

The Plattsmouth Journal

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LIFE'S HAPPINESS.

What is the greatest happiness for woman? "To keep house, wash dishes, sweep and cook for the man you love, constitutes a woman's greatest happiness," says Chicago's "most beautiful newly wed working girl." She might have added "and caring for the baby." To forget the baby is to forget the best of it all. But how many girls of today are of this opinion, and how many are there that are trained and prepared for such joy when the one man arrives? It's old-fashioned to do such things. Mother did them and her mother before her; and many a pert young miss of this age acts as if this were a good reason why she should give them the go-by. Young people now-a-days think they must have a fine home and a hired girl, or we would say, "a maid," before they can think of marrying.

The high cost of living is a bugbear that is making bachelors of the young men and old maids (again we stand corrected, and revise to "bachelor girls"), and incidentally not helping the social evil reform. Over 5,000,000 men over the age of 30 are living in single blessedness in this country, and of course as many more women are left to fight the battles of life alone. If this is an undesirable state of affairs, what is the remedy? We believe it is in the getting back to old principles in the training of both boys and girls. Boys think that straight forward work with the hands, useful work for which there is a crying need, and a wholesome respect for womanhood; girls to be good housewives and not ashamed of a good husband who toils honestly, and to do her full share toward making the home, even as her mother did and her mother's mother before her, and to care for the baby. Don't forget the baby.

While a preacher's wife may not have a college degree, she knows about all there is to know about economies.

While installation of dieters may check profanity at polling places, the right of electors to cuss after an election cannot be constitutionally derived or abandoned.

A woman in Pittsburg attended Billy Sunday's revival meeting. She became jealous of her husband and so, in order to save his soul, she shot and killed him. She will use his life insurance to secure the service of a lawyer to save her from the scaffold, and so we go.

The boom for Senator Banning has gone glimmering among the things that were. Bill has been up to Lincoln and denied the charge. That settles the business. But he maintains that Governor Morehead has made a most excellent chief executive, and wants him to run again. But the governor stands for congress, and will get the nomination and be elected.

Nothing riles Speaker Champ Clark so greatly as the persistent cry that the public men of the present day are corrupt. The peoples' representatives in Washington, he said, were "honest, conscientious servants." Ninety-five per cent of the men sent to congress, he added, leave poorer than they come, although they could acquire fortunes by stooping to dishonesty.

A woman who has a che-ild and doesn't know where it is, is hardly the proper person to bring action against any man. And it also seems strange that three politicians were handy and came into the room just as the alleged assault occurred.

While the Journal hopes the new president of the Commercial club will prove as active in the interests of the city as the retiring president, it will be a hard matter to do so. The retiring president has proved an incessant worker for Plattsmouth and her interests and a great hustler, and the people of the city owe Henry Schneider much more than a debt of gratitude.

One legislative candidate has already filed his application with the secretary of state to have his name placed on the primary ticket.—J. F. Sturm of Nehawka, as state senator for Otoe and Cass counties. Senator Bartling, of the past two sessions, who had much to do with the passing of the Sunday base ball bill, will not be a candidate.—Grand Island Independent.

The office of building inspector should be created for Plattsmouth, whose duty it would be to inspect the construction of new buildings and also old ones. He should be paid a good salary, and to a great extent should understand plumbing and furnace pipes and also electricity wirings. Such a man would prove a great saving to the property owners. A great deal of the electric wiring done in this city is placed by incompetents.

A glance across history, ancient and modern, leads one to believe that the disturbers have attracted the most attention, and been embalmed in songs more frequently than their useful neighbors, who sawed wood while the sun shone. And if you doubt that the same tendency holds good today, you have an abiding faith in human nature which we should hate to shatter. Not that we haven't faith, also, in the justly celebrated human race, but it isn't largely based on those who gad about telling how much they are going to do to hold in its forward march down the ringing grooves of change. Change is correct, so far as they are concerned, and most of them want it in bunches.

Spain, according to a Spanish paper which may not know what it is talking about, has not forgotten the Spanish-American war. That makes it mutual, we should say, for neither has America. This home of the brave, by that brief struggle, acquired the Philippine islands and fifty-seven varieties of trouble in that direction, not to mention the strain involved by frequent intervention in Cuba, which is free, as we said it should be in several different languages, while engaged in remembering the Maine. That is one trouble with Cuba; its tendency is to be too free, particularly with firearms and politics. Then there has followed the necessary increases in army and navy, and the chance of complications in the far east, which wouldn't have resulted but for that brief unpleasantness with Spain. Yes, America remembers, and is also curious to know what Spain's sore about.

CRAZY RELIGIONISTS.

The Murphysboro (Illinois) Independent published a queer case of the operations of a band of religious fanatics in Jackson county, known as "The Holy Rollers." It seems that Walter Ellis, a youth living in the brush in that county, attended a series of revival meetings last August and listened to the story of how Christ sent the devil into the hogs. He concluded from the preacher's remarks that his father's hogs had the devil, so he went home and killed them all. Recently they have been holding another revival at the home of a farmer named Dolph Hickman. The old man got religion. One of his sons, Noah, who is subject to epileptic fits, refused to accept the influence. Thereupon the Holy Rollers held a clinic on him and decided that the devil had taken possession of Noah. Thereupon the entire congregation set upon Noah to beat the devil out of him. They almost killed him before his cousin, John Hickman, made them stop. The doctor who attended the youth found heel prints on his breast, his face was battered, and there was blood on the walls of the room. Three men have been arrested and are now in jail, but they say they are not at all worried over this fact, for when the time comes they will pray and the Lord will open the jails as he did for Paul and Silas. The whole settlement has gone mad. The Holy Rollers continue in session all night long. Most of their religious ceremonies appear to be rolling around on the floor, yelling, howling and beating each other and themselves. In this way they hope to overcome the devil and drive him out of their midst. The people of the surrounding villages are trying to stop these meetings, but thus far without success, for they assemble at each other's houses, and then carry on their frenzied work. It is feared that the youth whom they so badly mistreated will die, in which case the whole set will be prosecuted for manslaughter, either as principals or accessories, but the religious frenzy that has seized them renders them impervious to threats or entreaties. They say that they are obeying the command of the Lord.

As between the women who spend their lifetime—or even half their lifetime—traveling about the country organizing women into clubs either for the increasing of her duties and responsibilities or for the changing of them from the care of the home to the cares of the community or state, and the women who devote their concentrated attention to the maintenance of an orderly, law-abiding, God-fearing Christian home, there is no question as to which really accomplish the greatest good in the world.

Advertisements in practically all of the larger city newspapers have notified the package shipping public that a great reduction of express rates was going into effect. That new rate is in effect now. On a certain class of matter the express rate is less than half of the former rate between Chicago and San Francisco. The reduction in the face of competition of the parcel post is an admission that their former rates were too high. How are we to know that they are not too high now? In some cases the new rates are under those of the parcel post, but not always. Then there are some lines discriminated against which the parcel post will not handle. In this new readjustment of rates all the express companies worked together. That is business and they can effect a saving to themselves and to their customers by so doing. Government competition will eventually crush them out or absorb them.

The first thing Colonel W. Goethals did after being appointed governor of the Canal Zone was to suspend the manager of the commissary department and his chief clerk. It appears that these two officials have been receiving presents from firms who furnished supplies to the Panama canal commission. They found that Burke had deposited many thousand dollars in the banks in Indianapolis and New York which were the result of commissions from dealers, and so Goethals bounced the whole set. This shows the sound policy of putting the management under one head and is another argument for the government of our cities by a business manager. The plan is not new. It has been pursued in Germany for many years with great success, and it is in this country finding favor over government by commission.

Because of his solemn garb a cigar salesman was mistaken for a man of the cloth and invited to make a few remarks. He acceded to the request and ascending the platform said: "Men are like cigars. Often you cannot tell by the wrapper what the filler is. Some times a good old stogie is more popular than all important celebrity. Some men are all right in the showcase, on display, but are great disappointments when you get them home. No matter how fine a man is, eventually he meets his match. A two-for often puts on as many airs as a 50-center. Some men never get to the front at all except during the campaigns. Some are very fancy outside and are selected for presents. Others have a rough exterior, but spread cheer and comfort about them because of what is inside. But all men, as all cigars, good or bad, two-fors, stogies, rich or poor, come to ashes at last."

Rah for the homely girls, for we see by the paper that most of the girls who disappear from their homes in Gotham are pretty. Which recalls that handy little saying of Mr. C. W. Post, "There's a Reason."

Three girls were recently found hidden in an opium den in San Francisco, probably because they were afraid some cruel man would wink at them out on the streets.

The scientists who ascribe the recent volcanic eruption to the influence of the moon surely will not dispute the ancient superstition about the time to plant potatoes.

President Wilson is again in luck. Joseph G. Cannon says he regards Mr. Wilson as "a present detriment and a future menace to the prosperity of the country." Please hold us ere we collapse.

Most any man would make an average congressman, if some of those fellows at the capital are the "average." But it is more than likely that some of them lack a whole lot of coming up to the "average."

An old man, who thinks he's smart, would like to trade his wisdom and wealth for the privilege of being young again, and a good deal of money is still expended in Ponce de Leon pilgrimages which fail to get anywhere. One can't stay young, and it is difficult to grow old gracefully when rheumatism is kicking one's joints around, and the world seems largely composed of vanity and vexation of spirit. Hence it is a great idea to cultivate the health habit, and stay young as long as possible in mind as well as body, which will help toward ageing cheerfully if not gracefully. The fact that you can't live forever is a bum excuse for not living right as you go along.

But now in the dawning of the New Dispensation, the Word of God is shining as never before. One passage illuminating another, our fear gives place to reverential love and filial awe. We begin to understand that the torment which we received are wholly foreign to the Divine character, which, on the contrary, is distinctly marked by Wisdom, Justice, Mercy and Love toward all. We find ourselves now in agreement with the Scriptural declaration that God's judgments are "righteous altogether," and we delight in them. Instead of a judgment of eternal torment as a penalty for sin, we find a judgment, or sentence, of death. We agree to the righteousness of that verdict, or judgment. God had a right to demand of His creature the obedience he was able to render. He had a perfect right to destroy him in death when he refused the blessing of life eternal on the terms of obedience. Seeing this, how rejoiced we are to note the Divine Mercy in the Plan of Redemption for the sinner and his offspring through the sacrifice of Christ! As a result we have good hope in His judgments; for He who once judged us worthy of death has with equal justice redeemed us and granted us the opportunity of eternal life through the resurrection.

It was another part of the Divine judgment against our race that, instead of the death penalty's coming instantly upon Adam and Eve, it came gradually, that through the processes of gradual dying they might the better learn the lesson of "the exceeding sinfulness of sin." To the intent that, when granted the new trial secured by the merit of Christ's sacrifice, they might profit by it all the more. The same principle applies to all of Adam's posterity. "The whole creation groaneth and travaileth in pain together until now, * * * waiting for the manifestation of the sons of God." (Romans 8:22, 19.) They are waiting for the establishment of Christ's Millennial Kingdom, under which they will have a full opportunity of coming to a knowledge of the Truth.

This is God's provision for the world in general! What God did for Natural Israel during the Jewish Age, and what He has been doing for Spiritual Israel since Pentecost, in this Gospel Age, are matters separate and apart from His general dealing with mankind. The natural and the Spiritual Seed of Abraham are exceptions to the rule. Natural Israel under the Law Covenant and Spiritual Israel under the Abrahamic Covenant have been granted special privileges and blessings not granted to the world in general. From these two nominal Israel's special "overcomers" have been chosen of elected. These shortly, in association with the Redeemer, will constitute the Kingdom of God. The overcomers of Spiritual Israel, becoming the Bride of Christ by resurrection change to the Heavenly nature, will be like Him and share His glory, and will constitute the Kingdom class, in the highest sense. The overcomers of Natural Israel, resurrected to the perfection of human nature, will constitute the earthly phase

GOD'S JUDGMENTS ARE BLESSINGS

Lord's Gracious Provision For the World of Mankind,

HIS PLAN OF REDEMPTION.

Eternal Torment Wholly Foreign to the Divine Character—God's Judgments Are "Righteous Altogether." Death the Divine Judgment Against the Race of Adam—God's Special Judgments—The World's Judgment During the Millennium—Healing and Uplifting From Sin and Death Conditions—Destruction Only For the Wilfully Rebellious.



PASTOR RUSSELL

February 22—Pastor Russell still preaches orally as well as by his free "Photo-Drama of Creation," which is presenting the Gospel to eye and ear daily to thousands in the great cities. His sermons are still reaching millions through the public press. His text for today is: "When Thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9.) He said: "Only those who come to an advanced knowledge of God's Word can realize how Divine judgments are all good—all blessed. Under the influence of the fog of superstition, not understanding aright the teachings of the Scriptures, supposing that they teach eternal torment for the majority of our race, we feared God, rather than loved Him. We dared not say that such a judgment on God's part was wrong, malicious, devilish, yet we were unable to see it in any other light. Hence have come the general perplexity of Christendom, the general alienation of heart, and many intelligent minds driven to infidelity, to dislike to think about God and His supposedly terrible purposes respecting our race, to general awe respecting the Bible, and to fear of its misunderstood teachings.

Word Shining as Never Before.

But now in the dawning of the New Dispensation, the Word of God is shining as never before. One passage illuminating another, our fear gives place to reverential love and filial awe. We begin to understand that the torment which we received are wholly foreign to the Divine character, which, on the contrary, is distinctly marked by Wisdom, Justice, Mercy and Love toward all. We find ourselves now in agreement with the Scriptural declaration that God's judgments are "righteous altogether," and we delight in them. Instead of a judgment of eternal torment as a penalty for sin, we find a judgment, or sentence, of death. We agree to the righteousness of that verdict, or judgment. God had a right to demand of His creature the obedience he was able to render. He had a perfect right to destroy him in death when he refused the blessing of life eternal on the terms of obedience. Seeing this, how rejoiced we are to note the Divine Mercy in the Plan of Redemption for the sinner and his offspring through the sacrifice of Christ! As a result we have good hope in His judgments; for He who once judged us worthy of death has with equal justice redeemed us and granted us the opportunity of eternal life through the resurrection.

A Millennial Judgment Day.

Note the words of St. Paul respecting what God has in reservation for the world. He says: God "hath appointed a Day [the thousand-year Day of Christ] in which He will judge the world in righteousness by that Man whom He hath ordained."—Acts 17:31. In this work ordained for our Lord He is to have associates—the elect Church, His members, of whom the Apostle writes, saying, "Know ye not that the saints shall judge the world?" (1 Corinthians 6:2.) And the Ancient Worthies enumerated by St. Paul (Hebrews 11:32-40) will also be judges, earthly representatives of the Heavenly Kingdom. As it is written, "I will restore thy judges as at the first and thy counsellors as at the beginning."—Isaiah 1:26.

Our all-wise Creator, who has thus provided both the Heavenly and the earthly judges of the world in the election from Israel and the election of the Gospel Age, has thus demonstrated to the few who understand "the secret of the Lord," "the Mystery hidden from ages and dispensations" past. It is evident that there will be no disappointment, no failure, in respect to God's great Oath-bound Covenant made with Abraham—"In thy Seed shall all the families of the earth be blessed." The basis of the blessing is the redemptive work of Christ, finished at Calvary. The outworking of that blessing will come through the glorified Lord and the Church, His Body. The first work will be the establishment of a righteous government in the hands of those already proven absolutely loyal to God and to His righteousness—faithful even unto death. We may have full confidence that in

of the Millennial Kingdom. Mankind may see and have intercourse with these, but will not see nor have direct intercourse with the glorified Christ, Head and Body—the King of Glory.

"God Will Judge His People." So far as the world is concerned, it has been under the one general sentence of Divine Justice, "Dying thou shalt die." But Natural and Spiritual Israel have been dealt with as freed from the original sentence and on trial for life or death afresh under God's judgments, or disciplines. Thus it is written, "Jehovah will judge His people." Not all under these judgments have understood them; not all were in the condition of heart to receive their instructions.

"The secret of the Lord is with them that fear Him; and He will show them His Covenant" (Psalm 25:14). Thus, during the Jewish Age, Israel often lapsed into more or less darkness and idolatry, and failed to see their special privileges and relationship to God under their Covenant. But amongst them were the few who with the eye of faith discerned the righteousness of God's dealing with them. Of these were the Prophets, who rehearsed the Divine rewards and punishments, declaring that they were true and righteous altogether and merciful in the extreme.

Similarly during this Gospel Age Christendom as a whole has not been in the condition to hear, to understand, to appreciate, the judgments of the Lord. But some have been "Israelites indeed," who possessed the secret of the Lord and who were able to rejoice in His judgments—His righteous dealings. They have realized by faith God's love for them. "The Father Himself loveth you" (John 16:27). By faith they have appreciated the Apostle's assurance that "all things work together for good to them that love God, to them who are called according to His purpose."—Romans 8:28.

God's Judgments in the World.

We have seen that God's judgments in the past have been merely with those who shall constitute the Seed of Abraham (natural and Spiritual), through whom, according to the Promise, "all the families of the earth shall be blessed" (Genesis 28:14). We now note the fact that our text does not relate to either of these; for their judgments could be discerned only by the eye of faith. Our text refers to the world's judgments during the Millennial Age. Then God's judgments will be abroad in the earth—not confined merely to one nation or especially called class—and will include every member of Adam's race. And while these are declared to be the Lord's judgments, note the fact that they will be administered by The Christ of which our glorified Redeemer will be the Head, and His members, when glorified, will be the Body—the Church.

The judgments of the Lord abroad in the earth will not mean havoc and dismay to mankind in general, but the very reverse—relief, assistance, to all who come into line with all the righteous arrangements of that Kingdom, designed for their uplifting from sin and death conditions. The judgments of that Day of a thousand years will be severe—even to destruction, against the wilfully, the deliberately rebellious, after they shall have been brought to a clear appreciation of right and wrong, good and evil, and their results—life and death.

Mark the statement of the Prophet David when prophetically referring to the Millennial Age. He points out that the judgments of that time will be a cause of gladness. He says:

"Say among the heathen that the Lord reigneth; The world also shall be established that it shall not be moved; He shall judge the people righteously. Let the heavens rejoice, and let the earth and all therein be glad. Let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; Then shall all the trees of the wood rejoice. Before the Lord; for He cometh, For He cometh to judge the earth; He shall judge the world with righteousness. And the people with His Truth."—Psalm 96:10-13.

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that Kingdom justice will be laid to the line and righteousness to the plummet, as God has promised. (Isaiah 28:17.) Not only so, but we may have full confidence that mercy will have a free hand there, to do all for mankind that would be reasonable and possible. The combination of a strong Government with merciful assistants is assured by the fact that our Lord will be, not only the great King, but also the great Priest, Prophet and Teacher. Even so, also, the Church shall be kings and priests. Their office, their service, will be a combination of ruling and healing, instructing and uplifting.

Everything done will come under the head of judgment—righteous dealing. Every good deed, every good effort, will be rewarded. The judgment will be a blessing. It will mean an increase of harmony with the Lord and of character development, and restitutional physical experiences. (Acts 3:19-21.) Instead of the ways of darkness there will be the way of light. Instead of the broad road leading to destruction, with the masses going down thereon—to the tomb—there will be the Highway of Holiness. Instead of stones of stumbling, we are assured that all the stumbling-stones shall be gathered out of the way. Instead of beastly violence, overmastering temptations and besetments, devouring mankind because of their inability to resist the Adversary, the Bible assures us that Satan will be bound and that the wild beasts of vice and degeneracy will all be brought into subjection. Thus nothing "shall hurt or destroy in all God's holy Mountain [Kingdom]." "And an highway shall be there, and a way, and it shall be called the Way of Holiness."—Isaiah 11:9; 35:8.

The Messianic Psalm—seventy-second—finds its application in that glorious Millennial Epoch. Thus we read: "Give the King Thy judgments, O God, and Thy righteousness unto the King's Son. He shall judge Thy people with righteousness and Thy poor with judgment [justice]. * * * He shall judge the poor of the people. He shall save the children of the needy and shall break in pieces the oppressor. * * * He shall come down like rain upon the mown grass, as showers that water the earth. In His days shall the righteous flourish; and abundance of peace as long as the moon endureth." "The People Will Learn Righteousness."

As already shown, God's dealings in the past have been with the world only in the sense of executing a general sentence for Adam's sin—a death sentence with all that it involves of mental, moral, and physical degeneracy—dying. All of God's special judgments have been with those who were justified to special relationship through faith. If we were to judge of the number who will be blessed during the Millennium by the numbers in the Little Flock of Natural Israel and the Little Flock of Spiritual Israel, saved under God's judgments in advance of the Millennium, the outcome of the world's judgment would not appear favorable.

But these would not be fair criteria. Present conditions are permitted to test and to prove the faith as well as the obedience of those who are under trial, or judgment, and who have such a faith as permits them to grasp the glorious features of the present call. Consequently, few there will be who will find the great reward now offered. —Matthew 7:14.

This is as God designs it, because He is selecting a special class. But the arrangements made for mankind in general are that the darkness and sin of the present time shall flee away. The dawning of the Millennial Morning, with the rising of the Sun of Righteousness with healing in His beams (The Christ in glory to enlighten the world), will mean that knowledge will be granted mankind—facts, evidences, proofs.

The world will not be required to "walk by faith and not by sight," as are the Elect of the Gospel Age. Instead of the EYE OF FAITH of the present time will be the EYE OF UNDERSTANDING (knowledge), then. Instead of the secret of the Lord being kept from the world, all of His gracious purposes will then stand fully revealed. "The knowledge of the glory of God shall fill the whole earth as the waters cover the great deep" (Habakkuk 2:14). As a result, none shall need to say unto his neighbor and to his brother, Know the Lord, for all shall know Him, from the least to the greatest of them. Every knee shall bow and every tongue confess, to the glory of God (Jeremiah 21:24; Romans 14:11; Philippians 2:10, 11). When every good deed shall receive promptly and manifestly its reward, and every evil deed shall receive promptly its punishment, the world will speedily learn to avoid the punishments and to win the rewards by obedience to the laws of the Kingdom.

The Scope of Our Text.

The Prophet in our context personates The Christ, Jesus, the Head and the Church His Body. Note the statement in our context: "With my soul I have desired Thee in the night." The night of sin has been upon the world for centuries. The Morning is at hand, but not yet fully come.

During the night time the faithful of the Church are represented as walking in the light of God's Word. "Thy Word is a lamp unto my feet, and a lantern unto my path." (Psalm 119:105.) St. Peter says: "We have a more sure word of prophecy, to which we do well to take heed as unto a light shining in a dark place—until the Day dawn and the Day Star arise." (2 Peter 1:19.) In this night time the Elect are different from the majority of those around them. They desire God's righteousness and they pray: "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."