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ARTICLE VI.

CHRISTIANITY AND THE INDUSTRIAL PROBLEM.

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INDUSTRIAL conditions throughout our land to-day are by no means satisfactory. Capital and Labor are not in harmony. Indeed, not a few aver that they are actually at war. As a result, the normal processes of production are often interrupted, investments in the disturbed industries often become temporarily unproductive, wages in those industries largely or wholly cease, and the general public in various ways suffers.

These conditions should not be permitted to become permanent. Some adjustment of the conflicting demands of Capital and Labor must be discovered. Some system must be devised by which Capital will be assured reasonable interest, and at the same time Labor be assured a living wage. The discovery of that system is the industrial problem of the day.

For the solution of the problem the Christian instinctively turns to the teachings of the Prophet of Galilee. He is the more disposed to take this course for the reason that it is largely through the teachings of Jesus that the problem has arisen. It is to the teachings of Christianity in respect to the dignity of manhood that the dissatisfaction of the masses with existing conditions is largely due. These have brought to them a conception of their rights and privileges. It remains

to lead them to recognition of their duties and responsibilities. With mutual recognition on the part of both Capital and Labor of their reciprocal duties and obligations, as well as their respective rights and privileges, the industrial problem would soon be solved, and the conflicts which now occur so frequently would cease.

It is due to the nature of the religion of Jesus that this solution has not already been discovered. Christianity is not a religion of precepts, but of principles. It is not a system of statutes, but of ideals. These ideals are differently conceived, these principles differently applied. It will not be till these ideals are rightly apprehended, and these principles are rightly recognized and justly applied, that the conflict will cease.

Hence, so long as the problem remains unsolved — so long as a system securing harmony between capital and labor remains undiscovered, every earnest study of the teachings of the religion of Jesus, as they bear upon the labor problem, should be welcomed. It is in this spirit that the present paper is submitted. It will be a strictly inductive study. No attempt will be made to state ideal conditions as the writer conceives them. No attempt will be made to justify such ideals by appeal to the teachings of Christ or his Apostles. On the contrary, the effort will be, by inductive study, to ascertain, if possible, what are the teachings of Jesus and his Apostles, as they bear upon these questions, as historically presented in the New Testament Scriptures. These teachings fall into three stages of development. There is, first, the ministry of John the Baptist; then the personal ministry of Jesus; and, finally, the ministry of the Apostles. To each of these, in turn, appeal will be made.

THE MINISTRY OF JOHN THE BAPTIST.

John the Baptist came announcing the coming of the kingdom of heaven. Whatever may have been implied in that phrase, it undoubtedly denoted a new social order and a beneficent change in all human relationships. All classes of people recognized this fact; and hence came to John and asked what they should do. Only one of the replies given by him to these questions now concerns us. It is that returned to the soldiers, and was as follows: "Extort from no man by violence, neither accuse any falsely; and be content with your wages" (Luke iii. 14). Interpreting this utterance broadly, as universally applicable to all classes of laborers, it must be confessed that this first message of the coming kingdom falls harshly upon the ears of the toiling masses. It seems to mean only repression, and subjection to existing conditions. But this is an impression begotten by bondage to the letter, and blindness to the spirit, of the message. John assumes that the wages given were a reasonable compensation for service, and a sufficient provision for maintenance. Being such, efforts through violence and blackmail to increase income were to be abjured. The coming kingdom is to be founded on reason and righteousness. Hence resort to violence to secure desired conditions is forbidden by the very spirit of the kingdom. What should be done in case the assumption respecting wages is mistaken is not here stated. That will appear later. The one principle here announced, and an important one it is, is that laborers are not to resort to violence or blackmail — by fair inference, are not to resort to any criminal or unethical means — to increase their income or in any way better their condition. This rules out all strikes, with their usual accompaniment of violence,

on the part of labor; and, by parity of reasoning, all resort to lockouts on the part of capital.

THE PERSONAL TEACHING OF JESUS.

The first utterance of Jesus himself that bears in any way upon the labor question is found in the *commission given to the Twelve Apostles*; and the second is found in the very similar *commission given to the Seventy Disciples* sent out somewhat later. There is but little in these commissions which has a direct bearing upon the industrial problem; but what little there is, is instructive. Several things about the commissions are very suggestive. The commission issued to the Apostles is found in the tenth chapter of the Gospel by Matthew, and parallel passages in the Gospels by Mark and Luke.¹ That to the Seventy is found only in the Gospel by Luke;² for he alone records the mission. These commissions are very similar: and, for our present purpose, with a single exception, may be regarded as identical. Studying these commissions from our present standpoint, we note the following things: (1) These missionaries were to throw themselves entirely upon those to whom they were sent. They were to take no extra clothing, and were not to carry with them any money. (2) They were to render to those to whom they were sent beneficent and efficient service. They were to proclaim the kingdom, heal the sick, raise the dead, cleanse the lepers, cast out demons. It was a gracious service they were to render, embracing both body and soul. (3) They were not to measure their service by the amount of their compensation. Freely they had received, freely they were to give. (4) And yet they were entitled to compensa-

¹ Matt. x. 1-15; Mark iii. 13-19; vi. 7-11; Luke vi. 13-16; ix. 1-6.

² Luke x. 1-12.

tion, and ordinarily would receive it. In case any community declined their service they were to withdraw from that community; and, in leaving, they were to make formal protest against its inhospitality.

These commissions having been given to gospel workers, and with reference to religious and spiritual labors, the question arises, What bearing have they upon the general industrial problem of to-day? Manifestly they have an application to Christian work and workers¹ which they do not have to laborers in general; and yet on the labor problem, in its widest aspects, they have a bearing. There is in each of these commissions an expression of universal and permanent application to the labor question. They are those in reference to the compensation of the laborer. In the commission to the Seventy the statement is, "The laborer is worthy of his hire." The word "hire" is not a felicitous one. We associate hire with contract. There is stipulated service for stipu-

¹ It is outside the purpose of this paper to discuss the religious bearings of these instructions; and yet a few words may not be out of place.

The question necessarily arises, Are these instructions of universal and perpetual obligation? Are all missions to be what are known as "Faith Missions"? Before attempting to answer this question categorically, four things must be observed: 1. These missionaries were sent exclusively to their own countrymen and co-religionists; 2. These missions were temporary and exceptional. The Apostles were thus sent forth only during the Galilean ministry. The Seventy¹ simply arranged for the final journey to Jerusalem; 3. Instructions other than these were later given in regard to future work (Luke xxii. 35); 4. These instructions were not literally followed by the Apostles in their work subsequently to the Ascension of their Lord. Manifestly, then, these instructions were not to be literally permanently followed. And yet it may be questioned whether a closer observance of the spirit of these instructions, on the part of modern evangelists, would not be for the glory of God and the good of the kingdom.

lated compensation. The Seventy were not thus hired by those to whom they were sent. The word here rendered "hire" occurs twenty-nine times in the original. In the Authorized Version it is rendered "wages" twice, "hire" three times, and "reward" twenty-four times. In the Revised Versions — both American and British — it is rendered "wages" once, "hire" seven times, "reward" twenty-one times. In the 1911 Bible it is rendered "hire" twice, "wages" four times, and "reward" twenty-three times. Evidently, then, as understood by the best authorities, the general thought of the word is reward. Such should have been the rendering here. The laborer is worthy of his reward. The corresponding statement in the commission to the Apostles, as given by Matthew, carries the matter one step further. There the language is: "The laborer is worthy of his food," as the Revisions have it; or, "The workman is worthy of his meat," as the Authorized Version and the 1911 Bible have it. The phrasing is immaterial, as, in either rendering, the general thought is maintenance. The expression suggests the fourth petition of the Lord's Prayer, "Give us this day our daily bread." That is all we are taught to ask from God in this regard. But that we are to seek, and for that we are to pray. This daily bread, however, is not merely the supply needed to sustain life.¹ It means all that is needed to enable us to do our

¹The word rendered "daily" in this fourth petition of the Lord's Prayer is a noticeable one. It has arrested the attention of numerous expositors, and received from them various explanations. As satisfactory, perhaps, as any of these explanations is that of the Rev. David Brown, D.D.: "The compound word here rendered 'daily' occurs nowhere else, either in classical or sacred Greek, and so must be interpreted by the analogy of its component parts. But on this critics are divided. . . . The great majority of the best critics understand by it the 'staff of life,' 'the bread of subsistence'; and so the sense will be, 'Give us this day the

daily work, and meet and discharge our daily responsibilities. So with the reward of the laborer. It is to be sufficient to enable him to meet the obligations of the station to which his employment assigns him. In the current phrase of the day, it is to be "a living wage."

From these two commissions, then, emerge three principles of universal and permanent application to the labor problem: (1) The laborer is always to render his employer efficient and beneficent service. Neither the extent nor the quality of his labor is to be determined by the extent of his remuneration. (2) Capital, in need of service, is derelict in duty if it fails to accept the service which labor proffers. 3. Having accepted service, it is to give the laborer a living wage. Any employer asking full-time labor should compensate with an adequate full-time maintenance.

2. The next utterance of Jesus which bears upon the industrial problem is the *parable of The Laborers in the Vineyard*. While the parable, as spoken, had no reference to problems of economics; yet it furnishes some very pertinent suggestions as to their solution. It does so for two reasons: First, because it reveals much with regard to industrial methods at the time at which it was spoken; and, secondly, because these methods are indorsed and made analogues of those which are to prevail in the kingdom of heaven—that

bread which this day's necessities require'" (Com. at Matt. vi. 11). Owen comments as follows: "No other wants are referred to, save those of the day on which the prayer is offered. We are thus taught our daily dependence. This petition is as necessary and appropriate for the wealthy as the poor. All are indebted to Him, for the supply of their daily wants. *Our daily bread*. The word translated *daily*, might be more properly rendered, *substantial, necessary, that which is just enough, or required* for our subsistence. The word is found only here, and seems to have been coined for the occasion" (Com. *in loco*).

condition of affairs, yet to be realized in this world, when the will of God will be done in earth as it is done in heaven. Several things which lie patently on the surface need only be merely mentioned: (1) There is recognition of the permanency of the two essential factors of the industrial world — employers and laborers; or, to use the more common parlance of the day, capital and labor; (2) recognition of a labor market; (3) freedom of contract on the part of both capital and labor; (4) a recognized standard of compensation for service; (5) recognition of both full- and part-time hiring; (6) recognition of fixed time for payment of labor.

It is in connection with the payment of labor that the chief significance of the parable, in its economic as well as in its religious application, is found. When even was come, the Lord of the vineyard directed his steward to call the laborers together and give them their hire. He instructed him also to begin with those last hired; and to give to each of them a denarius. The manifest object of the Lord was to give to the first hired laborers opportunity to find fault with his course, and to give himself opportunity to justify it. The purpose of the Lord was realized. Those first hired did complain. Apparently they acted through a spokesman; for the reply of the Lord was addressed to an individual, and not to a group. Apparently, too, these were the only ones to complain. This was natural; as they had manifestly the best apparent reason for complaint. If they failed to secure a change in the award, it would manifestly be useless for the others to try. If they succeeded, the others would naturally be accorded similar treatment. It is worthy of note that it is the Lord himself who responds to the complaint of the laborers. He was willing to leave the administration of affairs to a subordinate; but not the statement of the principles upon

which the business is to be conducted, and their justification. These things he reserved for himself. And without hesitation or apology he does justify his conduct. Courteously addressing the spokesman of the first hired laborers, he says: "Friend, I do thee no wrong; didst not thou agree with me for a denarius?" Careful attention to the parable discloses the fact that the laborers, regarded as to compensation promised, were of three classes: (1) Those first hired were definitely promised a denarius a day. (2) Those employed at the third, sixth, and ninth hours were simply promised "whatsoever is right." (3) Those employed at the eleventh hour, according to the best reading, were not promised any compensation; and the latter part of the parable sustains this reading. It is noticeable that both in the Authorized and Revised versions the words "were hired," applied to the eleventh-hour laborers as they came forward to receive their pay, are in italics, indicating that there are no corresponding words in the original. The rendering of the American Bible Union is better: "They of the eleventh hour." The first had definitely agreed for a denarius. That they had received; and hence they had no claim upon the Lord. "Take that which is thine; and go thy way."

But the Lord does not stop with this negative defense of his conduct. He goes further, and positively justifies it. "It is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?" This reply is a suggestive one. There is no attempt to justify the payment on the basis of service rendered. There is no hint that the labor of these last was superior in character or equal in amount to that of the first hired workmen. The payment was made simply because it was the Lord's pleasure to make it. And neither

the lawfulness nor the beneficence of that determination could be disputed.

There are here lessons for Socialism as well as Industrialism. Property is not robbery, as Proudhon has asserted. There is a right of property, and of individual control of it. But, confining attention to the industrial question, we note: (1) A laborer has no ground of complaint against an employer if the latter faithfully fulfills the contract on which the workman entered his service. (2) An employer may, at his discretion, give any laborer, or any class, or group, of laborers compensation greater than the standard wages. (3) Having done so, he is under no obligation to correspondingly increase the wages of all, or any, others in his employ.

THE MINISTRY OF THE APOSTLES.

For further development of Christian teaching respecting the industrial problem, we turn to the Epistles of Paul. To the Apostle to the Gentiles, chiefly, though not exclusively, was committed the task of developing the teaching of the Master not only in respect to theology and soteriology; but, as well, in reference to civics, ethics, and economics, in so far as these subjects were embraced in the Master's teaching. In his Epistles are several passages that relate to masters and servants. It will conduce to clearness to consider his teaching respecting these two classes separately.

1. And, first, his *teaching respecting servants*. Perhaps the most suggestive and comprehensive of his utterances with regard to these is found in his Epistle to the Colossians. The passage reads thus: "Servants, obey in all things them that are your masters according to the flesh; not with eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord; whatsoever ye do, work heartily, as unto the Lord, and not

unto men; knowing that from the Lord ye shall receive the recompense of the inheritance; ye serve the Lord Christ. For he that doeth wrong shall receive again for the wrong he hath done; and there is no respect of persons" (Col. iii. 22-25). Let it suffice simply to note the points he makes, without enlarging upon them: (1) Employees are to be obedient to their employers. They are to do what these want to be done; and to do it in the way these want it to be done. (2) They are to render faithful, conscientious service even in the absence of an overseer watching them. (3) They are to lift their conception of service above that of merely working for men, and to realize that they are serving Christ; and by him will be rewarded. (4) They are not to feel that, because they are simply employees, they can indulge in conduct which would be wrong in others. "There is no respect of persons."

2. Turning now to his *teaching regarding masters*, we have, in a passage immediately following the one just considered, perhaps his most suggestive utterance on the subject. His words are these: "Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven" (Col. iv. 1). Two things are here required of masters respecting their servants. The first is that they are to give them what is just. In the light of what has been said, this may be understood to be a living wage. But that is not all. In the second place, they are to give them that which is equal. This is a most significant expression; and one of far-reaching application. A laborer is entitled to more than what, according to current standards, is a living wage. He must be given equality. The word is not an adjective but a noun. The margin of the Revision says: "Gr. equality." The word occurs but twice elsewhere

in the New Testament; and these two occurrences, fortunately, are in another epistle of this same Apostle. The words are found in 2 Cor. viii. 13-15: "For I say not this, that others may be eased, and ye distressed; but by equality; your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality; as it is written, He that gathered much had nothing over; and he that gathered little had no lack." This means that profits and wages are to be evened up — so evened up that there shall be equality between capital and labor.

The simple truth is that capital and labor belong to that great system of dualism that is characteristic of the universe. There is duality everywhere. We have day and night — summer and winter — cold and heat. The poise of the universe is preserved by the action and interaction of the great centrifugal and centripetal forces. Man is dual. He is male and female — body and soul; and his life is maintained by the alternate contraction and dilatation of his heart. There is duality in science. We have analytical and synthetical chemistry — inductive and deductive philosophy — objective and subjective theology. There is duality in the arts. The carpenter has his mortise and tenon. The plumber and the fireman have their pipe and hose with their male and female ends; and when two male ends are to be joined with a union coupler one end of that coupler has a right-hand thread and the other end has a left-hand thread. The principle is universal. And where it prevails, both factors are essential to the resultant product. And where both are essential we do not ask which is the more important and the more deserving of honor. We dare not; for there are no grades of importance in things that are essential. It is so with capital and

labor. Capital is inefficient without labor. Labor is helpless without capital. Both are equally essential to the manufacture of products. And if equal in producing products they should be equal in sharing profits. Masters must then devise some way by which equality between capital and labor can be secured. How is this to be done? The most obvious answer is, By some system of profit-sharing. Workmen employed in prosperous industries which are bringing wealth to their proprietors are not satisfied with generous wages, supplemented from time to time by special gifts. They dislike to receive as a gratuity that which they feel should come to them in equity. Hence the most obvious means of securing harmony between capital and labor, in such industries, is to give to labor an interest in the business. And such a solution seems to be suggested by the teaching of Jesus. In a parable recorded by John are these words: "He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep" (John x. 12-13).

In other words, in time of stress, loyalty to an industry on the part of the employees is assured only when those employees are sharers in the business. Nor is this method of solution utterly impracticable. Who are the "captains of industry" to-day? Are they men who began their career as capitalists; or have they come up from, and out of, the ranks of labor? The general facts are known of all men. In this village are two great industries. Not a man in the local management of either of them began as a capitalist. In the larger of the two industries, one of the dominant partners in the firm and the general manager of the entire plant, less

than thirty years ago was simply an employee. The business failed. He was first put in charge — then admitted to partnership: and the business has prospered ever since: and is steadily and rapidly increasing. Facts being what they are, it must be conceded that, in industries of this character, some kind of partnership between capital and labor is altogether practicable.

And yet obvious, and apparently satisfactory, as is this method of harmonizing capital and labor in industries of this character, it becomes perfectly manifest, on a little reflection, that this is not the final solution of the industrial problem — that it does not embrace all that was intended by the Apostle when he exhorted masters to give to their servants that which is just and equal.

In the first place, it is only to a minority of those who secure maintenance through service that the solution can be applied. The labor of the great majority of employees does not crystallize into merchantable commodities: and hence that which is their due cannot be determined by a cost and profit account. In the second place, this solution looks only to the financial relations existing between masters and servants. It takes no account of the personal relationship. It contemplates laborers merely as machines for the production of profitable products. It takes no account whatever of them as men. We must, then, look more closely into the teaching of the Apostle if we are really to get his solution of the industrial problem.

The simple truth is, that, economically regarded, all men are either capitalists or laborers. That is, they all secure their maintenance either from income from their investments or from income from their service. And no solution of the labor problem will be, or can be, final that does not recognize

this fact. The problem is far broader than the mere adjustment of a wage scale between organized labor and organized capital. It must harmonize all employers and all employees. Those employers may be personal or collective, individual or corporate; and those employees may render physical, intellectual, or spiritual — industrial or professional — service. It matters not. The final solution of the industrial problem will harmonize all possible classes of employers and employees. It will harmonize wealth and work. If we turn to the writings of the Apostle with this thought in mind, we shall find that his method of solving the problem is to exhort separately the two classes of persons who constitute the two factors of the problem.

First, he exhorts servants as follows: "Wast thou called being a bondservant? care not for it; nay, even if thou canst become free, use it rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. Ye were bought with a price; become not bondservants of men. Brethren, let each man, wherein he was called, therein abide with God" (1 Cor. vii. 20-24).¹ "Servants, be obedient unto

¹The true interpretation of this passage is extremely doubtful. It will be noticed, however, that the use made of the passage in this discussion does not depend on the interpretation which may be adopted. It is legitimate whichever of the two interpretations is accepted. I give a part of Stanley's comment as quoted in Lange's Commentary, *in loco*: "The question here is, . . . whether the sense is, 'Take advantage of the offer of freedom;' or, 'Remain in slavery, though the offer is made.' It is one of the most evenly balanced questions in the interpretation of the New Testament. . . The commentators before the Reformation have chiefly been in favor of the second; since, in favor of the first; but Chrysostom observes that, in his time, there were some who adopted the view favorable to liberty; as there have been some Protestant divines (e.g., Luther) who have adopted the view favorable to slavery. On the whole, the probability seems slightly to incline to the second; and the whole passage is then

them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free" (Eph. vi. 5-8). "Let as many as are servants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved. These things teach and exhort" (1 Tim. vi. 1-2). See also Col. iii. 22-25; Tit. ii. 9; compare also 1 Pet. ii. 18-20. These passages are so clear and specific that little needs to be said respecting them; yet it may be well to note briefly some points specially pertinent to the present discussion: (1) These passages all assume the permanent existence of masters and servants. The expectation that the time will ever come when all men will be so equal that no one will be a servant but all will be masters, is a Utopian dream. While the world stands, these two classes will exist side by

expressive of comfort to the slave under his hard lot, with which the Apostle sympathizes, and which he tenderly alleviates (as in Philem. 16, 17), though not wishing him to leave it. And if, as is possible, the prospect of liberty, to which the Apostle alludes, arose from the fact of the master being a Christian, this sense of the passage would be still further illustrated and confirmed by 1 Tim. 6:2; 'Let not (the slaves) that have believing masters despise them, because they are brethren, but rather serve them.' Calvin, Beza, Grotius, Hammond, Hodge, Barnes, and most English commentators, declare decidedly for the first view; but the best modern German Exegetes, de Wette, Meyer and others, follow the early Greek Fathers in adopting the second."

side. (2) A Christian is not to deem it a hardship if he finds himself in the servant or employee class. He is to remember that, though industrially he is a servant, spiritually he is a freeman—a freeman in the Lord. (3) Under all circumstances he is to maintain the rights of that freedom. He is not to become bondservant to men. He is bondservant only to Christ. He is then always to maintain his Christian character and discharge his Christian duties, whatever may be the character of his industrial superior. (4) He is to show due respect to his industrial superior, whatever his religious character. “The slaves who were under heathen masters were *positively* to regard their masters as deserving of honor, the slaves under Christian masters were, *negatively*, not to evince any want of respect. The former were not to regard their masters as their inferiors, and to be insubordinate, the latter were not to think them their equals, and to be disrespectful.”¹ In any case they are to render the obedience due their masters because of their industrial position. (5) While they may accept opportunity which proffers to raise them up from the rank of servants and to place them in that of masters, they are not to seek such opportunity—much less are they to demand such advancement. (6) These things are to be not simply academically taught—they are to be pastorally applied.

Secondly, he exhorts masters as follows: “And, ye masters, do the same things unto them, and forbear threatening; knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him” (Eph. vi. 9). “I beseech thee for . . . Onesimus: that thou shouldst have him forever; no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much

¹ Ellcott.

rather to thee, both in the flesh and in the Lord" (Philem. 10-16). See also Col. iv. 1, and compare James v. 4. With regard to these passages, note these things: (1) Masters and servants have reciprocal duties. It is especially noteworthy that the Apostle says that, *mutalis mutandis*, the same things are to be urged upon masters that were urged upon servants. (2) Masters are to realize that while they are masters to their servants, both themselves and their servants are servants to one Lord and Christ; and that with him there is no respect of persons. Both masters and servants are to realize that these distinctions of employers and employees — bosses and men — are functional and not personal¹ — dispensational and not eternal. They do not exist in Christian fellowship: "Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all" (Col. iii. 11). In a word, servants are to manifest and cultivate the characteristics of Christian manhood; and masters are to recognize and discharge the duties of Christian brotherhood.

In the light of the preceding discussion, authoritative Christian teaching respecting the labor question may be briefly summarized as follows:—

1. Christianity has no articulated system with which to displace the present industrial systems of the world. The words of the Master are spirit and life (John vi. 3). They do not reveal rules to be enforced, but ideals to be realized; and when these ideals are realized, old things will have passed away and all things will have become new.

¹ See 1 Cor. xii. 12-30. The Apostle is treating of the mystical body of Christ—the church. But his principle is equally applicable to the "body politic"—the state, and to the economic body—organized industry, as well as all other human organizations.

2. Servants are to be obedient to their masters, and always render them efficient and conscientious service.

3. Masters are to give their servants a living wage—a wage corresponding to the work to be done, the position to be occupied, the benefits to accrue from the service—and personal treatment according to personal worth.

If this be the teaching of Christianity, if it brings no definite system to be installed, but simply presents ideals to be realized, the practical question arises, What can be done—what should be done—to realize these ideals? Three things: (1) Labor should be led to realize that violence and crime—riot and bloodshed—is not the way to advance its interests, and secure the granting of its claims. (2) Labor is to be induced to render itself worthy, industrially and personally, of the rewards it seeks from capital. (3) Capital is to be induced to grant to labor its rightful claims: (a) Employment. (b) A “living wage”—a wage proportionate to the cost of maintenance, to the work to be done, the position to be maintained, the benefits to be derived from the service. (c) Personal treatment according to personal character.

“Worth makes the man, the want of it the fellow;
The rest is all but leather and prunella.”

But, after all, the question returns, How are these two factors of the problem to be reached, and made responsive to these ideals? By bringing to bear upon them the power of an enlightened and aroused public opinion. “These things teach and exhort” (1 Tim. vi. 2). “Masters, render unto your servants that which is just and equal” (Rev. Ver. margin, Gr. equality). (Col. iv. 1.) This may seem to be a hopeless method, but it is not. It is the Christian method, and it is an effective one. Masters were not all in Paul’s day rendering to their servants that which is just and equal; but he

gave no encouragement to a slave insurrection. Even then it was appeal to the master. There is almost irresistible influence in enlightened and aroused public opinion. Nehemiah realized this when he brought the oppressors of his people to righteousness by setting a great assembly against them (Neh. v. 7). He pressed upon their consciences the demands of the law whose authority they acknowledged, opened their hearts to the sufferings of their brethren which they witnessed, and stimulated their benevolence by holding before them the noble acts of beneficence performed by some of their brethren. Essentially the same was the course taken by President Roosevelt in the great anthracite coal strike of 1902; and he was successful for substantially the same reasons. In an address in New York City last spring, Governor Dix declared: "Public opinion is by far the greatest force in a democracy." And in a series of autobiographical articles, contributed a few years since to one of the popular magazines, Carl Schurz made this statement: "I have had an active part in a great many political campaigns and probably addressed as many popular meetings as any man now alive; and I have always found that whenever any public question under public discussion had in it a moral element, an appeal to the moral sense of the people proved uniformly the most powerful argument."¹ Let then, Pulpit and Press, School and Lyceum, Bench and Bar — every one in fact who has the ear of a fellow-man, contribute to the forming of such a public sentiment. With that secured, the work will have been more than half done. A determination to right the wrong in present industrial conditions will have been created; and, that having been done, the way to accomplish the task will soon appear. "Where there's a will there's a

¹McClure's Magazine, September, 1908.

way." Already there are encouraging indications that public sentiment is turning to the solution of the industrial problem by the application of the principles above indicated.

"Then let us pray that come it may,
As come it will for a' that;
That sense and worth, o'er a' the earth,
May bear the gree, and a' that.
For a' that, and a' that,
It's coming yet, for a' that,
That man to man, the world o'er,
Shall brothers be for a' that."

ROBERT BURNS.