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LOCAL NEWS

From Friday's Daily.

J. R. C. Gregory, from near Nehawka, was in the county seat today.

Mrs. D. L. Amick visited the metropolis this morning, going on the first train.

Arthur Troop was called to Omaha on business this morning, going on No. 15.

George Ray, from near Murray, was a county seat visitor today, driving up for a visit with friends.

Frank Moore, from near Murray, was a Plattsmouth visitor today, looking after some business matters.

W. T. Richardson of Mynard was a business caller at the metropolis yesterday, returning on No. 2 last night.

Miss Helen Waugh will arrive from Lincoln this evening for a visit with Miss Hazel Dovey and other friends over Sunday.

W. R. Sperry of Weeping Water was in the city today and received for his judgment against the M. P. Railway company.

Robert Patterson came up from his home this morning in time to catch the early train for Omaha, where he was called on business.

John Porter, from near Murray, was in the city a few hours today, coming up for some seed potatoes and visiting with county seat friends.

B. G. Wurl, Plattsmouth's gentlemanly city clerk, returned from Omaha and Lincoln last evening on No. 2, where he had been looking after his cigar business.

Mrs. E. Will and daughter, Miss Bessie, of Auburn, arrived yesterday to be guests of Mrs. F. W. Elliot and family for a time. Mrs. Elliot and her guests spent the day in Omaha, going on the early train this morning.

From Saturday's Daily.

J. L. Smith of Nehawka came up this morning to visit his father over Sunday.

J. J. Schneider of Cedar Creek visited the county seat today, coming down on No. 4 this morning.

Dave Pitman of Murray came up on the morning train today and looked after business matters for a few hours.

George W. Wood of Louisville came down with the primary election returns from his precinct this morning.

Frank Finkle of Union was in the city today, having come up with the returns of the Liberty precinct primary.

Miss Rachel Livingston went to Omaha on the morning train today to spend the day with Miss Helen Clark.

Adam Wolf and wife departed for Lincoln on No. 15 this morning, where they will visit relatives over Sunday.

Walter J. Schneider and wife and son came down on No. 4 this morning and spent the day with Plattsmouth friends.

Henry Engelkemeter drove in from his home in Mt. Pleasant today to look after business matters in the county seat.

L. J. Mayfield, editor of the Louisville Courier, was in the city this morning looking after business matters for a time.

Pat Egan and daughters, Margaret and Catherine, boarded No. 15 for the metropolis this morning, where they spent the day.

W. O. Schewe of Murdock came down on No. 4 this morning and brought in the primary election

returns from Elmwood precinct.

George Becker was on the street last evening with his hand and arm in a sling, the result of a case of threatened blood poison.

William Schneider of Cedar Creek came down on No. 4 this morning and looked after business matters in the county seat.

Captain Isaac Wiles and wife departed for Manly last evening on No. 33, where they will visit Mr. Wiles' sister, Mrs. Akeson, for a short time.

D. L. Talcott of Greenwood came down with the Salt Creek election returns this morning and called on the court house officials for a few hours.

Mrs. William Peters and daughter, Miss Edith, of Weeping Water, arrived last evening and are guests of Mrs. Peters' sister, Mrs. William Hunter. Mrs. Hunter and her guests spent the day in Omaha today, going on the morning train.

From Monday's Daily.

W. A. Fight, from near Mynard, was in the city this morning looking after some business matters.

Mrs. Frank Dickson and miss Nettie Morgan visited the metropolis for the day, going on the early train.

W. G. Boedecker and L. D. Hiatt, from Murray, were in the city Friday evening, coming up in the auto of Mr. Boedecker.

Miss Mabel Ossenkop of Louisville arrived this morning and will be a guest of Miss Gladys Marshall for a short time.

Mike Tritsch, deputy county treasurer, returned from Louisville on No. 4 this morning, where he spent Sunday with his family.

Benjamin Franklin Wiles and E. H. Spangler were visitors to the metropolis on the morning train today, where they were called on business.

Mr. and Mrs. William Rice and daughter, Lucille Young, from near Murray, were Plattsmouth visitors today, driving up from their home this morning.

F. A. Finkle and Amos McNamee, from near Union, were in the city last Saturday, driving up to bring the primary election returns. While here they paid the Journal office a brief call.

William Oliver, from near Murray, was a county seat visitor last Saturday, driving up for a few hours' visit with friends. While here he called at the Journal office to renew his subscription.

W. G. Mathews, wife and son, George, spent Sunday in Omaha with relatives and friends, Will and George attending the ball game between Sioux City and Omaha, which the Sioux won by a score of 6 to 0.

F. A. Stohman, from near Louisville, was in the city last Saturday, visiting with county seat friends and looking after some business matters. While here he called at the Journal office to renew his subscription.

In From Nehawka.

W. C. Chriswisher, the Nehawka stock man; Bruce Stone and Vilas Sheldon, all from Nehawka, were in the city a few hours last Saturday, making the trip via the auto route to deliver the primary election returns.

For rent—Eighty acres of farm land. Inquire of Elizabeth C. Wiles Plattsmouth, Neb.

SAUL OF TARSUS AND WHAT HE SAW

"As One Born Prematurely" He Beheld the Glorified Jesus.

SERMON ON RESURRECTION.

Another Proof That Jesus is No Longer a Man, but a God—The Indispensability of His Sacrifice and Also of His Resurrection Clearly Shown by Pastor Russell in Louisiana's Capital City.



New Orleans, La., April 21.—Pastor Russell gave two addresses here today. We report one of them, which was from the text: "Last of all He was seen of me also, as one born before the time." (1 Corinthians xv. 8.) He said:—

Saint Paul was discussing the resurrection of the dead. He realized that on that great fact rested the weight of the Gospel message. It was easy enough to prove that Jesus had died, but to an incredulous world it was difficult to prove that He had risen from the dead; and whoever could not believe that great fact could not believe the other great facts which stand or fall with it.

For instance, the Apostle presented that Jesus had left the heavenly glory and had become a Man for the purpose of meeting the demands of the Divine Law against Adam and his race, involved by him. He could show the reasonableness of this logic. He has proven that as the whole world was condemned to death through Father Adam's disobedience it was absolutely necessary for an untainted life to be sacrificed in order to meet the penalty and to secure the release of the condemned race.

God Would Not Leave His Son in Death.

The Apostle had declared that Jesus had been faithful in His ministry in fully laying down His life and that the entire matter was pleasing and acceptable to the Heavenly Father. If so, surely God would not leave His Son in death, but would raise Him from the dead. This fact the Apostle had repeatedly enunciated, showing that our Lord entered into His glory and reward and ascended up where He was before—to perfection on the spirit plane.

But all these claims fell lightly upon some of his hearers, who claimed that it was much more easy to believe that Jesus never died at all, but merely transmuted, than to believe that He died for our sins and rose again for our justification; hence the Apostle's frequent reference to Christ's resurrection and his insistence upon it as absolutely necessary to Christian faith, for not only would the Heavenly Father's favor toward the Lord Jesus thus be shown, but the bulk of all the holy prophecies would remain unfulfilled unless Jesus arose from the dead.

In other words, a dead Redeemer would be of no advantage; matters would be just as unfavorable for the sinners as though Jesus had never come at all. Additionally, if the resurrection of Jesus was a questionable matter, how could those who disputed that great fact acknowledge the resurrection of the Church and of the world? Saint Paul emphasizes this, also declaring that "there shall be a resurrection of the dead, both of the just and of the unjust," as a result of the redemptive work of Jesus—His dying for man's sins, and His resurrection to glory to carry out the blessings secured by His death.

"Last of All He Was Seen by Me."

Prosecuting his argument, the Apostle marshalled the whole chain of witnesses except the women who first saw the Lord on the morning of His resurrection. He says, "He was seen of Cephas (Peter); then by the remainder of the twelve; then of above five hundred brethren at once; later, He was seen of James; then of all the Apostles," when He ascended. Then comes the text: "Last of all He was seen of me also."

There is something pathetic in this reference to His own glimpse of Jesus. It called up the period of his own bigoted persecution of the Church. It reminded him of his own responsibility in connection with the death of Saint Stephen, and of the blind hatred which led him to persecute inoffensive fellow-creatures, simply because they believed that Jesus died and rose again, the very thing which He was now trying to testify to all having the hearing ear.

His memory went back to the madness which he had manifested in pursuing Christians even to Damascus, hating them to prison. Again he saw the great, blinding light from heaven, above the brightness of the noontday sun, his fall to the earth, and heard the voice speaking to him, saying, "Saul, Saul, why persecutest thou Me?" (Acts ix. 1-9; xxvi. 12-19). Again he remembered his astonishment at learning that those whom he had persecuted were not renegade and deceived Jews, but highly esteemed and acknowledged by this Great One, a glimpse of whom felled him to the earth. Ah, that was a

wonderful sight! If Messiah was so great, so glorious, so powerful, he could believe in Him, he could reverence Him.

The objection which all Jews had to Jesus, and what they considered absolute proof that He was not the Messiah, was His apparent weakness, His apparent inability to accomplish the things foretold by the Prophets. They said, It is foolish to think of a man without an army and without wealth claiming to be a king. It is still more foolish for Him to claim that He is the Messianic King, who is to be above all kings, and before whom every knee shall bow and every tongue confess. They said, therefore, that Jesus must either be beside Himself, crazy, or else He was seeking to deceive the people and temporarily create a little commotion of popularity.

To them it seemed that when He was crucified a demonstration had been given that He was not the Messiah. Was not the Messiah to live forever, and was He not to reign successfully as King of kings and Lord of lords? Was it not, therefore, proven that any man whom the Jews or the Romans could crucify, could put to death, must have been an impostor? They considered the matter proven to a demonstration. The persecution of the followers of Jesus was merely with a view to stamping out a new religion, which, it was feared, would do harm to Israel in that it would call in question the hopes of Israel respecting a coming King and His Kingdom. Thus Saul of Tarsus had felt himself fully justified in persecuting all of that way of thinking—for "the good of the cause," as so many persecutors have said.

A New View of Matters.

The honesty of Saul of Tarsus led him to be just as honest after he got his eyes of understanding open as he had previously been with them closed. It took him a little while to get the proper focus, then he saw and could explain to others the necessity for the death of Jesus and how it was typified in the sacrifices of the Law and how the Divinely arranged Plan had made this great sacrifice in order thereby to more fully show forth the Divine Justice, Wisdom, Love and Power.

Now he saw, not only the need for Jesus to come in the flesh and to give Himself a ransom price for all, but he saw equally the necessity for His resurrection, not in the flesh, but in the spirit, that He might be a fully qualified Ruler and Savior—not only to save His people from the Romans, the Assyrians, and from all other human enemies, but also to save them from Satan, from sin, from sickness, from sorrow, from death. Ah, now he saw how great Messiah must be in order to meet the necessities of the case!

The matter changed immediately in his mind; instead of a human Savior and Messiah and an earthly King, God had prepared a Heavenly One, partaker of the divine nature, glorious, "far above angels, principalities and powers and every name that is named." Now he saw that the sufferings of Jesus had a two-fold value. First, they were necessary for man's release from the death sentence and, secondly, they were necessary as a demonstration of the loyalty of Jesus. Now he saw that God, in preparing to bring many sons to glory, determined first to prove the loyalty of Him whom He had invited to become the Captain of our Salvation, and that this was done by the arrangement which necessitated Jesus' death.

The climax of the argument was reached when he found that God not only had raised up Jesus from the dead, but that additionally He had bestowed upon Him the glory, honor and immortality of the divine nature, of which Saul had a demonstration or proof in the blinding flash of light which felled him to the earth, and in the voice which said to him alone, "I am Jesus, whom thou persecutest."

Crown Him Lord of All.

I like to think that, as I was once blinded to many of the precious truths of God's Word, so it is with many others whose eyes of understanding have not yet opened. I like to think of Saint Paul's experiences, his sincerity, even to hatred and persecution, and then his loyalty, even to stripes and imprisonment and death. I like to think of him as exemplifying possibly a large class of the opposers of the Truth.

I like to hope that all they will need to bring them into line with God's arrangements and to make them loyal servants of righteousness will be the great light which will shine forth resplendently very soon, when the due time shall come for Messiah to take to Himself His great power and reign—when His elect Bride shall have been completed and glorified with Him. I like to remember the words of the Lord through the Prophet respecting that glorious Epoch: "Then shall the eyes of the blind be opened; and the ears of the deaf be unstopped; then shall the lame man leap as an hart and the tongue of the dumb sing"—in that day.

Where would Saul of Tarsus have ended his career if the great Redeemer had not interposed for his help? And how poorly you and I would have fared and how little of the Light Divine would we have seen if Divine providence had not helped us in various ways? And so with the world. It is beyond our power to give the hearing ear or the seeing eye. This is the work of the Great Physician, and His day for healing and blessing and uplifting the world we perceive to be aigh, even at the doors.

Ab, yes! Now we can see that the little opening of the eyes and unstopping of the ears and healing of the lame accomplished at our Lord's first advent merely foreshadowed His coming glory and much greater work. Now we can see a reason why so many of

His mighty works were done on the Sabbath days—because they were all prophetic, as the Sabbath days themselves were prophecies of the great Thousand Year Sabbath of Messiah's glorious reign, during which all of humanity who will may enter into His rest—rest from sin and from Satan and from everything that would hinder them from a full return to the Heavenly Father's love and favor.

Now we see that the great work of that thousand-year Sabbath will be the healing of the morally lame and the giving of sight and hearing to the minds now blinded and deaf under the evil influences of the great Adversary—"the god of this world [who] hath blinded the minds of them that believe not."—II Corinthians iv. 4.

One Born Before the Time.

Many have remarked at the peculiarity of Saint Paul's statement that he saw the Lord as one prematurely born. But, if at first the statement was dark and puzzling, now it is luminous and enlightening. His thought is this: the time for giving ocular demonstrations of the Lord's resurrection had gone by; the next manifestation of Him is to be to His saints, and after that to the world. Thus we read: "We shall be like Him, for we shall see Him as He is"—made like Him by our resurrection change from the human conditions to the spirit conditions.

Strictly speaking, then, the experiences of Saul of Tarsus were out of the ordinary. No one else than he alone, not even the saints, were to see the Lord before their resurrection change, in the end of this Age. When therefore he saw Jesus, he saw Him before the time—more than eighteen centuries before the time. Moreover, he saw Him as one born before the time—as one resurrected before the time. We are to have in mind the Scriptural use of this word born—that the Church must all be begotten of the Holy Spirit in order to experience the resurrection birth.

Thus, concerning our Redeemer's resurrection, we read: "He was the First-born from the dead;" and again, "He was the First-born of many brethren." So the hope of all of God's people is that the begetting of the Holy Spirit in the present time will be followed by the resurrection birth, which Saint Paul describes in this same chapter, saying, "It is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spirit body."

With these things before our mental eye we see the meaning of the Apostle in the words, "He was seen of me, also, as of one born before the time." He was not thus seen by the other Apostles. They saw Him merely as He appeared—sometimes in one form of body and with appropriate clothing, at other times in another form and with diverse clothing. He appeared and disappeared, but they did not see Him, the New Creature, they saw merely the various forms in which He appeared. But Saint Paul saw the Lord more nearly as all the saints shall see Him when they shall be born from the dead by the glorious resurrection change.

Church's Glory to Be Greater Than That of the Angels.

One great difference between the effect of what Saul saw and what the entire glorious Church will see in the resurrection is, that Saul's eyesight was injured by the sight; besides, he saw nothing very distinctly—merely a blinding light, which the voice explained to be the appearance or manifestation of Jesus. Far more precious will be the experiences of the Church. Before beholding Him who is declared to be "the express image of the Father's person," "whom no man hath seen nor can see, dwelling in light which no man can approach unto"—before this, we shall have been changed, glorified. This will enable us to see Him as He is, for the glory of the Church will be like to the glory of her Lord, and superior to the glory of the angels.

While heavenly glory does not consist exclusively of brightness, nevertheless the Scriptures everywhere seem to associate bright-shining with the heavenly ones, and would imply that the higher the station and rank the brighter will be the sheen, the glory. Thus the glory of the Heavenly Father is represented as being so great that few could endure it; and angels and seraphim are represented as veiling their faces before the Divine glory, which so greatly transcends their own.

It should not, therefore, surprise us that the Scriptures everywhere represent that our Lord Jesus and the Church, "made partakers of the divine nature" (II Peter 1, 4), will have a great honor and brightness, far above that of angels and all others except that of the Heavenly Father. As the Lord Jesus was able to veil the glories of His person and to appear as a man after His resurrection, so undoubtedly He could do as respects the world, during the thousand years of His Messianic Reign.

And, similarly, it would be possible for the Church to appear as men with the glory veiled. It might appear at first as though this was what was signified through the Mosaic type when Moses, representing Messiah in glory, came down from the mountain, his face radiant, but veiled for the sake of the people. Our thought, however, is that Jesus and the Church will never thus appear in the flesh as angels have done in the past, but that on the contrary the Ancient Worthies, perfected on the human plane, will be their agents and representatives in all communications with mankind. Thus, "the Law shall go forth from Mount Zion (the Spiritual Kingdom) and the Word of the Lord from Jerusalem" (the earthly Kingdom), to every nation, people, kindred and tongue, that all may be blest if they will, and attain everlasting life.

FIGURES IN INQUIRY.
 Senate Committee Head,
 Captain of Carpathia
 And J. Bruce Ismay.



TWO DEATHS RESULT OF FREIGHT WRECK

Second Section Crashes Into Rear End of First Train.

Iowa Falls, April 22.—The second section of a double-header stock train on the Illinois Central crashed into the rear end of the first train here. Both engines were demolished and the rolling stock badly damaged.

Two stockmen in the caboose of the first train were killed and another was probably fatally injured.

The dead: Fred Carson, Oto, Ia.; Fred Bliss, Washta, Ia. Nelson Juergenson of Anthon, Ia., had his legs badly crushed and probably is fatally injured. Eleven others in the caboose at the time escaped unhurt. Both engine crews jumped.

CONVICT MURDER CASES UP

Three Trials Will Air Charges Against Prison Management.

Lincoln, April 22.—The present week doubtless will witness a court airing of some of the things which have been told regarding the past management of the penitentiary. Three murder cases from the penitentiary are scheduled to be taken up in succession.

First comes that of Albert Prince, the colored man who killed Deputy Warden Davis at the conclusion of chapel exercises. His principal defense, as outlined by his attorney, is that he was rendered desperate by the abuses which he alleges he was subjected to. If the case is fought out on these lines the public will have an opportunity to learn from testimony under oath what foundation, if any, there is for these charges.

Following the Prince case comes that of Morley, the only survivor of the escape which resulted in the death of Warden Delahanty, Deputy Wagner, Guide Hellman, Convicts Gray and Dowd and Roy Blunt, the Sarpy county farmer whom they had forced to drive a team for them. After this comes the case of Tom Davis, the convict who killed a fellow convict with a knife while at the breakfast table.

Roosevelt Wins in Kansas.

Topeka, April 22.—Reports received from ten Kansas counties which held primaries or conventions show that Roosevelt forces won in nine of them and that one will send a split delegation to the state convention at Independence.