

reality. To prove his right to the name of Christian, one must be something; he must do something. Love impels him to service through example, and the golden rule points the way.

Twelfth—Immortality, a reward and a restraint.

"If a man die shall he live again?"

What more important question can thrust itself upon man's attention? From the days of Job—even from man's first day upon the earth—down to the beginning of the Christian era, this thought-compelling question has risen to his lips. Christ has answered the question, and answered it to the satisfaction of His followers. By His word, and by His own resurrection, He has testified to the reality of a future life.

Belief in the resurrection is one of the foundation stones upon which our religion rests. It stands or falls with the sonship of the Saviour: "If Christ be not risen, then is our preaching vain, and your faith is also vain."

If Christ was not divine, He did not rise from the dead; if Christ did rise from the dead, He was divine.

We need not worry about the details of the next life; it is enough to know that there is an existence beyond the grave. The God who fashioned this world and suited it to the needs of man, can be trusted to frame a heaven for those whom He has made in His own image.

The transition which takes place when the mortal puts on immortality; when that which is "sown a natural body is raised a spiritual body"—is not more mysterious than the new life "which springs up from the seed which is not quickened, except it die." If the germ of life in the grain of wheat has power to build for itself a new body, so much like the old one that we can not tell the one from the other—if the germ of life in the grain of wheat can pass unimpaired through many resurrections, I shall not doubt that my spirit has power to clothe itself in a body suited to its new existence when this frame of mine shall become dust. And who will measure the consolation which this belief in immortality has brought to the sorrowing hearts of the sons of men.

Compare the Christian view of heaven with that presented by the teachers of the non-Christian world. Confucius evaded the subject of immortality; Christ left no doubt as to the future state. The Koran paints a picture of heaven which neither furnishes inspiration nor raises man's aspirations; the Bible portrays heaven in such a way as to elevate our thoughts, purify our motives, and ennoble our lives.

Buddhism regards life as a calamity, from which one escapes through loss of individual identity; Christianity teaches us that life is an opportunity, to be improved to the utmost—a preparation for a still higher life, with conscious existence hereafter—where we shall know as we are known—as a reward.

Belief in immortality is more than a consolation; it is a restraint also. It tends to establish justice and benevolence as a basis of brotherhood. One who expects to live again—one who expects to see face to face—is strengthened to resist temptations that may come to him to injure his brother for his own benefit.

He must be at heart an unbeliever who, to reap an unfair advantage at the expense of his fellow, is willing to risk ages of shame and remorse when he stands uncovered in the presence of the one who he has wronged.

The fruits of the tree increase in number as the years go by; they increase also as our vision is clarified. When we look from afar we see the more important fruits of the spirit—the fruit that grows on the larger branches. As we approach nearer, the tree grows upon us and we see a multitude of branches and fruit in inexhaustible quantity.

As we come still nearer, we understand more and more clearly how the tree can, in time, fill the whole earth and how its leaves can in reality be "for the healing of the nations."

Christ is the growing Figure in the world; the story of His life touches the hearts of men and women wherever it is told, and it is being translated into every tongue. Even the children—and who was more tenderly solicitous concerning them?—catch a glimpse of the Christ life as their innocent hearts receive the revelation which the worldly-wise and the so-called prudent sometimes reject.

Christianity is an increasing force—it is expanding day by day and year by year, as the missionaries of the Cross carry the message into distant lands.

The march of our religion—quiet yet triumphant—is strikingly pictured by an American minister, the Rev. Charles Edward Jefferson, of

New York, in a volume entitled "Things Fundamental;" and with this picture I close:

"Christ in history! There is a fact—face it. According to the new testament, Jesus walked along the shores of a little sea known as the sea of Galilee. And there He called Peter and Andrew and James and John and several others to be His followers, and they left all and followed Him. After they had followed Him they revered Him, and later on adored and worshipped Him. He left them on their faces, each man saying, 'My Lord and my God!' All that is in the New Testament.

"But put the New Testament away. Time passes; history widens; an unseen Presence walks up and down the shores of a larger sea—the sea called the Mediterranean—and this unseen Presence calls men to follow him. Tertullian, Augustine, Anselm, Aquinas, Francis of Assisi, Thomas a Kempis, Savonarola, John Huss, Martin Luther, Philip Melancthon, Ulrich Zwingli, John Calvin—another twelve—and these all followed Him and cast themselves at His feet, saying, in the words of the earlier twelve, 'My Lord and my God!'

"Time passes; history advances; humanity lives its life around the circle of a larger sea—the Atlantic ocean. An unseen Presence walks up and down the shores calling men to follow Him. He calls John Knox, John Wesley, George Whitefield, Charles Spurgeon, Henry Parry Liddon, Joseph Parker, Jonathan Edwards, Horace Bushnell, Henry Ward Beecher, Richard Saltus Storrs, Phillips Brooks, Dwight L. Moody—another twelve—and these leave all and follow Him. We find them on their faces, each one saying, 'My Lord and My God!'

"Time passes; history is widening; humanity is building its civilization round a still wider sea—we call it the Pacific ocean. An unknown Presence moves up and down the shores calling men to follow him, and they are doing it. Another company of twelve is forming. And what took place in Palestine nineteen centuries ago is taking place again in our own day and under our own eyes."

#### GOOD FOR ALEXANDER COUNTY

The democrats of Alexander county, Illinois, met in convention and adopted the following resolutions:

Whereas, While a tariff bill which had for its purpose the robbing of the many for the enrichment of the few was pending in the senate of the United States certain democratic members of the Illinois legislature, among whom was Sidney B. Espy, a representative of this, the Fifth, district, although instructed by the people in a primary election to vote for the Hon. Lawrence B. Stringer for the position of United States senator, combined with certain republican members and elected to the senate William Lorimer, a friend of capitalism, an enemy of the common people, an exponent of the policies of the republican party, and an unswerving opponent of the righteous principles of democracy, and for whose election some democratic members have confessed to being paid, therefore be it

Resolved, That we, the members of the Alexander county democratic central committee, and other democrats present, do by a unanimous vote condemn the democratic legislators for their vote for this servant of plutocracy, William Lorimer, as unfit to be members of the great party of Jefferson, Jackson, Douglas, Tilden, Cleveland and Bryan, and we appeal to democrats throughout the state to prevent their renomination to the legislature or their nomination to any office within the gift of the people. We commend those democratic members who stood by the Hon. Lawrence B. Stringer to the last as an illustrious type of American citizenship.

#### COUNTY OPTION

The Omaha Daily News, having perhaps the largest circulation in Nebraska, prints the following editorial:

"County option is an issue in this fall's campaign. The state conventions have decided that. And now we hear a loud and vigorous cry go up from all parts of the state that if county option passes, it means the ruin of Nebraska. The same sort of an outburst followed the enactment of the eight o'clock closing law. Omaha was particularly rampant over this measure. Delegations protested to the governor that if the people of Omaha were not given a chance to drink beer and whisky after eight o'clock the city was going straight to the demerit bow-wows. Today Omaha is more prosperous than ever, and, as we have stated before, we believe that if the eight o'clock law were put to a vote, Omaha would conclude to retain it. The

result will be the same if county option is enacted into a law. The prosperity of Omaha, of any other city or town or of any portion of Nebraska is not dependent upon the opportunity given to their people to partake of intoxicating liquors. We here in Nebraska are much of the same muscle and fiber as the men of Kansas, where prohibition—which we are told is far more terrible than county option—has been a law for years. Yet Kansas is one of the most prosperous and progressive of states, with few county jails and with slimly inhabited penitentiaries and insane asylums. In a word, the Omaha Daily News takes quite a cheerful view of this awful, impending doom that is threatening us. For just look at the latitude that is permitted if county option becomes a law: Any county in Nebraska, if it so desires, has the chance of having saloons to tempt its children with. It can vote to put its money into circulation by means of the saloon bar and the saloonkeeper's strong box instead of circulating it through the grocery and dry goods stores in purchases of better things and clothing for its families. If it chooses, it may send more than its share of drink victims to the insane and inebriate asylums, supported by the whole of the state. The people of any county, if they like, may tax themselves for the support of jails to take care of the harvest of the fightings and killings that are spewed up by the saloon. Why, a county may, if the majority of its people so decide, stick a saloon alongside of every home within its confines. There is all sorts of personal liberty to be had under the county option law if the majority of the people of any county desire it. Really, the more that we consider the wide latitude given by a county option law, the more enthusiastic we wax over it."

#### "A COMIN' AN' A GOIN' "

The old darkey's coon trap, which was set to "catch 'em a comin' an' a goin'" is a marker to the trap always set by Wall Street to catch the innocent lambs that seemingly dearly love to gambol in that neighborhood. A few months ago the country was awaiting, with interest, the supreme court's decision in the oil and tobacco trust cases. When the court announced that the cases would be re-argued, that meant a year's delay, and immediately tobacco and oil stocks took an upward turn. The Saturday Evening Post recalls that this fact brought out from a financial organ the following explanation:

"The court's announcement has had the effect of reviving hope and confidence in the financial community to an unusual degree, and completely reversed the downward course of security markets."

That seemed a reasonable explanation, but on July 4 the chief justice of the supreme court died, and the immediate result was a sharp decline in stocks. Then the same ably edited financial review offered this explanation:

"The severe decline occurring Tuesday was brought about partly by the death of Justice Fuller, which foreshadowed further delay in the oil and tobacco cases."

In other words, the delay that caused the stock market to advance in April, caused it to decline in July. If that does not make the famous coon trap play second fiddle nothing will. In the meanwhile the innocent lambs will gulp down the explanations and continue to offer their fleece.

#### SURELY BLIND

A dispatch to the Louisville (Ky.) Journal says: "Conditions of life in the bituminous coal fields of western Pennsylvania are deplored in a report of the immigration commission, of which Senator Dillingham, of Vermont, is chairman. The report declares 75 per cent of the miners are foreign born and many of the mine accidents are due to their ignorance."

This committee was surely blind. Otherwise it might have discovered that most of the accidents were due to criminal economy on the part of the mine owners in the matter of providing protection for their workmen.

#### TO PARTY WORKERS

Democratic committeemen and active party workers will find a message of unusual interest on page 16 of this issue.

All new and renewal subscribers to The Commoner during the month of August will receive a year's subscription to the national farm paper, the American Homestead, without additional charge. Give your friends an opportunity to join you in accepting this offer.