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CLEVELANDISM VS. CHRISTIANITY.

G. Ed. Kestler Defends Himself and His Position.

CONTINUED FROM LAST WEEK.

As a rule the churches to day work in order for fashion's fickle sake, for the applause of men, for the sake of custom, for the reason that they want to lead in numbers and greatness, than they do for the salvation of the world, for the lighting of human benighted, and the helping of the needy, and the following of the meek and lowly One. As an instance of this fact, note the treatment the churches accord rich and popular members with the treatment they give the poor and lowly ones. Is this Christianity? It is churchism and nothing more. God pity the weary souls which expect much solace from some churches. High churches give millions to pay bishops, to build churches, to erect palatial parsonages, and then turn a deaf ear to the cry—the sad, last wail of sorrowing, hungry humanity. Christianity goes to a poor man's hut robed in humble garbs and barefooted oftentimes and gives away its last crumb to help him. Christianity has no paid ministers to chat her virtues. Her deeds often die unmentioned by the clarions of fame, but Heaven rings with their echo. Why has the church drifted from the rock of truth—drifted oh, so far, so very far, from God's standard of right? Her banners to-day often trail in the mire of persecution, political and social, and of many things that custom makes but right ignores.

I believe there will be many an angel in Heaven that was called an infidel on earth, and many a devil that was a so-called preacher on earth, simply because of this loyalty to false promise and custom, and not to truthful principles. The church, in its purity, its primal conception of holiness, is the grandest of all organizations for saving the world, but when it deserts its colors and links hands with the devil to gain a flitting glory, it becomes the most damnable of agencies. History is stored with many examples of this character, and the historian of truth who pens the deeds of these days will tell a sad story of church degeneracy. Ah, dear old churches of our fathers and mothers, get back to the true ideal and stay there. Ah, fond memory looks back to the altar at which we used to worship in the bright days of youth, when we knelt by mother's side and had faith in God and in God's church! A battle is coming on—a great battle is coming on—and I can now hear the echoes of the drum beats and the roar of the cannonading as it whispers through the ear. A battle is now on between the friends and foes of truth, between those who have the manhood and the womanhood to stand up against all false creeds and those who bow down to false God's for the sake of temporal benefits. There never was a time when true heroes and heroines were in greater demand than they are to-day. The pulpit is calling, yes, sadly calling, for voice turned to frail humanity's wants and duties—calling for sympathy with human sorrows, with disappointed hopes. The greatest burlesque of the day would be to see a poor humble man going to these handsome mansion to find comfort from the words of some of these modern preachers arrayed in finelined and faring sumptuously every day. And right here I do not refer to the little preachers of to-day, those who do great work and get the small pay. Yes, the little preachers are nearer Christian preachers. High churchism exalts one man and lowers another man upon the hypothesis that political mugs do. These high churchism that is ashamed of a poor man, a servant of a Christian, is as diabolical as any doctrine Lugersoll ever proclaimed, or Voltaire ever exalted, or Rousseau ever dreamed of. This churchism that honors men for their money influence, the pretended zeal, when it knows their characters are as black as the blackest chunk of brimstone in hell far from

the humble teachings of the sweet, loving teacher of Galilee. This churchism is afraid to do good unless it is sanctioned by some creed or popular fancy is only a thinking symbol, only a name representing a nothingness. Whose fault is all this? Where is a remedy? It is the people's fault for submitting to anything but the truth. Christianity is truth. The remedy is for the people to lay aside their preconceived prejudices, and to look at these matters as they are being educated to look at political matters, from a common sense standpoint. The remedy is for men to fight the wrong, no matter whether it resounds through the pulpit or is imbedded in a thousand human creeds. I hold that Wesley and Calvin and Luther were wise men and good men and great men and worthy to be imitated, but neither they nor their teachers, aside from the Christianity therein, is worth one iota to another than from the point of education for every man has in his own convictions of what is right and wrong, and your convictions may be worth more to humanity than any of Luther's or Wesley's or Calvin's. Christianity does not teach that we should think as they thought. I dare say that a majority of the people know very little about churches and care very little about churches, yet these people make humanity, they are the world—it is by them this age will be judged in the days to come—then, sirs, is it not time that the thinking Christianity of the world throws this high churchism to the dogs and join hands and hearts with all agencies of good?

The longer we trust to a false theology the further we drift from the truth. The longer we teach stuff the further the great heart of humanity—seeking for truth, wanders away. There is no attraction in shams. Give the world the energy and money and time and talents that are spent to strengthen churchism and put them to work in behalf of humanity and Christianity, and the results will be tenfold better. I think I know something of the human heart. I think I can read a few chapters in the book of human nature, and as I do I am astonished at the way the world will admit to certain positions. It is difficult to start all kinds of revolutions. And they are never started until persecution ceases to be a virtue, and they never start from the high-born and the title aristocrats, but they start deep down in the hearts of lowly minds, inspired by angels of truth, and they, by touching kindred ties and awakening quenched fires in other souls, spread on until the brotherhood of man seems the greatest thing on earth. Truth preached so as to touch the divine in man never fails to tin its point. We need a sympathizing Christianity to-day. There is not a criminal, be he ever so depraved, but in whose heart somewhere there is a tender spot, an oasis of beauty and love, a longing to do right. We need a Christianity that will find this lost germ of love and bring it to light and save a soul. This high churchism cares more for the clothes a person wears and the size of his bank account than it does for his character or his destiny.

The pulpit and the press of this age don't near meet the requirements that true Christianity expects from this age. The world is crying for reformation in church ethics. A writer in the New York Herald says: "The pulpits talk of brotherly kindness on Sunday morning, and the pews nod assent, but for six days in the week neither pulpit nor pew will go out of its way to lend a hand to the tempted or to rescue the degraded. People who are really good, tender hearted, sympathetic, will sit at ease in their comfortable chairs, possibly sigh 'God pity the poor this bitter night,' thank the Lord that they are themselves warm and go to bed with an undisturbed conscience. 'Let us find an illustration. Here is a young girl in straitened circumstances. She is practically alone in the world, and the world has already crushed the buoyancy and hopefulness but of her heart. What is her life worth, either to herself or any one else? she asks tearfully. Who cares whether she remains virtuous or becomes vicious? See watches the more favored ones, who are evidently surrounded by all that wealth can purchase, but not even a look of pity or sympathy is bestowed on her. She is starving and there is no fuel in the grate. How the Heavens lower, how her bosom heaves with anguish—friendless, alone, helpless! What shall she do? Shiver in rage and keep her soul pure? Go hungry in a world a single crumb of whose

surplus would give her contentment? If she parts with honor she can have plenty. The temptation to surrender grows stronger as the freezing cold deepens, and at last, rather than perish for food, she makes the desperate plunge. All is over for her from that moment. She is outcast, and recovery is impossible. Women treat her with scorn and men pass her by with a leer.

"But how does God Almighty look on that spectacle of ruin? And if the dear Christ were here, how would he bear Himself towards this trembling, precious soul, which would gladly have lived in honesty, but was driven to wrong doings for the sake of bread to eat. He would take his whip of knotted cords and lash both pulpit and pew. His 'Woe unto you Scribes and Pharisees,' would re-echo through the air like thunder from Sinai. 'Hypocrites,' who are robed in purple and fine linen, who devise novel pleasures in which to make their leisure time pass swiftly, but never give a thought for those who are in the pit and crying for succor. Were he to come upon the earth once more, were he to look down from some towering height and see the misery below, would He tell the Church that goes by His name to draw the cords or creeds more tightly, to spend more time in defining the difference between the Northern and Southern side of a theological hair, or would he bid us brush all creeds aside and do a good day's work to make the world what it ought to be?"

"Multiply the case that we harp on by ten thousand. Think of the numberless men and women who are tired and tempted beyond human endurance who fall, not because cruel necessity dogs their every step. Then think of a creed over which the righteous quarrel, and see the sorry spectacle of virtuous men, indifferent to rampant crime, judging it more important to make us believe something about God than to do God's will by saving his children.

"Religion has no value what ever if it is merely a speculation concerning eternal verities.

The Church which talks of Christ, but does nothing for him, is a false church from pulpit to door. The man who thinks himself a Christian because he supports institutional religion, but feels no personal responsibility for the evils which he might either prevent or remedy, will not stand an even chance in Heaven with the infidel who believes nothing but does what he can.

"The righteousness of the hand is well enough in its way, but the righteousness of the heart is what God will demand of you.

"The seventh Heaven is not for the man who subscribes to the Nicene Creed, but for the man whether he has any creed or not, who so loves the Father that he has done some honest work for him.

Your religious theory is not the material out of which to make a Jacob's ladder, but your religious practices will serve the purpose so well that angels can descend it with God's prayers, and descend it with God's blessings.

Longfellow speaks thus along this line:

"Thank God! the theologian said,
"The reign of violence is dead,
Or dying surely from the world,
While Love triumphant reigns instead,
And in a brighter sky o'erhead,
And most of all thank God for this:
The war and waste of clashing creeds
And on one suffers loss, or bleed."
"Fortthoughts that man call heresies."
G. ED. KESTLER,
Concord, N. C.

What constitutes a good Democrat? I will try and answer this question. In the first place, he must conceal all the rascality of the party. In the second place, he must vote the straight ticket. If he is a free silver man vote for him. If he is a gold bug, vote for him. If it is the devil, vote for him if it will ruin the country don't mind that; if you are to be brought to bankruptcy don't mind that, vote for him anyway. I believe the devil is at the head of the present Democratic party, which by the way has gone clear away from democracy and has sold out root and branch to the money power.

Do not forget the importance of a vote this fall, though it be cast at a state or county election. Here the campaign of 1896 was begun really this fall, and the result will especially influence the politicians in their action next year. Do not be deceived in this matter. You will be told that local issues are only at stake, but vote your convictions and for men who will best carry out our principles. Say to the politicians as Christ said to the devil: "Get thee behind me Satan!"—Ex.

Returning Prosperity.

Evidences of "returning prosperity" are popping out all around the country, and while it is true that Dem's Trade Review says it is "waiting," still it is coming, and if the people WILL only be patient it will get in possibly by slow freight.

Leather and prices of shoes have advanced 25 per cent, while wheat has "crawfished" the other way to 35 and 45 cents in the Mississippi Valley, and is down to 28 to 30 on the Pacific coast and in the Dakotas. Lumber and nails have made a vigorous advance, while corn has retreated—gone down to 11 and 12 cents in the great corn growing regions.

Farming implement have advanced while oats are selling at 8 and 10 cents a bushel. Stoves and cutlery have gone up, but potatoes cannot be sold at any price in some of the great northwestern states, and are a drug in the market in many others.

Coal has advanced and about everything else that the farmers have to buy, but horses and mules were never so low as they are to-day.

Then think of how prosperity—not quite here yet, but coming sure, is striking some of the returning prosperity howlers!

In Missouri alone sixteen banks have closed since July 1. At Springfield the Green country bank, one of the oldest in the state, was closed Oct. 10. Mosher & McDonald, one of the largest logging firms in the State of Washington, whose property is worth \$500,000, is in the hands of a receiver.

A wholesale tobacco dealer in Louisville skipped out the other day, leaving \$40,000 in debts behind him. He was said to be honest but was overwhelmed with prosperity.

The Citizen's State Bank, of Omaha, failed to open its door Oct. 11. It was capitalized at \$50,000.

Business failures last week 208 against 231 for the same week last year.

The Everett State Bank in Brown county, Kansas, was closed Oct. 12, owing depositors \$29,000. Gov. Morrill's bank at Hildreth got caught in the crash for \$5,000.

The State Bank of Fort Scott, Kansas was closed Oct. 14, on account as alleged, the defalcation of the cashier.

Alvin Maltby, a big lumber dealer of Day City, Mich., has been forced to the wall with liabilities aggregating \$170,000.

Alfred Mosher, another large lumberman of Bay City, Mich., failed a few days ago with liabilities aggregating over \$700,000.

N. B. Falconer, of Omaha, a retail dry goods merchant was closed up Oct. 14, with total liabilities that will reach \$140,000.

The business failures for the nine months of 1895 expired were forty-eight in excess of the number for the same period in 1894.

In the face of these unmistakable evidences how will anyone dare say prosperity is not returning?

The old "calamity howler" ought to shut up, sit down and drink ingrat draughts of "confidence."—Coxey's Daily.

A Sample of Their Lying.

Very recently the hiring goldbug press sent telegrams all over the country to the effect that the Maryland Populist State convention had voted down a resolution favoring the free coinage of silver at the ratio of 16 to 1. It was a lying report and was hatched out to bolster up the plutocratic and monopoly cry that the "silver craze is dying out." Only last week, when the National Farmers' Congress was in session in Atlanta, another report was sent out that the farmers had "hit silver hard" etc. and that they had voted down resolutions favoring free silver coinage. This was another lie. Read the resolution below and see you don't think so. The plutocrats and goldbugs control the telegraph system and most of the large daily papers. They send out these reports for the purpose of creating a false impression, and as a rule they do not correct them. The people will find out the truth, however. Yes they will. For there are some papers that the plutocrats do not own and cannot buy, and through these papers the people will get at the truth.

Here is one of the resolutions adopted by the National Farmers' Congress at its meeting in Atlanta.

"Resolve, That the Farmers' National Congress is emphatically in favor of the equal use of both gold and silver coins as money of intrinsic value, and an equal right to both in value, and to secure the object we favor.

Senator Peffer on the Situation

United States Senator William A. Peffer, of Kansas, wife and daughter, are guests of the Oxford. The Senator greeted a post reporter with the unfailing courtesy that marks his demeanor toward every one, and talked frankly and at length about the politics of the nation.

"What do you think, Senator, of the outlook as regards next year's presidential struggle?"

"It seems now that the contest would be carried on in much the same way and very much on the same lines as the last one. It would seem that the Republicans have a pretty sure thing of winning. The Democrats appear to be going out of business. They are all torn up, and have no great leader to point the way to victory.

"I take it that the Republicans will elect both a President and House of Representatives. Then their troubles will begin. They will soon be in the same predicament of the present administration. A breaking up is sure to come; it may be we will see a collapse of both the old parties before 1900. A great deal depends on the action of the incoming Congress. I think it quite possible that legislation will be passed withdrawing the greenbacks and treasury notes from circulation and funding them in a bond issue. If such a policy is to be pursued the sooner will the voice of the people be heard.

In a few years more the conflicting elements in the old parties will separate for all time. About 75 per cent of the Democrats who believe in free silver and equal treatment of both metals will break away from their plutocratic gold standard coalition in the East. About 25 per cent of the Republicans will do the same thing. These seceders will go over en masse to the Populists. It's easy to predict what will be the result. The Populists will come into control in every branch of the government, and it will be administered in the interests of the people, and not of the Shylocks and speculators."—Washington Post.

ARE the ministers at the post of duty? God says to his prophets "Cry aloud, spare not, lift up thy voice like a trumpet and show MY PEOPLE their transgressions."

Are the preachers doing this? If so where are they? I believe preachers have contributed more to our present financial difficulties than any other class of men, 1st by saying nothing from the pulpit against political corruption and 2nd by walking up to the ballot box and voting with and for men of the most corrupt principles, men they could but know, were robbing the people of their rights.

If they did not know it they are too ignorant to preach and if they know of it and vote with and for them they are too corrupt to preach. The lies of a minister preaching to the people on Sunday about the innocent and loving Nazarene, and in the week walk up to the ballot box and vote with saloon men, ballot box stuffers and robbers and rotten egg stingere, is certainly beautiful consistency.

Are they afraid of their salaries being unpaid if they vote for truth, honesty and honor? This must be it. They with the Democratic press are paid to keep the truth from the people. They made a great row over Dr. Thompson's remarks at Cary. I think Dr. H. Tittle sustained Dr. Thompson. Let us stop this gab about the grand work the church is doing and come right to the pulpit to rebuild and let the pastors themselves quit sustaining rogues in office and leave the corrupt element in which they move for filthy lucre sake.

Until they do this let them say nothing of the saloon men and distillers whom they help into business with their votes. I believe the church will receive a dew impetus and start on a grand rapid march to our glorious millennial day. Until then purity must be on the down grade.

When preachers accept nominations from the old parties, they rapidly decline in character and morals. With no principles at stake and without the instincts of high minded business integrity, they drift to a low level very rapidly. Spoils is their only aim. They will do anything to secure them. The Rev. Hoefler instance in Dark country is only rather evidence of this fact. The history of preachers in old party politics is a black one. The rottenness found at headquarters, the beer saloons, card tables, and houses of prostitution as accessories, the preacher find them selves in strange company and are soon ready to do anything to secure the corruptible funds. The olden tabernacle since up here when once started.—Ex

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