

Its members are bound together merely to support Sunday worship, preaching and devotional meetings. Their property is not common, is not held and used for the common good, or to supply equally the needs of all. Their business interests are the interests of separated warring individuals and families. In the churches are the rich and poor. The rich do not 'sell all they have and give to the poor.' They charge and usury for the land and capital they are not using. They do not really believe that the poor are their brothers, that they should share equally with them all things—land, mineral stores, the working forces of water-power, chemical attraction, steam, electricity, and the rest—but which God made as much for one as for the other as much more or for the weak as for the strong. They do not appear to believe that we should serve one another without price, by love, each using his individual power, wisdom, skill, capital and legal advantage not to accumulate as much property as possible for himself, but to bring equal benefit to the less favored and oppressed about him. Therefore we conclude that the church is not "obedient unto the heavenly vision," the vision of a Divine order, where, instead of seeking gain one of another, getting as much and giving as little as possible, men shall minister one to another, he who has most—wisdom, strength, talents, skill, lands, wealth, tools, machinery, money—giving most, each giving all, that none may lack place and means to labor, and that by an unselfish division each may equally enjoy.

We believe in this Divine order or kingdom, and that it is to be set up upon earth, not through Divine miraculous power, but by men who have enough faith in God and the wisdom of his law (equal and equalizing love) to organize themselves into a working, wealth producing body whose head shall be Christ and whose members shall have a common capital and labor product, and share equally the common wealth, or as each has need. There are nine or ten families, so far as we know, who believe this and wish to escape from the Iahmaelith struggle, temptations and sin of the selfish business world. We have no doubt that there are many more all about us who will press into "the kingdom" as soon as they understand the requirements of its law and the security and Divine blessings it offers to those who unite in obedience.

We have not yet discussed in detail the plan of organization and compared views. But the writer has been asked to publish his understanding of the law of life and the salvation that obeying it will bring.

"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself."

Impossible men say. It requires the rich to divide equally with their poor brothers, and the labor burdens to be distributed equally, or according to individual strength and mental capacity. It forbids good bargains, profits from others' labor, selfishly storing up for the future what our neighbors are needing now. Men are too selfish. This law, the whole law of God, was designed for some future period, or an angelic race, not for us in our every day business relations here and now. It is diametrically opposed to the necessary selfish rule of the business world. So men say, or think.

Nevertheless, it is God's law, and we hold not only that it is binding on every man, but that accepting and living by it will be safe, and will secure to the individuals who "by love serve one another" peace, comfort, happiness, present enjoyments greater than can be purchased with unlimited money, freedom from all anxiety and most temptations, present and future salvation, in fact.

A Christian corporation, body, requires for its beginning and existence nothing unbusinesslike. The soulless, selfish corporations that we have today recognize the advantage of combining capital and uniting individual energy, strength and wisdom. The individuals who incorporate and co-operate increase their productive capacity and obtain economic advantage by so doing. Therefore a Christian corporation is wise from an economic standpoint.

The individuals in a Christian corporation must put in all they possess, their strength, skill, wisdom, talents, time, and be equal partners. It would be a very considerable economic advantage and increase the pleasure of living for the members of the Christian body to come together as much as possible, to live in communities. Therefore those of us who wish to incorporate and "by love serve one another" as much and as economically as possible, must needs plan to sell what land we have and buy a body of land that we can come together on. That should be done as soon as possible. The advantage of buying land contiguous to Lincoln is apparent. But it is not absolutely necessary for all who incorporate and join our corporation to sell out and move into the community. Some will be engaged in useful and productive enterprises with others so that they without loss cannot at once separate. The community could not start a sufficient variety of industrial enterprises to provide the accustomed work for all sorts of workers. Therefore let as many come together as can economize labor and increase individual service and enjoyment, but let any and all others living within a few miles who wish to live by the same law of equal love be voted into the corporation and adopt the same standard of living, which standard of living, by the way, would be arrived at yearly by dividing the com-

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mon product of all their labor by the number of workers, or public servants, wives being entitled to an equal share with their husbands and unmarried adults. The Christian corporations should thus grow, and as fast as possible organize industry, one line after another, to economize labor and increase the common product and individual benefits. Nothing need limit this growth of the Christian body until all individuals are attracted and "added together."

Suppose there are twenty farmers among us when we incorporate. Can any one doubt that the twenty could produce more and more economically, by a single wise systematic plan, economizing in buildings, machinery and labor? Other industries will be undertaken and conducted with the useful capital, the latest knowledge and best machinery. Much labor can be saved by building common storehouses and perhaps a community residence building (such as the rich are now constructing in Denver), with all modern improvements, by cooking the food in the community bakery, using a community laundry, buying and selling at wholesale, etc. By purchasing land within three to five miles of Lincoln, street car accommodations can be extended to the community.

The object of the organized workers should be, to please the all-loving Father, to escape from the pressing needs to be selfish which the present "each-for-himself" struggle forces, to help one another, to bring "the gospel (good news of love) to the poor, to heal the (unloved) broken hearted, to preach (love's) deliverance to the captives, and recovery of sight to the (selfish) blind, to set at liberty them that are (by oppression) bruised, to preach the acceptable year of the Lord"—the jubilee year of the final and lasting restoration to the landless of their equal natural rights in the earth and all Divine creations and energies.

So unselfishly working labor will become the means of communion and worship, communion with the heart of the Infinite, and it will produce conjointly delightful creations, all good things, through exertion both human and Divine. And our labor creations and loving services will make us God's messengers, God's love, God's revealers in finite degree to one another. When we cease struggling to gain from each other, and give as we are able of labor service, we immediately become lovable, divinely attractive, and each differing person possesses a special attractiveness of his own.

The test of Christian discipleship is given in Mark 10: 21-24.

It is for those who read this to set up the kingdom of heaven, heaven itself, upon earth. Out of the chaos of contending atoms, of commercially warring individuals, let us bind ourselves together

and begin to build a new world. Let us together perfect a Divine humanity, not by Sunday ceremonies, nor so-called devotional exercises and passive faith, but by living only to serve one another, the greatest being the servant of all.

NOT A POLITICAL QUESTION

We clip below from The Nebraskan the bright, new, educational paper published by the students of our State University, the statement of Chancellor Canfield regarding the crowded condition of our State institution. The Chancellor is we doubt not, right in believing that the people of Nebraska, through their representatives will hasten to make the necessary appropriations to provide building accommodations for the use of the unparalleled number of our boys and girls who are seeking a university education. It is a fact to be proud of that our University is attracting such a multitude of students. It is an honor which we think should be divided between Chancellor Canfield and his co-laborers and the people of the state. To get a University education in these times means for most Nebraska boys and girls and their parents much self-denial and hard labor. Dr. Canfield has done vastly more than any other Nebraska educator ever did to increase the thirst for knowledge in our people and lead them to resolve to obtain an education for themselves or their children. And we would be the most foolish people in the world if we were to refuse to provide for our young people all the facilities and room needed for the pursuit of knowledge. We cannot economize in the matter of schools and education.

Below is what the Chancellor says concerning the need of more room in State University buildings:

The present crowded condition of our rooms and halls is unprecedented in the history of education. In most states time and money and energy are expended in placing information before the people and in offering inducements to attend the State University. But we are actually under the necessity of reducing our attendance fully one-half unless the next legislature is wise enough to give us such appropriations as will permit the completion of the library building and the enlargement in some form or other of recitation and lecture room facilities by at least ten or fifteen rooms. The legislature can do no less than this without compelling us to determine by some artificial method—which must necessarily carry with it hardship as well as some injustice—just how to limit the attendance of the University to not more than eight hundred. Three years ago we had not to exceed four hundred and fifty students at any one time upon the campus. At present there must be at least thirteen hundred students engaged in daily work. Yet our revenues have increased less than a thousand dollars a year during this period, and we have not a single square foot more of lecture room or recitation room space than we had in 1891. We

have endured this strain as patiently as may be during the last year. It has now reached its limit. We have endured it because we felt that it was a strange thing that the state government should not keep pace with the demands of its own people for higher education; and we therefore felt sure that if we could tide over the period between the two legislatures we should find relief next spring.

To secure this relief I am sure it is only necessary that the actual facts should be made known to the people of this state. So few of them have visited the University, and so few of them really know anything about its condition, that the matter of getting information to the people in such a way as to carry with it a conviction of the necessity of action is now the most important matter before the University authorities. This whole matter is not a question of political parties or platforms; it is not a question as to what the political complexion of the next legislature shall be. The University stands for all the people and for all shades of creeds and political beliefs. It is not above any political party, in the sense of being greater than a political party; but it stands on side of all parties as ministering to all and to all alike. The single statement to be placed before the people is that the University is carrying nearly twice the number of students which it can carry strongly and successfully in the highest sense of the words, with its present facilities. The single question to be placed before the people is: shall the next legislature, as representing the people, make such appropriations as will give the proper facilities for all who wish to attend the University; or shall the University go backwards, cut its attendance in two, and thus deprive a thousand students a year of opportunities which they would otherwise enjoy.

A CERTAIN paper and directing politician in this state have had the supreme gall and assumed the power to apply the master's lash to our candidate for governor for speaking on the same platform with another regularly nominated candidate. We have the whip used, laid up, and the attempted humiliation bottled for reference. If the public lashing and demand that there must be a fawning, lickspittle obedience on the part of Judge Holcomb, coupled with a warning that there is to be no child's play in this campaign, does not arouse in all in our ranks the heat of intense indignation, then we have some among us who are Populists in name only.

ONE of the Kearney banks that failed last week has swallowed up \$7,000 more of the state's money, state treasurer Bartley having accepted from it a straw bond, of no value. It will, however, open the eyes of the state to the necessity of turning down Bartley, who places himself above the law and evades obeying it, and electing to his office Honest John Powers. Give special effort to the work of rolling up a large majority for Powers.

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