

The Plattsmouth Journal

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Come, hustle up, don't loaf and fret, Don't sit there looking surly, But get a good, live move on you And do Christmas shopping early.

Make up your mind, you people that are able, to remember the poor on Christmas.

It is just possible that the latest director of Dr. Cook may have a screw loose.

The proof that women are more clever than men consists in the fact that few men can avoid matrimony.

Prices are always highest just before Christmas. This year only the temperature has been marked down.

Prosperity note: A careful examination of the new calendars shows there are fifty-three Saturdays in 1916.

These are the days when young Americans begin to search his and her wardrobe for their longest pair of stockings.

Secretary McVeagh suggests that there should be no more tariff revision until the people know how to revise it. Would he have the present tariff inequities remain in force until a really competent congress is elected?

A debating society in a south Missouri town argued the question of whether the commercial club makes the town or the town makes the commercial club. We think it is six six of one and a half dozen of the other. The general public have about as much to do with a successful commercial club as the members of the club themselves.

Congressman Maguire writes the Journal that he has arranged to continue sending the Congressional Record to the public library of this city, and anyone interested can peruse the doings of congress. Mr. Maguire had the Record sent to the library all during the special session, and will have the same sent to all the public libraries in his district during the present session.

Should Governor Shallenberger decide to call a special session of the legislature, would it not be a good idea for him to consult the supreme judges before hand? Just as they did with the Republican state committee, when Judge Barnes appeared before that august body, desiring to know what laws the Democratic legislature passed they wanted killed.

While there has been much said about early Christmas shopping, yet there has been but very little of it done. Of course, this is due entirely to the condition of the roads and the inclemency of the weather. However, the good people of Plattsmouth have it in their power to lighten the burden and troubles of the clerks and merchants alike if they will do their shopping now while the weather makes it almost impossible for the farmers to come to the city.

Our old friend Bowlby, of the Crete Democrat, hits the nail right square on the head in the following: "We are opposed to a postal savings bank law, for the reason that it will place in the hands of the general government—the party in power—a large amount of the currency of the country, with which those in office can increase or decrease, as it suits their interests, the amount of money in any section of the country. Let the money stay in banks and the banks put up a guarantee fund to make depositors safe."

The kind of economy the federal administration may be expected to exercise has the strongest accent on the second syllable.

If, as Prof Fisher of Yale affirms, man is worth \$90 at birth, there's a lot of him who would like to be born again and get the money.

Salt is an absolute necessity of human and animal life. Sodium chloride (salt) is an essential element of the blood. Life would be impossible without it. The Taft-Payne-Aldrich tariff bill therefore placed an increased cost of this as well as practically all other necessities of life. Dealers are being notified that on coarse grades prices have been increased 75 cents to \$1.25 a ton, while table and dairy grades are advanced from \$2 to \$2.25 a ton. About 2,500,000 tons of salt are consumed in the United States every year, so if the average increase is but 50 cents a ton the trust will add \$1,250,000 to its annual profits. Air, which is no more essential to life than salt, still remains on the free list. This is due not to any benevolence on the part of the Taft-Payne-Aldrich tariff promoters, but solely to the fact that no scheme has yet been successfully devised to corner the air market.

HILL'S ANSWER TO TAFT.

When President Taft cites the increased prices of farm products to prove that high tariff is not responsible for any considerable share of the increased cost of living, let him go to James J. Hill for his answer.

There is a reason, a natural reason, for the mounting prices of food products. That reason is given by Mr. Hill clearly, cogently, convincingly. But there is no sufficient reason for the enormous prices of manufactured products, except as it is found in such artificial causes as a protective tariff which eliminates competition from abroad, and trust agreements which eliminate domestic competition.

Food products are rising in value because, as Mr. Hill graphically shows, consumption and population are increasing so much faster than production. The demand is rapidly increasing, while the supply, relatively, is diminishing at an alarming rate. And the prices are fixed, in an open market, by the law of supply and demand. In this case, since population is bound to go on increasing, and with it the demand, the remedy lies in increasing the supply. Mr. Hill is the John the Baptist of that remedy, crying his religion in the wilderness. And he is rendering the whole American people an inestimable service in his preaching of this gospel.

But conditions are radically different in the industrial field. Our manufacturers are not decreasing, relatively, as farm products are. They are increasing, relatively as well as actually. While farm exports are falling off, factory exports are climbing at an amazing rate. In manufactures, in a word, supply is increasing faster than demand, and the energies of our business world, and of our federal government, are incessantly devoted to finding and developing foreign markets for the surplus product. When the same condition prevailed as to farm products, when not only this country but the world was glutted with wheat and corn and other products of the soil, prices fell to near the vanishing point.

Why does not this same natural, logical tendency manifest itself now, in the case of the output of our mills and factories?

There is still another reason why factory products should be cheaper, aside from that found in a relatively increased supply. That other reason is a lower cost of production. Most of the processes of manufacture, formerly done by hand, are now done by machinery, at only a

fraction of the old cost. One man, in numberless instances, does today the work that a dozen or a score or a hundred men were required to do a generation or two past. Science and invention, every day of the year, are bringing forward improvements all calculated to improve and cheapen and expedite manufacturing processes. This is quite the contrary of the condition that governs the production of food. As Mr. Hill shows, in ten states there is a less production of wheat per acre than there was ten years ago. The same labor, the same or better machinery, costing more money, produce less wheat rather than more wheat. Naturally, wheat rises. But the same labor, and improved machinery, brings forth more factory product than was possible ten years ago. Why, then, do not manufacturers fall in price, or at least remain stable? Why, instead of falling, have they actually risen, an average of about fifty per cent?

Tariff and trust furnish the answer. In conformity to natural law farm products are rising, and must continue at their high level, until the remedy invoked by Mr. Hill is applied. And in defiance of natural law factory products are rising, and will continue to rise, as long as the tariff is used to make the American consumer helpless while the trusts tie him hand and foot and go through his pockets.

Why is the steel trust paying fat dividends on \$600,000,000 or more of water? Why is Standard Oil earning from 40 to 50 per cent on its capitalization? Why are the New England cotton and woolen mills earning as high as 67 per cent annually? Why are scores upon scores of trusts increasing their wealth so rapidly that multi-millionaires have become common as flies in August?

It is because, while American genius, invention, industry, favorable conditions of all kinds, enable them to produce a constantly increasing supply, at a cheaper cost, tariff and trust grafting enable them to dispose of their bigger and cheaper supply at a higher cost.

There is the difference between rising farm prices and rising factory prices.

James J. Hill has effectively answered William H. Taft.—World-Herald.

All this talk about deating Gov. Shallenberger for renomination is entirely out of order. Outside of Omaha the governor is more popular today than he was a year ago, and there is no possible show to defeat him for a renomination, or even in the general election.

Football has been placed under a ban in New York City. The board of education has passed a resolution ordering that the game be abolished in the public schools on January 1. This is an encouraging sign of the times. Young America may protest, but young America does not always know what is best for it. It would be well if New York's example would be followed the country over. Football as a sport has nothing to commend it. The fearful toll of death it has exacted in recent years should be the signal for its own death warrant. Prize fighting as a pastime is far safer and fully as elevating.

Dr. Cook may be a fakir. But the use of fakirs by his enemies to discredit Dr. Cook does not prove that he is one. When the figure of a man unblushingly relates that he received money for aiding to perpetrate a fraud, he practically admits that he is capable of committing unlimited fraud, if paid for the act; and then he can be bought to make a public declaration that his confession has been purchased. Such a creature will sell his word, and then sell his own contradiction of what he said, confessing that his word has been bought, and then take money for reaffirming his first statement, and continue the performance as long as he can find purchasers. The New York Times is infinitely bright.

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Sunday, December 12.—Pastor Russell of Brooklyn Tabernacle preached today from the following text to a packed house:—

"Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure" (Philippians ii, 13).

The proper relationship between faith and works and between God's work and ours are matters apparently not clearly understood by the majority of Christian people and, of course, not at all comprehended by the worldly. It is not only worth while, but very important, that each Christian entering into covenant relationship with God should understand distinctly his own responsibilities, the assistance which God is willing to grant him through the merit of Christ, and what is required of him individually in the matter of good works. A great stake, a great prize is involved. Carelessness or ignorance might jeopardize this prize—might lose us a place amongst "the very elect," who shall be joint-heirs with their Redeemer in his Millennial Kingdom soon to be inaugurated for the blessing of the whole world.

Mark well that we purposely avoid the error which so long had beclouded our spiritual vision. Note that we do not say that a failure to be amongst "the elect" would signify to be with damned millions in eternal torture. No such unreasonable proposition is represented in God's Word. The question of this Gospel Age is to gain or not to gain eternal life and glory and honor as members of the Body of Christ. In a word, no pleasure or misery, but life or death, is the alternative.

Who are addressed by the Apostle in the words of our text? He is not addressing the wilfully or ignorantly wicked—the world. He is addressing those who had been such, but who repented, reformed, turned to God and saw a great light. They have seen themselves to be sinners under just condemnation of the Creator, and have seen also that Jesus, the Sent of God, has provided reconciliation with the Father through his blood—his sacrifice. More than this they have by faith accepted this proffered grace of God, and through a full consecration of their all, made acceptable through their Advocate, they have been received of the Father as his spirit-begotten children. They have been advised that as children they are "heirs of God, joint-heirs with Jesus Christ" their Lord, their Head, their Redeemer. In the glorious Millennial Kingdom which the Father has foretold shall be his for the blessing of all the families of the earth. But all these blessings they have received through faith and not actually. They must wait for the actualities until they and all of their brethren of the same class, "called of God in the one hope of their calling," shall have been tried, tested, perfected, in character, in heart, "Copies of God's dear Son."

How God Works in Us. Our text declares that we should work out our own salvation, because it is God that worketh in us. This puts God's work first and ours subsequently. Let us therefore consider the matter in this order. How, in what sense, does God work in his people—not in the world; not in the repentant sinner; not in the merely justified; but in those who have passed those stages of approach to God and, by the begetting of his holy Spirit, have entered his family as children, as sons? "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John iii, 1). "And if children, then heirs; heirs of God, and joint-heirs with Jesus Christ our Lord" (Romans viii, 17). How does God work in such as have thus become his children—his sons?

We reply that he works in them through his spirit—the spirit of the Truth; the spirit of holiness; the spirit of consecration; the spirit of sonship. That is to say, a certain holy power or influence operates in and about the spirit-begotten children of God in harmony with this relationship. It has to do with all of their experiences in life—home, family, business, joys, sufferings, pleasures, sorrows.

But God's special way of dealing with his spirit-begotten children is through their intellects—communicating with them through the holy Scriptures. As the Apostle says, "God who spake in time past unto the fathers by the prophets hath in these last days spoken unto us by his Son" (Hebrews i, 1). The twelve apostles whom the Father specially gave to him, he particularly accepted as his representative, his mouth-pieces, the channels through whom would come to the family of God the instructions necessary for their development in holiness—the instructions necessary for their attainment of the hope of their calling—glory, honor and immortality in joint-heirship with Jesus their Redeemer as the spiritual Seed of Abraham for the blessing of the world (Galatians iii, 26).

Our Lord Jesus refers to this work of God in his people through his Word, saying, "Sanctify them through thy Truth. Thy Word is Truth" (John

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God's Work and Ours.

xvii, 17). St. Paul refers to the Scriptures as the power of God, saying, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (1 Timothy iii, 16, 17).

"Ye Are God's Workmanship." We have seen that God does a work in his consecrated people, using his providences in connection with the experiences of life, and that he specially uses his Word for their instruction in righteousness. We are to remember incidentally that our Lord Jesus who redeemed us and reconciled us by his blood is still our Advocate with the Father and our Instructor as the Father's representative; that through him we may be all taught of God—in the School of Christ. Next we should note the Divine method in this work of grace being carried on in our hearts from the time we fully submitted them in full consecration, in faith. Our text declares that God's work in us is divided into two parts—to will and to do. Let us examine first—

How God Works in Us to Will. The will is the real person or ego. The body is merely responsible as the agent or servant of the will. With the world the will and the body are usually at one—sympathetically co-operative. But in those begotten of God's Spirit as his children matters are different. Their wills by consecration are developed along lines quite antagonistic to the natural preferences of their flesh, so that the Apostle wrote, "With the mind I myself serve (or desire to serve) the Law of God, but with the flesh I serve (or desire to serve) the law of sin" (Romans vii, 25). Hence every spirit-begotten person has a warfare between his new mind, with its holy aspirations and desires and its opponent flesh with its animal propensities, some good and some bad. Hence the Apostle exhorts all these New Creatures to "war a good warfare" against their own flesh and to bring it into subjection to the New Mind and to the Divine Law. He urges that we "Bring every thought into captivity to the obedience of Christ" (2 Corinthians x, 5). This, of course, would mean absolute perfection, so far as the flesh is concerned. With every thought captivated to the Lord (the individual would never in any sense commit sin other than the sin of ignorance or imperfection).

God works in the minds of his people not along the lines of enslavement of the mind after the manner of Satan and those who are subject to his delusions—by hypnotism, etc. God's operation is the very reverse of this. He enlightens the mind to do his work. He displays to our minds gradually light and truth, purity and goodness in their true colors, in contrast with sin, ignorance and defilement. And in the same words he sets before us the great prize of glory, honor and immortality and joint-heirship with our Redeemer in his Kingdom. The power of these hopes working in a consecrated mind is wonderful. It can make the naturally weak strong, the naturally timid bold as a lion.

This operation upon the mind is a gradual one from the time of our begetting of the holy Spirit until our change—not all at once, but gradually, little by little, the Lord displays to us one feature after another of his wonderful Plan of salvation. Step by step he shows to the appreciative and obedient heart the riches of his grace, his loving kindness, his tender mercy, the boundlessness of his love and the ultimate outworking of his Divine powers for the blessing of all of his creatures who will accept his favors on his own terms. All the while he leaves us free agents to will in harmony with his proposition or to reject it. He will coerce no one. Our Lord Jesus expressed the Father's sentiment in this matter, saying, "The Father seeketh such to worship him as worship him in spirit and in truth" (John iv, 23).

How God Works in Us to Do. Endeavor to do right naturally follows right willing. This does not signify that God completes a work upon our wills first and then begins a fresh work upon us, stimulating us to do right to the best of our ability. On the contrary, as through his providence and Word God exercised an influence upon our wills through the knowledge of his Truth, little by little each new point of Truth was expected to be acknowledged by efforts on our part to do God's will to the extent that the new will was able to control the imperfect body. We may safely conclude that each step in right-willing would be followed by a step in right-doing before another item of grace and Truth would be granted as a basis for additional willing and then additional doing. Thus, as we walk by first putting one foot forward and then the other repeatedly, so the New Creature walks or progresses by first willing and next doing the Lord's good pleasure to the extent of his ability.

As surely as the right-willing is the result of Divine operation in the revealing of Truth, so also is the right-

doing. Of the Divine influence in our hearts working in us both to will and to do God's good pleasure, St. Peter gives us a word right to the point, saying, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the Divine nature" (1 Peter i, 4).

Work Out Your Own Salvation.

We have heard many improper prayers presented at the Throne of Grace by well-intentioned but misinformed children of God. Many Christians request God to do for them that which he tells them they must do for themselves. The one who asks amiss sometimes leaves the Throne of Grace confident that God will do for him what God has never promised to do for anybody, but has told us each must do for himself. Many pray, "Abandon us not in temptation, but deliver us from the Evil One" and then walk straight into temptation, wholly neglecting the directions of God's Word. Indeed, many so neglect the study of that Word that they are not aware that are its teachings, its counsels,—respecting Satan and the temptations from the world, the flesh and the devil, to which all must be more or less exposed for their testing and character development.

Some pray to God to save them by his Divine power and expect him to work miraculously in them, while they are giving the best of their time and talent and influence to business or to pleasure or to self-gratification. Such need to learn the meaning of our text, "Work out your own salvation with fear and trembling." They need to learn the meaning of the Apostle's words, "Keep yourselves in the love of God." God absolutely refuses to deal with us as machines. More than this, he refuses to coerce, to push, to pull, to drive, those whom he is now calling to sonship and joint-heirship with Christ in his Kingdom.

During the Millennium the world will receive all sorts of pulling, pushing, driving, "stripes," for their correction in righteousness,—to make them all eventually see, to ultimately force all to take their stand for right or for wrong, intelligently. But now it is different. God is "calling," "drawing," and accepting through faith in Christ as "members" of the Body of Christ, only such as have a willing mind—only such as can be moved to energy and devotion by the enlightenment of their minds through the Truth. None others are wanted for this "elect" class.

Those who rightly understand our text could never have so misunderstood the Savior's words to the dying thief, "Thou shalt be with me in Paradise," as to suppose that he meant that the penitent thief would be a member of the "elect" Church, his joint-heir in the Kingdom. Indeed not! That thief had not worked out any salvation! He will indeed be in Paradise eventually, Paradise will be restored and the whole earth become as the garden of Eden under the Millennial reign of Christ and his "members," the Church. But he was not "begotten of the holy Spirit." He was not "transformed by the renewing of his mind," that he might prove the good, acceptable and perfect will of God. He never added to his faith fortitude; and to fortitude knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love, as the Word assures us all must do who would make their calling and election sure (1 Peter i, 10, 11). We will not, however, discuss the thief further, as we did so on a previous occasion and that sermon is in print. I will be pleased to mail it free on post card request.

The spirit-begotten children of God must work out their salvation as New Creatures in Christ by growth in grace. And growth in grace means growth in knowledge—not general knowledge, but the special knowledge provided by the Lord in his Word. It is in full accord with what we everywhere observe of the wide-spread ignorance of the Word of God, even amongst Christians, that the Scriptures declare, "My people perish for lack of knowledge" (Hosea iv, 6).

Development in heart, in character, is necessary to fit us for the future service as "members" of The Christ, associated in his glorious Kingdom work. Our call is to be kings and priests that we may serve the world of mankind. To prepare us for that service is the object of our present call and the trials of faith and patience, that by all these, character-likeness of Christ might be developed in us. If we do these things we shall never fail and an entrance will be granted us into the everlasting Kingdom of our Lord and Savior. If we do these things heartily they will prove that we are copies of the Lord Jesus and it is the Divine predestination that only such as are copies of God's dear Son shall be his joint-heirs in the Kingdom (Romans viii, 17).

SEND A TEXT FOR A SERMON To Pastor Russell, Brooklyn Tabernacle, Brooklyn, N. Y.

Pastor Russell will be glad to have a post card from such of our readers as are interested in his weekly discourses and have received some blessing from them. Suggest topics for next year's sermons, and mention this Journal.

Pastor Russell has laid in a supply of little booklets containing the beautiful poem, "The Sweet Briar Rose." He proposes sending one of these as his response to the first thirty of our readers heard from. To the sender of the first card received and to the senders of the three most interesting cards, he will instead mail a beautiful celluloid book-mark, heart-shaped, bearing two texts of Scripture and a photograph picture of the Savior, copied from an Emerald intaglio found in the Vatican Library and supposed to have been executed in the fourth century.