

PICTORIAL CONTRASTS

DIFFERENT CONDITIONS UNDER TWO ADMINISTRATIONS.

Dismal Scenes of Poverty and Suffering Give Place to Glorifying Representation of the Splendid Prosperity Visible on Every Hand.

This week's American Economist presents two illustrations which preach a sermon and tell a story of secular interest and significance. The first, a photographic reproduction of a scene of actual occurrence, brings into view a condition which existed in January, 1894, less than a year after the inauguration of Grover Cleveland as president of the United States. The administration of President Cleveland was distinctly committed to the policy of free trade, and from the moment of the free trade of the presidential election of November, 1892, became known, the country began to feel the stress and stringency of the changed industrial and economic outlook.



Result of the New York Herald's Teaching—The Distribution of Free Clothing in the Herald's Ann Street Building, January 19, 1894.

Come we now to the second picture, which appears in the New York Herald of Dec. 5, 1899. Three years and a month have elapsed since the verdict of the people at the presidential election of November, 1896, was made known in favor of a protective tariff. Instead of the dismal scenes of poverty seeking the dole of free soup and free clothing, we have a picture of Uncle Sam, his features expressing supreme gratification, standing by the side of a chimney in whose recesses a mass of escaping smoke are seen the outlines of the word "PROSPERITY," while a huge placard announces the fact that during the past week the wages of 56,700 operatives in Fall River, Lowell and New Bedford have been advanced 10 per cent.

The New York Herald for many years a strenuous advocate of free trade for the United States. It is not so strenuous now. Otherwise it would hardly have furnished the second picture of a pair which tell so vividly and so convincingly the story of contrasting conditions under two administrations.

Representative Payne of New York, chairman of the house committee on ways and means, is certain that the present congress will do no tariff tinkering. "The Fifty-sixth congress has important work on its hands," said he in a recent interview. "There will be no tariff legislation during the present session. The condition of the country is today thoroughly prosperous and will continue so unless ill-advised and radical legislation affecting the business and financial interest of the nation is enacted during the next few years."

The country demands and should have a settled and assured policy in respect to those questions. The Dingley law as a revenue producer has more than satisfied those responsible for its enactment, and has proved gratifying to the people of the country generally.

It has furnished ample revenue to carry on the government from the moment the sugar and wool schedules began to operate. I am convinced that the happy results it has produced will be permanent.

Representative Payne is right. The Dingley law has proved so satisfactory and in all ways beneficial to the country that the people have no desire to interrupt its operations for some time to come.

Protection and the Gold Reserve. The treasury statement for October 15 shows that the gold reserve in the treasury stands at \$257,746,966. The Democratic "endless chain" seems powerless to draw the gold out of the treasury during a Republican administration. When we had free trade, or tariff reform, the Democratic administration sold \$32,600,000 in interest bearing bonds to obtain gold with which to maintain the gold reserve and to pay current expenses of the government. There has been no drain on the gold in the treasury since the Repub-

icans were placed in charge of it, because the people have full confidence in the financial ability of the Republican party. If the Democratic party was placed in power tomorrow our unparalleled prosperity would vanish, our gold reserve would melt away like snow in August, and before six months had passed the "endless chain" would be doing business at the old stand, bonds would be sold to pay expenses and maintain the gold reserve, business would be paralyzed and before a year had passed the country would be swept by a panic, and labor would be thrown out of employment.—Benton (Ill.) Republican.

FREE TRADE BOSH. The Assertion That President McKinley Leans Toward Cobdenism.

The New York Times seems to be taxing its resources to save the Democratic party. It sees that Mr. Bryan and all that stands for on silver, trusts and expansion can only make that party less popular with the people. It has finally hit upon a scheme by which the party can be reinstated and the country saved from untold disaster, namely, by abandoning its position on silver, trusts and the Philippines, and standing for the simple issue of tariff reduction. Let the party declare for putting all trust products on the free list and make "a determined assault upon the 52 per cent Dingley tariff" and its popularity with the people is assured. It takes the recent remarks by President McKinley and Postmaster-General Charles Emery Smith, favoring foreign commerce, as certain evidence that the administration is rapidly getting in line for free trade, and warns the Democratic party that if it does not hurry up and get upon this anti-tariff platform the Republicans will be ahead of it, and then its chances of success will be gone for another generation. Mr. Bryan may lack political insight in adhering to the 16-to-1 proposition, but in his wildest moments he has never exhibited such mental chaos as is revealed in the notion that President McKinley and his postmaster-general have turned their backs on protection, and that free trade would be a popular issue for 1900. Such a notion can only be entertained on the assumption that the American nation is composed of seventy-five millions of people "mostly fools." Besides this deliverance Mr. Bryan's talk really sounds like statesmanship.—Guntton's Magazine, December, 1899.

Another Orphan Child. Another trust has just made its appearance in free trade Great Britain. The London Economist of November 11, 1899, announces the formation of the United Indigo and Chemical Company, limited, this being an amalgamation of eight firms which comprise the leading indigo manufacturers of the United Kingdom. It does not appear that the Dingley law is responsible for this British trust, or that the absence of a protective tariff constitutes any serious bar to the formation of trusts.

At Both Ends. The American Farmer appears to be catching prosperity at both ends of the trap this year. The war in the Philippines, by cutting off the supply of hemp, has greatly enhanced the value of flax. It is estimated that North Dakota farmers alone will get more than \$10,000,000 for their flax crop, which will enable them to hold their wheat crop for better prices.—Seattle (Wash.) Post-Intelligencer.

Everywhere Recognized. A San Francisco merchant who has just returned from a business tour of Eastern manufacturing centers reports that manufacturers are so overcrowded that they have been forced to stop taking orders. Their works are running to their full capacity, wages of employees are being advanced and there are no unemployed spinners and weavers to be had at any price. This era of prosperity is recognized everywhere as the direct result of the domestic and foreign policy of the McKinley administration.—San Francisco Chronicle.

Doing Very Well. The offer of the treasury department to redeem \$25,000,000 worth of government bonds is an unmistakable indication of the flourishing condition of our national finances. The lack of readiness shown by the holders of bonds to take advantage of the offer of the secretary of the treasury is an equally reliable indication of the very satisfactory condition of commercial affairs throughout the country. The Dingley law seems to be doing pretty well, both by the government and by the people generally.

Much More Favorable. No other word than triumph does justice to the results of the Dingley law. No matter where the test is applied its workings are far more favorable than any tariff ever devised by a Democratic congress.—St. Louis Globe-Democrat.

No Longer Idle. The iron mills in the vicinity of Cleveland have enough orders on hand now to keep them busy all next year. Before McKinley was elected many of them were lying idle or working only half time.—Cleveland Leader.

He Would Like a Change. The times are unusually prosperous. "Let's vote for a change," says Mr. Bryan.—Burlington Hawkeye.

—New York Herald, Dec. 5, 1899.

TALMAGE'S SERMON.

THE GLORIOUS GOSPEL AND ITS HEAVENLY LIGHT.

The Text Chosen Being: "According to the Glorious Gospel of the Most Blessed God Which was Committed to My Trust"—Tim. 1:11.

The greatest novelty of our time is the gospel. It is so old that it is new. As potters and artists are now attempting to fashion pitchers and cups and curious ware like those of 1,900 years ago recently brought up from buried Pompeii, and such cups and pitchers and curious ware are universally admired, so any one who can unshovel the real gospel from the mountains of stuff under which it has been buried, will be able to present something that will attract the gaze and admiration and adoption of all the people. It is amazing what substitutes have been presented for what my text calls "The Glorious Gospel." There has been a hemispheric apostasy. There are many people in this and all other large assemblages who have no more idea of what the gospel really is than they have of what is contained in the fourteenth chapter of Zoroaster's Avesta, the bible of the Hindoo, the first copy of which I ever saw purchased in Calcutta, India, last September. The old gospel is fifty feet under and the work has been done by the shovels of those who have been trying to contrive the philosophy of religion. There is no philosophy about it. It is a plain matter of bible statement and of child-like faith. Some of the theological seminararies have been hotbeds of infidelity, because they have tried to teach the "philosophy of religion." By the time that many a theological student gets half through his preparatory course he is so filled with doubts about plenary inspiration and the divinity of Christ and the questions of eternal destiny that he is more fit for the lowest branch in the infant class of a Sunday school than to become a teacher and leader of the people. The ablest theological professor is a Christian mother, who, out of her own experience, can tell the 4-year-old how beautiful Christ was on earth and how dearly he loves little folks, and then she kneels down and puts one arm around the boy, and with her somewhat faded cheek against the rosy cheek of the little one, congratulates him for time and eternity to Him who said, "Suffer them to come unto me." What an awful work Paul made with the D. D.'s and the L. L.'s and the F. R. S.'s when he cleared the decks of the old gospel ship by saying: "Not many wise men, not many noble, are called, but God hath chosen the weak things of the world to confound the mighty."

There sits the dear old theologian with his table piled up with all the great books on inspiration and exegesis and apologetics for the Almighty and writing out his own elaborate work on the philosophy of religion, and his little grandchild, coming up to him for a good-night kiss, he accidentally knocks off the biggest book from the table and it falls on the head of the child, of whom Christ himself said: "Out of the mouths of babes and sucklings thou hast perfected praise." Ah! my friends, the bible wants no apologetics. The throne of the last judgment wants no apologetics. Eternity wants no apologetics. Scientists may tell us that the natural light is the "propagation of undulations in an elastic medium, and thus set in vibratory motion by the action of luminous bodies"; but no one knows what gospel light is until his own blind eyes, by the touch of the Divine Spirit, have opened to see the noonday of pardon and peace. Scientists may tell us that natural sound is "the effect of an impression made on the organs of hearing by an impulse of the air, caused by a collision of bodies or by some other means"; but those only know what the gospel sound is who have heard the voice of Christ directly saying: "Thy sins are forgiven thee; go in peace." The theological dupe unruls upon the plush of an exquisitely carved pulpit a learned discourse showing that the garden of Eden was an allegory, and Solomon's song a rhapsody on an indelicate love ditty, and the book of Job a drama in which Satan was the star actor, and that Renan was three-quarters right about the miracles of Jesus, and that the bible was gradually evolved and the best thought of the different ages, Moses and David and Paul doing the best they could under the circumstances, and therefore to be encouraged. Lord of heaven and earth, get us out of the London fog of higher criticism! "The night is dark and the way is rough, and we have a lantern which God has put in our hands; but instead of employing the lantern to show ourselves and others the right way we are discussing lanterns, their shape, their size, their material and which is the better light—kerosene, lamp oil or candle; and while we discuss it, we stand all around the lantern so that we shut out the light from the multitudes who are stumbling on in the dark mountains of sin and death. Twelve hundred dead birds were found one morning around Barthold's statue in New York harbor. They had dashed their life out against the lighthouse the night before. Poor things! And the great lighthouse of the gospel—how many high-soaring thinkers have beaten all their religious life out against it, while it was intended for only one thing, and that to show all nations the way into the harbor of God's mercy, and to the crystalline wharves of the heavenly city, where the immortals are waiting for new arrivals. Dead skylarks, when they might have been flying seraphs. Here also come, covering up the old gospel, some who think they can by law and exposure of crime save the world, and from Portland, Maine, across to San Francisco and back again to New Orleans and Savannah, many stand all around the lantern to the detriment of business. Worldly reform by all means; but unless it be also gospel reform, it will be dead failure. In New York its chief work has been to give us a change of bosses. The glorious gospel of the blessed God as spoken of in my text will have more drawing power, and when that gospel gets full swing it will have a momentum and power mightier than that of the Atlantic ocean when, under the force of the September equinox, it strikes the highlands of the Navesink. The meaning of the word "gospel" is "good news," and my text says it is glorious news, and we must tell it in our churches and over our dry goods counters and in our factories and over our threshing machines and behind our plows and on our ships' decks and in our parlors, our nurseries and kitchens, as though it were glorious good news, and not with a dismal drawl in our voice and a dismal look in our faces, as though religion were a rheumatic twinge or a dyspeptic pang or a malarial chill or an attack of nervous prostration. With nine "blesseds" or "happys," Christ began his sermon on the mount: Blessed are the poor, blessed the mourner, blessed the meek, blessed the hungry, blessed the merciful, blessed the pure, blessed the peace makers, blessed the persecuted, blessed the reviled, blessed, blessed, blessed; happy, happy, happy. Glorious good news for the young, as through Christ they may have their coming years enabled, and for a life time all the angels of God their coadjutors and all the armies of heaven their allies. Glorious good news for the middle aged, as through Christ they may have their perplexities disentangled and their courage rallied, and their victory over all obstacles and hindrances made forever sure. Glorious good news for the aged, as they may have the sympathy of him of whom St. John wrote: "His head and his hairs were white like wool, as white as snow," and the defense of the everlasting arms. Glorious good news for the dying, as they may have ministering spirits to escort them and a sweep of eternal glories to encircle them and the welcome of a loving God to embosom them.

Oh, my text is right when it speaks of the glorious gospel. It is an invitation from the most radiant being that ever trod the earth or ascended the heavens, to you and to me, to come and be made happy, and then take after that a royal castle for everlasting residence, the angels of God our cupbearers. The price paid for all of this on the cliff of limestone about as high as this house, about seven minutes' walk from the wall of Jerusalem, where with an agony that with one hand tore down the rocks and with the other drew down a midnight blackness from the heavens, our Lord set us forever free. Making no apology for any one of the million sins of our life, but confessing all of them, we can point to that cliff of limestone and say, "There was paid our indebtedness and God never collects a bill twice. Glad am I that all the Christian poets have exerted their pen in extolling the matchless one of this gospel, Isaac Watts, how do you feel concerning him? And he writes, "I am not ashamed to own my Lord." Newton, what do you think of this gospel? And he writes, "Amazing grace, how sweet the sound." Cowper, what do you think of him? And the answer comes, "There is a fountain filled with blood." Charles Wesley, what do you think of him? And he answers, "Jesus, lover of my soul." Horatius Bonar, what do you think of him? And he responds, "I lay my sins on Jesus." Ray Palmer, what do you think of him? And he writes, "My faith looks up to thee." Fannie Crosby, what do you think of him? And she writes, "Blessed assurance, Jesus is mine." But I take higher testimony. Solomon, what do you think of him? And the answer is, "Lily of the valley." Ezekiel, what do you think of him? And the answer is, "Plant of renown." David, what do you think of him? And the answer is, "My shepherd." St. John, what do you think of him? And the answer is, "Bright and morning star." St. Paul, what do you think of him? And the answer comes, "Christ is all in all." Do you think as well of him, O man, O woman, of the blood-bought immortal spirit? Yes, Paul was right when he styled it "The Glorious Gospel." And then as a druggist, while you are waiting for him to make up the doctor's prescription, puts into a bottle so many grains of this and so many grains of that, and so many drops of this and so many drops of that, and the intermixture taken, though sour and bitter, restores the health, so Christ, the Divine Physician, prepares this trouble of our life time and that disappointment and that persecution, and that hardship and that tear, and we must take the intermixture, yet though it be a bitter draught, under the divine prescription it administers to our restoration and spiritual health, "all things working together for good." Glorious gospel!

And then the royal castle into which we step out of this life without so much as soiling our foot with the upturned earth of the grave. "They shall reign forever and ever." Does not that mean that you are, if saved, to be kings and queens, and do not kings and queens have castles? But the one that you are offered was for thirty-three years an abandoned castle, the one now gloriously inhabited. There is an abandoned royal castle at Amber, India. One hundred and seventy years ago a king moved out of it never to return. But the castle still stands in indescribable grandeur, and you go through brazen doorway after brazen doorway, and carved room after carved room, and under embellished ceiling after embellished ceiling, and through precious-stoned into wider halls precious-stoned, and on that hill are pavilions deeply dyed and tasseled and arched, the fire of colored gardens cooled by the snow of white architecture; birds in arabesque so natural to life that while you cannot hear their voices you imagine you see the flutter of their wings while you are passing; walls pictured with triumphal procession; rooms that were called "Alcove of Light" and "Hall of Victory"; marble, white and black, like a mixture of morn and night; alabaster and mother-of-pearl and lacquer work. Standing before it, the eye climbs from step to latticed balcony, and from latticed balcony to oriel, and from oriel to arch, and from arch to roof, and descends on ladder of all colors and by stairs of perfect lines to tropical gardens of pomegranate and pineapple. Seven stories of resplendent architecture! But the royal castle provided for you, if you will only take it on the prescribed terms, is grander than all that, and though an abandoned castle while Christ was here achieving your redemption, is again occupied by the "Chief among ten thousand," and some of your own kindred who have gone up and, waiting for you, are leaning from the balcony. The windows of that castle look off on the king's

THE SUNDAY SCHOOL.

LESSON II, JANUARY 14: LUKE 2: 41-52.

Jesus Visits Jerusalem—"And Jesus Increased in Wisdom and Stature, and in Favor with God and Man"—Luke 2: 52.

41. "His parents went to Jerusalem every year." This shows that his parents were very strict in performing their religious duties, and using their religious privileges. "The feast of the Passover." The most important of the religious festivals of the Jews, the commemoration of their birth as a nation (Ex. 12, 13), which all male Israelites were commanded to attend each year (Ex. 23: 14; Deut. 16, 16).

42. "And when he was twelve years old." "A child of 12 was at that time in the East as well developed physically and intellectually as a child of 15 or 20 in the Western modern world." This was the age when, as a kind of turning point from childhood, a Jewish boy became a "son of the law," the age of responsibility, when he was bound to keep the law, and to go up to the festivals with his father, "after the custom of the feast," as it was the custom to go, or in the customary manner of traveling.

43. "And when they had fulfilled the days." The seven days of the Passover (Ex. 12: 15; Deut. 16: 2) or the customary two days, for many pilgrims left after the sacrifices were over.—Plumptre, "The child Jesus." The word means "boy." Up to this point a diminutive term has been used.—Professor Kidde, "Tribed behind in Jerusalem." "The Greek for 'tribed' means 'to persevere' and 'perseverance.' The attention of divine things held him fast in spite of the departure of his parents."—Int. Crit. Com. It is not at all probable that he remained behind in the way that he was so intensely interested in the teaching of the rabbis that he did not know when the caravan started on his mother's journey. "And Joseph and his mother knew not of his going, but he was so intensely interested in the teaching of the rabbis that he did not know when the caravan started on his mother's journey." "And Joseph and his mother knew not of his going, but he was so intensely interested in the teaching of the rabbis that he did not know when the caravan started on his mother's journey." "And Joseph and his mother knew not of his going, but he was so intensely interested in the teaching of the rabbis that he did not know when the caravan started on his mother's journey." "And Joseph and his mother knew not of his going, but he was so intensely interested in the teaching of the rabbis that he did not know when the caravan started on his mother's journey."

44. "But they supposed him to have been in the company." The word means "shared the journey."—M. R. Vincent. "And they sought him." "It was probably when the caravan halted for the night that he was first missed. At the present day the women commonly start first, and the men follow, the little children being with their mothers, and the older with either. If this was the case, then Mary must have sat with Joseph, and Joseph that he was with Mary (Tristram, Eastern Customs in Bible Lands, p. 56).—Int. Crit. Com."

45. "They turned back again." A simple act, "Seeking him." A continued act lasting all the way to the city.—M. R. Vincent. "After three days they found him." Reckoned from the departure of the caravan from Jerusalem: one for the journey out, one for the return, and one for the search in the city. "He sat with Joseph and Mary." Not in the temple proper, but in one of the porches or chambers of the temple area, and belonging to the temple. "Sitting in the midst of the doctors," or teachers, as Paul said in the case of Gamaliel. "Both hearing them." Note that hearing is placed first. He came as a learner. "And asking them questions," in his desire to learn more. All this was done naturally, and modestly, and unobtrusively.

46. "Were astonished at his understanding." His knowledge of the Scriptures, his insight into their true meaning, his penetration into the very spirit of the truth. "His answers to their questions displayed these same qualities. Out of the mouth of babes and sucklings thou hast perfected wisdom.

47. "They were amazed." They had not dreamed of such honor to be given to their boy, or that wisdom, such thoughts in the active, obedient, modest, perhaps reticent boy in their household. It is often very difficult for older persons to realize the development of those growing up in their homes. Till some stranger reveals the fact to them. "And his mother said unto him," "Privately; she could not rebuke after such a scene,"—Van Doren. "They answered to their questions displayed these same qualities. Out of the mouth of babes and sucklings thou hast perfected wisdom." "They answered to their questions displayed these same qualities. Out of the mouth of babes and sucklings thou hast perfected wisdom."

48. "How is it that you sought me?" You would naturally think of me in my father's house. Why did you not come directly here? Or you might be sure that I was doing my duty. Why did you not trust me? "Wist ye not that I must be about my Father's business?" or as R. V. "in my father's house." The noun for "house" or "business" is not given in the Greek. "Wist ye not that I must be about my Father's business?"

49. "And they understood not." Did not fully comprehend. There was a depth of meaning they could not fathom. The realization of what he was came gradually to them.

50. "Came to Nazareth," where he remained for eighteen years, "hidden years" of growth and preparation, till the time came, at 30 years of age, to enter upon his great mission. "This subject is not to them." The particle and finite verb denote habitual, continuous action. M. R. Vincent. "His mother kept all these sayings in her heart." It was not that he had the treasures of her memory that Luke obtained his knowledge of what he has written of Jesus' childhood. "Kept." "Only here and Act 1: 18. The proposition through which, faith, persistent keeping, through all the circumstances which might have weakened the impression of the events. Compare Gen. 3: 11.—M. R. Vincent.

51. "Increased." Better, advanced. The word is derived from pioneers cutting down trees in the path of an advancing army. "In wisdom and stature." He grew like any other child. "In favor with God and man." His great goodness, but goodness in attractive, gracious, lovely forms. "Heavenly goodness is attractive to all except bad men, whom it repulses, and whose life it interferes with."

MAN AND LIFE.

If we love only the lovable, we shall love very few. We would rather say what we think than do what we say.

Responsibility subdues weakness and confirms strength.

Habits are the only chains which, in being worn, never wear out.

With most men the correction of a fault means replacing it with another.

Nothing uses up strength physical and moral like never using them at all.

There are words that stop at the ears, there are silences that go to the heart.

To do one's best, one must expect to excel everybody else; vanity spurs action.

As one grows old it is easier to surround oneself with old books than with new friends.

The fortunate circumstances of our lives are generally found at last to be of our own procuring.

Many men are interested in believing that to excel in nothing argues aptitude for everything.

