

parable exceeded the store brought forward for distribution, so the fragments from our spiritual feast are greatly multiplied. How many hungry, fainting souls would be refreshed and strengthened if we, the professing disciples of Christ, gathered up what is left and wisely utilized to our own further sustenance and growth, letting our light shine meanwhile that others may be fed. There being sufficient to sustain us many days, progress ought to be made in our christian attainments and development. Not he that heareth shall be blessed, but he that heareth and doeth—this man shall be blessed in his deed.

AMELIA R. PAGE.

Ridgeville, 8th month 25th, 1886.

IS THERE ANY WORK TO DO ?

W. G. B.

In last number we pointed out the necessity of "individual faithfulness" resulting in practical efforts for the improvement and comfort of all people; and that it should be cultivated in a broad and liberal outlook upon the nature and necessity of that organic thing, society; further, that under representative government, obligations of a political nature, rest upon all members of society alike. Attention was called to some of the existing evils of a political character, and the direction of our duty in removing them. Reference was made to the effect of legislation upon the condition of men, all of which is a reason why we should consider the relation that at present obtains between Capital and Labor. It is claimed by Labor to be one of injustice. If such is the case, we can rightfully place the subject within the province of our duty to consider; and we need possess no great fear of a social earthquake should we find a wrong to exist. However, if it does exist, our duty will not be finished by saying: "Better leave it alone; I guess things are just about what they were intended to be." We know how very disagreeable it is of course for many people, content with their lot, to be disturbed, and who would almost allow "the Heavens to fall" before they would inquire into anything effecting the happiness of other people. The disagreeableness of the situation, however, should

not deter us from a study of the question. Capital and Labor suggests two forces in society, considerably hostile in their attitude towards each other, though the relation should be one of harmony and mutual help. Our sympathy is not, perhaps, to be extended to either side exclusively. This agitation of organized labor may require a restraining hand in the interests of righteousness. It may exceed the limits of prudence; for a great and powerful movement towards liberty may receive such an impetus that nothing short of license will satisfy. This coming out from the control of a master may engender a feeling of independence towards the Master of us all. It seems to me that the spirit which is taking hold of the masses of the people is one that will be felt in religious matters, and will not hesitate to scatter to the winds whatever dogmas, creeds that will not stand the test of common sense. The danger lies in absolute freedom from faith to a cold intellectualism.

We may now take a glance at a few complaints the side of labor places before us; and it is ours to individually pursue a closer examination. They point to the wretchedness and poverty everywhere; while rising here and there over the ruins of labor and hope are the abodes of the wealthy, homes of comfort, of luxury, of elegance, acquired many of them through circumstance and artifice; and we are asked, why should this be in a world where creation has furnished intelligence and the free gifts of nature in sufficient abundance for the well-being and comfort of all? On the one hand they behold a lack of comfort; on the other, not only comfort, but that in addition which deprives the former of comfort: here, toiling millions, there the men of leisure—the one the active factor in the production of wealth, securing but a small part of what it produces; the other, the passive, enjoying the lion's share. So small is the income in many instances that little children are obliged to work the live long day in factories that even an existence may be secured. The cheerfulness, sunshine, and freedom of youth is not theirs. They are stunted in mind and body, with no time for culture, while their employer, if he will, has access to all that is in nature and art.