

great service to the Church. Yet as a class they have no special claim to preferment on that ground. If gifts are to be valued in proportion to the amount of self-sacrifice they involve, and that appears to be God's way of looking at the matter, the chief credit of Church support must go to the poor. No man should receive promotion in the Church simply because of his wealth. Least of all should the wealthy man be accepted if in accumulating his wealth he has laid himself open to the aspersion or even the suspicion of his fellow-men. In promoting a single individual of unsavory reputation to any prominent position in the Church, a thousand of the very class which the Church is most anxious to attach to itself may be alienated or even antagonized. The laboring man and his family cannot worship comfortably in a church controlled by a man whom he regards as a hard task-master. As a class laboring men are sensitive upon this point and sometimes even exacting. We do not say that a good man should be sacrificed to an unreasonable prejudice; but a really good man is not likely to excite such a prejudice. In our day, as in Paul's, every man preferred to honorable position in the Church should have "a good report of them that are without."

For many reasons the Christian pulpit should not be used for the detailed dis-

cussion of Methods of Labor-Reform. Two of these reasons may be stated.

(a) The average preacher is not the best qualified man to engage in such discussions. Practically he knows little of the subjects involved. There is an adequate and happily increasing force of intelligent and educated laboring men to whose discretion and experience such questions may be safely left. (b) The preacher has his own proper work to do. He is an ambassador for Christ in relation to facts and interests greater than those involved in the labor question. Let it ever be his mission to attend to the King's business. The Apostolic preachers preached no labor sermons though many of their converts were slaves. They condemned oppression and stood always for righteousness between man and man. In healing the moral and social life of men they did not waste time on symptoms. They adopted a constitutional treatment and sought, by putting men right with God, to put them right also with each other. It is well that modern preachers should follow their example. Whenever the preacher is solicited to abandon his own proper work for any other let him reply: "I am doing a great work and I cannot come down." If he can shed any light upon the perplexing questions of the day let him find his opportunity upon the platform and through the press.