

has never mixed with social economics is to her discredit, rather than a justification for not doing so now.

Her first duty, in this connection, should be to catch the spirit of progress, which is breathing in everything around her, and then make herself thoroughly acquainted with the great questions which are at issue. The growing power of capital must be checked and the wage-earner must be lifted to some kind of comfort and freedom. But how? By breaking up machinery? No, that would be to commit industrial and commercial suicide.—By forbidding invention? No, that would be as impossible as it is undesirable,—By confiscating property? or capital? No, that would be to lay an embargo upon thrift. What then? Well, we can give the workingman a sympathetic hearing, when he claims that the hours of labor should be shortened,—when he protests against the drudgery which prevents him from sharing the social, physical, intellectual and moral advantages, which civilization should give to all. We should do our best to Christianize the conscience of capital—if by no other way, then let us restrain its iniquitous exactions, by humane and reasonable laws. “Bear ye one another’s burdens, and so fulfil the

law of Christ,” is the mandate of inspiration, and it commits us to a crusade against all vandalism, and to a championship of the weak against the tyranny and oppression of the strong. The pulpit should become progressive, and urge upon statesmen the importance of giving more attention to the industrial conditions, social character and prosperity of the people. The Church must study how best to apply the moral principles, of the Sermon on the Mount, to economic science. She must make her voice heard upon the absolute necessity of honesty, moderation and fair dealing on the part of the employer and she must insist upon knowledge, thrift, temperance and faithful service on the part of the employé. Make it distinctly known that the Church hates robbery, whether by the foot-pad, or the mob, or by legal enactment, or by the common customs, or by rich professors of religion. Recognize the fact that the workingman, in most of his claims, has right upon his side—the right to rest, to think, to love, to worship,—to have plenty to eat, and to be comfortable at home, if he be willing to do a fair day’s work. Seek better protection for factory girls, as to health and morals. Teach all purchasers to do their