

THE RELATION BETWEEN THE CHRISTIAN CHURCH AND THE CAUSE OF LABOR

There is no doubt but what there are men in the Christian church who have too little sympathy with men of toil. There is also no doubt that there are laboring men who are very indifferent toward the Christian church.

But my acquaintance with the church and with laboring men induces me to feel that the supposed so-called "estrangement" between the two is a blind and foolish error which emanates from a few conspicuous churchmen who are unsympathetic toward the men of toil and a few materialistic men who have become bitter toward organized Christianity.

Certain I am that the idea that the Christian church is, on its side, estranged from the workingmen does that organization a great wrong. The Christian ministers especially are, almost to a man, in deep sympathy with men of labor. If it happens that a minister of the gospel unhesitatingly tries to shield organized labor against errors of judgment, it is evidence of the depth and thoughtfulness of his sympathy.

How can Christian ministers be other than sympathetic? Nearly all of them are the sons of workingmen. Almost to a man they have gained their education, and made their way into their calling by the work of their hands. They live in recollection of hard boyhoods in workingmen's homes, of poverty and hardship because of the insufficient recompense of their father's toil to meet the needs of human life.

Their present condition in life is that of the workingman, and the actual figures today show that the average salaries of ministers are considerably lower than those of skilled workmen.

How can the Christian church do other than commit itself to the moral cause of labor? Its founder and leading personality was a carpenter and the son of a carpenter; its great creative apostle and preacher was a tent-maker; its first disciples were the fishermen of Galilee and the slaves of Caesar's household. Its origin thus commits it to the workingman.

So does its platform of principles enunciated by its supreme personality. The articles of that platform are the love of God and the love of neighbor as of self; the fatherhood of God and the brotherhood of man. Its rule is not the rule of gold, but the Golden Rule. Thus in its ideal the Christian church is committed to Christ, and Christ commits it irrevocably to humanity.

How about its constituency? The idea that it is composed of ruthless capitalists is wrong. It is so democratic and its door opens so widely that such do gain an entrance, but its rank and file are the successors of the carpenter, the fishermen and the tentmaker.

My own particular church has in its membership only about half a dozen employers of labor; the rest are men and women of toil. Upon the standing committee of that church sit together in loving fraternity the considerable employer of labor and the labor man.

The churches of today, at least most of the churches of today, are trying to do more than express the ideal in words. Its social conscience is rapidly developing. It is a rare pulpit now that simply points men to a far-off heaven for the alleviation of human ills.

It recognizes the close relation between physical and spiritual betterment; it recognizes the need of sufficient wages and larger time, that men may be permitted to seek the uplifting of their intellectual, moral and spiritual natures. The finest gift to our democracy was the bequest of the Christian church. It is the public school that today improves the condition of the son above that of the father—that public school which was instituted by the Congregational church of New England.

When all has been said, it is still true that the church has not always reached its ideals. That is, in part, because its ideals are high. If it has been neglectful in its obligation toward the workingman, let him not separate himself from it in bitterness; let him join its fellowship and restore it to its rightful sense of human needs. The social aims of the labor union and the church are one, if both are dominated by a high ideal of manhood.

There is a magnificent chance for church and union to work together in the name of Christ, the love of God and the brotherly service of men. The church and the laboring men, in the plan and thought of the Infinite, are one. No man can do a greater injury to humanity than to seek to rend asunder what God and Christ have thus joined together. Christ said of such a man: "It were better for him that a millstone were hanged about his neck and he were cast into the depths of the sea."

In this whole social situation the Christian church and the men of labor must stand together or both will fall. If the church loses its sense of humanity it goes down, for humanity without religion would be better than a religion without humanity. If the union of labor loses sight of the moral needs and purposes of life, it can not last.

The only hope of adjustment between employer and employed, and the only prospect of destroying suspicion, arrogance, bitterness and hate between them lies in the bringing of employer and employed together in the name and spirit of Christ. The final estrangement between the church and labor inevitably means the degradation and the dissolution of both. Their co-operation in the social aims of Christ means that each has found its true end and spirit—Rev. Charles S. McFarlane, in Chicago American.

PRESIDENT DIAZ'S WAY

President Diaz is a man of action. In the March number of "World's Work," we are told how President Diaz prevented a monopoly. In this article it is said:

"By a clever business stroke, President Diaz of Mexico, a dictator, prevented a railroad monopoly and inaugurated a movement for public ownership. Mexico's two largest systems are the National and the Mexican Central. Both link the capital to the American border on the north. Low rates for long hauls between competing points used to prevail. But the short hauls had to pay for the long hauls. One day the National acquired the Interoceanico, and thus secured a gulf outlet at Vera Cruz. The Mexican Central, having a gulf outlet, the two lines at a bound faced each other as full competitors from coast to frontier. Mexican silver was depreciating in value, but railroad dividends had to be paid in gold. Operation was costly. It was reasonable to assume that the two systems would not be long in reaching an agreement. Then they would raise their tariffs to the maximum allowed them. A "merger" seemed inevitable. Necessities like corn and fuel and machinery would have to pay very high freight rates.

The American trust was within sight. Both roads planned to ask the government to be allowed to fix a tariff that should fluctuate with the rise or fall of silver. Soon all industry would be taxed the maximum rate, and with rates already high and Mexican silver low, the roads would put a burden on the people.

Then President Diaz stepped in. He sent his finance minister, M. Limantour, to New York to borrow \$12,500,000 and with a part of this sum he bought enough shares of the National railroad to give him a controlling interest. The Mexican congress ratified the purchase, and the Mexican government became the controlling stockholder of the most powerful railway system in the country. The president thus made a good investment for the country, a monopoly was prevented, and the people are not compelled to pay excessive railroad rates.

000 and with a part of this sum he bought enough shares of the National railroad to give him a controlling interest. The Mexican congress ratified the purchase, and the Mexican government became the controlling stockholder of the most powerful railway system in the country. The president thus made a good investment for the country, a monopoly was prevented, and the people are not compelled to pay excessive railroad rates.

FREE LAND  
8,000,000 ACRES



IN NORTH DAKOTA  
ALONG THE

Northern Pacific Ry.

For maps and pamphlets address C. W. Mott, General Irrigation Agent, St. Paul, Minn. For rates and further information write to E. D. Rockwell, District Passenger Agent, No. 318 Citizens Bank Bldg., Des Moines, Iowa.

A PIANO THAT YOU CAN PLAY

and that every member of your family can play whether they know anything about music or not, will surely afford you more pleasure and a much larger return on your investment than will a piano which you cannot use until you have spent long years and many dollars in acquiring a musical education.

The Sohmer-Cecilian Piano

AND

The Cecilian Player-Piano

are high-grade upright pianos, with the mechanism of the celebrated Cecilian Piano Player built inside the case. They can be played with the fingers, just like the ordinary piano, or without changes of any kind can be used as Player-Pianos. All you do is simply slip in a roll of perforated music, put your feet on the pedals and go ahead.

Your choice of music is not limited—you can have anything you want—the old pieces which memory recalls with fond recollection or the very latest operatic and popular music of the day. The Cecilian music rolls cost less than any others—45 cents to \$1.50 per roll—and in most cities we have circulating libraries of Cecilian music, which you can join for a small yearly fee.

We will be glad to mail you full information about these pianos or about the Cecilian Piano Player, which can be attached to any piano. They can be seen and tried in your vicinity.

The Sohmer-Cecilian Piano costs \$850.00. The Cecilian Player-Piano \$600.00, and the Cecilian Piano Player \$250.00. Easy payments if you wish. Why not write us today?

Farrand Organ Company Dept. W  
Detroit, Michigan

LONDON, ENG. PARIS, FRANCE. PHILADELPHIA, PA.

RUB ON  
**Painkiller**  
and the Rheumatism's gone.