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- Virgil Mullis -

MAY HAVE TO ANSWER TO MANSLAUGHTER CHARGE

Mrs. Mary Mott, 65, assaulted by Mrs. Rosa Wise of Weeping Water, Neb., in a free-for-all fight at the Mott home, 1742 North Twenty-eighth street, during an attempted kidnaping on July 27, is in a critical condition and may not live. The seriousness of the case came to light yesterday when Mrs. Wise was called before Judge Foster to answer to a charge of assault and battery. The case was postponed until October 1. The assault was committed with a base ball bat, says the Omaha World-Herald.

Mrs. Wise is the mother of Mrs. Bert Mott, the woman who killed Otis Hedy, a street car man, two years ago, because, as she alleged, he made indecent proposals to her while she was alone in her house on South Nineteenth street. She was later acquitted by a jury in the district court.

Deputy County Attorney Fitzgerald declared yesterday that in the event of the death of Mrs. Mott, Mrs. Wise would be held to answer a charge of manslaughter.

Running up and down stairs, sweeping and bending over making beds will not make a woman healthy or beautiful. She must get out of doors, walk a mile or two every day and take Chamberlain's Tablets to improve her digestion and regulation her bowels. For sale by F. G. Fricke & Co.

THE POSTOFFICE BUILD- ING IS DECLARED O. K.

The Building Declared to Be Entirely Out of Danger From Settling.

The Plattsmouth postoffice, that was threatened by the settling of the ground, seems to be safe now from any further trouble on that score. Superintending Inspector Richard Fourchy and Major C. F. Creamer of Council Bluffs were in the city yesterday and investigated the settling of the building, and it is their opinion that there is not much chance of the building settling any more. They took careful measurements of the building and arrived at the conclusion that the postoffice building is all right, at least at the present time.

The site of the postoffice building was formerly the bed of a creek, and it has always been a difficult matter to secure a solid foundation to build upon. The building had only been occupied a short time when several cracks were noticed in the ceiling of the lobby, and the matter was called to the attention of the postoffice department, which at once began to look into the matter. It was thought at the time it would be necessary to drive piling to prevent the building from settling, but as there appears to be no further danger on that score, the matter will not be pushed unless there should develop further danger to the building.

The Plattsmouth building is a very handsome structure and it is a credit to the city and to its citizens, and that the settling seems to be over will be a source of pleasure to them all.

Few, if any, medicines, have met with the uniform success that has attended the use of Chamberlain's Colic, Cholera and Diarrhoea Remedy. The remarkable cures of colic and diarrhoea which it has effected in almost every neighborhood have given it a wide reputation. For sale by F. G. Fricke & Co.

Restaurant for Rent.

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A large line of invitation stationery is always carried at the Journal office.

Forest Rose Flour guaranteed to be as good as any flour on the market. Sold by all leading dealers. Try it.

CHRIST DIED TO SAVE SINNERS

St. Paul's Gospel, Which He Was Not Ashamed to Preach.

AN INSPIRED STATEMENT.

Pastor Russell, in Montreal, Says That the Penalty of Sin Was Justly Imposed—The Redeemer Is Yet to Become the Great Deliverer of the World—Importance of Resurrection.



PASTOR RUSSELL

Montreal, Sept. 22.—Pastor Russell gave two addresses here today, one on "BEYOND THE GRAVE," the other on "St. Paul's Gospel."

America's Ubiquitous Preacher comes quite frequently to the Provinces, and the immense audiences that everywhere greet him are proof that the True Gospel which he preaches has to some extent found a responsive chord in thousands of Canadian hearts.

We report the Pastor's second address, which was from the text, "Moreover, brethren, I declare unto you the Gospel which I preached unto you: . . . how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day." (I Corinthians xv. 1-4.) So complete a statement of the Gospel in so few words is wonderful. Without inspiration St. Paul, like the rest of us, would have said more—would have said too much. Let us analyze the text and see what it contains.

First of all, it teaches that we are sinners and that our sins are beyond our own power to wash away or eradicate. This is a fundamental, important matter. Failure to realize that we are imperfect, born in sin, "shaped in iniquity," has hindered many from seeing the necessity for a Redeemer, and therefore from accepting Jesus as their Savior. To say that we are sinners implies a time when righteousness prevailed in our ancestry. We do not speak of brutes as sinners, because the Scriptures say that "sin is transgression of the Law," and God would not give a law to a brute, which could not comprehend that law. Similarly the perfection of our first parents was implied in this term, because God would not give a law to a being not sufficiently intelligent and capable of keeping that law. Thus this very simple statement, "We are sinners," implies the thought of a fall, just as the Bible declares.

"Christ Died For Our Sins."

For Christ to die for our sins implies that our sins had a death-penalty attached to them. This again implies that at the time that death penalty was imposed it was a just one, because a just God would not punish unjustly. The justice of a death penalty implies a high degree of intelligence on the part of the sinner and that he was in a condition in which he would not have needed to die if he had not sinned.

This statement, "that Christ died for our sins," further implies that Christ was not of the fallen race, for had He been a sinner, how could He have died for sinners—how could His death have been of any profit or advantage to them? Thus our text teaches that Jesus was indeed "the Lamb of God which taketh away the sin of the world," that God sent His Only Begotten Son into the world that we might not perish but have everlasting life. The whole force and import of this text is that human salvation is secured by the death of Christ and His resurrection. Were we not sinners and dying we would have needed no one to die for us. Were it not to rescue us from sin and from death God would not have sent His Son.

The Death-Penalty Stated.

Here let us notice the force of the word *death* in our text. It did not mean life in torment to our Redeemer, for the Scriptures bear clear testimony, not only that He died, but that He arose from the dead on the third day. And the Scriptures declare that He was not alive anywhere during those three days. This contradicts the thought of some who claim that He was the Heavenly Father Himself and could not die—that He merely got out of the body on the cross and let the body die and afterwards pretended that He had died, when He said, "I am He that liveth, and was dead, and behold, I am alive forevermore."—Rev. 1. 18.

We have a genuine Redemption, a real Sacrifice, and the Redeemer is yet to become the Great Deliverer of the world, whose deliverance from death by resurrection cost the Redeemer His life. As by a man came death, by the Man Christ Jesus comes the resurrection of the dead: "for as all in Adam die, even so all in Christ shall be made alive—every man in his own order."—I Corinthians xv. 21-23.

He Arose the Third Day.

Great importance attaches to the fact that the One who died for our sins did not remain dead. He descended into Hell—Sheol, Hades, the tomb—but His soul was not left there, as the Scriptures declare. God the Father raised Him from the dead on the third day. The importance of Christ's resurrection is many-fold. It

shows that He did not die a sinner, but, on the contrary, maintained His relationship with the Father—"holy, harmless, undefiled, separate from sinners." It shows that He kept the Law; otherwise He would have remained dead like the remainder of the Jews.

More than this, the fact that He was raised from the dead to a higher nature, a spirit being, "partaker of the Divine nature," proves that His sacrificial death was very pleasing and acceptable in the Father's sight; hence His high reward. And all this proves that the Heavenly Father's great promise to Abraham is in process of fulfillment. Our Lord's resurrection to the plane of glory demonstrates to us the greatness of this Seed of Abraham, and His preparation for the great work foretold—the blessing of all the families of the earth.

From this viewpoint we see the importance of His death and of His resurrection, co-related. The death was necessary as man's Redemption price. His exaltation to power and great glory was necessary for man's deliverance from sin and death. Here we have, then, the Gospel which St. Paul received and which he, in turn, dispensed—the true Gospel of which he was not ashamed. As he wrote to the brethren at Rome, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth—to the Jew first and also to the Greek."

Gospel in a Nut-Shell.

As a great oak may be said to be in an acorn, so the great Gospel Message may be said to be in our text, as St. Paul declares. Every time we look at it, it seems a little larger and a little more beautiful than before. We can almost see it grow—not that the Gospel is growing, for it is the same that God purposed in Himself before the foundation of the world. It is our appreciation of the Gospel that grows, in proportion as we grow in grace and in the knowledge of the Divine Plan and in the Spirit of our Lord; for without His Spirit, the Holy Spirit, to enlighten our understanding and to enable us to appreciate the testimonies of the Word, we would not be able to comprehend "the deep things of God."

How plainly the Apostle states this, saying, "The natural man receiveth not the things of the Spirit of God. . . . neither can he know them, because they are spiritually discerned; . . . but God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God."—I Cor. ii. 14, 10.

Pastor Russell's reputation for faithfulness to the Divine Word, his courage to speak the Truth in Love, and his power to hold vast audiences in rapt attention for hours has spread everywhere. Newspapers to the number of 1,500—in the States, in Great Britain and in the Dominion—which are publishing his sermons and also his comments on the International Sunday School Lessons are zealous in their support of his excellent services and are praying still more power to his voice and pen.

We have merely seen the root of the Gospel, continued Pastor Russell, as it centers in the promise made to Abraham and in the redemptive work accomplished by our Savior. In Romans xi. 16-24 St. Paul uses the illustration of an olive tree, and declares the branches of the tree to be the members of the Body of Christ, which is the Church. From these branches will come abundant fruitage by and by, of "olive oil" for the light of the World.

St. Paul points out that the natural Israelites were the natural branches and that the Jews therefore had the first right, privilege and opportunity of becoming the members of the Body of Christ, the Church. As a matter of fact, all privilege and opportunity was excluded from the Gentiles until Israel's time of favor was complete—three and a half years after the cross.

During those years the Lord's providence so blessed the Jews that they were all brought in contact with the Truth under most favorable conditions. We remember that thousands were converted and blessed at Pentecost and other thousands a little later on. We may be sure that every worthy branch in that tree was accepted of the Lord—every "Israelite indeed in whom was no guile." St. Paul tells us that then the unbelieving Jews, the natural branches, were all broken off, separated from the Divine favor in which they had previously been. Then began the work of calling, preparing and engraving Gentiles, whom the Apostle represents as of a wild olive tree.

This work of engraving the Gentiles into the Jewish stock and making them fellow-heirs with the Jews of the original Divine promise made to Abraham has progressed for now nearly nineteen centuries. This is the same Gospel, because it all springs from the same gracious promise. It was "good tidings" when as a message it was given to Abraham. Its value was intensified when God made oath to its certainty of fulfillment. The fulfillment began in Jesus, continued through the Jewish disciples, and now has accumulated a considerable number of the Gentiles—probably the foreordained number is completed. When the Elect number shall have been tested and proven and shall have been accepted in the resurrection change and passed beyond the veil—then this most wonderful feature of the Gospel will have been accomplished.

Jewish Share of Gospel.

The completion of Spiritual Israel will be followed by the establishment of Messiah's Kingdom and the beginning of the blessing of all the families of the earth. We are to distinguish here between the Church and the families of the earth, for the Church in their consecration and acceptance of the Lord and begetting of the Holy

Spirit become members of the new nation. "They are no longer humans. As St. Paul declares, "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you" (Romans viii. 9). The Church not only receives eternal life, but that life is on a higher plane—as spirit beings. There will be glory, honor and immortality, in joint-heirship with their Lord.

Amongst the families of the earth to be blessed by Messiah's Kingdom the first place will be given to Natural Israel. In all things the Jew was to have pre-eminence, for this is the Divine arrangement. As the Jew got the opportunity of becoming members of the Body of Christ before it was offered to the Gentiles, so Fleshy Israel will be the first nation to be granted the opportunities and blessings of Restoration to human perfection under Messiah's Kingdom. Provision has already been made for this. Abraham, Isaac and Jacob and all the Prophets of old have the testimony that they pleased God and that they are to have a better resurrection than the ordinary. They cannot be members of the Bride of Christ, nor sharers in the spiritual privileges and the Heavenly Kingdom. They lived before the High Calling, before the Heavenly Calling was opened. Jesus was the Captain, Leader and Forerunner in this, and His joint-heirs all follow Him. None of them preceded Him.

"Princes in All the Earth."

But the Messianic Kingdom, itself spiritual, will need earthly Representatives, and they are provided for in those Ancient Worthies. Their testing having been completed, they will be raised perfect human beings, as Adam was in his perfection, and Jesus in His, while on earth. Their superior powers of mind and body will soon grasp all the wonderful things which Divine providence has arranged for since their day, and they will be quite masters of the situation. Naturally, perfect men will be Princes amongst imperfect ones. But these will hold the title from the Great Messiah. This is prophetically stated: "Instead of Thy fathers shall be Thy children, whom Thou (Messiah) shalt make Princes in all the earth."—Psalm xiv. 16.

Assuredly the new order of things will appeal to the Jew first. His lessons under the Law will make him specially amenable to the new condition of things, for during that thousand years all mankind will be judged, not according to their faith entirely, but specially according to their works. Faith will be easy when knowledge will be so complete and so general. Good works will be gradually more and more possible as they shall be blessed and restored to perfection under the Kingdom arrangements.

The Scriptures intimate that the world at that time will be in a dejected condition. The great "Time of Trouble" with which Messiah's Kingdom will be inaugurated will cut a deep swath in earthly hopes and ambitions, and all nations will be in the condition to desire the Messianic Government, and then, "The desire of all nations shall come."—Hag. ii. 7.

"Come, Let Us Go Up."

The Scriptures prophetically foretell that as the Divine blessings of Messiah's Kingdom go more and more to Israelites, other nations will take note of this, and be inclined to entreat a share of the Divine favors, saying, "Come, let us go up to the mountain (Kingdom) of the Lord's house; He will teach us of His ways and we will walk in His paths." The whole world, every nation, people, kindred, tongue, needs just the blessings of healing and life eternal which the Messianic Kingdom is to offer them. And the terms will not be impossible, but quite the reverse. Messiah is to be, not only a Great King to rule, but also a Great Priest—and the Church with Him is promised to be a Royal Priesthood.

However, God will not accept any other nation than Israel. All of His blessings are to go to the Seed of Abraham. And as Abraham's Seed spiritual in the resurrection becomes "as the stars of heaven," so his seed natural will increase to fill the whole earth, and are compared to "the sand of the seashore." Nor will this be an arbitrary matter. It means the greatest good to all. Note that the first members of Spiritual Israel came from Natural Israel, and that the Gentiles were grafted in. Similarly the first fruits of the world will be Natural Israel, but all nations will have the privilege and opportunity of being engrafted into and becoming members of Israel—much after the same manner that people of all nationalities coming to American Canada may enjoy citizenship here under certain Covenant conditions. The New Covenant conditions inaugurated with Israel (Jer. xxxi. 31-34) will thus be open to all mankind, because all will be permitted to become members of Israel. Thus, as the Scriptures prophesy, Abraham eventually will be "a father of many nations."—Romans iv. 17.

Eventually, all the willing and obedient will be glad to enter into this New Covenant relationship with God through Christ and to be counted members of "the seed of Abraham." Eventually, all others will be destroyed in the Second Death, so that then all the earth will be blessed as Abraham's seed. Here we have the Gospel in its fulness, expanded from the original promise made to Abraham, and taking in all the features of Divine grace and mercy and eventuating in the most wonderful blessings possible for the human mind to imagine! And all this centers in the work of Jesus, in His death for our sins and in His resurrection for our deliverance and the execution of the Gospel Program. Thanks be unto God for His unspeakable gift! Hallelujah, what a Gospel! Hallelujah, what a Savior! Hallelujah, what a God!



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