

is that of right. There is no reason in equity why capital should have so large a share of profits conceded to it. If the employer receives in the first instance, a fair interest upon his capital, and upon the wear and tear of machinery, and a good return for his managing ability and time, he ought to be contented with a share of the balance of profits. It is selfish and unjust to demand the whole of the profits upon the labor which he employs, stipulating that the laborer shall have but as scanty a margin as possible for what he does. The intelligence, skill and toil of the working man, are so much capital which he puts into an enterprise with the dollars of the employer, and he is entitled to a share in the profits of the joint concern. How to apportion those profits must depend, among other things, upon the different degrees of efficiency among the workingmen themselves. One method suggested is that of the "Wage Co-operative System," which divides the net profits, equally, between the employer and employé. That system, however, makes no provision for the sharing of losses. And yet no system can be equitable which overlooks this contingency. This is a lesson which the workingmen must be taught; while, on the other hand,

the employer needs to be taught that wages are not paid out of capital, but out of the production of labor. If this principle could be mutually adopted, exhausting and cruel strikes would pass into history. This would be an immense saving in cash alone. The results of the recent miners' strike, in England, present some startling figures upon this point. In the sixteen weeks, during which it continued, the total losses of the men foot up to \$90,000,000; the total losses of the masters, to \$66,000,000 and the losses of the householder, to \$1,750,000. Surely there is a Labor Question in these figures alone!

But does the Labor Question contain

A CHURCH QUESTION ?

Many say no; but many say yes. We do not wonder that the Church hesitates to answer, for she has never really considered the question. Much less has she attempted to grapple with it. But the problem is now upon her and she dare not shunt it aside. The difficulties in the way may be great; but she has conquered greater, and must not pale before these. She may not be able to entirely unravel the mysteries of the Sphinx; but she cannot afford to be pessimistic. Is she not capable of tremendous expansion? That she