

certain relations between the employer and the employed which cannot safely be left to the dominion of capital and the need of labor; they must be determined by the law. If society does not care to remove the causes of strikes, then it has no right to complain of the inconveniences and losses occasioned by strikes. Experience is rapidly teaching us that it is better to be under a law equitable to all than to be subject to the law of greed, of starvation, or of brutal force. There are some things which society must have; and if individuals will not give society its dues, society must oblige them to do so.

We can understand the injustice of laborers to capitalists, particularly of such whose education and opportunities do not enable them to distinguish between the abstract capitalism and the concrete possessors of capital, who make their sufferings and their subjection their logic, and who experience so many proofs of selfishness from their employers.

If the honor due to noble men of means is to be given them, they must be separated from the cruel and insolent ones who treat laborers as slaves, and whose regard for them is measured by the service to be extracted from them. The growing embitterment against capitalism and capitalists is largely due to those who use their means for base ends and oppress the laborers subject to them. This no one knows better or laments more than the humane and upright capitalists, who suffer for the baseness of wicked employers.

#### **A New Sphere of Church Activity.**

THE Church has so many spheres of activity now that it is difficult, if not impossible, to enter all of them with vigor and success. In many cases the organizations are likewise so numerous that it seems unreasonable to ask for any more. On the other hand, new emergencies arise and new demands are made which require attention.

Sometimes they are so imperative that they cannot be dismissed. They concern the Church deeply, affect its life seriously, and may pertain to its most vital interests. Often the needs which spring from the immediate present also have peculiar attractions, and the attempts on the part of the Church to meet them may give it new inspiration, new life, and new vigor.

No Christian in touch with the tendencies of the age can doubt that new spheres of usefulness are being opened up to the Church by the labor agitations of the day. Christian literature abounds in discussions of a social character, and this is prophetic that a new era is dawning for practical life, as well as for Christian theology and ethics. Whether the Church is willing or not to take it up, a social mission is being forced on the Church as never before in its history. The meaning of this mission evidently is that the social principles of Christ and His apostles must be clearly and fully expounded and applied to the burning questions of the day. The New Testament has a social system rich in facts, in laws, and in principles; this system and all it involves must be embodied, intellectually and ethically, in the institutions of Christianity. We need the Christian solution for such problems as these: What is society? How is the individual related to it? What social distinctions are sanctioned by the Gospel? What place does the personality occupy in contrast with things? What views prevail respecting labor and service? What is the duty of the strong to the weak? How would Christ's law of love and sympathy affect modern society? These and numerous other questions are of first importance, and their answers would bring the Gospel into the most immediate and most vital contact with the deepest concerns of the age.

Unquestionably there are certain phases of the social movement in which the Church ought to take the