"SOCIAL PROBLEMS."

They Are Discussed at Length by Rev. Mr. Silcox.

He Holds that There is Something Wrong—Rights and Condition of the Labor Classes.

Following is the full text of a sermon preached yesterday by Rev. J. B. Silcox, pastor of the Congregational Church, in the presence of an unusually large congregation:

"Jesus took him by the hand and lifted him up."—Mark ix., 27. We are supposed to be Christians. We call this a Christian nation. Our civilization is called a Christian civilization. Society is ostensibly based on Christian principles. It is possible that we are Christian in name and not in fact. It is possible that our business is not conducted on Christian principles. Christ says "Thou shalt love thy neighbor"; business says, "Thou shalt compete with thy neighbor." The competitive system is not the system that Christ taught. It is possible we are confessing Christ in our creeds and denying Him in our deeds. Christ intended his religion to be carried into practice. To call Him Lord, Lord and do not the things that he says is to disown Him, and be disowned by Him.

I select this text—"Jesus took him by the hand and lifted him up"—as the basis of some remarks I want to make on social problems—on man's relation to his fellow men. Social problems are sacred problems. Every political question is a social question, and every social question is a religious question. If Christian socialism is the application of Christ's teachings to the life of to-day, then we are all socialists, or should be.

When our Savior came down from the Mount of Transfiguration he saw this poor devil-possessed lad at the foot of the mount, and taking him by the hand he lifted him up, so that he stood a man among men. Jesus made him free from the devil that degraded him. He made a man of him. The whole gospel and mission of Christ is in that act. Jesus was always taking men by the hand and lifting them up. He did not stand aloof from men. He came close to them. He took them by the hand as brother grasps the hand of brother. He showed personal sympathy with and took a personal interest in individuals. It was the mission of Christ, and it is the mission of the Church of Christ to uplift men. The cry that comes from thousands all around us is "lift me up." The ignorant cry to be lifted up to knowledge, the oppressed to be lifted up to liberty, the sinful to be lifted up to holiness and heaven. It is the mission of Christianity to lift men up, to elevate men, to give them their true and complete manhood.

All Christians are familiar with the transfiguration scene in the life of Christ. Are we equally familiar with the scene at the foot of the mount? To-day we will leave the mount and descend to the valley. Like the disciples, many of us might prefer to abide on the mount and muse on the glories of heaven, make tabernacles there and sit and sing ourselves away to everlasting bliss. It is wise and well to climb the mount at times and fill our souls with heaven's purity and peace. It is well to give our minds and hearts the highest culture. But culture must not be selfish. We must carry our Christian culture down into the grimy alleys of ignorance and vice. "Knowledge unused for the good of others is more vain than unused gold."

I would like to have seen Christ on the mount of glory. My soul would worship Him. But, He claims and compels my highest worship because, like a brother, he took the devil-possessed lad by the hand and lifted him up to His own high level of divine manhood. Christ proves His divinity by His humanity. I know He is Divine because He was so humane. The great masterpiece of Raphael was painted to show the contrast between the glory of the mount and the gloom of the plain. On the mount were the joy and peace of heaven. On the plain the turmoil and demonic rage of hell. On the mount the disciples saw Jesus transfigured, clothed with celestial light, attended by heavenly visitants. On the plain below they saw a young man writhing under the demon's power. Life to-day is full of just such contrasts. It is made up of sunshine and shade, of glory and gloom. As heaven was at the top of the mount and hell at the base, so similar social inequalities exist all around us. Under the shadow of our church spires may be found dens of iniquity, where leprous-souled men and women hold a perpetual carnival of vice.

Under the shadow of our University towers stolid, hopeless ignorance thrives. In one block stands the mansion of the millionaire, in the adjoining alley, huddled together like hogs, are the gaunt children of poverty and toil. The rich are increasing in wealth and the poor increasing in poverty. The gulf between Dives and Lazarus widens day by day, and year by year. This is not fancy; it is hard fact. On good authority I am assured that poverty has increased here in our own land as rapidly as wealth. We have completed one hundred years in the life of our republic. What does a review of this hundred years show? It shows that we have more millionaires, also more paupers, more brownstone fronts, but more hovels, more mansions, but more tenements. The New York *Herald* thinks "there is a screw loose somewhere," when we have aristocrats with countless millions at one end of society, and rank, riotous, violent and pestiferous anarchists at the other end; men who only know that something has gone wrong, and want to blow the world up with dynamite, thinking any change would be change for the better. There is something wrong somewhere. Our industrial system enriches the few and leaves the many poor. Our civilization allows multitudes to sink into dark, hopeless barbarism. No city in the world crowds so many people into a square mile of territory as the city of New York—21,600 houses, each sheltering ten families. The conditions of decency in home life cannot exist where men and women and children are housed together like cattle. We need not be surprised to be told that paupers and criminals are increasing in our land faster in proportion than the population. It is a question of debate whether the churches or the prisons are filling most rapidly. The army of unemployed men and women is growing larger every year. The chasm between rich and poor grows wider and deeper, more difficult to fill, apparently impossible to bridge. Labor organizes to maintain its rights, and capital combines to defend itself to keep down wages and to keep up prices. These social inequalities exist in our midst. It is not wise for us ostrich-like to hide ourselves from the facts. We cannot be Christians and ignore these facts. Christianity compels us to study social problems. If we refuse to study these social problems of our day, if we refuse or neglect to look into the condition of the under class of society, if we turn away selfishly and say it is no concern of mine how people live and work and die, then we prove ourselves not only devoid of humanity, but utterly destitute of Christianity. I would not give ten cents on the dollar for the religion of that man or woman who takes no interest in the welfare of those who, unfortunately, are at the bottom of society. The word of God is explicit enough, for it declares "who so stoppeth his ears at the cry of the poor, he shall cry himself but shall not be heard." I am persuaded that if the church is to do Christ's work in this world, it will have to study social problems more and more. There is no genuine service to God where there is not a real service to man. Sociology should be studied as well as theology.

The Christianity that Christ taught is humane as well as divine. I believe it is divine because it is humane. It looks to man as well as to God. While it teaches us to reverence God, it also insists that we respect man. I will judge a man's Christianity by his attitude toward man, as much as by his attitude toward God. Atheism shows itself in contempt of man as truly as in denial of God. It is as necessary to be orthodox manward as to be orthodox Godward. It is as necessary to think right of man as to think right of God. I have the highest authority for affirming that "if a man say, I love God, and hateth his brother, he is a liar."

The most damnable form of heresy I know of is to coolly stand aloof from the great social problems that touch the life and happiness of the toiling multitudes of earth. What's your orthodoxy worth if it does not take men by the hand and lift them up? I would rather be a pagan, suckled in a creed outworn, with a little warm blood of human sympathy in my heart, than be a full-fledged orthodox theologian, destitute of humanity. I would rather be a mongrel, half-breed Samaritan with sympathy for the unfortunate man on Jericho's robber road, than be a blue-blooded priest or Levite who could pass by on the other side and leave the wounded to die. Better be a Prometheus stealing divine fire from heaven for the comfort of mortals, than be a full-winged angel "loafing around the throne," unmindful of the suffering children of want on earth.

"O, brother man, fold to thy heart thy brother;
Where pity dwells the love of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

The religion of some people is terribly lopsided, they think so much of God that they have no time to think of their fellow-man. They are so absorbed in the contemplation of heaven's ecstatic joys that they have no place in their thoughts for earth's heart-breaking miseries. Others are lopsided the other way. Their religion is all manward. Their care for man is mainly a care for his back and stomach. They do not recognize that he has a soul as well as a body, that he has a life to live hereafter as well as here. They do not recognize that "Many a one is longing for words that are never said, and many a heart goes hungry for something better than bread." True philanthropy was born at the cross of Calvary and has a heavenly side as well as an earthly. It cares for the soul as well as for the body, for the hereafter as well as the here. Jesus Christ is the first and model philanthropist. He ministers to man's spiritual and physical needs alike.

As Christ taught it, religion is evenly balanced. One side of the equation reads "Thou shalt love thy God." On the other side it is written "Thou shalt love thy neighbor." It is as imperative that I love my neighbor as that I love my God. The love of God and man are one.

It will greatly benefit you to take the Bible and familiarize yourself with its teachings regarding man's relation to his fellow man. The Bible throughout manifests the tenderest solicitude for the welfare of humanity, especially of those who are in trouble because of oppression and wrong. I know the Bible is a divine book, because it is so humane. There is no other book so packed and saturated with sympathy for wronged humanity as the Bible. It is radical and revolutionary in its teachings. It blazes hot with wrath against those who defraud the toiler of his just wages. The Bible is the most advanced socialistic book on the question of work and wages. If I were an unbelieving socialist or secularist, having the good of humanity at heart, I would stand in the open market-place, where men congregate, and teach its burning truths to the multitudes. Benjamin Franklin said that the man who shall introduce into public affairs the primitive principles of Christianity will revolutionize the world. The world needs to be revolutionized, turned upside down, for at present it is wrong side up. Capital is fattening on the cream, while labor is growing lean on skim milk. Capital has the pie, and labor the crust. Capital has the downy couch, and labor the bare board. Capital has the cushioned pews in the sanctuary and labor goes to the gallery.

I am glad that some men are wealthy. They deserve all they have. They, and their fathers before them, earned all they have by honest labor, legitimate enterprise and careful economy. But the wealth of many modern millionaires has been stolen from the people. It can be said of them what Isaiah said of some wealthy people in his day, "The spoil of the poor is in your houses." Manufacturers and corporations have reduced the wages of men and women to what political economists call the "life limit" in wages. The question asked is not how much can a man produce and pay him that, but how little can he live on and give him that. That is the "iron law" of wages. They reduce wages to the life limit and themselves pocket the profits. It is a fact, and the fact is a blot on our civilization, that corporations oppress the poor to increase their gains. Men who profess and call themselves Christians unite to form "monopolies" and "trusts" and other inventions of the devil to keep up prices on the necessaries of life. All these satanic combinations bear most heavily on the men and women who do the world's hard work.

I speak the truth of my heart. I would rather bear the punishment of the heartless reprobates who spat in the face of Christ on the night of His betrayal than bear the punishment that awaits those modern extortioners who, in the language of the prophet Israel, "turn aside the needy from justice and take away the right from the poor of my people." You cannot insult Almighty God more than by wronging your fellow man, for it is written, "he that oppresseth the poor reproacheth his Maker." We say that the days of oppression and slavery are over. Would to God they were over. But the fact is, we have white slaves by the thousands in our land, men and women who drudge from morn until night, hardly earning enough to keep soul and body together. Careful students of labor statistics tell us that relatively to the cost of living, the average wages of wage earners in the United States are little or no better than in the old world. Read Helen Campbell's "Prisoners of Poverty," and learn how the women workers of America are cheated and robbed by the rich capitalists who employ them. Go into details, and learn how much per dozen a woman receives for making shirts, mantles and other garments worn by the wealthy. Then read Tom Hood's "Song of the Shirt," and see how sadly, awfully true it is of the women who are forced to support themselves by the needle.

With fingers weary and worn,
With eyelids heavy and red,
A woman sat in unwomanly rags,
Plying her needle and thread.

Stitch, stitch, stitch,
In poverty, hunger and dirt,
And still with a voice of dolorous pitch,
She sang the "Song of the Shirt."

It's Oh to be a slave,
Along with the barbarous Turk,
Where women has never a soul to save,
If this is Christian work.

That horrid ulcer of society, prostitution, has its roots in and is fed by a social system that makes woman dependent on man. Many a victim to man's lustful god, down in her heart says: "My poverty not my will consents." Many a poor girl has been pushed down that dark incline by the relentless pressure of poverty.

A just and merciful God will judge who was most to blame, the woman who was driven, or those who drove her to such depths by sleek, fierce fraud, organized into a iniquitous industrial system.

I said that the Bible was on the side of the men and women who do the world's work, and it is. As Charles Kingsley said, "The Bible is the rich man's warning and the poor man's comfort."

If you want a scorpion whip to lash the backs of the unrighteous rich who defraud the poor of their just rights and fair wages you will find it ready-made for you in the Bible. Listen to this withering invective that fell hot from the inspired lips of the Apostle James: "Go to, now, ye rich men, weep and howl for the misery that shall come upon you. Your riches are corrupted, your garments moth eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Behold the hire of the laborers who have reaped down your fields which is of you kept back by fraud, crieth, and the cries of them who have reaped (that is of them who have done the world's work) are entered into the ears of the Lord of Sabbaoth."

God in heaven to-day hears the cry of earth's weary toilers as truly as he heard the bitter cry that rose from the slave-fields of Egypt three thousand years ago. And he who smote the crown and pride of Egypt will smite the modern Pharaohs who to enrich themselves "grind the faces of the poor."

The light must be turned on these social subjects. The press must do it. The pulpit must do it. Men who love truth and justice and humanity must stand in the pulpits of the land and speak out against the wrongs of man as distinctly as did the prophets of the olden time. Listen to Jeremiah, and tell me if his words have no application to men today: "Woe unto him that buildeth his house by unrighteousness and his chambers by wrong; that useth his neighbor's service without wages and giveth him not for his work." Has not the Bible something to say on work and wages? How can a man preach the whole Gospel of God and not discuss social problems? You imagine that God is principally interested in ecclesiastical matters—that He is chiefly occupied with listening to the prayers of the devout. You imagine that religion has to do mainly with ordinances, ceremonies, creeds, etc.; but this old Bible assures us that God is as interested in the manufacturer's payroll as in the worshiper's prayer-book. The great God who sits on the throne of a universe, descends to make laws in defense of those who do the world's work. Consider how tender, just and humane this old Mosaic law is: "The wages of him that is hired shall not abide with thee all night until morning." To pretend to worship God and neglect these labor laws is rank heresy. The teachings of the Bible on work and wages needs to be blazed before the dull vision of the sordid world to-day. The church has been telling men that they will be damned unless their creed is correct. This book declares that damnation will fall upon wrong doers rather than on wrong thinkers. Men will be judged not by their creeds but by their deeds. Jesus found men whose religion allowed them to "devour widow's houses" while they made "long prayers." He did not denounce prayer, but he did make it clear that to pay well was as much a religious duty as to pray well. Wrongs done to man cannot be canceled, or atoned for, by worship offered to God.

The Bible is humanity's book. It is the people's book. It champions the cause of the weak against the strong, of the poor against the rich. Not against the rich because they are rich, but because they are unjust. It is against injustice that the Bible wars. A system that puts the multitude at the mercy of the few is rotten at the base. Half a dozen or more men determine how much the millions of America shall pay for the oil they burn in their lamps. Another score or so decide the price these millions shall pay for the coal they burn in their stoves. If the people complain these autocrats sneeringly answer, "What are you going to do about it. We have you in our grip and will hold you there." Wendell Phillips said he was ashamed of a civilization which made 5,000 men depend on one. What would he think of a civilization that makes 60,000,000 dependent on six.

I heartily concur with Washington Gladden, when he says "That Christianity by the lips of all its teachers ought with all emphasis to say to society, your present industrial system which fosters those enormous inequalities which permits a few to heap up most of the gains of this advancing civilization and leaves the many without any substantial share in them is an inadequate and inequitable system, and needs important changes to make it the instrument of righteousness. The present century has made marvellous progress in material wealth, but it is a question whether this increase of wealth has bettered the condition of the vast masses of the people. We must ever remember that the condition of the masses is the condition of the nation. We are not to judge a nation by the culture and wealth of the few at the top. New York is not to be judged by its upper 400, but by its lower 400,000. To be permanently prosperous and strong, wealth and culture must be evenly distributed. It is better that the land should be held by the many than by the few.

Henry George—and I would that his books were more widely read—affirms that the tendency of what we call material progress is in no wise to improve the condition of the lowest class in the essentials of healthy, happy human life. He even goes further and declares that in reality it depresses the lower class. The illustration that he uses is a very forcible one. He compares the advance in material progress to an immense wedge driven not *underneath* but *through* society. Those who are *above* the point of separation are elevated; but those below are crushed down to lower depths still. The condition of the under class in our large cities confirms this view.

It is in the cities that the sharp contrasts between wealth and want are most visible. There are to be seen enormous wealth and saddest poverty, sumptuous idleness and unrewarded toil. Amid the highest accumulations of wealth men sicken and die of starvation and puny infants suckle dry breasts of want.

Tennyson, in "Locksley Hall, Sixty Years After," deals with these sad facts of life as they are to be found in the large cities across the sea. Some people say he is growing old and is pessimistic, but I contend that sober, honest criticism must admit that he is as severely truthful as he is sublimely poetical when he says in that poem:

"Is it well that while we range with science,
glorying in the time,
City children soak and blacken soul and
sense in city slime?
There among the gloomy alleys, progress
halts on palsied feet,
Crime and hunger cast our maidens by the
thousand on the street;
There the master skimps his haggard seam-
stress of her daily bread,
There a single sordid garret holds the living
and the dead,
There the smoldering fire of fever creeps
across the rotted floor,
And the crowded couch of incest in the
warrens of the poor."

That great social inequalities exist no one can deny. That these inequalities should exist no humane man will affirm. It was surely never the intention of the Creator that a few of his creatures should hoard and hold the bulk of the world's wealth, while the vast multitudes were pining in penury, and dying in want. To say that these social inequalities are of divine decree or appointment is a libel on the cross of Calvary. To lay on God the results brought about by the greed of man is the worst possible form of blasphemy.

I believe it is God's will that the necessities and conveniences and comforts of life should be more evenly distributed and shared than they are to-day. It is against the will of God that Dives should revel in luxury while Lazarus, at his gate, dies in poverty. If a man is a Christian, and has wealth, he will use his wealth to ameliorate the condition of those who are below him. For it is written: "Whoso hath this world's goods, and seeth his brother have need and shutteth his bowels of compassion from him, how dwelleth the love of God in him?" If we possess the spirit of Christ, if we follow His example, we will give our strength to the weak, our culture to the ignorant, our wealth to those in want. We will take men by the hand and lift them up to our own level.

The author of "The Message of Jesus to Men of Wealth" reminds us that the cross is more than a historic event. "It is the law by which God acts and expects men to act. As the Father sent Christ into the world to sacrifice Himself in the service of men, so Christ sends the corporation manager, the merchant, the mill owner, the mine operator, the street-railway President to be a living sacrifice in the service of men."

What better prayer could we daily offer than this:

"Give me the power to labor for mankind,
Make me the mouth of such as cannot speak,
Eyes let me be to groping men and blind,
A conscience to the base, and to the weak
Let me be hands and feet, and to the foolish,
mind."

It is a fundamental truth of Christianity that God is no respecter of persons. He sends the rain and the sunshine indiscriminately to all. There is enough of everything to go around. There is plenty for everybody. But the greed of man thwarts the generosity of God. Man's greed is such that if he could he would get a "corner" on the sunshine, organize a "trust" to control heaven's pure air, and thus make a few rich at the expense of the multitude. If any one presumed to question the right of these bloated monopolists they would piously snivel out "that it is evidently the will of the Creator that some are and must be greater, richer that the rest." It is fortunate for us that the sun is 90,000,000 of miles away from the earth. If it were nearer and men could get to it, they would organize a company, board it up, bore gimlet-holes through the boards, put a meter on and sell it at so much per ray. The same greed that has gobbled up the land would gobble up the sunshine. A corporation already controls the lightning, and charges us what they will for electricity to carry our messages over land and sea.

God has made this world so that there is air enough to go around, and sunshine enough to go around, and acres enough to go around. The right to sunshine, the right to air, and the right to land are inalienable rights. God has not created more people on the earth than the earth can comfortably support. The reason there is starving want in one home and sumptuous wealth in another home, is to be found in the ignorance and idleness of men on the one side, and in the greed and grab of men on the other side. The reason some men have uncounted wealth is because they have been magnificent plunderers. The world's wealth has been earned by the many, and stolen by the few. The few are enriched at the expense of the many.

We proudly point to the amazing increase of wealth in this nation. We say that our country is rich, and it is. But as Lyman Abbott recently asked, "who made it so?" We have been digging coal and iron out of the hills of Pennsylvania, and out of its rock reservoirs we have been pumping oil. We have been gathering cotton from the fields of Texas, wheat from the prairies of Dakota, oranges from the valleys of California, and furs from the seas of Alaska. We have been digging silver from the mines of Nevada, and gold from the gulches of the Sierras. We have harnessed into our service water-power, steam-power, electric-power, but from whom came this wealth, and to whom do these treasures belong?

Who gave to electricity its marvelous powers of light and motion? Who "cutleth out rivers among the rocks?" Who created the ocean as a highway for the ships of the nations to sail on? Who stored the minerals in the mountains? Who gave the soil its fertility? By whose labors have these riches been gathered from mountains and plain and sea? Did our Father in Heaven intend these rich possessions for all his children or for only a favored few? If the Bible is true, these necessities of life belong, of right, to the whole family. If Paul is orthodox, the laborer should be the first to enjoy these blessings, for it is written, "the husbandman that laboreth must be first partaker of the fruits." As it is, the capitalist gets the fruit and the laborer gets the rind and the core.

The social unrest that exists to-day arises from the fact that the toilers, the real producers of wealth, are waking up to the truth that they have been unjustly deprived of their God-given rights. This age needs a John the Baptist to lay the axe of equity at the root of the tree of injustice. It needs a Moses, a God-inspired man, to come to the front and by his energy and eloquence take the toilers by the hand and lead them from the Egypt of oppression into the Canaan of liberty, fraternity, righteousness. This deliverer will come. It is not God's will that men made in his own image should be forever trampled upon by the iron heel of wrong. The reign of the Pharaohs will come to an end.

He who sees a sparrow fall will not fail to see and succor human souls smothered and dwarfed by the greed of the millionaire sweater. He, who when on earth had not where to lay his head, will not forget the homeless outcasts of to-day. He, who heard the cry of the oppressed toilers in the brick kilns of Egypt 3,000 years ago, is not deaf to the cry of the over-worked and under-paid toilers in the factories and fields of Christian England and America, and will come to their help. Relief will come, if not by gradual growth, it will come by violence. Revolution is delayed evolution. Things refuse to be forever mismanaged. Some day, by laws as fair and fixed as guide the planets, the heirs of the world's wealth will come into possession of their inheritance. Earth's monarchs are her people, and some day these myriad monarchs will mount the throne and take their crowns. Some day there will be on this earth, in truth and fact, a government of the people by the people and for the people.

We have been praying "God save the King" and "God save the President." Let us begin to pray "God save the people."

"When wilt Thou save the people,
O God of mercy, when?
The people, Lord, the people,
Not thrones and crowns, but men.
Flowers of Thy heart, O God, are they,
Let them not pass like weeds away—
Their heritage a soul-less day,
God save the people."

If I understand the temper and mind of the workingman to-day, it is not charity that he wants. It is justice, simple justice. He is not a mendicant with hat in hand, asking capital to give him a penny. He is a free man demanding his rights. Inequity is iniquity. At the bottom of this conflict between labor and capital there lies a black injustice. There will be no peace, and there should be no peace until that injustice is removed. Nothing is settled in this world until it is settled right. It is said ideas produce revolutions. If that be so look out for revolutions, for ideas are simmering, germanating, throbbing in the minds and hearts of earth's toilers to-day. The leaven in the meal is spreading.

The final solutions of these social problems will never be reached until the teachings of Jesus Christ are accepted and put in practice by those who call themselves by His name. He who took the poor lad of my text by the hand and lifted him up is the one who is to lift all men up from ignorance to knowledge; from oppression to freedom; from the blight of sin to the blessings of holiness. Jesus Christ came to save man. He also came to save society. He came to establish a kingdom on earth, wherein dwelleth righteousness. Our industrial system needs to be born again in order to enter into the kingdom Christ rules. The nation needs to be gospelized, Christianized. The statesman of the future will earn his statecraft from the truths that the Nazarine taught. The triumph of Christianity means that the people in their social, national and international relations will live as brothers; the good of each; the law of all. Listen to these words, and tell me if they are not a true picture: "Near 1900 years ago, when another civilization was developing monstrous inequalities, when the masses everywhere were being ground into hopeless slavery, there arose in a Jewish village an unlearned carpenter who, scorning the orthodoxies and ritualisms of the time, preached to laborers and fishermen the gospel of the fatherhood of God and the brotherhood of man, who taught his disciples to pray for the coming of the kingdom of heaven on earth. The college professors sneered at him, the orthodox preachers denounced him. He was reviled as a dreamer, as a disturber, as a communist, and finally organized society took the alarm and he was crucified between two thieves. But the word went forth and, spread by fugitives and slaves, made its way against power and persecution till it revolutionized the world, and out of the rotting, old civilization brought the germ of the new. Then the privileged classes rallied again, carved the effigy of the man of the people in the courts and on the tombs of kings, in His name consecrated inequality and wrested His gospel to the defense of social injustice. But again the same great ideas of a common fatherhood, of a common brotherhood, of a social state in which no one shall be overworked, and none shall want, begin to quicken the common thought."

What nobler work can man engage in than to help to bring about a social state where

"Each man finds his own in all men's good,
And all men work in noble brotherhood."

What better prayer can we offer to heaven than—

"Lord make the nations see
That men should brothers be,
And form one family
The wide world o'er."

Opportunities of usefulness that an angel might covet press on us from every side. This Christly work of taking men by the hand and lifting them up is one we can all engage in. You, merchant and manufacturer, by doing justly to labor and laborers can help bring the world's trade and traffic into harmony with the golden rule of Christ. You can join hands with the few who are laboring to establish a civilization based on equity and buttressed by love. You can make the shop and the store as sacred as the sanctuary. You can make the whirl of factory wheels sweeter music and grander worship than that that rises from full-voiced organ and white-robed choirs in cathedrals grand. You can help usher in the golden age that prophets have foretold and poets have sung of, when justice, truth and love shall be supernal and regnant everywhere. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders." "Happy is the people that is in such a case, yea happy is the people whose God is the Lord."

Where should the church of Christ be in this work of reform. She should lead the van. She should take the initiative in all movements that tend to lift humanity to higher levels. Every battle of right against might should call forth all the forces of the church militant. The church of the Carpenter of Nazareth should be in sympathy with labor and laborers. I am glad to know that here and there the church is moving in this direction. There is a better day coming. The earth moves sunward. Let us, with head and heart and hand, help the cause of humanity forward. Let us recognize and fulfill the fraternal responsibilities of citizenship. Providence hath so ordained and doth so decree that whether we will or not, we are our brother's keeper. No man liveth to himself. If Christianity means anything, it means sympathy with others, justice for others, self-sacrifice for others. It means that we who are strong ought to bear the infirmities of the weak. It means, that in the spirit, and after the example of Him whose name we bear, we are to take our brother man by the hand and lift him up.

PRISON SUPPLIES.

Bids Received and Contracts Awarded on Saturday Last.

The State Board of Prison Directors met at the Folsom Prison on Saturday to open bids and make awards for supplies of all kinds for the prison for the coming fiscal year. There was a large number of bidders present, and prices generally ruled lower than for the past year. Owing to the number of bids made the Board was in session all day and completed the awards about midnight. The principal awards are as follows:

Drugs and medicines—C. E. Warden & Co., Mack & Co., Langley, Michards & Co., San Francisco, and Joseph Hahn & Co., Sacramento.

Coffees—Costa Rico, 17½c, Mau, Sadler & Co.; Java, 24½c, Haas Bros; Mocha, 28.98c, Mebius & Drescher.

Sugars—Cube, 06.07½c, Haas Bros; Powdered, 06.49c, Mebius & Drescher; Granulated, 05.7c, Haas Bros; Golden C, 04.33c, Mebius & Drescher.

Syrups—Golden, 22½c, Mau, Sadler & Co; Drip, 50c.

Teas—Wellman, Peck & Co., at 13½c and 40c.

Canned goods and groceries—Haas Bros., Wellman, Peck & Co., Mau Sadler & Co., and M. Morgenthau of San Francisco, and Mebius & Drescher, L. S. Adams & Co., and Christianson & Dierssen of Sacramento.

Tobacco—Drinkhouse & Co., Esberg, Boehman & Co., and Wellman, Peck & Co. of San Francisco and Mebius & Drescher of Sacramento.

Butter, cheese and eggs—Christianson & Dierssen.

Provisions—C. E. Whitney & Co. of San Francisco.

Flour—Pioneer Milling Co. at $4 80 per barrel.

Barley—George Schroth & Co., $1 14 and $1 22.

Beans—Pink, $2 61, John F. English of San Francisco; Bayo, $2 97; White, $2 76, Christianson & Dierssen of Sacramento.

Potatoes—John F. English, $1 06.

Fresh Meat—C. L. Ecklon & Sons of Folsom at 05.48c.

State Prison Flannels and Cassimeres—To Levi, Strauss & Co. at 38½c@$1 02½.

Blankets—Levi, Strauss & Co., $3 30 per pair.

Dry Goods and Clothing—Divided between Murphy, Grant & Co., J. Hyman and Weinstock, Lubin & Co.

Coal Oil and Gasoline—The bids were rejected as being too high.

Coal—Duckinfield Sydney, $11 50; Cumberland, $10 50; Wellington, $12 40; to Baker & Hamilton.

Ice—$9 per ton, to Buffalo Brewing Company.

Crockery and Glassware—Waugenheim, Stemheim & Co., Sacramento Glass and Crockery Co. and Joseph Theiben Crockery Company.

Lumber—Sacramento Lumber Co., Richards & Knox and Friend & Terry Lumber Company.

Brooms, Brushes and Willowware—Baker & Hamilton, Whittier, Fuller & Co., L. Feldman & Co., Industrial Home for Adult Blind and A. S. Hopkins & Bro.

Stationery—H. S. Crocker & Co. and Cunningham, Curtis & Welch.

Hardware—Baker & Hamilton, Huntington-Hopkins Co., Waterhouse & Lester; Schaw, Ingram & Batcher, and Holbrook, Merrill & Stetson.

EXCESSIVE PUNISHMENT.

Governor Markham Commutes the Sentence of a Monterey Boy.

Governor Markham on Saturday commuted the sentence of Louis Boardman, who was convicted of battery in Monterey a few days ago and sentenced to pay a fine of $25 and to be imprisoned in the County Jail for thirty days.

The sentence is restricted to the fine, without imprisonment. The Governor says:

"It appears, from the written statements of parties acquainted with the facts, that said Boardman is a youth of the age of about 18 years. He is attending school, and is a boy of good reputation and peaceable disposition; that said battery was committed with the fist, and resulted in no serious injury; that said Boardman was not represented by counsel, and that his father was not present; that he was drawn into the difficulty through a desire (as he supposed) to protect his sisters from annoyance at the hands of the prosecuting witness, one Hoffman; that the infliction of a fine of $25 is sufficient punishment under the circumstances, and that imprisonment for thirty days would be excessive punishment."

Roses, Etc.

All this month I will slaughter prices. Beautiful imported hats and bonnets from $9, $12 and $15 reduced to $4, $5 and $6. Also, an immense line of fine flowers reduced to less than half price. Ladies, call early, ere the stock is run down. S. T. Mi Hoover, New York milliner, 625 J street. *

A COAT for 9c, a hat for 5c, a shirt for 21c, are ticketed in our show-windows. A full summer suit for $1 04, and better ones for $1 70 for men, are also ticketed. What is the use of doing things by halves when you start in on anything. We will start in our summer clothing and furnishing goods sale Wednesday next at 9 o'clock; $25,000 worth to close. Each day will be a sale until all closed out. At Red House. *

AT Hammer's music store, 820 J street, you will find the largest stock of musical goods. Sole agency for Chickering & Sons' pianos. *

WE want to realize about a third on our clothing, hats and furnishing goods. See show windows at Red House. *

NEXT Wednesday at 9 o'clock at Red House commences the slaughter. *

SWIMMING BATHS.

Work Progressing Rapidly at Twenty-First and O.

Something About the Exterior and Interior Plan of the Building.

The work of erecting the new swimming baths at Twenty-first and O streets is being pushed forward with unusual vigor by the contractor, Silas Carle. That gentleman has taken a contract to have the work completed and the great bath house ready for use on the 22d of July, and it is evident that he intends to be on time.

The new building will be a very handsome structure 60 feet wide by 137 feet in length, handsomely painted, ornamented with stained glass windows and very attractive. It will be a credit to the city.

The main entrance will be on O street, though two large doors, one on either side of the ticket office. The doors open into a spacious lobby on one side of which is the ladies' sitting-room and on the other a barber shop and men's sitting-room.

After purchasing his ticket the visitor ascends a broad stairway and finds himself on the main, or tank floor. Here he will exchange his ticket for a bathing suit and towels and proceed to one of the apartments which surround the tank, or to one of those on the ground floor. All of those on one side, on the ground floor, are to be preserved for ladies. There are eighty-two dressing-rooms, beside six rooms fitted up with elegant tub baths, furnished with hot and cold water.

The swimming tank is eighty feet long by thirty-five feet wide, three feet deep at the shallow end and twelve feet at the deepest point. This is four feet deeper than in the Palace baths in San Francisco, the difference being necessary on account of the use of fresh water here, there being less resistance than in the salt water. From the shallow end the descent is very gradual until the middle of the tank is reached when it becomes more rapid. Spring-boards and slides are properly arranged for divers. On each side of the tank is a "shower-room" where bathers may indulge in the luxury of "needle-showers." The showers used are of a new pattern and are so arranged that the water can be sprayed over the body from the sides without a drop touching the head of the bather, or can be turned on from the top in the usual way, or both. The water can also be tempered at will from extreme cold to hot by a simple contrivance.

In the rear corners of the building, adjoining these apartments, are stationed stairways leading down to dressing-rooms on the first floor, on which also are to be found closets, etc., of the latest and most approved sanitary pattern.

On the floor above the tank at the north end of the building is a gallery, capable of seating 200 persons. At the other end is a band stand and the approach to the slide.

At the rear of the main building will be a one-story building for a boiler-house and laundry. Above it will be erected two tanks, each with a capacity of 11,000 gallons, into which well water will be pumped and heated, after which it will be run into the swimming tank, which will contain 170,000 gallons. It is so constructed as to give a constant flow of water, in and out. The water will be kept at an even temperature of 82°. The tank can also be emptied completely by means of a six-inch outlet at the bottom.

The tank is being constructed upon a new plan. It will have a very strong and substantial foundation; will be lined with a double thickness of redwood planking, overlaid with tin lathing, and finished inside with several coats of suitable cement, rendering the surface as smooth as sandstone.

Around the sides of the tank will be fastened an iron railing which the bathers may grasp. Bordering the edge of the tank, on a level with the passage ways, is to be a gutter, properly graded, to catch and carry away the splashing and water dripped from the bathers while emerging from the tank.

The building will be abundantly lighted and thoroughly ventilated from windows on either side and the rear and from the large oriel windows in front.

In addition to the provision made for the prevention of draughts, there will be erected at the head of the main entrance a sort of screen, set with stained glass, which, when illuminated by the light admitted through the entrance, will be a most attractive feature of the interior furnishing. The inside walls will be treated with paint of the fashionable terra cotta shade.

The dressing-rooms will be supplied with long benches on which the occupants may recline after bathing. These apartments will be provided with mirrors, shelves, hooks for clothing, combs brushes, etc.

On the whole, the baths will compare favorably with any on the coast. They will not be so elaborate as the new Piedmont Baths, but they will be neater and better than any in San Francisco.

A few weeks ago the association called in 20 per cent. of the subscriptions, which amount has been paid in promptly by the subscribers, only one person refusing to fulfill his agreement. The directors meet again to-morrow night, and it is understood they will call in the balance of the money due on the stock issued, as the work is being paid for as it progresses, and must all be paid for on completion, which will not be later than the 22d of July.

So far between $19,000 and $20,000 worth of stock has been taken, and it is hoped that the balance, only $5,000 or $6,000, will be taken promptly, so that the baths can be fitted up completely and everything be paid for at the opening. Our citizens should certainly take a lively interest in this noble work. There is scarcely a young man in the city who cannot afford to take at least one share, at a par value of $5, and there are hundreds of citizens who have children, whose lives are continually being risked in the treacherous river, who ought to take ten or twenty shares each. The gentlemen who are giving their time and energy to the establishment of these baths have no more interest in them than all other citizens. They are simply trying to provide a needed institution and our merchants and business men ought to encourage them by taking stock.

City Finances.

City Auditor Young makes the following report of the receipts and disbursements of the city for the week ending Saturday, June 20th:

M. Coffey, water rates	$1,109 00
Geo. A. Putnam, city licenses	103 68
R. O. Cravens, Police Court fines	7 50
R. H. Singleton, cemetery dues	20 00
Total receipts	$1,240 18
Total disbursements	$2,044 45
Amount in City Treasury	$222,305 75

APPORTIONED AS FOLLOWS:

Sinking and Interest Fund	$22,884 71
General Fund	36,280 08
Water Works Fund	1,735 12
Fire Department Fund	25,675 40
School Fund	51,011 24
Levee Fund	389 49
Cemetery Fund	1,540 35
Street Repair Fund	25,100 46
Police Fund	20,777 84
Bond Redemption Fund	12,894 10
Library Fund	4,372 50
Exhumation Fund	255 50
Sewer Fund	6,550 63
Dog Fund	9 35
Special Street Improvement Fund	5,065 87
Street Bond Fund	6,763 11
Total	$222,305 75

$25,000! $25,000! $25,000!

Worth of summer clothing, furnishing goods and hats will be on sale commencing Wednesday, at Red House, at 9 o'clock. Sale to continue. *

WE are in the swim and well up with the heavy weight, and you miss it if you do not buy a year's supply. Commencing at 9 o'clock at Red House Wednesday next. *

Changed Daily for the Red House.

TO-DAY,

Splendid values in new patterns of SUMMER SATEENS, in imported and domestic. Several cases of these goods were placed in stock Saturday last, also Challis. Tamise-finish China Cloth, in small check and figure, 12½c a yard; fair quality Challis, 3c a yard; a very good article for 5c; wide, heavy Lawns, 3c a yard; and 300 Trimmed Hats for July and August styles—designs taken from French Pattern Hats sent direct to us from Paris—and the beauty of it is