

## SOCIAL CHRISTIANITY.

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*(Concluded.)*

I shall not expand on the subject of strikes, they seem to me to be the outward expression of an attempt to find justice.

The wage earner also is unjust in many ways. There is a systematic attempt to defraud the employer, by wasting time by slighting and shirking work. I have been told by an employee who shirked his work during two weeks, and for this period drew wages for full time and extra over time. Employers have inspectors and overseers. Employees have their system of warning calls, and signals. I know another case where men working on a small job spun it out as long as possible, so that work for which the employer received \$43.00 cost \$55.00.

If we view the change in history, we find that the old fellowship between craftsmen and chief is gone. "Men" have become "hands" and the "master" has been replaced by a "boss." By the division of labour, it has come to pass that no one can feel that the finished work is specially his own production, and so a great incentive to interest in his work is taken away.

The rule of to-day is unlimited competition, every man for himself, buy in the cheapest market and sell in the dearest. The highest selfishness prevails in business. It is the direct opposite to the teaching of Christ, who said, "If any man will come after me let him *deny himself*." No mere generous impulse will set these matters right, there is a grave responsibility, and each man who desires to improve the condition of others must believe, and must act on the belief, "I am my brother's keeper." To quote again the Bishop of Durham "All the problems of modern life, are in the end religion."

II. Christianity is responsible for these questions for Christianity has raised them. Christianity has placed before us high ideals. *First*, In sight of God the souls of all men, of prince and pauper; of employer and employee; of capitalist and laborer, are of the same value

*Second*,—Christianity has taught that it is the duty of each to deny himself and follow Christ; to deny himself in business and in pleasure

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