

uring and distributing conducted by the people for the people, but it is under the control of a few capitalists, and what they have done to grind profit out of labor, and what they have paid as wages is known to anyone who has cared sufficiently to ask or read about the internal workings of our great departmental stores. To refresh your memories on this point once more let me quote you the report of the Committee of Investigation (a Government Investigation) into the tailoring department. Women and children are paid 19c. a doz. for making men's shirts and find their own thread. Girls paid 25c. a doz. for making blouses, and find their own thread, \$1.00 for making coats, 19c. a doz. for making knickerbockers and so on.

Has the church nothing to say to these things? Is she to tamely submit to a condition of affairs wherein such utter selfishness reigns rampant and content herself with embroidering the Golden rule on her phylacteries alone? Her Master was not content to leave existing evils alone, nor was he afraid to openly rebuke the cruelty and oppression of His day nor did St. James hesitate to bid the rich man who kept back the hire of the laborers to "weep and howl for the miseries that should come upon them."

III. SOCIAL SOCIETY PROBLEM. I do not care to dwell long on this, you are probably perfectly familiar with the evidence of such a problem. Let me merely mention the two sides of it. On the one hand we have a growing freedom, an increasing license with regard to the publicity of impurity; newspapers, posters, books, theatres, all have advanced of late years in their indifference to open impurity. And licentiousness and immorality abound amongst the wealthy. On the other hand the conditions of life, the terrible struggle for existence is driving the poor to supply the demand, since women must live somehow. Not content with claiming the slavish labor of the poor, they must claim their souls also. Moreover a terrible poverty means degrading environment, means homes (or hovels rather) where men, women and children are huddled together, housed and fed like swine, and develop such characters as one might expect from an atmosphere of disease, vice, degradation and hopeless despair.

Once again, has the Church nothing to do with this? If it is not her work, then whose is it to see that the laboring class are properly housed, fed and educated, are enabled to retain their self-respect and attain culture and refinement? Is it not her duty to enforce the 7th commandment on men as well as women? to demand that women-breakers of it be treated as outcasts, men-breakers to be treated likewise?

Indeed there are many social problems in our midst. The end of this 19th century is witnessing a tremendous social crisis. The masses are slow to move. They suffer much before revolt, being a patient class,—a patience begotten of much service and oppression—a patience which is of the nature of despairing apathy. But they are beginning to move now. Listen and you will hear the low muttering of their wrongs, an ominous murmur that sounds like the distant rumbling in oppressive air of coming storm.

Woe to the church if she does not step in and help them, as they are fast becoming organized. The organization of labor is now international, and the newspapers devoted to their cause are interdenominational also. On the other hand Capital is equally organized and their combinations and world-trusts are familiar to us. Many fierce combats has the last quarter of the 19th century seen, capital and labor arrayed one against the other in pitiless struggle. There our forces are at work to produce peace, arbitration and conciliation are persistently urged by peacemakers, and Socialism advocated with a zeal and earnestness, backed by economic knowledge that bids fair to win the day. Alas! that we should have to own that the Church has only of late roused herself to a sense of her possibilities, nay her duties. How undecided and callous she has been is evidenced by two facts, 1st that the deepest sinners against social justice have not found any palpable inconsistency in pursuing their own selfish ends and in sitting in the cushioned pews of her temple. They have not been stung into anger by our Master's fierce denunciation, "Woe unto you who devour widow's houses and for a pretence make long prayers," and as an American preacher put it, men are ready to offer their prayers and praises on Sunday, if on Monday they may go to the market place and skin them and sell their hides. The other fact is that the wage-earning class are largely alienated from the church. This statement may be disputed, I make it on the authority of Prof. Ely, who says that he has given the subject careful study and is forced to the conclusion that there is a real and a growing alienation of wage-workers from the church. An assembly of working men in the States greeted the name of Christ with applause and the mention of the Church with hisses. Many of our city churches are controlled by monopolists and any minister who is bold enough to denounce monopolists and corrupt capitalists has a hard time of it. It was not always so. In the 19th Century for January, Dr. Jessop gives us a bright sketch of the days (it was before the pillage of the Tudors) when the people loved their churches and the church stood up for the people "All the tendency of the feudal system . . . was to keep the people down. All the tendency of the parochial system, working through the parish council, holding its assemblies in the churches where the people meet on equal terms as children and servants of the living God and members of one body in Christ Jesus, was to lift the people up. May these days come again to us!

We are verging on a great social crisis and the Church which is responsible, by past neglect, for the present state of affairs, has still an opportunity to do noble work for her Master. And she is rousing herself to seize that opportunity. Let me outline briefly to you what is being done today by the church for the cause of social righteousness. In the mother land there exists the Christian Social Union, organized in 1889, under the lead of such men as Westcott, Bishop of Durham, President; Canon Scott Holland, Canon Gore, and Rev. John Carter. I cannot give you its present membership, but in 1895 it had 37 branches in England, with some 2400 members and also affiliated bran-