

The Plattsmouth Journal

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Young men's ties are so flashy this spring that girls are cautioned to wear asbestos waists.

Now it is said that former Governor Aldrich may enter the race again this year. Oh, Lord!

The Messianic fly may be damaging the wheat crop in some sections, but we don't hear of any in this county.

Bill Price is still in the race for congress. How long will he remain in, since Governor Morehead is out?

New York lawyers have joined together to help the poor. Up to this time the poor have been helping the lawyers.

Always keep to the right in passing automobiles or teams on the road, as the law directs, and thus prevent collisions.

Somebody must have told Rockefeller that gasoline was being used to kill dandelions. The price has been raised again.

In the absence of any further news from Consul Silliman, it is presumed the Mexicans are holding him until the opening of the Silly season.

Mr. Rockefeller is furnishing additional employment. He has hired some more guards for his home in New York. Standard Oil pays the bill.

Ross Hammond, who recently filed for the republican nomination for governor, is a standpat republican from away back. He doesn't pretend to deny this fact, either.

The first woman minister to be ordained was 89 years old, but the age of the first woman to vote in a general election will continue to be a mystery for some years.

Women are now wearing very small hats, but are paying more for them. Pretty soon they will be paying their milliners a large cash deposit for the privilege of going bareheaded.

Uncle Sam certainly is between the devil and the deep blue sea in the Mexican matter. He can't afford to lay down, and neither can he afford to slaughter Mexicans just because they think he is a coward.

Our own great lawyer and orator, Hon. Matthew Gering, may yet get in the race for congress. If his friends at the capital city, of which they are legion, succeed in their efforts, we may be able to announce his candidacy for sure in the next issue of the Evening Journal.

"Gen." Coxey evidently can't come back. He will lead an army of six men into Washington if the six hold together that long. A press dispatch from Fredericktown indicates that the general's commonwealth army that was going to Washington had disintegrated, even as snow under the August sun. The day for Coxey's has passed. Today the world has use for the man who works, and when things don't go right, he keeps on working to make them come right. The discontented fellows who get in line and start to march on Washington have little sympathy from the public.

An English scientist declares nature intended every man to have several wives. But did nature intend to show him the way to support them?

If a law similar to the pure food and drug act were enacted to govern publications, many college catalogues would have to be greatly changed to be lawful, judging from a recent report of the Carnegie Foundation.

There are quite a number of leading republicans in Lincoln and throughout the state who have signified their intention to support Governor Morehead for re-election, no matter who the republican candidate may be.

Charles Marshall of Nebraska City has entered the race for the republican nomination for congress, making five republicans in all—Lyford, of Falls City; Toby and Edgerton, of Lincoln, and Anness and Marshall, of Oloo county. Plenty of room for more. So, "Come on, boys!"

After July 1, all postoffice money orders will be payable at any office in the nation, regardless of what office they may be drawn upon, providing they be presented for payment within 30 days from the time of issue. After 30 days they are payable only at the office on which they are drawn or the office of issue, any time within one year. This makes more work for the department, but is in line with that inaugurated by the department with a view of making the service more efficient.

A prominent Lincoln republican sat in our sanctum last Monday afternoon talking about politics in general. He casually remarked that he was a republican, and intended to support Governor Morehead for re-election simply because he had made a good, clean administration. He also remarked that there were hundreds of republicans in the capital city that were going to do the same thing. He also said that after the governor had declared his intention to run again, he heard one of the best posted republicans in the state remark, the very day the governor had made his decision, that at least 20,000 republicans would support him for the same reasons that he had for doing so.

The estimate is made that the usual cost for graduating a girl in a high school is \$50 for gowns, flowers, gloves, etc. Many families spend a great deal more than that. Some spend less, but they are perhaps wealthy people who do not fear criticism if their daughters dress simply. For the workingman with several girls to put through the public schools, this is an item of expense worth study. Parents who have ambitions for their children like to give them a good send-off. They feel obliged to play the game with the rest. The result is that many girls drop out of high schools before the last year, losing the cream of the course and of the social pleasures that go with it. In view of these facts, the movement for the simple gowns for school commencement seems to be gaining ground. It meets with opposition from vain and thoughtless people. But our schools cannot be truly democratic so long as this heavy and needless tax is imposed.

A VICTIM OF DELUSION.

Charles W. Bryan's comment on Governor Morehead's finally consenting to allow his name to go before the democratic primaries, is an expression of surprise "that the governor has yielded to the entreaties of the reactionary element of the democratic party."

This is only a fresh example of that spirit of intolerance on Mr. Charles W. Bryan's part that, to borrow a comparison from his great and distinguished brother, has done more harm to the democratic party in Nebraska "than all the wars, pestilences and famines combined."

One of the strangest and, at the same time, one of the most discouraging aspects of this mental attitude of Mr. Bryan is that it seems to be genuine. He appears to be the victim of an honest delusion. It is a form of dementia that makes him believe that whoever fails to agree with him on any matter political, be it important or unimportant, a question of principle or of policy, of men or of measures, must be, of necessity, a "reactionary" and very probably on the secret payroll of Wall street. It is a species of paranoia that divides the democratic party, in his precinct, in his city, county, state, into just two classes—those who do unquestioningly what he wishes them to do and tells them to do, and "the reactionaries."

George W. Berge of Lincoln has been throughout his political career a loyal Bryan man and an earnest and intelligent radical. But current report has it that, for weeks, Mr. Bryan has been frowning on his candidacy as "reactionary" in its spirit and backing William H. Thompson of Grand Island, than whom no more ardent democrat or unselfish follower of W. J. Bryan ever lived, when his friends urgently suggested him for governor, was waved imperiously aside as "impossible," by Brother Charles, because "the reactionaries wanted him." He wouldn't do at all. Seemingly no man in Nebraska that the democratic workers were able to suggest would do at all. None was worthy to represent his party and carry its banner. When finally, in desperation, a large body of the democrats of the state united their efforts to draft Governor Morehead, and demanded that he do for the party now as much as the party did for him two years ago, Mr. Bryan again steps blithely to the front and hurls another of his "reactionary" brickbats. And he hurls it, as always, like a man of excommunicated, to damn hopelessly and eternally every democrat who does not promptly agree with him.

There is probably not a democrat in Nebraska, excepting Mr. Bryan himself, who does not realize how silly it all is. There are doubtless great numbers of his loving but despairing friends who would reason with him, if they had not learned from repeated experience how impervious to reason he is. This newspaper would itself like to talk with him, calmly and sensibly as it always talks, and point out, with all the loving tenderness of a brother, the folly of his ways. But it wouldn't do a lick of good. For the first poster we would put to Mr. Bryan would be to mention that John E. Miller of Lincoln headed the Morehead petition, and to ask, triumphantly, "Is he a reactionary?" But sadly we must confess it would be no poser at all. Mr. Bryan would sweep it aside with the simple answer, "Of course he is, since he wants Morehead to run for governor," and smile, blandly, and we could say no more. All we can do, all that the democrats of the state can do, is to take "Prince Charlie" as he is, thanking a merciful Providence for his virtues while doing their utmost to overlook

his faults, and make the best of him.

And to make the best of him it will be necessary to be calm even when he is most excited. The democratic party will soon be entering upon a campaign which in Nebraska as in other states must be won by hard and intelligent fighting. This is no time for factionalism and intolerance. It is a time for getting together, to the end that the Wilson administration at Washington may get its Nebraska indorsement at the polls in November. It is a time for united effort to place Nebraska, like the nation, under democratic government. The party that divides to fight with itself when in sight of the enemy is doomed to a sad tomorrow.

We are not venturing these remarks at all in advocacy of Governor Morehead's renomination. There will be plenty of time before the primaries for democrats to make up their minds whether he or some other would prove the most available and worthy candidate. What we are seeking to do at this time is to put the democrats of Nebraska on guard against that sort of factionalism and intolerance which, if it is encouraged and grows, will spell death to democratic hopes in Nebraska.—World-Herald.

One of the prettiest public movements of recent years has been the competition established in many places for the beautifying of home grounds with flowers and shrubbery. A wonderful transformation can be made in a small home easily by tasteful work. A raw and needy lawn is a temptation to the children of the neighborhood to turn it into a sandpit. When you get flowers started, even the kids can be made to see the necessity of keeping off. Children almost invariably like flowers, and are willing to help raise them. In this way the most unpleasant parts of a town can be made the most attractive. A little cottage surrounded by grass and flower beds attracts more interest than a handsome mansion. In the former case the impression is given that it is the personal work and love for beauty of the owners. In the case of the wealthy estate, it is too evidently the paid work of hired men.

We would hate to live in Lincoln and attempt to have anything to do with politics. The republicans and democrats alike are somewhat jumbled up, and at the present time one could hardly tell where he is at. The happiest people in the capital city at the present time are those who have nothing to do with politics. A man from out in the state hardly gets in the hotel (be he republican or democrat) and registers, when some one of the celebrated politicians steps up to see what his name is, and soon this celebrated politician has him in toe, and propounding to him all manner of questions regarding politics in his section of the state. Sometimes this is a great annoyance to the newly arrived, but after a few moments' conversation the celebrated politician bids him good-bye and is off to report to his boss the interview he has enjoyed with Mr. So and So, who says "everything is encouraging for the ticket in his section."

If you will arise some morning at 4:30 or 5 o'clock, dear slumberous reader, witness the rising sun gliding the tree tops and see the dewdrops glistening on the grass, and observe how at that hour nature is up and doing, you will realize how much of the day and what an enchanting part of it you are missing.

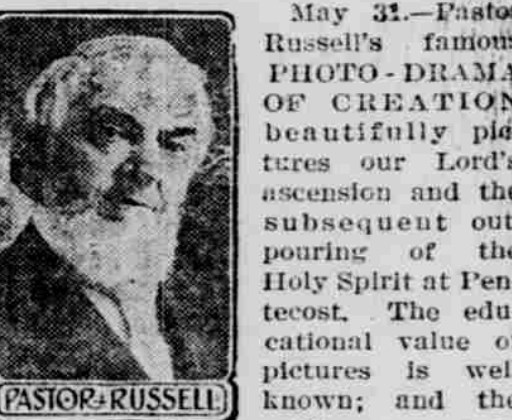
When the country has nothing else of absorbing interest it can always resume the New Haven probe.

A GREAT CONQUEROR A GRAND TRIUMPH

Jesus Was "Put to Death In Flesh, Made Alive In Spirit."

HAS BEEN HIGHLY EXALTED.

Our Lord's Ascension—Purpose of His Manifestations to His Disciples, Pentecostal Blessings—The Apostles as Witnesses of Jesus' Resurrection, Our Lord's Extreme of Humiliation, His Extreme of Exaltation—The Triumph of a Great Conqueror—Thence Countless Hosts of Every Nation.



PASTOR RUSSELL

May 31.—Pastor Russell's famous PHOTO-DRAMA OF CREATION beautifully pictures our Lord's ascension and the subsequent outpouring of the Holy Spirit at Pentecost. The educational value of pictures is well known; and the public are very appreciative of the DRAMA as a means of instruction along Biblical lines. Wherever it is presented, large crowds are in daily attendance.

The Pastor's text today was, "When He ascended up on High, He led a multitude of captives."—Eph. 4:8, margin. It is appropriate, began the Pastor, that on this day, celebrated as the anniversary of Pentecost, we should have in mind what we celebrate. Ten days ago was the anniversary of our Lord's ascension. In one sense of the word, our Lord Jesus ascended at the time of His resurrection from the dead; for then He left the human nature and the tomb for the Divine nature and immortality. He tarried, however, for the space of forty days after His resurrection, that He might establish and instruct His Apostles.

During that time He was invisible to them, except when He manifested Himself by appearing miraculously in various forms to convince them that He was no longer dead, and that He was no longer confined to human conditions—that His resurrection had made Him a spirit being again, on a higher plane than He was before He took human nature for the suffering of death in order to redeem humanity.

The Pastor went on to explain carefully that during the period between His resurrection and His ascension our Lord taught His followers not alone by His words, but also by His conduct. They had not yet received the Holy Spirit, the speaker declared, and hence could not understand or appreciate spiritual things. They could therefore receive instruction only along natural lines. Jesus was raised from the dead a spirit being, far above angels, principalities and powers. Had He gone directly to the Father without manifesting Himself to His disciples, they would not have been able to understand the truth of the matter. Hence their lessons were given them largely in pantomime, corroborated by the Master's words, explaining that it was necessary for Messiah to die in order to redeem the world, and that it was also necessary for Him to rise from the dead and ascend on High, and re-enter the spiritual plane of existence. Even He might be the more capable of filling the great office of Prophet, Priest and King for mankind.

The Pentecostal Blessings. After forty days, during which He was invisibly present with His disciples, except on the few occasions when He manifested Himself for a few moments each, our Lord ascended to Heaven. Ten days afterward, the Holy Spirit came from the Father upon the waiting Household of Faith. The outpouring of the Spirit evidenced to them that they were justified freely from all things through the merit of the Redeemer's sacrifice, that their consecration to sacrifice themselves had been accepted of the Father, and that thenceforth they might count themselves as joint-sacrificers with Christ, members of His Body, members of "the Church of the First-born, written in Heaven," members of the Seed of Abraham, in whom all the families of the earth are to be blessed.

The Pastor then demonstrated that only Jews received the Pentecostal blessings. Until three and a half years thereafter, in harmony with a Divine promise made to the Jews, the Gentiles were excluded. Then the time came for the Gospel to go to the Gentiles. The record informs us that Cornelius was the first Gentile to be received into spiritual relationship with God. Until God's due time for "the middle wall of partition" between Jew and Gentile to be broken down, he could not receive the spiritual blessings. Even then he was received, not because of his works and prayers, but because of faith in the redemptive sacrifice offered upon Calvary.

Seen by Saul of Tarsus. The Apostles were to bear witness to the resurrection of Jesus; but Jesus having lost his place, which was given to St. Paul, it was proper that the last

ter should also be able to bear witness to Jesus' resurrection. Recounting those who had seen our Lord after His resurrection, St. Paul says, "Last of all He was seen of me also, as of one born before the time." Jesus appeared to St. Paul in the glory of His spirit being, "shining above the brightness of the sun" at noonday. The sight caused injury to Saul's eyes.

The Pastor then pointed out how inappropriate and unsatisfactory such a manifestation would have been if the Redeemer had so appeared to the Eleven during the forty days following His resurrection. They could not possibly have identified the glorious Personage who shone above the brightness of the noonday sun with the Lord Jesus, their Friend, their Teacher. But to Saul of Tarsus, the revealing in fiery light, above the noonday glare, was very appropriate. It convinced him in a manner that no human appearance could have equalled that Jesus was no longer a man and that He was no impostor. St. Paul's conversion was instantaneous.

It should not cause us to marvel that Jesus ascended, as He declared, "up to where He was before," said the Pastor. It should not surprise us that the Apostle declares that our Lord ascended in dignity and station and above angels, principalities and powers, and above every name that is named. On the contrary, it would be both equitable and God-like that the great Jehovah should highly honor His faithful Son, the First and the Last, the Beginning and the Ending of the creation of God. Could we, he asked, for one moment suppose that our great Creator would permit this faithful Son, or any servant, to lay down life in the Divine service and to suffer loss as a consequence of his obedience? Is it not much more rational to believe, as the Scriptures declare, that "Him hath God highly exalted?"

Extreme Humiliation and Exaltation. Pastor Russell called attention to the Apostle's phraseology in the context—that the One who ascended had previously descended, and that the descending and the ascending were related as cause and effect. The One who has ascended on High completely fills the highest position in the great Divine Government of the Universe—as Head of principalities and powers, angels and men—next to the great Jehovah. Yet, as the Apostle warns us, we must not identify this glorified One with the One who in obedience to the Father's will came down from Heaven and as a man humbled Himself unto death, even the ignominious death of the cross. The Apostle calls attention to these two extremes of humiliation and exaltation—both accomplished in the Son of God, the Logos, the Messiah, the Christ.

The Pastor then showed that if some of us at one time had supposed that our Lord Jesus ascended to Heaven in a physical condition, as a man, we had entirely misunderstood the Scriptures. To suppose that Jesus went to Heaven a man, the Pastor maintained, is to mistake the significance of His title, the Son of Man, which He preserves as identifying Him with His great redemptive work—as one of His many titles. To suppose that Jesus is in Heaven a human being, he declared, is to suppose that He is still, as when on earth, "a little lower than the angels," whereas the Scriptures state that He has ascended far higher, so that not only men, but also all the angels of God, are commanded to worship Him. To suppose Jesus in Heaven a human being is to suppose Him out of all harmony with Heavenly surroundings and spiritual conditions.

Moreover, the speaker queried, are we not told that the Church of Christ will be changed from the human condition to the spiritual condition in the resurrection; and that this change will make them like their Redeemer, so that they may see Him as He is, not as He WAS—that they may see Him in glory, honor and immortality—exaltation—and not as the One who in humiliation was made flesh that He might sacrifice His flesh on behalf of the race of Adam? Answering his own question, he declared that when we so thought we forgot the Scriptural assertion that "flesh and blood cannot inherit the Kingdom of God." This statement of Scripture implies that all who become partakers of the Divine nature and share in the Heavenly Kingdom with their Lord and Redeemer must be made like Him by the power of the First Resurrection.

Difficulties of Unbelievers. The Pastor declared that he had found worldly-wise people very sceptical respecting the descent of the Logos, the Son of God, to earthly conditions, but that Christians seem to have more difficulty than do the world to comprehend the ascension of Jesus to the spirit plane and its excellent glory. Both points, however, are important. Whoever is unable to see that the Logos, the glorious Son of the Highest, humbled Himself, divested Himself of the spirit nature and took instead the human nature, cannot see that Jesus was sinless. And those who cannot recognize that He was holy, harmless, undefiled and separate from sinners, cannot believe in the sacrifice of Jesus as being a Ransom for Adam, to effect his release and that of his posterity from condemnation to death.

Pastor Russell went into considerable detail respecting the method by which the Logos was transferred from Heavenly conditions to earthly conditions. He showed that the purity of the Logos, His perfection of organism, His freedom from sin, was preserved, notwithstanding the fact that He was born of an earthly mother who was not free from the blemishes of the Adamic race. The speaker proffered His hearers, free on application, a treatise entitled, "The Undeified One," which he believes shows scientifically

the process used of God by which the Logos was changed from the higher to the human nature, yet preserved immaculate.

A Serious Error Among Christians. The error of supposing that Jesus is still a man was shown to signify the denial of His statement that He would ascend up where He was before, and of St. Paul's teaching that He has been highly exalted to glory and distinction—the Divine nature, instead of the human nature. This error, the Pastor declared, has led to other errors, one of which he cited; namely, that made by many Christian people of expecting the Second Coming of Jesus in the flesh—as a glorious Man and not as a glorious Spirit, partaker of the Divine nature and altogether dissociated from human nature. Thinking of our Lord as His Second Advent as a glorified Man, they associate Him with a material throne and an earthly court. The unreasonableness of this error leads other Christian people in an opposite direction. Realizing that such an earthly kingdom would be a step backward rather than forward, they deny the Second Coming of Christ to establish the long-promised Messianic Kingdom.

The proper thought, the speaker declared, is that Jesus accomplished in the flesh the work which the Father had given Him to do, when He sacrificed His earthly life. The Father rewarded Him gloriously by exalting Him to the highest spirit plane. Now our glorified Lord is waiting for the gathering of His Elect, His Church, His Bride. These are to share in His resurrection to the Divine nature and to sit with Him in His Throne. Then the Kingdom of Messiah, so long promised, will begin to bless the world, using as its earthly representatives, visible to men, Abraham, Isaac, Jacob and all the Ancient Worthies mentioned in Hebrews 11.

A Multitude of Captives. The Pastor then showed that his text figuratively represents the ascension of our Lord from the earthly plane to the Heavenly as the triumph of a great Conqueror. Sin had gained ascendancy over Adam and his race, and had brought them down to the dust, mentally, morally and physically. Moreover, this victory over mankind had been gained in a legal manner, through the one man's disobedience. The Logos divested Himself of His glory on the spirit plane, was made flesh, fulfilled the demands of the Law, proved Himself competent to pay the sinner's Ransom-price, and "gave Himself a Ransom for all, to be testified in due time." Having finished His sacrificial work, He was again received to the spirit nature with exceeding glory and to the right hand of God.

Thus, he continued, the great Conqueror is seen returning to the Heavenly state, adorned by the Heavenly host; and far down the centuries the prophetic view sees following Him a great procession. First comes the Church, the Royal Priesthood, His brethren, delivered from the power of Sin and Death through the merit of Jesus' blood. These are only the vanguard of an advancing host; they are "a kind of first-fruits to God of His creatures," rescued from Sin and Death. Later on, for a period of a thousand years beyond the deliverance of the Church, the prophetic pen foretells countless hosts of every nation, people, kindred and tongue, to be delivered from the power of Sin and Death through the merit of Him who died on Calvary.

Then will come the glorious consummation, the Pastor said. When all who will have refused Divine grace shall have been destroyed in the Second Death, then shall be heard every creature in Heaven and on earth saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb, forever and ever."

"The Acceptable Year of the Lord." The Pastor then explained that at our Lord's First Advent began "the acceptable Year of the Lord"—the time when God, having accepted the sacrifice of Christ Jesus, became willing to accept the sacrifices of all who desire to become His disciples—to take up their cross and follow Him through good report and evil report, even unto death. The entire Gospel Age, he declared, antitypes Israel's Atonement Day; and the sacrifices of our Lord and the Church are the "better sacrifices," foreshadowed by the bullock and the goat offered typically by the Jews. This antitypical Atonement Day is "the acceptable Year of the Lord," as Jesus pointed out. God's faithful people of this acceptable Year are glad to be invited to "present their bodies living sacrifices, holy and acceptable unto God." In the end of this acceptable Year will come the end of all opportunity thus to sacrifice the human nature and become joint-heirs with Jesus Christ our Lord.

"Times of Restitution." After the Gospel Age has passed away, the Pastor declared, there will be a new period introduced, styled in the Scriptures, "The Times of Restitution." The acceptable Day for the sacrifice of the Church has lasted for nearly nineteen centuries, he said; and the Scriptures clearly indicate that the Times of Restitution will last a thousand years. St. Peter tells us just when these Times of Restitution will begin. They will begin as a result of the Second Coming of Jesus, the Messiah, and the establishment of His Kingdom. Then "Times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the Heavens must retain until the Times of Restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began."—Acts 3:19-21.