

The Plattsmouth Journal

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NEW TEN COMMANDMENTS.

First—Remember the garbage can to keep it covered lest the garbage become a stench in the nostrils of the people and breed flies.

Second—Thou shalt cut the weeds in thy vacant lot lest it become a hiding place for old tin cans, which water and breed mosquitoes; papers and divers sort of trash.

Third—Thou shalt bear witness against thy neighbor's rubbish heap, likewise his dirty backyard.

Fourth—Thou shalt clean out the habitation of thy horses and thy cow frequently lest the stable fly flourisheth and spread infantile paralysis and the house fly bred by the thousands and millions annoy thee and thy beast and produce sickness in thy family.

Fifth—Thou shalt prevent the breeding of the fly in the spring-time that thy children until the third and fourth generation need not sweat him later.

Sixth—Remember thy backyard and alley and keep them clean. Six days shalt thou labor to keep thy premises clean, and if yet the trash is not accomplished thou continue on the seventh.

Seventh—Thou shalt covet all the air and sunshine thou canst obtain.

Eighth—Look not upon the milk when it cometh from the udder dairy, for the doctor will not hold thee guiltless if thy infant sickeneth therefrom and die.

Ninth—Remember thy cleaning up day and keep it wholly.

Tenth—If thou dost hearken unto these sayings to do, then thou shalt live long in the land.

Beauty is only skin deep until a coat of kalamine is added.

Childhood feels patriotic on Decoration Day, but not sad, which may be the best view of the situation.

Winter has a hard time getting away. The Old Man has our consent to depart any time. The sooner the quicker.

John G. Maher is the latest democratic candidate for governor. Now, in whose interest is Maher running? Some one to be sure.

A Harvard professor says that the baldness is hereditary. Sure thing. Nearly everybody came into this world with a bald head, and many of us have remained so ever since.

There is not an eagle on a single American coin that is alive. They have all been squeezed to death by the tightwads. This slaughter of the great American bird is a shame on our civilization. Even the tightwad is unhappy in his selfishness.

In some respects we admire a man who possesses the courage of his convictions, and is not afraid to proclaim his sentiments from the housetop. This is certainly the case with Col. John G. Maher, who recently filed for the democratic nomination for governor of Nebraska. He is certainly no political hypocrite, no matter what else may be said of him. Anyone who reads his platform will see at once that John G. is no dampfool and that in many of his views they agree with him.

What a pity a surgical operation was not performed on Cain before he dyed his hand in fratricidal blood!

Have no confidence in a liar, young lady, even if he does compliment your new spring hat. He is merely feeding you on "taffy" in an effort to compliment you.

Our "miment" congressman is instrumental just now dispensing garden seeds to his constituents in the First district. As usual these seeds are a detriment to those who receive them. They are somewhat like the dispenser—they won't grow.

Maude L. Dunne, a Philadelphia lecturer on eugenics, declares that "you can't be smiling, sunshine in your home when your corsets press against you." Maude probably wears a comfortable green sash and laughs heartily at everything but a man.

A prominent democrat informs the Herald that W. B. Price expects to carry Lancaster county in the congressional primary by 600. The aforesaid p d smiled and remarked, "If Price gets 600 votes in the district he may consider himself fortunate." And that's no dream.—Lincoln Herald.

In conversation with a traveling man, who was in the city yesterday, and who makes all the prominent towns in the First congressional district, says Governor Morehead will be our next congressman. The business men, he says, almost to a man, are enthusiastic for him. He says it is hard to find any democrat who is opposed to him. That his record as governor is demonstrative of the fact that John H. Morehead is the only logical man for the place. This is simply a reiteration of the sentiment everywhere.

You often want to know what constitutes a carload. Well, paste this in your hat and you will have an answer handy: Nominally, a carload is 20,000 pounds. It is also seventy-nine barrels of salt, ninety-nine of flour, sixty of whisky, 200 sacks of flour, ten cords of wood, eighteen to twenty head of cattle fifty head of sheep, 6,000 feet of boards, 17,000 feet of siding, 13,000 feet of flooring, 45,000 feet of shingles, one-half less of hard lumber, one-tenth less of joist, scantlings and other large timbers, 340 bushels of corn, 400 bushels of wheat, 580 of oats, 156 of flax seed, 269 of apples, 340 of Irish potatoes and 1,000 of bran.

Col. Goethals, who is credited with building the Panama canal, ought to be a competent authority as to what privileges should be granted in its use. The colonel emphatically opposes free tolls to American coastwise vessels as amounting to a subsidy to a class of shipping not in need of it and as benefiting stockholders and not shippers. Col. Goethals further opposes this free grant because the canal will need all the revenue it can get to pay its current expenses and indebtedness. Those who raise the cry that we are seeking to give the canal to Great Britain are appealing to cheap prejudice in the interest of a costly monopoly, against the judgment of the highest expert of authority.

GARDEN SEEDS.

Indiscriminate distribution of government seeds often of varieties for which there is no demand, under congressional franks at the cost of a fortune to Uncle Sam, has served no better purpose than to bring disappointment to the voter who accidentally has been overlooked by his representative, said voter in nine cases out of ten having no inclination or intention of actually planting the seeds, but merely wanting to be remembered as a matter of course. The abuse of government seed distribution is so flagrant that it has become a joke in which everyone indulges. Present methods being ineffective, defective and devoid of good results either from the standpoint of gardening or politics, and since it is evident, however, that the distribution of government seeds must continue, why not turn the project to good account?

Instead of sending out seeds indiscriminately to certain lists of voters (most of them without gardens), would it not be better to hand out the seeds in suitable selections for school gardens, vacant lot gardens and farm schools? Congressmen and the senators of the state would be commended if they saw fit to revise their seed lists and, instead of wasting so many packets on ordinary, non-gardening voters, would take measures to obtain a more practical and useful selection of flower and vegetable seeds from the department of agriculture and then place them in the hands of the city, town and country garden and school clubs for distribution. Flower beds and vegetable gardens would thereupon thrive in city and country school yards to be an annual testimonial to the thoughtfulness of one's congressman. This idea is not entirely a new one. Something of the kind is done semi-occasionally in response to petitions from garden clubs. Why don't the congressmen take the initiative. The voter who has been receiving and discarding the seeds for, no telling how long, will gladly give up that "privilege" of citizenship, especially when he learns that the seeds are actually to be used (perhaps by his children) to beautify your city or school district and to reduce the high cost of living by stimulating the cultivation of vacant lots. Here is a chance for congressmen to do something to make an impression upon their constituents. Are they ready to try it? We commend it as a campaign promise for the fall canvass for votes this year.

Governor Morehead made his campaign for the position he at present occupies largely on his excellent record as a business man and citizen, which is one that any man in Nebraska should feel proud of. He is making the race for congress in the First district on the same record, combined with his excellent record as a business governor. He has saved the state money since he has occupied the executive office, and judging from his career in the various positions he has previously held, and his business affairs, he will fill the position as congressman with great credit to himself and honor to his constituents.

A Lincoln woman not long ago discovered a gold nugget of twelve pennyweight in the craw of a chicken she was dressing. Chickens are so high that dealers up there must feed them anything that will bring up the weight. The authorities should stop such fraud.

Chicago may start laboratories for wife deserters, but Delaware will cling to the whipping post for a while yet.

The merchant who is out of what you want, but will have it next week is another awful aggravation.

Congress appears to have forgotten all about the Panama canal tolls, but it is safe to say President Wilson hasn't.

It is now less than two months till the Fourth of July. This is Plattsmouth's year to celebrate. What about it?

The stand-patters batted at the M. W. A. state convention at Hastings and elected a set of delegates to the national convention.

This season's most important dance is called the Hesitation Waltz, and if it is anything like the tango or turkey trot, he who hesitates is lost.

A French aviator remained in the clouds for fourteen hours. But plenty of much less adventurous people are "up in the air" longer even than that.

John Wunderlich has filed for the democratic nomination for sheriff, and from reports from various sections of the county, John is the proper person for the place.

A good deal is written about the noble men. Most of the men we know won't wash their feet until their wives have sounded a real ultimatum. More ought to be written about the noble wife.

Governor Morehead's administration has been a great success. Republicans and democrats alike acknowledge this fact. It demonstrates that he is a business man of great ability. Just such a man as should, and no doubt will, represent the First congressional district in congress.

A lady friend of the Journal suggests that while we are swatting the fly we also swat the dandelion, that enemy of beautiful lawns and the bane of the life of every person who is trying to get a good stand of grass. Why single out the dandelion? Let's make the fight broader and wage a battle on all kinds of weeds now, when the weeds are in their infancy. They harbor mosquitoes which harbor malarial and other germs which they inject into our systems.

The democrats of Nebraska are clamoring for justice, but it does not seem they are going to get that which belongs to them while "loggerheads" at Washington have the say. It is not "the people be d-d," but the democracy of Nebraska be d-d." They are certainly getting it in the neck in great shape, by republicans drawing the salaries that should come into democratic pockets. But such is fate with those who do the voting for democratic office-holders in Nebraska.

Recently a little church in Ravenwood, Mo., was in debt. The pastor's salary was unpaid and so the members of the congregation were asked to bring eggs to the services and they responded with 168 dozen, which they sold for \$25 and put the money in the church treasury. Now the farmers around Ravenwood sell \$9,000 worth of eggs yearly and it is believed that if the members of the congregation are allowed to pay their church dues in eggs the money can be easily raised. The women have taken charge of the work and they hope to carry it through to a finality, thus showing that the hen is a mightier factor in religious work than the bank account. She lays over them all and, as Artemus Ward once said, she has a right to set anywhere.

CREATION'S DRAMA OPENS AT CAPITAL

Washington's Most Beautiful Theatre the Scene.

PASTOR RUSSELL PRESENT.

In Discourse He Chose That Feature of His Famous Creation Drama Which Relates to St. Paul's Advice, "Present Your Bodies a Living Sacrifice"—He Declared Israel's Tabernacle a Beautiful Picture of the Divine Plan For Mankind's Salvation.



Washington, D. C., May 10.—Pastor Russell is in the national capital city, and in the capital's finest theatre, The Belasco, presented, both afternoon and evening, his famous Creation Photo-Drama. Many of the nation's foremost citizens were in attendance. Capacity audiences will doubtless be the rule at the beautiful Belasco.

Asked why the Creation Photo-Drama is exhibited in theatres, Pastor Russell said: "Theatres are better places for the Drama of Creation than churches, because Catholics do not care to go to Protestant Churches, nor Protestants to Catholic Churches, nor Jews to either—and all classes are interested in the Drama, and it is for all."

Continuing, the Pastor said: "The Photo-Drama is reaching far and wide. The International Bible Students Association is supplying the Drama, with its various accessories, without charge, and the public, interested in Bible Study, are paying for theatres in which it is shown. "The Drama is going first to the largest cities, but many calls from small places will have consideration in due time."

Pastor Russell, as usual, delivered a discourse, taking for his text: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God—your reasonable service."—Rom. 12:1.

The Pastor began his discourse with the declaration that the Apostle is not addressing the world in general, but only those who believe that God sent His Son into the world to die for our sins, and who have taken the step of trusting in the blood of Christ as their ransom-price. Those the Apostle addresses as brethren, not as sinners. The text, therefore, may be applied only to those who have been justified by faith. These alone may have the further opportunity of presenting their bodies a living sacrifice, holy and acceptable unto God.

The speaker reminded his hearers that in the typical sacrifices, offered according to the instructions which God gave Israel through Moses, every animal brought to the altar of the Lord must be without blemish—the Lord thus indicating that no one who is in an imperfect condition would be acceptable to Him. He then showed that under the arrangement made for the Church of the Gospel Age something was done in order that the natural blemishes of the consecrated might be covered; for all were by nature children of wrath, even as the rest of the world. That which was done for them was the forgiveness of their sins—figuratively represented as the covering of the weaknesses of their flesh with the robe of Christ's righteousness.

The Tabernacle a Picture. The Pastor then refreshed the minds of his audience with a description of Israel's Tabernacle in the wilderness. God gave that people instructions through Moses to construct that Tabernacle, not merely for their own convenience in worshipping Him, but as a type, or a picture, of His great Plan for human salvation. The Tabernacle proper was built of boards overlaid with gold, and was covered with skins. Around the Tabernacle was a Court, constructed of white linen curtains hung on poles. In front of the Court was the entrance, called the Gate.

Between the Gate and the Tabernacle were the Brazen Altar and the Laver. The Altar was directly in front of the Gate, and on it the offerings were made. The Laver was filled with water for the washing of the hands and the feet of the priests. Those privileged to enter the court could not reach the Tabernacle without passing both the Altar and the Laver. The Tabernacle proper was in two parts, called the Holy and the Most Holy. In the Holy were the Golden Candlestick, the Table of Shewbread and the Golden Altar. In the Most Holy was the Ark of the Covenant, upon which rested the Shekinah light.

Thus God pictured His great Plan of salvation, declared the Pastor. God's presence in the Tabernacle was represented by the Shekinah glory in the Most Holy. In the antitype, whoever desires to draw near to God may be said figuratively to be going toward the Tabernacle. In the type, the Altar of sacrifice was directly inside of the gate. In the antitype, no one can draw near to God without first seeing

and recognizing the fact that Christ died for our sins, according to the Scriptures. He is our Redeemer. Our sins could not be forgiven except through the merit of the Sacrifice which God has provided freely for us. Until this sacrifice is seen and accepted, there can be no further progress toward God on the part of the one seeking to draw near Him.

Those who see and accept the Sacrifice provided for us are then privileged to go on to the antitypical Laver. When they turn away from sin, they find that certain blemishes of the flesh remain with them; and they endeavor to rid themselves of these weaknesses. They make the effort to cleanse their thoughts, words and actions, in order to be more pleasing to God. Going still further in their desire to draw near to God, they come to the Door of the antitypical Tabernacle.

Two Classes of the Consecrated. The Pastor next showed that during the Jewish Age no Jew was fully justified. All that Israel had was a typical justification and a typical relationship with God; for until the real sacrifice for sin had been offered by our Lord Jesus Christ and had been presented to the Father, there could be no actual justification. Justification, he declared, is a progressive matter. When one merely sees the sacrifice of Christ, he is not justified. But as he draws nearer and nearer, he is coming more and more into that condition which is right every step toward God—every step of faith, obedience and desire to please Him—is a step toward complete justification.

Referring again to the typical Tabernacle, the Pastor discussed the sacrifices on the Day of Atonement. In the antitype, he declared, all of the people of God who have come to Him in consecration are represented by the two goats that took part in the ceremony of that day. They are either the Lord's goat class or the scape-goat class. After they have passed through the antitypical Court—after they have entered the antitypical Gate, passed the antitypical Laver—and washed at the antitypical Altar—they are tied, as it were, at the Door of the antitypical Tabernacle; and, as the Apostle says, they consecrate themselves to God.

In the type, the goats were brought to the Door of the Tabernacle, and there waited for the high priest to cast lots upon them. As soon as he had done so, he offered the Lord's goat in sacrifice. In the antitype this signifies God's acceptance of the sacrifice of the consecrated; and from that moment onward the person is reckoned dead. As the Apostle says, "Ye are dead, and your life is hid with Christ in God." Therefore the goat represents merely the old nature—the flesh—counted dead. The New Creature is thereafter represented in the body of the high priest—a member of his body.

The Pastor then carefully explained that as the sacrifice of the bullock preceded that of the goat, and made it possible, so in the antitype Christ's sacrifice preceded the sacrifice of the Church, and made theirs possible. Those who do not care to present their bodies as living sacrifices are not invited now. Their opportunity will come during the next Age. At present the call is for those who desire to follow in the footsteps of Jesus—those who will lay down life itself in His service. This is the class to which reference is made in the text which reads: "We have an Advocate with the Father, Jesus Christ, the Righteous." This class have forsaken sin, drawn near unto God, and have come to the place where they say, "O Lord, I give myself to Thee." Then the Lord accepts their offering.

This is the antitypical slaying of the goat; this is the death of the old nature; and just at the moment when the old nature is reckoned dead, at that same moment the New Creature begins—begotten of the Holy Spirit, that these may be children of God, spiritual sons of God. These have become the Lord's in two senses: first, in the sense that they are New Creatures, begotten of the Holy Spirit, and will be glorified in the First Resurrection by and by, if faithful; and second, that they are also reckoned as members of the Body of Christ on the human plane.

"Present Your Bodies." Referring again to his text, the Pastor demonstrated that the Apostle's argument in the context relates primarily to the presenting of the human nature in sacrifice. Only the high priest could offer the sacrifice in the type. In the antitype, the great High Priest offers those who present themselves. Each one who presents his body a living sacrifice in consecration is then taken in hand by our Lord, and thenceforth the sacrifice is reckoned dead.

In this connection, the Pastor also showed that the Aaronic Order of priests consisted of two classes, the high priest and the under priests. This arrangement was typical of Christ and the Church. He quoted Scriptures to demonstrate that Christ is a Royal Priesthood, of which Jesus is the great High Priest. In the typical Day of Atonement sacrifices, the animals offered in sacrifice represented the human nature of Jesus and the Church; but Aaron and his sons represented the New Creatures.

All who have presented their bodies living sacrifices, and have been accepted and begotten of the Holy Spirit, are the antitypical under priests, and as such have access to the antitypical Tabernacle. Having passed under the first Veil, typical of the death of the human will, they as New Creatures are in the antitypical Holy. There they walk by the light of the antitypical Golden Candlestick, eat the antitypical Shewbread and offer incense at the Golden Altar—these all representing spiritual blessings. As the Apostle says of the Church,

"God . . . hath made us sit together in Heavenly places." We have not yet gone into Heaven itself—beyond the second Veil—but we are in a Heavenly condition. "Old things have passed away, and all things have become new." We have left the Camp, and have passed out of the Court condition into the blessed condition of the light of the presence of the Lord. Each of these different pictures helps us to see how great things God has done for us.

"A Living Sacrifice."

The Pastor declared that membership in the Body of Christ is the all-important thing to the Christian. This Body of Christ, which is the Church, is under another figure called the Royal Priesthood. It is the Divine purpose to prepare in advance of the world a company that will be able to instruct mankind and to help them in every way with respect to morals, and education in things relating to God. This especially prepared class is the Church, who as kings and priests will also have authority, under their great High Priest, to rule the world during the thousand years of the Messianic Kingdom. Their work will be not only to rule mankind for their good, but also to uplift the race of Adam from sin, degradation and death.

The opportunity to be a member of this Royal Priesthood is certainly the greatest privilege that has ever come to any creature. It is to fit and prepare this class for joint rulership with Jesus in the Kingdom that God deals with the Church as He does. He calls them out of the darkness of the world into the light of the knowledge of His own glorious plans for the salvation of humanity.

Next the Pastor showed that this matter of sacrifice may be viewed from either of two standpoints—God's view and man's. From the standpoint of humanity, consecration seems to be very hard. There is no slavery in the world like that of being a child of God and an associate of Jesus, they think. Everything must be given up. One cannot have anything of his own; he may not eat, drink, sleep, think, or do anything as he would choose. On the contrary, he must ask what the Lord would have him do about everything. He must have no will of his own. Any other slave would be allowed to eat what he chose and to think what he chose, at least; but the Christian cannot do so. He must say, Not my thoughts, not my way, not my will, but the Lord's. This is the worldly view of consecration; it seems hard; indeed, some will say, it is too much.

The view from the Divine standpoint is altogether different. We who look at the subject from this standpoint say, What have we, at best? We are dying creatures. We have very little strength, very little wealth; it requires nearly all of our time to provide for the necessities of life. We have very little to give to the Lord. Therefore we do not see why the Lord should accept our sacrifice at all.

To corroborate this view, the Pastor cited the case of St. Paul, who declared that he counted all things but loss and dross for the excellency of the knowledge of Christ Jesus his Lord. St. Paul had more than half most of the consecrated. A Roman citizen by birth, he was also a member of a noble family, and had every advantage of wealth and education. He had good powers of speech and reason, as his Epistles demonstrate. Whoever will read his Epistle to the Romans will see that the master mind behind that writing could handle a case at law anywhere. Yet, after summing up all his advantages, the Apostle considered these things as mere dross. He willingly sacrificed them all in order to win Christ; for the things of this present life are not worthy to be compared with the glory that shall be revealed. This, the speaker declared, is the right view of consecration—God's standpoint.

Look Not at the Things Seen.

The Pastor then discussed the experiences of the Christian who is walking in the narrow way of sacrifice. He has pleasures of which the world knows nothing. His trials seem, as the Apostle says, light afflictions, which are but for a moment, and which are working out for him a far more exceeding and eternal weight of glory, while he looks at the things unseen. The Christian is looking at the unseen things with the eye of faith—the eyes of his understanding.

The Pastor made a practical application of his point by declaring that whenever an experience begins to be rather hard, the Christian is then looking at the things that are seen, and forgetting to look at those that are invisible—the things of the Kingdom. Such should shut their eyes to the things that are seen, and ask the Lord to help them to set both their eyes of understanding and their affections on the things as yet not seen—the things which God has in reservation for those who love Him supremely. These things are natural man cannot understand; to him they are foolishness. But to those who love the Lord they are the most wonderful realities and bring the greatest blessings.

Next the Pastor drew attention to the mad rush for pleasure which characterizes our day. The whole world is searching for pleasure. He then asked whether his hearers had ever known any of them who had found genuine pleasure. He had not. With the Christian, however, it is different. The Christian has found an unending source of joy. The peace of God, which passes all understanding, rules in his heart.

In conclusion, the Pastor exhorted his audience to rejoice in the Lord. All the consecrated should rejoice always, not only because they know the Lord, but because they know that by and by the world's eyes of understanding will be opened. The glorified Church will have the pleasure of giving this Divine blessing.