NEBRASKA ADVERTISER

WATSON B. SMITH.

He is Assassinated in the Corridor of the Custom House in Omaha.

His Participation in the Prosecution of Certain Liquor Dealers Supposed to be the Cause.

Editor Advertiser.

At three o'clock last Friday morning the news spread abroad in the city that Hon. Watson B. Smith, U. S. district clerk, had been found dead lying at the door of his office in the corridor of the postoffice building in this city. He had left his home the previous evening telling his mother he would be back shortly, and that he had some business to attend to at his office. Time passed and he did not return. His mother became uneasy and sent to the residence of Dr. Moore, near by, and requested him to telephone for him, or to Mr. Kuhn at the drug store, corner of Douglas and 15th streets. The doctor did so. Mr. Kuhn went directly to his office, which is on the third floor of the custom house building; found the door slightly open, as he could see by the moonlight rays, and on groping his way through the dark corridor he stumbled upon something. He reached down and caught hold of a cold hand. The thought immediately struck him that Col. Smith was dead, and he rushed down stairs and into the street in search of help. After going a few blocks he met a policeman and the watchman of Boyd's opera house and they together went to the postoffice. A light was procured which revealed the lifeless body of Mr. Smith lying in a pool of blood. A large 32 caliber revolver lay at his feet; his keys were in the door from the outside (which was partly closed); a role of mail consisting of letters, papers, and postal cards, lay at his feet as if it had been suddenly dropped; he wore an overcoat and had a large muffler about his neck; the stick used for turning the gas off lay on the table as if it had been placed there after turning the gas off, preparatory to going home.

From these particulars it is inferred that he was in the act of shutting the door, and that the villain stood close to the wall to his left, and placing the muzzle of the revolver close to the head of the victim, fired, killing him instantly, and in the excitement had thrown the revolver to the place where found (between the feet of the dead man.)

The ball entered the head just above and behind the left ear and passing out to the front and above the right ear, and was flattened by striking the stone wall, falling to the floor.

At the post mortem examination it was discovered that the skull had been broken in several pieces, evidently caused by the concussion, as the revolver seems to have been placed against the head. There is some diversity of opinion among the doctors, as to whether a blow was struck.

On Saturday afternoon a meeting of citizens was held in the Academy of Music, at which resolutions of respect to the deceased were passed, and subscriptions for rewards were offered. At the close of the meeting the chairman announced that $4,500 had been subscribed, and that the Governor had issued a proclamation offering his constitutional limit ($200) and that Hon. J. B. Finch had offered a reward of $200 in behalf of the Grand Lodge of Good Templars, for the arrest and conviction of the perpetrator of the crime. Speeches were made by many prominent citizens, and excitement was rife about the city. The M. & M. Union offers $500 also. The funeral took place Tuesday.

Col. Smith had several times received threatening letters and postal cards from unknown parties in the city, who were supposed to be liquor dealers in the dens and slums. Mr. Smith had been employed by the temperance people of the city to prosecute violators of the Slocumb and Sunday laws. Several persons had been prosecuted, but none lately. The above is the general opinion, although the respectable (?) liquor men have subscribed handsomely ($500) for the capture of the murderer. The total reward amounts to fifty-four hundred dollars. Gen. Estabrook has also been threatened from the same source for a like potriotic position with Col. Smith, and also other prominent lights.

The question, then, would seem to recur: "Is Omaha the lurking place of thieves and murderers?"

Yours truly,

ESQUMAUX.

Omaha, Nov. 7, 1881.

The Christian Mysteries.

So prone are the minds of men, to run into channels of thought, and to go off into routines of actions, that the correctness of thought, or the importance of the actions, is not always well considered; and the christian idea and the christian walk are not exceptions to this.

If it were asked, what are the distinguishing features of christianity—in what does it differ from other systems of religious faith? from other rules of action? In what is its pre-eminence over other theologies, other schools of ethics? How many would be ready with a correct answer, in an xpression of words, or a witness in a ive life?

Is christianity a system of theology exclusively teaching the nature of the true God? The one God is indeed represented in the christian system, but that is not the peculiar revelation to the soul.

Mahommed taught the doctrine of the One God, and has had millions of followers, and perhaps they have not had more correct views of the Infinite One than the Egyptian or Hindoo, with their thousands of gods. It is not so much the forms through which we understand the Creator, which is to be desired as is the correct views we get of Him.

While the classic and highly cultivated heathen and pagan people had every grove and stream and mountain and starry space and habitation of the air filled with divinities, powerful, beautiful and benign, or hideous and baleful, overlooking, over-ruling the actions of men, deciding their destinies. Yet deep in the hearts of the "initiated" was rooted the idea of one over-ruling power, one universal presence, one great arbiter of destiny. This wasthe idea of God, held by those who had entered the "holy of holies," but who thought it not wise or safe to teach this to the "uninitiated" souls which had not been illuminated with the mysteries learned in the temples of wisdom.

We see then that the theology of one God is not peculiar to christianity.

Is it a system of morals? "Do unto others as you would have others do to you," is the highest standard of morals man can reach. But that was taught by Confucius, and Buddah and Bramah, long before it was by Jesus of Nazereth to his disciples. He bid them observe the purest moral code known among men. For the results of moral action are as unchangeably fixed, asare the decrees of destiny. So he taught love one another, love your enemies, do no evil, do good to all as ye have opportunity. But that was not the revelation of the gospel of Christ. "The mystery of God hid in Christ Jesus since the world began," for good will to men, expressed in charitable, benevolent actions has been found to be the better way, through all the ages of time.

The wise Egyptian, the learned Hindoo, the classic Greek, the polished Roman, the profound Englishman, the aspiring American—all people, savage and civilized, have learned that to "cease to do evil and learn to do well," is the better way, is the only correct way of securing peace and safety and happy, social communion among men. It is what they have learned by experience, not revelation.

What then is the good tidings in the gospel of the Christ? It is the assurance of eternal life proceeding from the All Father, manifested through the Son by the spirit. The heavenly influences of this sacred trinity comes to the spirit of man and convinces him of life immortal, life eternal; when nature, enrapt in dignified silence refuses an answer to the soul, when hungering and thirsting after a response to this most important of all questions. Proud science retires into her sanctuary and deigns no reply to the anxious spirit enquiry concerning the hereafter.

"Life and immortality are brought to light through the gospel." The voice of the elder Brother comes to man in his anxious questioning and says, "I am he who was dead, and am alive forever more," and as sure as I am alive from the dead, so shall you live from the dead.

In Adam, the first man, all men have an inheritance of death. In Christ, the second man, all men have an inheritance of life. So sure as all die in Adam, so sure shall all be made alive in Christ.

Life beyond the grave was the great burden of the Apostles' preaching, and for which they suffered persecutions.

Paul says, "Of the hope and resurrection of the dead, I am called in question. Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trump shall sound and the dead shall be raised, incorruptible." It is the incorruptible which is raised—the spirit. And it is to this incorruptible comes the revelation of eternal life, and it eagerly grasps this truth; it is to it the bread of heaven, the water of life to the thirsting soul; it drank and is made partaker of the divine nature, and this heavenly state of mind abhors all evil doing. So the christian morality, which is of the highest order, is reached by being made partaker of the divine nature.

"The gospel of glad tidings, of great joy, which is for all people," has lifted the veil from the unseen world and we can look upon the condition of the departed souls—one partaking of the joys of a righteous life, the other being in torment because of evil doing; and they hear the reason for their different conditions — "remember in thy life time." It is a fact, confirmed by philosophy, by science, by reason and by revelations, "that what a man sows, that shall he reap," that by his deeds, done in the body, shall man be approved or condemned. That character shall decide destiny.

Well would it be if we could remember that a record of our actions are made. A book of remembrance is kept and that when we shall pass into the world of spirits (and we all will ere long) then the books will be opened, the records seen, and we hear "remember in thy life time."

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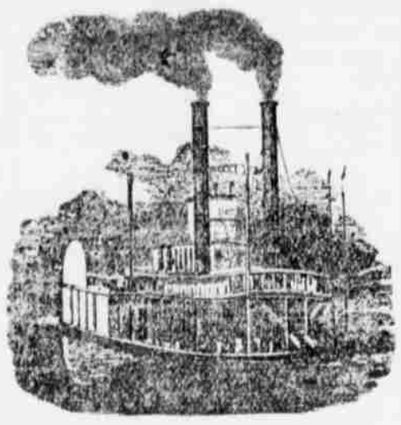

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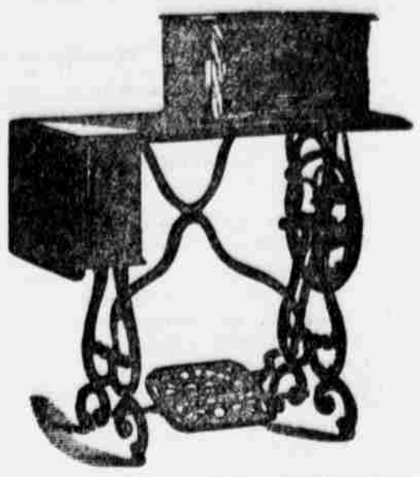

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