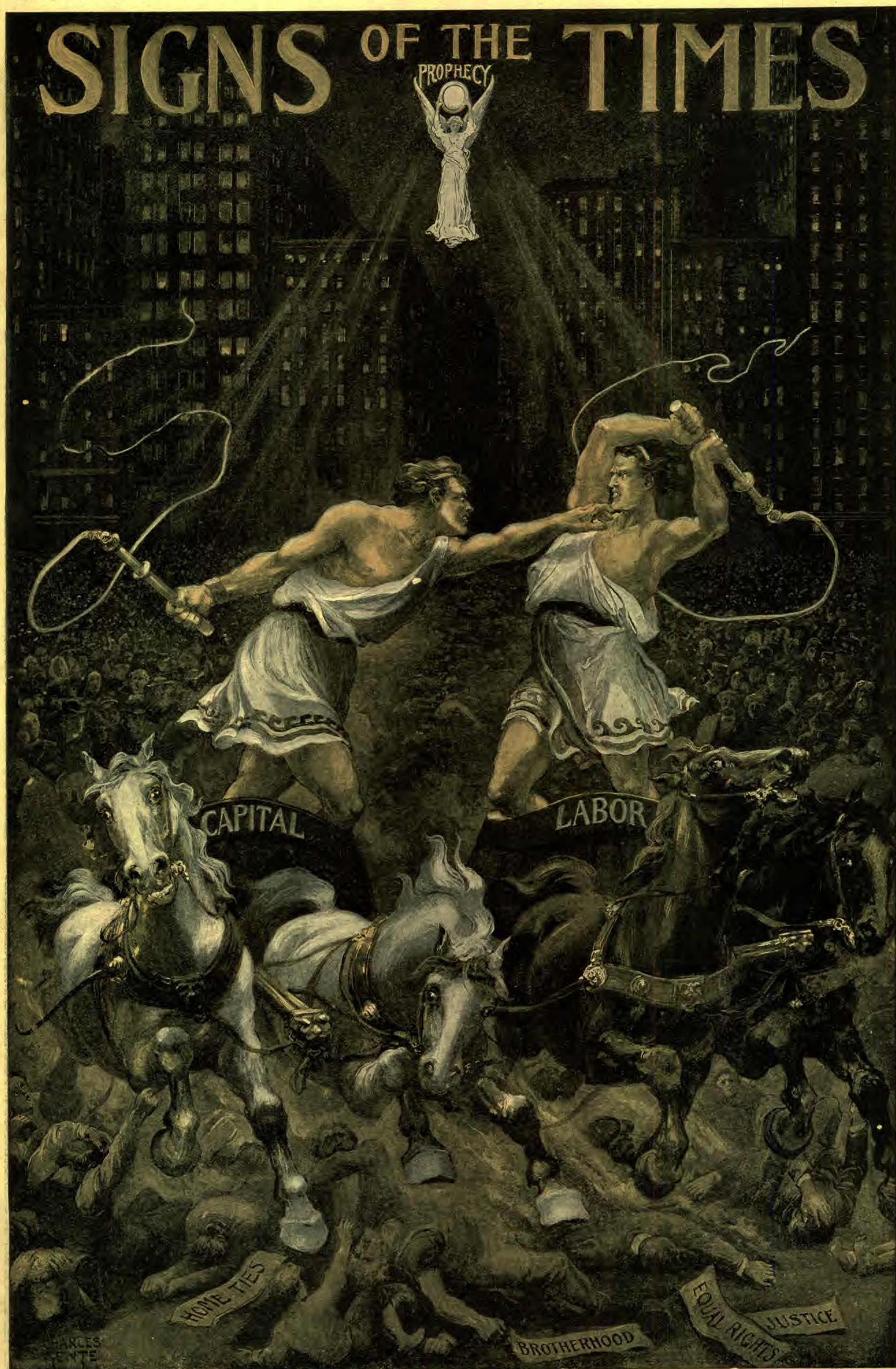


CAPITAL AND LABOR THE MOST PERPLEXING PROBLEM
OF THE TWENTIETH CENTURY



WHAT WILL BE THE FINAL OUTCOME OF THIS GIGANTIC STRUGGLE?

Books with a Mission

CHILDREN'S COLUMN

"Do you like good stories?"—"Of course we do," you all answer at once. Then we know you would like

THE HOUSE WE LIVE IN

This is a book of twenty-six stories, told by a mother to her children—Percy, Helen, and Amy. These stories are all about the effect different foods and drinks have upon the body, and how you can keep yourself well and strong. It is full of new pictures, and has a very pretty cover showing a boy and girl going to school. Price 75 cents.

BOTANY FOR CHILDREN

"I don't call this a lesson; such pleasant talk isn't study. I'd go to school all the year if I had my lessons this way," said one little girl after listening to one of the "talks" given by Aunt Mary, and written in this book. Fifty pictures of plants. Good cloth covers. Price \$1.00.

GOLDEN GRAINS

Ten very small books with paper covers, filled with good stories. Only 25 cents for the whole set.

GOSPEL PRIMER

More than half a million boys and girls have already studied this good book. The most of its reading lessons are well-told Bible stories. These stories are told both in words and pictures, and are very interesting. Cloth covers, 50-cents; boards, 25 cents.

BEST STORIES FROM THE BEST BOOK

In two parts, the first called the "Easy Lessons Part," and the second, "Bible Story Department." Some of its many pictures are nicely colored. Board covers, 50 cents; cloth 75 cents.

JACK THE CONQUEROR

How a poor, ragged little boy became a great and good man. Cloth cover 50 cents.

SABBATH READINGS

Just the kind of stories your parents will like to read to you, because they are interesting to the grown-up people as well as to you. Price 40 cents.

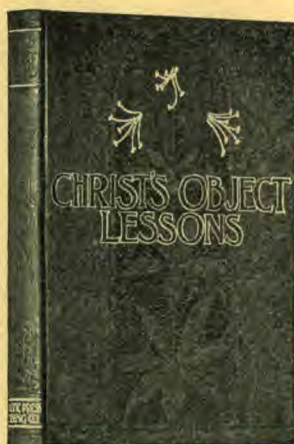
PILGRIM'S PROGRESS

Maybe you have not yet read this story of how a man by the name of Christian traveled to the Celestial City. If not, you want to at once. This edition is bound in cloth, and costs only 25 cents.

FOUR PICTURE BOOKS

Bible animals.
Bible alphabet.
First book of Bible knowledge.
Farmyard alphabet.

These books are bound in heavy paper covers and are full of pictures, some of them in colors. Price each 25 cents, or the four for 90 cents.



CHRIST'S OBJECT LESSONS

By Mrs. E. G. White

Christ's wonderful lessons as taught in His parables and their applications are beautifully presented by the author in a simple yet powerful style. New and old truths are made to shine forth with a luster that is inspiring indeed.

"Abounds in fruitful suggestions both spiritual and practical."—H. J. Vosburgh, D. D., First Baptist Church of Oakland.

"Thoroughly scriptural, wholesome and evangelical."—Elbert R. Dille, D. D., First M. E. Church, Oakland, Cal.

"An unsectarian, devotional book of unusual purity and sweetness."—H. C. Meredith, M. E. Church S., San Jose, Cal.

The book is handsomely illustrated with half-tone engravings and bound in antique cloth with an artistic cover design. 450 pages.

PRICE, CLOTH GILT \$1.25, POST-PAID



POWER FOR WITNESSING

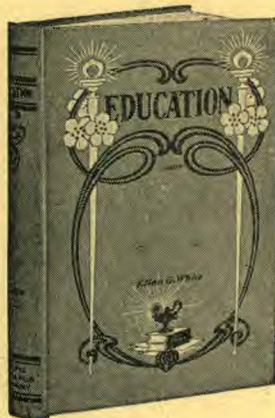
By A. F. Ballenger

Those desiring power in order to effectually witness for Christ should read and study this book. It does not deal in generalities and theories which fail to work out in actual experience, but instructs the Christian how to obtain that tangible hold on the power of the Holy Spirit which "effectually worketh in them that believe." There are 44 chapters, among which are the following:—

The Preparation, "Forgiveness of Sins," Ye Are My Witnesses, Personal Experience in Receiving Repentance and Forgiveness of Sins, The Spirit Calls for Confession and Restitution, Righteousness then Power, Personal Experience in Receiving Keeping Power, Humility then Glory, the Holy Spirit and the Unpardonable Sin, Miracles and the Sin Against the Holy Ghost, etc.

201 pages, bound in cloth and paper.

PRICE, CLOTH 75c; PAPER, 25c, POST-PAID



EDUCATION

By Mrs. E. G. White

A great work of inestimable worth to not only teachers and students, but to parents and business men as well. The author's thought is revealed in the following paragraphs from the book.

"True education means more than the pursuit of a certain course of study. . . . It is the harmonious development of the physical, the mental, and the spiritual powers."

From Chapter 1, "First Principles."

"In the highest sense the work of education and the work of redemption are one; for in education, as in redemption, 'other foundation can no man lay than that is laid which is Christ Jesus.'"

From Chapter on "Relation of Education to Redemption."

321 pages, attractively bound as illustrated.

PRICE, CLOTH \$1.25; LEATHER, \$2.00, POST-PAID



THE BOY PUZZLE

By Rev. Joseph F. Flint

A thoroughly practical work by a man who has spent many years laboring among boys in industrial and other schools, and who has made the subject of their training, and their mental, moral, and spiritual development a life study. The author's thought is suggested in the following sentence from the book: "The essential principles of child-training are patience, not impulse; sympathy, not severity; justice, tact, tenderness and love."

Here are a few chapter headings:

A Bundle of Possibilities, In Leading Strings, Mother's Little Man, Young Hotspur, Manhood's Morning, The Voting Age, The Noblest Work of God.

Attractively bound in cloth.

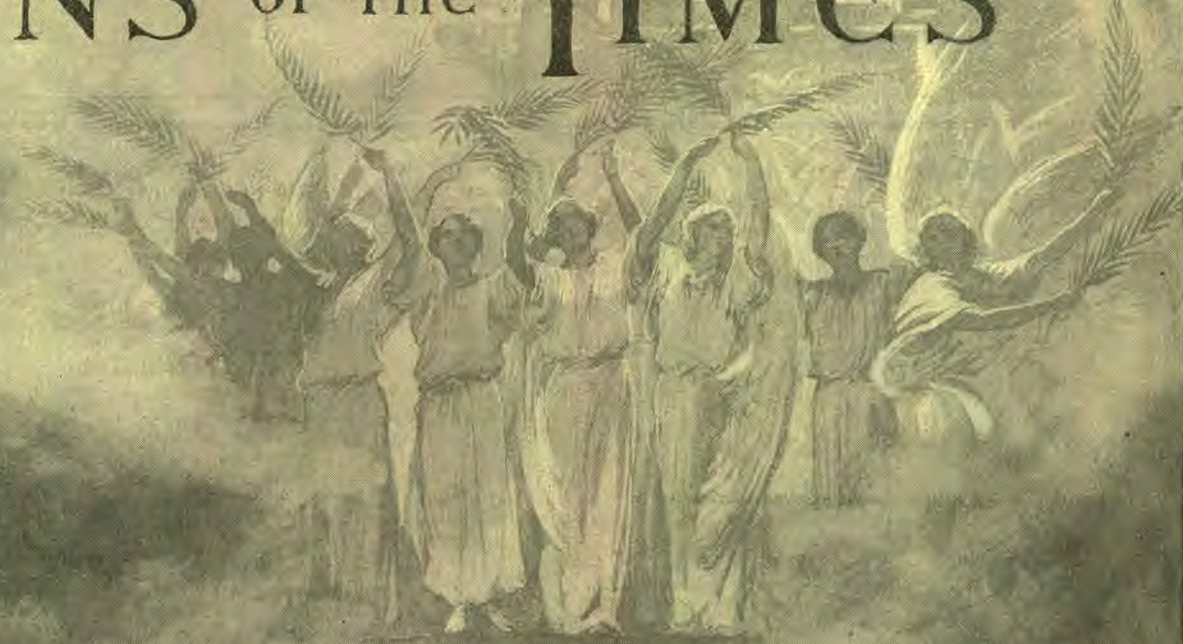
PRICE, CLOTH 75c, POST-PAID

PACIFIC PRESS PUBLISHING COMPANY

18 W. FIFTH STREET, KANSAS CITY, MO.

OAKLAND, CALIFORNIA

SIGNS OF THE TIMES



"THERE IS MORE JOY IN HEAVEN OVER ONE
SINNER THAT REPENTETH"

A FOREWORD TO OUR READERS.



WO mighty giants are engaged in battle, a typical struggle of a thousand. The world is the arena. Thousands on the one side, and millions on the other are enlisted in the combat in person, in means, in sympathy.

With the thousands are the munitions of war in this world. With the millions there is bare sufficiency for present needs. A small force numerically with great resources listed against a mighty force with limited resources. The product of the factors in each case render them so nearly equal in the tremendous possibilities of the conflict, that the outcome arouses all the latent instincts of gamble and risk in the human.

Heads are throbbing hot. Eyes are blazing eager. Muscles are knotted. Nerves are tense. Some are jubilant in hope of victory. Others are fearful of defeat. Yet all are intensely earnest as they gaze upon the combat, urge on the fighters, or take part in the fray.

Men fall and rise again in the struggle. Men fall and fail in the struggle. Women and children suffer and pine and die, crushed under ruthless feet, stabbed in the houses of professed friends.

Yet these combatants are necessary to the ordinary life of this world. Both might be used for the lasting benefit of humanity. But in the fearful struggle, now on as never before, there is little blessing, much wasted effort and energy, and great loss in the fearful harvest of crushed fortunes, ruined reputations and characters, hating hearts, venom-filled memories, and loss of life here and hereafter.

We are interested in this tremendous conflict between Capital and Labor. We are a part of humanity. What touches humanity touches us. What affects humanity affects us. For with others we can not stifle, nor would we,

"THE SYMPATHIES, THE HOPES, THE WORDS, THAT MAKE MAN TRULY MAN."

We stand amazed at the mighty increase of riches through gigantic and even world-wide combination. We see that wealth is used subjectively, if not objectively, as a means of oppression. We feel with the millions of earth that there is injustice, objective, subjective, and incidental; sometimes of purpose, but with suffering always the result. We see the rising up against this on the part of laboring men, often like the blind giant Samson groping for the pillars which may be lifted for the overthrow of the whole system. In this desire to get even with the oppressor they are willing to die with him if they may but be revenged. And notwithstanding their blind impotency and misdirected revenge our hearts sympathize with them.

But we would teach them the better way. It is not our way, for we of ourselves could present nothing better than what has been presented before. We would lay before our readers in this number of our paper the way of faith, of justice, of truth, of love,—the eternally established way. We ask you to read and weigh, not in the light of the brute, temporary present, but of the eternal, permanent future; not in the light which men's flaring, flickering, dying tapers cast upon the question, but in the steady, ever-increasing intensity of the radium power of the transcendent light of God's "more sure Word of Prophecy."



THE PROBLEM OF CAPITAL AND LABOR

REPRESENTATIVE OPINIONS

FOR INDUSTRIAL FREEDOM.

(By **Harrison Gray Otis**, President and General Manager of the Times-Mirror Company, Los Angeles, Cal.)

[The writer of this article is an employer, but he wishes it expressly understood that he does "not write from that standpoint exclusively," because he believes that the principles he advocates, "if carried out to their logical conclusion, will make for the welfare of all independent workers, whether employers or employees. In other words, industrial freedom is essential to the best interests of all American citizens." We hope that General Otis' letter will be read from this view-point, on its merits.—Editor.]

Rev. M. C. Wilcox, Editor of "Signs of the Times," Oakland, Cal.—Dear Sir: I have your letter of October 1, in which you ask for an expression of my opinion upon the following questions, to-wit:—

1. "What are the fundamental and vital differences between capital and labor?"

2. "What is necessary in order to a permanent settlement and peace between these two great forces?"

You have not asked your questions in precisely the form that will enable me to give the most effective and satisfactory answers thereto; but, nevertheless, I will informally and briefly answer as follows, referring you, for a more complete exposition of my views, to my frequently-expressed opinions heretofore made public, and particularly to a "Plain Statement of Bed-Rock Facts," and also to my response to the recent "Address of Citizens," published in the "Times," and in brochure form, under the key-note headline of "Liberty and Law. Industrial Freedom. All must have equal right to labor. Evils of striking, picketing, boycotting, idleness, violence, and industrial turmoil."

Answering your first question, "What are the fundamental and vital differences between capital and labor?" I have to say that these differences, as they exhibit themselves in recent years, are due directly and mainly to irresponsible labor agitators, and to the disregard on the part of too many "organized" laborers of the old-fashioned steadiness, faithfulness, application to duty, and devotion to the interests of the employer which in former times made the relations between employer and employed mutually trustful, to the great good of both. Thousands of workmen, once well disposed and faithful, have been taught by labor agitators, walking delegates, and "business agents" to be disloyal to the trust reposed in them, indifferent to the rights and interests of their employers, and treacherous in times of need and peril. Peaceful conditions, which once prevailed among employers and workmen, and were accepted by each as mutually satisfactory, have been transformed in recent years into warlike conditions, where the one class is arrayed against the other in antagonism, distrust, strife, and groundless ill-will, to the great detriment of both classes, tending to produce industrial stagnation, commercial lethargy, and mercantile bankruptcy, besides insupportable personal losses to the workmen themselves and suffering and distress to their families. In times of industrial stagnation the ordinary laborer, as well as the skilled workman, is the first to suffer and the last to recover situations lost and losses sustained through idleness. Another cause of difference is found in unjust treatment by some employers, tho this cause is as nothing when compared with those widespread differences which spring out of the vicious teachings of vicious labor propagandists, who are the bane of peaceful industry and a serious menace to the best interests of the country at large.

To your second inquiry, "What is necessary in order to a permanent settlement and peace between these two great forces?" (meaning capital and labor), I answer broadly, **The enforcement of law!** No peace can be had without this; no justice can be had without it; no equality of rights can be secured without it. The law was and is intended to protect all alike in the peaceful and lawful pursuit of lawful employments of whatever kind. And when I say "all," I mean laborers and workmen of all classes, kinds, and degrees, whether those workmen be organized or unorganized, whether they be union or non-union. In the same category are, of course, to be included all employers who are engaged in legitimate and lawful pursuits, whether they be large employers or small, whether they be corporations, companies, firms, or individuals. The term "captains of industry" can not justly be made a term of reproach, for all employers, both large and small, are captains of industry in fact, and all are quite as necessary in the industrial world as are the workmen themselves, tho

the latter class outnumber the former so vastly. Both classes must enjoy their rights under the law; and all who are engaged in legitimate pursuits, whether as employers or as workmen, must have the **equal protection of the law**, if this government is to be in fact what it professes to be,— "a government of the people, by the people, and for the people." Nothing short of the complete realization of this great truth, uttered by the immortal Lincoln, can be tolerated by his countrymen of this day, if they are determined to be free and to exercise the functions, the rights, and the privileges of free men. The latter-day attempts, made in so many quarters, and made so threateningly, to restrict and destroy the freedom of the individual in the industrial world, constitute the gravest peril that has menaced the country since the War of the Rebellion cast its black clouds across the national horizon.

Without elaborating this feature of the general subject (for it really requires no elaboration), I repeat that the enforcement of law, the protection of all honest citizens alike, and the denial of attempted discrimination between classes of workmen as respects their lawful and equal right to labor,—these things are vital to the establishment and preservation of industrial peace. And with industrial peace will come the greatest boon that can possibly come to the country and to all its people. Industrial peace, coupled with freedom of action under the law on the part of all honest citizens, means general industrial and commercial activity, enhanced production, increased wealth, and universal prosperity in a land of matchless natural resources and a not overburdened population, like our own. To use a familiar and potent phrase, it means "the greatest good to the greatest number," which should be the highest aim of honest citizens and wise statesmen.

To sum up, I oppose with all my might the strike, the boycott, and the picketing of plants, those favorite weapons of so-called "organized labor." Men may organize for lawful objects, but they may not organize for the purpose of denying the rights of their fellows, of monopolizing the labor of the land, of resisting the law, of disturbing the public peace, or of menacing in any manner the citizenship, the welfare, or the constitutional rights of others, or of interfering with the uninterrupted sway of the government, city, State, or nation. No class has superior rights merely because its members are **organized**.

Very truly yours,

HARRISON GRAY OTIS.

THE REAL CONFLICT.

(By **David Maclean Parry**, President of the National Association of Manufacturers.)

The question which has been asked as to what are the fundamental differences between labor and capital appears to imply that there is some great conflict on between those who own capital and those who labor for a livelihood. But this is not a correct statement of the controversy. To my mind, the labor issue is merely a question whether individual and property rights are to be obliterated at the behest of labor organizations.

Organized labor demands that fundamental laws be suspended in its behalf; the employers demand that these laws be respected and enforced. This is the one great and irreconcilable difference between the forces of so-called capital and labor.

In insisting that personal liberty and ownership of property be recognized as secondary considerations to its own will and mandates, organized labor, I contend, has arrayed itself against the most sacred interests of mankind in general, and has made the labor issue not so much a conflict between labor and capital as a conflict between labor and labor. Will the owner of capital permit inroads to be made upon his capital?—He will not. He will take his money out of business; and will place it in a safe place, and live upon it in peace and comfort. Organized labor may devise any plan it pleases by which to force capital to relinquish its holdings, and it will fail in its designs. If the advanced wage scales enforced by the unions can not be charged up to the consumer, or, in other words, to the rest of the labor world, then the industries controlled by these unions will languish or die. When prices for a manufactured product advance, or when the output of the product diminishes by reason of retrenchment of industry, who are the sufferers?—The people who want to buy the product for the

satisfaction of their necessities and desires and the men who want employment in order to secure a livelihood, these are the ones who suffer. It is labor that pays the penalty for the folly of trades unionism, and not capital.

When Adam ate of the Tree of Knowledge, the Garden of Eden disappeared. This story in Genesis is one of the most wonderful of all stories. When man was gifted with knowledge, that is, with a brain, he learned that he was not like the beast of the field that went up and down the earth devouring what came in his path. He found that he must live by the sweat of his brow. It may reasonably be supposed that it was in order to compel him to use and develop his intelligence, the one faculty that distinguishes him from the rest of creation, that the decree was made that he should obtain his living through work. As any function becomes atrophied from disuse, man would have no intellect if he were not required to use it.

I do not want to contend that organized labor believes exactly in the re-establishment of the Garden of Eden, when labor shall no longer be necessary, but I do contend that it has some vague notions of the kind. It places faith in the theory that wages are not dependent so much upon what labor produces as upon other considerations, and one of these considerations is its ability by mere dictum to say what wages shall be. It appears to have the idea that, if the railroads and other industries were only owned by the people, mankind would have to work only three or four hours a day, and every one would receive all that his heart desires. What a beautiful elysium dream it weaves for the delusion of honest labor! But this dream of the Garden of Eden revived would, I fear, turn out to be a counterpart to that condition in which the Indians lived before Columbus came to America. We find that the aborigines of this continent were socialistic in their government; that what one man planted was the common property of the tribe, or practically so, and that the idea of personal ownership never became deeply rooted.

Individual Liberty and Personal Ownership.

Since all men should work for a living, each man is justly responsible for his own livelihood. He therefore must have freedom of action to work out his own destiny. This is what is known as individual liberty. Again, since it would be unjust to allow others to live off the fruits of his toil, for that would enable some men to live without working, he must be guaranteed undisputed possession in that which he produces. This is personal ownership. Personal ownership gives rise to thrift, self-denial, and strenuous effort. It causes the accumulation of stored-up labor, capital. Capital makes possible the harnessing of the forces of nature, to make them subservient to the will of man, that they may assist in production. Without bringing these forces to his assistance, man would have to delve in the soil for a bare living. But every piece of machinery multiplies his productive capacity, and thus enables him to raise himself to some extent above the mire of poverty and drudgery. Therefore capital is a friend of labor. It is the emancipator of labor. Since it is only by increasing the fund of productive capital that mankind can lift itself up to higher planes of existence, it follows that it is a false political economy which does not encourage the accumulation of capital.

But personal ownership is necessary for the accumulation of capital. Men are not going to put their savings into a machine unless they can increase their savings by so doing. Neither are men going to save at all unless there is some reward for their action. Personal ownership protects capital. It prevents it from being dissipated, and it keeps a watchful eye upon it, to see that it is well managed, so that it may grow in volume, instead of being wasted. Socialism would not supply that jealous guardianship and competent control of capital which is assured by individual ownership.

Who Gets the Benefits from Capital?

Now the question resolves itself down as to who gets the benefits from capital. Organized labor declares that capital does. It points to a Rockefeller, who owns millions of dollars in bonds and stocks, as proof of its assertion. But it does not stop to analyze its assertion. The wealth of the captain of industry consists of his title of control to railroads and corporations. Neither he nor any one else can consume these railroads or corporations. All that a Rockefeller

can do is to direct their management so that they will serve the ends for which they exist in the best possible manner. By giving the highest intelligence to the management of capital, the captains of industry are in truth performing a service for mankind, the value of which is incalculable. It is not the ownership of the pieces of paper called stocks and bonds that is of the first importance to men in general, but rather the ownership of the products of industry which go to satisfy the necessities and comforts of life. To whom do these products go?—They go to all, to the rich and poor, to the men who toil and to the men who hire. It is true that the rich get more than the poor, but there is, after all, but little difference between the amount of food and clothing that different men consume, and a limit is quickly reached to the amount of furniture a man can place in his home. The amount of wealth actually consumed by the rich is but little greater than that consumed by the poor, and it is one of the wise provisions of nature that this must necessarily be the case.

An examination of the facts shows that, instead of getting only fifteen or twenty per cent of production, as some labor leaders assert, labor gets nearly the entire bulk of production. The capitalist who gets three per cent on large investments nowadays deems himself fortunate. The employer who, for the use of his capital and the expenditure of his energy and brains or otherwise his labor, secures ten per cent per annum, is considered fortunate. What does not go to capital must go to labor. Therefore it is plain that labor reaps nearly all the benefits from the utilization of capital. Even the small percentage that goes to capital is in the main reinvested, so that it serves to still further increase the productive capacity of labor. The latter secures not only nearly all the income derived from labor and capital combined, but it also participates in the income from the share that capital receives and saves.

Now it ought to be a plain proposition to any one that it is impossible to distribute more than is produced. It is also easily demonstrable that all consumable wealth that is produced is distributed practically as fast as made. Again, there is another fact that must impress those who think about it, and that is the very small percentage of idle men when industrial conditions are normal. Practically the whole nation is straining all its energies the year around, and the resulting products of its labor are constantly being divided up and consumed. Nobody is hoarding the wheat or the clothing or the furniture. Those who happen to have any quantity of these commodities are constantly trying to dispose of them, and if they have more on hand than they think they can readily sell, down go the prices until the number of purchasers is sufficiently enlarged to take away the surplus. Would socialism or government by organized labor succeed in turning out more product than is now turned out? And, unless more is produced, would it be possible to give each man a larger amount of consumable wealth than he now gets?

Unionism Tends to Impoverish Labor.

There is one only way by which wages can be increased, and that is by increasing the amount of capital engaged in production. All the resolutions of unions or artificial wage scales foisted upon employers can not add one iota to the amount of wealth to be distributed. When a union succeeds in getting a special wage scale, it is merely diverting to its own members a share of the aggregate production that rightfully belongs to other classes of labor. It is not hurting capital, except that it checks the use of existing capital and curtails the rate of its accumulation, and the injury it causes in this way is felt more by labor in general than it is by the owner of the capital. An unnatural wage scale increases the cost of production, and the prices of the product are raised. Because of the increased prices, some people find it impossible to buy and use articles which previously they were able to have, while others who pay the enhanced prices find their power to purchase other articles they have been in the habit of buying considerably curtailed. There is consequently a reduced consumption, and this in turn means less men employed in the industry. It is thus those who can stand it the least who suffer the most by the bolstered-up wage scales.

Unionism thus tends to impoverish rather than to enrich labor. It does this because it lessens production. It not only lessens production directly through increasing the cost of production, but it also does it indirectly through limiting the amount of work to be known as a day's labor. In every union that I ever heard of, "soldiering" is taught as a fine art. Only the other day a great firm failed because it was impossible to get the men to do a fair day's work. They dawdled and went to sleep with their hammers in their hands. When remonstrated with, they said that their union protected them. The unions say to their men, "The less you do, the greater the number of other men that can get jobs." In the case I refer to, there ought to be a great

demand for labor, if this theory is correct, for the men did a little before the failure, and now they are doing nothing at all. If the "go-easy" rule of unionism is valid, all labor should quit work entirely, and then every one ought to be rich.

That wages or the amount of production going to labor is dependent upon the aggregate production is shown by comparing this country with Russia and China, countries where there is comparatively little production per capita, and where also wages are only a few cents a day. The people in those countries toil and suffer more than they do in this, but, with all their efforts, they find it difficult to maintain an existence. In China also they have trades unionism, or what amounts to the same. Every vocation is thoroughly organized, and has been for centuries. Even the beggars have their guilds. But there is little capital engaged in production in either country, while in the United States, machinery is everywhere. This country turns out a great product per capita, and consequently there is a fair share to distribute to every one.

What Has Increased Wages.

In the last century wages have quadrupled in the United States, and the hours of labor have decreased from fourteen to sixteen down to about ten. Did unionism do this?—No; for unionism has been strong as a force only in the last few years. It is the increased use of capital which has brought it about, and, as capital multiplies in the future, so wages will continue to advance and the hours of labor to gradually lessen. Unionism can not accelerate, it can only check, the process.

As capital continues to be invested, it must compete against itself. It matters not how many own it or do not own it. Take the case of an industrial monopoly. If the profits in the monopoly are larger than can be secured in other avenues of investment, then the surplus income from the monopoly will naturally be reinvested in its plant, and, as its output is increased, prices must be lowered, in order to broaden the market. Thus the margin of profit is diminished, and it will continue to be diminished until it is about on a par with the general average of profits in other lines of investment. While I say this, I do not mean to argue in behalf of monopolies, for I do not believe that one industry should be allowed to develop at the expense of other industries, any more than I believe that the men of a labor union should be allowed to profit at the expense of other labor. Still, in the case of the industrial monopoly, it is evident that it must in the long run succumb to the working of the law of supply and demand. Free competitive conditions should be maintained, however, throughout the industrial field, to the end that the owners of capital and the owners of labor should all receive their just dues. Under free conditions, the law is that, as capital accumulates, the margin of profit diminishes and the rate of real wages advances. This is true, because the more capital invested, the greater the demand for labor, and therefore the higher the wages; and also, as the output increases, the lower the prices must be to dispose of the product, thus diminishing the margin of profit and increasing the purchasing power of the wages paid.

The Corner-stones of Progress.

As I stated in the beginning, the Constitution and the laws of this country guaranteeing individual freedom and property rights are the corner-stones of progress, the essential principles upon the observance of which depends the accumulation of capital and its utilization to the fullest extent possible, upon which also depends the incentive to effort which makes men develop their powers and strive to do their best, in whatever sphere of life they may find themselves. Inasmuch as organized labor seeks to override these fundamental ideas of our government, it is inimical to the interests of the entire country. It is retrogressive in its effects. It is seeking to array class against class without just cause. It appeals to the cupidity and ignorance of men, inflaming their minds with the belief that wages do not depend upon service rendered, but upon their power to stand together and hold up the employer. They do not see that in their attempts to hold up the employer they are in reality holding up their fellow-laborers. Trades unionism, instead of benefiting labor, works to its detriment, and, if it is allowed to continue with its present policies, it will bring ruin and disaster to the nation. The only real beneficiaries of organized labor are the men who lead it and grow fat from the salaries and emoluments of their positions, and who secure notoriety or cheap political power through their alleged leadership. The country could well spare these trouble-makers, who, when they are not taking the proceeds of blackmail, or ordering their deluded followers into costly idleness, are browbeating the employer to the verge of quitting business. Affairs went along very well before they sprang into existence, and they would continue to move smoothly enough without their assistance, or, rather, interference. It is only in good times

that the labor agitator finds a special opportunity for the exercise of his peculiar talents. When the employer is loaded down with contracts, and his men are happy in having steady employment and good wages, then is the golden chance for the agitator. He says to the men: "You have the boss just where he can't help himself. Make him divy up. We are entitled to a piece of the money. Labor creates all. The boss must fill his contracts, and he can't discharge you." A mighty good recipe for bankruptcy—do you not think so? Hundreds of employers have been forced to the wall because of just such tactics as these.

The Remedy.

It is also asked, "What is necessary in order to bring about a permanent settlement and peace between the two great forces?"

I can only reiterate that the one remedy needed is the strict enforcement of primal rights under the Constitution of this country. It is folly to talk about making a settlement with a force that stands for lawlessness. There is no room for compromise on the question of allowing a man to dispose of his labor as he sees fit, or on the question of an employer being allowed to employ whom he sees fit. The "closed-shop" principle of organized labor is un-American, disastrous industrially, and in utter contravention of the laws and institutions of the country. Demands of unions for wages, based upon their ability to prevent other men from working in their places, ought not to be made the subject of compromises any more than they should be granted through coercion. There is no valid dispute between labor and capital that can not now be settled in existing courts.

Employers do not desire to be at war with their men. They do not desire to grind down wages. They can not grind down wages if they did desire to do so. They are not responsible for there being but small profit in employing some classes of labor. They go into business because they find they can make a reasonable profit by employing labor at the wage fixed by supply and demand. By going into business, they tend to increase the demand for labor, and thereby to some extent to advance wages. But they can not pay more than the normal wage scale, for, if they did, they would soon have to quit business. In brief, business must be conducted on business principles.

Wages can not be regulated either by charitable considerations or by the imaginations of men as to what they should receive. "Come, let us reason and be men." D. M. PARRY.

THE WORKINGMEN'S PROBLEM.

(By Samuel Gompers, copyright, in San Francisco "Examiner," by permission.)

[On the two questions, "What are the fundamental differences between capital and labor?" "What is necessary in order to a permanent settlement and peace between the two great forces?" we asked Mr. Samuel Gompers, as the leading representative of labor, for an article for this issue, but received the reply that he was "so crowded with work" in connection with the position he holds, as president of the American Federation of Labor, and editor of the "American Federationist," that it was "absolutely out of the question" to comply with our request. He suggested the reproduction of an editorial from his paper, but designated none. We therefore reproduce, by permission, the following, which appeared in the San Francisco "Examiner" some months ago.]

The problem that confronts labor at the outset of the year 1903 is, "How to get more."

The workers want more wages; more of the comforts of life; more leisure; more chance for self-improvement as men, as trade unionists, as citizens. These were the wants of yesterday; they are the wants of to-day; they will be the wants of to-morrow, and of to-morrow's to-morrow. The struggle may assume new forms, but the issue is the immemorial one,—an effort of the producers to obtain an increasing measure of the wealth that flows from their production. It is the never-ending struggle for a fairer, a more equal distribution of wealth.

What human motive could be more just, what more far-reaching than this? For upon a better distribution of wealth depends the physical, the mental, and the moral improvement of the working masses, the brawn and sinew of the nation. This fairer distribution of wealth manifests itself by yielding more of the necessities and comforts of life to a lessening effort,—in an increasing of wages, a shortening of the working hours, and an amelioration in other hard, working conditions of life. Advancement along these lines changes and recasts the character of the working people.

If, then, the problem of labor is, "How to get more," the question of how the more is to be obtained must be pertinent. It must become a part of the problem facing labor in 1903.

It may be assumed that, by comparison with conditions of a century or more ago, the scale of wages has risen, the hours of labor have lessened, and the general conditions of toil have improved. This can be ascribed to no other cause than to the constant, concerted, intelligent effort of trade unionism. The workers now enjoy as a reality what the workers of generations before only

(Continued on Page 18.)

WEALTH AND OPPRESSION IN THE LIGHT OF HISTORY

BY PROF. GEORGE W. RINE

NATURE has ever been rich enough to afford every human being a comfortable subsistence.

Because of the advent of sin into the world it became necessary for the Father of nature to discipline and educate man by exacting of him systematic labor. The divine fiat, "In the sweat of thy face shalt thou eat bread," was not a punitive, but a beneficent, measure. Labor is a means of training, culture, growth, and (other things being equal) virtue. Penury, with all its attendant woes, was never divinely ordained, as is too often supposed. He, who "delighteth in mercy," never intended that man should be oppressed and harassed with want.

If, therefore, the wealth of the world, resulting from co-operation of human labor with nature's laws, were justly distributed among men, there could be no actual destitution. Almost boundless are the resources of plain and valley, of field and hillside, of lake and sea, of mine and forest. Yet there has seldom been a time in the history of the race when all the sons and daughters of men were warm and filled and clad and housed;—seldom when there was not standing at the doors of one-fourth of the human family the gaunt specter—WANT. Nearly always has the air under the whole heavens been burdened with the cry of the poor. An eminent historian has recently affirmed that beggary and semi-starvation are the estate of more than four hundred million of Asiatics. But Christ did not decree that the poor should always be with us, He simply foresaw that they would. He understood perfectly how out of the love of money, rooted in the human heart, would spring greed, oppression, and extortion. He foresaw that excessive wealth would steel the hearts of its possessors against the cry of the poor and the voice of justice; that, as a consequence, the "syndicates," the "trusts," the "cornerers," would hold back from the suffering masses the riches of earth and sea and sky. It is in the very nature of avarice to sap from the hearts of her votaries the precious, heaven-born instincts of fraternal sympathy, of brotherly compassion. There is probably no other god that is quite so relentless in gripping the human heart as is that of gold. It finds it flesh, but leaves it stone.

Nations Start Out Relatively Poor.

The truth of these allegations is overwhelmingly attested by the facts of history. The absence of destitution on the one hand and of great wealth on the other has characterized the childhood of every nation of which we have any record. A youthful nation, *as a nation*, has ever been relatively poor. But few of its people are absolutely poor. There are no money princes and no paupers. Labor is free; enterprise finds no barrier; injustice and oppression are unknown. It is there that every one can make a living, and no one willing to work is oppressed by the fear of want. This absence of destitution, with its concomitant miseries, is owing, not to the comparative meagerness of the national wealth, but to the great fact that what wealth there is, is quite evenly distributed among all the people.

Egypt.

During her first centuries, ancient Egypt knew no beggars, had no almshouses. Some were richer than others, and some poorer, but none lived luxuriously and none squalidly. There was no monopoly of land or of trade or of any phase of production. Every man had his few fat acres, from which he filled his bins and his larder. But "just as closer settlement and a more intimate connection with the rest of the world, and greater utilization of labor-saving facilities, made possible greater economies in production and exchange, and wealth in consequence increased, not merely in the aggregate, but in proportion to population," so did poverty become more and more marked. As the villages grew

into towns and the towns into cities, squalor and misery, with the vices and crimes which they beget, became more acute and widespread. By some machination, by some adroit manipulation or other, the few really strong, shrewd heads secured a monopoly of the productive forces of the country. Wealth became rapidly concentrated in the coffers of these few. The thousands of small independent holdings of a few choice acres each soon disappeared. The little ranches were welded into large farms, and the large farms in turn into manorial estates.

The augmented wealth of the country was all applied to the building up of a small number of private fortunes. Want and destitution became almost universal. In their wake followed vice, crime, class-hatred, and disaffection. The bands of national unity and integrity became as weak as cobwebs.



ELISHA, a Farmer. I Kings 19:19.

Her enemies poured in from all sides, and Egypt crumbled into the dust of buried empires. The cause of her inglorious fall was thus epitomized by the eloquent Patrick Henry: "When Egypt fell, two per cent of her population owned ninety-seven per cent of her wealth." It was the old, old story of the few oppressing the many by monopolizing all the means of nature and the facilities of art for the production and appropriation of wealth. Barring pestilence, and calamities born of the elements, the people never know the woes of want nor feel the pangs of hunger until the phenomenon of vast private fortunes looms among them. Great wealth breeds avarice, and avarice saps the heart of its sympathetic impulses, and from such a heart spring rapacity and extortion.

Babylon, Persia, Greece.

During the last years of proud Babylon, the opulent and lordly mistress of the world, two per cent of her population were the undisputed masters of her stupendous wealth. Extortion and usurpation had reduced the common people to a state of abject indigence and utter despair. The bonds of patriotism and hope were dissolved. Hence her enemies came "in like a flood," and the glory of the "Chaldees' excellency" was extinguished forever.

Excepting our own country, no people were ever more prosperous, independent, and happy than were those of the earlier period of ancient Persia. Yet when that nation was expunged from the catalog of empires, by the sword of the invincible Alexander,

"one per cent of her population owned all the land. Her people were famishing."

How free, strong, hearty, thrifty, and patriotic were the early peoples of classic Greece! But unregenerate human nature is ever the same. The few who could begin to defraud and oppress the many who could not. Those eminent "captains of industry" became well-nigh the soul beneficiaries of the industry of all the people. The small farms gradually slipped out from under the feet of the yeoman peasants, and all Greece was soon mapped off into a little more than a score of princely estates. "Great estates," said an eminent historian, "ruined Greece, as afterwards great estates ruined Italy" (Rome). If all the people of Greece during her last years had been comfortably fed, housed, and shod, would those years have been her *last* years? Would she ever have placed a compliant neck under the iron yoke of Rome?—Never.

Rome.

During the years that Rome carried her victorious arms and bore her proud eagles into all parts of the known world, she had no paupers, no beggars within her borders. All her people were amply supplied with the essentials of temporal wellbeing. It was then that she "sat upon her seven hills, and from her throne of beauty ruled the world." It has been said that her iron strength and her Spartan prowess placed the scepter of the world in the hands of Rome. But was it not her primitive simplicity, temperance, and justice that gave her that strength and prowess?

The strength of a nation does not consist in her armies and navies, in her sciences and arts, in her literatures and philosophies, but in the number of her prosperous and happy homes; in the just allotment of her wealth, of intelligence, and of political and religious freedom. But nations, like individuals, can seldom maintain their integrity under the weight of amassed wealth. Having reached the plenitude of her power, Rome became proud, self-sufficient, self-indulgent. Luxury, intemperance, and vice came in like a flood. Wantonness and lechery consumed her virility and dissipated her virtues. Luxury and debauchery engendered waste, and waste led to extortionate exactions. Taxes and rents were soon doubled. "The man with the hoe" became the unhappy victim of the man with an office or a "privilege." Unable to pay these constantly-growing exactions, the peasant soon found his modest acres and humble home wrested from him. He became a vagrant, and often a beggar and a criminal. The little farms were gradually integrated into enormous estates tilled by slaves. The student of history will recall how the Gracchi demanded a re-distribution of the State lands. But the demand was stifled in blood. Great estates created an aristocracy. Aristocracy culminated in imperialism. "The empire grew corrupt with a few great owners of the soil, in power and luxury, and the masses of the people enslaved and hopelessly poor."

The landlords were eager to enclose within their grounds, lakes, forests, and mountains. Where one hundred families had lived in comfort, one now found itself cramped. Mr. Duruy informs us that not infrequently the rich man took the peasant's land and paid nothing for it. As the result of foreign conquest

Slaves Became Numerous.

By means of these slaves their opulent owners were enabled to monopolize, not only the more important and lucrative industries, but also the humbler trades. They caused their slaves to be taught all kinds of trades and professions. Every rich family had among its slaves not only weavers, carvers, embroiderers, painters, and gilders, but also physicians, teachers, and architects. Every temple and every corporation held slaves. Hence the free poor of the land had virtually no chance to earn their bread.

Enormous Fortunes.

Having once begun, this process of extortion, of legalized robbery, went on apace, until in Africa six landowners possessed the entire procursular province. Atticus Herodes boasted that he had wealth enough to pension all Athens; Didius Firmianus that he could buy the imperial purple with ready money; Tacitus that he could pay the armies from

his own purse. Symmachus spent cheerfully, on the festivals of the praetorship, two thousand pounds weight of gold. Robirius found no difficulty to lend, on a moment's notice, one billion *sesterces* to a fugitive prince.

Because of the exhausted condition of the mines and of the enormous pensions sent out of the country to the Barbarian chiefs, the precious metals became extremely scarce. This very scarcity gave capital a crushing preponderance. Money-lending became the chief and most lucrative business. Interest was so high that in three years the interest would double the debt, and the borrower was quickly ruined. Small holdings were so rapidly abandoned that Philippus, a tribune, could truthfully exclaim, "There are only two thousand men in Rome who own anything!" The tyranny of concentrated wealth on the one hand, and social, industrial, and economic *enslavement* on the other, compassed the dissolution of the once cosmopolitan empire of Rome. When she perished, eighteen hundred men were the virtual owners of the known world!

The French Revolution.

The bloodiest social and political upheaval known in the annals of man, was brought about by the same forces. A great thinker has affirmed that during the reigns of Louis XIV. and Louis XV. the intellectual glory of France was in its meridian splendor, yet the same age was characterized by a "heartlessness in comparison with which the ice of the north pole is warm." The misery of the provinces during these years was extreme. The tax on salt alone was so high that each year 3,400 peasants were imprisoned because of their inability to pay it. In many communities the peasants were reduced to living on boiled herbs. Want and destitution became universal and gained ground steadily. In 1691, the governor of Burgundy wrote that in all the villages he had passed through, in a journey through that province, he had not seen a single inhabitant who had not begged from him. "France," said Fenelon in 1693, "is only a large hospital, desperate, and without food." In 1784, an officer reports "whole families without food; the hungry lie in bed most of the day to diminish their sufferings." Women burned their fruit trees and wooden bedsteads for fuel.

The weight of taxation was crushing the common people to the earth. This was mainly owing to the fact that the aristocracy, the real owners of the wealth of France, were entirely exempt from paying taxes. Their cupidity made them willing to oppress, and their wealth gave them the power to do so. "It was ruinous to a peasant to be suspected of not being on the verge of starvation."

A writer on French history declares: "One word, 'privilege,' includes a very considerable proportion of the ills from which France was suffering. There were privileges of the clergy, privileges of the nobility, and privileges that had been created to be sold. The one thing common to all privileges was that they benefited the classes at the expense of the masses. The leaders of the church were infidels at heart, allied with the secular oppressors of the people."

The ultimate fruit that France plucked from the tree of "privilege" was the Reign of Terror.

Like Cause Produces Like Results.

No unprejudiced mind can deny that the same tendencies have long been operative in our own country. Our aggregate national wealth leaped from one billion dollars in 1800 to ninety billion in

1900. The rate of increase of our wealth during the nineteenth century was six times greater than the rate of increase of the population. Yet one-eighth of the population own seven-eighths of the wealth, or forty-nine times their share. The capitalization of trusts in the United States, including railroads and telegraphs, aggregate one-fourth of the national wealth. A writer in the *World's Work*, for October, states that it was written a year ago that five millionaires (he names them) represented the control of railroad systems having a total issue of \$6,750,000,000 of stocks and bonds. Our country has gone trust-mad. Approximately all the commodities of commerce, all the means of accumulating wealth, are under monopolized control. We are all familiar with the tremendous stress, the awful conflict, which to-day exists between the representatives of capital and those of labor. The independent miners, oil-refiners, and manufacturers are practically all driven from the field.

"Liberty produces wealth, and wealth destroys liberty," is one of the late H. D. Lloyd's strikingly true epigrams. "The splendid empire of Charles V.," says Motley, "was created upon the grave of liberty." In respect of the oil trust, Mr. Lloyd wrote: "It is the most successful of all the attempts to put the gifts of nature, entire industries, and world markets under one hat. . . . It is the best illustration of a movement which is itself but an illustration of the spirit of the age." "Rome banished



PAUL, the Tent-maker. Acts 18:3.

those who had been found to be public enemies by forbidding every one to give them fire and water. That was done by all to a few. In America it is done by a few to all. A small number of men are obtaining the power to forbid any but themselves to supply the people with fire in nearly every form known to life and industry, from matches to locomotives and electricity. They control our hard coal and most of the soft, and stoves, furnaces, and steam and hot-water heaters; the governors on steam boilers, and boilers; gas and gas-fixtures; natural gas and gas-pipes; electric lighting and all the appurtenances. You can not free yourself by changing from electricity to gas, or from the gas of the city to the gas of the fields. If you fly from kerosene to candles you are still under the ban." "A new law of industry is rising into view. Ownership of the highways [railways] ends in ownership of everything and everybody that must use the highways. . . . The railroads compel private owners to sell them their mines or all the product by refusing to supply cars for their business, and by charging rates for the transportation of coal so high that every one but themselves loses money on every ton sent to market. When the railroads elect to have the output large, they furnish many cars; when they elect to have the output small, they furnish few cars; and when they elect that there shall be no output whatever, they furnish no cars. . . . These high freight rates serve the double purpose of seeming to

A British army nurse, born in Florence, Italy, in 1820. At an early age she visited and inspected civil and military hospitals all over Europe, and then took training as a nurse. She took with her thirty-four nurses to the Crimean War, and had 10,000 under her care, remaining, tho prostrated with fever, to the end of the war. A memorial fund of \$250,000 was placed in her hands, with which she founded a training school for nurses (Nightingale Home at King's College Hospital). Her books on nursing and hospitals are invaluable.



Florence Nightingale.

justify the high price of coal, and of killing off, year by year, the independent coal-producers. What the railroad coal-miner pays for freight returns to its other self, the railroad."

Through collusion with the railways and the infallibly successful trick of "rebates," the organized "captains of industry" are remorselessly wresting all the great lucrative industries of the country from private or individual ownership and bringing them under their own exclusive (and seemingly irresponsible) control. How aptly the individual trust magnate is characterized by the words of inspiration. He "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 peoples."

"The greatest calamity that can befall a nation is the concentration of its wealth," is the verdict of all history. Long ago that great statesman, Daniel Webster, declared that liberty can not long endure in a nation whose wealth is congesting in the coffers of the few. Are we not following in the wake of the nations of old? "Whatsoever a man soweth that shall he also reap," and "What shall the harvest be?"

The "Universal Monarchy" of wealth holds the nations in bondage by the slavery of debt, bond, and mortgage. More than thirty thousand millions of dollars (\$30,000,000,000) are due to its moneyed masters by the nations. The world's stock of gold is only five thousand millions (\$5,000,000,000), while the interest on this vast incubus of debt at four per cent is over twelve hundred million dollars, one-fourth of all the real or standard money in the world. Year by year the nations of earth, or the producers among the nations, pour into the ravenous maw of this monster of greed one billion two hundred millions of dollars of interest. What a mighty burden it is! Most of it was caused by war and strife.

HEAR, HEAR, O EARTH!

(By the late Uriah Smith.)

"O earth, earth, earth, hear the word of the Lord." Jer. 22:29.

O earth, earth, earth, low sunk in sin and sorrow!

Tears are the birthright of thy dying men;
All hearts are aching for that happy morrow
When righteousness and peace shall reign again.

That day will come; for He who rules in heaven,
Whose word created, and whose power upholds,
Has not His work to utter ruin given,
But still His creatures with His love enfolds.

One Name alone reveals a door of hope;
One lingering moment for escape remains.
O earth, no longer in thy darkness grope!
O sinner, break the bondage of thy chains!
The great Refiner's fire, who may abide?
Before His lightning presence, who may stand?
And yet His name's a tower in which to hide,
And righteousness beams from His pierced hand.

O earth, earth, hear the summons of thy Lord!
The crisis for eternity is near;
'Tis God that speaks; and ne'er canst thou afford
The hopeless fate of those who will not hear—
Who insult God, His tender call who spurn,
Till break from heaven the words, in thunder tone,
" 'Tis done!" Ah, then all faces black will turn—
A guilty, speechless world before the throne!



Baron de Hirsch.

MAURICE DE HIRSCH GE-REUTH, an Austrian, born 1831, died 1896. Financier and philanthropist; fortune at death \$200,000,000; yearly income, \$15,000,000. Gave during life, \$100,000,000; his wife at his death gave \$15,000,000 to charities. Most of his bequests were for relief and education of the Jews. He offered the Russian Government \$10,000,000 for schools, providing no distinction of race or religion was made in its distribution. Not accepted.

WEALTH AND OPPRESSION IN THE LIGHT OF PROPHECY

MILTON CHARLES WILCOX

GOD'S WARNING TO THE RICH.

IT is not the purpose of this article or this paper to discuss political aspects or remedies growing out of or suggested by the ever-increasing wealth in the hands of the few. All these are but incidental and temporary, and all such remedies ultimately ineffective. Outward law reforms no one. All true reforms begin in the individual heart. The object of this writing is to show that all these present conditions and their sad outcome are noted in the "more sure word of prophecy;" that even by this means men might learn that Jehovah is God, "declaring the end from the beginning, and from ancient times things that are not yet done."

God's prophets of old bore their messages to the generations in which they lived, declaring, in all likelihood, much more than is recorded. Under this guidance they wrote out for future generations that instruction which would be applicable to them. The prophets spoke for their day; they wrote for the future. Viewed in this light we may often see double predictions and applications, a part referring to the prophet's own time and people, and a part to the far future. The former is a type of the latter. Conditions among the ancient people of God are similar to conditions arising later. Judgments upon Israel of old are prototypes of judgments upon modern Israel. The selfish, the rich, the tyrannical, the oppressive, then, are typical of the same characters now. The records which they left contain instruction, warning, and comfort for us now.

All this is especially true of "the last days." Inspiration assures us that Satan will then work with all power and signs and lying wonders, and with all deceivableness of unrighteousness to destroy souls. Every device which the arch-enemy has used to deceive souls he will use again. Every means that he has used to enslave souls he will employ again. But as his devices were met by the word of the prophet, so God gives us that sure word of the past to instruct us in similar conditions now.

God would have us know—

That there is a Power above that of the Invisible Empire of wealth, even the Ruler of the Universe.

That He foresaw the intense selfishness and greed of men to enrich themselves at the expense of their fellows;

That He foresaw the skill and craft which would be employed in the mad ambition to use men as things, and so grasp the wealth of the world;

That He foresaw that this ambition would be, humanly speaking, successful, and that riches would be "heaped together" "in the last days;"

That He foresaw that this disregard of the poor and lowly of earth would arouse their hatred of the rich and lead to violence and crime; and, therefore,

That He warns the rich of the evil which will come unless the power of wealth shall stay its hand and the rich man shall regard the poor as himself, and assist him as a brother man;

That He foresaw that this warning will not be heeded, that rapine and bloodshed will certainly follow, and that the rich will be left desolate.

And yet God does not sanction violence, but appeals to His suffering and oppressed children to be patient to the coming of the Lord Jesus Christ, who will right all wrongs.

A New Testament Prophecy.

All this and more is told by the "more sure Word of Prophecy." We have space for only three quotations, and shall be as brief as possible, commenting at times in brackets. The first prophecy is from the Epistle of James:—

"Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up ["heaped together," Common Version] your treasure in the last days. Behold, the hire of the laborers who mowed your

fields [a class representing all laborers], which is of you kept back by fraud, crieth out; and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter [of war, of misery, of want, on the part of many]. Ye have condemned, ye have killed the righteous one [by oppressive laws, by force of circumstances]; he doth not resist you. Be patient therefore, brethren, until the coming of the Lord." James 5: 1-7, R. V.

Note the specifications of the prophecy:—

1. There are great "miseries" coming upon the rich, and God forewarns them.

2. He tells them the causes, the seed sowing of this harvest of miseries. They have in the face of the direst needs, the most abject poverty, gathered such an abundance of clothing and riches and gold and silver that their garments are moth-eaten, their riches corrupted, their gold and silver actually corrode and rust and canker in their locked vaults and treasure-houses.

More than this, they have gotten some of this wealth by fraud, some by oppression in wages rightly belonging to their employees. They have been indifferent to human needs. While the poor have wept and cried out in their distress, the rich have feasted and taken their pleasure, even as a warrior who has slaughtered his enemy and finds rich spoil in the banquet room of his foe.

In all this oppression, in the utterly thoughtless selfishness, in various forms, they have condemned and killed anew the Righteous One, Christ Jesus, who identifies Himself with all the sufferings of humanity; and all this that they might heap together treasure "for [or as the R. V., *in*] the last days," when, above all other times, it would be folly to store it, and most of all it would be needed for the poor, the unfortunate, the famine-stricken.

And every one of these specifications is now manifestly and increasingly true, tho they were not a few years ago. The gold and silver does not necessarily mean coin; and yet it is true of coin and bullion held in treasury-vaults at the demand or option of wealthy bond-holders till it becomes rusted or cankered. Think of the moth-eaten garments which might have blessed the poor and ragged and naked.

3. The one class of laborers are not here mentioned because they are exclusively sufferers; that one class is typical of all others. The prophet used the most numerous class in his day. The miner and the factory operator of every sort are, in the spirit of the prophecy, included.

Whence come "the miseries"? From the rising-up of oppressed and outraged humanity, as another prophet declares, and as we will show later.

4. And yet, he who rises up against such oppression is fighting his own battle alone, and can hope only for temporary success. The prophet says: Leave the case in God's hands. "Be patient therefore, brethren, unto the coming of the Lord." The righteous King is coming, whose dominion shall be from sea to sea, and from the river unto the ends of the earth;" and "He shall judge the poor of the people, He shall save the children of the needy." Ps. 72: 8, 4.

"Shall They Not Rise Up Suddenly?"

Here is another divine prediction, fulfilled in no other age of the world as now:—

"Thou that art of purer eyes than to behold evil, and that canst not look on perverseness [that is, to approve it], wherefore lookest Thou upon them that deal treacherously, and holdest Thy peace when the wicked swalloweth up the man that is more righteous than he; and makest men [God's children] as the fishes of the sea, as the creeping things, that have no ruler over them? He taketh up all of them with the angle, he catcheth them in his net, and gathereth them in his drag [wily schemes, by which men are controlled]; therefore he rejoiceth and is

glad. Therefore he sacrificeth unto his net, and burneth incense unto his drag [glorifies and exalts his schemes]; because by them his portion is fat, and his meat plenteous. Shall he therefore empty his net, and not spare to slay the nations continually?"

"Behold, his soul is puffed up, it is not upright in him; . . . a treacherous dealer, a haughty man, and that keepeth not at home; who enlargeth his desire as hell [*sheol*, the grave], and he is as death, and can not be satisfied, but gathereth unto him all nations [witness to-day the trusts and world-wide confederations], and heapeth unto him all peoples. Shall not all these take up a parable against him, and a taunting proverb against him, and say, Wo to him that increaseth that which is not his! how long? and that ladeth himself with pledges [bonds, stocks, deeds, mortgages]! 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 peoples shall spoil thee; because of men's blood, and for the violence done to the land, to the city and to all that dwell therein.

"Wo to him that getteth an evil gain for his house, that he may set his nest on high, that he may be delivered from the hand of evil! Thou hast consulted shame to thy house, by cutting off many peoples, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Wo to him that buildeth a town with blood, and establisheth a city by iniquity!" Hab. 1: 13-17; 2: 4-12, R. V.

Note again the particulars of this prophecy:—

1. The cry of the Spirit is of God in oppressed humanity against man swallowing up his fellow; against man counting men as the fishes of the sea, as the creeping things of earth, that he might gather by his various schemes, and use them as parts of a machine, as tho justice did not exist, and the rule of God was at an end. It is not of God that the product of the people should be all consumed.

2. The cause of such inhuman oppression is the crushing, the deadening of human sensibility. The oppressor is puffed up. Wine has perverted his wisdom; not necessarily or alone of the bottle or the flask, but of ambition, of unholy greed, "the wine of Babylon,"—affecting him as it affected Lucifer, the king of Babylon, who proposed to reign, even to the dethroning of God. Isa. 14: 4, 10-14.

3. Thus intoxicated, he is not willing to live and let live. He leaves his field of operation and covets his neighbor's; he keeps not at home; his ambitions enlarge as Sheol, and he can be satisfied with nothing less than the nations; he must exploit them all. Neither civilized heathen nor distant tribes and peoples are beyond his insatiate appetite for power.

4. Building cities by blood does not always mean war or violence. Blood is not shed in that way alone. The life-current may be tapped and its vitality diminished by other means. Insufficient food and drink, unsanitary surroundings, excess in charges for the necessities of life, are all sapping the life-blood of millions. But what does wealth have to do with these?—Simply this: Capitalists and wealthy corporations control these things. In the great teeming cities the power of wealth controls dwellings, fuel, provision, and even affects the air we breathe. In the country the great railways often swallow up all profit from the produce of the land, in excessive rates.

Not the Purpose to Oppress.

And yet the thought of the rich man is not to oppress; it is simply to advance his own interests. The oppression is not meant; it is incidental, not objective to his plan. He regards it with indifference, or as something deplorable, but which can not be helped. But

"Hast Thou not said that what is done
Unto Thy least and humblest one
Is even done to Thee?"

God regards it, and will remember His children and the injustice done them. And God desires the rich to remember, to regard the individual poor man.

5. But at last the sad awakening comes. Oppression reaps its fruit in like kind of spirit. Brain force is met by brute force. Money's power is met in deadly conflict by Poverty and Idleness and Hunger and Want. The prophet declares that the oppressed peoples and nations shall take up a taunting proverb. They shall say, "Wo to him that increaseth that which is not his! how long? and that

ladeth himself with pledges,"—unfulfilled promises, bonds, and the like. The rising up will come suddenly and unexpectedly. The cowering "cur" will turn, and the erstwhile master will be bitten and vexed, and his riches will be "for booties," for a prey. The spoiler of nations will be spoiled, and the wages and means of life wrung from the blood of men, will be paid in blood. Another prophet, speaking of the same oppression and robbery in order to get gain, and the cry of the poor and the needy, thus warns the rich against the consequent uprising: "And the songs of the palace shall be howlings in that day, saith the Lord God; the dead bodies shall be many; in every place shall they cast them forth with silence. Hear this, O ye that would swallow up the needy [not the worthy alone], and cause the poor of the land to fail." Amos 8:3, 4.

Great opportunities and great power involve great and grave responsibilities. He who discharges them aright, who deals justly and loves mercy, will be blessed, and will prove a blessing. But he who violates the principles of justice, who lightly passes over the needs of his fellow-men, while he partakes continually of God's goodness; who oppresses, or even despises the poor and the needy, while he revels in luxury and rolls in wealth, shall reap, sooner or later, the fruit of his sowing. "That which a man soweth shall he also reap." This law is as eternal as justice; and the Judge can not be purchased by wealth or intimidated by power. When from mine and mill, from factory and sweatshop, from tenement and slum, the lean, the hungry, the hunted, the driven, the despairing, shall come forth together and rise up against the men of wealth whose hearts have been hardened by gold, when these masses shall be joined by the armies which have been enlisted or conscripted from among them to exploit the nations or protect plutocracy, then will God's Word be fulfilled in violated law, and men will realize in literal life the words of Inspiration: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

The Rich Man's Duty and Refuge.

But, thank God, all the men who hold and control wealth are not grasping, unfeeling, or indifferent. All employers are not cruel or oppressive. The Spirit of God would make the application to each individual heart. God gives these predictions and merciful forewarnings that the rich may be saved, and that he may help save the poor. His duty and refuge are thus set forth:—

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19. See also Luke 12:15-21; Matt. 6:19-21.

Failure to heed the divine law will bring upon the world all the calamities predicted in the prophecies above recorded.

God's Message to His Poor.

God's message to the poor, even tho oppressed and afflicted, is, "Be patient therefore, brethren, unto the coming of the Lord." James 5:7. Do not yield to the clamor of those who know not God. Neither anarchy nor rebellion, neither mob law nor violence, neither boycott nor blacklist, is the remedy of the Christian. These may destroy and despoil the rich, but they will not heal the disease nor help the destroyer. Man's hope is in God.

The Last Days.

The very condition of things as regards capital and labor, monopoly and industrial slavery, is a strong, clear evidence that we are "in the last days," and that Christ's coming is near. The Christian knows that human or satanic rule is brief at best, and that God is just, loving, all-wise, eternal; and will leave his case in God's hands, rather than resort to violent measures.

Reader, in what is your hope? Is it in vain riches, which fly away, or which, at the longest, you must soon leave, even tho you heap them to the heavens? Is it in anarchy, nihilism, violence, politics, to overthrow the power of wealth? You may destroy men or systems; but you will not heal the wrong.

Or, better, eternally, heaven-higher better, is your

trust in the power and life and light of the love of Christ? There you are safe; for those who put their trust in Him "shall not be ashamed nor confounded world without end."

THE CRISIS.

(Whittier.)

The crisis presses on us; face to face with us it stands,
With solemn lips of question, like the Sphinx in Egypt's sands!
This day we fashion destiny, our web of fate we spin;
This day for all hereafter choose we holiness or sin;
Even now from starry Gerizim, or Ebal's cloudy crown,
We call the dews of blessing or the bolts of cursing down!

By all for which the martyrs bore their agony and shame;
By all the warning words of truth with which the prophet came;
By the future which awaits us; by all the hopes which cast
Their faint and trembling beams across the blackness of the past;
And by the blessed thought of Him who for earth's freedom died,
O my people! O my brothers! let us choose the righteous side.

GOD'S LOVE FOR THE INDIVIDUAL.

BY MRS. E. G. WHITE.

IN the parable of the Lost Sheep the shepherd goes out to search for one sheep,—the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one.

The sheep that has strayed from the fold is the most helpless of all creatures. It must be sought for by the shepherd, for it can not find its way back. So with the soul that has wandered away from God; he is as helpless as the lost sheep, and unless divine love had come to his rescue, he could never find his way to God.

The shepherd who discovers that one of his sheep is missing, does not look carelessly upon the flock that is safely housed, and say, "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one. Let him come back, and I will open the door of the sheepfold, and let him in." No; no sooner does the sheep go astray than the shepherd is filled with grief and anxiety. He counts and recounts the flock. When he is sure that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold, and goes in search of the straying sheep. The darker and more tempestuous the night, and the more perilous the way, the greater is the shepherd's anxiety, and the more earnest his search. He makes every effort to find that one lost sheep.

With what relief he hears in the distance its first faint cry. Following the sound, he climbs the steepest heights; he goes to the very edge of the precipice, at the risk of his own life. Thus he searches, while the cry, growing fainter, tells him that his sheep is ready to die. At last his effort is rewarded; the lost is found. Then he does not scold it because it has caused him so much trouble. He does not drive it with a whip. He does not even try to lead it home. In his joy he takes the trembling creature upon his shoulders; if it is bruised and wounded, he gathers it in his arms, pressing it close to his bosom, that the warmth of his own heart may give it life. With gratitude that his search has not been in vain, he bears it back to the fold.

Thank God, He has presented to our imagination no picture of a sorrowful shepherd returning without the sheep. The parable does not speak of failure, but of success, and joy in the recovery. Here is the divine guarantee that not even one of the straying sheep of God's fold is overlooked, not one is left unsuccored. Every one that will submit to be ransomed, Christ will rescue from the pit of corruption, and from the briers of sin.

Desponding soul, take courage, even tho you have done wickedly. Do not think that *perhaps* God will pardon your transgressions, and permit you to come into His presence. God has made the first advance. While you were in rebellion against Him,

He went forth to seek you. With the tender heart of the shepherd He left the ninety and nine, and went out into the wilderness to find that which was lost. The soul, bruised and wounded, and ready to perish, He encircles in His arms of love, and joyfully bears it to the fold of safety.

When the straying sheep is at last brought home, the shepherd's gratitude finds expression in melodious songs of rejoicing. He calls upon His friends and neighbors, saying unto them, "Rejoice with me; for I have found my sheep which was lost." So when a wanderer is found by the great Shepherd of the sheep, heaven and earth unite in thanksgiving and rejoicing.

GOD'S TWOFOLD WARNING TO HIS PEOPLE.

IN Isa. 8:9 to 9:7 is a prophecy which, borrowing figures and force from events in the reign of King Ahaz, presents striking predictions of last-day conditions, with solemn warnings to those who believe God and who hope in Him. (Where the text differs from the common version it is the American Standard Revision). That the prophecy has especial reference to the Christian will be seen by comparing verse 14 with Rom. 9:33, and 1 Peter 2:8; verse 17 with 1 Thess. 1:10, and Heb. 9:28; verse 18 with Heb. 2:13. Note, also, the expression "My disciples," a term expressive of Christ's followers. The "latter time," "the harvest," and the establishment of the kingdom of Christ all point to the last days. Matt. 13:39; Rev. 14:14; 2 Tim. 4:1.

The Prototype.

The position of Israel, and later Judah, was that of a buffer between the great powers on the north-east in Asia and southeast in Africa. Her riches were a constant temptation to the cupidity of the kingdoms and tribes on either side. And Judah's temptation was in case of disagreement or attack by the powers on one side to ally herself with the powers on the other. Hence she turned from Assyria to Egypt and from Egypt to Babylon and from Babylon to Egypt; and in all cases it proved her weakness and loss. Almost invariably they left her stripped and bare. To meet Judah's strength other nations united. In the days of Ahaz it was Rezin, king of Syria, and Pekah, king of the Ten Tribes, then utterly apostate.

God would comfort His people now as He did then in telling them that no power could combine to overthrow those who in righteousness trusted in Him. Now capitalists are combining to exploit government and people. The working men feel that they must combine to meet the forces of capital; and those who feel that evil times are coming are solicited and tempted to join with the forces on one side or the other of the conflict.

God's Warning.

Here is the word of God's prophet to those who in association would crush the righteous:—

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us."

Here is God's advice to His people concerning these combinations:—

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid."

When God speaks to His people "with a strong hand," His own mighty support is assured, as the hand is a symbol of power. The people who associate together "make an uproar" (R. V.), but God speaks in mighty power. Keep aloof from all combinations that in any way put themselves in the place of God, or that do injustice. God thus sets before us

Our Duty.

"Sanctify Jehovah of Hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary [a safe place]; but for a stone of stumbling and for a rock of offense [to the disobedient, 1 Peter 2:8] to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusa-

lem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

"Bind up the testimony, seal the law among My disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of Hosts, which dwelleth in Mount Zion."

Not to men are we to look in these fearful times of trouble, not to schemes of men to solve the unsolvable problems; but to Jehovah of Hosts who is able to save. Set Him up as your King, your Ruler. Love Him with all the heart, mind, soul, and might. Bind up as a precious treasure in your life the witness of His Spirit, and let that Spirit seal His law in its every precept upon your heart. Men have trampled upon it, have sought to tear from the perfect code the very precept which reveals our God as the Creator of heaven and earth, have put in the place of the Sabbath it enjoins a spurious counterfeit upheld by the combination of tradition and civil law. Make God's law your rule of action, seal it among His disciples, wait upon Christ for strength, and look for His coming; and God's "strong hand" will make His trusting ones "signs and wonders" of character which are kept in the midst of corruption.

Another Danger Spiritually.

From the spiritual side a danger confronts humanity. Ignorant of His law, repudiating His Word, magnifying the old falsehood of Satan, "Ye shall not surely die;" "Ye shall be as God," the great religious world stands where it is open to "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth that they might be saved." 2 Thess. 2:9, 10.

Chief among these workings of Satan stand all these occult sciences based on the inherent immortality of man, led in the ancient world by Necromancy, and in the modern world by Spiritism. The strongest, most familiar, of the delusions which turn men from God and center faith upon poor self is used by the prophet as a type of all the rest. Here is the warning against yielding to any or all, the divine rule by which they are to be tested, and the sad consequences to those who reject God and place their hope in the deceptions of Satan:—

"And when they shall say unto you, Seek unto them that have familiar spirits and unto wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. And they shall pass through it, sore distressed and hungry [Amos 8:11]; and it shall come to pass that, when they shall be hungry, they shall fret themselves, and curse by their king and by their God, and turn their faces upward: and they shall look unto the earth, and, behold, distress and darkness, the gloom of anguish; and into thick darkness they shall be driven away."

God's true church suffers during the time when men turn from their only hope of salvation. Then she weeps and they rejoice (Isa. 22:12, 13); but in that day, when her triumph is assured, they will mourn over their blasted hopes while she will rejoice in her God (Isa. 65:11-16). And so the prophet continues to portray the future of the two classes, those who are loyal to the government of God and hence to all men, and those who reject God, associate together, and follow the devices of Satan:—

"But there shall be no gloom to her that was in anguish. In the former time He brought into contempt the land of Zebulun and the land of Naphtali [when the tribes were carried captive]; but in the latter time hath He made it glorious, by the way of the sea, beyond Jordan, Galilee of the nations. [The partial fulfilment at the first advent was a prophecy of "the everlasting Gospel" to all the nations, Rev. 14:6.] The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined. [Isa. 60:1, 2; Rev. 18:1, 2.] Thou hast multiplied the nation, Thou hast increased their joy; they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, Thou hast broken as in the day of Midian [when God fought for Gideon and his faithful three hundred;

they needed to wield no sword, only to break their pitchers, hold aloft their torches, and shout for God Judges 6:33 to 7:22]. For all the armor of the armed men in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire."

The triumph of all who truly triumph in the fearful struggles of these evil times rests in Christ Jesus, the King of Righteousness, the King of Peace. Those who trust Him will share His kingdom. They shall win it, not because of their plans, or combinations, or alliances, or confederations; not because of human laws, or votes, or politics; the zeal and power of Christ Jesus alone will accomplish it. Thus it is written: "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." Reader, to His salvation, His truth, His hope, His everlasting kingdom, which knows neither injustice nor suffering, we invite you.



A Bible Carpenter. Mark 6:3.

THE BOYCOTT AND THE BLACKLIST.

[The same principle is involved in the boycott and in the blacklist. They are employed for the same purpose. The boycott has come to be a special weapon of union labor, while the blacklist is a punishment especially used against offending employees by great corporate employers. The Anthracite Coal Strike Commission expressed an emphatic opinion against both. We copy brief extracts, as follows:—]

The right and liberty to pursue a lawful calling and to lead a peaceable life, free from molestation or attack, concerns the comfort and happiness of all men, and the denial of them means destruction of one of the greatest, if not the greatest, of the benefits which the social organization confers. What is popularly known as the boycott* (a word of evil omen and unhappy origin) is a form of coercion by which a combination of many persons seek to work their will upon a single person, or upon a few persons, by compelling others to abstain from social or beneficial business intercourse with such person or persons. Carried to the extent sometimes practised in aid of a strike, and as was in some instances practised in connection with the late anthracite strike, it is a cruel weapon of aggression, and its use immoral and antisocial.

To say this is not to deny the legal right of any man or set of men voluntarily to refrain from social intercourse or business relations with any persons whom he or they, with or without good reason, dislike. This may sometimes be unchristian, but it is not illegal. But when it is a concerted purpose of a number of persons not only to abstain themselves from such intercourse, but to render the life of their victim miserable by persuading and intimidating others so to refrain, such purpose is a malicious one, and

*The following-named States have laws which may fairly be construed as prohibiting boycotting: Connecticut, Florida, Georgia, Maine, Massachusetts, Michigan, Minnesota, Mississippi, New Hampshire, New York, North Dakota, Oklahoma, Oregon, South Dakota, Texas, Utah, Vermont, Wisconsin, Missouri, and Alabama.

the concerted attempt to accomplish it is a conspiracy at common law, and merits and should receive the punishment due to such a crime.

Examples of such "secondary boycotts" are not wanting in the record of the case before the commission. A young schoolmistress, of intelligence, character, and attainments, was so boycotted, and her dismissal from employment compelled for no other reason than that a brother, not living in her immediate family, chose to work contrary to the wishes and will of the striking miners. A lad, about fifteen years old, employed in a drug store, was discharged, owing to threats made to his employer by a delegation of the strikers, on behalf of their organization, for the reason that his father had chosen to return to work before the strike was ended. In several instances tradesmen were threatened with a boycott—that is, that all connected with the strikers would withhold from them their custom, and persuade others to do so—if they continued to furnish the necessities of life to the families of certain workmen who had come under the ban of the displeasure of the striking organizations. This was carrying the boycott to an extent which was condemned by Mr. Mitchell, president of the United Mine Workers of America, in his testimony before the commission, and which certainly deserves the reprobation of all thoughtful and law-abiding citizens. Many other instances of boycott are disclosed in the record of this case.

In social disturbances of the kind with which we are dealing, the temptation to resort to this weapon oftentimes becomes strong, but is none the less to be resisted. It is an attempt of many, by concerted action, to work their will upon another who has exercised his legal right to differ with them in opinion and in conduct. It is tyranny, pure and simple, and as such is hateful, no matter whether attempted to be exercised by few or by many, by operators or by workmen, and no society that tolerates or condones it can justly call itself free.

Closely allied to the boycott is the blacklist, by which employers of labor sometimes prevent the employment by others of men whom they have discharged. In other words, it is a combination among employers not to employ workmen discharged by any of the members of said combination. This system is as reprehensible and as cruel as the boycott, and should be frowned down by all humane men. Happily there was little evidence of its existence among the operators in the anthracite region, one case only having been distinctly proved, and in that the refusal to employ the tabooed men continued but for a short time. Wherever it is practised to the extent of being founded upon an agreement or concerted action, it, too, comes within the definition of the crime of conspiracy, and as such should be punished.* There is also a civil remedy open to one who suffers from having been blacklisted, in an action against those who are a party to it, to recover damages compensatory of the injury received.

THE RIGHTS OF THE WORKMAN.

(The Supreme Court of Pennsylvania, October, 1903.)

The right to the free use of his hands is the workman's property as much as the rich man's right to the undisturbed income from his factory, houses, and lands; by his work he earns present subsistence for himself and family; his savings may result in accumulations which will make him as rich in houses and lands as his employer. **This right of acquiring property is an inherent, indefensible right of the workman;** to exercise it, he must have the **unrestricted privilege of working for such employer as he chooses, at such wages as he chooses to accept.** This is one of the rights guaranteed him by our "Declaration of Rights;" it is a **right of which the Legislature can not deprive him, one of which the law of no trade union can take from him, and one which it is the bounden duty of the courts to protect.** The one most concerned in jealously maintaining this freedom is the workman himself.

PROFIT-SHARING A KEY.

William T. Stead, the noted English publicist, and editor English "Review of Reviews," believes that the mutuality of interest between employer and employed would be made more effective by "profit-sharing plus co-partnership," and that this is recognized "more and more by the longest-headed, most wide-awake employers in Great Britain as the key to the solution of the question."

*The United States and the following-named States have laws which may fairly be construed as prohibiting blacklisting: Georgia, Michigan, New Hampshire, New York, Oklahoma, Oregon, Rhode Island, and South Dakota.

What Eminent Men Have Said on the Principles Involved.

“THE GREATEST QUESTION.”

(Senator Marcus A. Hanna, Chairman of Republican National Committee, and President of the National Civic Federation, Chicago, Oct. 15, 1903.)

The industrial problem presents the greatest question before the American people to-day—aye, before the whole civilized world.

EQUALITY OF MAN.

(Utterances from Thomas Jefferson.)

The foundation on which all [our constitutions] are built is the **natural equality of man**, the denial of every pre-eminence but that annexed to legal office, and particularly the denial of a pre-eminence by birth. **An equal application of law to every condition of man is fundamental.**

To **unequal privileges** among members of the same society the spirit of our nation is, with one accord, adverse.

The **true foundation** of republican government is in the **equal rights of every citizen, in his person and property, and in their management.**

Equal and exact justice to all men, of whatever state or persuasion, religious or political, I deem essential principles of our government.

MANHOOD MORE THAN MACHINERY.

(From Bishop Henry Codman Potter.)

The wonders which mechanical appliances in connection with manufactures, and, indeed, with almost all forms of industry, have achieved; the greater cheapness and the greater consumption which have followed upon this, the increased incentives to trade and commerce which have been a result of both; these, it must be owned, have dazzled the eyes and blinded the judgment of men as to their effects upon that which is **more precious than machinery, or manufactures, or wealth, or national expansion, and that is manhood**; and especially to the well-being of that vast majority of the race which, under the most civilized conditions of life, must always mainly earn its bread with its hands.

THE RIGHTS OF MAN.

(Dr. Lyman Abbott, Editor of the "Outlook.")

If any section of society endeavors to **prevent any man from working**, and from enjoying the product of his work, that section of society is **unjust**. If any organization undertakes to **prevent any man from working, when he will, where he will, for whom he will, and at what wages he will**, that organization violates the **essential rights of labor**. It is not primarily the enemy of capital; it is primarily the enemy of labor; for every man has a right to work, and every man has a right to the products of industry.

PERSONAL FREEDOM SACRED.

(Archbishop Ireland.)

While the right to enter upon a strike is and must be conceded as a right belonging to the personal freedom of workmen, **this much must ever be demanded**, and in the name of the same principle of freedom under which the men act who refuse to work; that **they should [who?] cease to work must in no way interfere with the liberty of others who may wish to work**. The **personal freedom of the individual citizen is the most sacred and precious inheritance of America**. The Constitution and the laws authorize it. The spirit of the country proclaims it; the prosperity of the people, the **very life of the nation, require it**.

PERSONAL LIBERTY AND THE CONSTITUTION.

(Arthur Twining Hadley, President of Yale University.)

The Constitution of the United States, so far from sanctioning unlimited rights of the majority against the minority, is **filled from beginning to end with restrictions upon the exercise of such rights—restrictions devised in the interest of personal liberty**. The Constitution, indeed, provides for elections to decide who shall govern; but it in no wise encourages the intrusion of the officials thus elected into those fields of legislation where class and personal interests are arrayed one against the other.

A PLEA FOR FRATERNITY.

(President Roosevelt.)

No man is a good American—I could put it stronger—the **worst enemy of American institutions is the man who seeks to excite one set of Americans against their fellow-Americans**. And it matters nothing whether the appeal is made in the fancied interest of a class, of a creed, or of a section, the man is a **traitor to our institutions and spirit who makes it**. We can make this government a success only by proceeding in accordance with its fundamental proposition, and treating each man, Northerner or Southerner, Easterner or Westerner, whatever his birthplace, whatever his creed, his occupation, his means, as a **MAN**, and as **nothing else**.

THE RELIGION OF CHRIST.

(Hon. Carroll D. Wright, United States Commissioner of Labor.)

After many years of investigation into the social, moral, and industrial condition of the people, I came to the conclusion that, in the adoption of the philosophy of the **religion of Christ as a practical creed for the conduct of business**, there was to be found the surest and speediest solution of the difficulties which excite the minds of men, and which lead many to think social, industrial, and political revolution is at hand.

AS TO STRIKES AND BOYCOTTS

(Mr. John Mitchell, in copyrighted article, entitled "The Coal Strike," in "McClure's Magazine" of December, 1902.)

I am opposed to strikes as I am opposed to war. As yet, however, the world, with all its progress, has not made war impossible; neither, I fear, considering the nature of men and their institutions, will the strike disappear in many years to come. . . . The State by its laws has fixed the rules of contest, and **both parties should rigidly keep the law**. If they fail to do so, the government should compel them by the use of all the force necessary. . . . **The operators taught us the boycott by first using the blacklist**; but that is beside the point. I oppose and shall oppose any illegal boycott carried out by threats or intimidation of any kind. But when a great contest has been forced upon us, I favor recognizing friends as friends and opponents as opponents.

UNIONS HERE TO STAY.

(From the same article as the above, by Mr. John Mitchell.)

Since labor organizations are here, and **here to stay**, the managers of employing corporations must **choose** what they are to do with them. They may have the union as a present, active, and unrecognized force, possessing influence for good or evil, but without direct responsibility; or they may deal with it, give it responsibility as well as power, define and regulate that power, and make the union an auxiliary in the preservation of stability and discipline and the amicable adjustment of all local disputes. Where employers have accepted the union in this spirit, they have found it easy to deal with, and a powerful co-operating agency for good, and both owners and workmen have advanced in reasonableness and mutual helpfulness. **The union can no more be crushed than the "trust" can be crushed**. The two must work side by side, and hand in hand go peaceably along together. Society's efforts should be directed, not to crushing combinations of capital or combinations of labor, but to preservation of the good ones which wholesomely do their share of the world's work, and to regulation and reformation of those which show bad tendencies. Above all, the leaders of combinations of both capital and labor should prove to the country that they are able to get along together in peace and harmony, so that disastrous and destructive quarrels between them may not provoke society into saying, "A plague o' both your houses."

NO RIGHTS NOT BELONGING TO OTHERS.

(Judge Hammond, United States Circuit Court for the Western District of Tennessee, Bulletin of the Dept. of Labor, March, 1902.)

The strikers can not have, under the law of equal rights, a **liberty of contracting as they please, working when they please, and quitting when they please**, which does not belong to the non-union men and employers.

PURPOSE OF GOVERNMENT.

(Hon. E. J. Livernash, San Francisco "Examiner," Nov. 30, 1902.)

Governments are instituted to **protect the weak from the strong**, the poor from the rich, and to promote the true happiness of society.

INDIVIDUAL LIBERTY AMERICAN.

(James Bryce, "American Commonwealth," chapter XCI.)

Everything tended to make the United States in this respect [individualism] more English than England, for the circumstances of colonial life, the process of settling the western wilderness, the feelings evolved by the struggle against George III., all went to **intensify individualism**, . . . the pride in personal freedom. And from that day to this, **individualism** . . . and the pride in **personal freedom** have been deemed by Americans not only their **choice**, but their peculiar and exclusive, **possession**.

But Mr. Bryce also mentions the fact that latterly—

"The power of groups of men organized by incorporation as joint stock companies, or of small knots of rich men acting in combination, has developed with unexpected strength in unexpected ways, overshadowing individuals, and even communities, and showing that the very freedom of association which men sought to secure by law when they were threatened by the violence of potentates, may, under the shelter of the law, **ripen into a new form of tyranny**."

UNCHRISTIAN—THE RESPONSIBILITY OF THE CHURCH.

(From Dr. John C. Peters, Pastor St. Michael's Episcopal Church, New York City, September, 1901.)

Tremendous rush and push, every man trying to get for himself all he can, shouldering, jostling, throwing the weaker ones down, crowding them out, trampling them underfoot. . . .

The bulk are trying to get the money—some few so that they may keep body and soul together; the greater part that they may have a little more than their neighbors, that they may be able to dress better, to live better, to be counted better.

The **measure of social worth** in the community, and largely in the Christian church—I am speaking of the great body of its professing members—is **the amount of the money which a man possesses**.

There are certain rules which must be observed in this struggle. A man may trample others underfoot in this struggle; he may jostle them aside; but he must do it in a particular way (and it is an advantage that there are rules). The burglar who undertakes to appropriate other people's money by breaking into the house at night, the pickpocket who undertakes to appropriate it by taking your watch or your purse, unknown to you—these are universally condemned.

But the man who can devise a scheme for getting your money out of your safe into his, or out of your pocket into his, without any value rendered, through some ingenious scheme of so-called finance, he is admitted into social circles; he may be a pillar of the church as well as society.

He is a thief as much as the other man, but he is not recognized as such by society, or even by his own conscience.

The man who is caught gambling in a poolroom by a raid of the Committee of Fifteen is ashamed to have his name known. The proprietor of the place tries to keep incognito, because society universally condemns such gambling.

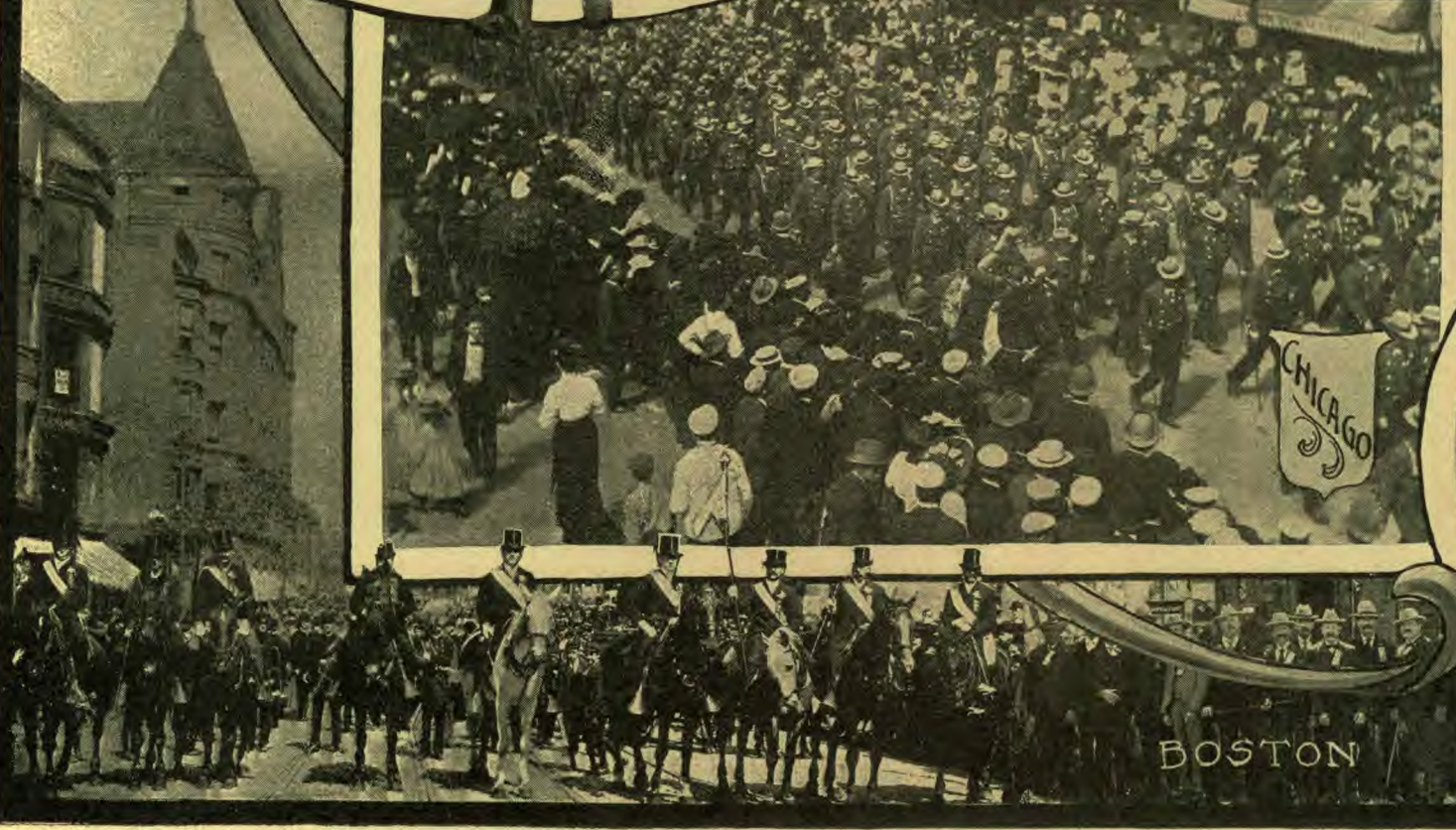
But the gamblers who gamble for tens and hundreds of thousands on Wall Street, the brokers who keep the poolrooms in which they gamble, are not ashamed to have their names known, to put up signs over their offices; and the money which they make is accepted without question in society and by the church. . . .

It was Mr. Choate who said, not many years since at a public dinner in this city, that **the churches insist upon a higher code of morals in the control of business corporations; that they must expel from their membership and hold up to the opprobrium and contumely of society, officers and directors of corporations who are guilty of political corruption**. Until the Christian church and Christian churches at large have reached that standard, we can not expect to obtain a correction of this evil. . . .

The trouble is that **society**, although calling itself loosely Christian, **is not organized on the lines of the teaching of Christ**. The society of Christian

(Continued on page 12.)

PRO



Labor Parades in Various Cities of



PARADES
1903

EMPLOYEES
ON

the United States, September 7, 1903.

What Eminent Men Have Said on the Principles Involved.

(Continued from page 9.)

countries, of Christian churches, is very far remote from Christianity in its social and economic conditions in the application of the teaching of Christ to its business and its society relations. **Our society, using the word in its narrower sense, has as its foundation, as its main principle, in actual practise, a definitely anti-Christian doctrine.** It is not the man or woman who labors and toils that is honored socially, but the man who does not need the labor, and who does not labor and toil to serve his brother men and women as Christ served. The standard of social worth is, with us, not what a man or a woman has done to serve his or her fellows, but what a man or woman has gotten for himself or herself, or, worse still, what a man or woman's ancestors—the more remote the better—have gotten and stored up and passed on to them.

The whole thing is un-Christian, anti-Christian.

MUTUAL RIGHTS.

(Mr. Geo. F. Baer, President Philadelphia and Reading Railway, Feb. 12, 1903.)

In general, no one denies the right of men to organize for any lawful purpose, but the right to organize and the power of the organization when organized must still be governed and controlled by the general law of the land under which our individual and property rights are protected. **We concede to organized labor the same rights that we claim for organized capital. Both must keep within the law. There can not be one law for citizens and corporations and another for labor organizations.** . . .

We can not concede to the miners, or any other labor union, the right to determine who shall be our employees. The law of Pennsylvania and the charter of the Philadelphia and Reading Coal and Iron Company in express terms give to the president and directors the power of appointing all such officers, agents, or employees as they deem necessary. **We have the right to employ any honest man without discrimination as to religion, nationality, or membership in labor organizations. This is a right we will not surrender.** We do not object to our employees joining labor organizations. We will not agree to turn over the management of our business to a labor organization because some of our employees belong to it.

A POOR ARGUMENT.

(Bishop H. C. Potter.)

Brute force is the poorest of all arguments to be addressed to a reasoning being, whether it consists in one man's shutting a shop door in another man's face, or in the other man's breaking the skull of a "scab" with a brickbat or a club.

AN ATTACK ON THE REPUBLIC.

(From the "Argonaut," Aug. 31, 1903, on the attitude of some labor unions in forcing members to quit the militia.)

In a despotism the law is not the supreme authority. The despot stands above all law, and is accountable to no one. But in a republic law is supreme. **No man is too high and none too low to be equally subject to law's beneficent or maleficent sway.** Law without power of enforcement is void. In this republic, power of enforcement resides primarily in the civic officials, and ultimately in the military arm. Any act designed to weaken the arm that executes law is a blow at the law itself. Since government rests upon law, such an act is a blow at the government. Workingmen in American labor unions are to-day engaged in inciting, permitting, or performing coercive acts designed to render the National Guard powerless to perform its proper function of upholding law and preserving order. It is our earnest hope, our sincere belief, that such workingmen know not what they do. **If these acts are performed knowingly, then their authors are enemies of the Government of the United States. Such acts are treasonable. . . . Such men are traitors.**

President Theodore Roosevelt is a fearless man. More than once he has spoken loudly and boldly in moments of national stress. . . . **Fraught with greater portents of evil than the circumstances which moved him to these declarations is the present insidious attack on the republic.** Believing, as we do, that it is undertaken by workingmen in ignorance of its profoundly treasonable character, we hold that a solemn word of warning from one high in authority would bring to them a realization of their false position, and check, if not end, this traitorous movement.

NO DISCRIMINATION.

(From President Roosevelt to a committee of labor leaders who asked him to discharge a non-union man, Miller, from the government bookbindery.)

In dealing with it [this case], I ask you to remember that I am dealing purely with the relation of the government to its employees. I must govern my action by the laws of the land, which I am sworn to administer, and which differentiate any case to which the Government of the United States is a party from all other cases whatsoever. **These laws are enacted for the benefit of the whole people, and can not and must not be construed as permitting discrimination against some of the people. I am President of all the people of the United States, without regard to creed, color, birthplace, occupation, or social condition. My aim is to do equal and exact justice among them all.** In the employment and dismissal of men in the government service, I can no more recognize the fact that a man does or does not belong to a union as being for or against him than I can recognize the fact that he is a Protestant or Catholic, a Jew or a Gentile, as being for or against him.

NON-UNIONISTS OBNOXIOUS.

(Mr. John Mitchell, at the Civic Federation Conference, Chicago, Oct. 15, 1903, "Inter-Ocean.")

The union workmen who refuse to work with non-unionists do not say in so many words that the employer shall not engage non-union workmen. What the unionists in such cases do is merely to stipulate as a condition that **they shall not be obliged to work with men who, as non-unionists, are obnoxious,** just as they shall not be obliged to work in a dangerous or unsanitary shop for unduly long hours, or at insufficient wages.

Of course, where unions are strong, and include all the best men in the industry, this condition amounts to a **very real compulsion.** The compulsion, however, is merely the result of the undoubted legal right of workmen to decide upon what terms they are willing to give their labor, and the employer is always—theoretically, and often practically—in a position where he may make his choice between union and non-union labor.

To refuse to work with non-union men is to no greater and to no less extent compulsion than for a life or fire insurance company to refuse certain classes of risks, for a church to refuse membership to certain classes of people, or for any association whatsoever to set conditions under which it will have dealings with certain persons.

A Danger.

There is, it must be admitted, a certain danger apart from antagonism of employers in compulsory unionizing of shops. The union button does not make a unionist at heart. An enemy is sometimes more formidable within the lines than on the outside. The presence of a few anti-unionists at trade-union meetings may enable employers to inform themselves of the plans of the organization, and thus cripple the union more effectively than if the avowed friends were open enemies.

I believe that trade unions have a perfect legal and moral right to exclude non-unionists, but that this right should be exercised with the utmost care, and only after persuasion has been tried and failed. I also believe that, with the growth of trade unionism in the United States, the exclusion of non-unionists will become more complete.

DENIAL OF RIGHTS.

(Mr. Thomas F. Woodlock, Editor of the "Wall Street Journal," in reply to Mr. Mitchell's argument above, Chicago, Oct. 15, 1903, "Inter-Ocean.")

The question of the open shop resolves itself into **whether associated labor has the right to aim at monopoly of employment for its members.** The union notifies the employer that he must choose between all union labor and all non-union labor, and it notifies the non-union man that he may not work alongside the union man. **It explicitly denies the right of the employer to hire whomsoever he pleases, and it explicitly denies the right of the non-union man to work for whomsoever he pleases.**

Leaving out of consideration the matter of violence—which, while it is, unfortunately, at times a very practical question, is not necessarily part of the principle of "closed shops"—it seems to me clear that the principle of "closed shops" is as complete and perfect an example of restraint of trade in labor as any one could wish.

Restraint of Trade.

No more direct denial of the principle of equality in opportunity could possibly be imagined than denial of the "open-shop" principle. If associated labor is justified in aiming at a monopoly in opportunity by monopoly of the market for labor, then there can be no just ground for preventing associ-

ated capital in any form from aiming at a monopoly of the market for its products.

Why is it not restraint of trade for associated laboring men to agree not to work with somebody else, or for somebody else? Individuals may do things as individuals.

When the union denies the principle of the "open shop," it enunciates a principle of monopoly, **relying for its enforcement either upon the necessity of the employer or the use of coercion toward the non-union man.**

THE DANGER TO UNIONS.

(John S. Stevens, President National Association of Builders, in "Independent," June 25, 1903.)

The present stage of the danger is different from almost all others in that it has passed all questions of wages, of just treatment, hours of labor, or any other matter properly within the purview of trades-union action. The agitation of to-day ignores the very groundwork of men's rights to their property and labor.

The present outlook in relation to trades unions is serious. No assault is intended upon the principle of unionism; but no one knows where power unrestrained will lead. Business men in union are far more powerful than laboring men, and can defeat their most formidable uprisings. The consciousness of power which the demonstration affords will cause, in some minds, a desire for reprisals for injuries inflicted by brutal and unjust strikes in the past. Should they come, it will be no justification to say that the workmen, by their arbitrary acts, have brought retribution upon themselves. The thing to be considered will then be whether the very independence of American labor is not itself in danger. The backward swing of the pendulum, from the present excesses of the unions, may be far; those who wish well for their country and its people must hope sincerely that it will not result in a permanent lowering of the tone of labor in the United States.

The unions, by meeting the situation in a spirit of fairness, by the abolition of violence, of boycotts, and the sympathetic strike, can avert their danger.

"THE OPEN SHOP."

(Wm. H. Pfahler, former President National Founders' Association, Philadelphia, quoted in "Inter-Ocean" of Oct. 17, 1903.)

I stand for the open shop, because it is the freedom of the individual, because there is no condition by which any body of men in this country can gather to themselves a power or a right that each individual shall not enjoy. Suppose I want to earn my living in a way that seems best fitted to me, in a manner that seems best fitted to me, in a place in which I can best do it, **have I the liberty? Who says I have not?—Only the labor unions.**

INCITING TO CLASS HATRED.

(San Francisco "Examiner.")

Men can not stand alone. They must combine to enforce their rights and advance their interests. **The individual who refuses to join his fellows for the common benefit, so far from being the "hero" that President Eliot, of Harvard, acclaims him, is the hut burner of Mr. Gompers' illustration—a source of danger to his fellows, a betrayer of the common interest. He deserves no respect or good will from workingmen, and is entitled to no sympathy whatever from anybody when he finds himself disliked, looked down upon, and shunned by union men.**

MEMBERSHIP OPTIONAL.

(The late Chief Arthur, of the Locomotive Engineers.)

It is optional with a man whether he become a member of our organization or not. We offer no incentive; we place no obstacles in his way. If our record as an organization is not sufficient to convince him that it is to his interest to become a member thereof, he remains out.

THE TRUE AND ONLY CORRECTIVE.

(From a sermon on "Work," by E. A. Healy, D. D., in University Methodist Church, Los Angeles.)

The true and only corrective of the abuses above named [in the labor world] is a right public opinion. **The sanity of a Christian civilization in which conscience is enthroned on both sides of the line dividing capital and labor will alone perpetuate our institutions.**

HOW CAME THIS GREAT CONFLICT?

BY WILLIAM N. GLENN

WHEN man was created he was provided with an ample and continuous supply of food. That which he was to eat grew spontaneously; he had only to care for his allotment of ground and keep it in order. That he was in some way naturally equipped with raiment, or covering, is shown by the fact that not until he had disobeyed God did he realize what it was to be "naked." Whatever this raiment was, it was taken from Adam and Eve when they sinned against God; and the Lord provided that they should be clothed, at least temporarily, with the skins of some of the animals, over which they had dominion.

As a part of the penalty of his sin, it was decreed that man should labor hard to support himself and family. The curse of sin rested so heavily upon the earth that it lost much of its original fertility, and the Lord said to the man, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." There is no suggestion of an accumulation of goods, or of hiring others to do his work. There was no capital but the ground and the seed, and no other capital was needed; for as long as the man labored faithfully, there was the guarantee of support. With food and raiment he was to be content.

It was a wise provision that man was to labor hard enough to cause perspiration; for because of sin, the products of the earth would be of an inferior quality. There would be more or less unhealthful effects from its use, which would be, in a measure, carried off by copious perspiration. Physical work, in the absence of the tree of life, would prove a partial antidote for the ills that would come as a result of sin. Therefore work would be a life-long necessity, and an accumulation of goods would not be necessary. The divine order was, every man under his own vine and fig tree. Thus capital and labor would always be combined in the individual, under one proprietorship. Under such an arrangement all would be equally independent, for every one would produce his own requirements from the earth.

But man was not satisfied with God's arrangement. A spirit of selfishness had been imparted when he yielded to the tempter in the Garden of Eden. Selfishness produced jealousy, or a disregard of the rights of others. A further natural result was covetousness, a desire to accumulate possessions, to surpass others, then to become prominent and conspicuous, to have a name above others. This trait has been wonderfully perpetuated; for today the popular idea of success is to surpass one's fellows in wealth or fame. Jealousy and the desire to surpass cropped out early in the history of the race, and the unscrupulous idea of success at the expense of others was manifest in the firstborn son of the first human parents. It grew so strong in this one man, Cain, as to impel him to slay his own brother.

Naturally enough, this man was the first to depart from God's order of simple agricultural life, with its natural independence, and to build a city. Cain had a son named Enoch, "and he builded a city, and called the name of the city, after the name of his son, Enoch." As compared with modern cities, it was no doubt a small affair; but it was a beginning in that direction, and drew at least a few people away from their independence to the dependence of a city life—in that case, to more or less dependence on Cain. Thus Cain not only wanted to be considered a conspicuous success himself, but he inculcated the same ambition in his son, giving him the prestige of a city named in his honor.

The written history of the antediluvian race is very brief, as we have no further direct mention of city building, but the increase of corruption, even to utter collapse, gives a strong indication of city-life debauchery. This side of the Deluge, however, as men multiplied in the earth, we find again the disposition to gain the ascendancy of their fellow-men, and with it the mania for city building. The first mention of what would in these days be called a

"successful man," is that of Nimrod. "And Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the Lord." Gen. 10:8, 9. This was a great popular reputation. It does not imply, however, that the Lord favored Nimrod's course; for before the Deluge it is said, "The earth also was corrupt before God, and the earth was filled with violence." Ch. 6:11.

Of Nimrod it is said that "the beginning of his kingdom was Babel." This shows that Nimrod was "successful" enough to gain sufficient ascendancy over his fellowmen to found a kingdom. And this would indicate that this "mighty hunter" was a warrior, a "mighty hunter" of men. The control of men naturally resulted in their accumulation into compact masses and the building of cities; hence their living off one another, and the increased burdens of some for the sustenance of others.

Now Babel was in the plain of Shinar, and the first effort to build it is briefly detailed in Genesis 11: "And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there." Verses 1, 2.

God had designed that men should "replenish the earth," that is, they should people it and till the soil. But the people who settled in the great plain of Shinar were averse to God's way, and they said, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Verse 4.

But God forever set His seal against the gathering of sinful men into compact masses, where they might be more and more tempted to plot against His righteous plans, and devise ways for carrying out their own selfish purposes. As a perpetual warning to coming generations, He frustrated that particular determined effort to build a city and a tower. By confounding their language, so that they might not understand one another, the great project was condemned. "So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city." Verse 8.

This ought to have been lesson enough to keep men from any more such attempts; but it was not. Babel (or Babylon) was afterwards built, and in time became the greatest city in the world. But Babel was not the only city of Nimrod's kingdom. Referring again to chapter 10, we read, "And the beginning of his kingdom was Babel, and Erech, and Accad, and Culneh, in the land of Shinar." Verse 10. But the city mania did not stop here; for "out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah; the same is a great city." Verses 11, 12.

So city building has gone on from that day to this, and men have deemed it a great improvement upon God's plan. They have imagined that the moral corruptions of city society and of city politics, and the various dens of vice incident to the great aggregation of people, together with the unhealthfulness of such circumscribed accommodations, are in some way more than an offset for the more peaceable life of the farmer and the shepherd. The lessons of Sodom and Babylon and Nineveh, as compared with the home-lives of Abraham and Isaac and Jacob, seem to have gone for naught. The corruptions of Babylon have been handed down in prophecy as the synonym of all that is bad. In looking about for an illustration of the utter abandon and profligacy of the apostate church of the last days, the inspired seer found it in "Babylon, that great city." And such is city life in general, to a greater or less extent, according to size.

In this abandonment of God's plan for human life, we have the key to the cause of the present conflict between capital and labor. As men became dissatisfied with the idea of producing food and raiment by tilling the soil and keeping livestock, there

arose the necessity for other industries, and from these came the artificial wants incident to city life. "Ingenious" and "enterprising" men engaged in pursuits that required "help." The allurements of city life drew men in who must needs have employment; and many of these—often from want of employment, sometimes from choice—became objects of charity. Thus, from a condition in which capital and labor were united in the individual, there gradually came about the opposite condition—the separation of these two essential elements in human industry.

Naturally the employing class, those who were shrewd enough to utilize a larger amount of capital than their individual labor could make profitable, became the ruling class; for the laboring class placed themselves in a position where they were utterly helpless unless some employer would give them employment. Say to them, "Why stand ye here all the day idle?" and the inevitable answer was, "Because no man hath hired us." What position could be more dependent, more helpless?

Notwithstanding this condition of those who have placed themselves in a position of dependence, the city is necessarily peopled to a large extent by that class. And it has also come to pass that work in the country is mostly done by hired men. The more "enterprising" ones have secured more land than they can work without help, while the other class are satisfied to work for hire and be dependent, rather than to seek land of their own where it may be had for a small price or for nothing, as a "homestead." Land has become monopolized in large holdings because the masses have neglected to utilize it as God designed.

But the majority of young men to-day are seeking positions for wages. The height of their ambition is to learn trades or take "business courses" with a view of securing places of servitude where they will be dependent upon others for something to do. Even those who take college courses have in view *salaried* positions. Men spend years to fit themselves for positions of dependence upon others for a living, and then complain because they can not in some way compel employers to take the secondary place. Those who have chosen dependent callings, and have not shown any aptitude either to build up or to manage any independent business of their own, seem to think that they are just the ones that ought to be entrusted with the control of the business affairs of men who have succeeded in establishing business. And this class form unions to force themselves into controlling positions.

To this it may be added, however, that the greed of men who desire to secure a hundred or a thousand times as much as they need in this life, have in many cases so far succeeded as to render themselves entirely dependent upon hired service. Some have amassed investments in enterprises that demand large numbers of employees, yet the profits will not justify the wages that these employees think they ought to have. Still other employers are regardless of the welfare of employees, and hordes of men are victims of those whom they have sought opportunity to serve.

So now the situation, through long separation of capital and labor, is that each, to a large extent, is dependent upon the other, yet each desires to control. The claim of each is so radical, in many instances, as to be fraught with a selfishness that knows no sympathy. And all this has come about through a departure from God's order. But we have the promise of God that the Gospel of Christ will work out a complete restoration of the divine order amongst those who accept it. "According to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness." Those who attain to that world "shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."

TRUE LOVE OF RIGHT.

(James Russell Lowell.)

He's true to God who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base
Whose love of right is for themselves, and not for all their race.



OAKLAND, CAL., DECEMBER 16, 1903.

All Manuscript should be addressed to the Editor
For further information see page 15.

MILTON C. WILCOX, - - - - - EDITOR.
C. M. SNOW, } - - ASSISTANT EDITORS.
W. N. GLENN, }

PROSPERITY AND POVERTY.

MANKIND is greatly blessed of God despite the curse of sin which rests upon the earth. It is now true as in the days of the psalmist:—

"Thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth, and waterest it,
Thou greatly enrichest it; the river of God is full of water:

Thou providest them grain, when thou hast so prepared the earth.

Thou waterest its furrows abundantly; Thou settest the ridges thereof:

Thou makest it soft with showers; Thou blessest the springing thereof.

Thou crownest the year with Thy goodness; and Thy paths drop fatness.

They drop upon the pastures of the wilderness; And the hills are girded with joy. The pastures are clothed with flocks;

The valleys also are covered over with grain; they shout for joy, they also sing."

God thus bestows His bounties despite of sin, that man may learn the same lessons of generosity and benevolence toward his fellows; that freely as he has received so freely may he give to the poor and needy on every side. But selfish man regards not God or His gifts. He takes them as a matter of course, and seeks to possess even those which come to his fellows.

There is plenty in this world to-day for all its needs—plenty of land upon which to live and to furnish food for earth's teeming millions, plenty of food to feed her hungry children, plenty of linen and cotton and wool and leather to clothe them, plenty of building materials to properly house, plenty of all things that men may eat and drink and praise God for His bounties. Barns and granaries and store-houses are bursting with grain, fruit crops are abundant, and there are mighty fortunes uncounted, doing even their possessors no good.

Existing Poverty.

And yet there is poverty, dire poverty. In one block in New York City more than 30,000 human beings hive and swelter and stew, and barely exist in their wretched tenements. In Chicago the same shameful thing is repeated; and there are many more districts in both cities as bad or worse. In London, "the most Christian city" of the world, two and three and four families have been found in one room, living under such conditions that the commonest decency is impossible, conditions in which the wealthy would not keep his horses, cattle, or hogs. There is room for fifty George Peabodys in the great city, the center of the wealth of the world, its supremacy disputed only by New York. Sweatshops exist in abundance, and men and women and children grind out their lives under unsanitary conditions as parts of ceaseless, soulless machines, under soulless corporations and heartless employers. Men are often crowded out of work by female and child labor. Good food is plenty, but it can not be obtained for wife and children, whose faces grow pinched and wan. Clothing is loading the shelves of stores, oftentimes made cheap by a system that wrings the very life-blood from the toiler, but the poor can not buy it. His rich neighbor—his equal playmate when a boy—revels now in luxury a few blocks away in a brownstone mansion, while he starves in a hut. This and much more is not a fancy picture; it is "repeated o'er and o'er" in every large city of our land, in greater number still among the crowded masses of the Old World. As a result of it, Socialism, Nihilism, and Anarchy flourish, and rulers tremble on their thrones. And the Huns, predicted by Macaulay, are sweeping down upon this land.

Manly, Generous Employers.

We are glad that there are thousands of corporations and firms and employers who are not oppress-

ing their employees, who are paying good wages to men working under as clean, sanitary conditions as the work they are doing will permit. We know that in this "era of prosperity" there has been work in abundance, and wages have been constantly rising in many lines of business. We know also that many can find little to do, many small dealers are constantly going to the wall, and the individual is sacrificed to the exigencies of trade.

It is not the great middle classes which cause the trouble and unrest. There are thousands of firms which carry on their business on extremely close margins, paying all the wages the business can possibly bear. It is the extremes which arouse enmity between class and class. It is the difference between the wretched hovel and tenement of the East Side and the grand mansion of the West End. **It is even more than this the lack of all feeling on the part of the rich for the miseries of the poor.** If helped at all it is in a patronizing way that demeans the manhood of the afflicted, that he may be made to feel the great gulf which divides them in the social scale. And yet the poor man knows in his own heart that his hopes, his aspirations, his enjoyment of the beautiful and good are as high, as noble, as keen, as appreciative, as those of his patronizing benefactor, a benefactor often by wealth ill-gotten or inherited. There beat as noble hearts, as refined feelings, as true souls, as keenly sensitive minds underneath the fustian or denim as on the inner side of the satin or broadcloth. It is actual suffering and injustice in many cases, it is the flaunting of untold wealth and vulgar display in the faces of the toilers in many more; it is the treatment of men as things, as mere parts of machines, in many other cases, which harden the hearts of men and develop class hatred.

One Incident of Many.

An incident of less than a score of years ago may serve to illustrate this. It was the year 1885 in beautiful England, rich with memories and incidents of all the opposites of life. The writer was walking in one of its fine, smooth, country roads in one of the best agricultural shires of the island. He had as his companion a gentleman of culture, of largeness of heart, of breadth of mind, of noble instincts, of liberty-loving principles, of pity for the poor and oppressed, of strong faith in God, of keen observation, and one who had had, even for a public man, more than ordinary opportunities for observation among the common people of two continents. How sweet was the balmy air on that early summer day, redolent with the perfume of the fragrant hawthorn! How inviting looked the fields and groves of "Merrie England!" And yet at the entrance to every forest and grove and field, with their cooling shade and soft green carpet, was the legend-warning to poachers or trespassers to beware. The whole of the surrounding country so far as could be seen belonged to the Earl of—. The income of one large farm of the estate went to feed his lordship's kennel of dogs, much better kept than many of his tenants. Right there were the extremes of luxurious wealth and dire poverty, so manifest in England then and since.

We talked of the wretched inequality existing; of how good tradesmen and artificers were then walking the streets of the great cities awestruck and despairing, seeking rest in labor to earn even a mere pittance, their wives and children hungry and starving, crowded into rooms and wretched tenements unworthy the name house, not to say home. We talked of the wealth squandered in races, in sport, in gambling, in drunkenness; of the fertile land given up to a few hares to minister to the pleasure of a few "titled" men; of the poor who were dying of want under the shadow of the mansions of those who were rolling in wealth, oftentimes wrung from the underfed muscles and nerves of the poor; of classes of workmen represented by the match-box makers of Europe, who work for so small a pittance, and in such a condition of perennial starvation that their employers could not furnish them the wretched paste lest the hungry steal it for his needs. Of the tyranny and sordidness and heartlessness, of the love of money we talked, till the righteous indignation of our friend could no longer be suppressed, and burst forth: "I tell you, M—, if I were not a Christian, I would be a nihilist." And thousands of others who know somewhat of justice, but who have no hope in Eternal Justice, think the same way without the "if." And it is upon these feelings, engendered by the unjust extremes of life, that skillful agitators play their

Marseillaises of discontent and revolution. It is the Spirit of God, the fear of God, that restrains men from what must eventually come upon all the world,—a repetition, in different forms, of the revolution in France, unless there is some change in the attitude of the two classes. God knows we do not ask nor wish for such a condition of things. We plead against it; but its coming is predicted by the "more sure Word of Prophecy."

That to which we point the reader is the Gospel of Christ, and His coming eternal reign. Amid all the strife of war and bloodshed, amid all the injustice of trade and commerce and law, amid all the persecution and misery and death, will be heard, by him who listens, God's voice to the oppressed of earth, "Come." Jesus says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." "And the Spirit and the bride say, Come; . . . and whosoever will, let him take of the water of life freely." At the best, reader, this life, this world of sin, is disappointing. It is but the fitting-up place for the one eternal world to come. It is open to all who will come by Christ. No warning to poachers will meet the weary-footed traveler who comes in the name of King Jesus. No gate is barred to the poor of earth. The exceeding riches of God's grace and glory are free, free to all who will come to Him and submit to His eternally beneficent and joyous rule. O poor of earth, why lose this world and the better one to come? Why not make the Lord your God by yielding to Him now, and placing your cause in His hands? We know that one will sneer, and another laugh, but those that put their trust in God "shall not be ashamed nor confounded world without end." Isa. 45:17; 50:7.

THE GREAT STRIFE FOR POWER, AND THE CHRISTIAN'S TRUE ATTITUDE.

THE most terrible and far-reaching controversy that ever has arisen, that ever can arise, between man and man, is the issue between the capitalist class and the laboring class. It is not only terrible in the light of present conditions, but it is fearfully so—even beyond present comprehension—in the light of the "more sure word of prophecy." The condition described in James 5:1-6 is sure to be realized. No prophecy of evil ever can be averted except by repentance toward God, and there is no indication that the capital and labor issue ever will be settled in that way. So far, all efforts to settle the controversy have been from the standpoint of human conflict to the bitter end. Faith in Christ and the Golden Rule have no place in any of the so-called peace conferences between the contending parties. So far every agreement has been simply a temporary compromise, each party resting on arms in waiting for the opportunity to renew the conflict under more favorable circumstances. Every semblance of peace has been an acknowledged cessation in view of gaining greater advantage in the near future.

That the capitalists have had the advantage in the past, and have made a selfish use of it, can not be questioned; in fact, this is not denied, for they claim the ascendancy as a right, and that labor is rather under obligation for the boon of employment. On the other hand, "organized labor" is admittedly contending not merely for equality in the benefits of production, but for a complete reversal of conditions—for the same control of capital that capital now exercises over labor. As an "appeal to reason," a certain "labor" organ advocates "taking over the industries, which will be given into the complete control of the workers in such industries." And this consummation is admittedly possible only through political power.

Now history furnishes no evidence, the nature of man furnishes no evidence, that one class of men in absolute control of their fellows is any less selfish than any other class would be if possessed of like advantage. The very desire for absolute control of another's property or service is of itself the evidence of human selfishness. So the whole controversy between capital and labor is a strife for control, for the power of man to dictate terms to his fellow-man.

That the people of God can have no legitimate part in such a strife as is sure to come, a strife that is sure to end in anarchy, is shown by the inspired counsel given to them in connection with the prophecy to

which we have referred in James 5. That counsel is: "*Be patient therefore, brethren, unto the coming of the Lord.* Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; *for the coming of the Lord draweth nigh.*"

Now many of the "brethren" will be sufferers from the oppressions of the capitalists; perhaps a goodly number of them are already sufferers from that cause. What, then, are they to do? band together for reprisal in kind? Are they to strive for a position where they will be able to retaliate in like manner?—No; "Vengeance is Mine, I will repay, saith the Lord." What, then, shall the "brethren" do under oppression?—The Spirit says, "*Be patient.*" How long?—"Unto the coming of the Lord." What did Jesus do when He was unjustly oppressed?—He was patient. "When He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." The servant is not to expect any better things than his Master had in this world of sin. It is enough that he be as his Master, and that he endure all things in the same humble spirit.

The time is at hand when the "brethren" will also have to suffer oppression from "organized labor," which is manifesting the same spirit that is shown by the capitalists—wherever the power has been acquired. It must be remembered that "organized labor" means the control of "organized labor" by the "labor leaders." Some of the "brethren" have already felt the oppressive hand of "organized labor," and as that element gathers power, which will be wielded absolutely by a few leaders, the oppression from that source will be felt more and more keenly. Then what are the oppressed "brethren" to do? are they to resent the oppression? are they to unite with the capitalistic class to keep down the laborer?—Not at all; they are just to "*be patient, unto the coming of the Lord.*" Are they to place themselves at the beck and call of "labor leaders," to be told when to work and when not to work, for whom to work and for whom not to work, to be fined if they do not march in a parade, or even to destroy the business or property of men who do not choose to join the union?—No; the child of God can not sell himself in any such manner. When oppressed by the labor class, or any other class, he is simply to "*be patient, unto the coming of the Lord.*" All the wrongs that true Christians suffer patiently will be righted in that glad morning.

The "brethren" are to have no more to do with the controversy between capital and labor than they have with the issues between other political parties. The capital and labor question is now a mere political conflict, and that means, "To the victors belong the spoils." But it will be a brief, tho bitter, contest, for "the coming of the Lord draweth nigh."

UNION LABOR DANGERS.

UNDER the heading of "The Scylla and Charybdis of Trade Unionism," Herbert N. Casson, in the New York *Independent*, notes the two principal difficulties with which labor unionism has to contend. One is the always unreasoning clamor of the crowd, and the other is the revolutionary optimism of political Socialism. He says, "The rank and file in almost every trade can see no farther than the next pay envelope." Again, in illustrating the difficulties of the conservative labor leader, he says: "It is the frequent boast of a well-known retired labor leader, that in his long career he had never ordered a strike. The recent coal strike, as may be remembered, was demanded by the rank and file of the miners, and in spite of the strenuous opposition of John Mitchell."

"The point of the article is that when business is good, and laborers are well employed, the crowd claims that then is the time to strike, because it is the time when their labor is in demand. They say, 'We have the power, and now is our opportunity.' The leader may know that it is not opportune for various reasons, but 'a crowd loves extreme measures.' This develops the imperial labor leader, who arouses antagonism.

"On the other hand," says Mr. Casson, "when business is bad, and a large proportion of the union members are out of work, the task of the leader is quite different, tho equally arduous. This is the

time when the revolutionary Socialist appears, with his endeavors to disintegrate the union, and swing all its members into a fanatical and turbulent political movement. The weak points of unionism are pointed out—its inability to provide work for its members, its failure to maintain wages at their former level, its helplessness in the face of a united millionarism, and a capitalistic government.

"As against the slow and unsure methods of unionism, the 'presto, change' plan of labor politics is advocated with a fierce emphasis that wins converts easily among the members employed, and disheartened workers. . . . Their propaganda has double force if an election is at hand. . . . Scores of unions have been broken up by such defections, while all are weakened and discouraged to a large extent."

COMBINATION OF CAPITAL AND LABOR.

WHEN organized labor forces up the wages, producing corporations must put up the prices of their products. Little or nothing is gained by even organized labor, for while the wage is increased, the purchasing power of the wage is diminished. But the larger number of workers can not combine. Some of them conscientiously will not; many can not. Of this class Mr. Baker, in his article "Capital and Labor Hunt Together," in *McClure's Magazine*, for September, 1903, well asks:—

But the unorganized public, where will it come in? The professional man, the lecturer, the writer, the artist, the farmer, the salaried government employee, and all the host of men who are not engaged in the actual production or delivery of necessary material things, how will they fare?

No one can deny that already the great public has had the worst of the labor dispute and the labor combination. The public put its hand down in its pocket and paid the price for an agreement in the anthracite coal fields—is paying to-day, will pay to-morrow. Now, is there any doubt that the income of organized labor and the profits of organized capital have gone up enormously, while the man-on-salary and most of the great middle class, paying much more for the necessities of life, have had no adequate increase in earnings?

We have been sighing for labor and capital to get together; we have been telling them that they are brothers, that the interest of the one is the interest of the other. Here they are together; are we any better off?

What will be the effect? Simply this: It will help to prepare the world for that awful battle of Armageddon, in which all governments and organizations of earth will sink to utter destruction; "For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. . . . And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and Jehovah alone shall be exalted in that day."

A LOGICAL RESULT—A FEARFUL SOWING.

RULERSHIP even in a trade union fosters imperialism. Imperialism fosters disregard of the rights of others. Disregard of the rights of others leads to injustice and cruelty.

This is one of the sad things which have been developed among labor unions. Many of them have been organized with the one thought of promoting good fellowship, elevating the working man, and making him more efficient in his work. But many others have been organized, not for the purpose of making manhood, but to get the most possible money for the least possible work; and the thing exalted has been the union, not the man. Every one in opposition to this, or in seeming opposition, has been counted an enemy. This awful spirit is manifest in the following from the above noted article in *McClure's Magazine* for September, by Mr. Baker:—

I asked Milton Booth, secretary of the Coal Teamsters' Union of Chicago, if there were any non-union workmen in the industry which he represents. "No," he replied, "unless they are in the hospitals."

After this introduction we are not surprised to read in the same article that employee combined with employer in forcing up the price of coal, the chief sufferers of which were the poor;

That men were not allowed to control their own

premises, and warm them partly with some other kind of fuel;

That men would no longer, even at high prices, deliver coal in bags but dump it on the sidewalks, and that even then a man must not carry it in himself, but must hire another kind of union man to do it;

That milk delivery was made but once a day, contrary to entreaties of parents of little ones and warnings of physicians, and as a consequence the death-rate among infants increased forty per cent, and convulsions, and acute intestinal diseases increased ninety per cent, but this did not affect the heartless union;

That a teamster was stopped by a stranger who demanded to know if the teamster was a union man, and, upon a reply in the negative, the teamster was struck a blow in the face, fracturing his jaw, while his unprovoked assailant escaped;

That a commission merchant who attempted to haul in his own conveyance his own perishable freight, was struck in the jaw and killed by a union teamster.

The very spirit crushes out all humanity from the heart. Men may be bitterly opposed in politics and yet be good neighbors. The non-union man, conscientiously non-union, has nothing against his brethren in the union; but the spirit of unionism generally arouses a deadly hatred against all who may not be in sympathy with the thing, tho they may be friendly to the men.

Such a spirit is born of Satan and bodes ill for the whole world. We are sorry for the men who cherish it. While it may work damage to their opponents, it will work far greater evil to themselves, their families, and all who imbibe it. "For whatsoever a man soweth, that shall he also reap." Some day those who cherish such hatred will meet with the overpowering glory of God; how then will they stand?

"*Rich Toward God.*"—It is not a crime to produce or acquire wealth as long as it is done justly, manfully, righteously, with due regard to the rights of every one engaged in it. The ability to acquire wealth is one of the precious gifts of God, that He may be better served thereby. "Thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth." See Deut. 8:11-19. The use to put these riches to is thus set forth: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate [ready to sympathize, margin, R. V.]; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." This is the duty, as it is the salvation, of the men whom God has given ability to make money. Let them do good with it, be rich in good works, ready to distribute; let them see Christ in the suffering needy all around them. Let them not lay up treasure for themselves, but be "rich toward God." In ministering to the poor, in giving liberally to God's cause, in helping the worthy, oftentimes at a loss here, they lay up a better foundation than this earth affords; they deposit in a bank that will never fail or be looted or robbed. Let the poor use the gifts that God has given him; mourning not to be rich, envying not. Let God be glorified in all. If thus we do, all may be rich with the exceeding riches of God's grace, and in the eternal inheritance and joy of souls saved to all eternity.

A Recognized Principle.—One of the contentions of capital, incidentally conceded by non-union laborers, was stated in the following words by an attorney in the late arbitration proceedings before the Anthracite Coal Strike Commission: "There can be no such thing as the majority rule among fellow-workmen in a common employment. It is the admitted right of a majority of stockholders in a corporation to dictate the policy of the company, even tho contrary to the wishes of some stockholders who might thereby suffer loss. But all the servants of one master remain individuals under our law and yield nothing of their rights to a majority of their co-employees."

CHRISTIAN UNION VERSUS HUMAN UNIONS

BY CHARLES MILES SNOW

CHRISTIAN UNION VERSUS HUMAN UNIONS.

IN union there is strength. In the right kind of union there is increased power for good; in the wrong kind of union there is increased power for mischief. It is worth everything to know whether we are *working with* the one or *being worked by* the other.

There are unions and unions. There is the ideal union in which the leader is working for the good of all, and every member is working for the good of *all men*, and consequently for the glory of that leader. That is the perfect union—one working for all, and all working for that one, and for all others. That is not of human origin. That is the union which Jesus Christ came into this world to institute among men for their eternal good and for the glory of God.

In the true Christian union there is an eternal principle which the mind of the worldly man can not comprehend. He clings to and works for self and its interests; gains his ends by himself if he can, or else by confederacies with others against those who oppose; but in true Christian union there must be the surrender of self and selfishness. In such a move the worldly man *sees* only ruin; but in it the Christian *finds* eternal gain, everlasting riches.

Human Unions.

There are unions in which men bind themselves together under oaths and abjurations, with cruel penalties, to keep hid from the rest of mankind the secrets held in that union and the workings of that union; to keep among themselves and wholly restricted to themselves all benefits which it is in the power of that union to bestow. Such a union is of human origin. Christ had no secrets to hide from the people. The good works that He did were done for whomsoever was in need—the wealthy Zaccheus, the military official, the “teacher in Israel,” the impotent, the beggar, the maniac, or the loathsome leper. “In secret,” He declares that He “said nothing.” Every word of the glorious Gospel He brought was as free to one as to another. The greatest boon that Divinity could bestow upon humanity—eternal life—Christ declared was free to all that would come to Him. So these oath-bound and benefit-restricted unions are not of Him, and are not doing His work.

There are unions in which men band together to bring under their control the industries of the land, forcing out of business all but a favored few who must stand with them in the work they do. Thus they bring into their coffers the entire profits of the handling of that industry, and divide it among themselves without regard to the welfare, the needs, or the wishes of others. When that industry is thus brought under the control of these few, the price of the commodity controlled is forced far above the normal price, and no matter what the needs of the people who require that product, the price must be paid. They may be in the depths of poverty; but this union knows no pity. Therefore it is not of Christ; for He said, “Whatsoever ye would that men should do unto you, do ye even so to them.” No member of this union can follow that rule. “Whoso hath the world’s goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?” It does not; therefore this union is not of God. Again: “We ought to lay down our lives for the brethren;” but the members of this union can not even lay down a moiety of the inflated price to ease the hardships of the needy brother. God declares Himself the helper of the widow and the Father of the fatherless. This union is the oppressor of both. It can not be—nay, it is not—of God.

There is the union in which men and women covenant with one another to use every means at their disposal to accomplish the financial ruin of some one man or woman or firm—the boycott. In that we have exemplified the cruel extent to which unbridled

selfishness and disregard of commonest justice can drive a human being. It is not necessary to say it is not Christian; it violates every principle of Christian treatment. Instead of helping the oppressed, this union *lives* on its power to oppress, has no aim but the oppression and persecution of the object of its dislike. Reproach is its weapon, and it uses it unsparingly to hound its victim to his ruin. Those who are approved in the sight of God can not indulge in such things. Here are some of the characteristics of such: “He that slandereth not with his tongue, nor doeth evil to his friend, nor taketh up a reproach against his neighbor.” Such, He says, shall dwell in His holy hill; but they who do the thing condemned can not be there. Christ’s command is, “Love your enemies, bless them that curse you, do good to them that hate you, pray for them who despitefully use you, and persecute you.” The boycott is contrary to these principles in toto. The boycotter can not carry out these requirements. The one who is striving to carry out these principles can not be a boycotter. Christianity and the boycott are diametrically opposed to each other; they can not dwell together in the same heart. While one is self-sacrifice, the other is selfishness; while one helps a neighbor, the



MOSES, a Shepherd. Exodus 3 : 1.

other crushes him; while one lifts neighbor above self, the other would sacrifice neighbor on the altar of self, and elevate self above all its surroundings. It is anti-Christian on every count.

And then there is that other union—the labor union—in which men band themselves, under pains and penalties, to let no consideration interfere with their own grasping of every pecuniary advantage which they can secure; to drive to the wall every business which they can not control; to prevent every man, woman, or child from obtaining employment who will not, or can not consistently, yield to the control of that combination. It matters not to what extremity the wives or children of its proscribed victims may be driven through the inability of the father and husband to obtain the necessities of life for those whom he had covenanted to shelter, protect, and provide for. It matters not what institution’s hands are tied, what wheels of industry cease, or what homes are disrupted, if the heads of those homes do not wear the badge of the union. If you are a member of that union, strike when the union strikes, boycott whomsoever the union declares “unfair,” jeer at the independent worker and do all

you can to force him either under your control or out of his job, pay your fine when you patronize an independent firm or an independent laborer, refuse to associate with non-union men or attend their funerals when they die, obeying this union no matter with what laws of heaven or earth it may conflict,—then you are entitled to all the “benefits” it has to bestow. If you do not choose to do this, its “benefits” are not for you, and all its machinery will be set in motion against you.

This union also is of men; for it opposes the principles of the government of God. He declares, “Thou shalt love the Lord thy God with all thy heart; . . . and thy neighbor as thyself;” but the one who is ruled by the principles of the union can not do this. To do so and act upon it would mean expulsion from the union. The union man must *oppose* his neighbor who refuses to join; he must refuse to work by his side; he must do his best to keep him from obtaining employment; he must not favor him in any way. The rule of God’s government is, “Relieve the oppressed;” and He declares that He will be a “refuge for the oppressed,” and a “swift witness” against the oppressor—the laborer who oppresses his neighbor as well as the rich who oppress the poor.

Thus we find in all these human unions, these bandings-together of men, principles that are diametrically opposed to the government of God. In them Self is god, unionism the mode of worship, and all their votaries must kneel before that altar, even tho they kneel on the neck of the dearest friend or nearest relative.

Life-Union.

The union which Christ taught is comprehended in the one word, Love. Humanity had severed the cord that should have held it to the Heart of the universe, and infinite Love came down to join again the broken band. God was holding it forth to a world turning its back upon Him, and He holds it forth still. There is infinite harmony in that union. Christ declares: “I and My Father are One;” and again: “That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us.” “All Mine are Thine, and Thine are Mine; and I am glorified in them.” In that union with God through Christ there is no bitterness, no oppression, no envy, no malice, toward any.

Christ illustrates that union by the vine and its branches. “I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit.” In that union there is life. It flows from the vine to the branches, and they bring forth fruit as a result of that life union. Separated from Him, the channel of that life stream is cut off; the branch withers, the fruit decays, and the keeper of the vineyard finds nothing but fuel for the flames where there might have been glorious fruit. In that illustration is the story of the Gospel work and its results. There are the two classes: one in union with God, bearing fruit to His glory; one cut off from that union, withering into self and perishing. The union of the human is for a fragment of time, and the birthright of eternity is sold for its mess of pottage. It struggles for self, fights for self, exalts self to be its god, and lies down in the ashes of its idol to wake no more forever. How insignificant, how worthless, how transient, are the fruits of such unions! In the working out, class

Born in Bordeaux, France, May 24, 1750; died, Philadelphia, Penn., December 26, 1831. Limited education, a sailor, captain, ship-owner, merchant and banker. Left \$9,000,000 mostly to charitable purposes. He was miserly in private deal, open-handed in public matters. Nursed yellow-fever sufferers in 1793; bequeathed to hospitals and schools \$100,000; to public improvements, \$800,000. His principal bequest was for the erection and support of a college for orphans costing about \$2,000,000, into which no ecclesiastic or Bible teacher should ever enter.



Stephen Girard.



Peter Cooper.

Born in New York City, February 12, 1791; died there, April 4, 1883. Limited education, learned trades of hatter and carriage-making. Business, manufacturing machinery, cabinet ware, glue, and iron industry. Built first locomotive engine constructed in America; largely instrumental in laying the Atlantic cable; very charitable; best known for interest in industrial education; builder of the Cooper Union for the advancement of science and art, 1854. Building and endowment cost \$1,000,000.

is arrayed against class, company against company, hatred against avarice, man against man—to force the coffers of other men; and when it is worked out, all that might have been is lost, and the full coffers of eternity are bolted and barred against them. Is it worth it?

How much better, O, how infinitely much better, is that union which Christ is instituting among men! Running all through it are the golden threads of love, and hatred and strife and accusation have no place. Selfishness is sacrificed; but in its place we have all working for the good of each, and the hearts and interests of all twined and intertwined and woven into one harmonious web of love and peace stretching out in undimmed and unending beauty as long as the universe holds and God lives. Works of love and mercy here, and all the riches and blessings of eternal life when Christ shall come. That is the union for which we plead. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

CHURCH UNIONISM AND TRADE UNIONISM COM- ING TOGETHER.

It has been well known to those conversant with the religious movements in this country that for many years there has been an organization called the National Reform Association, the object of whose existence is the embodiment of "Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land," or a union of Church and State with all its resultant pains and penalties. One of the chief demands which this association has made has been the enactment of civil laws for enforcement of Sabbath observance.

This association was at first laughed at and ridiculed by the Protestant and secular press, then opposed, then tolerated in its teaching, listened to and accepted, till every denomination of note has committed itself to religious legislation over the Sunday question. Sabbath unions of various sorts have sprung up, federations have been formed with other national organizations and with political parties, and the Sunday-sabbath, wholly a church institution, has been pressed upon the Legislature of every State which did not possess a Sunday law, and upon the national Congress.

One of the principal directors in this work for years is Rev. Wilbur F. Crafts, whose headquarters is at the national Capital, where he is constantly working with and working government officials in the interest of the Church-and-State régime.

While we believe the movement is, in its very fundamentals, evil and only evil, and its results bound to be baneful to both Church and State, we freely concede that the men engaged in it are sincere men, working for what they believe to be the general good. Many of them are tremendously in earnest, and the virus of their teachings has permeated and poisoned our churches, our institutions of learning, and their threats of vote-controlling power has had effect upon our legislators.

The same spirit of combination manifest in the trust and the labor union, to crush out competition and opposition, to freeze out smaller dealers, and set aside the individual, is manifest in the church in the effort to federate on politico-religious questions, not so much as a matter of conviction of truth as of policy.

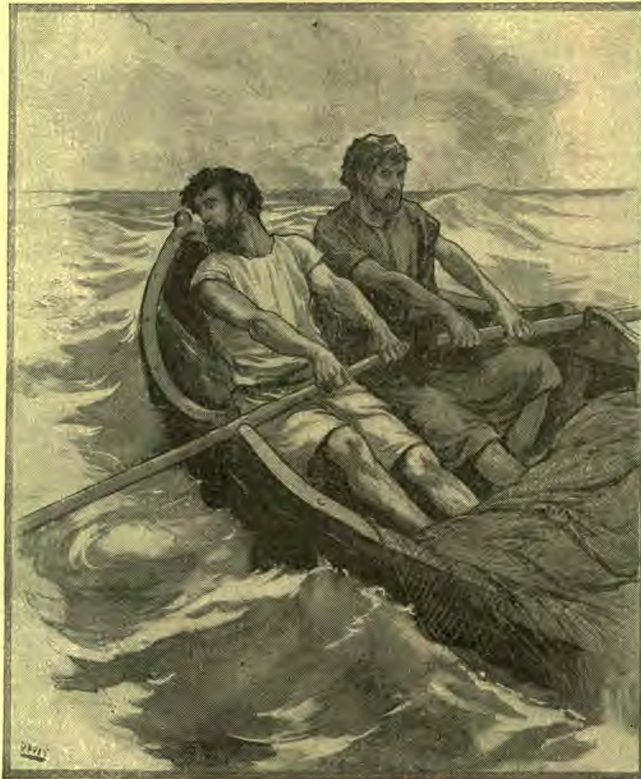
Latterly the National Reform Association, with all its allied forces, has been pressing upon labor unions and associations the importance of uniting with them, not for a day of rest, but for a religious day. One illustration among many is the following recently uttered by a clergyman in Des Moines, Iowa, on the problem confronting labor, to a large congregation:—

If it [trades unionism] is ever to furnish the panacea for our labor ills, it must broaden and deepen its life-currents on the moral ideas that affect the welfare of the laboring man. It must join the churches everywhere in the protection of Sunday as a day of rest and recreation. It means more to the laboring man to have all unnecessary work done away with on the Lord's day than to any one else. Here is a place for effectively using the splendid machinery of organized labor.

And labor is awaking to the situation, and has taken action in many cases locally, so far as their own organizations are concerned.

The church, too, is bringing into her policy (it is rarely longer a matter of principle and conviction) the principles of the trust and trades union. Note the following as illustrative of this, taken from a recent news item from Lincoln, Neb.:—

The pastors of the larger Lincoln churches have signed an ironclad agreement intended to drive out the small church, and bring greater revenues to the larger, longer-established house of worship. The



PETER and ANDREW, Fishermen. Matt. 4:18.

agreement is aimed at the exclusion of several projected new parishes.

The Lincoln ministers take the stand that the field is already crowded. One of the ministers admitted frankly that the organization has all the features and aims of the big trusts incorporated under the New Jersey law. "Too many ministers are working for small salaries," he declared. "Congregations are too small; the salaries of the best ministers are too small. A remedy is the abolition of the small churches and congregations."

The *Monthly People*, of New York City, asks if this is a trust or a union, and says:—

All these are thrilling questions. Not the curious, merely, the serious, also, are anxiously looking for an answer.

While the church is pursuing labor-union methods, the unions are imbibing the autocratic, imperialistic spirit of religious bigotry and persecution. The following from the *Independent* (friendly to labor), of October 1, will illustrate this:—

Human nature is harder to change than social forms are. A born bigot does not become a liberal because he forswears the creed of his fathers, and sets up as an apostle of the latest philosophical quackery. The man or woman who grovels in superstition does not become a fearless rationalist by swapping "isms." The heresy-hunter does not become less strenuous when he exchanges Presbyterianism or Old-Two-Seed-in-the-Spirit Baptismalism for Trade Unionism.

No one can watch the recent development of trade unionism, with all its unquestioned value and importance, and not be impressed by the rapidity

with which it is tending to become a dogmatic religion, surcharged with bigotry, fanaticism, and superstition. The unions have erected Sunday into a sabbath of the faithful. The union itself has become a church, to which on every seventh day the faithful repair. The unbeliever is no longer merely a "scab," he is a sinner, living under wrath. The individual member who goes out from among the industrially redeemed is a lost being, who can not be permitted to live inconspicuously among his fellows, but must be followed with anathemas, and all the pains and penalties of the excommunicated. The danger to trade unionism from this tendency is serious and deplorable.

To make plainer its allegations the *Independent* refers to the resolutions passed by the Central Labor Union of the District of Columbia in condemnation of President Roosevelt because of his action relative to the case of W. A. Miller in the book-binding department of the Government Printing Office. Mr. Miller, the union declares, has "violated every moral, and, in two instances, criminal law," he has been "tried and found guilty of flagrant non-unionism," and the President, by his action, has committed himself to "the policy of the open [communion] shop." And his order in reinstating Miller must be considered "unfriendly."

And all this because Mr. Miller is in favor of the "open shop," and of so reorganizing the government office as to accomplish much more work for the government at less expense.

Not only this, but the unions arrogate to themselves the authority of sponsors of citizenship. They further say:—

The principle of trade unionism is intended to raise the standard of living among the working classes, to instil into their hearts the blessing of free governments, to educate them so that they might uphold the law and its representatives, to make them good citizens in time of peace and zealous patriots in time of war.

Upon this the *Independent* remarks:—

If all this is humorous, it is also serious. The trade unions embrace possibly two and a half million members. If they are all to become dogmatic religionists, the days of persecution "for the faith" are not over. It looks as if a great deal of educating and broadening of the human spirit would have yet to be done before all the American people shall be brought to a full realization of what is meant by instilling into the heart a vital sense of the blessings of free government.

In a prophecy of the last days, the central field of which is laid in these United States, we have a certain religious, civil-secular element combining, through vote and influence, to enforce the authority of what the prophecy calls "the image of the beast" under pain of death; and this power, when thus established, prescribes a mark or badge for all within its authority upon the right hand or the forehead, under the severest boycott, even to the prohibition of buying and selling. That this mark is religious in intent and purpose is evident from its being the mark or badge of the system of worship called "the image of the beast;" and that it pertains to commercialism is also evident by its penalty of boycott. See Revelation 13.

It does not need a prophetic gift to clearly see that the attitude of the labor federations and unions confederated with the churches will result in a legal "civil-sabbath" Sunday law enforced upon all, and which must be acknowledged by all, in formal acquiescence at least, as the test of government authority and loyalty on the part of the subject. Failure to do this results in the boycott in which the very necessities of life are denied the transgressor.

The outcome of all combinations to effect religious purposes has always been disastrous to both Church

Born in Danvers, Mass., February 18, 1795; died in London, England, November 4, 1869. Common-school education; a clerk at the age of eleven; business, mercantile, and banking; amassed a large fortune. Gave the State of Maryland \$200,000; \$10,000 to Grinnell expedition under Dr. Kane; \$250,000 for Peabody Institute in his birthplace; \$1,000,000 for institute in Baltimore; \$350,000 to New England educational institutions; \$2,500,000 for buildings for poor in London, capable of accommodating 20,000 persons; \$3,500,000 for education in the South; and to other enterprises upwards of a million more. Mr. Gladstone said of him: "He taught the world how a man may be master of his fortune, and not its slave."



George Peabody.

and State. The union of the religious and the secular to accomplish politically what can not be wrought morally has always embrutalized the hearts of those who have engaged in such a movement, resulted in the persecution of the truest of men, and the utter ruin of the church and government which permits it. This has been true of the past. The present will prove no exception to the rule.

Upon all the climax of oppression in these last days—whether that oppression come from capital or labor, capital and labor, capital, labor, and religion, or Church and State, in any form—will burst the overwhelming glory of the King of kings and Lord of lords. He comes to relieve the oppressed, to set the captive free, and to begin that reign of righteousness which shall know no tyranny of class, no injustice in rule, no disregard of the poor. Then the "King shall reign in righteousness, and princes shall rule in judgment. And a man [the Man, Christ Jesus] 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 shadow of a great rock in a weary land." All the evils are past, the survival of the fittest is manifest, and forever endures the reign of righteousness over a righteous people.

To that kingdom God in His goodness invites all. To the attainment of the character necessary to obtain that kingdom Christ has pledged His infinite power to every soul who will seek it. He has made that life possible to all; all may possess it in Him and by His own righteous way.

Opinions of Representative Men.

(Continued from Page 3.)

dreamed of; because, banded together, they have had the spirit to see, the courage to demand, and the power to obtain a larger measure of social justice. And, in my judgment, it is in the efforts of trade unionism that the hope of further betterment for the masses lies.

Now, if trade unionism has achieved so much for labor in the past, the more numerous, closer, and yet more intelligent trade unionism with which we commence the year 1903 gives high promise for the future in this country. Let us consider this somewhat.

There have been a number of large general labor organizations in this country, and there have been in Great Britain numerous federations of labor unions. But there has never been anywhere in the world a federation of labor so powerful in numbers and so varied in its features as is the organization of which I have the honor to be president, the American Federation of Labor.

There are in the United States, I believe, something less than sixteen million wage-earners. Of this number, about two and a half millions are organized.

In Great Britain there is an annual trade-union congress, which deals with political and legislative matters interesting the working masses. There is also in that country a trade-union federation that avoids politics, and which deals only with economic questions and trade disputes.

The American Federation of Labor embodies both of these lines of work, with the additional lines of educating and organizing.

With this mighty army of organized workmen, we advance with confidence in the general cause of labor upon the now opening year.

If it be said that the trusts represent multiplied and increasing power of the employers, that need cause trade unionists small apprehension. The employing combination in the anthracite coal regions of Pennsylvania was never so strong as during the past summer; yet trade unionism there proved itself still stronger.

If the association of capital and monopoly in combinations and trusts is bringing the management of industries into a few hands, those hands will be directed by the consciousness that ruptures with labor can only lead to strikes and lockouts that must be more extensive and more expensive than ever before. Hence the tendency will be to avoid ruptures through conciliation, and to settle differences by arbitration—not compulsory arbitration, for that may involve the forcible curtailment of liberty, to which workmen will not and should not submit, but free and voluntary arbitration.

It is therefore with confident hope that I behold labor address itself at the opening of the year 1903 to the problem of "How to get more."

—The organization known as the Knights of Labor, which was organized at Reading, Pa., in 1878, now has a membership of 40,000.

—"Public Opinion" declares that the past year has seen more and larger strikes than any previous year in the history of the country.

"FREEDOM OF LABOR MUST BE UPHELD."

(Prof. Goldwin Smith, in San Francisco "Examiner" of Dec. 21, 1902.)

The lawfulness of unions and strikes is now admitted on all hands. Capital is spontaneously combined; and, without counter combination, labor would have little chance of justice. On the other hand, the community has its rights. Freedom of labor must be upheld. Every man must be at liberty to take the work which another man declines, that there may be no monopoly of employment. There must be no arbitrary restriction upon the workman's use of his capacities or upon the extent of production. All this is commonplace. At the same time, strikes and lockouts are barbarous and wasteful modes of settling a difference between employer and employed. They not only cause great loss, but poison the heart of industrial society.

THE LABORER.

(Wm. D. Gallagher.)

Stand up—erect! Thou hast the form
And likeness of thy God—who more?
A soul as dauntless 'mid the storm
Of daily life, a heart as warm
And pure as breast e'er wore.

What then?—Thou art as true a man
As moves the human mass among,
As much a part of the great plan
That with creation's dawn began,
As any of the throng.

Who is thine enemy?—the high
In station, or in wealth the chief?
The great, who coldly pass thee by,
With proud step and averted eye?—
Nay, nurse not such belief.

If true unto thyself thou wast,
What were the proud one's scorn to thee?—
A feather, which thou mightiest cast
Aside, as idly as the blast
The light leaf from the tree.

No; uncurbed passions, low desires,
Absence of noble self-respect,
Death, in the breast's consuming fires,
To that high nature which aspires
Forever, till thus checked,—

These are thine enemies—thy worst;
They chain thee to thy lowly lot,
Thy labor and thy life accursed.
O, stand erect! and from them burst!
And longer suffer not!

Thou art thyself thine enemy!
The great!—what better they than thou?
As theirs, is not thy will as free?
Has God with equal favors thee
Neglected to endow?

True, wealth thou hast not—'tis but dust!
Nor place—uncertain as the wind!
But that thou hast, which, with thy crust
And water, may despise the lust
Of both,—a noble mind.

With this, and passions under ban,
True faith, and holy trust in God,
Thou art the peer of any man.
Look up, then, that thy little span
Of life may be well trod.

THE UNION LABEL.

(Walter Gordon Merritt.)

The indispensable part of all boycotts is a distinguishing mark. In the case of labor organizations, the efficient weapon is the union label, or, in some cases, the specific trade-mark of the boycotted manufacturer. The former is the pre-eminent part of their machine of conspiracy. It is now a well-recognized trade-mark, by which every dealer and walking delegate distinguishes all goods of union manufacture. As soon as this practical method of discrimination was adopted, the establishment of

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. FREE. Macbeth, Pittsburg, Pa.

Yosemite Valley

BEAUTIFUL
PHOTOGRAPHS
Of America's Grandest Mountain Scenery.
35c each, one half dozen \$2.00
\$3.50 per dozen
Photos 5x8, on Mounts 7x11.

E. J. DRAKE, 830 Isabella St., Oakland, Cal.



the boycott was assured. This label does not necessarily represent quality, earning capacity, sanitary conditions, or short hours, but is a club to coerce employers and injure independent workmen, by making possible the boycott. It is so totally void of the usual significance of trade-marks that, in the absence of special statutes, many courts have denied it protection. The threat of being deprived of valuable trade causes the distributor to select union goods with the label, and the general consumer buys what is offered him, regardless of the label.

THE BLESSED HOPE.

("Christian Index," Glasgow.)

Come, King of Glory, come!
Earth's woes thy healing crave;
Its weary, wasted sum
Of hopes but finds a grave
In moaning hollows of distress
Or blank, abysmal nothingness.

O Christ, when shall again
Thy presence Israel bless?
We look for Thee to reign
Thy reign of righteousness;
We hold that promise sacred yet
The angels gave at Olivet.

Did not Thy shining ones
A light of life impart,
Brighter than noonday suns,
To cheer the church's heart?
This Jesus ye have seen ascend,
Again to earth His steps shall bend.

Fulfil, O Christ, fulfil
That hope of advent given!
We hold that promise still
A beam of light from heaven
Thy church to cheer along its way
To sunshine of a perfect day.

When, crowned with sevenfold crown,
And garments dipped in blood,
To smite oppression down
And curb the restless flood
Of human wrong, Thou'lt come again,
The King of kings on earth to reign.

—Organized labor threatens to withdraw \$300,000,000 from the banks of the country unless organized employers cease damage suits against labor unions. This, labor predicts, would cause a financial panic.

Children

with diseases of scalp or skin, or children that are constantly scratching, should be washed with hot water and Glenn's Sulphur Soap.

Pure sulphur is a specific for skin diseases, and Glenn's Sulphur Soap is the only sulphur soap worthy of the name. Used daily it prevents disease. Take only

Glenn's Sulphur Soap

25c. a cake at drug stores, or mailed for 30c. by The Charles N. Crittenton Co., 115 Fulton Street, New York.

A New Book

OUR PARADISE HOME

Is a new book just from the press. In this volume its author, Pastor S. H. Lane, presents in an interesting and instructive way facts relative to the establishment of the Kingdom of Christ and the restitution of all things.

The book treats of the Permitting of Sin, The Fall of Satan, The Promise of God to Abraham, The Three Heavens, The Three Worlds, The Two Jerusalems, The Two Kingdoms of Grace and Glory, The Transfiguration, The Rest that Remaineth, The Two Resurrections, The Millennium, The Description of the Kingdom of Glory and the New Jerusalem. The work is so interesting and entertaining that when one commences to read he will not want to cease until the book is finished.

The book contains 128 pages. It is nicely illustrated. Bound in board, price 25 cents; in cloth, 50 cents, post-paid. Address

Pacific Press Publishing Company
Oakland, California

Bookkeeping, Shorthand, and Penmanship successfully taught by mail. Students holding responsible positions. Booklet sent on application. Test lesson in shorthand free. Write to-day.

Fireside Accounting Institute, Battle Creek, Mich.

ITEMS OF INTEREST.

—In the following-named States, eight hours' work constitutes a day's labor on all public work: Arkansas, California, Colorado, Connecticut, District of Columbia, Idaho, Illinois, Indiana, Kansas, Massachusetts, Minnesota, Missouri, Montana, Nebraska, New Jersey, New Mexico, New York, Ohio, Pennsylvania, Tennessee, Utah, Washington, West Virginia, Wisconsin, and Wyoming. In the following named of these, eight hours constitute a legal day's work for all, unless specified otherwise by contract between employer and employee: California, Connecticut, Illinois, Indiana, Missouri, Nebraska, New York, Pennsylvania, and Wisconsin. These laws do not apply in agricultural work.

—The American Federation of Labor, of which Samuel Gompers, of 423 G Street, N. W., Washington, D. C., is president, and John Mitchell, of Indianapolis, Ind., is second vice-president, is composed of 96 affiliated national unions, 27 State branches, 406 city central unions, and 1,378 local unions. The aggregate membership is 2,000,000. About 235 weekly and monthly papers, devoted to the cause of labor, are issued by these various affiliated unions. About 900 organizers of local unions are working under the direction of the federation.

—The following ten national unions are not affiliated with the American Federation of Labor: The Brotherhoods of Locomotive Firemen, Railroad Trainmen, Railroad Conductors, Locomotive Engineers, and Railroad Switchmen, the Stone Cutters' Association, Bricklayers' and Masons' Union, Brotherhood of Operative Plasterers, National Association of Letter Carriers, and Post-office Clerks' National Union.

—At a conference of the representatives of capital and labor, held in New York, Dec. 17, 1901, under the auspices of the National Civic Federation, a permanent board was appointed to settle differences between employers and the labor unions. This board consisted of thirty-eight persons, fourteen on behalf of the public, twelve on behalf of employers, and twelve on behalf of the labor unions. The Chairman is Senator Marcus A. Hanna.

—From the annual report of the United States Commissioner of Labor we learn that, between the years 1881 and 1900, there were in the United States 22,793 strikes and 1,005 lockouts, involv-

ing 127,442 establishments and 6,610,101 men. The average lengths of the lockouts was 97 days, and of the strikes, nearly 24 days. These involved a loss to the laborers of \$306,683,223, and to the employers a loss of \$142,659,104. Of the strikes, 50.77 per cent succeeded, 13.04 per cent were partially successful, and 36.19 per cent failed. Of the lockouts, 50.79 per cent succeeded, 6.28 per cent succeeded partly, and 42.93 per cent failed.

—During the first nine months of the current year there has been a large falling off in building operations throughout the United States. In eight of the largest cities this decrease has been tabulated, and amounts to \$42,250,000. This is an indication of the condition of the country as a whole. The loss to laborers is enormous, and this means a money shrinkage in the communities where these laborers purchase supplies.

—The wealth of the United States in the year 1900 was computed to be \$94,300,000,000. The gold in circulation at the present time in the United States amounts to \$629,271,532, and the silver, \$151,436,658; total of money in circulation (including bank notes) in the United States, \$2,246,529,412. The total value of articles manufactured in the United States in the year 1900 was \$13,039,279,566. The value of manufactures exported during the year 1902 amounted to \$1,881,719,401.

—It is stated that the recent unsuccessful strike of 100,000 textile workers in Philadelphia caused a loss of \$12,000,000 to the manufacturers and \$8,000,000 to the employees. One result was the introduction of labor-saving machinery which displaced 2,000 men.

—The great anthracite coal strike in the coal regions of Pennsylvania was inaugurated on May 12, 1902, and lasted five months, involving 147,000 men. It was settled by a commission appointed by President Roosevelt, the miners returning to work October 24.

—The meat trusts are paying 25 per cent less for cattle than last year, at the same time raising the cost of meat to the consumer 10 per cent. This makes their business 35 per cent more profitable to them, while both consumer and producer are suffering loss in consequence.

—There are in the United States 15,000 persons possessing fortunes of over \$300,000.



PUBLISHED WEEKLY

By the Pacific Press Publishing Co.

(Entered at Oakland, Cal., as second-class mail matter.)

H. H. HALL, - - - BUSINESS MANAGER.

Terms of Subscription.

Per Year, post-paid \$1 50
Six Months, 75 cts. Three Months, 40 cts.
To Foreign Countries, per year, \$1.75.

SPECIAL TERMS.

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$2.50.
 2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$3.25.
 3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$4.00.
- Sample copies sent on application.

TO OUR PATRONS.

Please be careful to write all names of persons and places plainly.

Send money by Post-office Money Order, Express Order, or Bank Draft on New York, Chicago, or San Francisco.

Orders and Drafts should be made payable to the Pacific Press Publishing Co.

Paper money or silver should be sent in a registered letter.

Registered mail is safe. Unregistered mail is at the risk of the sender.

Postage-stamps in five or ten cent denominations will be accepted for small amounts.

The address label on your paper will indicate the time to which your subscription is paid. In case of non-receipt of papers, or any other irregularity, please notify us immediately.

When subscriptions expire, no more papers are sent to the party except by special arrangement.

You are requested to watch the date on your label, and renew early, and save the loss of papers. We can not always furnish missing numbers.

When requesting change of address, be sure to give both old and new addresses.

Delicate

Have used Pearlline for eight years. Am never without it. Use it with the most delicate fabrics and with coarse things. Find it satisfactory in all things.

Mrs. Rev. G. E. L.

Beautiful

I find that PEARLINE is the best soap powder I ever used. I soak my clothes overnight and rub them out next morning with little labor, and my clothes are beautiful and white.

Mrs. Rev. J. H. D.

Infants' Clothes

I have found Pearl-line a great help in the cleaning of badly soiled infants' clothes, as it does away with all rubbing.

Mrs. Rev. J. S.

White Clothes

I have used Pearlline for the last ten years. Always satisfied with it. It never turns the clothes yellow.

Mrs. Rev. R. G. J.

A Strike against Drudgery



RUBBING—not wearing—shortens the life of most garments. Washboards brutally tear and rend. Caustic compounds gnaw and ruin.

Pearline
PERSUADES
THE DIRT AWAY
AND BY DISSOLV-
ING CLEANSSES

Pearline is kind to fabrics

Baby's Things

I prefer Pearlline to other soap powders. For cleaning baby bottles, nipples, and silverware it has no equal. I will try it alone for washing.

Mrs. Rev. J. F. R.

Silverware

I prefer Pearlline to other soap powders. I like it for dish-washing better than soap; it keeps the silver bright.

Mrs. Rev. H. B. M.

Colored Goods

I prefer PEARLINE to any other powder I have used. I do not think it will injure colored clothes, which is more than I can say for most other washing powders.

Mrs. Rev. M. E. M.

Lace Curtains

I have used Pearlline to-day for washing lace curtains and like it very much. Washed easier and cleaner than with any soap used before. I like it very much.

Mrs. Rev. J. D. E.



OAKLAND, CAL., DECEMBER 16, 1903.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

THIS NUMBER CONTAINS.

General.

Problem of Capital and Labor (A General View), GENERAL HARRISON GRAY OTIS	2
The Real Conflict, DAVID MCLEAN PARRY	2
The Workmen's Problem, SAMUEL GOMPERS	3
Wealth and Oppression in the Light of History, PROF. GEORGE W. RINE	4
Wealth and Oppression in the Light of Prophecy, MILTON CHARLES WILCOX	6
God's Love for the Individual, MRS. E. G. WHITE	7
How Came This Great Conflict, WILLIAM N. GLENN	13
Christian Union versus Human Unions, CHARLES MILES SNOW	16

Eminent Men Quoted.

President Roosevelt, Anthracite Coal Strike Commission, Supreme Court of Pennsylvania, M. A. Hanna, Thomas Jefferson, Bishop Potter, Lyman Abbott, Archbishop Ireland, President Hadley, Carroll D. Wright, John Mitchell, Judge Hammond, E. J. Livernash, James Bryce, Dr. Peters, Geo. F. Baer, Argonaut, T. F. Woodlock, John S. Stevens, W. H. Pfahler, Examiner, Late P. M. Arthur, Dr. Healy . . . 8, 9, 12

Editorial.—A Foreword to Our Readers—Prosperity and Poverty—The Strife for Power and Christian's Attitude—Union Labor Dangers—Combinations of Labor and Capital—A Fearful Sowing—Rich Toward God—God's Twofold Warning to His People—Church Unions and Labor Unions Coming Together—Items of Interest, Notes . . . 1, 14, 15, 7, 17, 18, 20

For the scope of our regular issue see advertisement on last page of the cover. Our departments were omitted to give more space for this great question.

It is but justice to editors and proof-readers to say that this paper has been gotten out under a pressure of work too great for the human. The finished product falls far below our wishes and expectations. But such as it is, we send it forth. The work has been wrought with a constant prayer for the blessing and guidance of the great Master Workman. May He cover all its human errors, and bless its mighty truth to the saving of souls.

We greatly regret that we could not obtain from representative labor leaders and capitalists articles for this number. We wrote to several on both sides of the question, but obtained no reply from capitalists. Two labor union leaders, Mr. Gompers and Mr. Mitchell, were too busy to furnish the articles. Mr. Gompers suggested the reproduction of an editorial in the *American Federationist*; we asked him to designate, but received no reply. We, therefore, reproduced another article of his designed to cover, at least the year 1903. The article from Mr. D. M. Parry is from the view-point of the employer; while that of General H. G. Otis is a general view on the principles involved. We hope that all will be read candidly and carefully, and weighed in the balance of Everlasting Right.

The Strife and Its Settlement.—It has not been the aim of this paper to present the sensational nor to foment prejudice. We believe there are good men on both sides of the great controversy. We believe that there are many who wish to do just right. But we do not believe that this great strife will ever be settled as long as men's hearts are selfish. We know it will not, all compromises to the contrary. There will be temporary lulls and truces and combinations, but the smoldering fires of selfishness and class hatred will again burst forth in greater malignity. As long as the negative is left out of the Eighth and Tenth Commandments in men's creeds, so long will this strife continue, and every commandment will be broken. So long as the Golden Rule is perverted to mean "Do others or they will do you" the conflict will continue till it is lost in the battle of Armageddon. The only way it can be permanently settled is in each individual soul in Christ Jesus.

Capital and Labor Troubles.—In 1897 T. De Witt Talmage said: "You may pooh, pooh it; you may say, This trouble, like any angry child, will cry itself to sleep; but it will not; . . . it is the mightiest, the darkest, the most terrible threat of the century. All attempts at pacification have been dead failures; the monopoly is more arrogant, the trades union more bitter." What would Mr. Talmage say if he had lived in 1903?

OUR NEXT ISSUE.

Our original plan in this issue of the SIGNS OF THE TIMES was a 32-page number with cover, but, on the earnest solicitation of our friends, we reduced it to a 20-page issue with cover, which could be sold for five cents, the worth a dime.

As a consequence of the change of our plan, we have as excellent, as stirring, as comprehensive articles left over as appear in this issue. Following are some of these with additional features:—

1. "THE INDIVIDUAL AND HIS RIGHTS: THE PRESENT TREND AS REGARDS THESE RIGHTS." By the Editor. A discussion of the question from the standpoint of religion, the State, and society.

2. "THE FIRST COMMANDMENT: ITS APPLICATION TO THE LABOR PROBLEM." By Alonzo T. Jones.

3. "AMERICAN CONTEMPT OF LAW," from "McClure's Magazine."

4. "TWO MIGHTY CORRUPTERS OF CHARACTER." Editorial.

5. VALUABLE UTTERANCES FROM EMINENT MEN.

6. A fine FIRST-PAGE DRAWING prepared for this issue.

7. Beautiful ORIGINAL SONG AND MUSIC.

The price of the issue containing the above, dated December 23, will be five cents; in lots of fifty or more, at the rate of 2½ cents each.

THE NEXT SIX MONTHS.

No one issue, or two, could adequately discuss the great questions raised between capital and labor, involving, as they do, the very question of government itself.

During the next six months the SIGNS OF THE TIMES will illumine this subject as it has never been before. Here are three series of articles:—

1. "THE INDUSTRIAL PROBLEM: THE UNSETTLED STRIFE BETWEEN LABOR AND CAPITAL." A discussion of fundamental principles, present conditions, inevitably logical outcome, and the light of prophecy. From ten to twenty articles.

2. "THE HISTORY OF GOVERNMENT." Eleven articles by Alonzo T. Jones, a study of every phase of government and its outcome, from ancient Babylon to the present. A valuable study, having a direct bearing upon present issues.

3. A continuation of the STUDIES ON THE REVELATION.

These things ought to give the SIGNS OF THE TIMES a circulation of 100,000 weekly. Price one year, \$1.50;

Six months, 75 cents;

Three months, 40 cents.

Send in your subscription at once. Address THE SIGNS OF THE TIMES, Oakland, Cal.

Have Men a Right to Unionize?—They have. Let them form unions so good, on so broad a basis, so truly educational, elevating, and helpful, so free from dictatorship and imperialism, that every true man in the trade will feel it a privilege to belong to it; but let them never seek to coerce him who is outside to join; let them never take from him one right which he has in common with them. His right not to belong is as sacred as their right is to belong. His right to be a solitary or to form a union alone with his employer is as sacred as their right is to combine together. The right not to join a union is as sacred as is the right to join. I may be a dozen, and he

may be one. His conscientiousness which prevents him from joining me may seem strange and narrow to me, but I have no right to coerce it. It is as sacred in the sight of God as mine, and it may be altogether true, while mine may be selfish. The same principles apply equally to trusts.

Go Home and Stay There.—Strikes would be more effectual and less troublesome, if the counsel of such men as Chief Sargent, of the Locomotive Firemen, were followed. He says:—

I have always counseled against strikes. They should be used only in extreme cases. When strikes are declared, the men should go home and stay there. If any man can be secured to take their places, let them take them. They will be of a kind of no benefit to their employer or themselves. Non-union men should not be forced into a labor organization any more than a man into a certain church. Converts by force are of no value. In the past there has been too much coercion and too little instruction and education along these lines.

The Outcome.—Just as we are closing our forms comes an appreciative and helpful letter from a brother in Colorado. Among other things, he tells us that for years he has taken pains to interview persons of all classes, in the world—outsiders—as to their opinion of the outcome between capital and labor, and the almost invariable answers have been, Revolution, war, chaos. Many look for this immediately, and the majority in the near future. And thus, also, speaks God's prophetic Word. He also calls attention to the striking prophecy of Revelation 18, the symbol of the great city builded by union of labor and wealth, and its predicted doom. But there is a refuge—Jesus Christ.

Labor a Blessing.—It is a sad thing that the majority of mankind are coming to think more and more that labor is a curse, when it is designed of God to be one of the greatest helps and blessings in rising above the curse. This evil thinking takes away all joy in working, the highest joy one can find, if the work be right. He has never learned to live who finds no joy in legitimate labor. Wages are necessary, and should always be just, but greater joy should be in the doing of the work itself, in the growing mind and skill, and greater effectiveness. It is a low view of labor that sees only the wage at the end of the day, week, or month, however necessary it be to wife or children.

To the Rich.—Some day the man whom God has given the power to get wealth and employ men will have to give an account of his stewardship. As he has dealt with others, so God will deal with him. The wage question will then be adjusted by the Arbiter of the universe, by the rule He has given: "With what measure ye mete it shall be measured to you again." There is no escaping that sentence nor appeal from that Court.

Fellow-workmen, that success which is not founded in Eternal Righteousness is, at the best, always temporary, and, in the end, inevitable defeat; and any seeming defeat in the cause of Righteousness is always the most glorious success in the acquiring of the greatest of all treasures—character. "Sin, when it is full grown, bringeth forth death;" but righteousness hath an eternal hereafter of joy. "The true gain is the long gain."

THE MEN NEEDED.

God give us men! a time like this demands Strong minds, great hearts, true faith, and ready hands;

Men whom the lust of lucre does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagog,
And damn his treacherous flatteries without winking;

Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For, while the rabble with their thumb-worn creeds,
Their large profession, and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

—Anon.

The Coming King

To those who wish to study further along the line of coming events, we submit the following list of tracts as interesting and helpful. The subjects are treated from the standpoint of Bible prophecy, and throw much light on events soon to transpire.

BIBLE STUDENTS' LIBRARY

Manner of Christ's Coming—No. 124

This seems to be a perplexing question to many but is fully settled in this tract. The writer takes up the various passages that speak of the coming of the Lord, and gives the original meaning. His coming as a thief, coming to judgment, and second personal coming, are clearly distinguished. Price 1 cent; per hundred 72 cents.

The Great Day of the Lord—No. 65

There is wide diversity of opinion in the Christian world in regard to the character, length, and scope of the great day of the Lord, as well as its relation to man. In the light of the Scriptures, the writer makes clear this important subject. Price, 2½ cents each; per hundred, \$1.74.

We Would See Jesus—No. 173

This tract is a strong appeal on the personal and soon coming of Christ, giving the scriptural foundation for this blessed hope. Every Christian will be encouraged by reading it, and the indifferent aroused to a sense of their need. Many thousands already sold. Price 1 cent; per hundred 72 cents.

The Temporal Millennium—No. 121

This tract defines the word millennium, and shows when and where the millennial reign with Christ, as brought to view in Revelation 20, will take place. Those acquainted only with the popular view of this subject will be especially interested in reading this tract. Price, 1½ cents each; per hundred, \$1.10.

Babylon is Fallen—No. 169

In Rev. 14:8 we have the statement, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." The tract answers the questions, What is Babylon? What is her fall? and What the remedy and salvation from her ruin? and how it concerns us at the present time. Price, 1½ cents each; per hundred, \$1.10.

What Do These Things Mean—No. 176

This tract treats the subject of Capital and Labor showing the end of the struggle and the only solution of the world's great industrial and financial problems. Good Bible instruction is given that should regulate the actions of all in the perplexing situation. Price 1 cent; per hundred 72 cents.

Waymarks to the Holy City—No. 115

A study of the 7th chapter of the book of Daniel, in which is brought to view four great beasts, representing four universal kingdoms of the earth. The work of the little horn which was to make war with the saints is discussed and its final ending portrayed. Then comes the glorious kingdom which was given to the saints of the Most High. Illustrated. Price, 1 cent each; per hundred 72 cents.

Signs of Our Times—No. 174

Intelligent people are alarmed at the outlook of the world to-day. While much in the world betokens advancement and prosperity, many things cause anxiety and alarm. Discovery and progress have not brought contentment and peace. Troubles and perplexities, discontent and strife are everywhere. People look on with fear and dread at what is coming, but few look to the source of light and help—the Bible. The object of the tract is to point out the signs, and shed scriptural light on the same that brings comfort to the believer. Price 1 cent; per hundred 72 cents.

Gospel Remedy for Present-Day Isms—No. 175

This tract deals with Spiritualism, Hypnotism, Christian Science, Higher Criticism, etc. Every one is more or less familiar with these isms, as they are quite common. Many accept these teachings because they are looking for a manifestation of supernatural power. But the writer believes them to be a dark system of error, and exerting an influence against the pure and simple teachings of the gospel—the power of God. You will be interested in the conclusions drawn. Price 1 cent; per hundred 72 cents.

PAMPHLETS

Matthew Twenty-four

This pamphlet contains a strong exposition of the second coming of Christ, based on the twenty-fourth chapter of Matthew. It is a verse-to-verse study of that most interesting and instructive chapter. Many thousands of this little work have been sold, and still the demand is great. You can not use your time and money better than to buy it, read it, and circulate it everywhere. Price 10 cents.

Marshaling of the Nations

A pamphlet of 44 pages, dealing with the movements of the great nations of to-day, showing how a few great powers are rapidly gaining control of the whole world. There is a meaning in all this that concerns every one, and the writer brings forth light from the divine Word for our consideration and profit. There are several instructive maps, showing the partitioning of the world as it is being made. Price, 10 cents each.

The Sure Word of Prophecy

This pamphlet takes up the study of the book of Daniel dealing with the important and wonderful prophecies of that book. We are told in the Bible that "we have a more sure word of prophecy whereunto we do well to take heed." We may therefore expect to find revealed therein important, instructive, and withal most wonderfully interesting things. This little work certainly meets this record, and sheds forth beams of light into the dark mysteries of coming events, as well as those now present. These events concern us and our nation and the whole world. We do well, therefore, to read and take heed. Illustrated. Price 10 cents.

APPLES OF GOLD LIBRARY

ENVELOPE SIZE

The Coming of Our Lord—No. 40

The first part of this tract is based on the text wherein it is stated that certain Greeks came up to worship at the feast, and said "Sir, we see Jesus." The latter part is on the subject, "Why Speak of Christ's Coming?" Brief, but to the point. Price ½ cent, or 36 cents per hundred.

The Winning of Margaret—No. 53

A remarkably interesting tract, relating how a whole family became interested in the coming of the Lord, through the visit of a missionary and a Bible study on the subject. As the study proceeds, different members of the family read passages of Scripture and bring out other facts in an attractive way. Will be read where others might be laid aside. Price 1 cent; 72 cents per hundred.

Heralds of His Coming—No. 51

Is it a literal coming? Is the end really near? May we know the time? These are a few of the questions treated in the tract. Some of the special signs of Christ's second coming are pointed out, and a very interesting chart produced, portraying in a vivid manner the points dwelt on in the tract. Price, 1½ cents each; per hundred, 98 cents.

The Great Threefold Message—No. 47

While the Gospel, or God's plan for saving man, has always been the same, it has had special saving truths connected with it for each generation. In this tract a great threefold message for our day is brought to light, and offered to the world as God's remedy for the ills of Christendom. Price, 1 cent each; per hundred, 72 cents.

The Return of the Jews—No. 62

The subject treated in this tract is one that has attracted the general attention of Bible readers, but unfortunately is not well understood. The writer presents the subject from the standpoint of God's promise to Abraham, clearly showing who are the true Israel, and when and where they will be gathered. Illustrated. Price, 2 cents each; per hundred, \$1.32.

Do You Know

That the most wonderful part
of the world is

CALIFORNIA

FOUR GREAT BOOKS

California South of Tehachapi
The Sacramento Valley

In Press

The San Joaquin Valley
The Coast Country

In Press

Each containing about 100 pages of carefully written matter, and finely illustrated, telling what it is that makes it so wonderful. Your choice mailed

FREE OF CHARGE

If you send a two-cent stamp for postage.

The Magazine of the West

and equal to any in the East is

"SUNSET"

Richly illustrated. Ably edited.

Devoted to California and things Californian.

Have You Seen It?

10 cents the copy \$1.00 the year

SOUTHERN PACIFIC

E. O. McCORMICK

Pass. Traffic Manager

T. H. GOODMAN

General Pass. Agent

San Francisco, Cal.

IT IS NO TROUBLE to sell E-Z WASHING TABLETS. People are glad to get them. This from Mrs. M. E. Brown, Janesville, Wis. It is no trouble to start for we are willing to help you because we know that once you get started you will stay with us. Write to-day for our liberal terms. Samples for 10 cents. Address,

ALFRED MALLET, Nyack, N. Y.

BEST OF ALL

FOR ALL DEPARTMENTS OF CHURCH WORK

Church Hymns and Gospel Songs

367 SONGS FOR 25 CENTS

Before deciding the question of what new hymn book to adopt into your church, let us send you, post-paid, a returnable copy for examination.

THE BIGLOW & MAIN CO., New York—Chicago

"The Sign of Quality"



STANDS FOR SPEED
AND STANDS ALONE

PRICE IS THE SAME

\$25 KANSAS CITY
(TO CALIFORNIA)

CHICAGO \$33

OTHER POINTS IN PROPORTION

GOOD UNTIL NOVEMBER 30
ASK SANTA FE AGENTS

Kept by all State Tract Societies

Pacific Press Publishing Co.

OAKLAND, CAL.

18 W. 5th Street, Kansas City, Mo.

Our Periodicals

"Let not your Hearts be Troubled"

These comforting words were spoken by Christ for the benefit of those living amid the strife and commotion of this time as well as to His disciples to whom the words were addressed. Prophecy shows that a wonderful transformation is soon to take place in the affairs of this world. Are you acquainted with what it says, and what it means to be living now?



The SIGNS of the TIMES

is a weekly paper which will make you well informed respecting what has been revealed, and give you an anchorage that will hold in the coming storm.

DEPARTMENTS

In the *Outlook Department* the fulfilment of prophecy is shown in transpiring events. Social and political evils are pointed out and the Bible remedy applied. The department for *General Articles* is full of interest, being composed of short articles on Bible topics from our contributors. The *Editorial Department* is a bulwark of Bible facts for Christians, and helpful articles on Christian living. Our *Question Corner* is devoted to the answering of questions on Bible subjects that are sent in by our subscribers and others. In our *Mission Department* prominence is given to the work and progress of the Gospel in foreign lands. The *Home Department* contains short stories and instructive articles on health and hygiene topics. The *Sunday and Sabbath School Lessons* are printed in each issue accompanied with full and helpful notes. Our *News and Notes* present in concise form the happenings of note culled from hundreds of newspapers that come to our table.

\$1.50 secures this 16-page paper for one year. \$1.75 additional entitles the subscriber to our Oxford Teacher's Bible, which is substantially bound as illustrated. The Bible is silk sewed and has large, clear type and references. The Teacher's Helps are full and complete. Subscriptions, if sent in early, may, if desired, commence with this issue.

Address SIGNS OF THE TIMES, Oakland, Cal.

Pacific Health Journal

During the coming year the *Pacific Health Journal* will contain articles on Temperance, Physical Culture Vegetarianism and Medical Missionary work. Prominent writers on health and hygiene will contribute articles on various topics of general interest, and the manager of the well-known San Francisco Vegetarian Café will supply recipes for the preparation of the latest and best dishes used on their tables. A new feature of the magazine will be the consideration of the Medical Missionary phase of Gospel work. In this department will appear in advance of its publication in book form, exclusively in this magazine, the opening chapters of the new work by Mrs. E. G. White, entitled "The Ministry of Healing."

The Magazine contains 32 well-filled pages and is published monthly. Subscription price 50 cents per year; issued in clubs of 5 or more, 30 cents per copy.

Address PACIFIC HEALTH JOURNAL, Oakland, Cal.



Bible Students' Library

The *Bible Students' Library* is published quarterly, with occasional extras. Each number treats upon some Bible topic of current interest. One of the numbers soon to be issued is entitled "The Fascination of the Mysterious," in which the subjects of "New Thought," "Hypnotism," "Mind Reading," "Theosophy," etc., are considered. Subscription price 25 cents per year.

Apples of Gold Library

This Library is also published quarterly with extras. It is of a size suitable for enclosure in an envelope with regular correspondence. By subscribing at once, you will secure the two new Temperance Numbers which have just been put to press. Their titles are "The Demon's Counsel" and "Charged with Murder." Subscription price for 5 copies 25 cents per year.



Our Little Friend

The eight pages which this paper contains are filled weekly with the brightest of stories and pictures, together with such selections from letters written by *Our Little Friend* family as will be of interest to all. During 1904 very interesting stories about the strange birds, animals, trees, and flowers of Australia will be told by a young lady who used to live there.

The author of "Cobblestones," who has pleased and helped so many of our readers the past year, has promised a series on "Our Country Neighbors." Articles on Africa and other mission fields will also appear. Subscription price 50 cents per year, or with "Things Foretold," a beautiful book on the prophecies, written by the editor, 75 cents. The book will be sent free for five yearly subscriptions at 50 cents each, one of which may be a renewal. Price of the book alone, 50 cents.

Our Little Friend is also organizing a Helpers' Band, in which every child will be interested. Full particulars will be given on application.

Address OUR LITTLE FRIEND, Oakland, Cal.

