The Plattsmouth Journal

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THE PROBLEM OF THEOLOGY.

Dr. G. Campbell Morgan delivered an address recently to the Winona Bible Conference, in which he said: "Death ought to have no place in human life. Death is unnatural. If man had not sinned he never would have died, and had he not sinned his body would have been metamorphized as was the body of Jesus." This is a very favorite theory of some theologians, but science shows us that death existed in the world long before the advent of man. In the geological ages the huge saurians fought and devoured each other, were born, lived and died, millions of years before man came upon earth. Consequently death is not the result of sin. Then, as now, the physical frame grew old with the lapse of years, and after a time decay set in. In those days every convulsion of nature was supposed to be an evidence of God's wrath toward man. The Bible informs us "in the latter days there shall be wars and rumors of wars and earthquakes in divers places," holding that the earthquakes are the result of man's disobedience. This is not the result of Christian teachings alone. Pagan Rome believed that these manifestations were owing to the divine displeasure of the Gods for forsaking the religion of their ancestors, and therefore the Christians were responsible for it. Every persecution which the early church suffered came from the theory. It is not original with the church, but the church adopted it. When Phillip II sent his "Invincible Armada" against England and it was destroyed by a storm in spite of the fact that it had been blessed by the pope, he attributed its loss to the fact that he had extended some toleration to the Jews, and this was an evidence of the Divine displeasure. Consequently he quietly burned thousands of unfortunate Hebrews and drove 300,000 of the rest of them out of Spain. They revenged themselves upon him by professing to be converted and becoming the agents of the Spanish. Inquisition aiding in torturing and burning the Christians in turn. All this comes from rejecting the teachings of the science and listening to the crazy theories of theologists like Morgan.

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Long before "grass widows" are given state pensions insurance companies will take up the matter and furnish protection at a small cost.

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If Secretary McAdoo should resign in June, at the time of his marriage to the president's daughter, Woodrow would have to bid Mac adieu.

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The republican papers are not harping so much about the democratic administration as they were a month ago. Why don't they tell the reason why? They don't dare to.

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We heard a man the other day remark that President Wilson should declare war against Mexico. We asked him if he would enlist in such an event, and he said he did not know so much about that, but didn't think that he would. And that is the way with most of those fellows who are clamoring for war. They want war, but prefer to stay at home and watch the return of those boys who do go. And lots of them would return in coffins.

A delegation of Chicago women complain that the aldermen "lack dignity." This is the most inoffensive thing that has been said about the Chicago aldermen in many years.

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It has been something over a week since Senator Fall of New Mexico spouted off his jingoism in the senate, and the somewhat inflated list of deaths of Americans in Mexico, and the killings has been published over the country. And yet the popular demand, as nearly as can be judged merely from what men say of Mexico and war proves day to day, is still for peace and not for war.

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President Wilson frowns on the literary test for immigrants, and vaguely suggests some other system of improving the average of immigrants. He would have helped more had he been more definite. Education is not always evidence of character, but it is doubtless a help in that direction, as well as an effective means toward increased usefulness. America isn't crowded, but enough so that we may safely begin to pick and choose.

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It will be well for the democratic voters of Nebraska to study well the character and qualities of every man mentioned for governor, and vote intelligently on every candidate placed upon the primary ticket. If they will do this we are satisfied that they will decide in favor of Hon. R. D. Sutherland of Nuckolls county. He is a man of the people and contains all the excellent qualities attributable to a gentleman and scholar, and one who commands the confidence and respect of those who know him.

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Mayor Sattler should be reelected for many reasons, and when we mention some of these reasons we believe that more than two-thirds of the voters of the city will agree with the Journal. First, he has filled the position of mayor with honor to himself and credit to the city. Second, there has been more public improvements accomplished under his administration than under any one person who has served in the capacity of mayor. Among these improvements is the paving of Vine street, Fourth, Fifth and Pearl streets, the purchase of a new city hall, and concrete sidewalks replace most of the dilapidated board sidewalks that existed before Mayor Sattler assumed the reigns of government. Third, a sinking fund has been created which has been the means of reducing the bonded indebtedness of the city $10,000. The Journal simply desires to keep these facts before the citizens of Plattsmouth because they are facts worthy of note. In the past five years Plattsmouth in general has improved more than in any ten previous years, and this has been greatly due to the fact that we have had a public-spirited administration, with John P. Sattler in the lead. There is an old saying and a very true one: "Let well enough alone," and profit thereby. When the property owner sees the administration of the city government taking the lead in improvements they generally follow suit in fixing up their private properties, and this they have done. Never turn a good man down. John Sattler has served the people of Plattsmouth faithfully, and will keep on doing so as long as he is at the head of the city government.

THE TYPHOID FLY.

As we were sitting in the sunny room of the house yesterday afternoon idly looking through the window and contemplating the near approach of spring, a fly suddenly passed across our vision upon the pane of glass. We hailed his presence with joy, as it accentuated the evidence then in our mind of the passing of winter. The lone fly was not an unwelcome visitor. But the fly will not long be a solitary wanderer across the window pane; soon others will creep forth from their winter's hiding places, and the process of multiplication will go on until there are myriads of them, and they will again be the pest and menace of humanity during the summer days. We will then hear on every hand "swat the fly." Why not begin early, and swat the single fly as he appears on the sunny side of the house on these first warm days The department of agriculture at Washington has been investigating disease bearing insects during the past winter months and we may get much information regarding the fly for the asking. "We have never heard of the typhoid fly," the average person will say on hearing that insect mentioned. The typhoid fly is merely an old acquaintance in disguise. The department of agriculture's scientists have decided that this is the most appropriate name for the insect commonly known as the "house fly," which is the most dangerous creature, although considered as most simply a nuisance by many people. This fly is one of the most active agents in spreading typhoid fever. It spreads Asiatic cholera and other diseases of the intestines. It has even been known to be a minor factor in spreading tuberculosis. If the name of the typhoid fly could be popularized, perhaps a more general idea could be given of the danger that lurks wherever the pest is present. Another name which has been suggested for this pest is even better than the ordinary term "house fly." This name is "manure fly." The insect is quite as partial to manure as it is to the house. Its chief breeding place is the manure heap. In eradicating the breeding place of this pest, however, the department is seeking a method that will accomplish the work without lessening the value of the fertilizer. Satisfactory progress has been made and announcements concerning new methods probably will be issued soon. The department is also investigating the stable fly, which is an important enemy to agriculture, in that it seriously reduces the value of live stock. It is also suspected of carrying infantile paralysis. In Montana the department is conducting another investigation of a disease bearing insect. This is the carrier of "spotted fever"—a species of stick in the northern Rocky mountain region. Still another investigation has to do with the posibility that pellagra is transmitted by insects. This has not yet been proven. The department of agriculture's bureau of entomology has a bulletin for distribution dealing with the typhoid fly. Remedies and preventives are recommended. It can be had on application.

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Over one year of the democratic national administration has passed and a great majority of the plums that should have dropped into democratic baskets are still in the hands of republicans. Can anyone tell why this is thus?

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The only thing outsiders know about the National Democratic Club of New York is that it ousted Boss Murphy and several of his sub-bosses.

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Scandal ought to be minimized in the home of your neighbor, and it ought to be pulverized in your own home.

A subscriber submits the following argument as to the "cost of living" which now seems to have thoroughly aroused the country from coast to coast and from the Canadian to the Mexican line: "We are letting a lot of timber go to waste and buying wire fences and lumber from foreign countries; we throw away our grease and ashes and buy our soap; we raise too many dogs and buy too many hogs; we raise too many weeds and buy too much tobacco; we have too much lawn and too little space devoted to the raising of vegetables; we build a handsome school and send our children away to be educated; we splash a lot of 15-cent whisky into our 10-cent stomachs; we catch a 5-cent fish with a $15 rod and an $8 reel; we send our boys out with a $40 gun and a $50 dog to shoot a 20-cent rabbit, and we mortgage our homes to buy four-price autos which we do not know how to operate or keep in repair—in a word, it's the cost of high living and not the high cost of living which worries us.

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New York is large and conceited; so much so that any citizen from there is apt to view the rest of the world as from the top of a skyscraper. Yet a slight demonstration from Medicine Hat and points north is sufficient to show the mighty metropolis how strongly it leans on the rest of the world. A day's blockade, and there is talk of a famine in fuel and food. A week's tie-up would certainly result in suffering and probably many deaths. No, New York couldn't dwell long alone, for the urban resident has no cellar full of pickled prunes and pork and beans to tide over a hard winter, or any considerable section thereof. And, while the rest of the world may depend upon New York a good deal for fashions and musical comedy and magazines, most of its products seem things of vanity when the necessities are lacking, and New York should be more humble until it gets the snow shoveled off the sidewalks.

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Of course every citizen who believes in good schools, with comfortable quarters for the children, will vote for the school bonds. The proposition is a most justifiable one, and no one knows this better than the board of education, all the members of which favor it but one. The board of education should favor any proposition that is supposed to be of benefit to those who attend the city schools, and if more room is needed for the comfort of the children who attend it should be given them. Don't let a small amount of taxes deter you from voting for the bonds. If you have no children of your own, bear in mind that if it had not been for the liberal class of citizens you perhaps would not have so much of an education as you have today. Don't forget that what was done for you is just what you should do for those boys and girls of today.

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An admirer of Governor Morehead said to us the other day: "If the governor proves as energetic in congress as he has as the chief executive of Nebraska, he will soon let the people of the Third district know that he is the proper person for the place." He will not be in congress six years, and half the people in the district can't name their congressman to save their lives.

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D. L. Heinshemier, a pioneer merchant of Glenwood, Iowa, died from the effects of a cancerous growth at the Michael Reese hospital in Chicago Sunday. Mr. Heinsheimer was a fine business man, very prosperous, and had made his home in Glenwood since 1861. He was quite well known to many of the older citizens of Plattsmouth.

CHRIST'S COMING WORLD'S END 1914

Not Pastor Russell's View at All--He Explains His View.

THE BIBLE MISUNDERSTOOD

Canadian Minister Quoted—"The Earth Abideth Forever"—Christ Will Not Come Again as a Man, According to the Bible—Pastor Russell Believes 1914 Marks a Great Change of Dispensation—Christ's Parousia Precedes His Epiphania.

PASTOR RUSSELL

March 22.—The widely known Pastor Russell, whose great and free PHOTO-DRAMA OF CREATION is being set before the people daily in many large cities, and everywhere arousing enthusiasm for God, religion and the Bible, chose for his text today, "Thus it shall be in the coming [Parousia—presence] of the Son of Man; they shall be eating, drinking, planting and marrying, and know not." (Matthew 24:37, 38.) He said in part:

I was prompted in the selection of my text for today by reading an extract from the sermon of a Canadian minister delivered recently. In it he declared that 1914 would witness the Second Coming of Christ, etc. His statement allowed the inference that he holds the view common to nearly all the creeds; namely, that the earth is to be burned up and the human race blotted out; and that, incidentally, Christ will come a second time, to see that none of the Church are included in the destruction.

Mistakes of Dark Ages Being Corrected.

To my understanding, all such expectations are wholly unscriptural, untrue, misleading, and hindrances to a right understanding of the Bible. They belong to the Dark Ages, when public teachers seemed to lose all appreciation of poetic language, figurative language, mental imagery. They belong to the time when Christ's references to Gehenna Fire, which burned outside the wall of Jerusalem, were understood to mean an eternity of torture for all except the saintly few. They belong to the time when Jesus' words respecting the cutting off of the right hand and the plucking out of a right eye were misunderstood, and taken literally.

St. Peter's words are generally urged to be the foundation for the theory that the world will be destroyed by literal fire at the Second Coming of Christ, when the heavens shall be on fire, and the earth also and the things therein shall be burned up (2 Peter 3:10). A literal interpretation here overlooks the fact that St. Peter, speaking of the very same time, in Acts 3:19-21, declares that Times of Restitution and blessing—not times of world-burning—will follow the Second Coming of Jesus. It also overlooks the fact that St. Peter and the other Apostles, as well as the Master, frequently used the word fire in a symbolic sense, to represent tribulation. Thus St. Peter, addressing the Church, says, "Think it not strange concerning the fiery trial that shall try you."

St. Paul says that the fire of that Day shall try the work of every man [the Church], of what sort it is. Those who have built with gold, silver, precious stones [the promises of God's Word], shall be fire-proof in that Day; while those who have built with the wood, hay and stubble of human tradition—Higher Criticism, Human Evolution, etc.—will find their faith structure amenable to the fire; and they will suffer the loss of faith and have tribulations accordingly. Yet, the Apostle explains, such will themselves be saved, but these very fiery trials will destroy their misconceptions. They will be saved because, in spite of their errors, they built their faith upon Christ.—1 Corinthians 3:11-15.

The Apostle, however, urged that all should build with gold, silver and precious stones — characteristics which would enable them to pass through the fire of that Day unscathed—"more than conquerors." Similarly, Jesus referred to a testing of faith, by the figure of a flood, telling that those who built upon the sand would suffer loss, but that those who built upon the Rock would be safe. All these Scriptures, however, these references to fiery trials, etc., belong to the end of the Age—not the end of the world.

"The Earth Abideth Forever."

The Bible teaches that in God's great Plan He has provided various epochs, or ages, each for the accomplishment of its own special work; as for instance, the Jewish Age with its work, and the Gospel Age with its work, to be followed by the Millennial Age and its still different work. The Bible declares that "the earth abideth forever" (Ecclesiastes 1:4); that "God created it not in vain; He formed it to be inhabited." (Isaiah 45:18.) The earth has never yet been inhabited. There are immense tracts of country still unoccupied. The Divine Plan for the earth has not yet reached consummation. It will require the thousand years of Messiah's glorious Kingdom Power to bring the world out of present sin and death conditions, and into the glorious conditions of Millennial blessings and Restitution, of which the Scriptures so frequently speak, and which St. Peter declares God has spoken by the mouth of all His holy Prophets.

So then, the basis for thinking of the end of the world, now or ever, is purely a misunderstanding, due largely to the fact that our English translation uses the word world where it would more properly have used the word Age, Epoch, or order of things. In a word, the present order of things, of which the Scriptures declare Satan is the prince, or ruler, is not to be perpetual; it is to pass away. A new order of things, under the control of Messiah, the Prince of Light, is to take the place of the present reign of the Prince of Darkness. A reign of righteousness and life is to succeed the present reign of sin and death, according to St. Paul. —Romans 5:17, 21.

Christ's Second Coming.

The Bible everywhere represents that Christ left a Heavenly glory when He came to earth nearly nineteen centuries ago. "The Logos was made flesh and dwelt among us." The Bible explains that the necessity for this humiliation, this leaving the glory and taking a bondman's form, lay in the fact that God had pronounced a death sentence upon man, which mankind were paying and from which they could not be released unless some one would become their redeemer and meet the penalty for them—a death penalty, not an eternal torment penalty, of which the Scriptures know nothing.

The Bible nowhere tells that Jesus took the human nature to keep it forever, and to return with it to Heaven, where it would be completely out of order and out of place. The Bible teaches, on the contrary, that "flesh and blood cannot inherit the Kingdom of God" (1 Corinthians 15:50); and that Jesus was made flesh merely "that He by the grace of God should taste death for every man" (Hebrews 2:9); and that after doing this work He would "ascend up where He was before" (John 6:62). St. Paul assures us that this, the Divine Program, has been carried out. After telling of our Lord's obedience to the Father's will in humbling Himself to death, even the death of the cross, he adds, "God hath highly exalted Him"—"far above angels, principalities and powers."—Philippians 2:5-11; Ephesians 1:20-23.

The Master declared plainly, "Yet a little while, and the world shall see Me no more"; but He promised that He should be seen by His followers. St. John declares, "We shall be like Him; for we shall see Him as He is." (1 John 3:2.) We read: "Every eye shall see Him"; but this, to be in harmony with the other Scriptures, must refer to the eyes of understanding. The Bible declares that eyes of human understanding are blinded now by error and sin, but that shortly all the blind eyes shall be opened. Then all will see Messiah and His Kingdom with the eye of faith, as the Church now see Jesus, the crown of life, and the things which the natural eye hath not seen.

Parousia—Presence; Epiphania—Manifestation.

Our English word coming is used to translate several very different Greek words. One of these is Parousia, which means presence, and is used in referring to the first stage of the Lord's Second Advent. He will be invisibly present. For a time none but the saintly few whose eyes of understanding are anointed through the Word and the Spirit will realize His Parousia, His presence, while all things earthly will continue as they have been—buying, selling, building, marrying, etc. Then, later on, will come the Epiphania; that is to say, the revelation, or manifestation, of the present One. This will not be a manifestation in the flesh, but in a great Time of Trouble, symbolically represented as fire, as when we read, "He shall be revealed in flaming fire, taking vengeance."—2 Thess. 1:7-10.

To my understanding, the Bible teaches that Jesus has been present in the world since 1874. In other words, His Second Advent then began. The wonderful progress in the world since then Bible students thus explain; the wonderful blessing upon them and their study of the Bible they interpret in harmony with this. They understand the Bible to teach that this Parousia will continue for a thousand years; but that the Epiphania, or manifestation to the world, will be due in forty years from the time the Presence began. For this reason they are looking very interestedly to see what the present year may bring forth.

And do we not see everywhere signs of unrest, a time of trouble brewing? It looks as though this year would mark the beginning of the "flaming fire" of judgments upon the world which will mark the closing of this Age and the inauguration of the New Dispensation of Messiah's Kingdom, when "justice shall be laid to the line and righteousness to the plummet," and when the ignorance, superstition and darkness which so long have hindered us will begin to be broken. The transition may be painful, yet it will be blessed, marking the overthrow of Satan's empire and reign of sin and death and the inauguration of Messiah's Kingdom and its Reign of righteousness and life eternal.

"Eating, Drinking, Planting and Building."

Our Lord, in describing His Second Presence, clearly indicated that it would be unnoticed by the world until the cataclysm of trouble should come. Thus He likened the earlier days of His presence to that period before the Flood, when the world, unconscious of the impending catastrophe, continued to build, eat and drink as usual, and knew not. So, says the Master, it will be in the end of this Age. Eating, drinking, building, planting and marrying will proceed as usual; and the world will not know that they are in the presence of the Son of Man. The great Day of Trouble, noted throughout the Scriptures as "the Time of Trouble such as never was since there was a nation," will come upon them suddenly—St. Paul says like the pangs of a woman in child-birth. A New Dispensation and new order of things is about to be born, and this great trouble is merely incidental to that birth.

St. Paul refers to the matter, saying, "Yourselves know perfectly, brethren, that the Day of the Lord cometh as a thief in the night. For when they [the world] shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that Day should overtake you as a thief. Ye are all children of the light, children of the Day."—1 Thessalonians 5:1-6.

Change a Cause For Rejoicing.

If this great change from the dominion of Satan to the rule of Christ shall begin to manifest itself this very year, 1914, it will be a cause for rejoicing to all. Although no sufferings are joyous, but rather grievous, nevertheless when we know that our interests are in the hands of a gracious Savior, who died for us and who is intent upon doing all that can be done for the recovery of our race from sin and death, we may well be glad in realizing that the Plan which Messiah is about to carry out for the blessing and uplifting of mankind from sin and death conditions is part of the original Divine Plan of the Father. And we have all the more joy, confidence and assurance that all things will work together for good to those that love God.

"The bud may have a bitter taste,
But sweet will be the flower."

The trouble will be an awful one, but we believe not of great length. The Bible everywhere tells of the glorious results that will follow, when the shackles of darkness, sin and error shall be broken, and when all the spiritual powers surrounding mankind will be good and helpful, as in contrast with those of the wicked spirits now operating through mediums, by clairvoyant and clairaudient powers, to ensnare, to deceive, to bewilder, mankind.

The fact that our Lord appeared in seven different flesh-forms on various occasions after His resurrection does not contradict other plain statements. Rather, we see that such appearances resembled the appearances of angels in the flesh, to communicate some good message from God to men. Had Jesus not materialized and appeared to His disciples, what proof would they or we ever have had respecting His resurrection? And would not the fact that He saw them for a few moments and then vanished tend to prove to them that He was no longer a flesh being, but a spirit being, who had merely appeared to them for a special purpose? St. Paul declares that he saw the Lord last, and not as a man, but as a spirit being, whose brightness was above that of the sun; and it injured his eyesight; for our Lord was not veiled in the flesh, as when He appeared to the disciples during the forty days.

The Christ who is to come a second time, then, is not the Jesus of the flesh, but the glorified Jesus, who in nature and glory is far above the angels—of the Divine nature.

"This Same Jesus—Shall Come Again."

When Jesus ascended, two angels appeared to the disciples, saying, "This same Jesus, whom ye have seen go into Heaven, shall so come again in like manner as ye have seen Him go." In the past many of us have misunderstood this statement—not scrutinizing it carefully enough. Assuredly it would be the same Jesus that would come again—the same One who died for us, the same One who left the glory for us before He was born the Babe of Bethlehem. In all His changes He remains the same personality, as He declared: "I am He that is, and was, and is to come." The angels did not say, however, He will come again in the flesh, or materialized, as you have seen Him go away. Their message related to the *manner* of His going and the *manner* of His coming. What was there special about the manner of His going away that would correspond to the manner of His coming again? Many things! He went away quietly, secretly, unknown to the world, unknown to any except His disciples. In like manner has been His Parousia—silently, quietly, unknown to the world, not known to any except His disciples. Surely, if we are right in saying that His Parousia began in 1874, the manner would correspond with the manner of His going. He did not come with glorious hosts, blaring trumpets, etc., but as a "thief in the night." If we have the correct date and chronology, Gentile Times will end this year—1914.

What of it? We do not surely know. Our expectation is that the active rule of Messiah will begin about the time of the ending of the lease of power to the Gentiles. Our expectation, true or false, is that there will be wonderful manifestations of Divine judgments against all unrighteousness, and that this will mean the breaking up of many institutions of the present time, if not all. Some Scriptures seem to indicate that this will mean world-wide anarchy, not all beginning at the same moment, nor ending at the same time, but beginning and gradually spreading the world around. The further intimation is that this trouble will eventually prove a blessing to humanity, melting their hearts in the Day of Trouble, teaching them more of sympathy for one another, breaking the power of superstition, wealth, ignorance, etc.—preparing them for the glorious Reign of Messiah's Kingdom.