

The Plattsmouth Journal

Published Semi-Weekly at Plattsmouth, Neb.

R. A. BATES, Publisher

Entered at the Postoffice at Plattsmouth, Nebraska as second-class matter
\$1.50 PER YEAR IN ADVANCE

Some people are afflicted with the official itch, and they scratch around all the time until they find some soft place to light. It was ever thus, and always will be with some fellows who think that the public owe them a living, and they are going to have it.

Public sentiment seems to have turned in the direction of Governor Sulzer in New York, and things look more favorable for the governor. If Murphy is half as bad as he is represented to be, he should be behind the bars instead of trying to persecute the New York governor.

Secretary Houston of the department of agriculture declares that the improvement of the condition of the farm woman must be next considered. It has long been noticed as a fact that our insane asylums are filled with farmers' wives, whose intellects and nervous systems have been wrecked by the eternal grind incident to their daily lives. An improvement in their condition is a matter of vital importance.

It is fashionable in certain quarters to sneer at business qualifications of preachers, and to a certain extent this sneering may be justified. Very few of them know about stocks and bonds, and very few know much about speculation, but when it comes to eking out on a meagre salary, and making every dollar do double work, they can give the average business man odds, and then beat him at the game.

One of the most impudent things connected with the Thaw case is the statement of Harry Thaw that his prosecution is backed by a number of wealthy friends of Stanford White. Since it is apparent that if it had not been for the Thaw millions Harry would long ago have danced on the scaffold, it is certainly a piece of great impudence with him to protest against the use of money in his prosecution.

A New York news item is to the effect that the first lady of the land is there with her daughter. The latter is soon to be married. Trosseau of this kind are bought in New York. But the dressmakers are finding that neither Mrs. Wilson nor the daughter will have anything of the new radical styles—slit, minaret or transparent gowns, in whole or part! And the average American man and woman will promptly move the family of the nation's executive several ranks higher still, in their respect and esteem, for that.

Colonel Roosevelt's blast against Tammany Hall is in line with what believers in honest government have been saying for a long time, but Tammany Hall will never be driven from power by platform fulmination or newspaper denunciation. Votes alone will do the business. Tammany fattens on abuse as a tiger fattens on raw meat. Where are the people? Most of them are sleeping when the Tammany cohorts are sitting up nights to plan a campaign. The Massachusetts primary election recently held hardly drew a corporal's guard to the polls in many of the voting precincts. As a condition precedent to driving Tammany and similar boot specialists from official power the people themselves must get awake. The situation is not an inspiring one.

Friends are booming W. H. Thompson, of Grand Island, for the democratic gubernatorial nomination next year. Evidently the democrats of Nebraska are not going to lack for material for governor. George W. Birge, W. H. Thompson and "Bill" Price, of Lincoln. We look for "Shally" to come to the front almost any day now. "The more the merrier," you know.

They used to sneer at book farming and laugh at the idea that crops could be raised except in the good old way, but Ferner Kremier, of Joliet, Ill., a 19-year-old boy, has shown the people a thing or two concerning book farming. He took a long course in scientific agriculture in the University of Illinois. Then he came home and leased his father's farm and went to work. He increased the earnings of the farm 40 per cent, made \$40,000 for himself, and has just purchased a 160-acre farm from his share of the profits. His father's farm is now the best piece of property in Will county, all because the boy applied modern methods to it.

The democratic party in Nebraska is not in a very healthy condition at the present time, and it is very fortunate that no election is held this fall. The party is worse disorganized than it has been for years. There is a cause for this state of affairs, and it is the dyed-in-wool democrats that are complaining, those within whose breasts beat democratic hearts every day in the week and every hour in the day. They all helped to elect Woodrow Wilson president of the United States, with the distinct understanding that democrats should be placed on guard. Has this proven true? Is Kelly, of Lincoln, who was taken to Washington and placed in a good, fat position, a democrat? Is McBrien of lecture bureau fame, who is now a possessor of a soft government position at Washington, a democrat? Both have been life-long republicans, and very bitter ones at that, especially McBrien. Was there no democrats in the state qualified and worthy of these positions? Of course there is plenty of them—good and true democrats. Then why were they not favored, instead of those two republicans? Such actions as these are what is going to demoralize the democrats of Nebraska. Three government appointments have come to Nebraska and two are republicans. Is this right—is it treating those who have fought for democratic success so long, right? We pause for some one to answer!

According to H. H. Mowry, assistant agriculturalist in the office of farm management, United States department, the average working day on the farm is 9:65 hours. This figure is based upon reports from 2,000 farmers. The information is given out for the purpose of contrasting the present conditions on the farm with the old days when the farmer worked from three o'clock in the morning until eight or nine o'clock at night. The statement also is made that the average farmer with a three-horse team plows two and one-half acres a day and that sulky plows are not in such general use as walking plows. Statistical information on hours of labor on the farm will not prove of much value. Here is an instance where averages have little practical significance.

ance. It is generally observed that the thrifty in all lines of business, industrial, commercial, financial and agricultural, pay little attention to hours. They work as long as they find work to do. Improved machinery and new machinery make possible many economies on the farm which were not dreamed of by our grandfathers, but a big farm is a constant care and the responsible parties conducting it never know when their work is done. Farming is much like house work; actual service does not follow the schedule. The man who succeeds in building up a business must sacrifice much; he has no time to watch the clock. When he retires at night, he may be able to call it "day"; he may not.

HOPE FOR BEEF EATERS.

Some recent statistics afford evidence that the high prices prevailing in the markets of the world for cattle and beef are beginning to have their natural effect upon the supply of both. There is reason to expect further changes in this direction, in many countries. In Cuba, for instance, the number of cattle increased about 21 per cent from 1911 to 1912. That island has nearly 3,000,000 head of cattle and room for many more. Such a gain in the Cuban herds points to encouraging possibilities in other parts of the West Indies and still more in Mexico, if peace and tolerable government can be restored in that country. In Canada, in the year from the end of June, 1912, to the corresponding date last summer, there was a gain of over 103,000 head of cattle, other than milch cows. That increase is not large, but it is encouraging and it points to greater changes in the same direction. Similar evidence of the effect of the high prices paid for beef comes from the British Isles, where the conditions are very different from those existing in Cuba or in Canada. There the number of horses, mules, asses, sheep, swine and goats decreased slightly in the twelve months ending last June, but there was a gain of 81,000, in round figures, in cattle. All of these facts look hopeful for beef eaters. They indicate that the price of cattle has risen to a level which invites and insures a material increase in the supply. The natural cure has been slow in application to this case, but it is doing its work.

GAME BECOMING EXTINCT.

When the white people came to this country they found it overflowing with wild life. Flocks of wild pigeons were so great that they obscured the sun; they were hours passing a given point; and one could not see either edge of the flock. Buffalo roamed nearly the entire country.

Today the wild pigeon and the buffalo are gone. A large share of the pigeons were killed in the name of sport, and many were fed to hogs. Buffalo were killed for their skins, and their meat left to rot on the prairie.

Today the wild turkey, the sandhill crane, the wild goose, the ruffed grouse, the woodcock, the wood duck, and the canvas-back are on their way to extinction.

Organizations of sportsmen are doing fine work in educating public sentiment against this waste, and in canvassing legislatures. They are demanding shorter open seasons, prohibition of the sale of game at all times, laws against repeating shot guns, etc. Every man who goes into the woods this fall should kill sparingly, remembering how our great national heritage of wild life has been squandered, and how nearly our woods have become tenantless.

The taxpayer should find wild life too valuable an asset to be slaughtered indiscriminately. Destruction of useful birds costs the country millions in the ravages

of insect pests. Furthermore, should existing game birds become extinct, there will be a demand from sportsmen for the restocking of the covers with foreign varieties, a proceeding that will involve heavy charges. Better save the birds now living!

The forest from which wild life has been exterminated is as dreary as a house without human beings. Game is gradually being driven toward remoter refuges. Unless the remnant left is carefully preserved, hunting by another generation will be mostly a memory.—Omaha Examiner.

GOING DOWN HILL.

We think it was Josh Billings who said, that "When a man starts down hill everything seems to be greased for the occasion." A homely philosopher was Old Josh, but beneath his unpolished surface there was a treasury of gold and brilliant gems. He had been around the world some, and he knew the ways of men, and he knew the motives that commonly move men in their dealings with each other. He had seen men stub their toes, and before they could straighten up, the whole community would be upon their backs crushing them down. Even their friends would sometimes join the mob and add their weight to the merciless load. There would not be much chance for the unfortunate man to get up again, and there would not be much encouragement for him to try. Unless he was an unusually strong character he would never stop going down until he struck the bottom of the hill. A newspaper story a day or two ago recalled Josh Billings' homely philosophy to mind. An ex-convict had been arrested and was being held in jail as a suspect. A crime had been committed, but there was no proof that the ex-convict was connected with it. The only excuse for his arrest was the fact that he had been in prison, which was no excuse at all. His arrest caused but little comment and nobody seemed to care a whoop or whit what became of him. Those who read the story probably thought that the jail was about the right place for an ex-convict. The protests of the poor fellow never reached a single sympathetic ear, and were never heard beyond the prison bars. Nobody will believe him, nobody will help him, nobody will give him a chance to prove his innocence. Everybody is ready to give him a kick, and hurry him on toward the bottom of the hill. Everything seems to be greased for the occasion. The experience of almost every man who stubs his toe and gets caught at it. And still we wonder why men become habitual criminals, why the prison loses its terrors, why they do not reform. We wonder, and yet we know that we do not give these poor fellows a chance—nor half a chance, to regain the top of the hill. If we should give them a boost instead of a kick, it would help a lot and would encourage them to do their best. The best of men take a step now and then down the hill—we all have our faults—none have wings. With just a little help, a word, a whisper maybe, we can get back again. But if we are treated as the ex-convict—if our faults are bandied about on the tongues of gossip, if we are convicted on hearsay evidence, if we are placed on one step down the hill, then we are pretty sure to take to the toboggan and stop only when we reach the bottom. It's mighty hard to stop going when everybody is kicking us. And as we need encouragement, so do our friends need it, and they need it from us. We can all stay at the top of the hill, if we shall stop kicking each other down, and begin helping each other up.

SACRIFICES NOT REQUIRED BY GOD

Offerings Under Jewish Law and Their Antitypes.

THE DOCTRINES OF JESUS.

Pastor Russell's Preaching—Why Not "Fashionable"—Why It Is Doctrinal. Eating God's Word—Unrequited and Undesirable Sacrifices—Acceptable Sacrifices—The Rewards of Accepted Sacrifices—The Better Sacrifices.



Washington, D. C., Oct. 19.—We report one of Pastor Russell's discourses from the text, "Sacrifices and burnt offerings and offering of sin Thou wouldst not, neither hadst pleasure therein; which are offered by the Law."—Hebrews 10:5.

Before discussing his text, the Pastor answered the queries of some who ask why he does not preach "fashionable" sermons, and give his audiences a digest of his readings in the leading magazines, or some dissertation on scientific progress, public parks, better housing for the poor, etc. His answer is that this field is already over-filled with laborers; and besides that he has a different commission, which reads, "The Spirit of the Lord God is upon me; because He hath anointed me to preach the good tidings to the meek; He hath sent me to bind up the broken-hearted."—Isaiah 61:1.

Others, again, ask the Pastor why he does not preach more against intemperance, the social evil, etc., occasionally smashing chairs for emphasis. His reply is that the Master and the Apostles set the standard which he believes should be followed. "Their preaching was neither rant nor cant. St. Paul emphasized this in writing to Timothy, saying, 'Preach the Word!' St. Peter emphasized it when he said, 'Show forth the praises of Him who hath called us out of darkness into His marvelous light.' Jesus inculcated this when He said, 'Feed My sheep,' and again, 'Search the Scriptures—they testify of Me.'

The Pastor declared that he preaches doctrinal sermons, because he follows the example of Jesus and the Apostles; not considering himself wise enough to improve upon their methods and example. Jesus' preaching was doctrinal, though along the simplest lines, because none of His hearers had been begotten of the Holy Spirit. The Apostolic Epistles to spirit-begotten Christians set forth holy doctrines.

The Divine thought is expressed by the Apostle that beginners in the Christian way, as new-born babes, should desire the sincere milk of the Word that they might grow thereby, while advanced Christians should feed upon the strong meat. "Thy Words were found and I did eat them" is the Lord's way of representing the growth in grace and knowledge of those who are begotten of the Holy Spirit as New Creatures.

How very few Christians today understand the very simplest doctrines Divine! How few could explain justification by faith versus justification by works! How few could explain the Bible doctrine of sanctification! How few know anything about the hope of the "resurrection of the dead," or any other Bible doctrine! Truly the Bible declares of our day, "My people perish for lack of knowledge"; and again, "I will send a famine in the land, saith the Lord God—not a famine of bread, nor a thirst for water, but of hearing the Word of the Lord."—Hosea 4:6; Amos 8:11.

Unrequited and Undesirable Sacrifices. God never requires sacrifices. As our Creator, He has a right to make such demands of us as He will, and we would be obligated to obey. But such obedience could not be properly termed sacrifice. The word sacrifice signifies that which is voluntarily offered to God outside of any Divine requirement.

The sacrifices and offerings of the Jewish Law were privileges. By the offer of bullocks and goats the transgressions of the Israelites were covered year by year in advance, and thus they were permitted to have a continued standing with God. But our text tells that the sacrifices were not wholly satisfactory to the Lord. They were merely typical of "better sacrifices," and were acceptable only as types.

St. Paul is quoting from the fortieth Psalm (V. 6-8). Through the Prophet David the Lord declared that the sacrifices of the Law, which could never really cancel sin, were not fully to His pleasure. Christ is here represented as taking note of the fact that the typical sacrifices of the Law could never take away sin, but that His own body had been especially provided as a Sin-offering. He had humbled Himself to take the human nature. The object of all this was to provide the better Sacrifice necessary for the redemption of Adam and his race.

Me." Everything that the Father had caused to be written, in the Law and the Prophets, respecting the penalty of sin and the bearing of that penalty by a Savior and Sin-bearer, Jesus pledged Himself to carry out.

"Better Sacrifices"—Plural.

We should not overlook the fact that the typical Atonement Day sacrifices were plural, and that the Apostle speaks of the antitypes in the plural—"better sacrifices" than those offered under the Law. Here we find again the lesson elsewhere set forth; namely, that it had been from the beginning the Divine purpose that our Lord and Redeemer should have followers, members, who would pass through similar experiences to His own, of suffering, trial, dying, and afterward be associated with Him in glory on the Heavenly plane. His joint-heirs in the Messianic Kingdom.

In harmony with this thought, Jesus is the High Priest of our order, or profession, and we are the under-priesthood now preparing, as He prepared, for the glorious work of the Age to come. He pre-empted the title of a Royal Priesthood, because of the combination of singly power with priestly service. These are merely preparations for the grand work of Messiah during His Millennial Reign of righteousness for human uplift.

Holy and Acceptable Sacrifices.

Divine Law, having sentenced Adam to death, and indirectly including his race, nevertheless purposed a deliverance through a Savior. Neither Moses nor any other fallen man could make a real atonement for sin. Israel's Atonement Day sacrifices were merely foreshadows, or types. God could not accept the death of a bullock, of a goat, or both, as an offset to the penalty against Adam and his race. Such sacrifices were not acceptable.

The Law read, "An eye for an eye, a tooth for a tooth, a man's life for a man's life." Hence a bullock and a goat could never be acceptable to God as a substitutionary sacrifice for Adam and those involved with him. But God prepared Jesus with such a body as would be acceptable; and He "offered up Himself" an acceptable Sacrifice. The Divine acceptance of it was signified doubly:

(1) At the time of His consecration at Jordan, by the impartation of the Holy Spirit; and

(2) By the resurrection of Jesus, born of the Spirit, as a completion of His acceptance to the Divine nature, glory and immortality.

Our Lord's was the acceptable Sacrifice, yet it was not all that God had fore-ordained, or typed. As there was an offering of a bullock, typifying the death of Jesus, so there was a subsequent offering of a goat, typifying the sacrifice of the Church. (Hebrews 13:11-13) Christ's sacrifice, the bullock, was fat; the Church's sacrifice, the goat, is lean—fat representing love, jealousy, perfection.

The sacrifice of Jesus, the High Priest, continued during the three and a half years of His ministry, and ended with His death. Forty days after His resurrection He ascended on High, with still further dignity and honor added—the Divine nature. He then made application of the merit of His sacrifice on behalf of all who desire to become members of the Royal Priesthood.

Those in the upper room at Pentecost were the first to be begotten of the Holy Spirit and to become acceptable sacrifices. Since then, others have been received from every nation. Gradually the fore-ordained number of such sacrificers, or priests, has been reaching completion. We believe that the sacrifices will soon be consummated, and that very shortly the Body of Christ beyond the veil will be completed. Forthwith the Messianic Kingdom will be established for the blessing of the world.

The Divine plan for the world is the reverse of the plan for the Church. Christ and the Church sacrificed the human nature in their loyal devotion to God. Their great reward is the Heavenly nature and the Kingdom. The world will have no opportunity for sacrificing the flesh, but every opportunity for perfecting their flesh.

"Present Your Bodies."

The Apostle's words, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice," do not mean that God urges us to sacrifice, but that the Apostle, discerning the opportunity to become followers of Jesus and thus to become joint-heirs with Him in His Kingdom, urges fellow-disciples to appreciate the wonderful privilege of self-sacrifice in God's service.

Other Scriptures show us that our acceptance as sacrificers is not on our own account, but through the merit of the Captain of our salvation. In the ransom-price for the sin of the whole world; the sins of the Church were necessarily included; for they are by nature a part of the world. But instead of receiving their share of Christ's merit in Restitution with the remainder of the world during the Millennium, a special dispensation operates on their behalf, permitting them to share of the coming blessings to be imputed to them instead of being actually given them.

This imputation is made only to such as profess a desire to walk in the footsteps of Jesus and to sacrifice earthly interests, and life itself, for the Heavenly. The imputation covers all their deficiencies, and permits them to be accepted as members of the Body of Christ for sacrifice, and also to be counted in as members of the New Creation, the spiritual Body of Christ. And for such as faithfully live up to their Covenant of Sacrifice, the Divine provision is glory, honor, immortality and joint-heirship with the Redeemer

Himself, whose work will be the uplift of humanity from sin and death, and the destruction of the incorrigible.

Some Sacrifices Are Unacceptable.

Few seem to realize that sacrificing is a privilege. We have seen that the sacrifices possible to the best of humanity would be unacceptable, because all are sinners—to a lesser or a greater degree. Hence all who desire now to come unto the Heavenly Father, by the narrow way of sacrifice, must first be justified through the merit of the great High Priest of our profession. Now we notice that some whose sacrifices, presented by our great High Priest, which have been accepted by God, eventually are rejected.

Indeed, this class is described in the Bible as a great multitude. In comparison to the faithful and acceptable sacrificers, who are styled the Little Flock. There is a reason for the rejection of such sacrificers; for there is no partiality with God. The reason is that only those who have the spirit, the zeal of the Master, the High Priest, are acceptable to God.

The sacrificing of Jesus was done with delight—as we read, "I delight to do Thy will, O God!" A half-hearted sacrifice, or sacrificing grudgingly done, would not be pleasing to God. The cold unbeliever is more pleasing in the Lord's sight than the lukewarm believer. As we read, "I would that thou wert cold or hot. So then, because thou art lukewarm, I will spew thee out of My mouth." (Revelation 3:15, 16.) This principle holds in respect to all who make a consecration of themselves to God. If they are consumed with loving zeal in the Lord's service, then the "fat" offering rises as a sweet odor to the Lord. But a half-hearted service brings neither joy to the sacrificer nor pleasure to the Lord.

Nevertheless, in much mercy the Lord recognizes that these, even while failing to live up to their consecration vow, are not His enemies. They indeed love righteousness and hate iniquity, but not with a sufficiency of zeal to warrant their being accepted as members of the Bride class.

This does not signify eternal torment, or any other terrible future, for these brethren of insufficient zeal. It does mean, according to the Bible, a rejection from being members of the Bride class. The Lord even has a goodly portion for such, if they still love Him, still love the Truth, even though they be bounden by the fear of dying, and thus are held back from full presentation of their bodies daily as holy, living sacrifices in the Master's service.

Before the Throne Instead of in It.

Under different pictures the Lord shows us what will be the fate of those who have made the consecration vow, who claim loyalty to Him, and who yet cling to the world and to Babylon. Instead of getting the crown of glory, these are represented as getting a palm of victory. Instead of being counted worthy to escape certain troubles in the end of this Age, these will be obliged to pass through those troubles, and to suffer destruction of their flesh, which they failed to sacrifice.—Revelation 7:14-17.

Again, as the overcomers, the Little Flock, are symbolically styled the Bride, the Lamb's Wife, so those not found worthy of membership in the Bride class will, through great tribulations, be made worthy to be bridesmaids, described as "virgins," the Bride's companions, who will follow her. (Psalm 45:14.) They will have a glorious share in the Kingdom work as servants in the Royal Family; but, by their fear to accomplish their sacrifices, they will lose the grand distinction designed only for those who shall be found copies of God's dear Son. Their sacrifices being disesteemed of the Lord, they will be brought to perfection on the spirit plane through the destruction of the flesh.

St. Paul pictures these when describing the end of this Gospel Age. He says that every man's work shall be tried so as by fire; for the Day that cometh shall declare it. He that buildeth with wood, hay and stubble shall have his work destroyed, but he that buildeth with the gold, silver and precious stones of the Divine promises will receive the great reward. The Apostle proceeds to say that nevertheless all who build upon the Rock, Christ Jesus, shall not be confounded; that, although the fire of that Day (the Time of Trouble with which this Age will close) will consume their unsatisfactory faith-structure of wood, hay and stubble, yet they themselves shall be saved so as by fire.—1 Corinthians 3:11-15.

Making Our Election Sure.

In view of this Scripture we see a force in the Apostle's exhortation that the followers of Jesus should lay aside every weight and every besetting sin, and run with patience the race set before them. We see that while the whole world is to have a blessing from the Savior by and by—a Restitution blessing—they cannot get it yet. We see that only those who come to Jesus and accept the Divine arrangement of the narrow way of the Gospel Age are begotten of the Holy Spirit. We see that even this is not enough, but that

"A Heavenly race demands our zeal, And an immortal crown."

We see that to be a Christian, of the first class, means to be a most earnest and most zealous saint, who, like the Apostle Paul, can say, I count that all things earthly are but loss that I might win Christ—a membership in the Church, which is the Body of Christ. Ah, something very intense indeed is meant by a nomination for the position which God gives to the faithful few! It means the opening of a door of opportunity whereby these may, if they will, make their calling and their election sure to glory, honor and immortality, the Divine nature.—2 Peter 1:4.