Bridging the Gulf Between Capital and Labor.

Rev. Wm. Galbraith, Ph.D., Toronto, Discusses This Theme.

Pas Bible Method Explained-Arbitra tion Advised--Co-operation Approved-Mutual Interests a Necessity-Labor Organizations Doing the Neglected Work of the Church.

The Bible Method of Bridging the Gulf Between Capital and Labor" was the subject of a paper read in Toronto by Rev. Wm. Galbraith on March 12, under the auspices of the Social Problems Conference.

The conflict between capital and labor The conflict between capital and labor has been restricted to no age or country. It has existed from the most remote antiquity, and has disturbed the harmony and obstructed the prosperity of all nations. In some periods of human history, and in

In some periods of human history, and in sertain stages of civilization, however, it has been more fierce and destructive than in others. Its increase depends upon the facilities for amassing wealth, and the growth of selfishness.

"The gulf between labor and capital has, during the present century, become deeper and wider than over before. The application of discoveries and inventions to all branches of industry has contributed most largely to this result. The use of machinery in all departments of handicraft has reduced the number of persons needed for the accomplishment of the same amount of labor from 5 per cent. in some lines of inreduced the number of persons needed for the accomplishment of the same amount of labor from 5 per cent. in some lines of industry to 95 per cent. in others. Vast numbers have therefore been thrown out of work. It is estimated that there are in the United States from 1,000,000 to 2,000,000 of people, able and willing to work, who cannot get employment. A new class of persons—the tramp—is the peculiar offspring of the inneteenth century. The use of machinery should have reduced the hours of labor, chapened commodities and augmented the comforts of life; but selfish greed has grasped most of the benefits, which should have been enjoyed by the whole population, and diverted them into its own insatiable coffers.

"To do the work accomplished by machinery on railroads in the United States in 1886 would require 172,500,000 people, it performed by the methods of former centuries; but the population of the whole country at that time was less that 60,000, 000. A comparative few reap nearly all the benefit from this reduction of labor by accompany was a constant.

country at that time was less that 60,000.

Ooo. A comparative few reap nearly all the benefit from this reduction of labor by machinery. Selfishness is every year organizing itself into more consolidated forms of greedy extortion. Huge monopolies are being formed and multiplied to control the market of every product. With heartless despotism these dictate to peoples and nations what they must pay for every commodity they use.

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| Takes of mankind and extends its benefits to body and soul, to time and eternity. It is creater in the angle of the things of the sould be the sould be angle of the things of the sould be a selects man's rights or privileges; his comportance with the sould be a selects man's rights or privileges; his comportance with the sould be a select man's rights or privileges; his comportance with the sould be a select man's rights of the oppersed and wronged to beaven for reders. Unbelled has shown to have for reders. Unbelled has shown to have for the poper or affilted in precision of the poor or affilted in precision of the proper or affilted in precision of the work part of the sould be a selected in the earth (Palm Iviti. II). 'And he cry unto the Lord against thee, and it he is unto the lord of Sabbacht, lames, v., 4. The cries of the sould be a selected in the earth (Palm Iviti. II). 'And he cry unto the Lord against thee, and it he right of the sould be a selected in the earth (Palm Iviti. II). 'And he cry unto the Lord against the private of the lord of Sabbacht, lames, v., 4. The cries of the sould be a selected in the selected in the search (Palm Iviti. II). 'And the cries of the sould be a selected in the search (Palm Iviti. II). 'And the cries of the sould be a selected in the search (Palm Iviti. II). 'And the cries of the sould be a selected in the search (Palm Iviti. II). 'And the cries of the sould be a selected in the search (Palm Iviti. II). 'And the cries of the sould be a selected in the search (Palm Iviti. II). 'And the search (Palm Iviti. II) is a search (Palm Iviti. II) is a search (Palm Iviti. II). 'And the precision of the search (Palm Iviti. II) is a search (Palm Iviti.

similar to a strong control of the c

This is required by the principles of equity, and mercy so frequently enjoined in the scriptures.

"3. Employers should consult the comfort and well-being of their employes as fully and constantly as they do their own. Employes should take as much interest in the business of their employer as if it was conducted solely for their own benefit. This mutual interest is required, not only by the gospel law of love, but by the specific injunctions to masters and servants, (Eph., vi., 5-9).

"4. In times of depression rulers who have a competency of private means should, to reduce public expenditure, give their services gratuitously; ministers to relieve weak churches should supplement their small salary by resorting to secular employment, and wealthy employers should give the workmen the whole of the profit. Examples, Nehemiah, who for twelve years took no salary as governor; Paul, whose hands ministered to his necessities, the general law of the kingdom, 'Bear ye one another's burdens.

"5. The pulpit of to-day, while not relaxing in the slightest its efforts along the highest and purest spiritual lines, needs to teach more clearly, fully and emphatically the principles of Christian ethies. The great revival in Bible times began with REDRESSING WRONGS that had crept in during periods of degeneracy. Everything that violated the laws of eternal right, or that encroached upon the divine arrangements of mercy had to be promptly abandoned.

"6. The church of God was organized and sent forth to overthrow all evil, opperssion and wrong, to publish good tidings for man now and to reverse.

#### CHRISTIAN SOCIALISM.

Second Social Reform Meeting in Toronto.

Rev. Charles H. Shortt Ably Expounds the Doctrine.

At Forum Hall, Toronto, on Sunday afternoon, March 19, a large audience istened to the second of a series of lectures

under the auspices of the Social Problems committee.

The Rev. Charles H. Shortt was the speaker of the day, and his subject was "Christian Socialism." He spoke without notes of any kind, and his deliverance was "Christian Socialism." He spoke without notes of any kind, and his deliverance was rapid and earnest, as that of a man who has to say much in a short time. His address was admirable in its clear and definite presentation of his subject. He began by explaining the meaning of the phrase "Christian Socialism." It did not mean a different kind of social doctrine from that which was generally accepted amongst the great body of English, German, French and Australian Socialists. The phrase was used because attempts had been made to incorporate a system of atheism as part of the Socialism," therefore, was used to show that atheism was really no part of Socialism, and was repudiated by those Christians who were also Socialists, as he was. The use of the word "Christian" in this connection was something like the snowplow which they sometimes saw in winter attached to the front of a locomotive. It was not an integral part of the machine itself, but was necessary to meet a certain emergency, and did not render the locomotive in its essential construction different from other locomotives. The purpose was to prevent misunderstanding and allay prejudice.

What, then, was Socialism? It was the co-peration of the city, of the State, and, ultimately, they hoped of the world, for the production and distribution of wealth. Like all other short definitions, this was necessarily an imperfect one, and in enlarging upon it he would endeavor to be posi-

the production and distribution of wealth. Like all other short definitions, this was necessarily an imperfect one, and in enlarging upon it he would endeavor to be positive rather than distinctive—to show what Socialists proposed to do, rather than declaim about the evils of the present system. As to methods, the great majority of Socialists were evolutionists, not revolutionists; they expected their great reform to come about by degrees, and not by any sudden transition or overturn of social arrangements. Great progress had already been made. The postoffice was a socialistic institution, pure and simple; so were our public schools; so were the State railways of Europe and Australia. In Australia there were both State railways and private railways, but the former had been so successful that no more private charters were granted. One great setp that he thought necessary was a real representation of the people, to which end there ought to be woman suffrage and the Initiative and Referendum. He then proceeded to refer to the matters that Socialists thought ought to be placed under the management of the State; namely, railways ceeded to refer to the matters that Socialists thought ought to be placed under the management of the State; namely, railways and transportation, land, money (by which interest would be abolished), oil industries, and the church—a real church of the people. Under such a system those who could not work would be taken care of by the State, but all those who could work would have to work. After suitably enlarging on these various branches of his subject, Rev. Mr. Shortt said in conclusion: "Some of you may ask why should I. a Christian minister, be here talking about Socialism on Sunday afternoon? It is because I believe Socialism to be the practical application of Christianity to our everyday life."

The chairman then called for speakers.

# "August, Flower"

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How does he feel?—He feels at times a gnawing, voracious, insati-able appetite, wholly unaccountable, unnatural and unhealthy.—August Flower the Remedy.

How does he feel?-He feels no desire to go to the table and a grumbling, fault-finding, over-nicety about what is set before him when he is there-August Flower the Remedy.

How does he feel?-He feels after a spell of this abnormal appe-tite an utter abhorrence, loathing, and detestation of food; as if a mouthful would kill him—August Flower the Remedy.

How does he feel?-He has irregular bowels and peculiar stools—August Flower the Remedy. ①



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