

# WEALTH MAKERS



IN THE SWEAT OF THY FACE THOU EAT BREAD IF ANY WILL NOT WORK NEITHER LET HIM EAT

## SO MOVES THE WORLD.

"We sleep and wake and sleep, but all things move."  
The sun flies forward to his brother Sun; The dark Earth follows, wheeled in her ellipse; And human things, returning on themselves, Move onward, leading up the golden year."  
Secretary Walter Q. Gresham is dead.  
Fires are sweeping through northern Wisconsin forests, doing great damage.  
The government has got to pay back \$80,000 of income taxes it has received.  
The New York State Democratic editors have met and adopted a goldbug platform.  
A wire nail trust is to be formed. All the plants in the country except one will be in the combination.  
The injury by frost and dry weather has been severe in fifteen states. The prices of products are in consequence rising.  
Dr. Mary Harris Thompson, of world-wide celebrity as a surgeon and founder of the Chicago Hospital for Women and Children.  
The recent election in Italy shows that the socialists are gaining. Returns show them to have secured several seats in the new Chamber of Deputies.  
The Oregon state meeting of Republican League Clubs tabled a resolution to instruct the delegates to demand a free silver resolution at Cleveland.  
By a plan of reorganization and manipulation of the stock the city of Chicago was robbed of \$10,000,000 at one jump by the Gas Trust a few years ago.  
Gen. Coxe has been mentioned as the Populist choice for governor in eighteen out of the twenty-one districts of Ohio, and will accept the nomination and make the canvass.

## TO REMOVE THE BAN.

Effort to Be Made to Reconsider the Boycott of Union Seminary.  
Pittsburg, Pa., May 27.—The ninth day's session of the 107th general assembly attracted more than the ordinary number of commissioners for this late day. The word had been passed to the conservative leaders that the liberals were moving toward the repeal of their pet measure, the boycotting of the students of Union seminary. To this end Moderator Booth has been besieged by some of the influential friends of the seminary, and it is understood the plan is to reconsider the vote of Wednesday which placed the ban upon that institution.  
The report of the standing committee on theological seminaries was read today by Dr. F. C. Montfort of Cincinnati.  
William I. McEwen of Pittsburg was announced as the chairman of the \$1,000,000 memorial fund committee.  
An overtone calling attention to the "flagrant violation of the Sabbath by congress," on the last Sunday of its session and asking for an expression of condemnation by the general assembly having been presented, an answer in accordance with the request was reported and adopted by vote of the assembly. The answer carried with it a recommendation for a petition to congress, praying against a repetition of this act.

## MARKETS FOR AMERICA.

Consular Reports on Avenues for Extending the United States Trade.  
Washington, May 27.—The bureau of statistics of the state department has just published reports from consular officers upon the oriental market for dairy products and fruit. Consul Hunt, at Hong Kong sums up the subject for that part of China as follows:  
There are two articles—condensed milk and raisins—from the United States which are used by Europeans and Chinese and should command an important place in the market. I might add that butter, ham and bacon and all kinds of salt meats are in demand at small profit.  
Consul Sommer at Bombay says that California canned fruits and preserves are considered the best in the Bombay market. No butter or cheese is imported from the United States.  
Consul General Fok, at Calcutta, says there is small chance for United States fruit growers to secure a market in Bengal. The United Kingdom has most of the trade.  
Vice Consul Boon, at Padang, reports that the dairy products are almost exclusively from Holland and Switzerland. The imported fruits there come exclusively from California.

## MARSHALS ARE DISCHARGED.

Whisky Trust Distilleries at Peoria Still Guarded.  
Peoria, Ill., May 27.—The deputy United States marshals from Chicago who have been guarding the Distilling and Cattle Feeding distilleries, left today. Regular watchmen were sworn in this morning to take their place.  
Representative S. Shaffer, of Chicago, author of the house bill to prohibit feeding of distillery slop, is in the city today. He says the house will do nothing about the matter until it comes to them from the senate.  
People rightly have faith in Ayer's Sarsaparilla, more than in any other blood medicine.

## FROM OUR EXCHANGES

Is modern machinery "labor saving?" Don't labor have to work just as hard as before? Shouldn't such machines be called "capital saving?" Shouldn't the time saved by machinery be divided so that laborers get same pay for fewer hours, instead of all the benefit going into the pockets of the operators?—Sledge Hammer.  
Democrats and Republicans who want free silver, why not join the established free silver party? What other sensible course is there for you? The People's party has been organized and fighting for several years. Old-party silver men cannot hope to get up a separate party that can be made effective for several years to come, as every man who is a close observer or who has taken a hand in organizing a new party knows. Join the Populists and make your votes count.—Farmers Tribune.  
The encroachments of the judiciary upon the sovereignty of the people is something remarkable in these days. A judge of one of the minor United States courts has forbidden the state of South Carolina to take further action toward holding a convention to revise her state constitution. The spirit of revolt in that state against any interference with her sovereignty has been active in times past, when remonstrance was not so clearly justifiable as at present. When an agent of all the states can interfere with the people of one of the states in the formation of a state constitution, there is indeed a changed order of affairs.—Brookton (Mass) Diamond.  
No man in all this land is free from the burden of debt. If he has no individual debts, he still must pay in taxes for the national, state, county, city, township and district debts. And if he has no property and pays no taxes, does he escape? Not if he labors, for labor pays all taxes in the end. Government extravagance burdens labor and labor only. Every bond is a mortgage on the labor of coming years to enrich their idleness. If you like such a system, keep on voting for the old parties.—Star and Kansan.

## Kills His Child and Himself

Out of work, penniless and too sensitive to live by his wife's toil, Louis Kraeman, living at 508 South Lincoln street, shot and killed his 3 year-old daughter yesterday afternoon and then ended his own life with the same weapon. Mrs. Kraeman, who works during the day in a tailoring establishment a few doors away, discovered the bodies of her husband and the child when she returned from work in the evening. She fainted when she saw what had taken place. Kraeman left a note telling why he had taken the child's life and his own. The note was left on the kitchen table where Kraeman knew his wife would be certain to find it immediately on her arrival home, and reads as follows:  
Dear Katie and Friends:—Please don't be angry with me for this and forgive me. Katie, I did this because I am unable to get work and cannot do anything for little Libbie and you. I leave all my belongings to you. Please bury us both in the same grave. Louis.  
—Chicago Times-Herald.

## The Referendum

It will simplify laws.  
It will control monopoly.  
It will purify the ballot.  
It will supplant violence.  
It will broaden manhood.  
It will prevent revolution.  
It will make people think.  
It will accelerate progress.  
It will banish sectionalism.  
It will sever party bondage.  
It will simplify government.  
It will wipe out plutocratic dictation.  
It will reduce taxation to necessity.  
It will prevent the bribery of our lawmakers.  
It will establish home rule in all municipalities.  
It will restore to the people their natural rights.  
It will aid honest representatives in serving the people.  
It will give us a government by the people and for the people, whose corner stone is equal and exact justice to all.—Loyal American.

## DO NOT BE DECEIVED

There is Still But One Entrance to the Kingdom of Heaven

FAITH WITHOUT WORKS IS DEAD

Plain Talk to Plain People—A Short Sermon to the Church by Rev. R. C. Hardin of the Christian Corporation

The Law is Again Discovered

Text: Matthew 5-20. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

These are the words spoken by Him "who spoke as man never spoke," and are therefore, worthy of our most earnest consideration.  
What is Christ's standard of righteousness? Are we sure that we are better than the very religious, very respectable church members of Christ's time? Let us honestly investigate and see.

The standards of faith and practice of the Pharisees and Scribes are clearly laid down, by Jesus, in the 23d chapter of the gospel. They are there called by their names. And Jesus offers as proof, the fact that they "shut up the kingdom of heaven against men," and would neither enter themselves, nor permit those who would, to do so. That they devoured widows' houses and for a pretense made long prayers, etc. He says to them: "Ye pay tithes of mint, anise and cummin, but ye neglect the weightier matters of the law, as justice, mercy and faith." He gives us also another example in the Pharisees, and Publican who went up to the temple to pray. The Pharisee thanked God that he was not like the poor Publican. Now with this statement from the Master as to the righteousness of the Scribes and Pharisees in our mind, the text comes home to us with added force; except our righteousness shall exceed that of the Scribe and Pharisee we cannot enter the kingdom of heaven.

By the term righteousness here, is meant right living our manner of life, and, in our vernacular, the Savior meant that our manner of life must be better than that of the Scribes and Pharisees. Is it better? Let us see. Thirty-five years ago there existed in this country, a system that is clearly condemned by the word of God. For the overthrow of that system of chattel slavery, John Brown, in violation, it is true, of our man-made laws, but whose acts were in full accord with the higher law, became a martyr for the principles of human liberty and died with the stigma of traitor upon his name. You all know how that name is now revered, and his memory honored by saint and sinner alike. But how was it in the dark days of his persecution and trial? Did the righteousness of the church then shine forth "clear as the moon, bright as the sun and terrible as an army with banners?" or did it assume a more pharisaical aspect and shout with the rabble, "away with him?" When Garrison and Phillips and a few others stood alone for freedom, when, to be known as a sympathizer with the oppressed of our land, was to brave the contumely of public sentiment did the representatives of our Christian faith align themselves with righteousness? or did they like Saul consent to the stoning of these men?

Just now a great and, thank God, a yet peaceful revolution is going on all over the world. Our own land is feeling the thrill of the coming of the kingdom of heaven. And throughout the length and breadth of this nation the church is hearing the call: "Awake, awake, put on thy strength Oh Zion." Will we heed the call?

For thirty years the weight of oppression has been increasing in our loved land. The armed revolution of '61-'65 while it made free four millions of chattel slaves, resulted in an industrial slavery of the entire laboring and producing classes of our nation. God is saying to the Pharisees of wealth and power through such men as Prof. Herron, Revs. Reed, Dixon, Vrooman and others, "let my people go! Where do we stand with reference to those who are groaning under a bondage of servitude as bitter as death? Are we, in the expression of our righteousness, with the Pharisees? or with our brethren in bondage? Are we with Rev. Dr. Brown who called such prophets as Herron, anarchists and socialists, and no doubt has it in his heart to stone them? or are our sympathies given to these men who boldly stand forth ready to suffer or to die for the principle of human rights?"

When Jesus came into the world, He found but two classes of society—the master and the slave. And Dr. Watson in his Dictionary of the Bible says that the Pharisees belonged among the master class, that they looked upon the toiling class as no better than dogs—as beings without souls. The established church

of that day claimed the seats of Pharisees and scribes as members. Their reception of Jesus is too well known to need comment. In our day we have the same classes. The lines between the master and slave classes are as distinctively drawn now, as they were then. The church, so-called, then stood with all her mighty influence, in favor of the master class. This was in accord with the righteousness of the scribes and Pharisees. For three hundred years pretty much the same state of affairs continued. Does the same spirit inspire the life and practice of the church in our day? Are we in sympathy with the master class and using our influence to perpetuate its power? Is our manner of life, as expressed in the attitude we assume toward the great social and economic problems of our time, in accord with that of the scribes and Pharisees toward similar questions of their day? or are we among the number whom Jesus called "the salt of the earth," "the light of the world?" Is the life of the church of today better than it was, as exemplified in the lives of the scribes and Pharisees?

The whole trend of scripture teaching, so far as it refers to the social relations of men, is an emphasis of the fact that we are brethren—children of one common Father. And that each is endowed with like privileges and opportunities and entitled to an equal chance to use them. But our practice is at variance with these facts. We are brethren when we are together on the Sabbath, but on every other day of the week, we act as though we had no interest in common. There is no manifestation of brotherly interest or regard in our every day business dealings. Is this an improvement on the life of the Pharisee? But men say to me, we are forced to this by the competitive conditions that prevail. True. But who is at fault that conditions which destroy Christian experience and set brother against brother, are permitted to continue? Do we expect the Pharisees and Pharaochs of modern times to be an improvement upon the ancient stock? Are we expecting the descendants of those who crucified the Saviour of the world in the hope that their power might be perpetuated throughout all generations, of their own volition to lift the burden from the oppressed millions? If we, as Christians, are not using our lives to restore the feeling of brotherhood and to restrain the power of oppression that is crushing out the life and hope of this nation, is our manner of life in advance of that of the scribe and Pharisee?

In theory, it is true, we hear much of the interest felt by leading church people, for the toiling people of our land, and of the sorrow that fills their souls that so many of the laboring people absent themselves from the ministrations of the church, but in practice this interest is not so apparent. When their votes are counted they are generally found to have cast their lots with the Pharisees and Pharaochs. In fact, the practice of the denominational churches of today in the effort of each to outstrip the other, in numerical strength, in magnificence of equipment or in contributions to the missionary field is in line, not only with the spirit of the church in Jesus time, but also in full sympathy with the method of our modern pharisees in the business world. Go to the annual meetings of the various church organizations, and you will find this to be generally true; that the man who reports the largest collection or who has built the finest church, is looked upon by the leaders as being a far more useful minister than he who has been instrumental in saving the largest number of souls.

The scribes and Pharisees were great sticklers for the traditions of the fathers. They were so impressed with the importance of tradition, that much of what they called the tradition of the elders was of their own manufacturing. In fact, at the time when Jesus came to our world the law of God was so covered up by man-made precept, that ordinary people could not distinguish between the truth of God and the traditions of men. In this manner they "shut up the kingdom of heaven against men," and prevented those who would have entered into the visible kingdom on earth from so doing.

Have we, in the organized institutional church of today the prototype of these sects? And do they stand ready to condemn any movement that would overthrow the dogmatism and creeds that make compulsory the indorsement of forms and beliefs that have nothing to do with practical righteousness? If so, our righteousness as organizations does not much exceed that of the scribes and Pharisees.  
One great peculiarity of the character of Jesus as a leader and teacher was his love for the poor. And the distinguishing feature of the social doctrine was its tendency to equalize life's burdens. He asked no man to bear what He was not himself willing to bear. The divine sociology which it was His mission to establish was in perfect accord with the teachings of the Father to the former generations, and as it had met the requirements of the church and nation in former times, so now it would meet every want of society—would make the crooked places straight. But, strange as it may appear, the influential element of the Jewish church, almost to a unit, stood opposed to the teachings of Jesus. Can it be said of the influential element of the church now? Is the business and social life of the leading minds in the church in accord with the divine sociology of Jesus? If not, then these men have not risen above phariseism. The attitude of religious bodies toward the great questions that underlie the social

and religious prosperity of our people, is not such as to inspire confidence in the minds of those who have been forced into idleness and beggary. True, soup houses have been multiplied and charity has been extended to many, but all that has yet been done is only palliative. The seat of the disease has not been reached. It is a mockery of God and man to offer our small charities to the poor, and at the same time deny them justice. And yet this is what a large majority of our influential professors of righteousness are doing, in their support of those political policies that are chargeable with the present distress of the people. Is this exceeding the righteousness of the scribe and Pharisee?

The kingdom of heaven is the society for which a good life is to fit us. We have been taught to pray for the coming of the kingdom to earth as it exists in heaven. Such an establishment of the kingdom of heaven will completely revolutionize our world. Socially, morally and politically. It will contain only those whose righteousness exceeds that of the scribe and Pharisee. I know it will be a social kingdom because it will be like heaven. It will be full of harmony. It will be a kingdom of equal rights and brotherly love. Its establishment may upset some of our pet creeds, for it will produce a complete oneness of society, and each part will recognize the importance of every other part as we sink into one harmonious whole.  
But no scribe or pharisee will be eligible to membership in the kingdom of heaven, and those only whose lives shall reach the standard set up by the Master in the sermon on the mount. This will exclude that class who have built up colossal fortunes out of the necessities of others and have refused the less fortunate an equal opportunity to enjoy the free gifts of God. Man-made organizations may find peace for the Pharisees, the Carnegie's, the Rockefeller's and their like, but the divinely ordained kingdom of heaven will have no place for them, nor for those whose righteousness does not exceed theirs.

## JUST A FEW TRUSTS

Some Monopolistic Concerns Which Justice Harlan Might Have Mentioned

In his opinion dissenting from the decision of the Supreme court on the Sugar Trust case Justice Harlan says:  
"We have before us the case of a combination which absolutely controls the price of all refined sugar in this country. Suppose another combination, organized for private gain and to control prices, should obtain possession of all the large flour mills in the United States, another of all the oil territory, another of all the salt-producing regions, and another of all the great establishments for slaughtering animals and the preparation of meats, what power is competent to protect the people of the United States against such dangers except a national power, one that is capable of exerting its sovereign authority throughout every part of the territory and over all the people of the nation?"

There is nothing unreasonable in this supposition. Not to mention the less important trusts and combinations formed in restraint of trade and in furtherance of the purposes of monopoly, Justice Harlan might have mentioned, not as hypothetical cases, but as painful facts, in addition to the Sugar Trust and the dressed-beef combine, the Standard Oil trust, the Whisky trust, the White Lead trust, the Linsed Oil trust, the Bagging trust, the Cordage trust, the Barbed Wire trust, the Match trust, the Cigarette trust, and the Steel Beam trust.  
If in addition to these and others the country should be called on to accept the pending railroad pooling bill to legalize the imposition on the industries of the country of "all that the tariff will bear," we should be in a position where it would indeed be necessary to invoke the national power to protect the people.—New York World.

## Bishop Hurst Happy.

Washington, May 25.—Bishop Hurst, president of the board of trustees of the American university, which on Wednesday raised \$150,000 for the erection of the first building, a hall of history, is very enthusiastic over the outlook.

## Kansas Millers Out of Wheat.

Topeka, Kas., May 25.—A serious condition confronts the millers of Kansas. Many of the small mills throughout the state are shutting down because they can not get wheat, owing to the recent rise in price.

## Miners' Strike Broken.

Pittsburg, May 24.—The miners of this district have practically given up the strike for 69 cents per ton, and will go back to work at the operators' terms of 60 cents.

## Mrs. Charles R. Williams Dead.

Indianapolis, May 25.—Mrs. Williams, wife of Charles R. Williams, editor of the Indianapolis News, died suddenly this morning. Mrs. Williams was the daughter of William Henry Smith.

## Gall Hamilton Better.

Washington, May 25.—Miss Abigail Dodge's condition has continued to grow better since early this morning, and she has gained somewhat in strength.

## AS A DIVIDING SWORD

And as a Refiner's Fire, is God's Word Upon Earth

'AWAY WITH HIM! OBUOIFY HIM!'

So Say All Who Cannot Abide Truth's Voice and Incarnation. The Messenger of Christ is Witnessing

Dr. Herron and the Pacific Coast.

[Letter from James G. Clark.]

PASADENA, Cal., May 16, 1895. (Special)  
Dr. Herron has come and gone, but his influence on the Pacific coast will "go on forever"—or at least till experimental and applied Christianity supercedes and swallows up the other kind.

I wrote to you of the action of the San Francisco Congregational Club—of Dr. Brown's weak and bigoted assault and of the noble defense by Dr. Pullen and others, which Prof. Herron's proposed visit called out in advance—but I did not tell you of the latter's reception in the metropolis of the "sundown seas."

On the first Sunday of his arrival Dr. Herron addressed a large audience at the Y. M. C. A. Hall, and on the next morning lectured in the same place before the Congregational Club which had invited all the ministers of the city to be present and all the laymen that could find room.

Of course the irrepressible and inexpressible Dr. Brown, pastor of the First Congregational church was there to "take a hand in the scene that ensued." At the close of Dr. Herron's lecture, Mr. Brown arose and asked permission to address the club in the place of the usual discussion consisting of five minute speeches.

On being granted permission he justified his previous record by indulging in personalities after the usual manner of that class of men who are doing their best to make the term, "anarchist" respectable and "patriotism" contemptible by applying the former word to the wisest and best, and the latter to the most stupid and corrupt of mankind.  
He talked on until he had so disgusted his audience that Rev. Dr. French was obliged to arise and call him to order, adding, as he did so, that he heartily indorsed Dr. Herron's address both in spirit and in letter. This indorsement was duly emphasized with applause all over the house.

Dr. Brown unwisely asserted that the applause was "not the voice of the club but came from outsiders."  
It was then suggested that the club alone should vote and decide whether Rev. Brown should be permitted to abuse and misrepresent their honored guest or should leave the platform. Twenty-six of the thirty-two members present voted against, and only six in favor of the belligerent Brown.

As the defeated and humiliated divine left his perch and alighted in the audience he turned to Dr. Herron, who was evidently the least disturbed and excited person present, and, as a parting shot, exclaimed in his most awfully withering manner and accent:  
"I still say, sir, that I esteem you an anarchist."

This volley was answered by the audience in a general, congregational chorus of hisses and cries of "shame! shame!" And when the chorus was finished, Rev. Brown responded with the following solo which was received in silence:  
"I expected this. I thank you for it. It will advertise my sermon next Sunday when I propose to discuss Dr. Herron and his views."

True to his word and his way, Dr. Brown made Dr. Herron his target the following Sabbath, and disgusted a large majority of all who heard him. One of his leading elders, Mr. Gilbert Dexter, at the next meeting of the club declared that "the sermon was the most bigoted, unkind and unchristian discourse he ever listened to." He added that as he passed out of the church at the close of the meeting "the lady members all around him were expressing their indignation, some of them even suggesting that a special prayer meeting be called in behalf of their pastor."

I get these reports from the San Francisco dailies, and I see by the same papers that Dr. Herron, on his return from the southern part of the state, to deliver another course of lectures in Oakland was invited to lecture in Metropolitan Temple, the largest hall in the city, and that the call was signed by thirty of the city pastors.

This is an encouraging sign. When the Christian ministers once put their shoulder to the wheel the "car of emancipation" from bondage to Mammon will move, and we who take the "bell rings."

Dr. Herron came to Los Angeles in response to an invitation from Rev. Bert Estes Howard, pastor of the First Presbyterian.