

Daily Globe

Official Paper of the City of St. Paul

Printed and Published Every Day in the Year, BY H. P. HALL.

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THE WEEKLY GLOBE. The Weekly Globe is a mammoth sheet, exactly double the size of the Daily.

ST. PAUL, SUNDAY, MARCH 30, 1879.

Notice to the Public. To avoid all misapprehension, I desire to state that, while I am engaged in printing the whole or a portion of a large number of papers,

It is rumored that Gov. Ramsey has secured the services of an architect who will devote his entire time for the next three months to designing plans for and superintending the erection of a large number of dwellings upon the governor's unproductive city lots.

MINNEAPOLIS is indulging in her periodical spell of reform, and all the saloons will be closed to-day. This spasmodic prohibition is just as the last one did.

SENATOR WINDOM, who directed the migrating negroes of Louisiana to Kansas, should be called upon by his dues to foot some of the bills.

There is evidently a misapprehension in the mind of Henry Watterson as to Brother Windom's character. He holds himself in readiness not only to pay the expenses of the negroes who left their homes in the South for the far West, but has already purchased large droves of mules, which will be transferred to the emigrants on application, together with a warranty that each mule will live a hundred years from date and exert his kicking powers only once a month, and will then spare the cranial attachments of those who have been seduced by the glittering generalities of our Minnesota statesman.

THE OPERA.

The opera season is over, and thousands of our citizens have listened to the delicious music of some of the most distinguished composers of the century with delight and benefit.

While we do not question the enjoyability of an operatic performance, it must strike every one as an absurdity. It possesses a few of the elements of a drama—has an ingenious plot, well worked out, requiring to be well acted in order to be satisfactory.

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THE RARITY OF CHRISTIAN CHARITY.

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.—MATTHEW XIX:21.

All through the teachings of Jesus runs one central idea—the duty of charity, of giving alms. The poor were his special charge, and for their benefit he devoted the greater part of his life. None were so humble as to receive from him a look of contempt or indifference. He was ever ready with words of cheer and encouragement to those in poverty and distress, and admonished his disciples to care especially for the lowly. On all proper occasions during his ministry he enjoined the broadest charity, the giving of alms wherever it might be needed. How different was his course to that of those who profess to follow his teachings to-day. He had not where to lay his head, and despised worldly riches and honor. They are wholly absorbed in a ceaseless life for wealth. Instead of giving to the poor, they grind them to the earth, exacting from them the uttermost farthing.

The desire to accumulate money appears to have absorbed all their ambition—completely obliterated the desire to do good. To have a large bank account, to live in elegance and maintain a splendid establishment is the one aim of mankind now-a-days, and as a result of this, the poor are being driven to the wall.

It is a matter of notoriety that the least charitable among our citizens are those who profess Christianity. People in distress invariably apply for assistance to "men of the world" rather than to the members of the church. Though these professed Christians frequently contribute liberally to the funds for church erection and for foreign missions, they too often turn a deaf ear to the cry of distress that arises close beside them. They prefer to give their alms where it will be heralded abroad and make for them a name for exceptional benevolence. They forget the injunction of Jesus, "when thou doest alms, let not thy left hand know what thy right hand doeth." Thus it often happens that even the poor of the church are left provided for, while those not of the fold have to apply elsewhere for assistance. How many men who call Christians would to-day follow Christ if, as a price of that privilege, they were required to sell all that they possess and give it to the poor? We very much fear that he would be compelled to traverse the country with less than twelve disciples, for money has become too absorbing, too potent an agency in the affairs of men, and those who would sacrifice their riches and their social position for the privilege of doing good have become woefully few.

The desire for splendor in church edifices; for elegance and richness of attire; for social position; for ease and comfort, has grown and keeps growing daily. It has well nigh destroyed what little of the religion of Jesus survived the intolerance of the puritans in this country. To be accepted by "the Lord's chosen ones," as they denominate themselves, it is necessary that one should possess enough of this world's goods to maintain "a respectable appearance," which means to dress as richly as any in the congregation and contribute liberally to the church funds. A poor man has no part with the latter-day Christians. If he shall presume so far as to enter the sanctuary, he is given to understand that his room is better than his company. He receives no cordial greeting from pastor or people, but is set away in a corner and made to feel that he is not upon an equality with those who boast a finer raiment or a more distinguished social standing. The modern church is no place for a poor man, for there, more than any other place in the world, he is subjected to indignity. Men who are democratic during the week become aristocratic on the Sabbath and repel approach. Women who on Saturday would, perhaps, bestow a pitying glance upon a poor beggar on the streets, have nothing but contempt and scorn for a woman who appears in the sanctuary of the Lord on the Sabbath in an old-fashioned gown, perhaps a little worse for wear. While the church ought to be the most democratic, it is the most aristocratic institution of modern times. A man's standing is measured by the texture of the coat he wears and the fastidiousness of his necktie; a woman's piety is gauged by the expensiveness of her jewelry and the modernness of her toilet. There is so little of that genuine charity and piety taught by Christ in the churches of this age that it would require a microscope of the most powerful magnifying power to detect it. The saying of the Savior, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven," has been modernized until it now reads, "It is easier for an elephant to dance a waltz than for a poor man to receive respectful treatment in the house of the Lord."

We do not expect to induce men to surrender their worldly goods for charitable purposes. Such a hope would be Utopian. But it is not asking too much to plead for charity—respectful treatment—for those who desire to worship God in their own house. If a man is poor is that any reason why he should be driven out of the church? Yet that is the effect of the present church policy. Our religious edifices are built for the rich, not for those of moderate means or persons in the lower walks of life. A studied effort seems to be made to exclude all except a select few from attendance upon divine worship by making that attendance as humiliating as possible. Perhaps they are treated with condescension and made to feel most keenly the difference in their social grade. Such treatment is as complete a bar to their attendance upon the ordinances of the church as an absolute prohibition. It is unchristian yet it is common. It behooves the church to work a reform in this direction.

EXIT MOORE—ENTER FLOWER.

At last the blow has fallen. We have apprehended the calamity and have been revising with Geo. Moore as to his safety, but all in vain. For eighteen years George has held sway as collector of the port of St. Paul. For many years he was let alone, but finally there was a snuffing about and then came the announcement that Judge Crowell had been appointed his successor. The judge entered the office one morning and with a smile both childlike and bland directed George to vacate. But George didn't. He stuck, and Crowell, though having the appointment, did not get the office.

Then old Father Time, with his scythe got after George, but just as he had him doubled up, ready to clip both ends off at one blow, George resorted to a sharp dodge. He slipped away to the Hot Springs and came out a new man. Then he broke the scythe

blisses the golden rule, and presents it to the most loyal of the church.

This Sunday is called Passion Sunday, a festival of the most ancient times, because on that day our blessed Lord began to make open predictions of His coming suffering. The apostle refers to His passion; the gospel the beginning of it in that fearful rejection by the Jews. The church begins, in the gospel of this Sunday, to commemorate her Lord's passion; whence the name of Passion Sunday.

The week which now commences is rightly called Passion Week, a term commonly but erroneously applied to Holy Week, the week immediately preceding Easter. Next Sunday has been called Palm Sunday, because Palm Sunday is by far the most familiarly known to us. St. Augustine mentions the shaking of Palm branches as the custom of that Sunday, in one of the Roman Catholic church's prayers. In the English Church the custom is still represented in some localities by decking the church with palm branches. The week commenced by the Passion Week, to commemorate her Lord's passion; whence the name of Passion Sunday.

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