

# Silk Gloves

Double Finger-tip Gauntleted Gloves

We offer a 16-button glove in \$1.00 white at

We offer a 16-button glove in black at \$1.00  
We offer a 16-button glove in tan at \$1.25  
Short Gloves in White, Brown, Black or Navy 50c  
with double finger tips, at

Should finger tips wear out, while other parts of the glove are in good condition, return and receive New Pair without extra charge, providing gloves have not been washed, worn out or abused.

**ZUCKWEILER & LUTZ**

## THE TRAGIC DEATH OF LITTLE TEDDY RUMMEL

A Great Shock to the Parents, Who Were Former Residents of Cass County.

The following account of the tragic death of little Teddy Rummel, the son of Mr. and Mrs. M. J. Rummel, residing near Beaver City, is taken from the Beaver City Times-Tribune, received by Mrs. C. L. Herger, a cousin of Mrs. Rummel, and it gives a complete account of the terrible fire that resulted in the death of the little one:

Seldom is a family called upon to sustain a grief so sudden and pathetic as that of Mr. and Mrs. M. J. Rummel, who lost the pride and hope of their household, when Teddy, their sweet baby lad, was lost in the cruel flames that he himself had kindled in the barn. The awful calamity occurred at 10 o'clock in the morning, and the barn and adjoining buildings were enveloped in flames before the household knew of any danger. Afterward in the ruins the charred remains of the darling fellow were found—almost beyond recognition—so cruel and complete had been the work of the wicked flames. Teddy, only 4 years old, had been playing about the house and yard, and it is supposed that in some manner he secured matches, and had started the fire in the straw contained in the upper part of the barn. Exactly what happened will never be known. The family and the neighbors who gathered were unable to stay the flames, and the building and contents, consisting of five head of horses, hay, grain, harness, etc., were entirely consumed. At first it was thought possible that Teddy had wandered down to the creek or was at play about the place, and had not perished. Vane hope. When the smoke had cleared away all that was left was rescued and taken to the home made so fearfully bereaved.

Theodore George Rummel, youngest son of Mr. and Mrs. M. J. Rummel, died at the home of his parents Saturday, the 25th day of May, 1913, at the age of 4 years, 3 months and 23 days. He was baptized in infancy in the Lutheran church, and was a member of the Union Sunday school at Precept. The funeral took place from Precept church Monday afternoon at 2 o'clock in the presence of relatives and a large company of sympathizing friends, far beyond the accommodation of the church. The services were conducted in German by Rev. G. Klatt of Stamford, and in English by Rev. J. W. Pressly of Beaver City. A strange tenderness prevailed in the audience during the entire service. This was not due alone to the tragic cause of Teddy's death, but because all realized that a little life of unusual brightness and beauty had gone out from their midst. Yet, in all there was a sweet tenderness and assurance that the little sunbeam of the home and community had gone but to rise on a fairer shore. There was great sadness because darkness had entered a happy home, a shadow had fallen on loving hearts, a voice full of joy and gladness had been hushed to earth, but when a company of his little friends and playmates sang "Jesus Wants Me for a Sunbeam" all realized that the sorrow was this side of the grave. Following the services the body was borne to Maple Creek cemetery, where, in a grave of pure white by the side of a large mound of flowers, the body was tenderly laid away.

**FOREST ROSE**—The best flour on the market. Give it a trial.

## MEETING AT THE LARGE TENT SUNDAY EVENING

Notwithstanding the coolness of the evening and the un-auspiciousness of the circumstances attending the getting to the services, the large tent was comfortably filled with those anxious to hear the good music and listen to the message which was delivered by Rev. C. C. Smith last evening. There were over 500 who attended the services and the chorus numbered over sixty who took part in the singing.

While up to this time the weather has not been such as was desired by the management, the crowds and the interest manifested was such last evening as pleased all concerned. Prof. Gilmore and Walter Klinger had a duet as a special number, and with Rev. Smith, a trio which were very pleasing features of the evening's entertainment.

The announcements which Rev. Smith delivered contained this gist of facts, that the meetings would be continued from night to night, and all the week except Saturday evening, and that on four afternoons during the week, Monday and Saturday excepted, there would be afternoon meetings, in which the study of the bible would be the main feature. Rev. Smith especially invited the men to attend this evening, as he said that Monday evening's would be men's night, and that a feature of the Monday evening meetings would be that it would be more musical than those of the other evenings.

The subject last evening was, "Christ All in All," and the text was sang by Rev. Smith. Then came his address, which was received with much interest by the large crowd. While the evening was very cool within the tent, after it was well filled with people it became more comfortable.

### Union Meeting Announcements.

At the big tent tonight Rev. Smith's subject will be "Witnessing for Christ." He announces that his Monday evening services are always the brightest and best, and that the finest music is always on Monday night. This evening the big choir will sing Gabriel's famous song, "All Hail Immanuel," and Smith and Gilmore will sing "The Saviour Calls," to the tune of "Larboard Watch," the well known tenor-bass duet. Tomorrow will be Bible day. At 3:30 the beginning of the afternoon services, the subject being, "How to Study the Bible for Growth," and at the evening service the subject will be "May We Know That the Bible Is True?" Music appropriate will be rendered.

### Attends Class Play.

There was quite a number of Plattsmouth people in attendance today at the class play given by the graduating class of Bellevue college this afternoon in the large natural amphitheater at the college. The play this year is entitled "Soangataha," and is a story of Indian life. The Sunday school classes of Mrs. D. C. Morgan, Miss Clara Wohlfarth and Mrs. A. E. Gass of the Presbyterian church attended the play, going on No. 23 this afternoon.

Sweet Potato Plants for sale, \$2.00 per thousand. Inquire of W. A. Barnhart, on Lincoln ave., second house south of August Gorder. 5-29-1wk-4-24-wkly

### Sweet Potatoe Plants.

I have excellent sweet potatoe plants for sale at 25c per 100. Phone 340-W, or call on Fred Hesse.

## INSURANCE SOLICITOR PROVES EMBEZZLER

During the month of April a man named D. K. Riley was in this city and vicinity writing health and life insurance for the National Fidelity and Casualty company and was very successful in securing quite a number of applications, together with the fees. He sent several of the applications in to the company, it is claimed, without the fees that had been paid, and in several cases kept both the application and money and the company finally got wind of the affair and notified the county attorney and a warrant was issued for his arrest on a charge of embezzlement, the exact sum of which has not been fully unearthed by the company, and a special representative will be here today to look the matter up and discover the exact amount of money taken by the man. Riley was arrested at Nelson, Neb., and will be brought back here for a preliminary hearing. If the sum embezzled is large enough he will probably receive quite a severe sentence.

## STATE SUNDAY SCHOOL ASSOCIATION JUNE 17, 18 AND 19

The delegates from this city to the annual convention of the State Sunday School association are making big preparations to attend the meeting, which will be held in Lincoln June 17, 18 and 19. This is expected to be the largest ever held in the state and the city of Lincoln is making big preparations to show the visitors a royal time. The association is inter-denominational, embracing all the different churches. One of the leading features of the meetings will be the address by the assistant general secretary of the international association, W. C. Pierce, on the improving of the work of the association.

## MRS. JENNIE WELLS DANGEROUSLY ILL AT RED OAK

This morning John R. Wells of Kansas City, Missouri, arrived in the city, en route to Red Oak, Iowa, called there by a message announcing the approaching death of his mother, Mrs. Jennie R. Wells, who has been sick for some time at the home of her son, W. E. Wells. Mrs. Wells was a former resident of this city, where she lived for a number of years, and before that lived at South Bend, where the family was quite prominent. The news of the illness of Mrs. Wells will be the cause of profound grief to her many friends throughout the county, who trust that this worthy lady may recover from her sickness and be spared to her family and friends.

### For Sale.

Six-room house. Modern except heat. Barn. Known as the Patterson place. Will sell all or part. Inquire at C. W. Baylor Coal Office. 6-4-1fd

Mrs. Percy Fields and little daughter departed this morning for their home at O'Neil, Neb., after a short visit here with relatives. The Fields' family are getting along nicely and are well pleased with their new home, although feeling that it is not quite like Plattsmouth.

Albert Fickler and wife departed this morning over the early Missouri Pacific for their home at Stanton, Neb., having been called here by the death of Mrs. Fickler's mother, Mrs. D. S. Draper, who was buried yesterday from the home of her daughter, Mrs. James Jenkins.

Joseph Jelinek was a passenger this afternoon for Omaha, where he will attend the graduating exercises of the Nebraska School for the Deaf, which will be held this evening. His son, James V. Jelinek, is among those graduating at that institution in the class of 1913. Miss Marie Jelinek departed this evening over the Missouri Pacific to attend the graduation.

LOST—A John B. Stetson black hat. Leave at Journal office and receive reward.

## IF WE DENY HIM HE WILL DENY US

### Repudiation of Christ Is a Growing Sin, Says Pastor Russell.

### SOUNDS NOTE OF WARNING

Faith is Waning—Learned and Rich Already Faithless—The Common People Becoming So Rapidly—The Rich Substitute Pleasures—The Poor Have No Substitute—Together the Ingrafting of Hopelessness With Intelligence Means Anarchy—Old Creeds No Longer Endurable—The Gospel of the Kingdom the Only Hope.



Dallas, Texas, June 8.—The widely known Pastor C. T. Russell, spoke twice here today. We report his discourse from the words of St. Paul, "If we deny Him, He also will deny us." (2 Timothy 2:12) The address which we are not reporting was the more public one.

The Pastor is in the sixties, white-haired, and of kindly, earnest speech which convinces the hearer of his sincerity. He said:

One of old prayed, "Give me neither poverty nor riches; \* \* \* lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of the Lord my God in vain." (Proverbs 30:8, 9) Great riches have come to the world within the past sixty years, especially in Europe and America. Instead of the hearts of the prosperous uplifting with gratitude to God, the tendency seems to be away from God, and especially away from His Son, and away from all special thought of a share in His redemptive work, or a need of it. The pleasures of this life crowd out all pleasure in respect to future hopes and prospects.

There was a time when miserliness and hoarding seemed to have control of all business men. But with the growth of wealth have come saner and more reasonable views of justice. The folly of merely accumulating money and leaving it to others to squander has impressed men of wealth. The rich of America and Europe are giving themselves more leisure in the prime of life, and giving room for others to take their places in the commercial world. However, especially in America, there seems to be a restlessness which, turned aside from business, leads into headlong pleasure-seeking.

It cannot be disputed that activity is life, that inactivity spells death. None could wish that our great business men would become sluggards. Our wish should rather be that their maturer years might be gratuitously devoted to the promotion of philanthropic plans for the aid of the lower classes, along social and economic lines. It is our conviction that millions of money besides their own would flow into such hands for disbursement along broadly economic lines. The motives would be trusted unless the projects were conducted on the highest plane of benevolence, with open accounts.

There is room for such benevolences in every land, but nowhere is it more needed than in countries under British and American control—where commercialism has absorbed some of the ablest talent, leaving comparatively little opportunity for the less progressive. All over Great Britain and in nearly every state of the Union there are splendid opportunities for such beneficent works. When these civilized lands have been blessed, there are the teeming millions in India, which merely exist under conditions not fit for a good dog.

All these are our brethren of the one blood. St. Paul declares. No one will dispute the necessities of the case. The sympathetic are greatly appalled with the thought of the amount of money and labor that would be necessary to cope with the conditions. Methinks that Heaven looks interestedly on to note how our showers of blessings and riches are affecting our hearts, said the Pastor.

### The Responsibility of Knowledge and Riches.

I am not judging the wealthy. I am merely sounding a note of warning, as the Apostle Paul urged, saying, Warn those who are rich in this world that they trust not in uncertain riches. (1 Timothy 6:17) I believe that amongst the rich there are many noble, benevolent Christian hearts which are in perplexity as to what to do or not to do, with their time and their riches. I am merely offering suggestions based upon my observation in all parts of the world. The need is tremendous.

It seems to me that the Lord, in pouring upon the professed Christian people so great wealth as has come to them in recent years, is proving them, testing them. Inasmuch as they do or do not do according to their opportunities and judgment, they will hear or not hear the Master's "Well done, thou good and faithful servant." Let us make no mistake. The poor and less prosperous and less educated are fast following the example set by the satisfied. Pleasure-seeking is the trend of the whole world. God is being forgotten by the poorer, as well as by the wealthier, and the end of the line is

not far off—"a time of trouble such as never was since there was a nation"—world-wide anarchy.—Daniel 12:1.

### Churchianity Not Christianity.

With the awakening of true Christianity—heart Christianity—has come a substitute: namely, Churchianity. For years Christian faith has been gradually declining, under the attacks of Higher Criticism, Evolution, and under the neutralizing influence of the love of pleasure. Gradually one Bible doctrine after another has been quietly dropped, while Churchianity has been brought to the front more and more as a form of godliness, but wholly destitute of its power.

Conditions in Great Britain and America are serious indeed, yet not to be compared with the conditions of the Germanic and Latin nations. In France probably not more than two per cent. of the population have any real faith, in Germany probably less than ten per cent. In America probably not more than twenty per cent., and in Great Britain probably not more than thirty per cent. still trust in the living God, and a still smaller per cent. regard the Bible as His inspired Message, and seek to be guided thereby. How short a distance the world has to go to ignore it entirely!

### Are the Masses Not Christians?

To the question, the Pastor said, two answers might be given: one answer might be that all civilized people claim to be Christians. In other words, the term Christianity has been substituted for civilization in the minds of the people. As one gentleman replied to this question: "We are certainly not Jews, nor heathens, I reckon therefore we must be Christians."

The other answer to the question, the Pastor said, was that a Christian is one who professes to believe the teachings of Jesus and His Apostles, and who professes consecration, in his daily life following those teachings and the example which illustrated them. This, the Master's view of Christianity, and the Apostle view, the Pastor declared to be his own view. Let us see, he said, to what extent the teachings of Christ and the teachings of the Bible are still believed.

How few believe that Jesus existed as a spirit being before He was born of a virgin in order to become the "Man Christ Jesus"—in order to be qualified to give His life a Ransom-price for the forfeited life of Adam? How few believe that He really did die at all! What the majority believe on the subject seems to be that He merely appeared to die on the cross, but really was as much alive as ever in some spiritual sense. How few believe that He really arose on the third day—the majority seemingly believing that in some way the Bible account is untrue; and that if Jesus arose at all, He experienced that resurrection on the cross!—Luke 24:46; Acts 10:40.

Or coming down to the effect of Christ's death as respects the forgiveness of sins, said the Pastor, how few have any serious conviction that they need a Savior, or that they could not come to God, if they wished to, without a Redeemer, without a sacrifice, without an Advocate with the Father! It would appear as though the attempt of the last fifty years to ignore doctrines, instead of correcting the doctrines of the past in the present light on the Bible has been a great mistake, which is now bearing its injurious fruit in that very few Christian people know definitely what they believe or what the Bible teaches on any subject.

The effect of all this on the rising generation is disastrous. They see the doctrines of all denominations discredited in pulpit and pew, and especially in the colleges. They perceive that the Bible is classed with the creeds, and is claimed to be their foundation. This is the alarming mistake. The sooner we get rid of the creeds of the Dark Ages, the better for us. But if we lose the Bible, are we not in danger of losing all that has tended to steady our civilization—the foundation of all our faith and hope beyond the present life?

### The Loss is Greater to Some.

The majority of mankind, with strong animal tendencies which need to be curbed, require an incentive for that curbing. Such an incentive the Bible gives in its promise of everlasting life. But the misstatement of our creeds is, that all have eternal life without the Life-giver, and that the question merely is whether we will spend that eternal life in joy or in misery.

This proposition has become so transparently illogical that it is generally repudiated. Human justice fails to appreciate as justice at all an arrangement which would create a race with the foreknowledge and foreintention that nearly all of that race would suffer torture throughout eternity. In proportion as that theory advocated in the creeds of the Dark Ages is still proclaimed, in that same proportion intelligent minds repudiate everything, and denounce all religious teachings as priestcraft.

The average man needs the Message of life and hope which the Gospel holds out for him in the future in order to make the trials, the discouragements and the sorrows of the present life endurable, and in order that these may operate in him, may serve him as lessons in character-development.

In Kingston, Jamaica, I learned that class distinctions, hatred and animosity are growing, and that the ministers of the Christian Churches there are having more and more difficulty in maintaining an interest in religious matters, more and more difficulty in securing audiences. Yet when my subject was announced, indicating a hope beyond the grave, Kingston's largest auditorium was packed solid, nearly as many standing as had seats, and as many more were turned away—about four thousand altogether. The local clergy were astonished, and tried to

account for such wonderful interest in religion.

Finally the minister of the Anglican Church remarked to the Presbyterian minister and myself that the secret of the matter lay in the fact that I was preaching to the people a Gospel of Hope. I quite agreed with this, and trust that the ministers in Kingston may be encouraged to proclaim the same God of Love, the same Gospel of Hope beyond the grave—a hope for the saintly of becoming joint-heirs with Christ in His Kingdom; a hope for the remainder of the race, that they will receive only just and reasonable stripes, or punishments for sins, proportionate to their willfulness—and that withal the Lord's arrangement is graciously to grant all mankind an opportunity of restoration to human perfection in a world-wide Eden. All this is to be brought about through Messiah's Kingdom, and that Kingdom is, even at the door.

### The New Factor—Education.

The Pastor declared that he well understands the attitude of the rich and the learned, and how they discount the prospects of a social revolution. Reasoning by analogy from the world's experiences in the past, many of the worldly-wise say, "We are amenable to the laws, and the laws will uphold us and will take care of those disposed to anarchy. Revolution may not come; the struggle may be altogether avoided; but if it come to the worst, brains and money will surely rule. If it shall be necessary to shoot down in cold blood some of the anarchically disposed, we shall be sorry, but we see no other way. We see no reason for worry, however, nor for especially changing our course. The pages of history support us in this view."

These able reasoners seem generally to forget that in one respect the people of the present time differ materially from the people of times gone by. In olden times the people were uneducated, and incapable of anything without able leadership. Indeed, the few educated ones were often honored slaves, possessed of no political influence or opportunity. All this is changed now. The masses are not only able to read and write, and capable of exercising their reasoning faculties, but they are alert as never before in the world's history. They, too, are acquisitive and ambitious.

The history of the past has informed them of how some of the greatest estates came into the hands of those who now hold them. Instead of being thankful for their wonderful blessings and privileges, they are unthankful, unhappy, greedy for more, just as are the successful, who have already gotten possession of much of the earth, and of much of the power to use it, and of the channels of trade, etc. Unrestrained by the fears of hell or purgatory, which once restrained to some extent their forefathers, these need the Gospel of Hope—the very Message which the Bible provides for them.

The Lord's Gospel of Hope to the world is now due, and all of God's people should be prompt to herald it. It is this Gospel of Hope for humanity that was symbolically represented in the Jubilee year which God provided for typical Israel. As at the beginning of that year the priests were to announce the Jubilee by blowing upon silver trumpets, so now the antitypical Jubilee—the Times of Restitution, Messiah's Kingdom—should be announced by all the antitypical priests, and will be announced by these. Is it asked, Who are these antitypical priests? We reply in the language of St. Peter, "Ye are a Royal Priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:9.

In other words, the Royal Priesthood are the true, saintly people of God, not of sectarianism and the creeds and churchianity. They are not a clerical class, although, thank God! some of the clergy may be amongst them. We are to remember, however, that God never has recognized the distinction of clergy and laity amongst His people. That was a human arrangement which has done much harm. All of God's consecrated people are His priests.

### A Curse Precedes the Blessing.

Let me urge upon all the ministers and servants of Christ—and that includes every consecrated child of God—that both the duty and the privilege of blowing the Jubilee Trumpet is ours. Whoever recognizes the present situation as we have today outlined it, must feel that the duty is an urgent one.

Let us not deny the Lord, either in word or doctrine or conduct, but let us confess Him in all these ways. Let us more and more appreciate the glorious Gospel of Love Divine which has, during this Age, been calling the Church out from amongst the world under "exceeding great and precious promises," and let us correspondingly appreciate the grand outcome of this Divine Plan—the Messianic Kingdom.

Let all who believe in that Kingdom co-operate with it, in giving the Message of hope to the world in general. It is a great privilege to thus show forth the praises of the great King, our Redeemer, and soon to be our Bridegroom. It is a great privilege to lay down all that we have in co-operation with Him and His work.

The Apostle addresses the Church who have already confessed Christ, and whom Jesus has already acknowledged. His words are full of import. If we deny our Lord, if we cease to be His followers, if we repudiate His Cause, if we prove disloyal to it, He will disown us and repudiate us. He will not grant us the great privilege of being His associates in that Kingdom. For according to the Father's arrangement that honor is reserved for the faithful who follow the Redeemer through evil report as well as through good report—through sacrifice to glory.