

moral influence to protect them, but we are not called upon to send our army and our navy into the Orient to rescue the oppressed and the persecuted from acts of injustice. If any of our own people are there, we can bring them away in times of peril, as we brought them from Mexico, but we cannot engage in wars far away from home in order that American citizens may remain in other countries in time of war. As for the helpless people of other nations who suffer cruelties, we can better afford to bring them here and take care of them in the United States than to send armies to foreign lands to guard them.

In this article I have briefly treated of four of the public questions under discussion. In closing I venture to call attention to the need of a Government paper. What the people must have if they decide questions quickly and rightly is full information furnished by the government to those who desire it. A national bulletin would not only present the issues, but it should have editorial space in which representatives of the different parties could present arguments brought pro and con, so that all the people would have all the information necessary to sit in judgment on all questions. Such a paper should also permit space on equal terms to all candidates legitimately before the country. So that political honors will be open to the poor as well as to the rich. A national bulletin would do more than any other one thing to shorten the period of agitation and insure the triumph of that which is right. The sense of justice in the heart of the American people can be trusted if the people know the facts and the arguments. "Let there be light" on every public question and our people will solve aright every problem, remedy every wrong and secure every needed reform.

"PROGRESSIVES" FORM NEW UNOFFICIAL BLOC

A Washington dispatch, dated Dec. 1, says: Another unofficial "bloc" in congress was born today when progressives, Republicans and Democrats, called into session by Senator LaFollette, Republican, Wisconsin, and Representative Hudleston, Democrat, Alabama, formed a progressive group for promotion of progressive legislation during the present and the next congress.

About 40 senators, representatives and members-elect, meeting behind closed doors in the senate agricultural committee room, adopted resolutions unanimously declaring their purpose "to drive special privileges out of control of government" and outlining a general program of liberal legislation.

Politics was declared to be banned and it was announced officially that no third party movement was contemplated. Republicans, Democrats and farmer-laborites joined in the conference, which was declared to be bi-partisan and legislative, but non political.

Plans for promotion of progressive sentiment and policies throughout the nation were made Dec. 2 at the concluding meetings of the two-day's conclave.

Resolutions declaring for continuation of the new progressive movement, which is to be actively translated into legislation through the bi-partisan progressive bloc of congress formed Dec. 1, were adopted during two sessions of the public conference and addresses were made by a dozen leaders in liberal movements.

Presentation of a detailed legislative and economic program was not attempted, but speakers at the "open forum" and at the closing dinner proposed a multitude of reforms and flayed past and present government officials and policies.

Senator LaFollette presided over the open sessions and speeches were delivered by President Gompers of the American Federation of Labor; Gov. Blaine, of Wisconsin, and others.

Resolutions adopted unanimously by the convention declared that the movement was "non-partisan" and designed primarily to promote progressive legislation. Other resolutions called for extension of the direct primary, including abolishment of the electoral college and direct popular election of president and vice-president.

The conference declared, however, that it was impossible in a single day to formulate a complete legislative and economic program.

Appointment of Senator LaFollette of a non-partisan committee to provide for national cooperation of progressives was suggested. At the same time a date for calling another conference of progressives was left open, but Senator LaFollette announced that a conference of progressive governors would be held next January.

Mr. Bryan's Bible Talks

A LESSON OF SURPASSING BEAUTY

By WILLIAM JENNINGS BRYAN

BIBLE TEXT—LESSON FOR NOVEMBER 12 (Luke 6:27-38)

But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you.

And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

Give to every man that asketh of thee; and of him that taketh thy goods ask them not again.

And if ye love them which love you, do ye also to them likewise.

For if ye love them which love you, what thank have ye? for sinners also love those that love them.

And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil.

Be ye therefore merciful, as your Father also is merciful.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

As a physician Jesus healed bodily diseases; as a teacher He pointed the way in which those who would follow Him can exhibit in their lives the change that has taken place in their hearts and make progress toward that perfection which is enjoined upon them.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

The Sermon on the Mount—set forth in the sixth chapter of Luke and at much greater length in the fifth, sixth and seventh chapters of the Gospel according to Matthew—presents almost all of Christ's moral code—such a code as was never promulgated before and such a code as has not been formulated since.

This code, in itself, would be sufficient to set Christ apart from all mankind and put the stamp of the deity upon Him.

He did not have the privilege of associating with the wise men of His time and, if He had been in daily communication with them, He could not have gathered from them the wisdom that He embodied in His words, because they had no such wisdom to impart.

He could not have obtained this wisdom from the past, because it was not to be found, not even in the books of the law, with which He was familiar.

He proclaimed a new gospel and set up new standards by which men's lives should be regulated.

THE GOLDEN RULE

Take, for instance, one that has become known as the Golden Rule: "As ye would that men should do to you, do ye also to them likewise."

Confucius, whose words were accepted as the moral law by millions of people, stated his golden rule in the negative: Do not unto others as you would not have them do to you.

This enjoins against the doing of injury to others—it would prohibit injustice. That, of course, is to be commended; it is hard to calculate the suffering and loss that would be prevented if all refrained from doing to others that which they would not want others to do to them.

But the negative rule is not to be announced. There is a very wide gulf between refraining from wrong doing and doing good.

A letter of recommendation written according to the rule of Confucius would not be regarded as very helpful; suppose one would give a friend a recommendation like this: "I have known this man thirty years and have never known him to injure anyone." What impression would it make? It suggests that something is wanting. There is a reservation that would excite inquiry.

How different from the following: "I have known this man thirty years; he uses the Golden Rule in his daily life and does unto others

that which he would have others do unto him."

Christ's doctrine is a doctrine of action—doing good, not merely refraining from injury. Benevolence is the keynote of Christianity.

When Christ's spirit enters into one—and how can he be otherwise a Christian—he goes about doing good. The Christian who withdraws himself from the world and is only interested in himself and his own welfare fails to appreciate the true character of Christ's teachings. "My Father worketh hitherto, and I work."

Christianity is not a lazy man's job; it is unceasing work, but work that is a pleasure because it brings joy to the worker.

But the Golden Rule is impossible unless one learns the secret.

Men will not do unto others as they would have men do unto them unless they have been initiated, so to speak, into the mysteries of the doctrine. It rests upon love and upon nothing else. We will not do good unto others in advance of favors to ourselves unless we have a reason for it, and Christ gives us the reason. Love is the cause.

Christ's reason is not a nice calculation based upon benefits received, such as Confucius taught. When asked if there was not some word that would cover all the relations of life, he answered:

"Is not reciprocity such a word?"

Reciprocity embodies the idea of mutual aid—balanced service—as if one could keep an account and make gifts received and benefits bestowed exactly balance.

ALL INCLUSIVE LOVE

Christ did not teach the keeping of books in the doing of good. He not only inspires a love that despises selfish calculation, but a love that includes enemies in its far-flung lines.

"But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you."

Even cursing and persecution cannot offer a barrier to the love that Christ inculcates. No matter what another does or how he feels, love must not be chilled or turned away.

Christ goes into detail and uses for illustration the hardest case that can be found: "Unto him that smiteth thee on the one cheek offer also the other."

Even the hot blood that resents a physical injury must not be allowed to drown out Love in the heart of the injured one; an unbrotherly act must not quench the spirit of brotherhood.

Some characterize love as unmanly when it is carried to this extreme; the term mollycoddle has been coined to describe one who will suffer without showing resentment.

Well, standards change. It used to be, even in this country, that the man who declined a challenge to a duel was branded as a coward; but a century has made a change, and now the man who sends a challenge is punished as a criminal.

FALSE STANDARDS OF HONOR

The same false standard of honor has led to wars without number. National insults have been paid for in blood—not the blood of the one who used the insulting language, but the blood of innocent persons. This false standard of honor among nations is destined to give way to Christ's Golden Rule.

Our nation has already entered into treaties with thirty nations, representing three-quarters of the world's population, whereby all differences and disputes, no matter what the cause, must be investigated before resort to war. Time must be allowed for the blood to cool and for the peace of society to be mobilized; time must be allowed for the separation of questions of honor from questions of fact.

This is a long step towards peace. It was the old form of diplomacy—shoot first and investigate afterwards—that plunged the world into the bloodiest of all wars.

Christ's code, and nothing else, will bring world peace. The song of the angels at Christ's birth—"On earth, peace, good will toward men"—means peace to the individual, peace to the community, peace between states, peace between nations and peace throughout the world.

This peace rests on love as Christ exemplifies it.

Christ not only tells us to love our enemies,