Christmas Suggestions!

A for Axminster, of which we have Rugs of many sizes and patterns, prices $1.15 up to $32.40.

B for Brussels, which we have in Tapestry Brussel Rugs, room sizes; prices $9.50 to $22.00.
B for Bissels Sweepers from $2.70 up to $4.75.

C for Carpets of excellent grade; C also Chairs—Morris chairs, Dining chairs, Youth chairs, High chairs—many different styles on my floors, and the prices are right.

D for Divans of different styles and grades in stock, at $19.50 up to $24.00.
D for Dressers of many styles and designs, at $10.50 up to $27.

E for Everything in my store you will find to be of excellent quality.

F for Furniture of up-to-date styles always in stock.

G for Go-Carts—large and small, many to select from, at $1.25 up to $14.50.

H for Housefurnishings our main line.

I for Iron Beds, many styles and colors to make your selection from, should you be in need of one at $2.00 up to $23.60.

J for Jardinier stands; we have them both large and small, in Golden Oak and Early English at low prices.

K for Kitchen Cabinets; of which we have a large line, from $5.75 up to $25.50.

L for Lounges or rather Couches in Leather, Plush and Velour, at prices from $9.00 up to $54.00.

M for Mattresses—The Dixie Felt & Spring, The Stearns & Foster Cotton Felt, and others; also, Sanitary Couch Pads, at from $2.95 up to $16.20.

N for New up-to-date furniture in stock.

O for Other furniture, such as Sideboards, Buffets, China Closets, Combination Book Case and desk, and Globe-Wernicke Sectional Book Cases.

P for Parlor Suits, of which we have a nice line to select from at $18.00 up to $43.00.

Q for Quality, always found in our lines.

R for Rockers of many styles and sizes, always found on our floors.

S for Sanitary Couches, Spring Beds, Sewing Machines, Sewing Machine Needles, Shuttles and other supplies, and Oil; also Sewing Needles in stock.

T for Tables, Dining Tables, all styles and sizes; Library Tables and Parlor Tables. We have many styles to select from.

U for Uniform, and that is what our prices are to all cash customers, no matter whether your purchase be large or small.

V for Volume of money invested in an up-to-date Furniture Store, therefore a volume of business we would like to do.

W for Wardrobe, which we have to show; also the Chiffo-Wardrobe, something quite new.

X for Xmas Toys and Furniture, which you certainly could select from our excellent lines.

Y for Yes we have as complete a line of Furniture, Carpets, Rugs, etc., etc., as you can find, no matter where, far or near.

Z the last letter in the Alphabet, so I must close, but sincerely hope that we may have the pleasure of seeing many of you who read these lines, and wishing you in advance a Merry Choistmas and a Happy New Year.

Respectfully Yours,

Plattsmouth, Nebraska. **M. HILD,** Furniture and Undertaking.

NOTICE.

Staled proposals will be received by the country clerk of Cass county on or before noon January 1st, 1912, for furnishing the following Books, Blanks and Stationery for said county during the year 1912:

CLASS A—BOOKS.

1-8 quire med. Commissioners Record.
1-8 quire med. Deed Record (printed page).
1-6 quire med. Index to Delinquent Lands (printed head).
1-8 quire med. Deed Record (Loose leaf).
2-8 quire med Mortgage Records (printed page).
1-8 quire med. Miscellaneous Deed Record (Loose leaf).
2-8 quire med. Mtg. Records (Loose leaf).
1-8 quire med. Appearance Docket (printed head).
1-6 quire med. Court Calendar.
1-8 quire med. Probate Fee Book (printed page).
Canvas covers each.
1-8 quire med. Court Journal (printed head).
Patent Back per quire.
1-8 quire med. Trial Docket (printed head).
Index per book.
All records to be extra bound of No. 1 Linen Ledger paper, Byron Weston's Ledger Paper or Whiting Ledger paper.

CLASS B—STATIONERY.

Rubber Bands, No. 11, per gross.
Penholders, No. 2376, per dozen.
Writing Fluid—blue-black, per quart.
Erasers, No. 1085 E. Faber's, per dozen.
Esterbrook's No. 048 pens, per gross.
Congress Tie envelopes, No. 10 1-4 thick, per 100.
Esterbrook's No. 79 pens, per gross.
Congress Tie envelopes, No. 10-1, 1-2 thick, per 100.
Congress Tie envelopes No. 10-2, thick, per 100.
Mucilage, Carter's Arabian, per dozen quarts.
Congress Tie envelopes No. 10-1, thick, per 100.
Denison's Notarial Seal No. 21, per 100.
Congress Tie envelopes No. 10, 3-4, per 100.
Pencils, copying, per dozen.
Penholders, No. Crown, per dozen.
Gillott's No. 601 Pens, per gross.
Congress Tie envelopes, No. 10 1-2 thick, per 100.
Pencils, No. 596 Eberhard Faber, per dozen.
Globe Reversible envelopes, No. 10, per 100.
Rubber Bands, assorted No. 100, per box.
Red Writing Fluid, per quart.

Separate bids must be made on each class of supplies in the stimate.

The Commissioners reserve the right to reject any or all bids.

Bids will be addressed to County Clerk and marked Proposal for Books, Blanks and Stationery.

Bidders must file good and sufficient bond for the faithful performance of their contract.

Bids will be opened the first meeting in January.

D. C. MORGAN,
County Clerk.

Fred Stoke of Murdock, a juror for the present term of court, arrived from his home this morning.

Another Business Change.

The drug store of A. E. Stites & Co. passed into new hands the first of last week, the purchaser being J. C. Thygeson, the well known druggist of Nebraska City. The new management opened up for business Tuesday morning, and it has been a busy place ever since, as the stock was given a thorough overhauling, new goods coming in and a general cleaning up and rearranging of the store. Earl W. Keedy has the management of the store, and is a thoroughly competent pharmacist, as well as a very courteous and sociable gentleman.

A. E. Stites, who has conducted the business for several years, feels the need of a change of occupation for a while at least, and we understand that he expects to locate on a large ranch in Montana, where he can enjoy the outdoor life.—Union Ledger.

GOD'S WRATH ALIKE TO ALL SINNERS

Divine Justice Is Meted Out Impartially.

PASTOR RUSSELL EN ROUTE.

Pastor Russell Declares That Manifestations of Divine Displeasure Are Everywhere About Us—Since the Fall of Adam Death Has Been the Penalty of Sin—Eternal Life Is Only For Those Who Obey the Heavenly Father's Commands.

PASTOR RUSSELL

Los Angeles, December 10th. — Pastor Russell preached twice here today. One of his discourses, on "The Wrath of of God," was very different from what some of his hearers would have expected. Many of his great congregation were evidently convinced of the truth of his position.

The committee of seven (including Pastor Russell) appointed by the International Bible Students Association to investigate and report on missions in foreign lands, have reached here. Pastor Russell is the chairman of the Committee, which is to sail from San Francisco Wednesday next. Great interest is being manifested everywhere in this Committee and the honest report respecting foreign missions which its personnel guarantees. Reports from the missions have been so conflicting that the missionary funds have considerably fallen off, and those who give their dimes, as well as those who give thousands, are awaiting the report with keen interest—hoping, of course, it may be every way favorable, yet perhaps fearing a little the reverse of this. Next to the Pastor in prominence on the Committee is General Hall, U. S. A. Besides, there are three merchants, one doctor, and Prof. Robison, Secretary.

A Revolutionary Proposition.

His texts were, "The wrath of God is revealed from heaven against all unrighteousness;" "for all unrighteousness is sin." (Romans i, 18; I John v. 17.) When the Pastor pointed out that his texts declare a *present* revelation of Divine wrath and not a future one, his audience "sat up and took notice." The wrath of God *is* revealed, the Pastor emphasized, and we see it all about us. Every cemetery witnesses to it, so does every coffin, every hearse, every piece of crepe, every doctor's sign. Pain, suffering, speaks of disease; disease of decay; decay of *death* working in the human family and bringing all, rich and poor, bond and free, to the grave, the great prison house, from which none can escape until the resurrection, at the coming of Messiah.

Death, the penalty of sin, the manifestation of God's wrath against sin, began to be revealed six thousand years ago when our first parents disobeyed the Divine command. Every day and every hour since, the world has been witnessing that God's wrath is against it, that the death penalty is being inflicted. As the Scriptures declare, the world has been under a Reign of Sin and Death. However sympathetic and loving the Heavenly Father has been, He has allowed stern Justice to mete out this penalty against every member of our race. He is thus giving us a great lesson on the exceeding sinfulness of sin—its pernicious, injurious influence and results under Divine Law. He wishes this lesson to be so thoroughly impressed upon our race that when in due time He shall bring in relief we will never forget the lesson, to all eternity, but will hate sin and dread it as our worst foe.

We may understand the Apostle to lay special emphasis upon the word "all" in our text—"The wrath of God is revealed against *all* unrighteousness"—not merely against great sins and gross violence, but against every form of sin—even the slightest. Thus the Scriptures declare that God's Law is one, and that a violation of it in one point means the violation of the entire Law. To break one command would be sin and merit the death penalty; and to break all the commandments would be sin and merit the death penalty. Eternal life is provided only for those who are perfect and who maintain that perfection and harmony with God by full obedience to the Divine Law in every particular.

Do not misunderstand me to teach that it makes no matter whether one be a gross sinner or only a minor offender. In one way it *will* matter, and in another way it will not. Adam's transgression was, in some respects, a minor one, as compared to that of his son Cain. Adam stole and ate a forbidden apple, and the penalty was death—the very strongest penalty of God's Law. If he had murdered his wife the penalty would have been the same—death—not eternal torment.

Whatever Adam's transgression, Divine Law would have hindered him from ever again coming back to God. It would have cut him off from everlasting life, and he would have need of a Savior, just the same for one sin as for another. Murder would have been sin, and the disobedient eating of the apple was sin, and sin cannot be condoned by the Divine Law. It required a Redeemer, and to be the Redeemer He must suffer death, the penalty that was against Father Adam.

Now notice the case of Cain. He was shapen in iniquity; in sin did his mother conceive him; the condemnation upon our first parents extended to him; he was born with a fallen nature, he was born under the death sentence. The killing of his brother Abel did not increase the penalty, which stood the same—death—cutting off from life. "The wages of sin is death"; "The soul that sinneth it shall die."

Retribution—Sowing and Reaping.

There would have been no Message sent to mankind exhorting to righteousness and to turn from sin had God not intended to redeem man by the death of His Son; and redeeming them means to give each and all of the human family another opportunity, another trial, another judgment—to test their worthiness or unworthiness of everlasting life—to prove to what extent their acquaintance with sin and its penalty has taught them the great lesson respecting the sinfulness and undesirability of sin and the sureness of its penalty—death.

Accordingly, for four thousand years God sent no Message to the world in general—until Jesus came and died, the Just for the unjust, and thus made possible the release of mankind from the death sentence—a resurrection from the dead. The only exception to this rule was God's Covenant with Israel, under which they tried to gain eternal life by keeping the Law, and became a great example of the fallen man's inability and of the need of the Savior.

Light Shined In Darkness.

For more than eighteen centuries this Message has been going forth—namely, that God has provided for the race a redemption from the original death sentence, and that there is to be a "resurrection of the dead, both of the Just and the unjust." All mankind who hear this Message are thereby warned that every act of the present life will have its weight, either in the uplifting or in the degrading of his own character, and thus have a bearing upon his future interests. It is in view of this future opportunity for life or death everlasting that our conduct in the present time has a bearing.

Those who have the hearing ear and the eyes of understanding opened, discern, as the Apostle says, that in God's estimation all unrighteousness is sin—however great or small. Those who now accept God's invitation are informed that if they make a consecration of their lives to follow in Jesus' footsteps, God will deal with them as with new creatures, and no longer impute to them their share of Adam's condemnation, but treat them as having passed from death condemnation to life justification.

Moreover, their flesh will be reckoned as dead; full arrangements will be made for the covering over of all their unintentional weaknesses, and their judgment in God's sight will be according to their will or intention. If their intentions are perfect they will be counted as perfect through the merit of their Redeemer and Advocate. But St. Paul admonishes the Church, saying, "If we sin wilfully, after that we have received a knowledge of the truth," "and have tasted of the good Word of God and the powers of the Age to come and have been made partakers of the Holy Spirit, it is impossible to renew us again to repentance"—*wilfulness* in the matter would seal our case, however small the transgression—just as it sealed Adam's fate with his minor transgression.

But let us not forget that the Apostle limits this possibility of sin—the sin unto death—to the Church—to the Spirit begotten ones. These, receiving their share of the great Atonement sacrifice of Jesus, and failing to conform to the Divine requirement, come under the Divine penalty a second time, and theirs will be the Second Death, from which there will be no resurrection, no recovery.—Compare Hebrews vi, 4-6 and x, 26-31.

Coming Events Cast Shadows Before.

It should be clear to us then that, in harmony with our text, the whole world is now under the wrath of God, which came upon the race through the disobedience of our first parents; and the only ones who have escaped from that wrath and gotten back into harmony with God are the saintly few, begotten of the Holy Spirit. The escape of these from Divine wrath or the death sentence is not actual, but by faith. They reckon themselves as having passed "from death unto life."

As for the remainder of the world, they are not thus reckoned, for they are yet in their sins, still children of wrath and experiencing the penalty of sin. The world will continue under these conditions until the completion of the election of the Church, and then the Redeemer, who now occupies the position of Advocate toward the Church, will assume a new Office; He, with His Church associated with Him, will become the great Mediator between God and men. He will mediate for Israel and for all the families of the earth—appropriating the merit of His sacrifice for the sins of the whole world, even as in the beginning of this Age He *imputed* this merit to the Church for the covering of *her* sins.

Thenceforth, as soon as the great High Priest shall have sealed that New Covenant for the world, and the Father shall have accepted it, the sins of the world will be cancelled. That is to say, death, the wrath of God revealed against all unrighteousness for six thousand years, will immediately be cancelled as respects all who will then avail themselves of the privilege and enter into the New Covenant relationship. The glorious Mediator of that New Covenant will bind Satan for a thousand years and scatter all the ignorance and superstition which now darken the human mind and cause misapprehensions of the Divine Word and character. Simultaneously He will let loose the blessed influences of truth and enlightenment and the "whole earth shall be filled with the light of the knowledge of the glory of God."

Thenceforth the wrath of God will no longer be revealed against any on account of Adam's transgression. It will no longer be necessary to be sick or in pain, or dying. On the contrary, all may be making good, rapid progress up, up, up out of weakness and dying conditions, back toward the full perfection of human nature which Adam had before he sinned, when he was in the image of his Creator. There will still be the *marks* of the wrath upon mankind, the weakness and imperfections of the human flesh. These marks will not be fully blotted out until toward the close of the thousand years of Messiah's reign. This agrees fully with St. Peter's words, "That your sins may be blotted out when times of refreshing shall come from the presence of the Lord." (Acts iii, 19.) It is therefore one thing to have our sins forgiven and to realize that God is no longer angry with us but reconciled, and it is quite another thing to know our sins are blotted out.

The sins of the Church are forgiven the moment we are accepted of God through Christ and made partakers of the Holy Spirit and are styled children of God and heirs. But the marks, the blemishes of sin, continue with us as long as we have our present, imperfect bodies. This to the Church will mean that the blotting out of their sins will be in death, because the Church will be awakened in the resurrection perfect, "spotless," "without blame," "irreprovable." The Apostle describes this resurrection as the Chief Resurrection, saying, "It is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body."—I Corinthians xv, 44; Rev. xx, 6.

"The Wrath to Come."

If we have seen what has constituted the Divine wrath as it has been revealed for six thousand years, we will be the better prepared to understand what to look for in respect to any future manifestations of Divine wrath—"wrath to come." We are to clearly distinguish between the wrath of a good man and the wrath of a bad man, and how these would manifest themselves; and, similarly, we should be able to discern between the wrath of God and the wrath of the devil. The wrath of God, as exhibited to us for six thousand years on the pages of history, has been a just dealing—the abandonment to destruction of those who are not worthy of everlasting life, by reason of disobedience to Divine Law.

The redemption accomplished for these through the death of Jesus will eventually be gloriously worked out, and give to every man a full opportunity of recovery, harmony with God and everlasting life. The reason why God makes this provision for redemption is because only one man sinned, wilfully and intelligently. All the remainder of his children were "born in sin" and under the death sentence. The redemption therefore is in order that every individual may have an opportunity for reaching a decision as to obedience or disobedience.

The lesson of sin and death is taught first, in the few years of the present life, and the marks of sin will go over till the next Age. Those marks will be deepened in proportion as any in the present life live below the plane of their knowledge of the Divine standard and in wilful opposition thereto. While being instructed respecting the other side of the question—the Divine requirements and the blessings attending them, mankind will be given an *individual* trial or test, to demonstrate whether the great lesson has been rightly learned. The willing and obedient will get the reward of eternal life, the unwilling and disobedient will receive the final penalty, the Second Death. It will be final in that God will make no provision for rescue from that Second Death. It will be "everlasting destruction."—II Thess. i, 9.

As the wrath of the present time is the Divine death sentence upon the race, so "the wrath to come" will be the "second death" sentence, which will fall upon all who sin wilfully, after they have come to a knowledge of the truth. With this "wrath to come," in this complete sense, may be included inferior manifestations of Divine wrath; for instance, such as came upon the Jews in the end of their Age—destroying them as a nation—and such as is to come upon Christendom in the end of this Age.

Both of these are styled "days of wrath," "days of vengeance." The Divine vengeance which overthrew the Jewish polity took cognizance of the fact that as a nation they had enjoyed great privileges for centuries. It took note of the fact that they had not lived up to their light and privileges and were therefore deserving of a corresponding national chastisement, which was administered to them. Of that time our Lord declares, "These be the days of vengeance, that all things written in the Law and in the Prophets concerning them should be fulfilled." Justice owed them those experiences, and the account has been squared.

In the end of this Age the "wrath" will come upon Christendom, because Christendom in general has not appreciated and used, as it might have done, the wonderful privileges, blessings and enlightenments showered upon her. She has the more responsibility because of her great light and privileges, and so much the more will be the claim of Divine Justice against her, which will be settled in the great "time of trouble" with which this Age will end. (Daniel xii, 1.)