

their revelation of active principles. The puffing of Vesuvius means more than clouds of smoke and occasional sparks. The fact everywhere noticed by students of social economies that the rich are growing richer and the poor are growing poorer means more than simply that the few have had the good fortune to raise themselves to great altitudes of prosperity, and that the masses happen to be "enjoying hard times." There is something in man's present relationship to his fellow man that has jumped the track of the divine direction and is plunging toward the precipice.

It is always easier to find fault than to find a remedy for the evil complained of. But in the case of the evils of society, while the faultfinder has abounded, the man with a "cure-all" has much more persistently abounded. The "anarchist," the "communist," the "socialist," the advocate of "single-tax," and many others are all perfectly sure that they have the one and only panacea for all our ills.

Far be it from me to say that any of the remedies proposed does not contain some element of good. But it is not likely that civilization will ever find much use for most that the anarchist has to propose; and thoughtful men have not, thus far, consented in comparatively large numbers to any of the other revolutionary schemes.

Something, however, must be done. What? Would it not be well to consult the divine Teacher? If the "Golden Rule" were in active operation, there would be no call whatever for revolutionary schemes, or any other kind of social reform. Even leaders of the social democracy, who are avowedly atheistic in belief, say frankly that, if the teachings of Jesus Christ had been followed, the "socialistic state" would never have been proposed. Is not a return to Christ's teachings, then, the best way to avert the impending revolution?

Not all men are willing to be governed by the rule: "Whatsoever ye

would that men should do to you, do ye even so to them"; and when some refuse allegiance, it makes the keeping of the law doubly hard for the rest. Of course no man can be compelled by legislation to keep this law "in spirit and in truth." But what is legislation for? Is it not to compel men, when necessary, to observe certain principles of conduct which they ought to obey from choice? Why, then, should not legislation proceed along the line of the "Golden Rule"?

Let us see: Christian saloon-keepers, Christian ministers, and others who sustain the traffic in intoxicating drink, how many of you wish your sons and daughters sent to the slums and to hell by the grogshop? Hold up your hands! What! no hands up? Christian legislators, make a note of this. Christian landlords and capitalists, how many of you would enjoy having some fellow who is sharper than you beat you, in Wall Street or somewhere else, out of all that you have, and succeed in monopolizing practically the whole earth, so that you and the rest of us would henceforth be virtually serfs? I see no hands raised. Ought we not, then, to have some more "Golden-Rule" legislation that should check the present tendency toward the centralization of the world's acres and wealth in the hands of the few?

The "Golden Rule" forbids us to hinder any man in the right enjoyment of freedom or in the legitimate exercise of his powers. But does it not demand that monopolies should be prevented, especially those which attempt to corner the necessities of life, and that the abnormal increase of a man's accumulations should be made to flow back, either by a progressive tax or in some other way, to the people—not as a charity, but as justice—to be used in opening for the less fortunate members of society adequate opportunities for development?

Meanwhile let us who have learned of Christ redouble our personal and united efforts in behalf of society's