecting Church dues. This caused them to absent themselves from Church service for several months. Meantime their babe became sick. The father humbled himself to go to his pastor to tell him of his distress and his fear that the child might die and of his desire to have it baptized. Imagine the anguish of the deluded parent when the pastor refused and told him that the child would go to hell and that this was his desert as a parent because of failure to keep in touch with his Church.

(2) The other case was that of a Catholic couple in Wisconsin. Their two little girls died of diphtheria within a few hours of each other. When the parish priest was sent for he declined to come and refused permission to have the children buried in "holy ground." The explanation given to the astonished parents was that they had neglected their duty toward the children, that they had not been baptized into the Church and consequently were lost.

To a friend the bereaved father declared that he wanted to have nothing whatever to do with so unjust a God who would consign his little, innocent children to eternal torture merely because of his sin, his neglect, in not having a few drops of water sprinkled in their faces by the priest! The friend had been reading my "Studies in the Scriptures" and explained to the bereaved father that Church creeds and theories are very different from the plain and simple teachings of the Bible. He showed him that his little ones were merely "asleep in Jesus" waiting for the glorious resurrection blessings of restitution, to be brought to mankind at the second coming of Jesus, after the completion of the elect Church and their change to heavenly glory. Could you wonder that that

Catholic a saloon-keeper, received a new ray of hope and that it had a transforming influence upon his life?

The Christian-Disciples' Error

Pastor Russell examined the doctrine of immersion as set forth by the Christian or Disciple denomination. He had not an unkind word to say respecting the people of this denomination, but he did dissect their doctrines, laying bare what he considered to be their inconsistencies, falsities.

Criticizing the immersion theory of the Christian-Disciples he declared that the texts used by this denomination as proofs that baptism is for the remission of sins were never applied to any except Jews. The Jews were in Covenant-relationship with God through the Mosaic Law. If they got into sin it was proper for them to repent, return to God and use water symbolically, indicating return from sin. All Jews in full harmony with the Law Covenant in Jesus' day were transferred from Moses to Christ. Only those who had committed special sins were called upon to wash away those sins symbolically in water.

Others living consistent lives as "Israelites indeed" were never instructed to be baptized or to wash away their sins. Amongst the Apostles, Pastor Russell said, there is no record of any of them having been immersed in water for the remission of sins, except St. Paul, and he only because he had persecuted the Church of Christ. The baptism into Christ announced for Gentile converts is wholly different, he declared, from the Jewish baptism for the remission of sins. An illustration of this, he said, is found in Acts xviii, 24, 25, where Apollos had baptized certain Gentiles of Ephesus with John's baptism for the remission of sins. St. Paul afterward declared this incorrect and directed them to be immersed again—not for the remission of sins, but for induction into the Body of Christ, which is the Church. (Acts xix, 1-6.)

But the chief point which Pastor Russell made against the Christian-Disciple theory, that Baptism is for the remission of sins, was that it naturally dis-fellowships all Christians who have not been immersed. The logic of this theory, he declared, would find few supporters in the Christian-Disciple denomination. The logic of it is this: If immersion is necessary for an adult in order that his sins may be remitted or washed away, it would logically follow that all adults not immersed are yet in their sins—unforgiven. And this signifies, according to this theory, that, if they die thus they must suffer the penalty of their sins, which penalty, they say, is eternal torture.

Baptist Theory In Error

Next the Baptist theory of Baptism was dealt with. It was complimented as being more nearly in line with the Scriptures than any theory of Baptism held in the world. And yet, said the speaker, remarkably few Baptists today could do stand by their theory, if put to the test. Nevertheless, in theory and practice, the great mass of Baptists declare that immersion is a necessary incidental to admission to the "Church of the Living God, whose names are written in heaven!"

In full keeping with this, in nine out of every ten Baptist Churches the world over, only immersed Christians are ever invited to the communion table to participate in the Lord's Supper. Why? Because they claim that only immersed persons belong to the true Church and that the communion service is exclusively for the Church.

If we ask them what are the advantages claimed for membership in the Church, they reply—Salvation! What is the antithesis or opposite of salvation? we ask. They answer—Lost! What do you mean by lost? we inquire. The reply is, To be banished from God and suffer everlasting torture.

So then, theoretically, our Baptist friends deliver to the unimmersed the same blood-curdling theory handed out by Christian-Disciples—that Catholics, Lutherans, Presbyterians, Methodists, Congregationalists, etc., are enroute for eternal torture. The difference between the two theories is that the Disciples say that this awful fate impends upon the masses of Christendom, as well as upon heathendom, because their sins have not been forgiven, while the Baptists say, No, not for that cause, for Jesus died for all, but because they have not taken the necessary steps to get into the Church.

"Times of Such Ignorance"

St. Paul tells us of certain times of ignorance which "God winked at" or disregarded. We believe that the Almighty graciously overlooked such inconsistencies in the theories of some of His children and charged them not with the responsibility of so terribly maligning the Divine Character and misrepresenting the Divine Word. But now our God is opening the eyes of our understanding and there is no longer excuse for any to believe such monstrous theories, nor excuse to still profess to believe them after they have been repudiated by the heart.

The true view of Baptism is one which cannot be controverted. It is consistent with itself and with every Bible statement. It recognizes every consecrated child of God of every denomination, or outside of all denominations. It inducts the saintly Baptist, saintly Disciple, saintly Catholic, Episcopalian, Lutheran, Congregationalist, Methodist, etc., into membership in the "one Church of the Living God, whose names are written in heaven."

What Baptism can this be? We reply that it is the one mentioned by St. Paul, in a text which we have all read and quoted time and again: "So many of you as were baptized into Jesus Christ were baptized into His death." (Romans vi, 3.) The mistake we have all made in the past is in applying the

Apostle's words to water baptism. The Apostle said not a word about water baptism, but mentioned specifically the Baptism into Christ, into "the Body of Christ, which is the Church."

The thought is that God has ordained the gathering of the elect Church during the Gospel Age. The Head of this Church was received up into glory eighteen centuries ago, and since Pentecost one and another of the true footstep followers of Jesus have been accepted of God through His merit and counted as "members of the Body of Christ, which is the Church." First, Jewish believers were transferred from Moses into Christ.

Next the message was extended to the Gentiles. But these could not pass from Moses into Christ because they were not in Moses, never having come under the Law Covenant arrangement. Hence, these could come into Christ only by direct baptism. All baptized into Jesus Christ occupy a specially preferred relationship to God and, if faithful to the end, will be received to glory, honor and immortality on the spirit or heavenly plane. But here is not a word of Scripture to say that the world, which misses this glorious exaltation, will on this account suffer eternal torture. They will lose the great prize, however.

Water Baptism Not the Door into the True Church

Our Baptist friends will agree to the above statement. They will say, Yes, that is what we mean, only, in order to be in Christ, we Baptists claim, water immersion is necessary.

We are glad to have their plain, candid statement and to meet the issue squarely. That is the Baptist mistake—supposing that water baptism inducts anybody into membership in the true Church. They may indeed make water immersion the door into the Baptist Church, but this does not make it the door into "the Church of the Living God." St. Paul defines the Baptism by which any Gentile may come into membership in the Body of Christ. Note his words again: "So many of you as were baptized into Jesus Christ were baptized into His death." Our Baptist friends think of this as though it read "were baptized in water." This is their mistake as before stated.

But the question arises, Just what is meant by these words, "Baptized into His death?" Was His death in any way different from the death of others? Most decidedly it was! Our race die as sinners, children of wrath, under Divine sentence of death. But Jesus was not a sinner and hence was not under Divine sentence of death. He was "holy, harmless, undefiled and separate from sinners" and free from Adamic death. His death was a sacrificial life—a surrender of an unimpaired one. Those, therefore, who would become His footstep followers and be baptized into His death, must participate with Him in a sacrificial death. The Scriptures explain that this would be impossible except as those footstep followers should be cleansed and made acceptable sacrifices through the merit of Jesus, because "by nature we were all children of wrath, even as others."

Death was the real meaning of our Lord's baptism. John the Immerser knew that Jesus was not a sinner, knew that He had no sins to wash away, and at first he declined to immerse Him. And he did so only after Jesus had assured him that it was right and that the matter had a deeper significance. "Suffer it to be so."

Our Lord's Baptism Finished at Calvary

Our Lord for three and a half years was carrying out the consecration vow which in Jordan He symbolized—baptism into death. Day by day He became more deeply immersed into death. That real immersion into death was finished on Calvary. In harmony with this the day before His death Jesus said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished." The next day it was accomplished, when He cried, "It is finished!" His baptism into death was finished.

The same thought the Master gave to His followers, saying to two who desired places on His right and His left in the Kingdom: "Ye know not what ye ask!" You do not know what it requires to secure exaltation to the Kingdom. Are you able, are you willing to drink of my cup of sorrow, self-denial, etc.? Are you willing "to be baptized with the baptism that I am baptized with"—the baptism into death? When the disciples replied that they were willing, the Master assured them that He would attend to the rest. The terms of discipleship have not changed.

Just a word further respecting water baptism. It has its place, not in keeping any out of eternal torment, nor in getting them out of eternal glory; but it is a symbol, a beautiful picture in one act. It is a testimony to all believers that the consecrated one has vowed loyalty to the Redeemer—even unto death. As such a confession of such a consecration, we commend water baptism to you all as being the Lord's own provision of a pictorial confession for those who have accepted His terms, surrendered their all, and are seeking to walk in newness of life and to attain the eternal glory by and by.

As for the unconsecrated world, it is fitting that they should not be baptized. Baptism was never intended except for the fully consecrated, the sanctified in Christ Jesus. When God's due time shall come the world of mankind will receive the blessings provided for them through the Redeemer's merit, under the gracious arrangement of that Redeemer's heavenly Kingdom, which will be established under the whole heavens for the purpose of uplifting mankind from sin and death—whosoever wills.