

The Commoner.

ISSUED WEEKLY

Entered at the Postoffice at Lincoln, Nebraska,
as second-class matter.

WILLIAM J. BRYAN Editor and Proprietor
RICHARD L. METCALFE Associate Editor
CHARLES W. BRYAN Publisher
Editorial Rooms and Business Office 324-330 South 12th Street

One Year.....\$1.00
Six Months......50
In Clubs of Five or more, per year... .75
Three Months......25
Single Copy......05
Sample Copies Free.
Foreign Post. 5c Extra.

SUBSCRIPTIONS can be sent direct to The Commoner. They can also be sent through newspapers which have advertised a clubbing rate, or through local agents, where sub-agents have been appointed. All remittances should be sent by postoffice money order, express order, or by bank draft on New York or Chicago. Do not send individual checks, stamps or money.

DISCONTINUANCES—It is found that a large majority of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed that continuance is desired unless subscribers order discontinuance, either when subscribing or at any time during the year.

PRESENTATION COPIES—Many persons subscribe for friends, intending that the paper shall stop at the end of the year. If instructions are given to that effect they will receive attention at the proper time.

RENEWALS—The date on your wrapper shows the time to which your subscription is paid. Thus January 21, '10, means that payment has been received to and including the last issue of January, 1910. Two weeks are required after money has been received before the date on wrapper can be changed.

CHANGE OF ADDRESS—Subscribers requesting a change of address must give old as well as new address.

ADVERTISING—Rates will be furnished upon application.

Address all communications to

THE COMMONER, Lincoln, Neb.

must possess himself of this substance if he would be strong; faith is "the evidence of things not seen," and man must have this evidence if he would fight life's battles with courage and success. One can not tell what he can do until he tries; and he does not try unless he has faith. The great things of the world have been accomplished by men and women who had faith enough to attempt the seemingly impossible and trusted to God to open the way.

The faith of Abraham established a system of religion and as a result of that faith more than four hundred millions of people are now worshippers of the one God; the faith of the apostles brought Christ's words and life before the world; the faith of the martyrs gave wings to the religion for which they died. Faith, inspiring an unselfish heart, a heart yearning to do some great good, will be found back of every movement started for man's uplifting. Faith in the triumph of truth, because it is truth, has ever been an unflinching source of courage and power. Faith leads us to trust the omnipotence of the Ruler of the Universe, and to put God's promises to the test.

Faith is a heart virtue; doubts of the mind will not disturb us if there is faith in the heart: "Lord I believe; help thou mine unbelief."

Faith is as necessary to the heart of the individual as it is necessary to world-wide peace. What can equal the consolation that comes from reliance upon the care of Him who gives beauty to the lily, food to the fowls of the air, and direction to all?

"He, who from zone to zone,
Guides from the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright."

Ninth—Example, the means of propagating truth.

"Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven."

What bloodshed might have been avoided; what slaughter might have been prevented, if all who bore the name of Christian had been willing to trust to the life for the evangelization of the world, instead of resorting to the sword!

It is a slow process, this winning of converts by example but it is the sure way—it is Christ's way. A speech may be disputed; even a sermon may not convince, but no one has yet lived who could answer a Christian life; it is the unanswerable argument in support of the Christian religion.

It is difficult, at best, to present a theory to the mind of another without some concrete illustration of the theory. Religion is, therefore, the

easiest of all subjects to illustrate because it can be illustrated by a life, and life is the only valid illustration of it. No amount of explanation can excuse a life that contradicts the profession. A religious truth is also the easiest one to test; it only needs to be lived. "O taste and see that the Lord is good;" "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light." There is no possible excuse for a religious quarrel; each one lives his religion and the world will decide which is best.

But while Christians are in duty bound to perfect themselves as far as possible—and as fast as possible—for their own happiness as well as because their obligation to God and to others requires it—it is not fair to charge up against Christianity every fault that may appear in the lives of Christians. Christ is the light, but when that light shines through His followers it shines through clouded glass. As the white flame in a lantern may look blue or yellow or red according to the color of the globe which surrounds it, so the pure light which shines from the Christian may be so discolored by his faults as to make Christianity appear gloomy or sordid, or even dangerous. Christianity should be held responsible, not for the human imperfections which it has not yet cured, but only for such imperfections as naturally and logically follow from an acceptance of it—and there are none.

It is a tribute to our religion that its critics take Christianity as the standard and measure Christians by that standard, finding fault with them because they do not live up to the standard; fault can not be found with the standard itself.

The progress of Christianity is retarded by the fact that some of those who go from Christian to non-Christian countries show a contempt for the Christian virtues. As the natives usually describe as Christians all who come from the Christian countries, the church is held responsible for the shortcomings of unbelievers as well as for the faults of professing Christians. While the church ought not to have to bear this burden, the fact that it does have to bear it should make Christians even more anxious to reach those outside the church and to throw helpful influences about those who are temporarily sojourning in foreign lands.

Christian progress is also greatly hindered by the fact that the Christian nations, acting through their governments, do things inconsistent with Christ's teachings. While perfection should not be expected in a government, any more than in an individual—even less, since governments reflect not the highest sentiment in the land but rather the average sentiment—still Christians should deeply feel their responsibility and exert themselves to the uttermost to purge their governments of impurity and injustice.

On the other hand, it is not logical to set up, as an example, a moral man outside of the church. We must inquire from what source he derives his morality. Is it from Christian parents? Then why deny to the church the credit due for giving a man, in his youth, a moral momentum which still carries him forward? Does he derive his morality from the religious atmosphere about him? Then why deny to the church credit for creating the atmosphere?

The immoral church member who borrows his habits from the outside world, and the moral man outside the church who borrows his virtues from the church, are stumbling blocks only because their inconsistencies are not clearly understood by the unconverted.

Materialism has no morality of its own; it is a parasite which fastens itself upon the living tree of Christianity. It has no trunk; it has no power to send its roots down into the ground and grow upon its own merits. Its tendency is to destroy—not to create. A society fashioned according to its plans would be neither elevated nor lasting; in proportion as materialism is embodied in life it robs life of both usefulness and happiness, while Christianity grows and will grow because the more perfect its embodiment in the life the more attractive and forceful it becomes.

If it were impossible to secure ministers to preach the gospel to those who sit in darkness; if it were impossible to secure teachers to instruct them, or physicians to heal in the name of the Master, it would still be worth while to send Christians abroad to live among the non-Christian people and to demonstrate that the

Christian conception of life can make of a human being a living spring, pouring forth constantly of that which refreshes, invigorates, and uplifts.

Tenth—Service the measure of greatness. "Whosoever of you will be the chiefest, shall be the servant of all."

Service is the measure of greatness. It always has been true; it is true today; it always will be true that he is the greatest who does the most of good. Read the inscriptions upon the monuments reared by grateful hands to those whom the world calls great; they record not what the dead have received, but what they have given to the world, and prove that it is, in truth, "more blessed to give than to receive."

And how this old earth will be transformed when this measure of greatness is the measure of every life! We have had our conflicts, because we have been trying to see how much we could get from each other; there will be peace when we are trying to see how much we can do for each other. We have had our combats because we have been trying to see how much we could get out of the world; there will be peace when we are trying to see how much we can put into the world. The human measure of a human life is its income; the divine measure of a human life is its outgo—its overflow—its contribution to the welfare of the world.

Christianity is not the doctrine of the weakling; it does not enervate. One can be as strenuous in helpful service as in doing evil; the very highest ambition may find its gratification in doing good. Strength and courage—any amount of both—can be actively and continuously employed in lifting up; they need not be expended in beating down. It requires both strength and courage to stand against temptation; one must have both to stand for the right against the wrong, especially when men "revile you and persecute you and say all manner of evil against you falsely." And we must not forget that there is as much inspiration in a noble life as in an heroic death.

Christ's conception of life was a revolutionary one; it will revolutionize an individual, it will revolutionize a community, a nation, or a world. Let one understand that his success is to be measured (and is not his happiness also?) by his service to society and life takes on a new meaning. He must now prepare himself for efficient work; he must strengthen his body to endure fatigue, and he must avoid the indulgences which would dissipate his strength; he is ashamed to tender a physical wreck for his Master's service. He must train his mind to act quickly—no dull undisciplined brain is fit for the work which he desires to do. He must analyze his motives, scrutinize his purposes and bring his ideals into harmony with those of the Perfect Model. In Christ's measure of greatness may be found an explanation of Christian civilization and an assurance that fidelity to His teaching will result in material prosperity and intellectual progress as well as in spiritual growth.

Eleventh—Do unto others as you would have others do unto you, the golden rule of action.

Christ declared this to be the "law and the prophets." It is a detail of the general plan; it gives specific instructions as to method. We are not left in doubt as to how we can prove our love or manifest the spirit of brotherhood; we are not only told what to do, but we are told how to do it. It will be noticed that the golden rule of Christ commands that we should be positively helpful, while Confucius, in his golden rule, "do not unto others as you would not have others do unto you," enjoins upon his followers only negative harmlessness. There is a vast gulf between these two rules.

It is not sufficient that we abstain from wrong doing; we must do good. It is difficult to measure the woe which injustice has brought mankind or to estimate the benefit to be derived from the establishment of universal justice; but the world needs something better than justice. The earth would be a cold and cheerless place in which to live if there were nothing warmer here than justice. We need sympathy; we need generosity; we need that helpfulness which benevolence alone inspires. Many injuries come to man that can be traced to his own mistakes—to his own negligence or ignorance; but we can not coldly turn away from him—we can not leave him to suffer, merely because he may deserve it. We must help him first and advise him afterwards. Even upon the battle-field the wounded are spared and many a life has been saved by kindness shown by the enemy.

Christianity is not an abstraction—it is a