

THE CHRISTIAN CITIZEN

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THE ORGAN OF THE National Christian Citizenship League

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Sanctum.

"Prithce, say on." Shakespeare. *Tempest.*

WE have been surprised and gratified by the instant welcome accorded to the first number of THE CHRISTIAN CITIZEN, and by the large response made to our initial appeal for subscribers. By the co-operation of its readers, this paper can be made a day of judgment to the confederated forces of evil. 'Tis feasible to put it in a hundred thousand homes as a safe-guard and inspiration. If each subscriber will get another, the work will be well begun; and "well begun, is half done."

The *New Republic*, a monthly, started by Henry W. Adams, the originator of the *New York Christian at Work*, has been merged in THE CHRISTIAN CITIZEN. Its proprietor and editor has been added to our staff; and the interests of the two monthlies are now married in what we believe will prove a fruitful union.

We have enlarged this second number to nearly double the size of the first, and thus increased its value, without increasing the price. We printed 5,000 copies a month ago. This issue comprises 10,000.

Size is not everything—as little David showed when he slew Goliath; but it is a good deal—as the Federal Government proved in the "late

unpleasantness" with our Southern brethren. Any David is big enough to tackle the biggest bully who represents a bad cause. But when a good cause has size on its side, it is doubly irresistible, as Mr. Lincoln taught Mr. Jefferson Davis.

LAST month's *New Republic* emphasized the fact that our great cities are hotbeds of corruption and crime, and are to a large extent under the control of gamblers, liquor dealers and



REV. CHARLES H. PARKHURST, D. D.

venial politicians. It also said that our cities were fast overtaking the rural districts in population and political power, and thus were threatening the stability of the Nation. How to arouse the church, to bring good men together, to mass them in solid column to resist the oncoming tide of evil, was the problem of the hour.

To such a mission as this THE CHRISTIAN CITIZEN is devoted, and it has been thought best to combine our efforts in one paper. We believe our subscribers will welcome the change, and heartily second our efforts to make of it a great power in building up the kingdom of God.

HENRY W. ADAMS.

CHRISTIAN citizens are determined to have peace in the towns of America, if they have to fight for it.

AN aroused church, means a regenerated community.

It is in the South that American institutions are most strongly rooted to day, and most strenuously defended. The alien invasion has not deteriorated that section as it has this. The native element is in the saddle down in Dixie. The census of 1890, gives the entire number of foreign born residents of the United States as 9,249,547. Of this total, only 530,346 are found in the South; and of this latter comparatively small number, 151,469 are in Texas. It looks as though the re-Americanization of the United States must come from the South side of Mason and Dixon's line.

THERE is latent power enough in the Christian young people of this country to transform the grog shops into chapels, the gamblers into evangelists, the Magdalens into Marys, the persecuting Sauls into Pauls, the publicans into Matthews, and sinners into saints. Call out this latent power, and adjust it, then it will prove mighty to the pulling down of strongholds.

PUT the crusade for Christian citizenship on the basis of moral conviction, and animate it with Pentecostal fire.

THE great battle with evil is on. "The Captain of our Salvation" calls for recruits. Have you entered the army of the Lord? If not, enlist. The bounty is honor here, and hereafter eternal life.

Of all the essences the devil best loves acquiescence.

START a Christian Citizenship League in your neighborhood. An article in another column of this issue explains the mode. The recipe for beginning is, a large part of enthusiasm, mixed with an equal amount of determination, an infusion of piety and plenty of faith—the whole undiluted.

THE aldermen in one of our cities, not long ago, gave an aldermanic ball and voted to pay for it out of the city treasury. They ought to have entered the ball room to the music of "The Rogues' March."

WE suggest that a proper titular saint for restless Chicago would be St. Vitus.

A MINISTER in Milwaukee, Wis., has been preaching against waltzing. If the churches there could get together and make the brewers waltz out of town there would be no harm in that.

THE modern Israel needs prophets more than priests.

THE devil never goes off on a vacation. Learn from the enemy. Take hold and keep hold.

THE GREAT REVIVAL OF
PATRIOTISM.

A wonderful revival of patriotism is now sweeping across the continent from San Francisco to Boston. The law and order element, always and everywhere in the majority, is scattered and needs to be collected; preoccupied, and needs to be interested; skeptical, and needs to be convinced.

The scandal of continental corruption, the aggressiveness of "lewd fellows of the baser sort," and the common domination of thugs, in creating a reaction. This, therefore, is the time to "push things," as Grant said to Sheridan when Lee evacuated Petersburg.

Good local government means low taxes and high wages. It means less rent and better accommodations. It means enlarged educational advantages; more schools and fewer saloons; more teachers and fewer gamblers; more virtuous women and fewer scarlet skirts. It means public improvements. It means the enforcement of law. It means the preservation of order.

Be vigilant. Be diligent. Inform the public mind. Inflame the public conscience. "Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood (only), but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the Word of God."

These are the campaign orders.

GET A MODERN TARGET.

It is a mean thing for ministers to be everlastingly bombarding the Scribes and Pharisees and Neros and Caligulas. They are dead—very dead, and buried two thousand years deep. They can't strike back, and they were killed by the incisive faithfulness of the church in their own day.

The early Christians, who met in the catacombs and prayed and exhorted until they got strength to go out into the upper air and stop the bloody games of Rome and smite the false altars,—did the work.

The successors of the Scribes and Pharisees, and of the old Roman tyrants, like the poor, are always with us—and always will be, until we imitate the apostolic church and grapple with current sin and sinners. They are personalized in the bosses and heelers and gangs who rule our primaries and conventions and stuff our ballot boxes; whose thrones are mayors' chairs, whose subservient senates are common councils. They reappear in the apologists for crime and criminals who cant the worst cant that was ever canted,—the cant of religion, and cry out against a gospel which seeks to cast out devils, as the genuine gospel always did and always must.

We advise the preachers to get modern targets. We can supply such in any quantity, in prices to suit.

WE ARE RESPONSIBLE.

"I AM the state!" said Louis XIV. (*L'etat c'est moi*). With equal truth, every American citizen may say, "I am the state. We have a government of the people, by the people, for the people." Such a government presupposes the intelligent interest and active participation of the people in public affairs. It puts the whole responsibility on the citizens of the country.

The difficulties into which our communities

have fallen—the domination of the vicious classes, the increase of crime and criminals, and the consequent insecurity of property and life, have come from the preoccupation and neglect of the people. If bad laws which legalize grog shops, race tracks and gambling, are on the statute book, they are there because no adequate effort has been made by the friends of law and order to prevent the enactment of mischief into law. If wholesome statutes, such as those which decree the Sunday and midnight closing of the saloons, prohibit the social evil and gambling, the bribery of officials and the purchase or intimidation of voters,—are not enforced, the fault lies at our door. Brougham said: "In England, the Queen is in place; the House of Commons is in power." Just so, in America whoever may be in office, the people rule. What they want they get—if they want it hard enough and long enough.

Under a free government the people cannot shirk responsibility. The ominous condition of affairs now-a-days is caused by two equal evils, viz.: the pernicious activity of the vicious; and the pernicious inactivity of the virtuous.

DIFFICULTIES.

When we survey the field of reform and estimate the difficulties, we sometimes despair, and cry—"There is a lion without, I shall be slain in the streets."

Courage conquers danger by despising it. Difficulties are the foster nurses of manhood and womanhood. A cloistered virtue is no virtue at all. As exercise develops muscle, so difficulties develop character. Ahab and Jezebel were the moral creators of Elijah. They gave him the occasion and opportunity to reveal himself. Any ship can sail in a summer sea. Fair weather never made a sailor. Garfield walked along the tow-path until he came to the White House. Lincoln floated in a Mississippi flat-boat into the presidency. Shall Christians alone expect reward without labor, victory without battle, character without the processes which produce it?

It were as reasonable to expect God to suspend the law of gravitation, as to look that He shall suspend the moral law which conditions character on struggle. The strong-featured men who have made and vocalized history,—the Pauls, Augustines, Luthers, Knoxes, Wesleys, Washingtons, Phillipses, all fought their way up to the empyrean, where, like the sun, they shine for all. "Go thou, and do likewise."

DR. PARKHURST IN CHICAGO.

THE presence of the little giant of New York in the great city of the central states, on Wednesday night, January 23d, was an inspiration to the friends of reform hereaway. Two serious mistakes were made by the Marquette Club, under whose auspices he appeared: first, in the choice of the evening—the prayer meeting night, which prevented many from attending the lecture, especially among the clergy; next, in the prices charged for admission, which were almost prohibitive in these "hard times." Nevertheless, the attendance was large and representative.

The address itself was characteristic. It was full of the fine grit for which the doctor is noted. The sweep of his sentences was torrent-like. Biting wit and moral earnestness were singularly combined. As the speaker uttered his words, they fell in a rain of fire. Every one illumined some grand truth, or licked like a tongue of flame around the luckless head of some great rascal.

Especially noteworthy was his exhortation, in closing, to the clergy; whom he admonished to recognize the ethical nature of the existing struggle for civic purity, and smite the Philistines with the decalogue. The Ten Commandments, he declared, were the ethical "chestnuts" with which the reformers of Gotham laid out Tammany.

Dr. Parkhurst is a regular Cromwellian, dug up from Naseby or Marston Moor, with Puritan conviction and vigor enough to go into hell to find and stab the devil. Such a man wins or dies. He won. May his heroic example prove contagious.

"AMATEUR" REFORMERS.

CHICAGO holds such a commanding position already, and promises to exert such a metropolitan influence in the near future, that whatever concerns it is of continental concern.

Ranking next to New York in commercial importance, it also competes with Gotham in municipal corruption. Indeed, the civic depravity of the windy city, while not so well organized as in the metropolis, is wider spread and involves more interests.

Chicago is absurdly vain and sensitive—is the butt of the whole country and of Europe. Nevertheless, these peacock qualities may be made helpful to reform. If it can be forced to feel ashamed of itself, it can be moved to purify itself. When it once realizes that "want of decency is want of sense," it will quickly discard the fig-leaf and order a suit of clothes.

Acting on this knowledge, certain reformers have recently specified existing scandals, and said with Nathan, "Thou art the man," to individual rascals. The abuses have kept mum. The rascals have not brought action for criminal action—not they! But now rush into the arena the ring editors, and, with a howl of indignation, denounce these charges as wholesale libels.

Just the same the "libels" are true. Denunciation does not change the truth into a lie. It will do Chicago good to squirm—until it squirms out of the mire.

The counter charges leveled at the censors are laughable. They are jeered at as "amateur" reformers. Horrible! Who would have thought it possible? A few years ago Wendell Phillips and John B. Gough were reprobated by the same simpletons as "professional" reformers. But all reformers must fall into one or the other of these categories. Luther, Cobden, Garrison, were all "amateur" reformers until they had held on long enough to ripen into professionals. Give the poor amateurs a chance.

We have watched the proceedings in Chicago closely. Whenever an assault is made on the gang of municipal rascals, there is an instant newspaper howl. It is a sad just now to talk reform. The very organs of the political machine indulge in this harmless amusement. But let an abuse be probed, or a luscious rascal be exposed by name, and the whole gang of ring editors "unpack the heart with words, and fall a cursing like a very drab,—a scullion!"

We are reminded of the whiffer down in Maine, who said, "he was in favor of the Maine law, but agin its execution."

The ring editors are a lying, hypocritical, mal-odorous lot. The machine newspapers everywhere are the foul mouths of corruption, and need to be abated as the first and worst of nuisances.

A MONUMENTAL BLUNDER.

We agree with an esteemed contemporary that "it is a blunder not to have the courage of one's convictions. The epitaph on Israel Putnam's monument reads: 'He dared to lead where any dared to follow.' But he who would reform abuses and purify society, must dare to lead where none dare to follow. Men who have the courage of their convictions, and who will go in, though none stand with them, are the great need to-day, among both ministry and laity." Such a man was William Lloyd Garrison, who began his *Liberator* with the words: "I am in earnest, I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard."

Arena.

"We do not possess our ideas, but are possessed by them. They force us into the arena, where, like gladiators, we must fight for them."—Helen.

LOOK TO THE COURTS.

BY ELI F. RITTER.

Those of us who want relief from the disastrous work of saloons, must study the sources whence our relief must come. There is much that can be done by legislation, but it could all be done without legislation. Legislation can define special features and offenses, and fix penalties, and in that way accomplish much, but that is a slow process. It takes a long time to get to the legislation, and then it has to pass the scrutiny of the court, and that takes time, and even before the legislation has gotten through with the test, it has been destroyed by judicial construction.

I believe that we have gained more through the court in ten years upon this question, than we have gained through legislation in twice that period. Legislation is upon the retreat upon this subject, while the court is on the advance. This may be accounted for upon the ground that legislation is under the control and domination of the liquor interest, while the courts are compelled, when the matter is properly presented, to follow a fundamental principle.

It may be taken as now substantially settled; not only by the honest sentiment of every intelligent person, but by judicial declarations of the Supreme Court of the United States, and of many states, including Indiana, that the saloon is, in itself, an immoral business. This leaves but one more step for the courts to take in the destruction of the business. If it is an immoral business, as everybody knows it is, and the courts declare, then any legislative act that licenses such a business, is void.

When the courts so declare, there will be no legislative relief. We must look to courts largely, and meanwhile, look with great care to the men who are put on the bench.

GET WOMAN'S HELP.

BY FRANCES E. WILLARD, LL.D.

It took centuries of Bible training to develop such a man as Dr. Parkhurst, but God had him ready just when he was wanted, as we believe He will always have His appointed and anointed men and women ready to stand in the deadly breach when the dire necessity presses them forward. And beside him stands "in the unity of the spirit and the bond of peace" that incorruptible Irishman and catholic, Lawyer Goff of the Lexow committee—now by the people's grace (for women did it in large part) *Recorder* of New York.

If I were asked what would best advance every good cause in this country to-day, I would reply, "Organize as thoroughly and in the same method except so far as the 'communism of pelf' is concerned, as Tammany has organized." The notorious Silver Dollar Smith—a New York saloon keeper, whose floor is paved with silver dollars—has given the method: "politics with us," he says, "are, personal; if you know a man and have done him a favor he will vote for you, and if you don't know him you must get to know him." But to "get to know" those whose votes we want is not an easy thing. It has thus far required the supreme impulse of absolute selfishness. The women's movement in Kentucky against Breckinridge, and in New York against Tammany, demonstrates that for the purification of their home environment women are willing to take the trouble to get to know their neighbors and to secure their votes for noble purposes. From the beginning a saloon has been made the club-house and center of management for the sub-divisions of the Tammany Ring, and each saloon has had a definite number of voters "to look after." Tammany has done more than this; it has helped families of men out of work; it has "got a job" for many a poor fellow who did not know which way to turn for his next

meal, and most sedulously of all it has put money in its purse by means of an ingenious and well systematized classification of bribes. But the bribe of a friendly hand-clasp, a pure woman's smile, a neighborly recognition—a combined effort to help those who are in need—all these and a thousand more uplifting influences can be brought to bear on the very same people who to-day vote for Tammany, because Tammany "stands in" with them and helps to meet their need. In this world we are pretty sure to have what we take the most pains for; and the trouble with good people is that they have not taken pains to win for good causes the votes by which alone those causes can be incorporated into the laws of cities great or small.

THE SALVATION OF AMERICA.

I.

BY E. B. HULBERT, D. D.

Dean of the Theological School, University of Chicago.

NOTWITHSTANDING the unprecedented success of the numberless Christian agencies, notwithstanding the unparalleled array of facts and figures—the victorious look of the statistics—it still remains an open question whether Christianity is to save America.

That Christianity has served the nation thus far, there can be no doubt. By its evangelizing influence the life of the republic has been conserved. But for the saving health of our religion the commonwealth would long ago have met its fate. A century of Christian history has forever solved some vexing question, forever righted some giant wrongs, killed some monstrous sins, averted some impending judgments. Up to date the nation's institutions owe their preservation to the devotion and activity of the patriot saints for the sake of whom our God has been propitious.

Nevertheless, it is not yet settled that Christianity is to save America. If the friends of any cause have grown too weak, or if its foes have grown too strong, in either case the cause is lost. Two questions then confront the thoughtful mind: first, how much of saving power still abides in American Christianity? and, secondly, how many and how deadly are the nation's foes?

I. FIRST, DOES CHRISTIANITY ITSELF NEED REANIMATING?

From the century's record of religious progress it would seem that the gospel faith is to make an easy conquest of America, and forever establish and perpetuate her institutions. But apparent progress is not necessarily genuine or real. Doubtless, facts and figures tell the truth, if we have them all and read them rightly; but a few facts, wrongly read, must surely lead the mind astray. Figures pointing to increase in numbers, wealth, intelligence, resources, may be delusive. Religious statistics merely hint, but can never measure the moral advancement of which they are the external and often deceptive indication. With apparent outward growth there may have been real inward decay; the church apparently conquering the world, because the world was really conquering the church; numerical, financial, intellectual, social gains at the expense of spiritual vitality and regenerative power; external victory, internal defeat.

At least once in the history of the church, on a gigantic scale, on an expanse as broad as the Roman Empire, have we seen Christianity make this very conquest in numbers, wealth and intelligence, and in the very process Christianity itself well-nigh destroyed. The more opulent, learned and powerful she became, the less did she represent the religion of Jesus Christ—apparently vanquishing the Roman Empire; really vanquished by it.

Now, if that represents our American religion, and the progress it has been making lately, it hardly remains an open question whether Christianity is to save America. Its chief and highest need is to save itself.

II. SECONDLY, ARE THE FOES OF PUBLIC ORDER BECOMING REGNANT?

Statistics seem to show that within the body politic are forces of evil gaining the ascendancy, and dominating the institutions of the land, in spite of all Christianity has done or can do. Permitted to rule, they will surely ruin. Any naming of the sources of national party must embrace:

1. The old world can spare two million people a year and not decrease her population. As a matter of fact, she is sparing a half-million a year, mostly from southern Europe—the worst dregs we have ever taken: "Visibly characterized by all the faults, vices and deficiencies that made men unfit for freedom." In their native homes knowing only ruthless taxation, army exaction, landlord oppression, governmental coercion, victims of civil despotism and priestly tyranny, they come to us bringing not a qualification for the sacred responsibility of American citizenship. They come, having not money enough to pay their passage, nor learning enough to write their names, nor virtue enough to prize their liberties, nor manhood enough to use their opportunities. They pour in upon us the degradation and wretchedness of the peasantry of Europe; the low-born and the low-bred, a mixed multitude of paupers and criminals, ignorant, clannish, sullen, vicious, ripe for revolution. They quickly fill our poor-houses, prisons, hospitals and asylums. They mass themselves in our cities, creating plague-spot centers, breeding epidemics—physical, moral and political. In New England they furnish one-fifth the population and three-fourths the crime. Of Irish discharged convicts, seventy-four per cent. are sent to us. Sixty per cent of our saloon-keepers were born in Europe, sixty-three per cent of our wholesale liquor dealers, and seventy-five per cent. of our brewers; and it is safely estimated that, of the natives engaged in this traffic, at least one-half are of foreign parentage. These are the people who desecrate our Sundays, who corrupt our elections, who misrule our cities, who foment our strikes, who appeal to bludgeons, the torch, dynamite, social and political revolution. Is immigration fraught with peril?

2. Socialism means the overthrow of existing institutions. Its moderate form tends to its extreme form. In its extreme form it believes in the grossest materialism. It is shockingly blasphemous, being thoroughly atheistic. It aims at the crushing of private property, all authority—the state, the family, the church. It prefers bullets to ballots, and bombs to either. It riots in violence, incendiarism, assassination, revolution and anarchy. It is organized, is arming and drilling, is increasing with alarming rapidity. Thus far it has spent itself for the most part in noise and fury, but bloody words are the premonition of bloody deeds. Does socialism threaten the life of the republic?

3. It is with demands like these that the liquor power faces the American people: We insist that not less than \$900,000,000 shall be expended yearly for our wares and goods. The people may consume \$600,000,000 for tobacco if they like, and \$500,000,000 for bread, and a like amount for clothes, and \$300,000,000 for meat, and \$200,000,000 for shoes, and \$100,000,000 for schooling, and the churches may give \$10,000,000 for home and foreign missions while they are laying up \$435,000,000, but we insist that not less than \$900,000,000 shall go for drink. It is our purpose to shorten the life of every drunkard we can make by twenty-nine years; and to make 9,000 men insane every twelve months. We intend to distribute through the country 319,000 idiots; to increase the crime of the country seventy per cent., and the pauperism eighty per cent. We intend to degrade 40,000 men from lives of industry to homes in the penitentiaries; and to see that the nation expends \$60,000,000 a year in the arrest of these rum-made criminals. In a word we intend to send poverty and misery and infamy through all the populations of the land, and to do it under the countenance and protection of the

state legislatures—the framers of our laws, backed by the sentiment of the people, conceding the rightfulness and equity of these proceedings by stamping their acquiescence with the great seal of the commonwealth.

In order to all this, we will make our liquor interests a thoroughly organized and disciplined force in every senatorial district in every state in the Union. Going into local politics, making every saloon a political center, our influence felt in every primary and caucus, we will extend our political power until we elect our aldermen on city boards, dictate our plank in party platforms, send our representatives to the state capitals, and force our issues in national councils. Does the liquor power imperil the life of the republic?

4. Our American cities, growing with alarming rapidity, centralize and intensify all the dangers that threaten the commonwealth. Here the foreigners and Romanists, the anarchists and saloonists concentrate and multiply their deadly power. Just where the churches and Christianity are weakest and growing weaker, the satanic forces are mighty and growing mightier. The city is the peril of perils, because just here the arch enemy of civilization and religion marshals and infuriates his fiendish hordes.

These, then, are among the evil forces which assail our institutions and threaten their destruction. By what forces are they to be withstood, and our national stability and perpetuity promised and assured? Not by any power which inheres in the natural and human forms of civilization. Climate, soil, material wealth, and physical improvement can never save us; nor can agriculture, manufactures, inventions and discoveries. Constitution and legislation, army and navy, education and suffrage cannot furnish adequate safeguards against national perils. Law, science, commerce, culture, never braced any nation against an ultimate weakening and downfall. All the ancient peoples perished from the corruptions which their civilization itself had engendered. We may develop internal resources, project railroads, build cities, foster commerce and agriculture, boast of our mineral wealth, our public schools, our free institutions, our republican government, our every kind of material greatness and splendor, and yet, notwithstanding them all, the nation will grow hollow at heart, will develop a moral unsoundness beneath which it will fall to pieces. We must look elsewhere, therefore, for the forces which are to conserve the nation's life.

PROMISE-KEEPING IN POLITICS.

BY WAYLAND HOYT, D. D.

If ever a man made, not simply implied, but explicit promise, the Hon. Knute Nelson, United States senator elect for the State of Minnesota, made such. That promise was, that, being elected governor of the state, he would serve out his time as governor, and would aspire to no other office during that time. His Albert Lea speech is as plain a deliverance on this matter as any honorable man need make.

On the basis of this promise, he was triumphantly elected governor of the State of Minnesota.

It is certain he could not have been thus elected, had he beforehand disclosed a purpose of becoming United States senator.

But, he is scarcely seated in his chair as governor, before he announces himself a candidate for the senatorship.

I say nothing as to the methods by which his election was secured. But I will say, that, in my judgment, there can be no morally worse example set the young men of the country than such flagrant promise.

We must keep at making public sentiment until, on all hands, a political promise shall be esteemed sacred.

It is a sad thing from a moral point of view, whatever natural aptitude for high office a man

may have, when the path to high office is a path strewn with fractured promises, even though those promises be political ones.

RELIGION AND POLITICS.

BY REV. JOHN HENRY BARROWS, D. D.

I ONCE stood in the pulpit of John Knox in Edinburgh, and there alone I prayed that I might have something of his spirit. The spirit of the Scotch reformer, who contended so heroically for civil and religious liberty, is not one that prompts a divorce of religion from politics. Any theory which justifies the church of Jesus Christ in leaving this great domain of human life to the purely secular spirit is mischievous error. Was John Stuart Mill right in bringing against Christianity the charge that, in Christian ethics, that great department of duty, duty to the state, is scarcely noticed or acknowledged? Is not the Bible the best manual for citizenship and the best guide of statesmanship? Was not Jesus an ardent patriot? Did He not also teach obedience to rulers and the payment of tribute to Caesar? Political activity was almost impossible to the early church, and would have been indescribably impolitic, but the church had in its keeping certain truths regarding man and God which at first, indirectly, and, then, in the ages following the time when the cross gave to Constantine his crown, more directly, fostered and furthered the humanitarian changes which distinguish the modern world from that seething conglomerate of tyranny and corruption, the later Roman Empire.

Religion and politics may be separated when the Spirit of the Lord erases the command of Paul that whatsoever the Christian does should be done to the glory of God. But Paul was determined, we may say, to know nothing but Jesus Christ and Him crucified. How then may we speak, for example, of slaves from the pulpit? My old teacher, Professor Park, answers: "Of slaves! Can you not speak of Medes and Parthians, Indians and Arabians? Why not then of Africans? Was Jesus, or was He not, crucified for them?" "You may speak of all for whom Christ died; as all men, bond or free, and all things, globes or atoms, suggest thoughts that lead in a right line or a curved line to the cross of Christ." We are descended from the Puritans, lineally and spiritually. I look on Puritanism as primitive Christianity revived, and whether we watch its course in Scotland, England or America, we discover that it has always a political side. It has been directed with an heroic strenuousness toward a kingdom of practical righteousness among men. It has been the parent of republican liberty in two continents. England's political progress for two hundred years, according to Green, the historian, has been due to it.

The fortunate separation of church and state in America leaves the church free to do its proper work toward the state; that is, to teach it, inspire its policies, guide it in the path of righteousness. Where church and state are organically one the church has always taken a subordinate, and often, a cringing position, and the pitiable spectacle has been witnessed of the representative of the Prince of Kings of the earth becoming the fawning servant and lackey of organized sin.

Where church and state are separate, the church while receiving from the state protection, recognition in a score of ways, as in courts and legislative halls, in the army and in the prison, in return is bound to teach the state that it is not purely secular in its spirit and purpose. It is ordained of God and is not free to wage war against God. We must tolerate no theory which would unchristianize government. If it be true as John Winthrop wrote, "The civil state must be reared out of the churches," if Franklin was right in saying to the National Convention that "Except the Lord build the house they labor in vain that build it," if Beaconsfield was right in saying that England and America had prospered by loyalty

to the old Hebrew idea of God's supremacy in the commonwealth; if Mulford is right in saying that the nation can meet the dangers with which it has to contend, "only by realizing its own moral being and recognizing its own origin and end in God;" if the deepest political philosophy of our time is right in teaching that the nation is not a political accident, nor a voluntary association for economic ends, but like God has continuance, authority and a moral being, then the church of God can never be divorced from active concern in the progress of the state; and any effort to confine the sphere of the church to the soul-life of individuals, with no thought of the social and political conditions of the community, must be resisted at times by the most urgent Christian conscience.

Religion is no more to be locked in a corner than God is to be forced to surrender His omnipresence. In no nation since Israel have religion and patriotism been so closely joined as in ours, and in no other modern nation has religion had so direct and continuous an influence on the state. DeTocqueville calls religion "The greatest of the political institutions of America." It certainly lies at the basis of our nationality. Historians trace our origin to the cabin of the Mayflower; or to the school of John Calvin in Geneva; or to the pulpit of John Knox. From the Bible came, as Everett said, "The better element of republican institutions," as well as the strongest impulses that colonized these shores. The Christian life in New England was the glowing center around which our nebulous national existence formed and crystallized. To abandon the state to the natural man is to strike the crown from the head of King Jesus, and to turn our history into a new channel.

CHARLES HENRY PARKHURST.

PREACHER AND HERO.

Dr. Parkhurst was born in Framingham, Mass., fifty-three years ago. After preaching some time in the village of Lenox, in 1880 he was called to the pastorate of the somewhat aristocratic Madison Square Presbyterian church, New York. He is not a sensational preacher, or a great orator, but well-balanced, strong, logical, sensible and cultivated; just the man to inspire the confidence, and hold the respect of his well-to-do and highly respectable congregation. When we last heard him, the whole nation was aroused because of his revelations of municipal corruption, his church was crowded with people, who had come from near and far, as they would to a sensational play, but he was as calm as a June morning, and his sermon dealt only in the sweetness of the gospel, and its adaptation to the needs of the soul.

No lesson drawn from his life is more helpful and inspiring than this, that to be a God-given leader and hero, it is not necessary to be a man of matchless eloquence or wonderful acquirements, but that the average soul, laid wholly upon the altar of God and humanity, can be used by the Almighty to upheave the world.

When Dr. Parkhurst began his crusade against municipal corruption, and went down through the gates of hell to get at the facts, all New York was aghast, and none more so than the clergy. He found with Daniel and all the prophets, a time to "stand alone," and take the sneers, threats, calumny and reproach of the bad, and to be misunderstood by those he loved and honored.

There is another lesson from the life of this preacher-hero: men are born, heroes grow. Even the Christ-man was known among His townspeople but as a bright, dutiful child—later on as the Nazarene carpenter. At thirty He blossomed out as hero and reformer, and none were more surprised than His brothers. Moses was not fit to be a leader at forty, but after years of discipline, the great I AM gave him his commission. And in later days, Grant was but a captain and an obscure tanner; Lincoln, at first, only a second-rate lawyer; but in

the nineteenth century no names shine with greater lustre.

The beginning of a heroic life is the patient doing of present duty, the daily hardening of the moral muscles, more and more forgetting self, more and more living for others. When the crisis comes the man rises, a spiritual athlete, equal to all demands.

The true hero is never a self-seeker, but always a self-sacrificer; like the ox, ready for the yoke of service, or the altar of flame, willing to risk reputation and life itself for the glory of God and the good of man.

Would you be a God-made hero? Then remember, that like pure gold, the stuff out of which heroes are made must melt in the fire, and be hammered on the anvil. But it pays.

H. W. A.

THE SUNDAY SALOON.

BY DR. D. J. BURRELL, NEW YORK.

THE people of New York have recently passed through a political revolution. There never was a more enthusiastic mustering of the clans in behalf of municipal regeneration. All sorts and conditions of right-thinking people, Jews and Gentiles, Romanists and Protestants, united under the magic legend, "Reform." The smoke of that conflict has scarcely cleared away when the startling announcement is made that our newly-elected Legislature may lead itself to the overturning of the American Sabbath and the concession of increased privilege to the liquor traffic. It is proposed to so amend the existing Excise Laws as to introduce what is called the "Ohio plan"—by which the saloon-keeper is to be permitted to carry on his business on the payment of a fee of two hundred and fifty dollars—with "local option" respecting the opening of dram shops on the Lord's Day.

It will be seen that two questions are involved. On the one hand, an increase of the privileges of the dram-shop. At this point there is no difference of opinion among right-thinking people of every class. We are all agreed that the saloon is an unqualified curse. It has done evil and only evil all the days of its life. It is the enemy of man, bloating his face, reddening his eyes, polluting the currents of his blood, befogging his reason, paralyzing his will, and sending him a reeling drunkard out into the endless night. It is the enemy of the home; putting out the fire upon the hearth, emptying the barrel and cuse, changing the loving wife into a shame-faced thing, and sending forth the children in rags and tatters to blush because a drunkard begot them. It is the enemy of the workshop; the prevailing distress among the laborers of the country being in large measure due to the fact that they spend not less than six hundred millions of dollars every year for strong drink. It is the enemy of the church; I can preach to prisoners in the Tombs, to men sauntering through the public squares, to the dying in the lucid moments that come during the delirium of fever, but there is one class of people to whom all preaching is love's labor lost, that is, to such as have put "an enemy in their mouth to steal away their brains." It is an enemy of God; He has been pleased to express Himself respecting it in unequivocal terms, pronouncing this condemnation upon the dram-seller, "Cursed be he that putteth the bottle to his neighbor's lips;" and this woe upon his victim, "No drunkard shall inherit the kingdom of God."

But a question of still greater importance is involved, to wit, that of our national rest-day. It is not proposed to formally legislate against the Sabbath. Our public functionaries are too wise to raise the cry, "Down with the Sabbath!" This was done in the time of the French Revolution when the Lord's Day was erased from the Calendar, only to be restored after the mobs had surged through the streets and the gutters had run with blood. One such experiment will answer for all time. In the present case, however, the attempt to subvert the Sabbath is by indirect means. In certain localities, where the people shall so express themselves

THE POLITICAL REVIVAL OF CHRISTIANITY.

BY PROF. GEORGE D. HERRON, GRINNELL COLLEGE, IOWA.

The most significant fact of modern life is the political faith in Jesus Christ that is rising from the waking social consciousness of the world. Instinctively, this social consciousness is turning to the person of Jesus as the social ideal that can alone satisfy the social aspiration which is the prayer of civilization. The multitudes believe, though they cannot define their belief, that the real Jesus is the one human life perfectly socialized and able to fulfill man's social nature. With a pathetic and almost inarticulate expectancy, they are waiting to be guided into the eternal order of life that Jesus revealed as the natural right and destiny of man upon the earth. Notwithstanding the false habits of religious feeling and doctrine associated with the teachings of Christ, making organized Christianity in some senses almost the supreme obstacle in the way of getting His teachings into the world, there is everywhere a deepening and intensifying conviction that His mind is the mind that the institutions of the world must receive in order to procure social justice. Christ is to-day the actual leader of the yet unorganized but rapidly developing political thought and effort of western nations.

The political revival of Christianity is the distinction and promise of our age, and is both the vital force and development of the social movement. The notion that the union of religion and politics can be only evil is as morally insane as the notion that only evil can come from the union of God and man. It is not the unity of religion and politics that brings tyranny and degradation, but the unity of immoral religion and immoral politics. And the cure for this false unity is not the disunion of religion and politics, but the unity of religion and politics in the mind of Christ. For the two are one and not two, and the conception of religion as being non-political, and of politics as being non-religious, is the blasphemy with which a material civilization turns the people from the worship of the living God to the worship of idols of wood and stone, of iron and gold, and of cunning devices of the covetous mind.

The state is a religious organism. Politics is religion, true or false, and nothing else. Human institutions are the organization of religion of some quality, whether we would have it so in theory or not. The people act politically what they believe religiously. The politics of the people is a Bible, a living record of their religious faith. The state is the organized religion of the people, whatever that religion may be, whether it politically acknowledge that religion or not. And there can be no social actualization of Christianity in the world except it actualize itself in the political life of the nation. The people can never be wholly Christian until the state become the organized Christianity of the people. The Christian state will be the organ of the unity of the whole people with God in the mind of Christ. It will be the whole life of the whole people organized in the social order of the communion of the Holy Ghost. It will be the social organization of Christ's quality of right, which has been surely proceeding in its conquest of the world in spite of the apostasies, divisions and tyrannies that are the misery and shame of Christendom.

The political revival of Christianity will conceive anew our doctrines of the relations of nations to one another. The nation is a social being. The nation that is Christian, and truly educated, will not live unto itself, but be the witness of Christ to the nations that have not received His mind as their political wisdom, and adopted His right as their power and justice. The nation is under the same obligation to sacrifice itself for the redemption of the world that Jesus was. It must be the missionary of the kingdom of God to the nations that walk not yet in the light of that kingdom.

"God is not dead nor doth He sleep!
The Wrong shall fail,
The Right prevail,
With peace on earth, good will to men."
—Longfellow.

The nation is the keeper of neighbor nations as truly as man is the keeper of his brother. Selfishness is as suicidal to the nation, in the policy of the state, as it is wicked and destructive in the life of the individual. The nation can no more prosper selfishly, or protect itself at the expense of other nations without the eventual corruption of its own being, than the man.

A Christian national policy would compel the state, as the organ of the nation's being, not only to refrain from doing evil to neighbor nations, but to do them good. As a Christian nation we are as bound to sacrifice ourselves in procuring justice for Japan, in giving freedom to the Russians, in helping to save united Italy from disaster, as we are to protect our shores from a foreign invader. I do not mean that our national efforts to save should be military, but profoundly Christian and divinely persistent. The state can neither become nor remain Christian without becoming the witness and apostle to all nations of the divine government of the world which Jesus disclosed.

The Christian state is ordained of God to establish and fulfill the authority and unity of His Christ within and between the nations, so that His kingdom may fully come. The principle of non-intervention, which has been our national boast and conceit, if practiced long enough, would end in dissolution within and destruction from without. The principle is essentially pagan, and is a rejection of the kingdom of God and the authority of His Christ. The law of the cross which Jesus disclosed, commanded and obeyed, is as authoritative to the state as to the person; it is personal, national and universal law. And except the state believe on the Lord Jesus Christ, and become the political organization of His sacrifice, it cannot be saved in the social trial that is coming to try the whole inhabited earth.

THE STORY OF THE CRUSADE.

On the 23d of January, invited by the Marquette club, Dr. Parkhurst addressed the people of Chicago at the Auditorium. He told how the war was waged in New York, and gave advice good for reformers in Chicago and all cities. We quote from his speech some of its best things:

"We may almost say that the real life of the Nation is lived, and throbs itself out, at these centers (cities) and that the Nation is going to be increasingly what our municipalities make it to be.

"One of the compelling motives that has helped to keep us in good spirits during the tiring warfare of the last three years in New York, is that if the damnable elements of evil in our own city could be crushed, that would be in itself demonstration complete that they could be crushed in every other city. And you here in Chicago, in view of what you have undertaken, need to feel the grand conspiracy of effort of the same kind as it is at this very hour in progress in so many sister cities.

"I have felt that if I could contribute toward aiding, in the task which you have upon your hands and hearts, it would be so much done not only toward redeeming Chicago, but so much toward purifying and strengthening individual, social, and civic life throughout the great Northwest.

"You will do well just at this point of your enterprise to realize the effect that a redeemed Chicago is going to exert, not only upon yourselves and your state, but upon contiguous states. I mention this because, if you are going to carry this undertaking through to the end, you will need the re-enforcement and the buttressing of large motives or you will get tired."

SPASMS OF VIRTUE AS BAD AS CHRONIC INIQUITY.

"Bad municipal condition can put new corrupt judges on the bench just as fast as you can impeach the old ones. Lopping off the top does not embarrass the roots. There is very little use in your doing anything unless you are prepared to do the whole. Spasms of virtue I

think are quite as racking to the system as chronic iniquity. The inquiry I put to you, therefore, is: Are you prepared to make a thorough job of it? That is the first question you have to answer. Do you ask how long it will take. We have only begun yet in New York. All the cartoons of dead tigers with which our illustrated journals have fooled their readers since the sixth of last November, are simply the product of an overheated imagination. And even if the tiger were killed, there is a whole menagerie full of other beasts which, if more respectable, some of them are just as blood-thirsty and keep their incisors in just as good trim. In fact, just at this moment, the very men who are among the heartiest and most chivalrous in our recent "tiger hunt," have mounted horses again and are off scouring the jungle for another municipal beast of prey who is more decent than the tiger but just as hungry and ten times foxier.

"You will have to 'regenerate' your city. It means more than reformation. Reformation denotes a change of form only. Regeneration denotes a change of heart—the inauguration of a new quality of municipal motives and impulses. You are not going to win except by the pressure of a splendid enthusiasm, and you will start no popular enthusiasm by any effort that you may make to achieve half-measures. Municipal mending, jobbing, cobbling, will not move the popular heart, and it is by the pressure of the aroused popular heart you are to be saved, if you are to be saved.

HOW WE DID IT IN NEW YORK.

"When we commenced work in February, 1892, everything was against us. The difficulties were so gigantic as to be inspiring. I have known what it is to climb precipitous Alpine peaks that were so nearly up and down that the ugly obstinacy of the pile refreshed me, recuperated me, and filled my legs with a nervous irritability and muscular inspiration that easily carried me up over the rocks, perpendicular and all. That was something the way we felt when we started out in 1892. Everything was in the hands of the enemy. Mayor, aldermen, commissioners, district attorney, police justices, all banded together in solid organized resistance to assault. And the town in all its better elements either asphyxiated by the foul miasmatic air it had been so long respiring, or prostrated in the apathy of a supine resignation.

"I had been requested to take the presidency of the Society for the Prevention of Crime vacated by the death of Dr. Howard Crosby. I consented to the arrangement, provided the society would quit quibbling with small matters, and commence gunning for big game, such as gambling shops patronized by police captains and disreputable houses frequented by the judiciary. My conditions were accepted and we started in.

THE OPENING GUN.

"The opening gun of the campaign was fired in the shape of a sermon preached from my pulpit on Feb. 14, 1892. I quote a sentence or two:

"Here is an immense city reaching out arms of evangelization to every quarter of the globe; and yet every step we take looking to the moral betterment of the city has to be taken directly in the teeth of the damnable pack of administrative bloodhounds that are fattening themselves on the ethical flesh and blood of our citizenship.

"There is not a form under which the devil disguises himself that so perplexes us in our effort which, as Christians and churches, we devise for the good and the saving of men in our midst, as the polluted harpies that, under the pretense of governing this city, are feeding night and day on its quivering vitals. They are a lying, perjured, rum-soaked, and libidinous lot.

"And they were; but they did not like to be told of it. The grand jury of that month called me down for my sermon, and asked me what

authority I had, but common rumor and newspaper statements. They issued a presentment against me as a means of snuffing me out.

"The jury's presentment taught me a good lesson, never to go gunning with blank cartridges. The grand jury threw down the gauntlet, and I picked it up. I accumulated a few facts that I was not obliged to write with quotation marks. Having been trodden down, sneered at, cursed, threatened, 'presented,' for stating what I did not know as of my own knowledge, I would have entered into hell, if need be, to find facts to answer the challenge. I did go into hell, and I got my facts; then I got out my little gun on another Sunday and went into my pulpit with cartridges that were not blank cartridges, and then they swore at me worse for knowing what I was talking about than they had the month before for not knowing what I was talking about.

"Thereupon the grand jury of March, which was of quite a different complexion from that of its predecessor, took our evidence against the police, secured some more of its own, and issued a presentment against them, telling them that they were either criminal or incompetent, and that they were not incompetent.

WE GET SOME HARD RAPS.

"Our society suffered some pretty hard raps at the hands of the police. Among others, our detective was arrested and thrown into jail on the charge of blackmail. The object of this move was to discredit our work and to prevent his interfering with their practice of blackmail.

"These proceedings kept the town stirred up. We were careful not to let more than a week go by without giving the public something fresh.

"We secured the indictment of a captain, and our society's stock went up. We failed to convict him, and stock went down. But people kept talking about the matter. Public conscience had been chafed so long it was beginning to feel sore. We would scour a whole precinct, making anywhere from twenty to sixty solid cases against the gamblers and the keepers of disorderly houses, then publish a list. All of the papers would publish it. Then I would sharpen my pen, mix up a little concoction of oxalic acid and vitriol, write a complaint against the captain in question, and send copies of it to the mayor, the public officials, and the newspapers, and the New York Sun. And that was what did it. *Facts did it.* We did not bother with theories, but tried as nearly every day as we could to get some fresh fact into the papers for the citizens to flavor their coffee with at breakfast."

MACDALENE.

Fold the pale hands and let her sleep; the treacherous sea of life is past;
Storm beaten, passion torn, poor soul she finds a resting place at last;
And judge her not; perhaps love's mask was worn to tempt her to her fall;
Ah God, that life's supremest cup turns sometime into bitterest gall!

So let her sleep; and stay the hand ready to cast condemning stone;
Her sin was great; but art thou not, oh man, full burdened with thine own?
Ay, judge her not; for lo her fault has robbed her of her very name;
And every mourner round her bier, is of the sisterhood of shame.

Perhaps some rose-hung cottage hides a mother grieving for her child,
And pleading Heaven for her return, from desert wanderings far and wild.
Mayhap, in answer to that prayer, as life's last sands were slipping fast,
She grasped a loving hand reached down, and found her father's house at last.

So let her sleep; perchance her touch has reached her Judge's garment hem;
And He has answered, knowing all, "Neither do I condemn."

A. M. HASWELL.

Chicago, February 7, 1895.

A SPLENDID INDUSTRY.

MAKING GOOD CITIZENS OUT OF WAIFS.

Saloons, gambling dens, houses of shame, places of questionable amusement, more than ten regiments, each a thousand strong, are playing havoc with the flower of our city. Into the hopper of this great factory of diabolism our pure boys are thrown in, and turned out waifs on the Niagara of life. It is refreshing to find a man who reverses the order, and

RAW MATERIAL.

makes grand and noble men out of these poor outcasts.



The Chicago Waifs' Mission and Training School, at 44 State St., is a splendid object lesson, showing what one man of dauntless faith, pluck and courage can do for the boys and girls of the street. Mr. Taylor E. Daniels, years ago, was a business man, but in the midst of the whirl of city life he kept a soft place in his heart for the poor fellows who were down. The more he gave the helping hand, the more he was infatuated with the blessedness which comes to those who pour out their soul for others. By and by the old business was laid aside, that he might become a father to the boys and girls who were fatherless and motherless, or worse. Amid the

trials and discouragements which always come to the works which God blesses most, there has been reared a training school for bootblacks and newsboys. Our two small illustrations (photographed from life), show the evolution from the ragged newsboy to the trim and dapper young messenger. Our larger picture graphically sets forth the various departments of this home of industry and thrift. Among the more important features are the composing and press room. Here is published one of the finest illustrated papers in the country, *The American Youth*. The boys make the type-setters and pressmen, and the binding and folding is done by the girls, who are all paid fair wages for their work. The paper has become a marvelous success, with annual receipts of over \$76,000 and profits of more than \$8,000 a year, and the general ex-

A novel feature of the Sunday school is a nice free lunch served to all comers. 'Tis by no means a round-about way to a hungry boy's heart; and when you go out fishing for boys you had better have plenty of bait.

Surely such a work as this is in the line of practical Christian Citizenship; lifting up the products of the dark slums of the

great city, into the sunshine of sturdy and hope-

ful manhood. We have often wondered why such God-inspired works as these have to fight a long battle for the right to exist, while our millionaires

pile their vast sums on universities already lavishly endowed. Hanging on the wall of Mr. Daniels' office is a large lithograph of his inspiration—the dream of his life. It is a grand and massive building, and underneath are the words

MILITARY AND TRAINING SCHOOL FOR WAIFS.

God grant that some merchant prince may build its walls and make a splendid reality out of the dream.

FISHERS OF YOUNG MEN.

BY HENRY W. ADAMS.

Mr. Edward W. Bok, editor of a magazine of immense circulation, writes for the January *Cosmopolitan* on "Young Men and the Church." He finds that the majority of young men do not attend Sabbath service, concludes that they do not attract them, and that pastors are mainly to blame.

Mr. Bok claims to have made the subject a matter of thought and investigation for two or three years, so we may consider him a fair judge from the standpoint of young men outside the pale of the church. He says:

"In my own personal case I know only too well how often has Sunday come to me with some moral problem uppermost in my mind which a lack of years and experience has made me incapable of solving. I have gone to church morning and evening hoping that some sidelight might be thrown upon my problem from the pulpit. And have I received it? No, a hundred times no! That which I had a right to expect from a teacher in the pulpit was withheld."

"The modern pulpit is sluggish and stagnant. Old church-goers have again and again confessed to me that Mr. was a little dry this evening, and the temptation to shut my eyes did come, I grant you. Now this is why young men will not attend ninety-nine out of every hundred religious services: they lack interest."

"Again and again have young men told me that they can remain at home Sunday mornings or evenings, go into their father's libraries, turn to some standard work, and derive more actual benefit and mental refreshment than if they went with their family to church. I know one young man of splendid character who resides in a small city and has heard the ministers of all its churches. He tells me that now, on Sunday mornings, he remains at home, takes down the Bible, reads it himself, and extracts more actual help from one chapter of Proverbs than his experience with the ministers of his city has taught him he can expect from their expositions."

Leaving for the moment Mr. Bok's criticism of the average church service, the most important reason of all, why people fail to attend church, he overlooks entirely.

Two men climb Mt. Washington; far up its rugged sides they come to a little nook, shielded from the wind, warmed by the sun and smiling with grass, mosses and flowers. One sees in it a grazing place for sheep, the other is lifted up into the very presence of God, the maker of beauty, the builder of the awful grandeur that surrounds him. One man is altogether material and groveling, the other is spiritual. It is a difference in men.

A maiden out of the snow-bound North visits Florida. It is January, but the air is laden with the perfume of orange blossoms, and the sun shines warm and bright. A dainty repast lies before her, almost untouched. As days pass on her pale cheeks grow yet more gaunt and thin, she fades away, starving in the midst of plenty. The fault is not in the food, but she has no appetite, and dies.

The fame of wonderful artists have filled a great hall to overflowing. Entrancing sonatas of Beethoven fill the air with music fit for heaven. Thousands are delighted; but one man drops to sleep and snores. And why? In his soul there is nothing to be enkindled.

So we say that this greatest reason of all, which keeps young men away from the church, is that the viands dispensed there are spiritual, and the average appetite is earthly. Mr. Bok would bring the bill of fare down to the grade of the young man; what is wanted is to bring the young man up to the standard of the bill of fare.

Jesus in His talk with Nicodemus struck the key-note when He said: "Except a man be born again (born from above), he cannot see the kingdom of God." Cannot see it. When touched with the divine effluvia he can see the kingdom of God, all around him, here and now; without it he can never see it, here or there.

While the most beautiful and loving parable that Jesus ever uttered, the "Prodigal Son,"

seems distasteful to Mr. Bok, yet he and all young men should remember, that it is not a question of rags or prince's robes, of swine's husks or king's dainties, of wretched garret or grand palace, whether the soul is far from God or no. The respectable, outwardly moral young man may be a million leagues from his Father's home, and he must come back to it or die.

But if our worldly young man is proved altogether lost; if he chooses the muck rake, and turns his eyes from the fair angel holding out to him a diamond-studded crown, yet we have not entirely overthrown Mr. Bok's argument. Who are ministers fishing for if not for the lost? Are fishes fools that they should be caught with a bare hook? If the natural heart is enmity against God, what are we going to do about it? Stop fishing, or put on bait? Without doubt many of our Sunday services are far less attractive than they should be. The preacher who makes his prayer meeting lively and informal, sometimes puts on the starch when he gets into the pulpit. His weekly meeting is full of change and pleasant surprise, his Sunday service is measured out by the yard—the same yesterday, to-day and forever. Often the choir service is artistic and cold, more operative than devotional. There is, however, a splendid place for a quartet and solo. Thousands of souls have been won with a song. Why not throw overboard all formalism and open our Sunday services with twenty minutes of gospel song? Cut down the sermon; shear it of superfluous words, and cram it with illustration and thought. Go out hunting for young men on week days. Find what they want, what are their difficulties and weaknesses, what are their problems and doubts, what are the temptations the devil hurls against them. Then you can talk to a purpose. Then they will greet you with hungry gazing eyes.

Still more, get the heart of Jesus into you. Cry for the baptism of the Holy Ghost, and He shall sweep out with a broom from heaven all the dust and tinder of years.

A LEAGUE OFFENSIVE AND DEFENSIVE.

REV. T. J. LEAK, D. D.

"John Wesley once wrote, 'I desire a league, offensive and defensive, with every soldier of Jesus Christ.' Surely Christian citizens, in a country where manhood suffrage obtains, with so many common hopes, principles and purposes, should be linked together in a very tangible and practical way. While opposing all attempts to unite church and state the Christian has but 'one Master,' and He knows that whether church or state ignores the teachings of that Master, and the principles of righteousness He proclaimed, it will be to the injury of the people."

"Government is for the protection and benefit of the governed, and not, as seems so often to be thought, for the profit of the office-holder and his henchmen, yet it is too often employed for the latter purpose, to the great damage of public interests. Hence, Christian citizens should unite, not in a political party, but for the oversight and correction of all parties, demanding that they shall stand for righteous principles, and nominate men for office who will put those principles into practice. True patriotism as well as Christianity demands this, and I rejoice in every indication that Christian people are being aroused to the political needs of the day, and are no longer willing to let the interests of our great country be manipulated by men without conscience."

"I hail the establishment of THE CHRISTIAN CITIZEN to advocate the principles suggested by its title as among the many promises for a better future, especially for our municipal government. God speed the right."

Some time ago we had a week of prayer. Now let us have a week of practice.

CITY HALL JOBS AND JOBBERS IN AMERICA.

DR. CARLOS MARTYN'S

Fourth Lecture, in the Municipal Reform Series.

In Dickens' "Oliver Twist," one of the most striking characters is *Fagin*, with his school of thievery, in which theft is taught as a fine art to promising pupils of both sexes, who graduate as light-fingered *Nancys* and *Artful Dodgers*.

FAGIN IN THE COMMON COUNCIL.

The Common Councils of many cities, very common councils they are, are establishments with a similar curriculum, conducted by similar professors, with similar under-graduates and alumni, among whom are found *Fagins* and *Bill Sikeses* and *Artful Dodgers* galore, with their female counterparts—"fly" *Bessys* and *fier Nancys*, able to give points to the devil.

'Tis a singular and startling fact—the presence of *Fagin* and his school out of the pages of Dickens and in the City Halls of America; quite aside we may be sure, from the intention both of the law and of the citizen.

ALDERMANIC FUNCTIONS.

The aldermanic functions seem to have no relation to this result. What are these functions? They relate to legislation on behalf of the municipality. Each local Common Council is each city's Congress. It passes whatever ordinances the welfare of the corporation demands—such is the theory; although in practice manifold enactments are precisely such as tend to injure the community.

A little reflection will reveal the subtle connection between these Boards and thievery. In their legislative capacity, they deal with franchises. Thus they become the Meccas of jobs, to which jobbers make pilgrimages. This is the reason why the machine has seized them and transformed them, in so many cases, into dens of thieves.

This seizure and transformation have been accomplished through the preoccupation and consequent neglect of the people. And then, as the Councils have lost caste, honorable men have been increasingly unwilling to enter them. Hence, they have sunk from bad to worse, until they illustrate the truth of Milton's paradox by disclosing,

"—in the lowest deep, a lower deep
Still threatening to devour."

PAST AND PRESENT ALDERMEN.

In former times, *alderman* was a proud, historic name. In old Saxon it meant an elder, hence a superior; and was applied as a distinction to princes, dukes, earls, senators, archbishops, bishops, magistrates, and, at last, to municipal officers having a legislative function. In England and in America, wealthy merchants and aspiring traders were glad to sit in the city council. Consciously to themselves, and by common consent, they occupied seats of dignity and distinction.

That was a good while ago! Now a-days, the character of the aldermen is everywhere a public jest and a public scandal. In our great cities, they are, for the most part, the "Mikes," "Jakes" and "Bills" of the grogeries, the "touts" of the gambling halls and the pimps of the brothels; interspersed with a few upright men who deserve great respect for consenting to sit in such company for the public good, but who, when they look round the council chamber, must feel impelled to say, as Webster did when he was once asked to put his autograph in a lady's album under that of John Adams:

"If by his name I write my own,
'Twill take me where I am not known;
The cold salute will meet my ear,—
'Pray, stranger, how did you come here?'"

Usually, these men are acquainted before they are elected. Those who are not, soon introduce themselves:

"I am his Highness' dog" at Kew,
Pray tell me, sir, whose dog are you?"

"ON THE MAKE."

Well, being in the Common Council, and "on the make," the dishonest faction (like Cerberus, fifty heads in one body) are ready for business. How do such boddlers boddle? The city owns the streets, on the surface and below. Whoever wants the use of the streets for whatever purpose, must get the consent of the Common Council expressed in an affirmative vote.

Now, it is astonishing how many monopolists there are who want monopolies in the use of the streets: railroads which desire to cross at even grade, or make a side-track connection with warehouses or wharves; street car lines, which wish to lay rails in new directions; elevated roads, which crave an exclusive right of way through crowded thoroughfares; gas or electric light companies, which seek to lay new mains or stretch additional wires; telegraph or telephone corporations which are set upon the expansion of their business side by side with the expansion of the city; merchants who want the privilege of lumbering the sidewalk with bales and boxes, or of posting the avenues with advertisements; proprietors who wish to project a sign or build out a bay window beyond the

enclosed in an envelope, mysteriously slipped into an overcoat pocket, or a pigeon-hole in the boddler's desk. Sometimes it is made in a certain number of shares, or in an agreed upon quantity of stock in the company seeking the franchise. Occasionally, it is made in a promise to give desired political support, or to concede a "pull" of one kind or another.

THE LAW AND BRIBERY.

In any case it is bribery, as all concerned know full well, and brings both the bribers and the bribed under legal pains and penalties upon conviction of the offence. Here is the Illinois statute:

"Every person who shall promise, offer or give, or cause, or aid, or abet in causing to be promised, offered or given, or furnished, or agree to furnish, in whole or in part, to be promised, offered or given to any member of the City Council or board of trustees, or any officer of the corporation, after or before his election or appointment as such officer, any moneys, goods, right in action, or other property or anything of value, or any pecuniary advantage present or prospective, with intent to influence his vote, opinion, judgment or action on any question, matter, cause or proceeding which may be then

the law are rare. Indictments even, are seldom drawn. The jobs and jobbers at the City Hall seem to have inherited the blessing pronounced by *Rip Van Winkle*, as he touched glasses with his tavern cronies—"May you live long, and prosper."

WHAT VOTES COST.

As in New York under Tammany, so in other Common Councils, there appears to have been a regular thieves' tariff. In Chicago at one time, it is said, an individual vote cost anywhere from \$750 to \$1,500, according to the character of the desired franchise. If it was very valuable and very unpopular, the price of a vote ran up higher. As much as \$25,000 has been paid. An official who managed a certain notorious "deal" in the past secured \$100,000 in cash and real estate which brought him \$111,000 more—a lucrative stroke of business, and much more satisfactory than the jog-trot of honest trade! "It is asserted by those learned men who have devoted their lives to the study of the manner and habits of insect life," remarks Bulwer, "that when a spider has lost its last web, having exhausted all the glutinous matter wherewith to spin another, it still protracts its innocent existence



WILL HE DO IT?

line assigned by city ordinance. These, and scores of others such as these, must deal with the aldermen.

Now, many of the things thus sought are legitimate, while others are illegitimate. But whether in the one category or in the other, it is the duty of the aldermen to discriminate, to safeguard the interests of the municipality, and grant the desired franchises only upon such terms and conditions as shall best subserve the public welfare. Especially should valuable privileges be conceded only in return for an equivalent sum paid into the city treasury.

MODUS OPERANDI.

Instead of this, certain aldermen sell out the city, and put the money in their own pockets. Predatory corporations find it easier and cheaper to deal with individual councilmen than to make a fair bargain with the city—especially if there be any taint of fraud in their projects. The aldermen, on the other hand, like *Colonel Sellers*, seeing "millions in it," demand a good stiff price for the concession. This is the principle; the rest is mere higgling, on the one side to raise and on the other to lower the price. A go-between is employed in such transactions. He holds the boddle, and when the "deal" is consummated he pays the boddlers.

The payment is usually made in money,

pending, or may by law be brought before him in his official capacity, shall upon conviction, be imprisoned in the penitentiary for a term not exceeding two years, or shall be fined not exceeding \$5,000, or both, in the discretion of the court. Every officer who shall accept any such gift or promise, or undertaking to make the same, under any agreement or understanding that his vote, opinion, judgment or action shall be influenced thereby, or shall be given in any question, matter, cause or proceeding, or which may by law be brought before him in his official capacity, shall upon conviction, be disqualified from holding any public office, trust or appointment under the city or village, and shall forfeit his office, and shall be punished by imprisonment in the penitentiary not exceeding two years, or by a fine not exceeding \$5,000, or both, in the discretion of the court. Every person offending against either of the provisions of this section, shall be a competent witness against any other person offending in the same transaction, and may be compelled to appear and give evidence before any grand jury or in any court in the same manner as other persons; but the testimony so given shall not be used in any prosecution, or proceeding, civil or criminal, against the person so testifying."—[Hurd's Statutes, 1893, Chap. 24, Sec. 79, p. 262.]

Other States have similar statutes. This is definite enough. But convictions under

by obtruding its nippers on some less warlike but more respectable spider, possessed of a convenient home and airy ladder. Observant moralists have noticed the same peculiarity in the man-eater, or pocket cannibal." The man-eaters of the average Common Council take their quiet steaks off the body politic.

WHAT MIGHT HAVE BEEN.

If, in the past, instead of starting from Chicago and running into the pockets of certain aldermen, the railroads and street car lines, for example, had paid into the city treasury a fair equivalent for their privileges; and if the various other monopolies and monopolists had done so, the municipality would be now in the possession of an annual income which would make taxation unnecessary. As things are, between \$350,000,000 and \$360,000,000 of railroad property in Chicago is assessed at less than \$19,000,000. The three street car companies (North Chicago, West Chicago and City of Chicago) with a net income, in 1894, of \$12,440,000, paid to the city \$55,371!

Just so with the gas trust. The state law declares such a trust illegal and void. This trust seeks to avoid the statute by keeping seven distinct sets of books and claiming to be seven distinct companies—a claim which is purer gas than the article they supply to consumers. Bogus gas companies are gotten up

with a promise to reduce the price to consumers, but for the real purposes of selling out to and being absorbed by the octopus trust. Before the seven Chicago companies were amalgamated, they charged \$1.00 per 1,000 feet; they now charge, \$1.20! With water enough in the stock to suggest some hydraulic connection with lake Michigan, the company pays nearly \$2,500,000 in annual dividends and interest! Meanwhile it hands over to the city only three and one-half per cent. of its gross income.

AMERICAN COATS OF ARMS.

Precisely so with all the rest of the monopolies and monopolists. Had they dealt justly instead of paying the thieves of the City Hall for their franchises, in sums however large in the individual amounts, absurdly small in the aggregate, they would have given to Chicago its dues, and thus put it in possession of princely revenues now enjoyed by railroad and street car and gas trust and kindred barons—our American aristocracy, whose coat of arms should be a kit of burglars' tools and a dark lantern. Had the aldermen in by-gone years been true to their trust, they would have exacted tribute from the barons, not in the shape of "swag" for themselves, but of a just return to the city for invaluable grants.

CONTRACT JOBBING.

Outside of the Common Council there are jobs and jobbers in the City Halls of America. In various departments contracts are awarded on "divides," and places are bestowed upon personal adherents; as was done in Paris under Louis Napoleon by Prefect Haussman, to the enrichment of favored individuals at the public expense, and in Washington, when "boss" Shepard "ran" the Capital of a free people. These are Big Bonanzas worked in the midst of civilization by officials who use the pick, but discard the spade. This misuse of public position for personal benefit (which is the definition of political jobbery,) like John Brown's soul, "goes marching on"—and will, until justice starts after it.

HE STILL BELIEVED!

'Tis a sorry picture, this which I have painted, whose "tone" (as the painters phrase it) is pessimistic. Nevertheless, like the sacristan of the English Cathedral, who told a tourist that he had known and been intimate with all the canons and bishops who had preached there for fifty years, and yet was a firm believer in the Christian religion. I still believe in the people; and am persuaded that the fault lies in their ignorance of the facts rather than in their corruption. For this reason, we must tear the facts open, and riddle them with light.

THE RESPONSIBILITY.

In a government like ours the responsibility rests with the people. Brougham said that in England the Queen was in place, but the House of Commons was in power. Here the people rule. *L'etat, c'est moi!* said Louis XIV. In the United States, we are the state. What the people really want, they can always get. If we want upright citizens in the City Hall we can put them there, through the primary and the ballot-box. If we want bad laws repealed, and good laws passed and executed, the means are at hand.

"We have a weapon firmer set,
And better than the bayonet,
A weapon that comes down as still
As snow-flakes fall upon the sod,
Yet executes a free man's will
As lightning does the will of God!"

We have long been cozened by the phrase *not men, but measures*; which Burke calls a cant phrase—"a sort of charm by which many people get loose from every honorable engagement." Better reverse it, and say, *not measures, but men*. Or rather, why not insist upon both men and measures? Honest measures conducted by honest men!

ORGANIZED EFFORT.

Proper organization, followed by proper effort, will enable the friends of law and order

throughout the country to nominate and elect this spring competent Mayors and honest Common Councils, and thus end jobs and jobbing at their City Halls.

It is worth what it would cost in time, trouble and money. Take off the party collar. Say to the managers—"Is thy servant a dog, that he should wear this thing?" Assure the conventions that you will scratch the ticket, unless clean candidates are named. Remember that no party will do right so long as good people give it their votes when it does wrong. Party fealty is often treason to justice. Ticket pasters are palladiums of liberty.

"Up, guards, and at them!" exclaimed Wellington, at the critical moment, at Waterloo. Up, friends of law and order, and at the bandits who hold the City Halls. Smite them, hip and thigh, and rout them with great slaughter.

Good government in our cities means lower taxes and higher returns. It means lower rents and higher wages. It means better educational advantages; more school houses, and fewer saloons; more teachers, and fewer gamblers; more enlightened women, and fewer scarlet skirts on the streets after nightfall. It means the enforcement of law. It means the preservation of order. It means the triumph of good citizenship throughout the land. Therefore, let us turn the cities up-side-down in order to turn them right side up!

THE CHRISTIAN CITIZENSHIP LEAGUE.

Locality: A League of Individuals.
Nationally: A League of Leagues.

We maintain the supreme right of Jesus Christ to rule all public as well as private life.

PLATFORM.

The following is an accepted statement of the definite aims of the Christian Citizenship movement:

1. To prevent by personal effort, the nomination and election of corrupt candidates and the enactment of corrupt laws in city, state and nation.
2. To secure fidelity on the part of officers intrusted with the execution of the laws.
3. To exterminate the saloon as the greatest enemy of Christ and humanity.
4. To preserve the Sabbath.
5. To purify and elevate the elective franchise.
6. To promote the study of social wrongs and the application of the remedies.
7. In general, to seek the reign of whatever things are true, honest, just, pure, lovely and of good report.

LOCAL ORGANIZATIONS.

Within a short time Leagues have been formed in various places in Illinois and elsewhere, Aurora, Sycamore, Champaign, Elgin, Tazewell County, Paxton, Loda, Harvey, Peotone, and are all in line with others rapidly to follow. Baltimore writes of a strong preliminary movement toward a League. From Atlantic to Pacific the interest in the League work and the recognition of the wisdom of its plan is increasingly manifest.

With a League in every county any state can be controlled for public purity. With every state so controlled, this country could be turned up-side down for righteousness.

It is the privilege of every reader of this line to aid in this great work. The first thing is to send for the pamphlet advertised in another column.

Though Christ a thousand times
In Bethlehem be born,
If He's not born in thee,
Thy soul is still forlorn.
The cross on Golgotha
Will never save thy soul;
The cross in thine own heart,
Alone can make thee whole.

—Angelus Silentius.

Inter Nos.

"A chief's among ye taking notes, and faith, he'll prent it." —Burns.

Under this heading we will print notes from the field, correspondence, and items of general interest. We will appreciate any items of news concerning movements in the line of Christian citizenship or civic reform which our friends may furnish us.

THE services of Dr. Carlos Martyn may be had by bodies of all kinds interested in civic reform, or in the organization of Christian Citizenship Leagues at strategic points. He may be addressed at Association Building, 153 La Salle St., room 605, Chicago.

We welcome the following good news. Our Hillsboro friend evidently "means business":

The city council of the city of Hillsboro, Ill., lately completed a revision of the ordinances in which are the following improvements along good citizenship lines: A prohibition of gaming in or near saloons; provisions requiring that no paint, curtain, screen, or blind shall be on or behind any front window or door of a saloon, so as to obstruct the view from the street; chairs and instrumental music prohibited in saloons; gifts and sales of cigarettes prohibited; prohibiting lotteries and raffles, and Sunday baseball. Many other minor improvements were made rendering the ordinances more easily enforced.

J. M. BAKER, City Atty.

Rev. Kittredge Wheeler, pastor of the Fourth Baptist church, Chicago, writes:

"I was very glad to introduce your monthly to my congregation last week, and am pleased to say that in a few minutes at the close of the morning sermon we received some twenty-five subscribers.

"I am greatly interested in your work and hope the paper will be largely circulated and supported."

From the far Northwest comes this, dated at Seattle, Wash.:

"This morning I received a sample copy of THE CHRISTIAN CITIZEN, and like it so much that I have made it a point to try to get the young men, who are interested along this line, whom I have met to-day, to subscribe. As a result I send a club of ten."

H. WILLIS CARR.

And this from Thomas Brooks, of Seneca Falls, N. Y.:

"I received a sample copy of THE CHRISTIAN CITIZEN, and it has inspired me to see, as a Christian man, I can do much good in my small way, by putting such literature into as many homes as possible. I will raise as large a club as possible."

Mr. C. J. Harlan of Cresco, Iowa, says:

"Yours came duly to hand, also the circulars and copy of THE CHRISTIAN CITIZEN. I was not aware that such a society existed and am gratified that such is the case. Am also much pleased with the paper and will try and secure a club for it. We have arranged to form a League here, and expect to do some efficient work even in this small place. May God bless your work and the paper."

R. W. Porter of Little Rock, Ark., sends in four subscriptions and adds "I will send many more."

Rev. J. B. Davison, of Milwaukee, Wis. Supt. Good Citizenship Department Wisconsin C. E. Union, writes us:

"A copy of your paper has providentially fallen into my hands. I am pushing this line of work all I can. I am to send a circular in a few days to all our Endeavor Secretaries and shall recommend your paper to them. I enclose a club of thirteen. It is composed largely of leaders in young people's societies, in different denominations. I think some of them will get up clubs in their own societies and churches."

Rev. Josiah Strong, D. D., of New York, writes:

"I like very much the looks of the first number of THE CHRISTIAN CITIZEN. If you will send me a few copies I will get you some subscribers among the Christian Endeavorers of our church."

Mr. J. M. Davis, writes from Peoria, Ill.:

"Enclosed please find postal order to pay for the enclosed club of twenty subscribers, all of Peoria. My plan is to get up a club for your paper in every church in the city."

THE CHRISTIAN CITIZEN

Published Monthly by the

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153 La Salle St., Chicago.

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Subscription Rates:

Single Subscriptions 50 cts. per year
In clubs of 10 40 " "
" 25 35 " "
" 50 30 " "

Postage in Chicago, on monthly papers, must be prepaid in stamps. This compels us to charge ten cents additional to above rates on all Chicago subscriptions.

Commissions to Agents Any person receiving this paper may get up clubs and retain 50 per cent. of all cash subscriptions received. At the 25 cent rate there is no commission. Special terms made, upon application, to those who will make an earnest canvass. For each club of six at 50 cents one copy will be sent free.

Remittances should be by Draft, Post-office or Express Order, or by Registered letter. Do not send local checks.

Please be particular to write all names and addresses plainly and in full, and give name and address of person sending in the club. Always address,

THE CHRISTIAN CITIZEN,
153 La Salle St., Chicago.

Rialto.

"The Rialto hath its merchandises."—Sonnet from the Portuguese.

CANDIDLY now, what do you think of this paper? Do you think that any man or woman who is interested in present day affairs can afford to be without it?

Has your subscription been received at our office?

THE very liberal responses received in the way of subscriptions show that we have struck a responsive chord. People want the sort of stuff to be found in these columns. We propose to continue giving the very best of the kind.

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A MILLION readers—that must include you and your friends.

"Did you get up a club? If so, you'll want to double it on this number."

How about "pin-money?" Our club and commission rates furnish an opportunity for you to make some.

THE BUSINESS END.

WE wish it distinctly understood, that from "Sanctum" to "Rialto," from the editor's chair to the cash box, THE CHRISTIAN CITIZEN has one definite aim from which it will not swerve for gain or fame. That aim is to speak, with no uncertain sound, against the hellish practices which have so largely made public affairs a stench in the nostrils of decency, and to stimulate, instruct and rally Christian people to the overthrow of public evil of every sort.

WE have not considered whether or not this will pay (financially). Many believe it will not; we don't care. We know it will pay in other respects and that is what we are here for. We can afford, figuratively speaking, to live on crust, if need be, but we cannot afford to be "trimmers" to the popular breeze for the sake of "what there is in it."

WE state this for two reasons: First, that our readers may know what to expect from the "business end" as well as the other departments; and second, that we may lay rightful claim to the hearty support of every man and woman who is ready to stand for righteousness in the name of Jesus Christ. We want all such to show their readiness so to do by subscribing for this paper and getting up a club among their friends.

ONE thousand agents. We want them in colleges, universities, young people's societies, Y. M. C. A.'s and elsewhere throughout the land. We don't ask them to work for nothing. See our subscription rates and send for special terms and outfit for agents.

Wanted! One thousand agents. Will you be one?

SINCE the issue of our last number, subscriptions have poured in from all parts of the country. Already THE CHRISTIAN CITIZEN goes into nearly every state in the Union.

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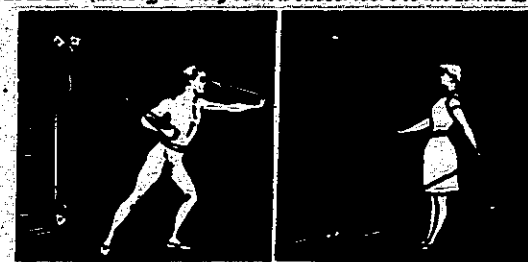
For six subscribers to THE CHRISTIAN CITIZEN at 50 cents each, we will send you an additional copy one year FREE.

Send \$2.00 for six any style genuine Rogers A 1 Tea Spoons and we will send also THE CHRISTIAN CITIZEN one year FREE. (See cut of this column.)

Send \$3.25 for six any style genuine Rogers A 1 Table Spoons, or Table Forks, or Table Knives, and we will send also THE CHRISTIAN CITIZEN one year FREE with every set.

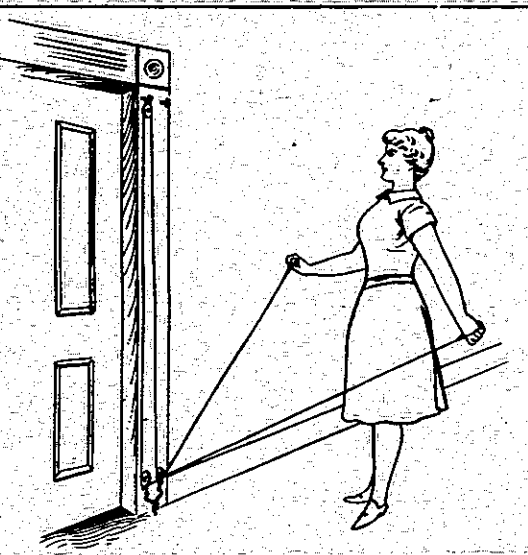
Send \$1.50 for Rogers A 1 Child's set, Spoon, Knife and Fork, and we will send THE CHRISTIAN CITIZEN FREE.

Send us \$1.50, regular price for that great weekly paper, THE MAMM HORN, and we will send you also our paper one year FREE. (This offer only to new subscribers to the MAMM HORN.)



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CHRISTIAN

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Christian Citizenship Studies, for use in all Christian Citizenship meetings. These study outlines have been prepared in response to many inquiries. They are practical, pointed and stimulating, and are equally adapted for use in meetings as outlines for study, and for general distribution. They are neatly printed on two pages and can be had at the uniform price of 50 cents per hundred, or \$2.00 per thousand. The following is a list of outlines now or soon to be ready.

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Mr. Thomas Wainwright, the beloved "Uncle Tom" of the Juniors of Illinois Endeavorers, is now in charge of the headquarters for the West, of the United Society of Christian Endeavor, at room 607, No. 155 La Salle St., Chicago.

He will receive subscriptions for "The Golden Rule," and other of the Society's publications. He also keeps in stock, badges, pledge cards and all C. E. supplies.

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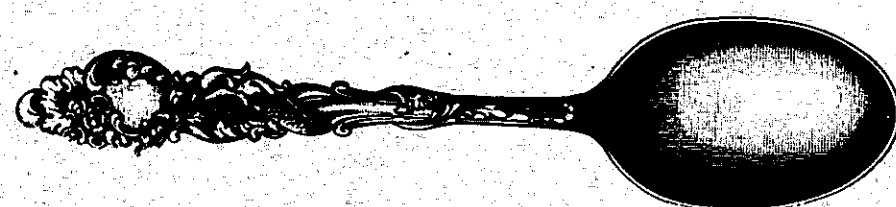
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THE BILL OF FARE INCLUDES
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THE CHRISTIAN CITIZEN'S GREAT PREMIUM OFFER

FOR...SUBSCRIBERS AND CANVASSERS

\$50 CASH

IN ADDITION to all the other Commissions and Premiums given to canvassers
we offer the following cash prizes

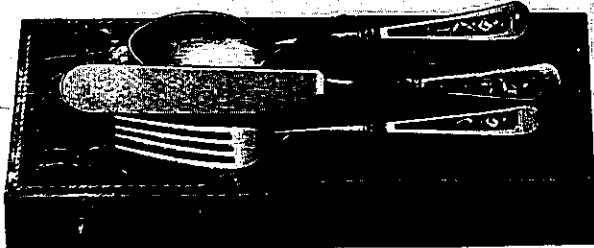
- No. 1. \$25.00 in cash to one sending previous to May 15th the largest number of yearly subscribers (or their equivalent in three or six months subscribers.) open only to those sending 100 subscribers or more.
- No. 2. \$10.00 for the next largest list.
- No. 3. \$5.00 for the next largest list.
- No. 4. \$5.00 for the next largest list.
- No. 5. \$5.00 for the next largest list.

Remember that you can first deduct all commissions we offer, and that you may send the subscribers from various towns and cities and that the offer continues open till May 15th. If you compete for this, mark your letters "Cash Prize."

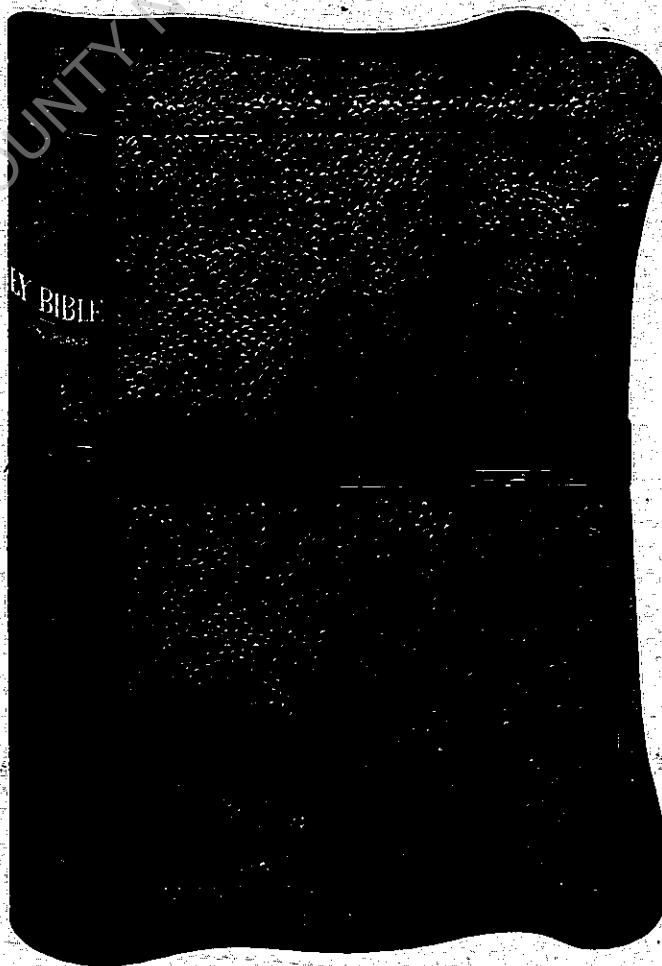
GREAT PREMIUMS FOR CANVASSERS.

Special rates to those who wish to canvass for a cash premium furnished on application.

- For 10 subscribers at 50 cents we will give you our great French Seal Oxford Teacher's Bible (nearly four times as large as the cut on this page).
- For 15 subscribers at 50 cents we will give you our great Russia Seal Leather Lined Oxford Teacher's Bible.
- For 20 subscribers at 50 cents we will give you our Levant Morocco, Leather Lined, Silk Sewed Oxford Teacher's Bible. They will be sent to you post-paid.
- For 10 subscribers at 50 cents each we will send you postpaid six genuine Rogers A 1 Tea Spoons, any pattern desired. (See cut page 11).
- For 20 subscribers at 50 cents each we will send you postpaid six genuine Rogers A 1 Table Spoons, any pattern, or for 18 subscribers same in Dessert size.
- For 20 subscribers at 50 cents each we will send six genuine Rogers A 1 Table Forks, or six fine steel Plated Table Knives.
- For 12 subscribers at 50 cents we will send a beautiful Rogers Bros. Children's set, Knife, Fork and Spoon. (See cut.)
- For 20 subscribers at 50 cents we will send you express paid the famous No. 1 Whitely Exerciser (used by Corbett and other great Athletes). See cut on page 11.
- For 25 subscribers at 50 cents we will send a better quality No. 2 Whitely Exerciser. We advise all our friends to order the No. 2. We use one of these exercisers night and morning and would not part with it for \$50 if we could not get another.—H. W. ADAMS.



TERMS TO SUBSCRIBERS
AND CUTS OF SILVERWARE
AND WHITELY'S
EXERCISER
ON PAGE 11....



Our Bibles are nearly four times as large
as above cut.

Christ's sermon	St. MATTHEW, V.	on the mount.
<p>ANNO DOMINI 51.</p> <p>Pa. 41. 1. ch. 4. 14. Mark 11. 27.</p> <p>51. Time 1. 10. Pa. 41. 1. 10. Pa. 41. 1. 10. Pa. 41. 1. 10.</p> <p>51. Time 1. 10. Pa. 41. 1. 10. Pa. 41. 1. 10. Pa. 41. 1. 10.</p>	<p>7 Blessed are the merciful: for they shall obtain mercy.</p> <p>8 Blessed are the pure in heart: for they shall see God.</p> <p>9 Blessed are the peacemakers: for they shall be called the children of God.</p> <p>10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.</p> <p>11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against</p>	<p>altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.</p> <p>25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.</p> <p>26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.</p>

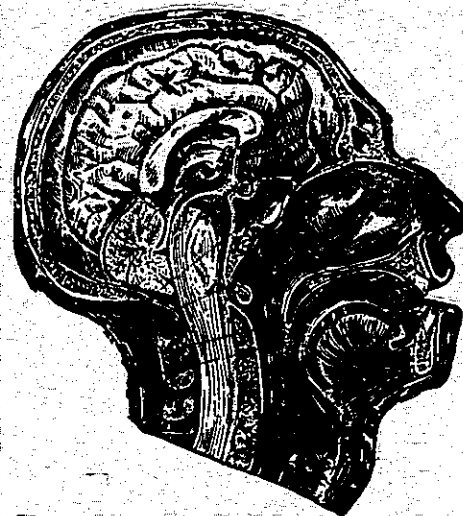
This shows size of type in our Bibles.

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I have great confidence in the ability and trustworthy character of Drs. McCoy and Wildman, and know of remarkable cures wrought by them of cases which eminent physicians had been unable to benefit.—H. W. ADAMS.