

### Labor and Capital.

ANNA D. BRADLEY.

The gulf between labor and capital continues to grow wider and deeper; and the vexing question, "How can it be bridged?" is occupying the gravest thoughts of the best men of the world.

It is of no use to waste time in sentimental regrets that this mighty gulf exists. It does exist; and, unless speedily controlled, may wreck, even more terribly than it has already done, the two contending parties.

Selfishness is at the bottom of all of our strikes and necessities for strikes; and there is nothing so disintegrating as selfishness.

Labor sees capital—capital which it has helped to accumulate but cannot handle—growing mightily; and labor naturally becomes envious. Capital sees labor hungry and cold, and capital knows that "all things will a man give for his life." So capital grinds labor down to the lowest notch, and forces it to toil for the barest pittance.

Yet are capital and labor equally dependent each upon the other. Neither can possibly prosper without the other. And only when the Golden Rule is freely practiced by both can peace and security smile upon the united brotherhood of man, and the lamb and the lion lie down together.

The farther the business world swings off from the ten commandments and Christ's Sermon on the Mount, the wider and the more hopelessly impassable the gulf between the two contending forces.

I am only a woman, with but a small knowledge of politics, yet am I sure that I could take the Sermon on the Mount, and with it solve speedily every vexing problem, whether political, social or financial.

All these murmurs about the injustice of our laws would be unheard of, if we could only impress our law makers with the fact that the Mosaic laws, devised 3200 years ago, is the grandest code of laws that has ever been framed. Our most advanced western civilization of the nineteenth century does not so carefully guard that the rich and the poor shall, before the civil law, stand upon a common plane of accountability. There should be positively no distinction made.

With the Mosaic law inscribed upon our statute books, anarchism would starve to death. No other law has ever so guarded against the poor becoming hopelessly poor, and the rich gaining unlimited wealth and power. The "Jubilee year" made the accumu-

lation of all the property in the hands of the few a thing impossible.

"Leagues of unpeopled soil, walled round with paper against God and man. Hunger reaping the unattainable grain. Shivering nakedness hewing wood for fires whose glow was owned and fenced," and could never thaw their frozen limbs—all of this would be a thing unknown if Moses was our law-maker to day.

"For ye are brethren," wrote the gentle law-giver of thirty-two centuries ago; and he spake alike to rich and poor. Each was an essential to the other. Each must assist the other, and unjust usury was forbidden.

According to the Mosaic law, there was no possibility of designing sharpers successfully tampering with the rights of the people. Every law must be made public. They must be so exposed that every one who would might copy them. And that the poor and ignorant might not be untaught in the law that governed them, it was obligatory on the priest to read it before the people every Septennial festival. The rights of foreigners were respected, and the generous laws applied as well to them as to those "to the manor born." "Ye shall have one law as well for the stranger as for one of your own country."

Even the dumb animal was not neglected. Cruelty to them was strictly forbidden. The ox must not be muled while threshing the corn, for the self evident reason that the laborer was worthy of his hire. Animals of unequal strength must not plow together, for that was cruelty. And for even their resting time provision was made.

Is it wild and visionary to dream that our august law makers should so far forget themselves as to serve the people by making for them such generous and practical provisions as Moses made for the well-being over whom he ruled? I think not. I think that, after a while, we will become so weary with the unjust strife, the cruel weights, the shameful degradation of poverty of the many, and the fabulous wealth of the few, and just as the disappointed child, after a long day's wandering, searching for what cannot be found, comes back to rest again in its mother's arms, so will we turn our back upon all of the corruption in high places, follow once more the guidance of the Old Book, and rest securely mid the blessed benedictions.

God speed the day.

When we are out of sympathy with the young, then I think our work in this world is over.—GEO. McDONALD.

### Settled by the Answer to One Question.

The controversy relative to the "pious unimmersed" I believe to be as unprofitable as it is unnecessary. The obviously correct answer to a single question should obviate, as it appears to me, extremes on both sides. In ordaining the immersion of a believer as a condition of forgiveness, did Jesus, the Christ, render Himself powerless to extend pardoning mercy to such as would gladly do His whole will, and only fail in a measure through the blinding power of a false education? I know of no one who would give an affirmative answer. Yet, now and then we witness a course of reasoning based on the assumption that such answer would be correct. He who refuses to admit as scriptural the doctrine of baptism for remission, under the supposition that it would involve the condemnation of all the unimmersed regardless of circumstances, absurdly assumes that God Himself is absolutely unable to suspend the obligation of appointments which have been freely ordained by Him. It is not strange that such a reasoner should say of any one who believes in the divinely established connection of Christian immersion with the forgiveness of sins and yet holds it to be not only possible but probable that pardoning mercy will be extended to many of the unimmersed in view of unfortunate surroundings, that he "flatly contradicts" himself. We may be sure that no act of God will ever be found to be in conflict with His promises; but it by no means follows that He either cannot or will not go beyond His promise as in His own divine wisdom occasion may require.

Were I to say that all Hollanders use tobacco; Henry Williams is not a Hollander, therefore he does not use tobacco; any one who thinks could readily see that my conclusion would not follow from my premises. Now the fallacy is precisely the same in the case of one who argues that a promise of God to save the immersed believer implies His inability or His unwillingness under any conceivable circumstance to extend His merciful blessings beyond the limits of any promise which he has made.

And the absurdity of the reasoner becomes still more glaring when he deliberately rejects the plain teaching of the Scriptures as to baptism and remission on account of the view he may entertain of the "pious unimmersed." We cannot determine what is scriptural by the unscriptural state of the Christian world. Let the reader

repeat this statement with increased emphasis.

And this leads me to say that it is our duty to preach faithfully among all men the simple gospel of Christ, and to earnestly insist on the one revealed way of salvation, just as though the pious unimmersed had no existence in the world. What on earth has the misunderstanding of men to do with our sacred obligations to Christ and our loyalty to His divine teaching? If we undertake to tamper with any of the Lord's appointments, or any element of His teaching, we need not concern ourselves with the piety of others, but should rather deplore the lack of piety in ourselves.

While we may hope for the salvation of the pious who are involved in religious confusion, we have no right to expect the salvation of any one immersed who will knowingly trifle with the teaching and authority of the Lord Jesus Christ. Who, then, are the "unimmersed" for whose salvation we may entertain a hope? They are those who, like Cornelius, would embrace the truth in its fulness when it is fully and clearly presented to them. He who is not pious enough to do this is not pious enough to go to heaven.—I. B. GRUBBS in *Christian Evangelist*.

### Reading Aloud.

Among the accomplishments that girls may cultivate to advantage none surpasses that of reading aloud to the satisfaction of others. It is singular that more of us do not acquire this delightful art. I do not mean that we should become elocutionists, or study to be proficient in dramatic effects. I simply advise girls who wish to give pleasure to their families and friends to practice the art of reading intelligently, in a clear and distinct voice, pronouncing their words plainly, giving each sentence its full meaning, and being careful not to drop the voice too suddenly at the end of a paragraph. It is so natural to let the voice fall too much and too far at the close of a paragraph, that those who wish to be heard make a point of learning how to use the rising inflection—not to the degree which implies interrogation, but, so to speak, leaving off with tones on the level, so that the voice carries well across the room.—*Harper's Round Table*.

**\$3 A DAY SURE.** SEND us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free; you work in the locality where you live. Send us your address and we will explain the business fully; remember we guarantee a clear profit of \$3 for every day's work absolutely sure; write at once. Address: T. MURPHY, MANAGER, BOX 68, WINNIE, ONT.