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ELIMINATE HUERTA.

When this was written the tentative proposals to serve as basis of mediation had not been made public, but before the good offices of the Latin republics of South America were offered President Wilson had hinted strongly that only the elimination of Huerta would work toward a permanent settlement. Even self-effacement may be granted by the dictator, who loves luxury more than he loves his country; Huerta may be eliminated for a consideration and safe convey to Paris or some other burg of bright lights. But that would not change the Mexican nature, nor greatly alter the situation below the Rio Grande. De la Barra, or Felix Diaz, or Blanquet, or Garanza might be made president pending an election, or even after, but the habit of rebellion is now so strong that some leader of some other faction would certainly rise to dispute the claim, and looting and bloodshed would continue. He who doubts that hasn't watched closely the Mexican situation as it has been since the elimination of Porfirio Diaz, and even that iron-handed one couldn't repeat, when so many young men have learned the profits of open hostilities are larger than the frugal paths of industry offer. Therefore one may oppose mediation now on surer ground than that it makes this country ridiculous in its own eyes and that of the rest of the world. A sword, a strong sword, in able hands, must be the surgeon's knife to heal the sores of Mexico.

"If war is hell," says the stand-patter, "what is the progressive party?"

Of Mexico's population, twelve million can neither read or write, and will have to be shown.

The law is against duck hunting, my son, but the season for vote hunting is now open.

This is a busy season with the farmers, and this week a great deal of corn has been planted.

General Funston shows his fitness by placing the safety of his army above the prospects of glory.

We should help, not fight Mexico," is the counsel of an exchange. The desire to help Mexico is quite general. But it sometimes happens that the best way to help an unruly and disorderly child is to spank it.

It is stated that a Nebraska City man forgot that he had just been married and stayed out all night. Now his wife asks for a divorce. Some women are unreasonable, we know, but we never dreamed any such lived in Nebraska City.

Fee splitting has been put under the man, and the Nebraska Medical association will expel any member guilty of such an act. There is no doubt but much of this has been done by country doctors and Omaha hospital surgeons.

America is becoming the greatest world power, if she has not already arrived at that point, which makes it certain that there would be little glory in whipping the life out of Mexico. But it is coming to Mexico, and justice should be done.

The best way to fight for your principles is to cut grass.

Next year the Elks' state convention will be held at Fremont.

Uncle Joe Cannon wants to go to congress. And only think of it! A short time since he made congress come to him.

W. H. Taft, who has a sore toe, will feel much better when he reads that T. R. is afflicted with several good-sized boils.

The attempted efforts of the chairmen of the republican factions to get the party together is commendable, and it reminds us that this sort of dope would be in order with the democrats of Nebraska also.

In some households, it may be truthfully said, that the man's rib is the controlling factor. It might be better for a good many other homes if the woman were allowed to carry the purse and run the machine.

Henry Watterson of the Louisville (Ky.) Courier Journal, says 80 per cent of the people of Mexico are bastards, knowing neither how to read or write, who have been the sport and prey of irresponsible leaders for nearly 100 years, from Santa Anna to Huerta.

Some critics are so mean as to say that Secretary Bryan is sacrificing his country in the hope of securing the Noble peace prize. Such scurrilous accusations. Standpat republicans are ready to prove that he is running the country, and that nothing can save it but a return to Cannonism. Such statements are so ridiculous that they are not even worthy of denial.

The "Loggerheads" at Washington are still sulking at one another, and democrats of Nebraska are doing the "watchful and waiting" act, especially those who are expecting to be favored with an office. If the democrats get a good drubbing at the polls this fall, the fellows at Washington who pretend to be friends to democracy will be to blame for the defeat. They may fool their friends some of the time, but they can't do it all the time.

At the meeting of the G. A. R. of Nebraska, at Grand Island this week, according to official reports, there are still 3,603 members and 168 posts. Many posts are, however, surrendering their charters, the membership having become too small. There were 168 death during the past year. The various posts have on hand \$20,400, and property worth \$64,900. The receipts during the year of the Grand Army treasury were \$2,100, and the disbursements \$1,400 in round number.

It is whispered about among some of the knowing democrats that Maguire's friends are encouraging "Bill" Price in his congressional aspirations; giving him to understand there is a possibility of his nomination. The scheme is to split the vote and thus give Maguire the nomination for a fourth term. Politics plays some strange freaks and when Bro. "Bill" sees his vote counted he will begin to understand more fully what it is to be played horse with. The race is clearly between Morehead and Maguire.—Lincoln Herald.

WOMAN'S PART IN WAR.

While prosuffrage and anti-suffrage leaders have been sending messages to the president concerning the Mexican situation, the question of woman suffrage is not remotely connected with war, except in fantastic arguments. The women have always borne their full measure of the burden of war, and while they have not often been called upon to bear the physical suffering that falls to the lot of the soldiers in the field, they have endured a mental anguish incomparably worse. The seventeen marines who lost their lives following the seizure of the custom house at Vera Cruz went cheerfully to their death. They clamored for a chance to be the first to land. But from the time the battleships were ordered to Mexico the mothers of every officer and enlisted man in both fleets were in an agony of suspense. When the first news came, without names, this agony was increased. The list of names brought temporary relief to the many, but bitterness to the few. The seventy wounded, cared for by the hospitals, are not suffering half as much as are their mothers.

There is one type of bravery which to the sound of the bugle charges a foe and scales a fortress. It is another kind of bravery that sits at home patiently waiting for the worst. Letters are lost or delayed in transit and anxiety at home deepens. There is a battle in which thousands are killed or injured. Every mother is certain her son is among the number until the full list appears or she receives direct communication as to his safety. When she hears that her son is ill in the hospital, stricken with disease or wounded in battle, she would take the wings of the morning and fly to his side to nurse him. She wonders if he is neglected, whether the surgeon is competent and whether the food is fit for his delicate stomach. She worries herself with misgivings. The boy himself may be doing nicely. He may write her that he is convalescent, but she does not believe him. She thinks that he is lying to her out of the fullness of his love. So whether matters go well or ill, the soldier's mother is never satisfied. She is always expecting the worst. When he is reported captured by the enemy, every terrible story of prison suffering she ever heard arises in her recollection to harass her.

While the ministering angels that attach themselves to the hospital corps and soothe the fevered brows of the soldier sick are heroines worthy the praise that has been showered upon them in song and in story, the women who actually suffer most from the ravages of war are the mothers, wives, sisters and sweethearts, who stay at home and wait for news from the front.

Criticising Mr. Bryan is generally regarded as a much safer amusement than criticising President Wilson, and doubtless it is. The secretary of state is vulnerable, but nobody could be well guilty of so many offenses against intelligent government as Mr. Bryan's enemies are charging against him. The very excess of accumulation should bring him comfort and consolation.

We would like to see the democrats of Nebraska present a solid front at the election this fall. Can they do it? You bet they can, by throwing aside all petty jealousies and getting together on lines that are agreeable to all factions.

Some people who want war so bad are still censuring President Wilson, but the president is not worrying as long as he thinks he is doing right.

Even though Roger Sullivan has lost out in having a finger in some of the federal appointments that have been made during the last week in Illinois, he doesn't appear to be worried much. Just now Roger is a candidate for the nomination for United States senator on the democratic ticket and things are lining up his way pretty well, so why should he worry?

Col. Watterson, in the Louisville Courier-Journal, says the United States ought to take Mexico and keep it. He argues that if it comes to vicious war it will cost half a billion dollars. If the administration contemplates taking such a sum of money out of the people's pocket, without indemnification in any form, it has not yet had the courage to avoid the fact. There is as much wisdom as of satire in the colonel's opinions. In extenuation it should be remembered that he wrote in Rome, an old imperial city which once promoted peace in the way we are now promoting it in Mexico, and always with the indemnifying consequences which Col. Watterson foresees. The price of peace is seldom cheap.

According to a government report which was made public a few days ago, this year's crop of winter wheat will be the heaviest ever harvested in the United States. The area to this cereal and the condition of the growing grain support the prediction. It will be well, therefore, for farmers and others interested in handling this great crop to give early attention to the question of harvest labor. If they put off until the wheat is ready for the sickle they may find the problem impossible of solution. By making advance preparations a great saving may be effected. Every year there is a cry of distress from wheat growing sections of the country. It is always a plea for more harvesters. It is seldom satisfied, not because there are not enough laborers in the country to do the work, but because there has been no adequate effort to get them into the wheat fields. A plan for bringing the farmer and the unemployed workingman into contact at the harvest season ought to be devised and it ought to be done now.

The people of the First congressional district would prefer that Governor Morehead remain in the race for congress. The democrats believe that he is the only man that can be elected. Notwithstanding this fact, we believe he could be re-elected to his present position. Governor Morehead has made a great many friends since he assumed the reins of government in Nebraska, by his systematic business qualities, and this is why they are appealing to him to consent to again run for governor. There never was a case in Nebraska similar to that in which Governor Morehead is situated, and he is very desirous of doing that which will result more beneficially to the party, which fully demonstrates he is a democratic patriot. He can be elected to either one of the position. Of course there is more salary in the position of congressman, and we believe he can come nearer earning the salary of \$7,500 per year than any man who has attempted to fill the position from this district in a number of years. But it is not a question of the amount of salary with Governor Morehead, but he will be content in any place where he can do the most good for his party. That's John H. Morehead, and the people know it.

The baseball fan is now in evidence on all sides, and this is about the only diversion from the daily talk of war, peace negotiations and probable future prospects of Mexico.

A SYMBOLIC DEATH AND RESURRECTION

Real Baptism Is Burial of the Human Will into the Will of God.

STORY OF MAN'S REDEMPTION

Water Baptism Merely a Symbol of Consecration—Not Sprinkling, Nor Pouring, but Immersing—The Old Creature Buried in Baptism—The New Creature Arises to Walk in Newness of Life—Baptized With Christ's Baptism—Importance of the Symbol—Greater Importance of the Real Baptism—Dead to Everything Except the Will of God.



May 17.—Pastor Russell, whose Photo-Drama of Creation not only presents the story of man's redemption, but also outlines the history of earth from the beginning of its existence, preached today upon the subject of Baptism. His text was, "Therefore

we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"—Romans 6:4. On opening his discourse, the Pastor called attention to the fact that his text did not read, buried by baptism into water, or sprinkled with water, but "buried by baptism into death." In the context, the Apostle says not one word about water baptism. Water baptism, the Pastor declared, is merely a symbol, or picture, of the real baptism; and the Apostle Paul explains from various points of view the real baptism, without which the symbol is a mere form. Whoever receives the real baptism thereby becomes a member of the Body of Christ, a member of the New Creation. But whoever has not the real baptism is not a New Creature, not a member of the Body of Christ, though he were baptized in water a thousand times.

The Pastor next showed that the real baptism is a baptism into Christ's death. This baptism takes place at the moment when one consecrates himself fully to the Lord—making a complete surrender of his will to God, thenceforth to follow His leadings and to render obedience even unto death. As the Scriptures sometimes represent it, we give our hearts to the Lord. This burial of our wills into the will of God is reckoned to be our death as human beings. Therefore, the Apostle says, "Ye are dead, and your life is hid with Christ in God." From the moment of consecration we are no longer counted as human beings, of the earth, earthy, with earthly hopes, aims and objects, but as New Creatures in Christ. This burial of our wills into the Divine will is instantly followed by our begetting to newness of life—to a new nature.

Water Baptism as a Symbol.

The Pastor next discussed the subject of water baptism. Christian people, he declared, are a unit in understanding that the New Testament teaches baptism, but there is great confusion of thought respecting its mode and significance. By the second century of our Era, he asserted, the great falling away from the faith, predicted by the apostles, had gained such headway that very superstitious views were held by the church nominal. Water baptism was supposed not only to cancel sins that were past, but also to bring its recipient certain favors from God which could not otherwise be secured. Not only did believers seek baptism for themselves, but they brought their children for baptism; and since these were too young to enter into covenant relationship with God for themselves, an arrangement was made whereby others than the parents might become sponsors for such children.

Continuing his theme, the Pastor reviewed briefly the various theories on the subject of baptism held by the different denominations. He then explained wherein these are not in harmony with the Scriptures. Neither sprinkling nor pouring could in any sense of the word be considered a picture of death and burial. He called attention to the fact that the Greek word signifying baptism—*baptizo*—has the significance of immersing, covering, plunging; and that wholly different words are used in the Greek when sprinkling, pouring or raining is meant. So fully did he cover every phase of this subject that he left no doubt that immersion is the Scriptural form of baptism.

The Pastor then discussed the doctrine of baptism as set forth in the Baptist and Disciple denominations. He showed that our Disciple friends are preaching the baptism of John the Baptist, not baptism into Christ; and that our Baptist friends, while they have the right form, as have also the Disciples, have emphasized the symbol rather than the reality—consecration unto death. "This portion of the discourse was especially interesting and profitable. Apparently the Pastor sustained his point fully; for he harmonized all the Scriptures bearing

upon the subject. It is only after we see clearly the confusion involved in the various theories of Christendom that we are prepared to appreciate the simplicity of the Scriptural teaching.

The Real Baptism into Christ. Having established the facts that water baptism is a figure, a symbolical picture, of consecration, and that immersion is the Scriptural form of baptism, the Pastor then dwelt upon the subject as presented in Romans 6. There the Apostle sets forth the deep significance of burial with Jesus. From the time that the Christian gives his heart to the Lord he is reckoned dead. Thenceforth as a New Creature in Christ he should walk in newness of life—that is to say, his daily course should be altogether different from that of the world. The Christian is under laws much higher than any human law. His is the highest standard there is—the Law of God.

The Pastor then explained in what way the Christian who is buried in baptism with Christ rises to walk in newness of life. To the consecrated Christian, "old things have passed away"—old ambitions, old motives, the thought of making a great name, of owning the earth or of accomplishing something noteworthy of a worldly kind, etc. All these have given place to higher ambitions, new motives—the hope of having favor with God, being now His dear children, anxious to know His will and to do it. To these the first general Law is given—the Golden Rule—which is the least of all the Divine laws. "Do unto others as ye would have them do unto you," is the primary Law of God for all Christians. To be a representative of the Lord every Christian must love his neighbor as himself, must deal with him as kindly and as generously as he would have that neighbor deal with him.

But the Christian must do much more than observe the Golden Rule, continued the Pastor. Had Jesus done no more than keep the Golden Rule, mankind would not have been redeemed by the precious blood of God's dear Son. He could have done just as much for others as He would ask any one to do for Him, and not have died for the fallen race of Adam. His sacrifice included much more than merely keeping the Golden Rule. The Golden Rule, the speaker declared, is the Jewish Law, which Israel could not keep because of their fallen condition.

It was then explained how it is that the Christian can keep the Law which the Jew failed to observe. St. Paul declares that while the Church of Christ is no more perfect in the flesh than is the Jew, yet God is dealing differently with the Church. He is scrutinizing their hearts and judging them according to their intentions. If He sees that in the heart the Christian is striving to love his neighbor as himself and to do unto others as he would be done by, He is pleased; and He has made arrangements whereby those who are thus striving may remain in His family despite their failures and shortcomings. These they may confess, and they may ask forgiveness for Jesus' sake and be forgiven.

How the Christian Fulfills the Law.

The Pastor then showed that God has made a provision for the Church which He did not make for the Jews. Israel was under a typical Law, with a typical mediator, who could not offer real atonement for their weaknesses and have them judged according to the mind. But, through Jesus Christ, the Father has made this very arrangement for the Church; and they are judged according to their intentions, according to their will. Therefore, when they are living up to the Golden Rule to the best of their ability, the righteousness of the Law is reckoned as fulfilled in them. As the Apostle says, "The righteousness of the Law is fulfilled in us, who walk not after the flesh, but after the Spirit." Even though we can never fully catch up with the spirit of that law after which we are walking, yet "the blood of Jesus Christ His Son cleanseth us from all sin."

The Christian, however, has in his vow of consecration agreed to do more than merely keep the Golden Rule. He has covenanted to give up all of his earthly interests, to do the will of God and to drink the cup which He pours for those who follow in the footsteps of Jesus. Whatever the consecrated Christian sees to be the will of God respecting him he is to do—he is to drink that "cup," doing so with as much pleasure as possible, delighting to do the Father's will, even though the cup be bitter.

The Pastor emphasized this point by reference to the experiences of the Master. Shortly before His death, James and John had requested that they might be privileged to sit, the one on His right hand and the other on His left, in His Messianic Kingdom. It was not selfishness that prompted the request, but deep love and appreciation of their Lord. James and John were so earnest, so zealous, that the Lord especially loved them. In reply to their request, Jesus asked, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" This is the condition of discipleship. You cannot be in the Throne unless you drink the cup.

Baptized With Christ's Baptism.

The Pastor then demonstrated conclusively that the baptism to which our Lord referred in His reply to the request made by James and John was not water baptism. He quoted another saying of Jesus on the same subject—"I have a baptism to be baptized with; and how am I straitened until it be accomplished!" That baptism was accomplished when on the cross He cried, "It is finished!" This, the speaker declared, is the baptism which

every true follower of the Master must undergo—immersion of one's own will into that of the Heavenly Father. The water baptism is a symbol of that baptism, but the real baptism of Christ was His immersion into death—fully, completely, giving up His life to do the Father's will.

Whoever would be with the Master in His Throne must be so fully consecrated to do the Divine will, so ready to drink our Lord's cup, that he will accept whatever the Father may permit to come to him. He is not to pour his own cup, and say that he will do this and so; nor is he to bury himself. This is beautifully pictured in the water baptism. There the candidate gives himself into the hands of the administrator, and submits his will to that of the other. Symbolically he says, "Lord, into Thy hands I commit myself. Take me, bury me—in whatever way Thou dost think best."

Figuratively, the Lord lays hold on one thus consecrated and lets him down into death; and it is His power that this one will be raised up to the perfect life beyond the veil—to glory, honor, and immortality, sharing His resurrection, the First Resurrection. But only those who are buried in the likeness of His death will be raised in His likeness. Thus this picture of baptism corresponds exactly to the Scripture which reads, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God—your reasonable service."

The Pastor went on to explain that this is something more than merely the Golden Rule, which calls only for justice, not sacrifice. Those who drink of the cup of Christ must ignore self and its preferences. They must submit to injustice for the sake of Christ; they must sacrifice also. If they suffer with Him they shall also reign with Him; and the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in the Lord's saints.

The Importance of the Symbol.

Pastor Russell considers the symbolical baptism of great importance. He acknowledged that great confusion exists among Christian people on this subject, but holds that the real baptism of the human will into the Divine will is the all-important matter. But whoever knows about the true symbol and then refuses to be immersed, thereby proves that he is not fully dead to his own will. Those who have never perceived that immersion in water is the only true symbol are not under obligation, however. Thus it has been with many true Christian people who have had the real immersion into Christ. But when these come to see the matter as the Scriptures present it, they are responsible according to their knowledge.

Contrary to his custom, the Pastor here digressed and related his personal experience in regard to baptism. Born of Christian parents, he had been sprinkled in infancy. But when, years afterward, he came to see the subject in the light of the Scriptures, he had a severe fight with himself before he became obedient to the Word. Excuse after excuse presented itself to his mind—people would think him a turncoat, etc. Finally the matter so troubled him that he settled it once for all in favor of what he saw was right—the plain teaching of the Scriptures.

The point the speaker made was that if he had refused to be obedient in this respect, it would have meant the stoppage of his progress in the way of the Lord. He needed to take that very step to prove that his heart was right. If he had not done so, his refusal would have proven that his will as a human being was not wholly dead. When he saw this point clearly, he gave all over to the Headship of the Lord.

The Pastor believes that many of the Lord's people are stumbling in just the same way. He did not wish to be understood as meaning that water baptism is the all-important thing; for he pointed out that saintly people who have not been immersed will be in the Kingdom, because they did the best they knew and rendered prompt obedience to all that God showed them. But as soon as any consecrated child of God is shown something more than he has hitherto seen, the responsibility of that greater knowledge rests upon him; and there is no escape from it. A failure then to obey as to the symbol would mean a withdrawal of the sacrifice from the altar.

Dead With Christ.

The Pastor declared that all who make full consecration of themselves to the Lord to be dead with Him, to be joint-sufferers with Him in the service of the Truth, are to reckon themselves as separate and distinct from the world around them. They covenant to die to earthly things, and may thereafter use these only as servants of the New Creation. As New Creatures in Christ they become alive through the Redeemer to Heavenly hopes and prospects, aims and ambitions. In harmony with this thought, their lives should be new—separate and distinct from those around them.

Baptism into death, he maintained, is the real baptism for the Church, even as it was for our Lord and Head. Water baptism, he repeated, is only the symbol, or picture. Those called and accepted of God, who are willing to drink of the Redeemer's cup and to be baptized with His baptism, will indeed be granted the privilege, and will be assisted in carrying out their heart's desire in this matter. Those who shall be immersed into death shall also have a share in the First Resurrection and in the glories of the coming Kingdom, for which we pray, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."