

On the other hand, the employer should not think he has discharged his obligation to his workmen when he has paid them their wages promptly. There is more than cash payment in the command, "Bear ye one another's burdens." The owner of the factory is in an important sense his brother's keeper, down to the smallest child connected with his establishment. Are the workmen vicious? Much can be done for them by example, precept and a kindly exercise of authority. The proprietor should see that the moral atmosphere surrounding them, while actually at work for him, is kept pure and bracing to virtue. Are they careless and improvident? Wise rebukes for careless work and judicious praise for faithful work will greatly aid them. Let not the owner look upon his workmen as so many machines out of which he is to grind as much work as possible for his profit. Let him remember that they are men, his brethren, and that they and he are hastening to the same judgment bar.

When the hard times come and business is dull, let not the proprietor discharge his men or lessen their pay because his profits have fallen off. Let him remember how difficult it is for them in such times to get other work, while there is nothing but their wages between their families and want. Let him also remember the profits he has made on their work in the past, and bear their burdens now. Even though he carry on the factory at a loss, let him curtail his own luxuries before laying his hand on the necessities of the poor. Let him feel toward his workmen as a faithful colonel feels toward his regiment, and let them see that he does not shrink from denying himself that they may be spared. As Ruskin well says: "Supposing the master of a manufactory saw it right, or were by any chance obliged, to place his son in the position of an ordinary workman; as he would then treat his son, he is bound always to treat every one of his men." And we may add, as the son would treat his father, so is every workman bound to treat his employer.

Will it be said that this is visionary, Eutopian and impracticable? Then the Gospel is visionary, Eutopian and impracticable; that is all. To say that such views are not suited to the world, is the same thing as saying that God does not understand the world, and has given laws that will not work among mankind. We need not wait for the millennium, either. In feudal times men did act as I have described. Leaders readily sacrificed themselves for their men and men for their leaders. We see the same thing to-day in armies. Of course, neither clans nor armies were organized simply and solely for the purpose of making money. There was leadership and personal loyalty. The leader cared for his men and the men for their leader. The "labor problem" will be solved so soon as the workmen believe their employer takes a personal interest in them and really desires their well-being; for then they will respond with loyalty and will give him the best work of which they are capable. Love is a far mightier incentive to work than is pay. No