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GOSPEL TO THE POOR.

Truth That Would, if Believed, Transform the World-All Should Read This Sermon and Meditate Over It

Concerning Sin and Salvation.

(CONTINUED FROM LAST WEEK.)

God in heaven today hears the cry of of earth's weary toilers as truly as he heard the bitter cry that arouse from the slave fields of Egypt 3,000 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."

"LET THERE BE LIGHT."

The light must be turned on these social subjects. The press 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 men as distinctively as did the prophets of olden time. Listen to Jeramiah and tell me if his words have no application today: "Woe unto him that buildeth his house by unrighteousness and his chambers by wrong; that uses 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 gospel of God and not discuss social problems? You imagine that God is principally interested in ecclesiastical matters-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 pay-roll as in the worshiper's prayer-book. The great God whositson the throne of the 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 these all night until morning."

To pretend to worship God and neglect these things is rank heresy. The teachings of the Bible on work and wages needs to be blazed before the dull vision of the sordid world today. 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 wrong thinkers. Men will be judged not by their creeds but by their deeds. Jesus found men whose religion allowed them 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 the 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 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 made 60,000,000 depend on '

I heartily concur with Washington Gladden when he says: "Christianfty, by the lips of all its teachers, ought with all emphasis to say to society, 'Your present industrial system, which fosters 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 marvelous progress in material wealth, but it is a question whether this increase of wealth has bettered the condition of the 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 is 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

DOWNWARD TENDENCIES.

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 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 He compares the advance in material gave the soil its fertility? By whose laprogress to an immense wedge driven not bors have these riches been gathered from

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 con' trasts between wealth and want are most visible. There are to be seen enormous wealth and saddest poverty; sumptuous idleness and unrewarded toil. Among the hugest accumulations of wealth men sicken and die of starvation, and puny infants suckle the dry breasts of want.

Tenuyson in "Locksley Hall Sixty Years After." deals with these sad facts of life as they were 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:

"It is 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 allies, Progress halts on paisled feet, Crime and hunger cast our maiden By the thousands on the street,

There the master scrimps his haggard Seamstress of her daily bread. The single sordid garret Holds the living and the dead.

There the smouldering 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.

TO EACH HIS DUE PORTION.

I believe it is God's will that the neces sities and conveniences and comforts of life should be more evenly distributed and shared than they are today. 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 hath 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, and our wealth to those in want. We will take men by the hand and lift them

up to our level.

'The author of "The Message of Jesus to the 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 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

"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...

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 "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 great. er and richer than the rest."

"GATHERING IN THE SHEAVES."

It is fortunate for us that the sun is 90,000,000 miles away from the earth. If it were nearer and men could get at it, they would oaganize a company, board it up, bore gimlet holes through the boards, put a meter on and sell it for 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 what they will for the 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 sanshine, 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 plenty in another home is to be found in the ignorance and idleness of men on 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, aud it is. But as Lyman Abbott recently asked, "who made it so" We have been digging coal We have been digging coal and iron out of the hills of Pennsylvania, and out of the rock reservoirs we have been pumping oil. We have been gather-ing cotton from the fields of Texas, wheat from the prairies of Dakota, oranges from the valleys of California, and furs from the seals of Alaska. We have been digging silver from the mines of Nevada, and gold from the gulches of the Sierras. We have barnessed into our service water power, steam, electric power and, but from whom came this wealth, and to

whom do these treasures belong? Who gave the electricity its marvelous power of light and motion? Who "cutteth out rivers among the rocks?" Who created the ocean as a highway for the ships of the nation to sail on? Who stored the minerals in the mountains? Who

the mountains and plain and sea? Did our father in heaven intend these rich possessions for all his children or only a

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 first." fruits." As it is, the capitalists get the fruit and the laborer gets the rind and

The social unrest that exists today 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 eloquencef take the toilers by the hand and lead them from the Egypt of oppression into the Canaan of liberty, fraternity and 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 million-aire sweater. He who, when on earth, had not where to lay his head, will not forget the homeless outcasts of today. 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 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 my-riad monarchs will mount the throne and take their crowns. Some day there will be on this earth, in fact and truth, 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 peo-

"When wiit thou save the people,
O God of mercy, when?
The people, Lord, the people,
Not thrones and crowns, but men.
Flower of thy heart, O God, are they,
Let them not pass like weeds away;
Their heritage a soulless day—
God save the people."

JUSTICE, NOT CHARITY. If I understand the temperand mind of the working man today, it is not charity 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. In-iquity is inequity. At the bottom of this conflict between labor and capital there lies a black injustice. There will be no peace, until that injustice is removed. Nothing is settled in this world until it is settled right. If that be so, look out for revolutions, for ideas are simmering, germinating, throbbing in the minds and hearts of earth's toilers today. The

leaven in the meal is spreading.

The final solution of these social problems will never be reached until the teachings of Jesus Christ are accepted and put into 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 estab lish a kingdom on earth, wherein dweell-eth righteousness. Our industrial system needs to be born again in order to enter into the kingdom Christ rules. The nation needs to be nationalized, christianized. The statesman of the future will learn his statecraft from the truths that the Nazarene 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. "LOOKING BACKWARD."

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 ritu-alisms of the time, preached to laborers and fishermen the gospel of the father-hood 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 of professors sneered at him, the orthodox preachers denounced him. He was reviled as a dreamer, a disturber, as a commanist, 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 priviledged classed 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, in a social state in which no one shall want, begin to quicken the common thought.

YOUR WORK AND MINE. Opportunities of usefulness that an angel might cover press on us from every side. This Christly work of taking men by the hand and lifting them up is or . we can all engage. You, merchant and manufacturer, by doing justly to labor and laborers, can help bring the world's trade and traffic in 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 the factory wheels make sweeter music than that which arises from full voiced organs and white-robed choirs in cathedrais grand. You can help usher in the golden age that prophets have foretold and prophets have sung of, when justice, truth and love shall be supernal and reg-nant everywhere. "Violence shall no more be heard in the land, wasting, no destruction within thy borders."
"Happy is the people that is in such a case, yea happy is the people whose Gcd 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 as the church militant. The church of the carpenter of Nazareth should be in sympathy with the laborer 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, elf-sacrifice for others. It means that that we who are strong ought to bear the infirmaties 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.

The Fathers Favored Government Money. Jefferson, Madison, Gallatin, Dallas, Calhoon, Jackson were all in favor of the government issuing the paper money direct to the people and opposed to banks of issue. They, with many others, held that congress had no power to charter a bank, and all the democratic platforms up to the war had this plank: Resolved, "That congress has no power to charter a national bank." fo-day the demo cratic and republican party are committed to national banking and the banks owns the party. There is a law that says no banker shall be eligible to a seat in congress. Yet it is filled with them. There is hardly a senator that does not hold bank stock.

By the Eternal! We need an Andrew Jackson in the white house just about now. In his day when engaged in a war with banks and money sharps he said: "By the eternal, we will see which is to rule, the money power or the people." If Jackson lived to-day he would be a "crank" and an "anarchist" in the eyes of the plutocrats.

Fell Dead in Camp. JEFFERSON CITY, Mo., Oct. 22.-Ralph D. Willis, chief clerk in the office of the United States internal revenue collector at St. Louis, died of heart disease in camp on the Gasconade river, thirty-five miles from this city

Investment Company Officers Indicted. Sr. Louis, Mo., Oct. 22 .- Among the indictments handed down by the federal grand jury yesterday, were those of Messrs. McDonald and Wells, president and secretary respectively, of the Guarantee investment company of Nevada, Mo.

dobbed While Delivering a Lecture. CHICAGO, Oct. 22. - While Dr. Mc-Glynn of New York was speaking at the Auditorium last night a thief quietly walked away with his hat and overcost.

England's New Attorney General.

LONDON Oct. 22.-Sir R. T. Reid has been appointed attorney general in succession to Baron Russell of Killo-

Fitzsimmons Has Signed.

New York, Oct. 22 -Fitzsimmons signed the articles of agreement for a fight with Corbett yesterday.

San Francisco sealskin inspectors say that out of 14,740 seals taken 13,000 were females.

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