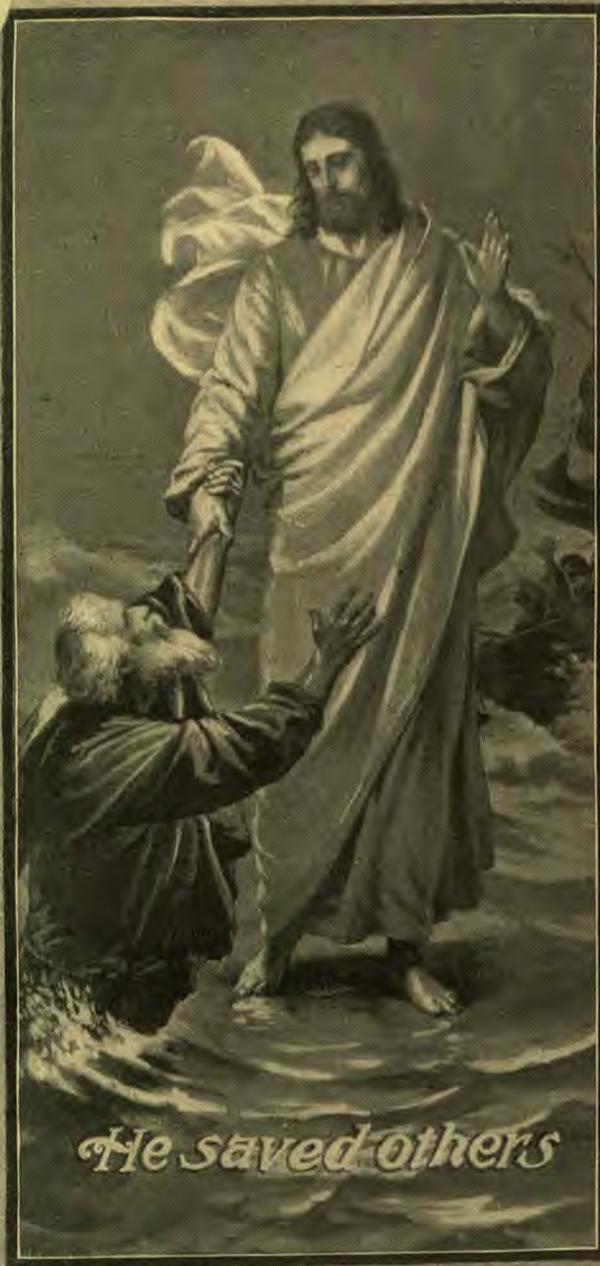


# SIGNS OF THE TIMES

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*He saved others*

They drank of that spiritual Rock that went with them: and that Rock was Christ.  
"Whoever drinketh of the waters that I shall give him shall never thirst."

"If any man thirst, let him come unto Me and drink. He that believeth on Me, from within him shall flow rivers of living water."

## THE RIGHTS OF THE INDIVIDUAL

BY MILTON CHARLES WILCOX

JEAN PAUL RICHTER has truly said, "*Individuality* is everywhere to be guarded and honored as the *root of all good*." And Daniel Webster, when asked which was the greatest thought that ever came to him, replied to the effect that the greatest thought he could conceive was **man's personal responsibility to God**.

The same great truth is set forth in its ultimate in the following words of Holy Writ: "As I live, saith the Lord, to Me *every* knee shall bow, and *every* tongue shall confess to God. So then each one of us shall give account of himself to God." Rom. 14: 11, 12.

Not of another is he to give account; not upon others can he lay the burden; no others can take that awful responsibility upon themselves. Each *one* of us must give *account*, must give account of *himself*, must give account of *himself* to God. The tremendous responsibility rests between the individual soul and his Maker.

This is made most emphatic by other great facts of God's Word, among which we name the following:—

### MAN'S DUTY.

1. The great moral requirements of God are addressed not to the masses, the nation, but to the individual soul. Listen to the thunders from Sinai:—

"Thou shalt have no other gods before Me.

"Thou shalt not make unto *thee* any graven image. . . .

"Thou shalt not take the name of the Lord *thy* God in vain. . . .

"Remember the Sabbath day, to keep it holy. Six days shalt *thou* labor, and do all *thy* work; but the seventh day is the Sabbath of the Lord *thy* God; in it *thou* shalt not do any work. . . .

"Honor *thy* father and *thy* mother. . . .

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness. . . .

"Thou shalt not covet." . . .

In all the divine commands the monitor of duty singles out the human unit. He can not hide behind nations, or tribes, or cults, or guilds, or organizations of any sort; to the individual person comes the divine requirement clothed in the fire of Sinai, which he must meet at the bar of God in the judgment day.

The distinctiveness of the individual loses no power in the lapse of centuries. When the greatest Teacher of the world summed up in positive form the duties of man as spoken from Sinai, these duties are still addressed to the person. More than this; these duties include man, not only in his moral aspect, but his physical and mental. To put it more exactly, the duties of man as set forth in summary by Jesus Christ are made to cover every phase of man's life and work.

"Thou shalt love the Lord *thy* God with all *thy* heart, and with all *thy* soul, and with all *thy* mind, and with all *thy* strength. . . . Thou shalt love *thy* neighbor as *thyself*." Mark 12: 30, 31.

No phase of life or conduct is so small as to escape this comprehensive obligation of the individual soul. Moral obligation enters into every act of life, and the first of all duty is to God. No obligation to man or men can be permitted to transcend, ignore, pervert, or annul man's duty to God.

2. Man's duty to man will no more permit him to enslave man than will his manhood be enslaved by man. "Thou shalt love *thy* neighbor as *thyself*," is the divine mandate. Whatever his religion, whatever his race, whatever his social standing, whatever his industrial affiliations, "Thou shalt love *thy* neighbor as *thyself*."

"Who is my neighbor?" asked one who would shun the divinely ordained duty. The reply of Jesus told him not as to who was his neighbor, but was explicit as to whom he ought to be neighbor to. A man on the Jericho road had fallen among thieves, and was left by them naked, wounded, half dead.

The priest came along, considered the poor man too much trouble, and passed by on the other side. The Levite, belonging to the same guild as the priest, could not break the rules, and did likewise. But a poor, despised Samaritan saw him, saw him one of a people who had cursed Samaritans for centuries, yet his neighbor-heart pitied the poor man, bound up his wounds, and cared for him till well. The Samaritan was the neighbor, not that "*thou*" shalt help, but such a neighbor as *thou* shalt *be* to all who are in need, of whatever race or nation. "Go, and *do thou* likewise," as did the Samaritan, are the words of the Master.

### The Golden Rule.

3. The Golden Rule emphasizes the same sacred individuality of man, man's duty to exercise it, and his responsibility to God. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." Matt. 7: 12.

Mark the teaching: It is not whatsoever we would like to do to men, not what men may have done to us, but what we would desire them to do to us were we in their place and they in ours. And everything and everybody that seeks to prevent the soul from doing this is contrary to the Scriptures, and the teaching and example of Jesus Christ. To permit anything to come between us and God-given duty is slavery worse than death.

### Faith Personal.

4. The secret of personal relationship to God—living faith—demands a free individuality, unhampered by State or Church, by society or any organization whatsoever. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "For by grace are ye saved *through* faith." "For with the heart man believeth unto righteousness."

Faith must be *personal*. One can not believe for another. One person can not accept Christ for another. He may vote *en masse*, he may fight in platoons, but he must believe as a single man, and so come into *personal, living* relation to God. Faith is the trolley which connects man with the dynamo of God's power overhead, invisible to human eye; but it makes connection with the infinite Source of power, a connection which no other man or combination of men can make or break.

### Free Choice.

5. God recognizes man's individuality and personal responsibility by giving him free choice. Infinite Wisdom, Infinite Love, sets before humanity the good way of God's unchangeable law, and warns against the evil way of man's selfishness and sin; but Infinite Power, Infinite Justice, will not coerce one single human soul. In the sacred circle of free choice and personal responsibility with which Deity has surrounded every responsible soul of earth, the individual man reigns supreme. Infinite Love will entreat, but Omnipotence will not compel. "I have set before *thee* life and death, the blessing and the curse; therefore choose life, that *thou* mayest live, *thou* and *thy* seed." Deut. 30: 19. So speaks the unchangeable God.

Therefore, that person, be he priest or parson, that organization, be it trust or trades union, that attempts to deprive the individual of his God-given right of choice, assumes prerogatives which God has not assumed, and places the creature above the Creator.

And that man who yields his God-given rights of individuality to any man or combination of men, be the one to whom he yields, priest or parson, be it trust or trades union, enslaves himself and barter his manhood.

### IN THE CHURCH OF CHRIST.

All these principles so grandly and fully and clearly set forth in Holy Writ are true and operative

in the Church of God. He who enters that church enters of his own free choice. None other is a servant of God. Love can not be compelled, and God demands love with all the heart, mind, soul, and strength.

By faith the individual accepts Christianity, not a form, not a theory, not a system of ethics, but a life, the life of God sent down to men. Through his faith Christ imparts that life and power that sets man free from sin. He therefore enters Christ's fold free. "If therefore the Son shall make you free, ye shall be free indeed." John 8: 36. And the divine injunction is, "For freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage." Gal. 5: 1.

### Christ the Head.

This is the God-given position of the Christian, responsible to the Head he has freely, fully chosen; "for the Head of every man is Christ." And, therefore, the divine injunction: "Let no man rob you of your prize by his own mere will, by humility, . . . vainly puffed up in his own fleshly mind, and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God." Col. 2: 18, 19, A. R. V. And all this truth is the mere development of the great fact of man's individuality and personal responsibility to God. For "One is your Master, even Christ; and all ye are brethren." Matt. 23: 8.

### The Work of the Shepherds.

It is true that God has set gifts and ordained officers in His church according to these gifts; but one of the very highest among these, one who knew the Master, who sat under His teaching for three years, who was baptized and filled with the Spirit of God, declared that those holding the highest positions in the church of God were not there as arbitrary directors or dictators. Hear him: "Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; *neither as lording* it over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 2-4. And Paul declares: "Not that we [apostles] have lordship over your faith, but are helpers of your joy; for in faith ye stand." 2 Cor. 1: 24. Because of this fact, with the tribunal of God in view, at which each one must give account of himself, the apostle writes: "Knowing therefore the fear of the Lord, we *persuade* men; . . . for the love of Christ constraineth us," 2 Cor. 5: 11-14.

### Authority in the Church.

The authority of the church of God is the Word of God abiding in the church. The power of the church is the Holy Spirit. The union of the church is life-union with Christ Jesus the Head, and through Him to each of all its members, by faith. The credentials of the church is supreme love to God manifest in keeping His commandments, love to each other and to all men, souls saved from sin and sinning. And no human subterfuge or counterfeits, no creeds or systems of men, tho they be hoary with the ruin of centuries or musty with the "odor of sanctity," no arbitrary authority of men in Church or State, can ever by right set aside these great God-ordained truths, can ever assume authority in the church above that which Christ has given, can ever assume to cut off the individual soul's personal relation to Jesus Christ, without bringing into the church division and weakness and apostasy and loss and death, and putting man in the place of God. **The true witness in the church is the agreeing witness with God's Word: "to the law and to the testimony; if they speak not according to this Word, it is because there is no light in them."**

Every departure in the nominal church from primitive Christianity has been over the human subjection of the soul's individual rights, of man's assumption of the prerogatives of God; every persecution which has stained the pages of history has been over the perversion of this principle, and every division or schism in the church, wise or unwise, has been a protest against this assumed arbitrary authority which is not of God.

## IN THE STATE.

## Object of the State.

The State exists because of sin. It is in existence to restrain men who can not control themselves. It is set above all things to guard the rights, not of the mighty or of the majority; for even in feudalism and barbarism such can care for themselves. But the State—the ideal State—exists for the purpose of conserving and defending the individual, even the weakest, in his equal rights with all others.

## A Wrong Conception.

"The greatest good of the greatest number" is often used by good men in an utterly meaningless or pernicious way. It is an end sought, an object aimed at; and in this way it is wholly selfish. There has not been an oppressive system under the sun but what its devotees hoped sometime to have the greatest number, and for their own they have sought the greatest good.

The only true seeking in the State is the jealous guarding of the rights of the minority, of the poorest, of the weakest. The conservation of the rights of the one means the conservation of the rights of all, and its inevitable fruitage—result, outworking—is the greatest good to the greatest number.

He only knows true liberty, he only works for the permanent conservation of his own liberties, who grants to the other man—be he his most bitter and relentless religious or political opposer—the rights he asks for himself.

True civil government is not set to bestow these rights, to uphold or promote certain systems or doctrines apart from men, but to protect man in the rights which his Maker has given him. This is the very fundamental principle on which the Declaration of Independence was based:—

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that when any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

The sole object of the founders of this Government was the protection of each person in his rights, which God gave to every one equally. In so protecting the individual, incivility and violence on the part of those who disregard others' rights are restrained; and the result is the greatest good to the greatest number.

## Happy Results.

Under such a government there can be no legal oppression of the poor, no overriding of the rights of the few or the weak, no class legislation, no State fetish of a system or an organization upheld in any way by government support or promoted in any way by government act. "Man is more than constitutions," and we may add of institutions; and if constitution or institution fetter or hinder the exercise of the God-given rights of the man, let the institution die and the man live.

"Man is more than constitutions;  
Better rot beneath the sod  
Than be true to Church and State  
While we're doubly false to God.

"We owe allegiance to the State,  
But deeper, truer, more  
To the sympathies that God has set  
Within our spirits' core.

"Our country claims our fealty,  
We grant it so, but then,  
Before man made us citizens,  
Great Nature made us men."

Thus wrote the grand American, James Russell Lowell, and such sentiment needs to thrill hearts again to-day to meet the fearful trend and tide which is sweeping the individual from all his rights and subjecting him to the worst forms of tyranny the world has ever known.

## THE PRESENT TREND.

From the above glorious, holy principles of equality and justice in the church of Jesus Christ as it came from the hands of its Founder, in the Declaration of Independence in the society which was

formed and fostered around this standard of liberty, there has been a wide departure.

## In the Church.

This departure has, especially of late years, been fed and fostered in the church. The class principle exists in the Roman Catholic Church inherently, and is recognized from the pope down to the priest. Authority is vested in the few over the many. The Protestant churches repudiated this in principle at the Reformation, but refusing to follow the increasing light of that Standard which declares that "One is your Master, even Christ; and all ye are brethren," they are returning to the traditional view, or to the secular arm. It is not uncommon to see great preachers, like the whilom revivalist, Mr. B. Fay Mills, turn from his work of endeavoring to save individual souls, to endeavor to save them *en masse* by lifting society to a higher plane, an utterly hopeless task, as Mr. Mills and thousands of others have found. These men are doubtless true to their infidelity of Christ's plan, tho their work is no more effective or fruitful in their own. But it is masses the churches are seeking now, as well as men, and even more than they are seeking the individual soul.

As a specimen of this take the following from Rev. John Watson ("Ian Maclaren"), the noted author and ex-moderator of the Presbyterian Synod of England, in an address at Bristol Baptist College a few weeks ago. We quote from the *Literary Digest* of Nov. 14, 1903:—

I suggest one may gather what the message of the next revival will be from the *spirit of the age*, which we ought to believe is more or less the Spirit of God. If one were asked to mention the difference in standpoint between our generation and that of the middle Victorian period, he might safely point to the *change from individualism to collectivism. The old principle of every man for himself is dying out from national politics, from the organization of commerce, from the life of society, and is bound to die out from religion.*

But the spirit of the age has ever been a long way from the Spirit of God. "Ye are not of the world, even as I am not of the world," said the Master to His disciples. The *Church Economist* interviewed a number of religious leaders on Dr. Watson's position. Of thirty-five clergymen interviewed, only eighteen opposed Dr. Watson's anti-Gospel position.

The saving of the individual is left to such organizations as the Salvation Army; but the army brings into its work an imperialism not of the Gospel. And nearly all the nominally Protestant denominations have for the last quarter century been demanding secular and class legislation for the support of religious dogmas and institutions, an utter repudiation of the principles of Christ embodied in such utterances as the following: "The Sabbath was made for man, and not man for the Sabbath." Yet the whole demand has been for legislation to protect or enforce a *day* without regard to the rights of man. This has been carried so far under the leadership of the church that good citizens have been tried, fined, imprisoned, and compelled to work in chain-gangs with hardened criminals for following as best they knew the example of the Christ under the exercise of their constitutionally-guaranteed rights as American citizens.

When the "salt of the earth" loses its peculiar savor, when the "light of the world" grows dim, cradled in the traditions of medieval Church-and-State theology and fed with "scientific" infidelity, we can expect nothing else in the society which is moulded by the church. But with all this departure what a mighty vacuum of spiritual power has been made. A keen sense of sin is almost wanting; iniquity and selfishness are manifestly rampant, and unbelief proclaims itself boldly from religious press and pulpit, and "My people love to have it so, but what will ye do in the end thereof?"

## In Society.

Society has always been more or less exclusive in certain circles, but in general, a half century ago, its most exclusive ranks were open to refined education and noble life. Now it is a common saying that the badge of American aristocracy is the dollar mark. Wealth has formed an oligarchy, loud, vulgar, ostentatious, extravagant, garish, flaunting its often ill-gotten gains in the eyes of the poor masses, engendering envy and class hatred. The individual as such is nothing. "The 'guinea's stamp' is more than the man, especially if he wear 'hoden gray.'"

The golden calf has its worshipers in many more places than Dan and Beersheba.

## In Commercial Life.

In commercial life, perhaps, as nowhere else in these rushing, strenuous times when all sorts of get-rich-quick schemes are swallowed with avidity in all circles where wealth is worshiped, do we see the abasement and elimination of the individual and the exaltation of the firm, the combine, the trust, the union, the league, the association. Small dealers are unmercifully frozen out by the trust, without any consideration of personal rights; and the same principles are followed in the labor organizations toward the individual worker, who may choose to retain his manhood and his God-given independence. The history of the Standard Oil Company, and others in other fields, in heaping up riches, is a constant march over the wrecks of humbler fortunes, the subversion of personal rights, and the ruin of human lives. "To live and to let live" has yielded to "to get by any means, fair or foul," only so it is within the pale of a possible perversion of the law.

## The Suppression of the Individual.

In the labor world we see the same tendencies, the subjection of the individual to the mass. As Mr. John Mitchell, one of the fairest of labor leaders, declares in speaking of the great coal strike of 1902: "To my mind the great lesson which the coal strike has taught is that the individual is nothing, the good of society at large is everything, and that no man, no combination of men, however powerful, whether they belong to capital or to labor, can set their own interests or their own will against the common good." Again: "Following the same instinct [as capital], labor organizes, minimizing the individual for the good of the whole." And yet again: "The manner in which our members subordinate the individual to the general good was shown in the action of our convention of October 20th, which ratified the arbitration argument."—*McClure's Magazine*, December, 1902.

Mr. Mitchell does not know that only as the rights of the unit—man—are conserved are the rights of the aggregate—man-kind—conserved. It was the argument of the Judean combinations of old: "It is expedient that one man die for the people," and so the Christ of God was crucified, because the rights of the man were set aside, and the nation, the cherished "institutions," the human ideals, were exalted. But Christ identifies Himself with every individual, and he who gives himself to any line of action, who identifies himself with any association, which opposes one soul by depriving him of his equal rights, is persecuting Christ in that soul, and must meet the consequences at last. When the people of Israel exalted the institution, the man, at the deprivation of the rights of one, they doomed the nation itself to destruction. And when America shall set herself against the individual for the combination; she strikes her own doom, and shall perish.

## In the State.

The effect of this disintegrating trend away from high and noble ideals in the church, in society, in commercial life, is bound to be felt and manifested in governmental circles. Out of it has grown a large demand for legislation in behalf of, or in support of, all sorts of things in religion, in the industrial world, in the world of wealth and its combinations, all of which are class legislation. In response to these demands our statute books have been loaded with partial, unjust, and often inoperative, laws, one class has been favored at the expense of another under the specious plea of patriotism or some other equally delusive claim. And now great combinations of capital, often monopolizing certain lines of trade and manufacture, are linking interests with great organizations of labor, as at present manifest in Chicago, and the individual, be in neither trust nor union, tho he numbers the great majority of the people, must suffer and starve. For the greatest sufferers in all this labor strife are not the capitalists or the unionists, but those who are neither,—the wives, the mothers, the children; those who can not combine, lacking in wealth, or inimical to trade unionists, the professional men; and those having conscience and conviction, who still believe that the individual man and his rights are precious in the sight of God.

But those who trust God, trust the unchangeable-

ness of His righteousness, justice, power, and love, tho they may suffer the hardships of this world, the inequalities of sin and iniquity, fostered by the basest of greed and selfishness, shall find entrance into that world where no syndicate can bar or black-

list, and no trade-mark or label is required as a certificate of membership save the righteousness of Jesus Christ, who saves men by saving each one. And then and there each one of us shall give account of himself to God with exceeding joy.

really as if I were a worshiper of the sun and the moon.

There is a better way; it is the way of the keeping of the commandment of God: "Thou shalt have no other gods before Me." It is the way of Christianity: "All things whatsoever ye would that men should do to you, do ye even so to them." You know that you do not like to have a man work a scheme upon you, by which he requires you to pay for a thing more than he would take for it if there were competition. You know that you would not like to have people "jew" you down to take for a thing less than you know that it is worth. Put yourself in the other man's place—and stay there. Look at things from his side, and continue to do so. "Look not every man on his own things, but every man also on the things of others." This is Christianity; it is the keeping of the First Commandment, Yea, it is the keeping of all "the law and the prophets."

Nor is it hard to do this. It is the easiest thing in the world for him who has the *heart* to do it. And *God gives the heart* to do it; as it is written: "A new heart also will I give you, and a new spirit will I put within you."

#### Idolatry in Giving.

A further method of manifesting idolatry in the worship of Mammon is in *giving away* the money that has been so obtained. There is just as much idolatry in giving away money that is obtained by idolatry, as there is in getting it by idolatry. Not all Mammon-worshippers are misers; only a very few of them. Many of them are abundant givers; and these have just as much satisfaction in giving away the money as they had in getting it, because it is further indulgence of the same idolatry.

The poor man is oppressed and robbed in the increased prices; small dealers are oppressed and robbed or driven entirely out of business in order that a few in the great combinations may draw to themselves the tribute of all the people. And when that is done, gifts of millions will be made to colleges and universities, hundreds of thousands to hospitals, thousands to churches, etc., etc.; and the givers further pride themselves upon the world's idolatry of their "great benevolence." But there is not a particle of benevolence in any gift that is thus made; it is sheer idolatry.

#### The Value of Gifts.

We say it with emphasis; for it is applicable to people who are not millionaires, as truly as to those who are: All the value of our giving as measured by the Lord, in perfect justice and righteousness, rests altogether upon the basis upon which **we make or obtain our money**. If my money is not made honestly, not a cent that I ever give away will stand to my credit; in righteousness, and in justice it can not. I robbed another man to get it; it is his still, and when I give it away, it is his money that I give away.

And this is another reason why the two mites of the poor widow, that day when she gave it, was more than all that the wealthy put in of their abundance. We know that the Mammon-worshippers in Christ's day were like the Mammon-worshippers in this day. They would *crowd down* in the dealing when the people were selling to them; and they would *crowd up* on the price when people were to buy of them, and thus at both ends they increased their gains.

Then they would put great offerings into the temple treasury of the Lord, and take credit to themselves because they gave so much to "the cause." But that poor widow, who, because of these men who devoured widow's houses and for a pretense made long prayers, was reduced to a pittance honestly gotten, but by the hardest,—that widow, who, out of her love to the Lord, gave what little she had left after she had passed through the devouring hands of these men—when *she* came into the temple of the Lord, giving the little that she had, she gave more than all the others together. Every particle of it was honest. Every particle of it came from honest effort. And that was a gift that measured according to righteousness in the sight of God. There is such a thing as honest dealing; and it can be practised in this world. And whatever means is not acquired in that way, how much soever of it may be given, it can not be counted as the gift of him who gave it. It will be counted to those widows and the poor whom he has ground down to

## THE FIRST COMMANDMENT

BY ALONZO TREVIER JONES

### ITS APPLICATION TO THE CAPITAL AND LABOR PROBLEM.

I AM Jehovah thy God. . . . Thou shalt have no other gods before Me." Ex. 20:2, 3.

To have Jehovah alone as God is to love Him with all the heart and soul and mind and strength. It therefore plainly follows that anything by which any part of the heart or the soul or the mind or the strength is turned from God, is devoted to anything other than to God, is in itself to have another God than Jehovah. And this is what is forbidden in the First Commandment, "Thou shalt have no other gods before Me."

One of the chief gods which it is natural for men to have before the Lord is "the god of this world," "the spirit that now worketh in the children of disobedience."

One prominent phase of the worship of "the god of this world," is the worship of Mammon, or riches. And this is not by any means least, tho it is the last one in the list; for is it not written, "The love of money is the root of all evil"?

This is so wrapped up with the phase of "the pride of life"—ambition, self-exaltation, self-aggrandizement, *gloriosus*—that it is, in great measure, inseparable from it. For there is nothing which gives worldly glory so quickly, so easily, and so abundantly as money; and there is nothing that gives power so quickly and so easily as does money. All this, simply because mankind is naturally so worshipful of Mammon. And yet it is all idolatry; it is all a denial of the true God; it is a breaking of the First Commandment, which says, "Thou shalt have no other gods before Me." For, says Jesus: "Ye can not,"—not, Ye ought not; not, Ye shall not; but,—"Ye *can not* serve God and Mammon."

Since the true worship of God is to love God with all the heart, and all the soul, and all the mind, and all the strength; and anything that draws away either the heart, soul, mind, or strength to it, and comes between man and the true worship of God, is another god; so the allowing of money, the desire for money, the love of money, to come between a man and his true service to God, is the worship of Mammon. And to allow the desire for money, the love of money, to separate a man from true Christian thoughtfulness, and care of mankind temporarily and eternally, is the worship of Mammon; it is to have another god than the Lord; it is to break the First Commandment.

The distinction may be clearly drawn by saying that the keeping of the First Commandment is the being right, and doing right, with no thought whatever, at any time, as to what it will cost. No amount of money can ever have any consideration whatever in any question of serving God; in any question of loving God with all the heart, or our neighbor as ourself. And yet everybody knows that "What will it cost?" does have a positive bearing with the vast majority, even of professed Christian people, upon the exercise of their love to God with all the heart, and their neighbor as themselves.

But to allow this question to have any bearing whatever is the worldly way. It "is not of the Father, but of the world." For with the world the first question is always, "What will it cost?" "How much can I make?" In all the dealing, all the traffic of business relationship in the world, the way of the world, and the inquiry of the world, is only, "How much can I make?" And if more can be made by oppressing the neighbor, the oppression takes precedence of the love of the neighbor, and the neighbor is deliberately robbed.

#### Monopoly, Its Result.

If a neighbor begins business of the same order as that of a man who has already begun, he is deliber-

ately underbidden, undersold, that, if possible, he may be crowded completely out of business, in order that the first one may be left alone, to have all, in order that he alone may be rich, and have the worldly glory of his little kingdom of the crossroads. And those that have succeeded most fully at this form gigantic combinations to crush out, or absorb, all lesser ones, until there remains but one vast combination drawing tribute from all the people in the nation, and even of the whole world.

But God has written of it all that "he is a proud man" "who enlargeth his desire as hell, and is as death, and can not be satisfied, but gathereth unto him all nations, and heapeth unto him all people;" "that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil." But "shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long?" "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee." See Hab. 2:5-9.

This is all "the pride of life," which "is not of the Father; but of the world." It is all Mammon-worship. And since the literal, original meaning of the word "mammon" is "that in which one trusts," it is particularly appropriate that these various combinations, which crush out all individuality and demand tribute of all peoples, should be called "trusts."

Yet the most gigantic of the "trusts" is but the extreme of that trick of trade held by the individual by which, to get the trade, he undersells and crowds out the man across the way.

The most gigantic "trust" is but the extreme of that trick in trade by which the individual or the little partnership or corporation asks more for a thing when there is no competition than would be asked if there were competition. Whosoever, without competition, demands a greater price than he knows that he would take if there were competition, is an exactor of unjust gain. And "he that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor." Prov. 28:8.

The most gigantic "trust" is but the extreme of that trick in trade on the part of the individual, by which, through his beating down, or "jewling," he tries his best to get a thing for less than he knows that it is worth. "It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth." Prov. 20:14.

The organizer or the president of the "trust" who boasts in his enormous gain is no more an idolater and a sinner in this thing than is the *individual* who, in his degree, and to the extent of *his* power, does the same thing precisely. If *he* had the ability, or the power, of the organizer or the president of the "trust," he would be doing precisely the same things that he is doing *now*, only in the larger measure that would be his, as the head of a mighty corporation. And so certainly is it true, as written, "In the world, the god of traffic is the god of fraud."

All such is but the worship of Mammon; it is idolatry; it is to have another god before the Lord; it is not of the Father, but is of the world; it is neither loving God with all the heart nor the neighbor as the self. "If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much; . . . this also were an iniquity to be punished by the judge; for I should have denied the God that is above." Job. 31:24-28. And this equally and as

get it, to the laborers whose wages he ground down to the lowest notch to increase or to preserve his great gains.

**God Will Righteously Adjust Matters.**

This is why God says to the laborers, Be patient unto the coming of the Lord. The husbandman waiteth for the precious fruits of the earth, and hath long patience for it. Be ye also patient; your

toil ever earned, and he shall have the eternal glory of it. Even tho in this world some Mammon-worshiper absorbed it, and made a great gift of it, and got the worldly, fleeting glory of it; yet since from the beginning it belonged in righteousness to him who was defrauded of it, in righteousness it, with all the fruits of it, will be reckoned to him to whom in righteousness from the beginning it belonged.

**DECEPTION IN ORGANIZATION.**

A FEW men organized can make a great noise, and make the public believe they are the controlling power. Thus the masses are cowed into the belief that they are powerless before the organization. So the organization moves on, no matter how destructive the motive, and the masses give way or fall into the line which offers the least resistance, or that for



It has been impossible to reproduce the beauty of the original of this drawing. It was too delicate for that. The aim of the artist has been to portray a scene in the kingdom to come, this earth restored to its pristine beauty and loveliness, as it surely will be; for "according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness." Then the strife of man for power and place and pelf will be over, and "a King shall reign in righteousness, and princes shall rule in justice. And a man shall be as a hiding-place from the wind, and a covert from the tempest; as streams of water in a dry place, as the shade of a great rock in a weary land." And all that "the Man Christ Jesus" is now to all who believe. In that day His people shall know no want, no care no strife; for it is written, "Thy people also shall be all righteous; they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified." Then shall they "delight themselves in the abundance of peace." O ye, who are striving for the baubles that perish, in the muck of earth, look up; God has eternal mansions and infinite riches for thee beyond. Why should you envy the proud of earth, when you may be children of the King of the Universe, and share in the glory of His endless reign?

labor is not in vain. God knows the just wages that you earn, and of just how much of it you are robbed. And in the day of reckoning He will reckon it to you in full justice and righteousness.

Be ye patient. Serve God. "Obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

In that day God will distribute justly all the rewards of labor. He is the righteous God. The Christian can cheerfully bear to be ground down, robbed, and oppressed; he can wait for the day of grand distribution in righteousness; for he knows that in that day he will receive all that his honest

This is the word and the message of God to the robbed, oppressed, and defrauded workmen everywhere to-day, who are clamoring for a more equitable distribution of the fruits of their labor: "Fear God, and keep His commandments." No righteous distribution can be made by force and violence. In that way, an iniquitous and bad condition can only be made more iniquitous and worse. "Sanctify the Lord of Hosts Himself; and let Him be your fear, and let Him be your dread." "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Then shall every man receive his own reward according to his own labor.

"I am the Lord thy God. Thou shalt have no other gods before Me."

NEITHER blacklist nor boycott is fair or manly, to say nothing of Christian.

the time seems popular. When the smoke clears away, and the masses come to their senses, they find they have been swayed by a mere handiul. Two or three bluffers will "go through" a trainload of people, or a lone highwayman will "hold [up]" a stage load; and after it is over the victims will begin to realize what they might have done. So it was in the terrible French revolution—hardly two per cent of the people were engaged in it. They seemed to be the whole French nation, but they were not. The so-called organized labor movement represents less than ten per cent of the labor element in the country, yet they assume that all other laborers are disreputable and enemies of labor. Why?—Simply because they do not assist a few men to corner the labor supply, and profit by it. Is this fair? Is it right? Is it manly? Is it anything good?



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For further information see page 15.

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### THE MIGHTY CONTRAST.

#### Love Versus Selfishness.

ONCE man walked with God in Eden. He beheld the undimmed glory of His Maker. No discordant note jarred the perfect harmony between Creator and created. Life flowed from the great living Fountain to human receptacle, which in turn became a fountain of life to other creatures; for its law was love, and the constant giving of life meant increased capacity and the constant reception of larger life.

But when he who is personified selfishness entered Eden, and man yielded to his suggestions and became his slave, selfishness instead of love took possession of man's heart. Love for God and His creatures was perverted and became self-love. Life was perverted, and became death. Since that time mankind has been led to believe that to be unselfish is to court ruin and death, and that the chief end of existence is to grasp all one can and to hold what he grasps.

The dominant note in the scale of selfishness at the present is greed for gold and what gold will buy for the service of less base and baser lusts. There is noble teaching sufficient, there is law in plenty, but, like Israel of old, men turn from the hearing of that which is good to the worship of the golden calf, to worship at the chief of the shrines of lust, by the gilding of which "the god of this world" blinds the minds of those who believe not, lest the light of the glorious Gospel of Christ should shine in. (2 Cor. 4:4). Out of this selfish, material worship rises the horrible strife depicted so forcibly, graphically, and truthfully by Mr. Mente on the cover page of our special issue of last week. The class strife of the world to-day is engendering a horrible class hatred which is issuing in world-wide crime and revolution, predicted again and again in the Word of God.

Must the selfishness, the division, the strife with its awful consequences, always continue? Is there no better way? Must conscienceless greed ever triumph over honest toil? Or to check this must labor, stirred by envy, ruled by hatred, seek with an even more vengeful spirit to defeat or destroy its adversary? No; this is not necessary even in this world of sin. God has revealed the better way in His Word and exemplified it in Christ Jesus. The actuating principle of His life was love,—love not merely for His own, but for those outside His own. He knew that while might seemed to make right, that in the eternal verities right is might, and He was willing to wait God's time in its glorious, all-pervasive, eternal demonstration. He gave Himself for others; and by faith looked forward to the "long gain" when He should see of the travail of His soul and should be satisfied. The motive power of His life is expressed in two terms of reproach which his enemies cast upon Him. One was,—

"A friend of publicans and sinners!"

and the other,—

"He saved others; Himself He can not save!"

And both charges were true, literally, gloriously, eternally true. He was a Friend of sinners, those whose sins wounded Him the most deeply; but He was not a friend of their sins, or to excuse them in their sins. Therefore He gave Himself to save them from their sins. "Thou shalt call His name Jesus; for He shall save His people from their sins." "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

That was the mission of the loving Christ of God. To save others He must give Himself, and the cross is but an object lesson of His eternal, forth-flowing love. "He was wounded for our transgressions." "With His stripes we are healed." He is the smit-

ten Rock from which flows the healing, life-giving waters. He says to you, O dissatisfied Rich Man, filled with greed; He says to you, O dissatisfied Laborer, filled with envy and hatred; "Come unto Me, . . . and I will give you rest." "If any man thirst, let him come unto Me, and drink. He that believeth on Me, . . . from within him shall flow rivers of living water." The believing soul will become a fount of blessing. "Whoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that [in the day of judgment] the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. . . . Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

O soul in this great world's strife, here are a few of the precious promises of life to you. Make them real and vital to you by believing. If you are "rich" in this world's goods, what does it amount to? God may say to you the very day you read these words, "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" The only riches of worth and permanence are the appropriated riches of the grace of Christ. If you are the poorest of the poor in this life, you may be rich in the "exceeding riches of His grace," and heir of His everlasting kingdom.

In a little from this the toil and strife will be over, and the everlasting kingdom of God will open for all those whose hopes center there. Will your lot be cast in the perishing world, or in the everlasting kingdom of God, whose law is everlasting love?

### TWO MIGHTY CORRUPTERS OF CHARACTER.

TWO of the mightiest corrupters in civic and business life are fear and wealth.

Many a man has entered political life with the purpose of doing just right, of keeping his conscience at par, and of making a clean record. If a legislator, among the first things that he meets from some of his constituents is the request that he work for a certain measure before the legislature. He sees that it is a "job," and he refuses to have aught to do with it.

The next time his "valued constituents" meet him it is with a thinly-veiled bribe or a threat of defeat at his next election. He reconsiders his first stand only to fall. If he does not accept the bribe, he has an ambition to continue in political life, and he gives the measure his support, and loses his manhood.

Thousands upon thousands in political life, in business life, are stultifying their manhood to-day through fear of threatened consequences. Many dealers to-day have broken with old and honored customers, contrary to conscience and judgment, upon the demand of the trust. Very many more have submitted to dictatorial, imperialistic union dictation through fear of the boycott.

Thousands upon thousands, we opine, of workingmen and women are in the unions to-day through the fear of threats from unionists. Loss of work or personal violence stares them in the face so large that conscience and manhood are yielded.

#### Corrupting Power of Wealth.

From recent revelations the corrupting power of wealth has its hold upon labor-union leaders, who are paid employees of the trust.

The corrupting power of wealth in one form or another affects all phases of life.

The great Standard Oil Company was built to its present colossal proportions by the illegal obtaining of rebates upon railways, and other questionable methods.

The national government at the present time reeks with the scandal of the corruption of wealth in several of its departments; and the paid representatives of the people are not infrequently the lobbyists of corrupting trusts. (See editorial article in *Leslie's Popular Monthly* for November, 1903.)

In scarcely a State does there not exist a ring or rings of politicians under control of great corporate

wealth. And this ring is so manipulated, sometimes unsuspectingly by men high in the counsels of State and nation, as to control and modify all legislation likely to affect adversely all special interests. The same corrupt politicians are used in the interests of class legislation if it is thought the class controls votes enough to affect legislation. Delaware for years, until recent compromise, has not had full representation in the Senate, owing to the corrupting influence of wealth, unblushingly used to buy political preferment. It is a common saying that to become a senator in the United States, one must be a very rich man.

Our great municipalities teem with corruption. The art of "grafting," and "jobbery," and "bribery," and "boodling," has been worked out to a science. Look at the list of our large cities: New York, controlled by Tammany; Philadelphia, controlled by a State ring; Chicago, endeavoring to break away from corruption in its municipal life, yet held in iron-bound tyranny in its business life by labor unions; Pittsburg, St. Louis, Minneapolis, San Francisco, and so on down to the smallest municipalities. Corruption through "boodle" and "graft," if not laid bare, is openly charged almost everywhere.

Bribery of all sorts is everywhere common, and is winked at. Much has been said of the various and picturesquely evil deeds of Sam Parks, and their approval or condemnation by labor unions. But it seems very clear that Parksism is but a symptom of the disease afflicting the body politic, commercial, and social. The man himself, according to evidence presented by Mr. Ray Stannard Baker in *McClure's Magazine* for November, was himself a paid tool of a trust while receiving his salary as a business agent for the union. In fact, it has been openly charged again and again that the most notorious bribers in our State and municipal governments are our great commercial concerns. Says Professor Richard T. Ely:—

Nothing has so corrupted and debased our political life as private corporations in control of natural monopolies. We have got so used to municipal corruption that it seems to us as something inevitable.

In speaking of bribery in the building departments of New York City's government, Mr. Baker, in the article above referred to, asks and answers the following questions:—

Why have they paid graft and bribed building superintendents and inspectors?—Because they wanted to break the law.

That, indeed, is the secret of all graft. They wanted to put in cheaper materials than the law called for, they did not want to make their building really fireproof, they did want to hurry and scamp their work and increase their profits, or they were too cowardly to resist the demand of corrupt officers; so they used bribe money.

Do employers want honest labor leaders? And does any one really suppose that all builders really want honest delegates? Does any one suppose that our street-railway owners, our gas concessioners, our owners of dock privileges, really want honest aldermen, honest city officials? No sir; they do not. If the delegates and officials were honest, profits would be decreased, the builder would not be able to beat his competitor, and the street-car capitalist to rob the public of franchises. After all, this is a republic, a government by the people, if, as a people, we really did not want bosses we should not have them. Grafting is only one expression of our American lawlessness.

Here is another quotation from the same article:—

Parks is the visible sore of the disease, the invisible germ of which—money corruption—is circulating in the blood of the American people, and takes its victims high and low.

#### Who Is Responsible?

Mr. Jerome [William Travers Jerome, district attorney of New York City] has said: "This corruption in the labor unions is simply a reflection of what we find in public life. Every one who has studied our public life is appalled by the corruption that confronts him on every side. It goes through every department of the national, State, and local government.

"And this corruption in public life is a mere reflection of the sordidness of private life. Look at what we find on every side—men whacking up with their butchers and grocers, employers carrying influential labor leaders on their pay-rolls, manufacturers bribing the superintendents of establishments to buy their goods."

Mr. Baker closes his trenchant article with this paragraph:—

"And men still call for special revolutions," says Henrik Ibsen, "for revolutions in politics, in externals. But all that sort of thing is trumpery. It is the human soul that must revolt."

And only by the human soul's revolting, in the strength of God against the overwhelming corruption, is character made—righteous and enduring character. Unions can not make it. Human combinations of any sort can not make it. These, on their present low trend, are destroying character, dealing with it as a commodity to be bought and sold in the open market.

What is the outcome of all this appalling corruption in all phases of life? Society, or any aggregation of persons as such, never reformed itself. No nation ever reformed itself. Only by individuals separating from an ever-corrupting mass, stepping out alone for God and the right, is true reform effected.

Inspiration has foretold this corruption, so prevalent before the day of God's visitation. Here is our prophecy:—

"The godly man is perished out of the earth, and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. Their hands are upon that which is evil to do it diligently; the prince asketh, and the judge is ready for a reward; and the great man, he uttereth the evil desire of the soul; thus they weave it together. The best of them is as a briar, the most upright is worse than a thorn hedge; the day of Thy watchmen, even Thy visitation, is come; now shall be their perplexity." Micah 7:2-4.

Read also Isaiah 59; 2 Tim. 3:1-5; Revelation 18, and other Scriptures, which clearly portray the very condition of the world at the present time as demonstrated by the constant revelations of corruption among all classes in all spheres of life.

#### Is There a Remedy?

There is. It must be found in the revolt of the individual soul against sin in every form, and a turning to the right with all the heart. To this God calls in His last world-wide message of the everlasting good tidings to the people of this world:—

"Fear God, and give Him glory; for the hour of His judgment is come; and worship Him that made the heaven and the earth and sea and fountains of waters." "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Rev. 14:7; 12-16.

"The harvest is the end of the world." Matt. 13:39.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8.

#### THE POLITICIANS AND THE LABORERS.

It is well to note and to remember that politicians who are bearing about a pretended burden for the "laboring class" have always a special reference to the welfare of the labor unions. The man who vouchsafes any special solicitude for the far larger labor element, those who do not sustain such formal organizations, is set down as an enemy to the laboring class. A moment's thought reveals the reason for this condition. Shrewd politicians and political parties always encourage the formation of clubs for the more perfect control of the masses. Men are induced to form these clubs under the representation that it is for their own benefit, but everybody ought to know that the real beneficiaries are those who get access to the public crib, either as office-holder or under the patronage of the office-holders. The professional politicians always aim to get in ahead of the procession of clubs. So they are taking advantage of the disposition to form labor unions. By encouraging this idea, and posing as friends of labor, they hope to get the political support of the unions. And they are succeeding. It is the spirit of politics that is inducing the laborers, ostensibly for their own benefit, to bind themselves in bundles for the more convenient handling of their would-be political masters. It is worthy of particular note that no special "labor" politician has any good word for the great mass of laboring people outside of the unions. These are virtually, and oftentimes directly, told that they are unworthy of

consideration, or even of protection by the government, unless they will come into the organizations—which means that they can be practically handled for political purposes. Many union men are blind to this fact as yet; but there are others who see it and admit it, yet think they can not help themselves and keep their jobs. It is not surprising that people who have been reared in ignorance and illiteracy should be lured into combinations, to be made the stepping-stones of individual ambition; but it is surprising that men and women who have been fairly well educated under institutions whose boast is the inculcation and protection of personal freedom and independence, can be thus led to sell their birth-right. But these are days of delusion, when the shrewd few are seeking more and more to control the credulous masses. When capitalists are trusting in their wealth, and laborers are trusting in their human unions, and all are manipulated by the wily politicians, it is high time for the disciples of Christ to seek a "closer walk with God." Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies."

#### EQUALITY OF RIGHTS.

NO man acquires any additional rights as a man by joining any society, association, or organization. The true civil government has no right to recognize any segregation of this kind.

John Smith is a man and a citizen. As a man and citizen under any just government he has equal rights with every other man and citizen. He may join the Methodist Church or the Catholic Church, or any other religious denomination; but his church affiliations have given him no added right of recognition by the government; they have bestowed upon him no rights to which his fellow citizens outside of all church folds are not entitled. He may join every labor union in America, every lodge,—social, beneficiary, or otherwise—any political party; but these add not one iota to his rights as a citizen and as a man. The right to life, liberty, and the pursuit of happiness is still his equally, and only so, with all other citizens.

He may feel that his labor organization is working for the uplifting of the laboring men, and that opposition to it is against the good of the laboring men, but his fellow citizens have the equal right to think and labor to the contrary. Whatever may be his belief—even tho it be wholly right—he has no right to impose it upon others without their free and full consent in profession and practise. And the converse of all this is true. The demonstration of these theories must be left to time, and their acceptance to the free will of the convinced citizen.

The right to believe and practise or not to believe, the right to buy and sell, to labor for what and for whom and when one will, rests in every citizen equally. So long as he does not contravene the equal rights of his neighbor he is free to believe, to teach, to practise, but not to compel.

Trades unionists assume that he who opposes labor unions, or he who maintains an absolutely neutral position, are foes of labor and mankind. Let them hold it as a theory if they will, but they have no right to seek to enforce their theory upon others.

Other men may believe, and some doubtless do believe, that unionism as at present exploited is the most evil thing for the laboring men that ever found standing among them. They have the right to believe this and teach it as they will, but no right even to seek to enforce it upon others.

The devout, consistent Roman Catholic believes that all hope of salvation lies within the fold of the Roman Catholic Church, and that to reject that church is to abandon all hope. Some have believed this so consistently, supremely, and unwisely that they have sought to compel acquiescence in others; and the result has been untold persecution. The Roman Catholics have the right to believe as they do, even tho their belief be wrong, but they have no right to enforce their belief, or to seek to enforce it upon others, be the others Protestant or heathen. The same is equally true of any religionist, or no religionist.

These propositions seem so self-evident that their mere statement is superfluous, and yet almost everywhere are they ignored—by Capital and Labor, in Church and Society. And yet they are vital. On

the maintenance of them in their integrity rests the stability and perpetuation of the republic. Their destruction in the hearts of men, and their consequent elimination in public life presages the utter ruin of this government, this nation, this world. And thus has the "more sure Word of prophecy" spoken. When things, institutions, mere materials, or the schemes, plans, or theories of men are counted superior to men, woe betide. God has ordained civil government to protect men from men who can not control themselves. God has placed His church here to save through Christ Jesus men who can not save themselves. But when the governments of earth refuse to do the one and the church rejects the other, both State and Church must be set aside, and Christ must come to render justice and judgment, and upon those who have ignored or rejected His way will fall the destruction they have invited; they will reap the fruit of their own sowing. But those who trust in Him shall be saved.

#### GIVING THE LIMIT.

THE Gospel of God is founded on a Gift, a Gift conceived in love. Therefore giving is the key-note of the Gospel. God gave Himself in giving Christ, and Christ gave Himself; and in giving Himself, He "emptied Himself" of the glory that He had with the Father—gave up the glories of heaven for the poverties and persecutions of earth—all, that He might give to His followers a share with Him in the redeemed inheritance.

Therefore it is not strange that the followers of Christ should be asked to give—asked frequently; or that plans should be laid for systematic, continuous giving. No man has ever yet purchased salvation. It can not be done, no matter if the would-be purchaser had the whole earth with which to purchase it. Salvation is free. It must be given, or it can not be conveyed at all; it must be accepted as a gift, or it can not be obtained at all. A Vanderbilt, a Morgan, or a Rockefeller, is as poor at heaven's gate as the poorest peasant or the loneliest shepherd lad.

The limit of giving is the giving of the life. Christ gave the limit. "God so loved the world, that He gave His only-begotten Son." John 3:16. "Hereby know we love, because He laid down His life for us; and we ought to lay down our lives for the brethren." 1 John 3:16. The first quotation tells what God did; the second what Christ did, and what is required of His followers. It is easy to remember these references, as they are the same chapter and verse in books bearing almost the same title—John and 1 John. It is well to refer to them frequently, and quote them together, thus bringing into closer contact God's doing and our duty.

In giving the limit, Christ left nothing He could give that He did not give. All things are in Him. In following the example, Christians should make all they have subject to the call of God, and that means to the needs of His work. Hoarding for gain, and grudging, or refusing to give are outside the purposes of God. He can not work through such a channel; and means so hoarded and so withheld shows a misapprehension of our stewardship. As heaven will be richer for the unlimited giving of God and Christ, so will the Christian's reward be greater for following the example of Him who has given us all.

Christendom has made this the season of gift-making. This is known as the holiday season, when the great mass of what is known as the Christian world gives gifts and expects gifts in return. While the Christian's life should be one continued gift, both of himself and his means, it is not inappropriate to make this season one of special giving and special consecration to the work of God. In fact a great good may be done by setting before the world an example in the right kind of giving in these days when such a large portion of the world is making gifts.

If Christmas were in reality what it purports to be, the anniversary of the birth of Christ, there would still be no honoring of Him in the mere giving of gifts to one another on that particular occasion; but by giving of our means to His cause at this time, we may influence others to put into that needy cause means which otherwise would go to minister to the pleasures of this life.

We have reached a time in the history of Christian work in this world when Christian men and women

—and children—must give as they have never given before. Why is that?—Because the riches of this world are being tied up as never before in the hands of the great men who are not interested in the spread of the Gospel. Their great ambition is to bring money under their control; and millions on millions are being heaped together to keep them out of the cause of God. The spirit that is working in the children of disobedience is the spirit that is inspiring this heaping, hoarding, shackling, and incarcerating of the money of the world. Look at the millions tied up in the ships of war and the armies of the nations, necessitating the heaviest possible burdens of taxation upon the people until their giving powers are shriveled almost to the point of dissolution.

The same spirit has entered the popular church, and millions are spent in maintaining "the form of godliness" where the power has long since been ebbing to extinction, and comparatively little goes into the work of promulgating the Gospel of peace. With the increase of that spirit, love has been waxing cold, spirituality has been declining, and the mass has thus lost the inclination to give for the prosecution of pioneer work. There never was a time when there was so much means in the world as now, nor ever a time when there were so many schemes on foot for tying it up and keeping it out of the Lord's work; never a time when so many men of means and powerful intellect were using every endeavor to corner the money of the world. Many who are not doing this are surfeiting, reveling, and running after the pleasures of this life.

Therefore we see the greater necessity for those who have enlisted in the service of Christ dedicating, as never before, their means and their all to the work that Christ has appointed for His followers to do. The tighter the purse-strings of the world are drawn, the more zealous liberality must the Christian exercise with the means committed to his charge. The faithful ones must shoulder the burden which the worshiper of Mammon refuses to bear. In doing this they receive the reward which such ones refuse to accept on the conditions laid down. In such work the Christian makes good his profession and silences the scoffer who would draw comparisons between Christians' professions and professed Christians' practises. "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over." This is the liberality of God toward us. Shall we not give of ours in this time of the world's greatest need?

#### THE TRUST EVIL.

THE enormous greed of the capital trusts, and their tendency toward oppression of the people, are so generally recognized that the people's representatives in Congress and in some States have enacted laws to restrain their operations. But, being a wealthy class, the trusts are able, to some extent, to withstand the execution of the law. The force to which the people look for practical restraint of these capital trusts are the independent producers. But the trusts undertake to destroy the business of these independent manufacturers by temporarily cutting prices or boycotting their customers. The independent establishments that have not the capital to withstand this opposition, must necessarily curtail expenses or fail.

Now come the labor unions with demands for higher wages, and an additional boycott on the hard-pressed establishments if they do not yield, or if they employ other laborers who are willing to work for what the independent manufacturers can afford to pay. The capital trusts that make fortunes oftentimes out of the sale of "watered stock," can afford to pay the union demands. They expect, when the independent operators are compelled to give up business or join them, that they will make up their temporary loss in a rise of prices. Thus it is that the union's labor trust practically helps the capital trusts to crush their opposition. The trusts all logically help one another in the end.

A practical application of this principle was worked out in Chicago recently when there was an agreement between union teamsters and employers to carry out a reign of extortion on all who must needs have their services. This illustrates a fact which will become patent ere long, that no trust can be depended upon to counteract the trust principle. In the near future the labor trust will be hand-in-glove

with the capital trust, and the masses of the people will be the sufferers. In the near future the people will find that, in being cajoled into boycotting non-union institutions and non-union men and women, they will have been riveting their own fetters.

Union labor is, in principle, a labor trust, and must inevitably go the way of all trusts, altho, unwittingly to most of its members, it is being gradually drawn under the control of capital, and is fast becoming a factor of capital's oppression of labor. Instead of being the benefactor of the laboring class, as it assumes to be now, it will soon bloom out as an auxiliary of capital's autocratic reign. It is fast becoming capital's chief executioner in the destruction of small competitive producers, which are the real protection of the people against the extortions of capitalistic greed. Let the people take note of this, and be on their guard against plausible deception.

#### THE END OF EARTHLY STRIFE.

1. *To whom does the earth belong?*  
"The earth is the Lord's, and the fulness thereof." Ps. 24:1.
2. *To whom do the people belong?*  
"The world, and they that dwell therein," also belong unto the Lord. Same verse, last clause.
3. *To whom do the creatures of the earth belong?*  
"Every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are Mine. If I were hungry, I would not tell thee; for the world is Mine, and the fulness thereof." Ps. 50:10-12.
4. *To whom do the treasures of the earth belong?*  
"The silver is Mine, and the gold is Mine, saith the Lord of Hosts." Hag. 2:8.
5. *How did God come to own the world and all that is in it?*  
"The Lord made heaven and earth, the sea, and all that in them is." Ex. 20:11. See also Genesis 1; John 1:1-3; Col. 1:16.
6. *Did the Lord sell the earth to men?*  
"The earth hath He given to the children of men." Ps. 115:16.

#### 7. How came men to imbibe the idea of accumulating the land and its treasures?

When Satan overcame Adam, and usurped the dominion, his spirit of selfishness was imparted to the race. Hence all the strife for possessions; hence the inequalities and the oppressions and the conflicts. But when the Lord comes again in the glory of His power, He will overcome and forever subdue the usurper, and forever destroy all the results of his wicked rule in the hearts of men.

8. *Then who will eventually possess the earth?*  
"Evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:9-11.

God's eternal purpose will be fulfilled in the new earth, which He will create, "wherein dwelleth righteousness." See 2 Peter 3:9-14.

#### WHAT KIND OF REVIVAL?

THE religion which Jesus Christ propagated and exemplified; the religion which He bequeathed to His apostles, and which they propagated and exemplified, was a religion which did not seek State-aid. Neither Christ nor His apostles ever sought the aid of Cæsar, financially or otherwise. The principle advocated by the Lord Himself was, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." The religion of Christ made its most decisive progress during the first century, when it was not only unaided, but was bitterly opposed, by the civil government. When, in later years, the personnel of church membership had materially changed, and the predominant element believed State-aid expedient, and had sufficient influence to obtain it, the result was the Dark Ages.

Now that all the churches admit that there is crying need of spiritual revival, and are looking to all quarters for powerful men to work up a revival spirit in their ranks, it is pertinent to ask what kind of

revival would be the most effectual in the salvation of souls? Would it be a revival with the Holy Spirit under it, or a revival with the State behind it? Would it be a revival of power to move legislative bodies to enact favorable legislation, or would it be a revival of power at the throne of grace to secure a greater measure of the Holy Spirit? The difference in principle between Spirit-power and State-aid is the difference between Pentecost and the Dark Ages.

#### WHAT WILL THE HARVEST BE?

THE object of the trusts is to concentrate the productive institutions and commercial enterprises and to carry all lines under as few heads as possible. A number of factories combined under one management, and under one roof, it is argued, can do the same work with a less number of hands, and therefore at less expense.

The railroads combine so as to save the employment of officers and clerks at a number of places of management.

So the argument goes all the way through. And the trades unions aim to secure for themselves the positions that are thus being minimized, and which they are constantly helping to minimize.

The harvest will be an increasing mass of unemployed men and women who have been so educated to occupy dependent positions that they are unfitted for any other means of livelihood.

The true interest of the masses of laboring men lies in an increase rather than a decrease of employing establishments. But the capitalists and the unions are laboring for their decrease. When the line is fairly drawn between capital and labor, in the current contest, the unions can not be unqualifiedly reckoned on the side of labor.

## Question Corner

#### 1453.—Passover and Pentecost.

You will please answer the following questions on these texts of Scripture: Ex. 12:6, 18; Lev. 23:5; Deut. 16:4, 9.  
(1) On what day of the month did they eat the Passover?  
(2) Did the count of the fifty days begin from the first Sabbath after they began the harvest, or did it begin from the 15th day of the month, as some count? J. S. M.

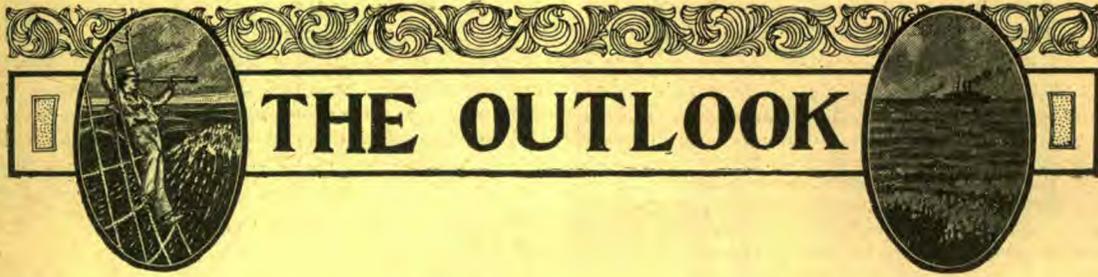
The paschal lamb was killed between the evenings in the very closing hours of the 14th day of Nisan, the first moon, or month. The lamb was to be eaten in the following night. Ex. 12:8-10. That day, beginning with that night to its close the next evening, was the 15th day of Nisan, or the first day of unleavened bread, the feast of which continued seven days, or to the 21st of Nisan inclusive. The fifteenth day was a yearly sabbath day.

2. On the morrow after this yearly sabbath day, the 16th day of the moon, or month, Nisan, the wave sheaf was to be offered, called the day of the first fruits. Lev. 23:11, 15; Num. 28:26. From that day the fifty days of Pentecost were to be counted. Seven sabbaths, or "seven weeks, called here sabbaths, were to be complete" (Clarke), and on the morrow after the seventh complete sabbath, or week, occurred the Pentecost.

It would be evident to all that the 14th day of Nisan, regulated by the new moon would fall on different days of the week, as also would Pentecost. It will also be seen that between the killing of the paschal lamb between the evenings of the 14th of Nisan and the offering of the first fruits on the 16th there were only parts of two days, the 14th and 16th, and the whole of one, the fifteenth. So also our Lord was crucified on the sixth day of the week, and rose on the first day.

On the question whether the "Sabbath" of Lev. 23:11 refers to the weekly Sabbath, Smith's Bible Dictionary has this note:—

It has been generally held that the "sabbath" here signifies the first day of holy convocation of the Passover, the 15th of Nisan, mentioned Lev. 23:7 (compare 24, 32, 39). Some have made the "Sabbath" here signify the seventh day of the week, or the Sabbath of creation, as the Jewish writers have called it; and thus the day of Pentecost would always fall on the first day of the week. But Bahr proves from Joshua 5:11 and Lev. 23:14 that the omer was offered on the 16th of Nisan.—Art. "Pentecost."



## THE OUTLOOK

### THE PRESIDENT ON THE LABOR PROBLEM.

THAT the President of the United States sees the danger in the conditions now existing in the industrial world, is shown by the trend of his speech delivered at Syracuse, N. Y., on September 7, on the occasion of the opening of the State fair. It was Labor Day, "organized labor" was present in thousands, and union after union passed the reviewing stand in the great parade. The President took this occasion to lay primarily before the union element of the country and secondarily before the general public his position regarding the present antagonistic attitudes of labor and capital, and to denounce the mob spirit which has been so prevalent on the part of striking workmen. We make the following extracts from his speech on that occasion:—

There is no worse enemy of the wage-worker than the man who condones mob violence in any shape or who preaches class hatred; and surely the slightest acquaintance with our industrial history should teach even the most short-sighted that the times of most suffering for our people as a whole, the times when business is stagnant, and capital suffers from shrinkage and gets no return from its investments, are exactly the times of hardship, and want and grim disaster among the poor. If all the existing instrumentalities of wealth could be abolished, the first and severest suffering would come among those of us who are least well off at present. The wage-worker is well off only when the rest of the country is well off; and he can best contribute to this general well-being by showing sanity and a firm purpose to do justice to others.

In his turn, the capitalist, who is really a conservative, the man who has forethought as well as patriotism, should heartily welcome every effort—legislative or otherwise—which has for its object, to secure fair dealing by capital, corporate or individual, toward the public and toward the employee.

We must act upon the motto of all for each and each for all. There must be ever present in our minds the fundamental truth that in a republic such as ours the only safety is to stand neither for nor against any man because he is rich or because he is poor, because he is engaged in one occupation or another, because he works with his brains or because he works with his hands. We must treat each man on his worth and merits as a man. We must see that each is given a square deal, because he is entitled to no more and should receive no less. Finally, we must keep ever in mind that a republic such as ours can exist only in virtue of the orderly liberty which comes through the equal domination of the law over all men alike, and through its administration in such resolute and fearless fashion as shall teach all that no man is above it and no man below it.

We can keep our Government on a sane and healthy basis, we can make and keep our social system what it should be, only on condition of judging each man, not as a member of a class, but on his worth as a man. It is an infamous thing in our American life, and fundamentally treacherous to our institutions, to apply to any man any test save that of his personal worth, or to draw between two sets of men any distinction save the distinction of conduct, the distinction that marks off those who do well and wisely from those who do ill and foolishly. There are good citizens and bad citizens in every class, as in every locality, and the attitude of decent people toward great public and social questions should be determined, not by the accidental questions of employment or locality, but by those deep-set principles which represent the innermost souls of men.

The failure in public and in private life thus to treat each man on his own merits, the recognition of this Government as being either for the poor as such or for the rich as such, would prove fatal to our Republic, as such failure and such recognition have always proved fatal in the past to other republics. A healthy republican government must rest upon individuals, not upon classes or sections. As soon as it becomes government by a class or by a section it departs from the old American ideal.

In the history of mankind many republics have risen, have flourished for a less or greater time, and then have fallen because their citizens lost the power of governing themselves and thereby of governing their state; and in no way has this loss of power been so often and so clearly shown as in the tendency to turn the Government into a government primarily for the benefit of one class instead of a government for the benefit of the people as a whole.

### Lessons of Other Lands.

Again and again in the republics of ancient Greece, in those of medieval Italy and medieval Flanders, this tendency was shown, and wherever the tendency became a habit it invariably and inevitably proved fatal to the State. In the final result it mattered not one whit whether the movement was in favor of one class or of another. The outcome was equally fatal, whether the country fell into the hands of a wealthy oligarchy, which exploited the poor, or whether it fell under the domination of a turbulent mob which plundered the rich. In both cases there resulted violent alternations between tyranny and disorder, and a final complete loss of liberty to all citizens—destruction in the end overtaking the class which had for the moment been victorious as well as that which had momentarily been defeated. The death-knell of the Republic had rung as soon as the active power became lodged in the hands of those who sought, not to do justice to all citizens, rich and poor alike, but to stand for one special class and for its interests as opposed to the interests of others.

### Liberty only Under Law.

Ours is a government of liberty, by, through, and under the law. Lawlessness and connivance at law-breaking—whether the law-breaking take the form of a crime of greed and cunning or of a crime of violence—are destructive not only of order, but of the true liberties which can only come through order. If alive to their true interests, rich and poor alike will set their faces like flint against the spirit which seeks personal advantage by overriding the laws, without regard to whether this spirit shows itself in the form of bodily violence by one set of men or in the form of vulpine cunning by another set of men.

Let the watchwords of all our people be the old familiar watchwords of honesty, decency, fair dealing and common sense. The qualities denoted by these words are essential to all of us, as we deal with the complex industrial problems of to-day, the problems affecting, not merely the accumulation but even more, the wise distribution of wealth. We ask no man's permission when we require him to obey the law; neither the permission of the poor man nor yet of the rich man. Least of all can the man of great wealth afford to break the law, even for his own financial advantage: for the law is his prop and support, and it is both foolish and profoundly unpatriotic for him to fail in giving hearty support to those who show that there is in very fact one law, and one law only, alike for the rich and the poor, for the great and the small.

Men sincerely interested in the due protection of property, and men sincerely interested in seeing that the just rights of labor are guaranteed, should alike remember not only that in the long run neither the capitalist nor the wage-worker can be helped in healthy fashion save by helping the other; but also that to require either side to obey the law, and do its full duty toward the community is emphatically to that side's real interest.

The President spoke to a purpose. Recognizing in the situation the dangerous menace to the rights of the people, he laid down the fundamental principles of justice; which, if heeded, would dissolve many of the difficulties and perplexities and dangers that now exist. The recent utterances of some of the labor agitators give little hope that organized labor will act in harmony with these principles.

### CAPITALIST DESTRUCTION OF HUMANITY.

FROM an article in the *Labor Leader*, by Jane Adams, we take the following extracts:—

Each age has, of course, its own temptations, and, above all, its own peculiar industrial temptations. When we ask why it is that child labor has been given to us to discuss and to rectify, rather than to the people who lived before us, we need only remember that for the first time in industrial history the labor of the little child has, in many industries, become as valuable as that of a man or woman. The old-fashioned weaver was obliged to possess skill and enough strength to pull his beam back and forth. With the invention of machinery the need of skill has been eliminated from many processes, and, with the application of steam and electricity, strength has also been largely eliminated, so that a little child may mend the thread in a textile mill almost as well and, in some respects, better than a strong and clumsy adult. This is true of many other industries, until it has come about that we are tempted as never before to use the labor of little children, and that

the temptation to exploit premature labor is peculiar to this industrial epoch.

I have taken a Chicago street-car on a winter's night in December at 10 o'clock when dozens of little girls who have worked in the department stores all day are also boarding the cars. I know, as many others do, that these children will not get into their beds much before midnight, and that they will have to be up again early in the morning to go to their daily work.

A potent cause of disease is due to the breaking down of the organs which were subjected to abnormal uses before they were ready to bear it. I recall a tailor for whom the residents of Hull House tried to get medical assistance. He died at the age of thirty-three, and his death certificate bore the record of "premature senility," due to the fact that he had run a sewing machine since he was six years old. It is no figment of the imagination to say that the human system breaks down when it is put to monotonous work before it is ready to stand up to that work, and that general debility, and many diseases, may be traced to premature labor. No horse-trainer would permit his colts to be so broken down.

When children are thus broken down it means that we do not stand up to the obligations which belong to our own time, but insist upon using up the energy which belongs to the future.

### MORAL FREEDOM.

(Editorial, the "Independent," July 9, 1903.)

We ought to have in America the broadest moral freedom. Our traditions and our institutions are favorable. The colonists who laid the foundations for the republic were men who sought both religious and political liberty, and were not afraid to fight for the one or the other. The men of the Revolution and of the Constitutional Convention broke down the obstacles which centuries of class privilege had built in the way of men who would rise from humble station to position and success. The men of the Civil War destroyed the legal basis of slavery. We have become a powerful as well as an independent people, and, as a politically democratic people, it is for ourselves to say what restrictions upon individual conduct we will impose and what we will no longer tolerate. We can be, in every meaning of the word, as free as we wish to be.

Yet, are we free? The question is not idle. Every now and again it is asked with serious intent, and almost any thoughtful man must hesitate before he answers. Many circumstances have conspired to raise this question anew in recent months. . . . The developments in commerce and industry have not been cheering to those who regard individual liberty as not only a sacred right, but also an indispensable utility. And what can we say of that wholesale denial of political freedom guaranteed by the Constitution which we are now permitting throughout the southern half of our national domain?

These glaring failures to maintain the freedom which we profess to believe in are not, however, the ones to which most serious attention should be given. They are results of less obvious but far more dangerous tyrannies. **Liberty in the large sense is never lost by a people until a subtler kind of freedom has disappeared.** Freedom of speech, freedom within the sphere of private conduct, freedom of social intercourse,—these are the mental and moral foundations of economic and political liberty. When a people which has boasted of its liberties begins to realize that the right to work, the right to trade, and the right to vote may all be denied with impunity throughout the length and breadth of its territory, the time has come to inquire whether freedom of that more personal and subtle sort, which is the very atmosphere of personal independence, any longer exists.

### Have We Freedom of Speech.

Have we, let us ask, any real freedom of speech in America? This startling question is asked by President Benjamin Ide Wheeler, in an "Atlantic Monthly" article on "A National Type of Culture." The answer which he gives is one to provoke a serious mood. The law permits freedom almost to the extent of license; but the thousands of organizations, which have sprung up to foster "causes" innumerable, have created a law outside the law, which is becoming more tyrannical than courts or Legislatures would in these days dare to be. What trade unionist dares to speak his mind about the preposterous iniquities sometimes associated with sympathetic strikes? What politician dares to say what he thinks of the machine and the boss? What teacher in the public school dares to express his opinion of the text-books in history that are forced upon him by patriotic organizations, or the text-books in physiology that are forced upon him by "temperance inebriates"?

The truth, we fear, is that there has grown up in America a **moral tyranny of the multitude over the individual**, which is manifesting itself in many dangerous ways. The mob spirit, culminating in a lynching, is only the extreme mani-

festation of mass tyranny. The mischief begins whenever an individual, whosoever he is, hesitates to express his independent judgment on any question of thought, morals, or policy, if it happens to differ from the "views" of his neighbors, or hesitates to live his own life in his own way for no better reason than that people will think him radical or queer.

Moral freedom, the spring and fountainhead of institutional liberty, has its source in moral courage; and moral courage exists only when men dare in good conscience to question the moral judgments, as well as the business or political judgments, of the majority. This is a fundamental ethical truth which "good" communities are ever in danger of forgetting. It is never in the interest of evil, but always in the interest of a "cause," that men surrender moral freedom. Men lynch to protect life and property. They hold their peace when iniquities are proposed in business or in politics, lest an industry or a party be imperiled. . . . The pity of it is that, in thus becoming insincere in a good cause, men become first cowards and then slaves, and so unable ever to strike a true and free man's blow for liberty.

### ATTACKING THE PRESIDENT.

(Editorial from San Francisco "Call," Sept. 22, 1903.)

It is evident that the American Federation of Labor is giving impulse to a campaign which is operated on several converging lines. Members of the federation in Porto Rico are spreading sedition among the very ignorant members of the labor unions in that island, and have gone so far as to denounce the flag of the United States as the emblem of rascality, and to threaten the life of Governor Hunt. On the mainland the movement is more cautious, tho in the same direction.

Here the laws of the unions and the laws of the land conflict in respect to membership in the National Guard. Federal and State laws recognize the militia organized in the National Guard as the defensive arm of the government and the training-school of the military rank and file. In times of civil disorder, when the peace officers and the courts are confronted by a physical force obstructive of their functions, the militia is the sole resource of the State for protection against that actual anarchy which exists when the civil courts can no longer enforce the law. The next resort is to Federal authority enforced by the regular army of the United States. **The unions in the American Federation strike at the nearest support of law and order by striking at the militia. During the past few months National Guardsmen, and some of them officers, have been compelled by their unions to resign. They have given their reason that, if they remain in the guard, they will be expelled from the union, and then, if they attempt to work, they will be killed. It will be seen at once that this is the use of duress of the most serious kind in order to break down the first defense of the law. It is in effect threatening with assassination every man who holds the law of his country to be higher than the laws of his labor union.** The extravagant assumptions with which the country has been made familiar, and at which good citizens have laughed as mere vaporing of ignorant enthusiasts, have borne fruit. When Mr. Gompers, president of the American Federation of Labor, declared here, in the presence, and the approving presence, too, of the mayor of this city and the governor of this State, that his organization had "sovereign rights," law-abiding citizens believed that he was using terms in ignorance of their meaning, since here only the State has sovereignty and sovereign rights. But Mr. Gompers was not using a term in ignorance of its significance. He knew and meant exactly what he said, that his organization had taken, in the allegiance of its members, the place of the State, and they knew no other sovereignty than that represented by him. Again at New Orleans, Mr. Gompers gave evidence of his sense of the importance of his position and authority when he said, with his sovereign character in mind, **"Our most dangerous competitor is the Federal Government."** He undoubtedly meant that his federation of labor unions was strong enough in its sovereignty to subvert a single State, or to overcome, one by one, a group of States, inasmuch as one State can not go to the aid of another, except as it operates through Federal energy. But after that he would find the Federal Government, with the regular army, making a stand for public sovereignty, as against the claims of voluntary organizations bound by secret oaths.

It must be admitted that Mr. Gompers has inspired his confederated unions with the courage of his convictions. They are now fearlessly attacking the laws of the United States and threatening the President for enforcing them. So far, every considerable conventicle of labor unions held during the summer has declared for the sovereign right of the unions to dictate the terms

of employment in the government printing office, book bindery, and bureau of engraving and printing. The terms they dictate violate the laws of the land, and as those laws conform to the Constitution, the unions are striking at the fundamental law. President Roosevelt, as his oath and duty require, has upheld and enforced the law, and for this they threaten him with vengeance. **Having shown their power to disorganize the National Guard, and to leave a single State powerless to enforce the law, they now aim their vengeance at the President himself. There is no use denying the fact that this contest puts our institutions to a new test and subjects them to a new strain, in some of its aspects more serious than secession itself.** The talk of the last few years, supposed to be wild and empty, has been accepted as the teaching of a principle, and has impressed the vast numbers of alien immigrants who have recruited the ranks of union labor, to the exclusion of Americans, and now the conflict rages around the Federal Government, and the President is threatened because he represents the sovereignty of the United States and the supremacy of the law.

**The issue is serious; it is revolutionary; it is subversive of all law.** It is to be carried, secretly or openly, into the next Presidential campaign, and may easily cause all other issues to be forgotten. **If the people of this country tolerate another sovereignty than that of the State, then anarchy is here.**

### THE IMPORTANCE OF THE LIVING PRESENT.

(From "The Present Crisis," by James Russell Lowell.)

Once to every man and nation comes the moment to decide,

In the strife of truth with falsehood, for the good or evil side;

Some great cause, God's new Messiah, offering each the bloom or blight,

Parts the goats upon the left hand, and the sheep upon the right,

And the choice goes by forever 'twixt that darkness and that light.

Backward look across the ages, and the beacon moments see,

That, like peaks of some sunk continent, jut through oblivion's sea;

Not an ear in court or market for the low, foreboding cry

Of those crises, God's stern winnowers, from whose feet earth's chaff must fly;

Never shows the choice momentous till the judgment hath passed by.

Careless seems the great Avenger; history's pages but record

One death grapple in the darkness 'twixt old systems and the Word;

Truth forever on the scaffold, Wrong forever on the throne,—

Yet that scaffold sways the future, and behind the dim unknown

Standeth God within the shadow, keeping watch above His own.

Then to side with Truth is noble when we share her wretched crust,

Ere her cause bring fame and profit and 'tis prosperous to be just;

Then it is the brave man chooses, while the coward stands aside,

Doubting, in his abject spirit, till his Lord is crucified,

And the multitude make virtue of the faith they had denied.

### AMERICAN CONTEMPT OF LAW.

Concerning Three Articles in This Number of McClure's, and a Coincident That May Set Us Thinking.

(Editorial in "McClure's Magazine" for January.)

How many of those who have read through this number of the magazine noticed that it contains three articles on one subject? We did not plan it so; it is a coincidence that the January "McClure's" is such an arraignment of American character as should make every one of us stop and think. How many noticed that?

The leading article, "The Shame of Minneapolis," might have been called "The American Contempt of Law." That title could well have served for the current chapter of Miss Tarbell's "History of Standard Oil." And it would have fitted perfectly Mr. Baker's "The Right to Work." Altogether, these articles come pretty near showing how universal is this dangerous trait of ours. Miss Tarbell has our capitalists conspiring among themselves, deliberately, shrewdly, upon legal advice, to break the law so far as it restrained them, and to misuse it to restrain oth-

ers who were in their way. Mr. Baker shows labor, the ancient enemy of capital, and the chief complainant of the trusts' unlawful acts, itself committing and excusing crimes. And in "The Shame of Minneapolis" we see the administration of a city employing criminals to commit crimes for the profit of the elected officials, while the citizens—Americans of good stock and more than average culture, and honest, healthy Scandinavians—stood by complacent and not alarmed.

Capitalists, workingmen, politicians, citizens,—all breaking the law, or letting it be broken. Who is left to uphold it? The lawyers? Some of the best lawyers in this country are hired, not to go into court to defend cases, but to advise corporations and business firms how they can get around the law without too great a risk of punishment. The judges? Too many of them so respect the laws that for some "error" or quibble they restore to office and liberty men convicted on evidence overwhelmingly convincing to common sense. The churches? We know of one, an ancient and wealthy establishment, which had to be compelled by a Tammany hold-over health officer to put its tenements in sanitary condition. The colleges? They do not understand.

There is no one left; none but all of us. Capital is learning (with indignation at labor's unlawful acts) that its rival's contempt of law is a menace to property. Labor has shrieked the belief that the illegal power of capital is a menace to the worker. **These two are drawing together.** Last November, when a strike was threatened by the yard-men on all the railroads centering in Chicago, the men got together and settled by raising wages, and raising freight rates, too. **They made the public pay.** We all are doing our worst, and making the public pay. The public is the people. We forget that we all are the people; that, while each of us in his group can shove off on the rest the bill of to-day, the debt is only postponed; the rest are passing it on back to us. **We have to pay in the end, every one of us. And in the end the sum total of the debt will be our liberty.**

### A QUESTION OF DISCIPLINE.

(Mr. Geo. F. Baer's Letter to Mr. John Mitchell, "Bulletin of the Department of Labor," May, 1903.)

We will always receive and consider every application of the men in our employ. We will endeavor to correct every abuse, to right every wrong, to deal justly and fairly with them, and to give to every man a fair compensation for the work he performs? Beyond this we can not go.

The experience in the past year has not been satisfactory. There can not be two masters in the management of business. The objection to your proposition is not alone the impracticability of forming a uniform scale of wages, but it is to the divided allegiance it creates. Discipline is essential in the conduct of all business. It is of vital importance in mining operations, where the disobedience of one man may endanger the lives of hundreds of his fellow-workmen. You can not have discipline when the employee disregards and disobeys the reasonable orders and directions in the conduct of business of his superior officer, relying on some outside power to sustain him. Two or three unreasonable men can, because of this divided allegiance, stop the operations of a colliery, in the belief that their organization will support them, whether right or wrong.

Your organizations have no power to enforce their decrees, and thereby insure discipline, and we have no power to maintain discipline, except the power to discharge. The moment we exercise this power, we would be subjected to an inquisitorial and ineffective supervision, without any certainty as to how or when it will be possible to reach a righteous decision or to enforce that decision when reached.

### TRADE-UNION POSTULATES.

(From an Editorial, the "Independent," July 3, 1903.)

A conviction of class antagonism is undoubtedly the basis of union theories. By this is meant that the individual, either employer or employee, does not count, but is swallowed in the circumstances of his class, and is therefore not responsible for what he does. Competition forces all employers to come down to the level of the most grasping, and forces all workmen to accept the rate of pay accepted by the most necessitous. A mechanical "grind" eliminates the individual, and consequently eliminates sentiment, gratitude, honor, and virtue, as well as vice and hatred, which are the qualities of individuals. This postulate naturally leads to the conclusion that, to secure "fair" treatment, the workmen

# Peace Be Unto You.

DUETT, SOPRANO AND TENOR.

"Then came Jesus and saith unto them, Peace be unto you."—John 20: 19, 21, 26.

LLEWELLYN A. MORRISON.

STEMPLE WHITE.

1. Je - sus speak - eth to dis - ci - ples as He spake to them of old, For His  
 2. There be man - y realms un - con - quered in the world and in the soul, Yet the  
 3. Tho' un - ho - ly ones may hate us for our ho - li - ness and love, And ma -  
 4. There are vic - to - ries a - wait - ing each e - van - gel of the word, For the

prom - i - ses are ev - er, ev - er true; Tho' we walk in sa - ble shadow where in -  
 Spir - it by our aid can all sub - due; And the res - ur - rec - tion war - cry, sounding  
 lign us all our pil - grim jour - ney through, We are pan - o - plied for ser - vice from the  
 Lead - er hath His le - gions in re - view, And His lau - rel for the per - il blooms for

*Rit. Dim.* CHORUS.  
 fest - ing cares en - fold, Yet His mes - sage still is,—"Peace be un - to you." O the  
 ev - er - from the goal For the con - flict, is this,—"Peace be un - to you." O the  
 ar - mo - ry a - bove And in - vin - ci - ble by,—"Peace be un - to you." O the  
 all who serve the Lord:—"More than con - quer - ors" by "Peace be un - to you." O the  
*Rit. Dim.*

bless - ed peace of God! O the cleans - ing by the blood! O the par - don, grace and

keep - ing, ev - er new! All His morn - ing mer - cies throug In the

*Rit.*  
 sun - light and the song For the heart that heareth:—"Peace be un - to you."

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must rely, not on persuasion, argument, or appeals for justice, but on power. Conversely, the employer who relies on gratitude or sentiment in dealing with a union is certain of disappointment. Such qualities have their place in dealing with individuals, whether members of the union or not; but whatever concessions are given to the union as such will be received, not in a spirit of gratitude, but as a concession to their power, and will only pave the way for further demands.

These postulates lead to certain principles which guide the practises of unions. The leading principle is that of **group advantage. Individuals are left out of account or are forced into line for the advantage of the union group.** The principle of the minimum wage throws the less efficient out of employment, but it prevents the employer from using the necessities of these less efficient to depress the wages of the group. The principle of maximum exertion prevents the strongest workman from making the greatest immediate gain from his strength, but it also prevents him from setting the pace for the average strength of the group. Limitation of apprentices gives the group a patent advantage in view of the postulate of limited opportunities for employment, and the sympathetic strike increases the power of the working class in the face of class antagonism.

Since the postulates of unionism have to do with existing conditions, the union is essentially opportunist. It has no utopian theories of ideal society, like the socialists, anarchists, or "single taxers," where automatic justice shall be meted out, but it strives to get all it can, as soon as possible, with existing weapons, and its own power.

### THE SELFISHNESS OF THE CONFLICT.

[The great Anthracite Coal Strike of 1902 was one of the most bitterly-contested controversies between capital and labor that this country has ever experienced. The commission appointed by President Roosevelt, at the request of both parties to the controversy, to arbitrate the questions at issue, was composed of men of ability, who aimed to render a fair and impartial award. From the view-point of this commission, there was marked selfishness displayed by both parties to the controversy. Here is one pointed expression from their reports:—]

"One matter has pressed itself upon the attention of the commission, and that is the apparent lack of a sense of responsibility to the public at large manifested by both operators and mine workers, in allowing the controversy between them to go to such an extent as to entail upon millions of their fellow-citizens the cruel suffering of a fuel famine.

"In the opinion of the commission, the questions involved in this controversy were not of such importance as to justify forcing upon the public, consequences so fraught with danger to the peace and good order, as well as to the well-being and comfort, of society. If neither party could have made concessions to avoid a result so serious, an arbitration would have prevented the extremity which was reached. Undoubtedly the proposition that the men who own the property and carry on the business must control it is generally true, and its maintenance is necessary to the political and economical welfare of society; but it is also true that, where a business is of such magnitude, and its physical conditions are such as to constitute a natural monopoly, it is affected with a public interest that can not be ignored by those who control it."

—At Chicago, on September 29, an association was formed for the purpose of protecting employers and independent workers from strikes and strikers. This new organization is composed of some of the largest manufacturing concerns in Chicago. The "open shop" is the foundation of the new organization, which purposes to oppose strikes, boycotts, and other labor troubles in the courts. On October 24, more than one hundred and fifty associations in various parts of the United States forwarded to Chicago credentials of their delegates, who have been assigned to join in the formation of the National Federation of Employers. The object of this federation is to place the employers of the country in a position to combat the demands of labor organizations.

### THE TRUE MAN.

(James Russell Lowell.)

He stood upon the world's broad threshold wide;  
 The din of battle and of slaughter rose;  
 He saw God stand upon the weaker side,  
 That sank in seeming loss before its foes;  
 Many there were that made great haste and sold  
 Unto the cunning enemy their swords;  
 He scorned their gifts of fame and power and gold,  
 And, underneath their soft and flowery words,  
 Heard the cold serpent hiss; therefore he went  
 And humbly joined him unto the weaker part;  
 Fanatic named and fool, yet well content  
 So he could be the nearer to God's heart,  
 And feel its solemn pulses sending blood  
 Through all the widespread veins of endless good.

# THE HOME

## LABOR.

(Frances S. Osgood.)

Labor is rest—from the sorrows that greet us,  
Rest from all petty vexations that meet us,  
Rest from sin-promptings that ever entreat us.

Rest from the world-sirens that lure us to ill.  
Work—and pure slumbers shall wait on thy pillow;

Work—thou shalt ride over care's coming billow;  
Lie not down wearied 'neath woe's weeping willow.

Work with a stout heart and resolute will.

Labor is health. Lo, the husbandman reaping,  
How through his veins goes the life-current leaping!

How his strong arm, in its stalwart pride sweeping,

Free as a sunbeam the swift sickle guides!  
Labor is wealth—in the sea the pearl groweth,  
Rich the queen's robe from the frail cocoon floweth.

From the fine acorn the strong forest bloweth,  
Temple and statue the marble block hides.

Drop not, tho' shame, sin, and anguish are 'round thee;

Bravely fling off the gold chain that hath bound thee;

Look to yon pure heaven smiling beyond thee;

Rest not content in thy darkness—a clod!  
Work—for some good, be it ever so slowly;  
Cherish some flower, be it ever so lowly;

Labor!—all labor is noble and holy;

Let thy great deeds be thy prayer to thy God.

Pause not to dream of the future before us;  
Pause not to weep the wild cares that come o'er us;

Hark, how creation's deep, musical chorus  
Unintermitting goes up into heaven!

Never the ocean wave falters in flowing;  
Never the little seed stops in its growing;

More and more richly the rose heart keeps glowing,  
Till from its nourishing stem it is riven.

"Labor is worship"—the robin is singing;  
"Labor is worship," the wild bee is ringing.  
Listen! that eloquent whisper upspringing  
Speaks to thy soul from out nature's great heart.

From the dark cloud flows the life-giving shower;  
From the rough sod blows the soft-breathing flower;

From the small insects, the rich coral bower;  
Only man in the plan shrinks from his part.

Labor is life—'tis the still water falleth;  
Idleness ever despaireth, bewalleth;

Keep the watch wound, for the dark rust assail-eth!

Flowers droop and die in the stillness of noon.  
Labor is glory!—the flying cloud lightens;

Only the waving wing changes and brightens;  
Idle hearts only the dark future frightens;

Play the sweet keys, wouldst thou keep them in tune.

## BURNED UP OR BUILT UP.

You see, young man, the illustration on this page. It is easily understood. It looks like the remains of a once more or less noble building, and it is.

Just a few hours before the photograph was taken of which this is a reproduction, there stood in the place of these ruins a noble church, a temple of God, dedicated to the work of saving and uplifting humanity. But in the interior, by some carelessness on the part of some one, the fire began, and when it was discovered, it was too late to save the noble structure, and it burned to the condition shown here, a heap of rubbish.

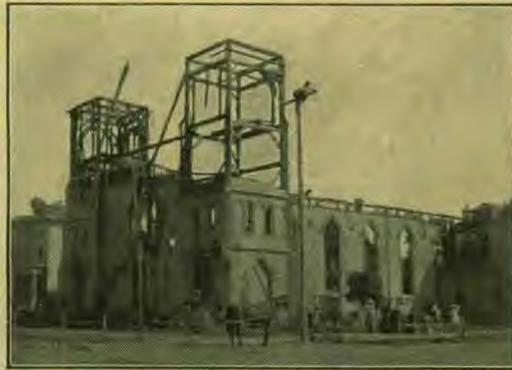
As I looked upon it next morning, I thought how like all that is to many wrecks of humanity. They started in life noble temples of humanity. They might have been used to God's glory and to bless humanity, but they have allowed the fires of sin to burn till the very temples are hopeless wrecks. Such may be seen in the streets of our cities every day, dreaded derelicts on the sea of life, dead in moral power and usefulness, but not buried. They are an offense to every refined sense of humanity which touches them, sight, hearing, smelling. Young men

loathe to touch them. They are curses to homes, blots on civilization, burdens on the body politic.

And yet, young man, pause a moment. Do not hurry on. It was not so long ago when that hopeless wreck of humanity was as strong, as fair, as clean, as beautiful, as respectable, as you are now. But he carelessly, selfishly, allowed a fire to burn, a hidden gangrene to corrode. A burning fire must feed on something; a gangrene must eat till all is poisoned.

Are you sure, young man, that you are not in danger? The mug of beer, or the glass of wine, for which you have no particular appetite now, may be the beginning of a fire that will destroy you. The fire which burned the church started once by a little match that a child's breath would have extinguished. The poor wreck of humanity before you had not at one time taken even his first glass.

Your visit to the theater is nothing, you say, but it creates dislike for good things, holy things, and may be the first flame in the fire which will leave your temple of character ruins. The artificial and



false of life destroys appetite for the real, as living on pastry and condiments destroys the appetite for that which is good and undefiled.

That "quiet game of cards," a little exciting, made a little more so by a small stake, and a glass of wine, is flame and fuel added to a fire which burns only to destroy.

Once more, young man: Are you yielding to the baser lusts of your nature? Are you indulging in secret sins? You may think them hidden, but they are burning, weakening, destroying the moral and physical fibers of the man. The next thing beyond is to follow the steps of her whose paths lead down to a hell on earth, and to destruction of soul and body, where conscience itself is dead, and the wreck is but a moving semblance of a man.

O, beware the first step in anything which ends in destruction. "Ponder the path of thy feet; let all thy ways be established." "Keep thy heart with all diligence; for out of it are the issues of life." Quench by the living waters of righteousness in Christ Jesus every flame of folly, every burning of lust that may break forth, and live for God and humanity, a noble edifice of character, growing, and helping to build others up into noble temples of God.

SUMBOULOS.

## MAXIMS FOR THE MARRIED.

SINCE you are married you may as well make the best of it. So make some maxims and try to live up to them.

Never cease to be lovers. If you cease, some one else may begin.

Never both be cross at the same time. Wait your turn.

You were gentleman and lady before you were husband and wife. Don't forget it.

Keep yourself at your best. It is a compliment to your partner.

Keep your ideal high. You may miss it, but it is better to miss a high one than to hit a low one.

Permanent mutual respect is necessary for a permanent mutual love.

The tight cord is the easiest to snap.

Money is not essential to happiness, but happy people usually have enough. So save some. The easiest way of saving is to do without things.—A. Conan Doyle.

## AN INFALLIBLE RECIPE.

ALL men upon probation,  
Differ in their formation,  
Differ in their relation,  
Differ in their vocation,  
Differ in their life-station,  
Yet if *all* of each nation,  
And every occupation,  
Would seek, through Christ, salvation,  
Then each would *love* his neighbor.  
Then *Capital* and *Labor*,  
Would never come to strife,  
Because God's *Law of Life*,  
Would govern every brother.  
"BY LOVE SERVE ONE ANOTHER."

H. A. ST. JOHN.

## SCATTER YOUR FLOWERS AS YOU GO.

(O. S. Marden, in *Success*.)

THERE is no law by which a man, any more than a rose, can withhold and yet receive. He must give first, and give generously, broadly, magnanimously, if he would develop a magnificent character, if he would accumulate soul-wealth. Give or starve! This is nature's fiat. Give of your sympathy, of your money, of your encouragement, yourself, or starve, mentally, morally.

The man who refuses to give, to share what he has received, is as foolish as the farmer who was so wrought upon by the conviction of a coming season of drought and the probable destruction of crops, that he refused to plant his corn. He said that he would keep it in the crib, that he would not risk putting it into the ground, lest it might rot and he be left without provisions for the winter. The drought did not come, however, and the result was that he went hungry, while his neighbors who had planted, generously reaped an abundant harvest.

A great philanthropist said that he had saved only what he had given away, that the rest of his fortune seemed lost. What we give away has a wonderful power of doubling and quadrupling itself on the return bound. It is the greatest investment in the world. It comes back in geometrical progression. Give! give!! give!!! It is the only way to keep from drying up, from becoming like a sucked orange—juiceless, insipid.

Selfishness is self-destruction. The man who never helps anybody, who tightly shuts his purse when there is a request to give, who says that all he can do is to attend to his own affairs, who never gives a thought to his neighbor, who hugs all his resources to himself, who wants to get all and give nothing in return, is the man who shrivels and dries up like the rosebud, who becomes small and mean and contemptible.

We all know those poor, dwarfed souls who never give, who close the petals of their helpfulness, withhold the fragrance of their love and sympathy, and in the end lose all they tried to hoard for themselves. They are cold, lifeless, apathetic; all their sympathies have dried up; they can not enter into the joys and sorrows, the higher and nobler emotions of human life. Their souls have been frozen by selfishness and greed. They have become so narrow and stingy that they fear to give even a kind word or smile lest they may rob themselves of something. They have rendered themselves incapable of radiating sunshine or happiness, and, by the working of an immutable law they receive none.

A strong man, watching one who was delicate and undeveloped exercising in a gymnasium, said to him, "My dear man, how foolish you are to waste your energy on those parallel bars and dumb-bells. You are weak, physically and ought to save that

strength you have for your day's work. You can not afford to squander your vitality that way."

"Oh, but my good sir," replied the other, "you don't see the philosophy underlying the exercise. The only way I can increase my power is by first giving out what I have. I give my strength to this apparatus, but it returns what I give it with compound interest. My muscles grow by giving it out in effort, in exercise."

**A REMARKABLE LAKE.**

[H. H. Baker in *Sabbath Recorder*.]

ONE of the most remarkable lakes in the world is situated near Obdorsk, Siberia, in the Russian Empire. The lake is seventeen miles long and nine miles in width, and is one of the saltiest of salt lakes known. Some time, by the evaporation of the waters in this lake there were left great salt crystals on the surface. In course of time the crystals were so enlarged that they came together and the whole lake was covered with a crust of salt. Originally, evaporation played the most prominent part in forming this coating, but in later years the salt springs that surround the lake are adding constantly to the thickness of the crust, and within the last century the entire lake has been covered with a roof of salt, so that it completely conceals the water. It is a most wonderful sight to behold when the sun is shining on this large field of crystals, the like of which is not to be seen elsewhere, so far as known.

In 1878 an underground outlet for the water was discovered, the water in the lake subsiding and appearing again in the river Obi. Up to the present time the waters have lowered about three feet. The salt crust, however, has become so thick as to sustain its own weight, and retain its old level, thus presenting the spectacle of a lake curiously roofed over with crystals of salt. The many islands with which the lake abounds make sufficient divisions so that the roof is well sustained in its present position.

The flow of salt water over the surface from the surrounding springs is such, that with evaporation alone, it is increasing the thickness of this crust at the rate of six inches per annum.

The covering of this lake is surely one of the most remarkable and wonderful specimens formed by the crystallization of salt collected and manufactured by nature's process.

**MODERN PRINTING STATISTICS.**

[From the *Scientific American's* Special Number on "Modern Aids to Printing."]

THE development of the "art preservative of all arts" has been very rapid during the last decade, and many of the changes have been revolutionary, resulting in enormously increased product, manufactured in quicker time and at a much lower cost. The quality of the work has also improved. The far more general dissemination of intelligence, the rapid and efficient means of intercommunication between all parts of the world, with the cheapening and broadening of educational facilities, constitute one of the most notable features in the progress of the world during the past fifty years; and the one most vitally contributing to all our great industries is the printing press. Some idea of the volume of business may be gained when it is stated that in 1900, the census year, the value of the finished product was \$347,055,050. This sum was almost equally divided between newspapers on the one hand and book and job printing on the other. In the United States there are 22,312 establishments, 15,305 of which publish or print newspapers. The total capital invested is \$292,517,072. A large clerical force is necessary to transact this amount of business; 37,799 salaried officials, clerks, etc., draw \$36,090,719 in salaries, while the actual work is done by 162,992 persons, drawing \$84,249,954 in wages. Miscellaneous expenses of these establishments were \$55,897,559, and the cost of materials used was \$86,856,990.

Of the total value of products, advertising forms 43 per cent, subscriptions and sales 35.8 per cent, and book and job printing, including miscellaneous products, 21.2 per cent. The total circulation of daily papers is enough to supply one for every five inhabitants, and the total circulation per issue of weeklies and monthlies is one to each two inhabitants. Ninety-four per cent of all the publications are printed in the English language. One and a quarter billion pounds of paper were used in the

census year. Of this amount 77.6 per cent was consumed for newspapers, and 16.4 per cent for books and periodicals, and only 6 per cent for job printing. On analyzing the total circulation of each State it is found that the ten leading States supply four-fifths of the circulation per issue of all publications, thus indicating the concentration of circulation in certain populous States. Weekly publications are more numerous in proportion to the inhabitants in the West and Northwest. New England ranks high in dailies but low in circulation, suggesting that in that densely-settled region the daily has to some extent supplanted the weekly.

There were 18,226 publications reported to the census authorities, while 3,046 publications failed to report. This would give a remarkable total of 21,272 periodicals, and the aggregate circulation of those reporting was 114,229,334 per issue, while the aggregate number of copies issued during the census year was 8,168,148,749.

**GOD CONTROLS.**

Know well, my soul, God's hand controls  
Whate'er thou fearest;  
'Round Him in calmest music'trolls  
Whate'er thou hearest.  
What to thee is shadow to Him is day,  
And the end He knoweth,  
And not on a blind and aimless way  
The Spirit goeth.—Whittier.

**THE SHOEMAKER'S DREAM.**

GEORGE RENTON was a poor man, and often said "If I were rich, I would show people how to give." In a dream he saw a pyramid of dollars—all new, bright, and beautiful. Just then a voice said to him, "Now is your time; you are rich at last; you now have an opportunity to exercise your generosity." So he arose from his seat and went to the pile to take some money for charitable purposes. But the pyramid was so perfect that he could not bear to break it; he walked all around it, but found no place where he could take a dollar without spoiling the heap. So he decided that the pyramid should not

be broken, then awoke to know himself, and to see that he would be generous only while comparatively poor.—Selected.

**BEDBUGS AND HEALTH.**

DRS. BREMOND AND DE WEVERE have made a careful study of the relation of bedbugs to health, and have shown that this loathsome insect is a menace to health, not only by reason of the loss of sleep, and of blood, directly attributable to its ravages, but also through its becoming the means of transmitting the microbes of tuberculosis. One case is cited in which a communication of disease took place: A young man died of tuberculosis. Shortly afterward, his brother, who occupied his bed, became infected with general tuberculosis. The physician in attendance noticed that he bore marks of many attacks by bedbugs, and, being led to suspect this source of infection, examined the bugs, found that a large portion of them carried tubercular bacilli in their alimentary canals. Rabbits bitten by the same bugs contracted the disease and quickly died of it. An infusion made from the bugs by crushing them was also found to contain the microbes, and when injected into small animals, quickly gave rise to the disease.



rubbing. Rubbing means unhealthy work; no time to yourself; no comfort in washing. Less rubbing means less wearing, scraping, tearing; fewer clothes to buy; economy. Save your health, your strength; wash in a suitable, womanly way; and while doing this, you're <sup>697</sup> **EARNING MONEY**

Bad grocer confesses his badness by selling bad lamp-chimneys.

**MACBETH.**

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

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INTERNATIONAL SERIES

# THE SUNDAY SCHOOL

LESSON I.—JANUARY 3.—THE BOYHOOD OF JESUS.

Lesson Scripture, Luke 2:40-52, A. R. V.

(40) "AND the Child grew, and waxed strong, filled with wisdom; and the grace of God was upon Him.

(41) "And His parents went every year to Jerusalem at the feast of the passover. (42) And when He was twelve years old, they went up after the custom of the feast; (43) and when they had fulfilled the days, as they were returning, the Boy Jesus tarried behind in Jerusalem; and His parents knew it not; (44) but supposing Him to be in the company, they went a day's journey; and they sought for Him among their kinsfolk and acquaintance; (45) and when they found Him not, they returned to Jerusalem, seeking for Him. (46) And it came to pass, after three days they found Him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: (47) and all that heard Him were amazed at His understanding and His answers. (48) And when they saw Him, they were astonished; and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I sought Thee sorrowing. (49) And He said unto them, How is it that ye sought Me? knew ye not that I must be in My Father's house? (50) And they understood not the saying which He spake unto them. (51) And He went down with them, and came to Nazareth; and He was subject unto them; and His mother kept all these sayings in her heart.

(52) "And Jesus advanced in wisdom and stature, and in favor with God and men."

Golden Text.—"And Jesus increased in wisdom and stature, and in favor with God and man." Verse 52.

SUGGESTIVE QUESTIONS.

(1) What does the lesson say of Jesus as a child? Verse 40. Note 1. (2) To what feast did His parents go every year? Verse 41. Note 2. (3) At what age did Jesus go to the feast? Verse 42. Note 3. (4) When the feast was ended, what did Jesus do without the knowledge of His parents? Verse 43. (5) Where did they suppose He was? How long did they go without looking for him? Verse 44. (6) When they failed to find Him with their friends, what did they do? Verse 45. (7) How long were His parents in seeking for Him? Then where did they find him? How was He engaged? Verse 46. Note 4. (8) What impression did Jesus make upon those who heard Him? Verse 47. (9) How were His parents affected when they saw Him? What did His mother say to Him? Verse 48. Note 5. (10) How did Jesus reply to His mother's query? Verse 49. Note 6. (11) How did the parents of Jesus regard His reply? Verse 50. (12) What was the further course of Jesus? What impression did His words have upon His mother? Verse 51. Note 7. (13) What is said of His progress in life? Verse 52. Note 8.

NOTES.

1. "Filled with wisdom."—The reason that Jesus was filled with wisdom is that He was brought up to conform His life to the law of God. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments." For this reason "great grace" (the favor of God) was upon Him. As Jesus said of Himself, "I have kept My Father's commandments, and abide in His love." And such is the privilege of His disciples. John 15:10; 1 John 5:3.

2. Every year all the males were required to attend this feast, and many of the women also attended.

3. At the age of twelve years the Hebrew boy had a fair education. He was not only taught the law and the Scriptures at home, but it was customary to have day-school in the synagogues which the child began to attend at the age of six years. There they learned to read and write. In Palestine they learned three languages—Hebrew, Greek, and Aramaic. The Aramaic was the common language of Palestine. The Scriptures were a leading study, and this of itself would tend to develop a very intelligent boy at the age of twelve years. An obedient boy, such as Jesus was, would be unusually intelligent. At that age the boy was reckoned as a "son of the law;" that is, he must enter upon the duties and personal responsibilities of adherence to the services of the church. He must needs go up to the feast.

4. These great convocations were occasions when the great teachers discussed important matters, and gave instruction to the people. Jesus was in one of the companies gathered to hear instruction, and by His questions, and answers to questions, greatly amazed all who heard Him.

5. How natural it is to lay the blame of one's own negligence upon an innocent party.

6. The reply of Jesus would clearly indicate that there was no reason for their being obliged to search for Him. He had not hidden from them. Had they appreciated the value of their charge, had they realized that he was indeed the Son of God, they would have instinctively looked for Him at His Father's house, engaged in His Father's business. But they had become so used to look upon Jesus as their own boy, and in a common light, that they grew careless of the responsibility even from that standpoint. So it is always a great spiritual loss to depreciate Christ to any degree below the position of a full and efficient Saviour.

7. "He was subject unto them."—Throughout His youth and manhood, until the age of thirty years, Jesus was a dutiful member of the home family, contributing by His labor to its support. But it is safe to say that this honest, industrious, pious,

sociable young Man lost no opportunity to do good to those outside of His family.

8. A young man's growth in true wisdom naturally contributes to a healthful body; and the fact that Jesus grew in favor with both God and man, would indicate two things: (1) that His character was upright; (2) that His religion was not morose or austere, or in any way pharisaical. He faithfully did His part toward the welfare of the community. Moreover, He must have had a genial disposition, for the little children loved Him.

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INTERNATIONAL SERIES

## THE PROPHECIES OF DANIEL.

LESSON I.—PROPHECY ILLUSTRATED BY NEBUCHADNEZZAR'S DREAM.

(Study for Sabbath, January 2.)

QUESTIONS.

1. Repeat Deut. 29:29. What things does this text say belong unto God? To whom do those things belong which have been revealed? What is a revelation?

2. Repeat Amos 3:7. Through whom does the Lord here promise to reveal His secrets?

3. Repeat Hosea 12:10. Through whom does the Lord say He has spoken? Has He given more than one vision? What has He made use of in thus giving light through the prophets? What word might be used in place of "similitudes"?—Symbols.

4. What prophetic book in the Old Testament deals most largely in similitudes or symbols?—The book of Daniel, written in the days of Babylon and of Medo-Persia?

5. By what symbol was the future revealed in the dream of Daniel 2? Dan. 2:1, 31.

6. Describe the experience of the king in seeking an interpretation of his dream. Verses 2-10. What confession was wrung from the wise men of Babylon? Verse 11.

7. Were there any in Babylon who had knowledge of a God able to make known His ways in human flesh? Relate their experiences. Verses 13-23.

8. What bold request did Daniel make of the chief captain, and with what result? Verses 24-30. Note 1.

9. What was the dream of the king? Repeat verses 31-35.

10. What kingdom was symbolized by the head of gold? Verses 37, 38.

11. What metal represents the second universal kingdom, and what is said of that power? Verse 39, first part. What power followed Babylon? Dan. 5:28.

12. What did the brazen portion represent? Dan. 2:39. What kingdom followed Media and Persia? See Dan. 8:20, 21.

13. What metal represented the kingdom symbolized by the legs and feet of the image? Give the prophet's description of this kingdom. Dan. 2:40-42. What power answers to the symbol? Note 2.

14. Will these smaller kingdoms that have arisen out of the fourth monarchy of Rome ever be joined as one again? Verse 43. Note 3.

15. What will be the next step in the prophecy? Verse 44. Is there any doubt about it? Verse 45. How sure is prophecy declared to be? 2 Peter 1:19-21.

16. Repeat first sentence of Dan. 2:28. Then for whose special benefit was this prophecy given?

NOTES.

1. The special providence of God is seen in giving the dream; in causing it to make such an impression on the king's mind that he could not forget that he had had a remarkable dream; in thus exposing the fraud of the so-called wise men of Babylon; in causing the king to overlook the wisest man in all Babylon, when he summoned the wise men to make known the dream; in causing the king to grant Daniel time (verse 16), which he had refused to do for the others; in thus bringing the king to acknowledge the true God (verse 47); in thus promoting Daniel to an exalted place in the kingdom, for the further accomplishment of the divine purpose.

2. The mighty empire that followed Grecia was Rome. Gibbon, the historian, adopts the very symbolism of the prophecy to describe the character of this crushing power as the successor of the earlier universal kingdom, speaking thus: "The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome." Later in its history the strength as of iron was weakened, and after the division into lesser kingdoms, the empire was indeed "partly strong and partly brittle," as the marginal reading puts it.

3. It is well known that, by intermarriage, the royal houses of Europe are more or less closely related; but by none of these matrimonial alliances have ruling houses been able to reunite the divided empire, which is to remain divided until the stone smites the image.

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THE SIGNS OF THE TIMES is a purely missionary enterprise. For this reason it has felt free to ask for contributions from its friends. It pays nothing for contributions, either prose or poetry, unless solicited by the editor, and then the fact is stated when the articles are asked for. This is a plan rarely followed, but sometimes deemed expedient.

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How Prepared.—Write plainly, with typewriter or ink, with wide space between the lines, to admit freely of editing, writing of subheads, etc. Write on one side of the sheet only. Sign the name to the manuscript, as it becomes oftentimes separated from accompanying letter. Anonymous contributions are not used, whatever their merit. If the writer does not wish his name to appear, let him use some "pen name" for the public. But we wish the writer's name and address.

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# Items of Interest about The Million-Copy Edition of the SIGNS of the TIMES

## "THE WORLD'S NEED MEASURES IT"

The following is from a letter just received from Elder Clarence Santee, president of the Southern California Conference:—

"I received your last letter speaking of an effort to reach those living in cities and towns where there are none of our people. In reply will say that we have encouraged quite a number of the more advanced students (from the Fernando College) to go out along the different lines of railway and by wheel. This has been a good experience for them, and at the same time has placed many copies of the SIGNS in the hands of people who have never seen it before.

"Our Conference has already taken more than its quota of 1,000,000 copies, and I am told there are more to follow. I do not think that a certain quota can be the standard, but *the world's need measures it.*"

Here the key-note of the whole effort to turn the minds of men from earthly strife to heavenly rest is struck—"the world's need measures it." What a motto for those who have the truth for this time on the great subject of Capital and Labor! Yes, indeed, the world's need measures our individual responsibility to it. Will we recognize that need in the portion of the world lying nearest to us?

## HOW THE WORK IS GOING FORWARD

It takes *work* to circulate a million copies of the SIGNS OF THE TIMES, as every one who has had experience with the Capital and Labor number can testify. We are glad to say, however, that there seems to be no objection to this, either from those employed in the publishing house or those working in the field. As an evidence of this we note that many of our publishing house workers after putting in extra hours in making and mailing the paper are going out evenings to sell it. But as a still wider evidence of the work required and the interest manifested in this truth-filled number we will quote from a letter just received from Elder C. McReynolds, president of the Kansas Conference:—

"Your communication regarding the SIGNS work came to hand this evening. I have just returned from a two weeks' effort to get every one to take hold, and in many places the work is moving forward nicely. We have now ordered about 20,000 copies and expect that this is hardly half of what we will use. We have at least four workers in towns that have never been worked with the paper and where we have no churches. Elder A. R. Ogden, who has just returned from South America, will work all the towns on the Missouri Pacific Railway from Salina west to the Colorado line and then back on the Union Pacific to Ellsworth, which is nearly half way across the State on two roads.

\* \* \*

"I trust the Lord will give us wisdom and power with the people that the work may be kept going from this good beginning, ever increasing in volume till every neighbor has been fully warned; and every city, town, hamlet, and country place has had the light of the special message for to-day."

The circulation of a million copies of the Capital and Labor number of the SIGNS depends upon just such earnest, energetic, and carefully-planned campaigns as this one which Elder McReynolds describes. Shall we not each have a part in a similar one?

## ON THE STREETS

We have been surprised at the success attending the efforts of those working in stores and on the street, especially Saturday nights. Men and women with absolutely no experience have been very successful in work of this kind.

For the benefit of those desiring to continue selling the paper either on the street, in offices, or from house to house, we will furnish free a ribbon badge with the words, "SIGNS OF THE TIMES," printed upon it. Of course these would not be given simply to those who sell a few copies of

the special number, but are intended for those who make a business of selling every issue of this paper.

## MAILING THE PAPER TO FRIENDS

We wish our readers might see the long lists of names which are being constantly received at this office with the request that copies of the special number be mailed to them. We have been greatly interested in this line of work, because it opens an opportunity for any one to circulate the paper. If you do not have the names of a large number of friends to whom you would like to mail a copy you can easily secure a list of names of people who would not likely receive an opportunity to purchase. We can supply such names if you desire us to do so. These may be sent to us and we will promptly address, wrap, and mail as directed.

## FOLLOW UP YOUR WORK

"I will write to our workers asking them to make the securing of subscribers a prominent part of their work. If this is done it will be much more fruitful than simply placing one copy in the hands of the people." So writes one of our conference officers who is in charge of the work for this special number. We think this is an important part of the campaign and trust it will be remembered by all.

## NO TIME LIMIT

We hope our friends everywhere will bear in mind the fact that this number of the SIGNS *does not grow old*. Labor troubles are increasing day after day, and with them the demand for the truth on the subject. There is no reason why this paper should not sell for the next two months.

## PROFITS ON THIS NUMBER

It may be of interest to our readers to know that one-half the profits realized from the sale of this number go to the Mission Board for carrying the truth to foreign lands.

## RATES

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For mailing papers to lists of names of from five to twenty-five, 5c each; from twenty-five to one hundred, 4c; more than one hundred, 3½c.

## WHERE THEY HAVE GONE

The following is a statement of the circulation of the Capital and Labor number of the SIGNS OF THE TIMES. This report, so far as states are concerned, does not include papers sent to regular subscribers, to editors, or to single addresses. It simply includes quantity orders. It closes with December 8th.

Alabama . . . . .	1,247	Maryland . . . . .	2,903	Rhode Island . . . . .	1,099
Arizona . . . . .	4,372	Massachusetts . . . . .	8,554	South Carolina . . . . .	225
Arkansas . . . . .	3,023	Michigan . . . . .	26,434	South Dakota . . . . .	9,721
California . . . . .	47,449	Minnesota . . . . .	10,953	Tennessee . . . . .	3,316
Colorado . . . . .	17,994	Mississippi . . . . .	1,100	Texas . . . . .	4,555
Connecticut . . . . .	2,150	Missouri . . . . .	10,666	Utah . . . . .	1,475
Delaware . . . . .	594	Montana . . . . .	2,457	Vermont . . . . .	4,100
District of Columbia . . . . .	2,771	New Jersey . . . . .	7,508	Virginia . . . . .	2,211
Florida . . . . .	425	New Mexico . . . . .	1,143	Washington . . . . .	15,927
Georgia . . . . .	658	New York . . . . .	15,507	West Virginia . . . . .	2,685
Idaho . . . . .	2,861	North Carolina . . . . .	2,112	Wisconsin . . . . .	19,194
Illinois . . . . .	14,027	N. Dakota . . . . .	2,266	Wyoming . . . . .	1,075
Indiana . . . . .	21,079	Nebraska . . . . .	24,020	Canada . . . . .	7,748
Indian Territory . . . . .	1,349	Nevada . . . . .	250	Hawaii . . . . .	575
Iowa . . . . .	20,981	New Hampshire . . . . .	309	Mexico . . . . .	125
Kansas . . . . .	20,446	Ohio . . . . .	9,082	British Columbia . . . . .	1,281
Kentucky . . . . .	1,731	Oklahoma . . . . .	9,700	Foreign . . . . .	410
Louisiana . . . . .	1,785	Oregon . . . . .	12,107	Alaska . . . . .	75
Maine . . . . .	3,787	Pennsylvania . . . . .	26,436	<b>TOTAL . . . . .</b>	<b>417,036</b>

Copies mailed to regular subscribers and single names, approximately, 40,000. Early in January we hope to publish another report showing the copies taken by each state since December 8th. May we not expect the above figures to be doubled?

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Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be from one of the two revised versions, usually the American Standard.

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Our Mission department is omitted from this issue, also our regular news and notes.

This issue may well be called our sub-special on Capital and Labor. It is worthy a large circulation. It deals in foundation principles.

We ask a careful reading of the principles set forth in this number by our brethren in the great labor world, as well as all others; for all are vitally interested.

The Sunday-school lesson in this paper is on the Boyhood of Jesus, the childhood of Him who gave His life for the world. We hope that this may be remembered in this jubilant, oftentimes saturnalian, holiday season. God gave the best for you, what are you giving Him? In Him we wish all our readers the compliments of the season, and the greater happiness which comes by truly unselfish giving.

"The Signs of the Times" believes in the right of men to organize into trades unions, guilds, associations, or what not. If a man desires to submerge his individuality and choose a union boss or walking delegate to represent him, he has that privilege. He may make that union or organization so good and desirable that all may wish to join it, but he has no right to compel men to join. The rights of him who elects to stay out are as sacred as the rights of the unionist. He has a family to support, perhaps, as dear to him, as intelligent, and worth as much to humanity. Surely he should have equal right to work as he will, for whom he will, and for what he will, as the unionist. If any organization under the sun can not succeed on its merits in winning and holding and controlling its members, and in convincing others without violence or coercion, it is worthy only to die. And this is as true of any religious institution as it is of an organization. If it be of God it will survive, if it be not of God and truth

and justice it deserves to die. Brethren of the labor unions, are you not willing that unionism should meet this test? If not, why not?

**The "Union" Shop.**—The American Federation of Labor in its recent convention in Boston, on November 19, declared for the union shop in government as well as private enterprises. And yet the greater part of the citizens of this republic are not trades unionists. Carried out this means that eventually only a "union" man can get work at all. The first charge brought against Miller, the Washington printer, was that he was not a union man, and President Roosevelt was asked to approve of his discharge. Now President Roosevelt is asked to reconsider his decision to reinstate him, on the ground that he "is totally unfit to be in charge of working people." A resolution to the effect that labor unionists be obligated to use only union-label goods was voted down. In some cases they might starve to death.

**Individualism.**—There is much talk nowadays about Socialism, applied Christianity, the authority and selfhood of the State, its personality, etc. Do not be deceived. The only just government or system of government, the only true religion, is that which recognizes the rights of the individual, be that individual who he may. Among these rights, as our forefathers declared, are life, liberty, and the pursuit of happiness. These include the worship or non-worship of God, the profession or non-profession of religion. Man can not of right deprive himself of this right, nor has any man or combination of men the right to deprive him of his right to freely choose. This right is God-given. God does not compel choice. He sets before man the two ways, and says, "Choose ye." And the only just human government there can be must be on the plan of individualism. For when the rights of each one is conserved, the rights of all are conserved. But if any system deprives a single soul of his equal rights with all men, the system is false, and will, if operative and dominant, extend to others, and eventually work ruin. The only true ism of government is individualism.

**Like Methods.**—The controversy between labor unionism and capital is not so much of principle as strife for the mastery. They both use the same methods. An advocate of unionism in the *New York Independent* says:—

When business is good and all the members of the union are at work, the desire of the workers to declare a strike is the strongest. They feel that the time when their employer needs them most is the best time to demand higher wages. In this they are merely using good business judgment and following the example of the financier, who charges a higher rate of interest because money is tight and his customers are obliged to borrow or face bankruptcy.

So in either case it is holding a man up and extorting money from him when he can't help himself. When extortion becomes generally recognized as "good business judgment," then the highwayman may be deemed a legitimate business man.

**Turning the Tables.**—Of late a disposition seems to be growing among some employers of labor to "carry the war into the enemy's country." This was seen in Brooklyn, N. Y., on December 10, when a great hat manufacturing concern decided never again to employ any member of the latter union. This action was taken because of the action of the men in repudiating their agreement with the company in complete disregard of their signed obligations. It is claimed that the company is getting good men at a rapid rate to supply the strikers' places. In San Francisco trouble of a somewhat similar nature has arisen in the restaurant business. The majority of the restaurants have closed their doors indefinitely because a strike was threatened contrary to agreement. At the recent resumption of operations on the Chicago street railways the managers ordered that no union buttons be worn by the men while on duty. We have not learned the outcome of this matter. In line with these actions is the decision of Judge Holden at Chicago in placing a fine of \$1,000 against the Press Feeders' Union of Chicago for interfering with the business or employees of ten printing firms, members of the Chicago

Typothetae. In imposing the penalty, the judge said:—

There has been no discrimination between the sexes. Women have been assaulted and terrorized, and followed to their homes, and their families intimidated. Murder has even resulted from the unlawful acts of the union and its striking acts. From affidavits in evidence in this case it appears that more than fifty people have been, since the inception of the difficulties set forth in the bill, assaulted, intimidated, called opprobrious epithets, and threatened with more harm, simply because they worked in a place voluntarily vacated by members of the Franklin Union, No. 4.

The work of organizing the employers is in harmony with the same movement and continues to progress. The strike situation in Colorado remains unchanged. Martial law is now in force in the strike districts there.

A significant question is, "For whose interest is a union laborer supposed to work, that of his employer or that of his union?" Recently a union paper-hanger in this city was doing a job for which his employer had a contract. Shortly before quitting-time on the second day the employer came around to see how the work was progressing. Looking about the rooms a moment, he expressed the opinion that there was not as much done as there ought to have been, and then went away. Then the workman remarked to the lady of the house: "The boss thinks I haven't done enough to-day; I would work a while after hours, but I am afraid some union man would go by and notice that I was at work." Here was a man who tacitly acknowledged that the "boss" had some reason to expect more, and was willing to make up the lack; but he did not dare to uphold the interest of the employer for fear of the union. If that is not tyranny, where would we go to find it?

A real aim of labor-union leaders is to corner the labor supply, as the wheat or corn speculators corner the supply of wheat or corn. While professedly seeking the welfare of the laboring class, they seek to build up a union class—limited to a supply a little short of the demand, and then make it unpopular for employers to utilize any other labor. They do not want the mass of laborers in the unions, for the supply would be too great for them to corner, just as in a year of plentiful crops the grain speculators can not corner the grain. A short supply is what the labor speculator is seeking as a prevailing condition. Thus they seek to establish a line of caste, and to heap reproach on four-fifths of the wage-earners in the country. Some day the ranks of labor unionism will learn that they are being flattered into a mass of the veriest chatteldom.

**Society's Dilemma and Alternative.**—Mr. Mitchell tells us that "society's efforts should be directed not to crushing combinations of capital or combinations of labor;" but in the light of the developments of the year that has passed since Mr. Mitchell uttered those words it looks from a human view-point that society's, or the public's only way out of the difficulty is to crush or be crushed, to crush out these great combinations or be crushed by them both. In the one case it is the mere crushing of human machines, in the other case it is the crushing of men. It is the old conflict between men and things, and the organizations are bound to win, and mankind will again be crucified between the thieves of capital and labor trusts. But in Christ is there resurrection.

The absence of the Golden Rule will account for all the difficulties that occur between man and man. At least one party must ignore its provisions or there would be no conflict. This fact is especially manifest in the bitter controversy between capital and labor—especially as these forces are respectively represented by the world's great corporations and the labor unions. The best arbiter of human controversies is this: "Whatsoever ye would that men should do to you, do ye even so to them."

He who demands the support of civil law to promote a social or religious cause has little faith in the justice of his cause or in the life-principle inherent in justice.