no one in power is just toward the great mass.
The young men's association has been, is, and will be not only just but generous toward all
who will put in their lot with them for mutual
benefit. It is not a charity in the ordinary
sense of that word, but it is this. Alone a young
man has little strength to get good and resist evil.
Associated with another he is strengthened to get good
and help to resist evil. Form so bound together for
offensive or defensive operations, making common
cause, I am powerful. The essential power to
which I refer is more than doubled for the two;
more than quadrupled for the four. Enlarge
such an association and equip it with reading
rooms, gymnasiums, night schools, permeate
these means with all the miracles, cheerfulness,
and faithfulness of genuine Christians, and then
estimate if you can the good multiplied herein.
Or the good is like the jets of a sparkling fountain,
that will go
good out therefrom! Christian young men will
join such an organization, if they understand it. Whichever
youths who have gone out from Christian houses
will come to it, if they are invited soon enough.
Invitation should be extended before the drinking friends have tempted the lonely heart, which is thirsting for home and sympathy and companionship; before Satan has shown a brighter or better beacon than His God's word; an apparently happier place than the Church of Christ; before he has been lured into Sabbath desecration, Sabbath ball, playing a horse racing; before the intense and over-desiring passion for gambling has been excited; before the brother has saged time and evil traited his moral nature. In brief let the young men band together for right, for mutual help, for development of bodies, and healthful sports; let them be governed by Christ's inspiration: "Go!" Get out. Go everywhere. Go at all times. Concentrate the places where young men, especially the more youthful, are to be found, away from their homes. Go to hotels, depots, stores, work shops, market-places, parks, steamers, ships, wharves. Put up the placards, distribute the tickets and cards of welcome. Come brother, come friend, come neighbor, come with us and we will do you good. The mayor of New York raises us another suggestion. He says: "The increase of wealth has separated widely the rich and the poor." X X X When I was a young man...
[Handwritten text not legible]
I knew every workman in my employ, and I was the confidant of each one's troubles. Now, out of the 2000 or 3000 men in employ, I know scarcely twenty. The very statement of the case shows a kindly feeling. But quickly in the light of Christian thoughts Mayor Newton presents the remedy and picture and the remedy and then the remedial touches. — Behold the picture:

"The most touching experience of my official life has been the complaints made to me by poor people who don't know where to turn, and it is a great pain to me that I can do little but point out my own lack of power to help them."

Now behold the remedial touches:

"We are all brothers. We must find that one sooner or later — and if we ignore that fact now we must not complain of our indifference."

Things about a revolutionary — What is it that alarms men?

What is it that causes the rich and the poor to so separate themselves from each other? The ordinary selfishness of rich and poor. The one who is rich in the scriptural sense is not the Lord's steward. He is already worth a million or more.
but he is not satisfied. He buys his plans so as to make another million. He does not come from whom it is drawn. A slight manipulation of the market; a number of failures; his stocks go up or his stocks go down; it matters not which, while he is at the helm, he makes his new million, and laughs at those who made mistakes in their investments.

The loser cry and with pain, their families are plunged into distress and fancy. The rich man is gay or more. He increases his possessions. He buy houses and vineyards, stocks and bonds. For them if he has the talent for it he possesses merchant ships and railroad lines. Money flows into his strong box and in his day and generation his power cannot be estimated.

How wise was our Lord when he said: How hardly shall they that have riches enter into the Kingdom of Heaven? Now why? Because that kind of rich man, such as I have described, and there are many of them, is selfish, and selfishness is repellent.

Ask to whom is such a man a brother? He is a brother to nobody whatever, no not to brothers, nor to sisters. Nothing delights him so much as to outstrip these, his rivals. He provides for his own
family? Yes, so far as men's possessions are concerned, but the rule is a distribution of selfishness which grows in the distribution. It shows itself in display, or arrogance, or pride, or dissipation.

Modesty, kindness, humility, and temperance seldom grow from that stock.

It is fasting like this which shuts up men's hearts and opens their mouths with bitterness. The poor man who lives within a stone's throw of that rich man or of his children has a wife and children. He earns by hard, hard work enough to keep starvation from his door; he struggles on. If he is not a sincere Christian, as many such neighbors are not, envy creeps into his soul, his brows furrow, his words become meek and mild. He and his wife and his children say among themselves, why this difference? They will not go to the rich man's church, where probably he himself never goes. They cannot go into his society, and day by day their feelings make the gulf wider and wider. So poverty, such poverty which has not the true riches, becomes more and more selfish and selfishness is repellent.

But why should the good men, the true followers of Christ, the rich men, the poor men draw
apart? They do not. Nobody devoted his large means to schools—good schools for the most needy parts of our land. His name is loved. William E. Dodge put a shoulder to every wheel in the interest of humanity, and showed uniformly a brotherly love for all whom he could reach with his beneficence; he delighted in aiding young men to a livelihood, and in the line of usefulness. His children’s children follow his example and everywhere in the world are those who love and bless his memory.

Hundreds of examples will seem to us of men who by lawful trade, banking, investments or other business have become wealthy. Richer, like those of Abraham, have increased yet have they not set their hearts upon them, but on the contrary have felt an increase of responsibility to God and to their fellow men. How can we use these gifts so as to show ourselves brothers to men and children of the Highest? They have found right ways, and men have loved them and do honor them or their memories. I have asked them

The way, then, to remove this separation between rich and poor is simple and plain. It is to remove the selfishness. How can it be done? By bringing
both to Christ and asking Him to remove not the wealth, not the poverty, but every selfish inclination.

But, dear brethren, can this revolution be effected practically without the use of war, riot, murder, arson, boycott, confiscation, robbery, combinations, syndicates, divorces, or other violent processes?

Yes it can.

Let us see. Let three brethren most consecrated to the Master's service in every church, Catholic, Greek and Protestant throughout the world, meet in their own churches, or somewhere by themselves. Let them pray and wait before the Lord Christ, till he has condescended with his own power. Then let them take this Christ's spirit with them first into their own church's praying circle and they labor and wait till the Spirit comes there in power. Then let them combine two and two for the salvation of all they come in contact with, for the conversion of all they can reach by word, by prayer, or spirit. Let this be the important concern.

Not to neglect business, but carry Christ's strong spirit right there. Rich men would pass away to good stewardship. Poor men would find unexpected capital. Children's youth would soon hear the Sabbath bells. Atheists would be ashamed of their emptiness and turn their faces from
لا يمكنني قراءة النص المكتوب باللغة العربية في الصورة المقدمة.
The blueness of darkness to the sweet light of eternal day; infidels & skeptics would find extraordinary proof of the truth of Holy Writ. The leaves of pleasure would yield their infatuation and change the seeming for the real; and the apathetic multitude learn to swallow their indifference and taste something of the sweets of generous loving-kindness.

Let every Christian association do the same, and thus put Christ the Lord-Christ who regenerates, who lifts up, who enlightens, who fills the soul with salvation, the real, actual Christ above the buildings, above the rooms, above the libraries, above the classes, above the times, above the gymnasium, above all intellect, all men, culture, above all mere methods of doing, thus recognizing Him as the Head, and the Saviour that He lives and dies and rises again and ascends to heaven to secure as the first important work to be done! the first need to be secured; the first genuine revolution of the soul to be effected. You have begun with magnificence.

The work is practicable. We will begin it here in California, where there are Scriptural rich men & curious poor men, where there are atheists, infidels, skeptics & Heathen—where there are multitudes...
Who seem to think that man is nothing beyond the pleasures of sense, and when apathy so prevails that no sublimate is not sacred to places of questionable worth are arranged.

Yes, might here in California let the men reconstitute themselves, strive to get them away and wait for power from on High, and then go for the full of Christ’s sunlight, into the high way and hedge into every nook and corner where there is a young man.

But, jealous young men can not liked our say! Yes, they are, when the Master’s gentleness, dignity, loving kindness, self-abnegation and magnanimous ability get into them, shall have taken full possession of them.

He said: So teach all nations; and still: lo, I am with you always, even unto the end of the world.

With such a command and such a promise, presence and help what, dear brethren, may we not accomplish?