

crimination. We must sift and sort the mass, approve and aid the things that are good, and oppose and condemn the things which are not good but very much otherwise. We must always bear in mind that there is a wide difference between the labor movement and the barnacles and fungi which have attached themselves thereto.

What can the Church do towards the advancement and solution of the labor question? Several things.

First of all it can flash upon this question, in every possible way, the light of Christian truth. The difficulties involved in the labor question arise essentially from the blurring and confusion of men's apprehension of their duties towards one another. The teachings of the Christian religion are intended, and eminently fitted to clear up this obscurity. These teachings concern man's relations to other men as well as his relations to God. Let it not be forgotten that there are two tables of the Moral Law, and the Sermon on the Mount makes even more of the second table than of the first. There is no model for the imitation of the working man comparable to the Carpenter of Nazareth. There is no solvent for his troubles equal to the teachings of Jesus Christ. In His presence all distinctions of rank and class and social position disappear and mankind are resolved into a common brotherhood. All honest labor rises to the

lofty attitude of service to Him, and the wrong-doer, high or low, is assured of righteous retribution without any respect of persons. If these teachings were universally adopted and acted upon, the necessity for labor organizations would cease; for employers and employees would deal righteously with each other and there would be no cause for discontent.

The Church should labor assiduously to diffuse correct ideas as to what constitutes Capital, and who are the world's laborers. Widespread misapprehension upon both these points forms one of the chief perplexities of the labor question. To scatter or correct these misapprehensions is a task within the sphere and worthy of the best efforts of the Church.

In the usual heated and one-sided discussions of the subject, capital and labor are usually treated as natural antagonists. Many of our wealthy men have themselves fallen into this mistake. They have fancied that money and nothing but money is capital. When the employer holds this opinion it is not strange that the laborer whom he employs should share it. Thus the twain become mutually antagonized. The employer plans to get the largest possible amount of labor for the smallest possible draft upon his shekels; while the man he employs plans to secure the largest number of shekels for the smallest possible amount of labor. Both are in