

THE VERY FIRST RESURRECTION

Distinction Between Jesus' Raising Up and All Others.

EASTER SUNDAY'S MEANING

Pastor Russell Shows Scripturally the Difference Between Awakening of the Dead and Resurrection of the Dead. Several Were Awakened Before Jesus, but He Was the First Resurrected—The Church's Resurrection—The Subsequent Resurrection of the World



St. Louis, Mo., March 23.—Pastor Russell spoke twice here today. We report his address on the Resurrection, from the text, "He should be the first that should rise from the dead."—Acts 26:23.

With startling clearness the speaker pointed out that his text meant nothing less than it said; namely, that the resurrection of Jesus was the very first resurrection—that no one had previously been raised from the dead. He led his hearers back to Eden and let them hear the Divine words respecting the penalty for sin—"Dying, thou shalt die." He gave them the further formula of Jehovah's curse, or sentence, in the words addressed to Adam after he had been cast out of Eden: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it thou wast taken; for dust thou art; and unto dust shalt thou return."—Genesis 3:17-19.

The Pastor showed that this dying process operated in Father Adam for nine hundred and thirty years before his action was completed; that Adam's children, the human family, never were in the same perfection as Adam—in the image of God—that they were born on a lower plane, and were fallen at the time of birth. He quoted from the Psalms: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Psalm 51:5.) This, he said, agreed exactly with the New Testament statement, "Death passed upon all men because all are sinners;" and again, "There is none righteous [perfect], no, not one"—all "come short of the glory of God."—Romans 5:12; 3:12, 23.

Next, the Pastor pointed out the meaning of the word *resurrection*, which in the Greek is *anastasis*. It means, he said, not merely an awakening from the sleep of death, but a *raising up again*. The word *again* signifies a raising to a former standard—the one from which they fell—the image and likeness of God, which none of Adam's children have fully possessed, because he lost it. While Jesus was of Adamic stock, through His mother, His life and perfection came to Him from His prehuman state; and hence He was perfect, a Son of God, "holy, harmless, undefiled, separate from sinners."

"Not Possible for Him to Be Helden." St. Peter declares that it is not possible for Jesus to be *helden* of death. (Acts 2:24.) No cause of death was found in Him. He delighted to do the Heavenly Father's will. It was the Father's will that Jesus should demonstrate His loyalty and obedience unto death, "even the death of the cross." But this did not interfere with the original promise of life everlasting to the obedient. Hence it was not possible for Jesus to remain under the power of death, as it is not possible for God to change His great purpose or to violate His agreement. Hence the Apostle says that God raised Jesus from the dead on the third day.

Jesus was perfect on the spirit plane, before He humbled Himself to exchange the spirit nature for the human, to become man's Redeemer. He never forfeited His right to life. He merely laid it down in loyalty to the Father's will. Since He was unfallen, His resurrection would mean His resurrection in perfection. But it was not God's will that He should come back to perfection in human nature. He had already used that nature for the purpose intended. He was brought fully back from the power of death to the very highest plane of spirit being; namely, the Divine nature.

Contrast this resurrection, or bringing back to perfection from death, with the experiences that occurred in any awakenings of the sleepers preceding. Jairus' daughter was a member of the fallen race, imperfect; and the awakening of her and bringing her back to what she was before did not resurrect, or bring her again to the condition of perfection in which Eve was before sin had deteriorated the race. Consider from the same standpoint, the widow of Nain's son and his awakening, the awakening of Lazarus, the brother of Martha and Mary, and the awakening of the dead mentioned in the Old Testament.

To have resurrected any of these sleeping ones would have meant much more than was accomplished in them. It would have meant to bring them up to full perfection in the image of God as it was possessed by Father Adam. As it was, the awakened ones merely had a few more years in the present

life, and then fell asleep in death again, to await the glorious Day of Messiah's Kingdom, in which Adam's race will not only be awakened, but be given every opportunity of gradually rising to full perfection.

The First (Chief) Resurrection.

Further along in his discourse the Pastor demonstrated that the Church of this Gospel Age is everywhere separate and distinct from all others of mankind; they are neither Gentiles nor Jews. He made clear, however, that he did not refer to the 400,000,000 professed Christians or to any particular sect, or denomination, as the Church of Christ. He gave Scriptures in proof of his contention that the Church of Christ is composed of all saintly believers in Jesus, seeking to walk in His footsteps—not after the flesh, but after the Spirit. He called attention to the fact that no denomination could claim a monopoly of this saintly class, and that none could claim to be free from tares.

In the Pastor's opinion, apparently, the vast majority of the 400,000,000 of professing Christians are merely tares or worse. He cited numerous Scriptures to the effect that the heirs of God, joint-heirs with Jesus Christ, are a "little flock," a "Royal Priesthood," a "holy nation," a "peculiar people," who "show forth the praises of Him who hath called them out of darkness into His marvelous light."

The Pastor then declared that the True Church is to be found in all the different denominations, and some of them outside all denominational fences. He showed that the denominational fences are contrary to the Bible. After making clear who constitute "the Church of the First-born whose names are written in Heaven," the Pastor declared that these are to have a share with Jesus in His Resurrection. He quoted St. Paul's words, "That I might know Him and the power of His resurrection, being made conformable unto His death."—Philippians 3:10.

The Pastor seemed to give the thought that in the Divine Purpose a foreordained number of the Church class must suffer with Christ before the Millennium could begin. Their sufferings would not be vicarious, as were Jesus' sufferings, nor necessary to the redemption of the world, as were His; but the sufferings would be necessary in order to demonstrate their loyalty to God and to righteousness—to prove them worthy of the high honor of joint-heirship with Jesus, and sharers with Him in His Kingdom.

The Church's suffering with Jesus, the Pastor said, is their dying to earthly conditions and ambitions, as He did. All who thus die with Jesus, willingly sacrificing earthly hopes, aims, ambitions, are counted as sharing in "His death." Such are assured in the Scriptures that they will also in God's due time share in "His Resurrection."

"His Resurrection" was not only the First Resurrection, but also the chief, the best, resurrection—to the very highest plane of spirit perfection—the Divine nature. Hence the promise to the Church to share in His Resurrection means that His faithful followers will experience a similarly glorious resurrection to a higher nature, the Divine—with its glory, honor and immortality. This Jesus also avers, saying, "Blessed and holy is he that hath part in the First Resurrection. * * * They shall be priests of God and of Christ and shall reign with Him a thousand years."—Revelation 20:6.

Easter and the Passover.

The Pastor says that the word *EASTER* occurs once in our Common Version Bible and is a mistranslation—it should be *Passover*. Easter was a festival honoring the heathen goddess of Spring. The name was transferred to the Passover celebration of the early Church in honor of the Lord's resurrection. Doubtless the attempt was to divert the heathen toward Christianity, keeping the festival, but altering its significance. Whatever the word meant then, it stands now to the Christian as the synonym for the glorious resurrection of the world's Redeemer from death and the human nature to glory, honor, immortality, the Divine nature.

So, said the Pastor, the resurrection of Jesus is the guarantee of the resurrection of "the Church, which is His Body." It also assures us of the world's resurrection—that an opportunity through Messiah's Kingdom is to come to all mankind, to be recovered from the tomb and from all their imperfections—mental, moral and physical. Only the willingly, intelligently disobedient will ultimately die the Second Death, which St. Peter describes as perishing like natural brute beasts.

Resurrection of the Soul.

Many Bible students have failed to note that the Bible nowhere speaks of the resurrection of the *body*. Their error has given color to the arguments of agnostics and others who point out the unreasonableness of such a proposition. Thus the Resurrection doctrine is made to appear absurd, whereas the Bible presentation is most logical.

According to Science, our bodies are continually sloughing off materials and through food replacing these; so that a complete change is effected every seven years; and thus a person fifty years old has had practically seven different bodies. The argument is that the molecules of matter constituting the body are not the *man*; that any other atoms would serve the purpose just as well, if his identity were preserved.

Many are familiar with the story of the apple tree whose roots penetrated a coffin and fed upon the corpse so completely that the root, when dug up, resembled the human shape. The apples were shipped in various directions and eaten by many people. Some apples were eaten by hogs which were killed, shipped and eaten. Thus the substance of the corpse passed into many bodies in many places. This

started the query, How could those atoms of matter be re-collected for the resurrection of *that body*?

St. Paul answers the query, saying, "Thou sowest not that body which shall be." (1 Corinthians 15:37.) He declares that in the resurrection God will give some a spirit body and others a human body. We are not questioning the Divine Power to do anything, but merely calling attention to the fact that what the Bible says on this subject is thoroughly in harmony with reason, and that our neglect of the Bible testimony got us into confusion—charging absurdities to the Word of God.

Christ's Soul Not Left in Sheol.

St. Paul's teaching is that the resurrection for the world in general consists of a re-awakening from the sleep of death, in a body similar to the one which died; and that when thus awakened, each member of the race shall have a full opportunity of being raised again to the image of God, in which our race was created, from which we all fell through Adam, and a return to which has been provided for us through the death of Jesus. The time set apart for this work is a thousand years—Messiah's Millennial Reign.

St. Paul speaks of a better resurrection coming to the Ancient Worthies, who proved their loyalty to God. (Hebrews 11:35.) Their reward will be that instead of being awakened in an imperfect condition, to rise gradually with the rest of the world, they will be awakened in a perfect condition. Another class that will not share with the world in the gradual resurrection is the Church—not the nominal church of mere professors, but the real Church of Christ—those who walk in the footsteps of Jesus to the best of their ability. This class had its beginning at Pentecost.

There, through the merit of Christ's sacrifice, God began the acceptance of the Elect to be the Bride of Christ, joint-heir in His Messianic Kingdom. Their special blessing begins by their being begotten of the Holy Spirit constituting their start as spirit beings. Thenceforth their portion is to become dead to all earthly things and alive to all Heavenly hopes, ambitions, etc.

As their change of nature began when they received the Holy Spirit, it will be completed in the First Resurrection, when they will be given perfect spirit bodies. St. Paul says, speaking of this class, "We shall all be changed; for 'flesh and blood cannot inherit the Kingdom of God.'" (1 Corinthians 15:51, 50.) This is the glorious hope set before us in the Gospel. Opportunity to gain a part in this First Resurrection is limited to this Gospel Age. Only faithful followers of Jesus have any promise of a share in it.—Revelation 20:4.

Unbelief Staggers Some.

All familiar with their Bible know well that the doctrine of the Resurrection of the Dead is one of its fundamentals. But their faith staggers at the thought of the Resurrection of the Dead, and this leads them to deny the entire matter. They do not tell us that they do not believe in the Resurrection of the Dead; but they teach that nobody is dead—that when people appear to die they are really more alive than they were before. Unwilling to admit that the really dead could be brought back to life, they claim that death is a transition from a lower form of life to a higher one.

After one takes this position, the whole Bible becomes twisted. Whenever we deny the death penalty we deny the Bible, whether we wish to do so or not. The Bible does not say that the soul that sinneth shall experience transition, but "the soul that sinneth, it shall die." (Ezekiel 18:4, 20.) The Bible does not say that the wages of sin is transition, but "the wages of sin is death." (Romans 6:23.) God did not say to Father Adam and Mother Eve, "Because of your disobedience you shall experience transition, but 'Ye shall surely DIE.'" Whoever would be loyal to the Bible must face this question. If he repudiates the Bible position he gets more and more into darkness.

Those who say that death is not death, must logically ask themselves, Where do those who seem to die, but really become more alive? Then come in human speculations: for the Bible declares that the dead are *dead*. Jesus said, "No man hath ascended into Heaven." (John 3:13.) St. Peter said that David the Prophet had not ascended to Heaven.—Acts 2:34.

The Scriptures declare that the dead are *asleep* waiting for the morning of the resurrection. The preaching of the Apostles in substance was that there is no hope of future life except by a resurrection of the dead; and that there could be no resurrection had not Christ's death made possible the resurrection hope for mankind.—1 Corinthians 15:12-22.

God Able to Raise the Dead.

Whoever realizes God's Power as manifested in the creation should have no doubt whatever of His Power to resurrect the dead being, or soul. God is so high and has Power so much greater than ours that we cannot comprehend Him, or understand the methods of His operations. They are so much beyond us that we call them miracles, though surely they are in no sense difficult for the Almighty One. Each member of Adam's race has his own personality, and so great is our God that He knows all these. We may be sure that He has promised no more than He can perform—the resurrection of the dead, both of the just and the unjust.—Acts 24:14, 15.

Jesus is God's great Representative and Agent in the bestowment of all the blessings He has for mankind. The Divine Power will operate through Jesus, first for awakening the sleepers, and afterwards for bringing to perfection all the willing and obedient. Only the wilfully disobedient will suffer extinction in the Second Death.

TORNADO IN OMAHA KILLS HUNDREDS; FIRE FOLLOWS IN STORM PATH

Whirling Wind Demolishes Houses.

TAKES TERRIBLE TOLL.

Twister Rips Broad Path Through City's Best Home District.

Omaha, March 24.—The most appalling catastrophe in all Omaha's history befell the city just before sunset on a beautiful Easter day. A tornado swooped down on the city, coming from the southwest and tearing a path through to the north and east from two to three blocks wide and about four miles long.

This was through the best built residence section of the city, and hundreds of homes were smashed to powder or broken into bits by the terror of the air. Following the passage of the wind, almost as swiftly as thought, fire broke out, and in the twinkling of an eye almost, homes of happy, prosperous people were turned into piles of blazing debris, from which maimed and crippled victims of the storm god's wrath were dragged by rescuers. Other hundreds were taken out, dead.

It was some moments before the surviving could realize the nature of the terrible visitation, so quickly had it befallen. Those who were not caught in the course of the tornado, watched with fascinated gaze the passage of its destructive power, but even then seemed unable to grasp the fact that awful devastation rode with the wind. Firemen were first to realize the condition that existed, for calls from dozens of alarm boxes and from many surviving telephones came piling in in a confusion that was bewildering. But soon the department was set at its task, and the work of rescue was under way.

Damage Beyond Understanding.

As minutes wore into hours, the terror of the storm's work grew. Electric lights were out of commission, telephones in the stricken section were not working, streets were blocked by debris, and torrents of rain poured to obscure the search. Careful search was soon organized. The city police department was taxed to its utmost, and later the companies of the Nebraska national guard stationed in Omaha were called into service that aid might be given as quickly and promptly as possible, and that whatever of order might be restored could be had.

So extensive and so complete is the wreck, and so difficult the task of getting the exact facts, that only guesses can be made as to the extent of the calamity. The loss of life will mount well into the hundreds; the number of injured will be still greater, while the property loss will be millions.

Work of Rescue.

Hundreds on hundreds of volunteers aided during the night in the search for the victims of the wreck; surgeons worked for hours at the hospitals, or in private homes where the injured were taken, giving attention to the sufferers. Through the dashing rain and in the mud and slush, the work of assistance was prosecuted. Families that escaped with their lives were taken into the homes of friends, or made their way down to the hotel district, there to seek shelter for the night. It was many hours before the homeless thousands were taken care of, even temporarily.

Heavy Loss of Life at 24th and Lake.

From 200 to 500 men, women and children in the vicinity of Twenty-fourth and Lake streets were killed, and an inestimable number of persons were injured by the devastating wind which was at its worst in that locality.

Street cars were blown from the tracks and demolished while loaded and on their way to and from town; two and four-story brick buildings, theaters and churches were razed, residences stacked on top and littered amongst each other, and telephone poles, trees and debris strewn along Twenty-fourth street and through the neighborhood from Decatur to Locust street.

At Locust street the wind seemed to have raised, according to persons living in the vicinity, and swirling high level direct northeast to the Missouri river, scattering debris over the territory as it passed over.

At Grant street, Twenty-fourth street was blocked with the ruins north to Ohio street, and from these ruins firemen, soldiers from Fort Omaha and policemen, extricated the wounded and some of the dying, taking them to the nearest residences and stores.

Every home and every store in that part of the city was converted into a mortuary and hospital, while taxicabs and trucks moved back and forth from town carrying the victims to the hospitals and undertaking establishments.

were blown out and small timber blew in upon the 100 girls who sat valiantly at their stations.

A small room on the first floor was converted into an improvised hospital where doctors attended the injured as the rescuers brought them in. As soon as they died, and many of them did, they were carried to rooms on the second floor, where later they were removed to the morgues.

The Diamond motion picture theater at the northwest corner of Twenty-fourth and Lake streets was filled when the wind carrying heavy debris knocked it flat into the basement. Rescue work was carried on here for three or four hours and ten or fifteen men, women and children, dangerously injured were extricated from the ruins. The remainder of the audience was covered by the bricks and inaccessible to the soldiers and firemen working there by the lights of dim lanterns.

The Idlewild pool hall, Twenty-fourth and Grant streets, contained about forty to fifty negroes when the wind struck about 6 o'clock. The two-story building was caved in and immediately after rescue work was stopped by the breaking out of fire.

Many Lives Saved by Chance.

Out of the thousands of personal experiences it would be impossible to single one out and say it was most thrilling, nor to say that any were not interesting. The number of narrow escapes and close calls are only to be measured by the list of those who were in the path of the storm and escaped without injury. These, in many instances, seemed to have been miraculously preserved from the death that was reaping so rich a harvest on all sides. Survivors told with dull tones of the escape that left them in the land of the living; some were hysterical, none seemed to more than grasp the fact that they had been spared.

Blazing Wires in Street.

Blazing live wires writhed in the streets in the stricken district. Numerous miraculous escapes from contact with them aroused little notice at the time. Large trees were torn up by the roots and numerous telegraph and telephone poles were down.

Whole sections of houses were blown down, and at the same time by peculiar freaks some left standing unharmed in the midst of surrounding ruins.

List of Known Killed.

Dead: William Fisher, Forty-sixth and Marcy; six dead in the vicinity of Thirtieth and Ames; Mabel McBride, 4115 Farnam street; Nels Larson, 522 North thirty-sixth street; Mrs. Arthur Laidige; baby Laidige; T. B. Norris, 3507 Burt street; Benjamin Barnes; Mrs. Newman, head nurse at Child Saving institute; Mrs. Sullivan; Mrs. E. P. Fitzgerald, Twentieth and Miami streets; about forty negroes in the burned ruins of the Idlewild pool hall, 2307 North Twenty-fourth street; thirty or more men, women and children in the Diamond Motion Picture theater, Twenty-fourth and Lake—six bodies recovered when search had to be abandoned; Joan E. Brooks, Henry Beauvelt, A. B. Stanley, Bert N. Fields, infant son of Morris Christenson, Mrs. E. A. Sawyer, Mrs. J. D. Hogg, Mr. Ferguson, Mr. Bach, Mr. and Mrs. Hardy of Cedar creek valley, Mrs. Holm and baby daughter, brother of B. V. Barnes, C. B. Wilson, Henrietta Grieb, Helen Nowns, Cliff Daniels, wife and two daughters; Mrs. R. R. Vandevan, and fifteen unidentified.

Dead at Council Bluffs: Mrs. William Pooler; J. R. Rice; Mrs. J. R. Rice; Mr. Schools; Mrs. Schools, baby Norgaard; Benjamin Benninghoff, Dutch Hollow.

Dead at Ralston: H. E. Said; Mrs. Mrs. H. E. Said; Bert Thomas; Mary Moran; Mrs. Edith Kimball; Frances Kimball, two years old.

Injured: Miss Davis, Forty-sixth and Leavenworth, will probably die; Mrs. R. R. Van de Ven, unconscious from blow on head; Mrs. Edward Baggot of Chicago, badly hurt; Mrs. McBride, 4115 Farnam; D. Dagat, head cut by flying glass; Mrs. Arthur Laidige and baby, mortally injured; M. N. Holm, badly hurt; W. H. McDonald; 2524 Burdette, bad scalp wound; Mrs. Colpin, badly cut; Mrs. E. C. Seis, 3465 California street, injured internally and gash on the head, still unconscious; Little Sels girl, bad scalp wound; Mrs. Griffin, 217 Poppleton avenue, internal injuries, which are quite serious; W. D. Cruthers, ribs broken; Isabel Doyle, injured about head and face; Kenneth Patterson burned; Mrs. Cotton, bruised; Anson H. Bigelow, chest crushed; Cecelia Bigelow, arms broken and internally injured; Patrick Hynes, fractured leg; Mrs. Harry Chalce, severe bruises; aged mother of Herbert Daniels, Frank Guys, Waterloo, Neb.; Mrs. Patrick Guys; William Schultz, Elkhorn, Neb.; Frank Bell, Elkhorn, Neb.; Mrs. Cora Curtis; seven-year-old daughter of Rev. Dunn, right knee crushed; Mrs. J. C. Wright, foot crushed; mother of Dr. D. C. Bryant, Mrs. Martin Meyer, scalp wound; Mrs. Eugene Meyer, arm dislocated; Mrs. Irvin, Twenty-ninth and Franklin, broken ribs and burns; J. Isaacovitz, badly hurt; Lawrence O'Conner, badly hurt; Jack Diebe, George Anderson, may die; Mack Crilben, lacerated and bruised; Mrs. O. S. Finch, proprietor of Diamond theater, fractured right thigh; Mrs. Johnson and mother—both cut about head and dangerously pierced by splinters; Peter Ulrich and Mrs.

Ulrich, L. Wicks, struck by 2x4 and lower limbs paralyzed; E. R. Wicks left limb fractured; Mrs. M. Hensman fracture leg and internal injuries.

Buildings Wrecked.

W. F. Sheldon, 2428 Grant, house totally destroyed; Dr. Bryant, 3006 Sherman avenue, new house, totally destroyed; E. C. Bassett, 1801 Binney, house unroofed; Plymouth Congregational church, Twentieth and Spencer, nothing left but the steeple; W. H. Eldridge, 1905 Binney, frame house destroyed; M. H. Redfield, Twentieth and Binney, house unroofed; J. C. Vizard, 2417 North Twenty-second, two-story frame house destroyed; B. E. Jenkins, 1921 Binney, house unroofed; J. C. Newcomb, 1616 Wirt, house unroofed; Rev. H. V. Higbee, 1111 Maple house total loss; Trinity Methodist church, Twentieth and Binney, total loss; United Presbyterian church, Twenty-second and Emmett, demolished; laundry at Cuming and Lincoln boulevard, wrecked by lightning; Albin Huster, 4108 Farnam, completely demolished; A. J. Boyer, 4116 Farnam, completely destroyed; Will M. McBride, 4115 Farnam, completely destroyed; Rudolph Koch, 1925 Hawthorne avenue; C. H. Pickens, 111 North Twenty-ninth; eight brick houses at Thirty-fourth and Cuming completely demolished; M. D. Cameron, thirty-fourth and Cuming, house twisted completely around; Howard Baldrige, 134 South Thirty-ninth; O. C. Redick residence, Thirty-ninth and Dodge, demolished—family in Florida; C. E. Black, 3813 Davenport, home destroyed; Charles R. Sherman, 131 North Thirty-eighth, house destroyed; Mathew E. Hall, 118 North Thirty-ninth, house demolished; R. E. Harris 208 North Twenty-third, house destroyed; C. W. Astell, 418 South Fortieth.

Between sixty and seventy houses were cast away by the storm and rain in the neighborhood of Forty-fourth and Jones.

Ralston Destroyed.

The town of Ralston was completely demolished by the storm. Mrs. Kimball and her two children were visiting with Mr. and Mrs. Joseph Hamm. Mr. Hamm is the postmaster. They were all in the postoffice, with some others, when the structure was blown down, injuring all, to gether with Mr. and Mrs. Elbert Mead. At Ralston the Howard stove works the automobile factory, the ice houses at the lake, the postoffice, the bank the lumber yards and all the hotels were laid flat.

Six Killed Near Council Bluffs.

Six people are known to have been killed and many injured in the vicinity of Lake Manawa and along the Mosquito creek valley.

The first loss of life occurred on South avenue, near the Iowa school for the deaf. The fine suburban residence of Mr. and Mrs. J. R. Rice, at the Rice nursery, was demolished and Mr. and Mrs. Rice instantly killed. Nearby was the cottage of William Poole and it was also destroyed and Mrs. Poole was killed, while her aged husband was badly injured. The wreckage of the Rice home caught fire, but neighbors whose homes were outside of the stricken district hurried there and succeeded in getting them out before the fire had reached them. Both were dead.

The home of Mr. and Mrs. Schultz near the old Green packing houses and on the Beno farm, was destroyed and both of the old people were killed. The residence of their son, a short distance away, was entirely destroyed with the exception of the floor.

Farther up the Mosquito creek valley was the house of August Norgaard, an engineer on the Chicago Great Western railroad, which was destroyed, and a little baby in the arms of the mother was instantly killed, and the mother badly injured.

CONDENSED NEWS

Willis L. Moore, chief of the weather bureau, resigned.

Governor Walter E. Clark signed the bill giving the ballot to the women of Alaska.

Seven men were burned, four of them seriously, in a gas explosion in Superior mine, No. 10, at Dugger, Ind.

Mrs. H. K. Peters shot and killed Thomas McManus, a neighbor, and formerly a member of the Chicago police force, in her ranch home near Keota, Colo.

The German government, in order to cover the increased expenditure of the army, is contemplating the establishment of government monopolies in the sale of cigarettes, alcohol and matches.

The jury at Topeka in the case of Rev. W. L. Beers, a Methodist minister charged with slaying his wife by forcing her false teeth down her throat, reported a disagreement and was discharged.

Appeal after appeal was made unsuccessfully to various members of the supreme court by attorneys for Claude Allen for a writ of error to review his conviction for participating in the Hillsville (Va.) court house shooting.

Girl strikers employed by potters of East Liverpool, O., accepted a proposition to return to work pending arbitration of the difficulty. Girls will receive \$1.25 a day pending the arbitrators reaching a decision. The girls struck for \$1.50 a day.