

AS A TRUST ANTIDOTE

FREE TRADE A REMEDY WORSE THAN WORTHLESS.

The Drugs and Nostrums Which the Cobdenite Quacks Would Prescribe for a Patient Not in Need of Such Treatment.

Perhaps the ablest and most complete answer yet given to the Haymeyer free trade contention that "the customs tariff is the mother of trusts" is that which is to be found in the paper contributed by Dr. Samuel Adams Robinson to the proceedings of the Chicago trust conference of September, 1899.

The tone assumed by Dr. Robinson is indicated in the title of his contribution, "Free Trade as a Trust Antidote."

Believing as he does that free trade is to a country such as ours a calamity and a curse, the writer loses no time in defining his attitude of vigorous attack upon that doctrine which seems as well as a theory and proves so atrociously destructive in practice.

With a well-aimed shaft of irony he begins by denouncing the pretensions that free traders are enemies of trusts, and he shows beyond question that it is not the trusts, but the protective tariff, that they wish to destroy.

Assuming, however, for the purpose of this discussion, that the enemies of protection are also the enemies of trusts in equal sincerity, it ought to be plain to every unbiased mind that the remedy for trust oppression is not to be found in the death of domestic competition.

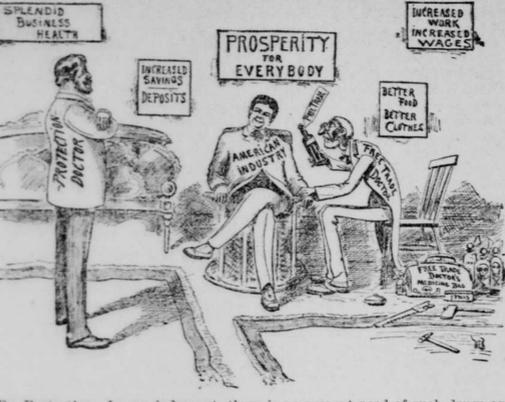
It is rather let us be wise and patient and inform ourselves as to the precise character of the disease before attempting to diagnose and prescribe. When we shall have done, this it is not impossible that the trust antidote will be forthcoming in the shape of effective laws born, not of guesswork and dogmatism, but of knowledge gained from test and experience.

If experience has taught anything, it has taught that in a country such as ours, with its limitless latent resources awaiting development, you cannot pluck the fruit of prosperity from the tree of free trade. It does not grow there. Do men gather grapes of thorns, or figs of thistles? On general principles the remedy for monopoly is not the limitation of internal competition.

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THE PATHOLOGICAL MOMENT HAS NOT YET ARRIVED.



Dr. Protection.—In my judgment, there is no present need of such drugs and nostrums in this case. The pathological moment has not yet arrived.

By the operation of the protective principle. The American wage earner has lately had an object lesson along the line of tariff and wages.

The case against free trade as an antidote for trusts is pungently summed up as follows:

The free-trade advocate of the removal of protection as a trust antidote finds himself upon the horns of a dilemma. Either we need protection to hold the home market against outside competition, or we do not need protection, and can get along equally well without it.

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TALMAGE'S SERMON.

PILLARS OF SMOKE, LAST SUNDAY'S SUBJECT.

Text: Solomon's Song 3: 6: Who is This That Cometh Out of the Wilderness Like Pillars of Smoke?—Suffering of God's Church.

The architecture of the smoke is wondrous, whether God with his finger curves it into a cloud or rounds it into a dome, or points it in a spire, or spreads it in a wing, or, as in the text, hoists it in a pillar.

For a compromise Christian character an easy time now, but for consecrated behavior, grimace and caricature. For the body, thanks to the God of free America, there are now no swords or fiery stakes, but for the souls of thousands of the good, in a figurative sense, rack and gibbet and Torquemada.

In the first place, these pillars of smoke in my text indicate the suffering of the church of God as endured. What do I mean by the church? I mean not a building, not a sect, but those who, in all ages, and all lands, and of all beliefs, love God, and are trying to do right.

Protestants have represented Catholics as having a monopoly of persecutors, but both Protestant and Catholic have practiced infamous cruelties. The Catholics, during the reign of Hunneric, were by Protestants put to the worst tortures, stripped of their clothing, hoisted in the air by pulleys with weights suspended from their feet, then let down, and ears and eyes, nose and tongue were amputated, and red-hot plates of iron were put against the tenderest parts of their bodies.

The beauty of the transfigured smoke is a divine symbol of the beauty of the church. The fairest of all the fair is she. Do not call those persecutors of whom I spoke the church. They are the parasites of the church, not the church itself.

It is demonstrated to all honest men that it is not so certain that William Cullen Bryant wrote "Thanatopsis," or Longfellow wrote "Hiawatha" as that God, by the hand of prophet and apostle, wrote the Bible.

The time is hastening when there will be no idols left except libertines and harlots and murderers. Millions of Christians where once there were thousands, and thousands where once there were hundreds.

Oh, come into the church through Christ the door, a door more glorious than that of the temple of Hercules, which had two pillars, and one was gold, and the other emerald! Come in today! The world you leave behind is a poor world, and it will burn and pass off like pillars of smoke.

Teacher.—"What's the meaning of 'elocution, Harold?' Pupil.—"It's the way people are put to death in some states."—Puck.

will be put to many a doggerel, and snubbed by those not worthy to blacken your oldest shoes. When the bridge at Ashtabula broke, and let down the most of the carload of passengers to instant death, Mr. P. Bliss was hardly visible to those who look upon it from the sky galleries, and after a while from just one point there will curl up a thin, solitary vapor, and then even that will vanish, and there will be nothing left except the charred ruins of a burned-out world, the corpse of a dead star, the ashes of an extinguished planet, a fallen pillar of smoke.

But that will not interfere with your investments if you have taken Christ as your Savior. Secure heaven as your eternal home, and you can look down upon a dismantled, disrupted, and demolished earth without any perturbation.

The Queen as a Mother. The queen, although kind, has been a despotic mother and grandmother, and has concerned herself, says "M. A. P.," more than the average parent with the bringing up of her descendants.

Magie Figure Nine. A curious coincidence is noted in the fact that nearly all the great mining discoveries of recent times have been made in years ending with the magic figure nine.

How a Certain Duel Was Staved Off. Lord March (afterward the Marquis of Queensberry) was not accustomed to view a duel with unbecoming apprehension, and usually attended an affair with an air of enjoyment that often rassing to his adversary.

Well Acquired. A story told me the other day—certainly told for new, but good enough to be old.

Less We Forget. From Brooklyn Life: Wife—I received a letter from our country cousin today saying three of them would like to visit us for a month or so.

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will smoke, and the islands will smoke, and the seas will smoke, and the cities will smoke, and the five continents will be five pillars of smoke. But the light vapors will begin to lessen in height and density, and then will become hardly visible to those who look upon it from the sky galleries, and after a while from just one point there will curl up a thin, solitary vapor, and then even that will vanish, and there will be nothing left except the charred ruins of a burned-out world, the corpse of a dead star, the ashes of an extinguished planet, a fallen pillar of smoke.

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THE SUNDAY SCHOOL.

LESSON 1—JANUARY 7—LUKE 2: 1-16.

The Birth of Jesus.—"Thou shalt Call His Name Jesus: For He shall Save His People from Their Sins."—Matt. 1: 21.

1. "And it came to pass in those days." After the birth of John and before the birth of Jesus, the emperor of Rome, Augustus, the emperor of Rome, "That all the world," nearly the whole known world then included in the Roman empire, should be taxed.

2. "And this taxing," etc. Read as in R. V. "This was the first enrollment made," or "This took place as a first enrollment when Quirinus was governor of Syria."

3. "His own city." The city of his ancestors, where the family records were kept.—Am. Com.

4. "And Joseph also went up." . . . into the city of David, which is called Bethlehem. The mother of Jesus lived in Nazareth of Galilee, but the prophet had foretold that the Messiah should be born in Bethlehem, the radiant brightness (Mic. 5: 2), and this was the only place, for he was the heir to David's kingdom, in whom should be fulfilled the promises to him, and his throne should be established in his house, and his throne should be the Messiah's kingdom was to be the completion and fruition of David's kingdom.

5. "With Mary," who also was of the lineage of David. In a Roman census women were not obliged to come in person, though they paid the poll tax.

6. "And she was there." "Wrapped him in swaddling clothes." Not clothes regularly made, but strips of cloth three or four inches wide and sewed together, and rolled up, and the child, "And laid him in a manger." Because so many others had come for the same purpose, or other business, "Inn." Caravansary.

7. "And shepherds abiding in the field." Near Bethlehem, "it was in the pastures that David spent his youth and fought the lion and the bear" (1 Sam. 17: 34, 35)—Int. Crit. Com. "Keep in: watch over the flock, and the shepherds, and the dangers of the night precipices form the chief reason for a night-watch over the flock.—Prof. Isaac Hall.

8. "And, lo, the angel, not 'he' but 'an' angel, 'of the Lord,' one sent from heaven, 'came upon them.' Rather, as R. V., 'stood by them.' And the glory of the Lord." "The Anointed One," which in all ages has been the best symbol and manifestation of God's nature, expressing wisdom, love, purity, mystery, eternity, omnipresence, and light that never was, or sea, or land." This accompanied the angel, and showed him to be the authorized divine messenger. "And they were sore afraid." Literally, feared a great fear.

9. "Good tidings." The word from which our "gospel" comes. They announced the best news the world had ever heard, the coming of the Saviour, who would fill the whole world with heavenly glory, like that when shining on the field of Bethlehem. "To all people." To all ages, all nations, and all tongues. The gospel is the universal religion, as broad as the human race, and the joy is more intense to each one because it is for all.

10. "For unto you is born . . . a Saviour." One who should save them from their sins, their worst and most dangerous enemies. "Jesus" means Saviour. "Christ." The Anointed One, the Messiah, whom they had long been hoping and praying for. He is called "Anointed" because he had been divinely set apart for this work, as kings and high priests were set apart by anointing with oil. "The Lord." The King of kings and Lord of lords.

11. "And this shall be a sign unto you," that the words spoken were true; and a guiding sign, like the sign to the wise men, showing how they might know what child was the one referred to.

12. "And suddenly, when the eyes of Elizabeth's servant were opened to see the mountains around him filled with angelic chariots and horses of fire." "A multitude of the heavenly host." The angelic choirs, the cherubim and seraphim, who knew most about the value of the salvation brought to men. All heaven was moved with joy.

13. "Glory to God." For the coming of Jesus was the highest expression of God's glory, the fullness of his nature, his love, his goodness, which passed before Moses when he asked to see God's glory, the highest glory. In the highest strains. Only the most exquisite music and song are worthy to express this theme. "And on earth peace." Including all welfare and prosperity and blessing, that which belongs to heaven, which makes heaven what it is, all conceivable good to body and to soul, is coming to earth through Jesus Christ, and has come in a small degree. "Good will toward men." Jesus expresses God's feelings toward men. He does not hate them for their sins; he is not repelled by their abominations so repulsive, but he loves them, he loves them in spite of all, and does all that divine love and wisdom and power can do to save them from sin and its consequences.

SAYINGS FROM VICAR OF WAKEFIELD. I chose my wife as she did her wedding gown, not for a fine, glossy surface, but for such qualities as would wear well.

As some men gaze with admiration at the colors of a tulip or the wings of a butterfly, so I was by nature an admirer of happy human faces.

The hours we pass with happy prospects in view are more pleasing than those crowned with fruition.

The single effort with which we stop short in the down-hill path to perdition is itself a greater exertion of virtue than a hundred acts of justice.

The separation of friends and families is, perhaps, one of the most distressful circumstances attendant on penury.