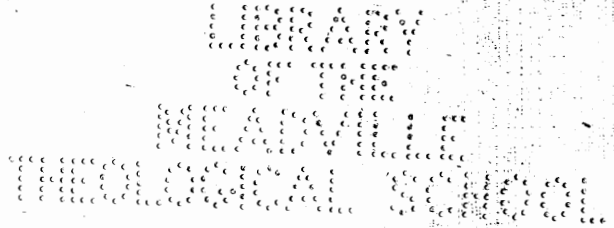


THE CHURCH AND THE SOCIAL QUESTION.



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The Church and the Social Question.

Introduction.

Everywhere today there is arising the cry that the Church is losing its hold on the world. We are told that as an institution it is now turning all of its energies to preserving its life rather than to furthering the ends which it was brought forth to serve and that, in as much as it is no longer ministering to the needs which called it into being, it has no further claim upon society. When an institution becomes an end in itself and loses sight of its function of service, or becomes ^{incapable} through any cause of satisfying the demands that society makes upon it the time has come when that institution must be relegated to the scrap-heap. This, say the clamorous voices from many quarters, is now the place for the Church. It must give up its position and take its place along with the other worn-out institutions as a relic of the past. Its usefulness has come to an end and it must cease to encumber society.

Along with this cry that the Church has now become a dead weight on the life of society, that it has become a hindrance to the progress and growth of human life, there arises a cry that is even more terrible and for^ebodding. From many quarters we hear it shouted that religion, the very thing for which the Church has stood, that element in human life which has given to the organization which represented its interests a position in the world which has enabled it to wield a mighty influence and to become one of the directing forces in the life of society, this element is not after all a reality but a figment of men's brains, a refined superstition, and as such it is destined to play an increasingly inferior part in the life of mankind until it has been entirely outgrown and has vanished

from the face of the earth. Religion, we are told, and a religious interpretation of life are fast giving away before a materialistic philosophy and outlook on life. Religion and the institution that represents it are doomed to death.

If these cry^{is}s were but the ineffectual babblings of the discontented spirits who are ever ready to look upon the darkest side and read their own pessimism into the world upon which they look we might afford to disregard them. But such is not the case. The criticism of the Church is by no means confined to a limited number of unduly harsh judges. It has permeated the whole of society to a remarkable extent and has become ingrained in the life of some of the classes. Not only are those who stand on the outside and offer their criticism, severe in their condemnation of the Church but also those who are within its walls, - those whose every interest is bound up with that of the Church, are relentless in disclosing the weakness of the institution. In the same way the statement that religion itself is losing its hold on people does not come from (only) such as have themselves given it up as superstition, but also from those who have supreme faith in its value and the necessity of it in the life of man but who are discouraged by the present outlook. Their anxiety is not without some foundation. The student of the subject is surprised to find the extent to which the materialism of the times has permeated the inner lives of the people, and is astonished to see the hold that a materialistic view of life based on a reading of popular science has gained even upon the people of the working classes. Most of the discouragement in this direction, however, arises from a confused notion of the nature of religion. Both those who are lamenting the

decline of religion and those who are proclaiming themselves nonreligious make the mistake of identifying religion with the traditional teachings of the Church, that is, with creed and dogma. We now see that religion is much broader than this and in some circles we are even beginning to recognize that it is not incompatible with a scientific interpretation of the universe which many would pronounce atheistic. It is one of the tasks of the modern thinker to become clear in his own mind on this distinction between religion and dogma and to help the rest of the world see that a man is not necessarily irreligious because he can not subscribe to a particular intellectual formulation of religion.

In Germany this philosophical materialism has made the headway more rapidly than elsewhere, and from there comes the report that the Church has lost all hold on the people. The men of that country say that the Church is for the women and children and they themselves take practically no part in its life. Conditions have come to the point where the educated German who goes to England is surprised to find that so many people go to church, and when we consider the way in which the people of England have fallen away from the Church we are not surprised to hear from Germany that Socialism has a firmer hold on the people than the churches have. Considering the question of church attendance Mr. R.J. Campbell speaks as follows:

We are today confronted by the startling fact that in practically every part of Christendom the overwhelming majority of the population is alienated from Christianity as represented by the churches. In our own country nearly seventy-five per cent. of the population remains permanently out of touch with organized religion. Broadly speaking, it is true that only a section of the middle class ever attend church at all; the workers, as a body, absent themselves; the professional and upper classes do the same. Not so very long ago, attendance at church

was held to be a social necessity, a sort of hallmark of respectability; it is not so now. A professional or business man can be just as sure of success without church-going as with it; not stigma attaches to absention. The artisan class not only remains aloof from, but even contemptuous of, churches and preachers; no appeal ever produces so much as a ripple on the surface of their indifference.

France and Italy are likewise described as presenting discouraging conditions. Though not as bad as Germany they are worse off than England. The rest of the continent tells a similar tale of alienation of the people from the Church. In many cases the people are nominally members of the Catholic church, but attend only enough to escape excommunication.

To ascertain the conditions in our own country we have but to look around us. A surprisingly small portion of our population goes to church, and a large portion of those who do go are woefully indifferent. They seem to go more from a matter of habit, or a sense of duty than from any feeling of a benefit to be derived from it. Statistics on the subject of Church attendance in our country are not easily obtained, but enough material can be had to substantiate the statement that the Church has lost its hold on the people. Dr. Washington Gladden says that "the proportion of wage workers in our Churches is diminishing", and Rabbi Hirsch comes out with the stronger statement that "the masses have been eliminated from the Churches." From Dr. Thomas comes the following; "Somehow the Churches have lost their hold upon the confidence, sympathies, and almost the respect of the laboring people. I asked a leader of a union of three hundred members how many attended Church. 'Practically none' he said. 'A few women may go, but not a dozen men a year.'" In a book published in 1905 (The Church and the Social Problem, by S. Plantz.) the following is given:

The best statistics show that there are in the United States fifteen million men between sixteen and thirty-five years, and of these, six million are more or less in touch with the Church, and nine million are almost entirely out of touch with it, Protestant or Roman Catholic, and that the vast majority of the nine million are workmen.--- It is said that in New York, out of a population of over three million, only about two hundred and fifty thousand go to Church on Sunday.---Mr. Bok, of the Ladies Home Journal, conducted an investigation in sixty cities of the United States concerning the Church attendance of young men, and published his results as follows: "Only about twenty two out of every hundred young men, taken at random in the cities of the country, attend church on Sunday." As an indication of how little the Church is reaching the laboring men take the following: "In New York, while two hundred thousand people, mostly laborers, moved in below Fourteenth Street, seventeen Protestant Churches moved out," because they could not sustain their congregations. In all our cities many of our Churches are selling out and moving to the suburbs, for they can not maintain their audiences; and yet the population of the down-town districts has never been so dense as to-day.

The Catholic Church fares as badly as does the Protestant. The large numbers of this Church are maintained by the constant inflow of immigrants a large per cent. of whom leave the Church as soon as they have become Americanized. Statistics show that more than half of the membership of the Catholic Church in this country is transitory, that is, they come in from abroad and remain for a few years in the church and then pass on and their places are filled by more recent arrivals. Prof. Robert Mark Wenley makes the statement that ninety per cent. of the children of Catholic immigrants leave the Catholic Church. And when these great hosts of immigrants do leave their own Church, with but few exceptions, it is not to find a place in some other. They go to join the ranks of the un-churched.

City and country alike are affected. Sometimes we are apt to lay the blame for the lack of interest in the Church to the attractions of City life. It is true that there is a very definite relation between the conditions which are responsible

for the life of our great cities, and the lukewarm attitude towards the Church, but that the trouble goes deeper than the mere fact that people are living together in great cities where the many activities takes their attention away from the Church becomes apparent when the report reaches us from a little country town of eight-hundred inhabitants that the Methodist Church never has a congregation of more than four on Sunday evenings, and that the other Churches fare but little better. The Catholic Church in this particular town has gone to its grave and the building has been converted into a dwelling house. In the mornings the attendance is somewhat better but even then the combined congregations of the four Churches would not fill any one of the Churches. In this same town but twenty years ago all of the churches were crowded both morning and evening. The attention that all denominations are giving to the problem of the rural church is an indication of the extent to which these churches have felt the effect of failing interest and active support.

These are the conditions that have called forth the present criticism of the Church. Here we are brought face to face with facts which we can not ignore; face to face with a situation which calls for a great heart searching on the part of the Church, and demands that every loyal son, everyone who has confidence in the vital part which the Church and religion have played in the life of mankind, and faith in the possibilities that still inhere in it for uplifting mankind, must give his most careful consideration and all of his energies with a view to meeting the demands of the situation in such a way that the society shall not be allowed to deprive herself of the lifting forces which we know to reside in religion, and in religion as the Church is capable of minister-

ing it. It is a situation that calls for a free and open mind, one that is ready to face facts as they really exist and to work in accordance with those facts. It requires men who are capable of analysing the trouble, of getting at the heart of the trouble, -seers who can look beyond the present and see with clearness the things that ought to be; then it requires men of courage who will have the boldness and the strength to refashion the Church so that it can be made to meet the demands of the times, - doers who shall have the might to bring into reality the visions of the seers.

When existing conditions force themselves upon our attention we naturally seek an explanation of the facts that are presented to us. What is responsible for the changing attitude of the world towards the Church? Why is it losing its hold upon people? We turn with these queries to those critics who brought the facts to our notice and ask them for an explanation of the state of affairs. The answers that they give vary in accordance ^{with} ~~that~~ the place that the critic holds in the life of society. These seem to resolve themselves into two classes. First there are those who criticize the Church from the standpoint of modern learning. They tell us that the Church is trying to offer men a religion which is out of ^{with} sympathy, and even antagonistic to, the best intellectual life of the ^{with} ~~times~~, and that naturally enough when men find that they can not relate the teachings of the Church with those of science and experience as they know it in their own lives, they can not be expected to have much use for the Church. This class of critics insist that the Church must purge its intellectual life of the dross that has collected about it in the course of the ages, and must offer to men a religion that is progressive and

abreast of the times in its intellectual content, and its interpretation of the religious experience. Then, they assure us, our churches will once more be thronged and the influence of religion on the life of the world attain the point which it really deserves. Their criticism is valid and their suggestion worthy of attention, but evidently it does not get at the root of the matter for we find that the liberal Churches which do embody in their teachings a religion clarified by the results of modern science and method are not thronged any more than are the orthodox Churches, nay more, they do not seem to be as successful as the orthodox churches in reaching the mass of the people. The view of these critics is one-sided and must be supplemented by that of the second class, which is much larger in numbers and influence than the first. This class of critics says that the condition of the Church to-day is the direct result of the social status of the times, and of the attitude which the Church has taken in regard to this social situation. It is with this second criticism and this second class of critics that this paper has primarily to deal. The first criticism will concern us only as it is related to the second. Upon having gone over the field the writer finds himself giving more weight to the objections raised by these critics who approach the matter from the social standpoint than he would previously have accorded them. Also many of their suggestions as to the line upon which the Church must proceed, if it is to cope successfully with the situation, seem more necessary as the issue becomes more clearly defined. We turn, then, to a consideration of the situation that has convinced these critics that the failure of the Church is due to the present social conditions and the Churches' relation to them.

Present Social Conditions.

To-day the great miner's strike is demanding the attention of the world. The interest that it arouses and the discussion that centers about it are typical of our times. Social and economic problems hold the center of the stage. From the millionaire to the cobbler in his little shop talking with his "Comrades" we think in social terms, and talk hours, wages, stocks, and strikes. We look upon life from a standpoint that is entirely different from that of a generation ago. Observe the change that has taken place within the last few years in the character of the short stories in our magazines. The popular fiction hero and the conventional heroine have been driven out almost entirely by the entrance of the character who presents a social problem. Study the productions in the field of art, examine the plays that are calling forth comment, and we find that all of these are saturated with a newly awakened social consciousness. So rapidly has this new spirit taken hold of our thought that already we find some men offering an economic interpretation of history. They would have us rewrite the history of the human race and find the explanation for all of its varied life in the flow of economic conditions. What is responsible for this sudden awakening of the social spirit of man? What has given it an immediate and far-reaching hold on the consciousness of our times?

Any good account of the rapid industrial advance of the past few years will give us an answer to our questions. The unprecedented economic development has acted as a search-light bringing into relief conditions that had hitherto escaped attention. It has accentuated differences, brought out contrasts,

and forced our attention to center on these points. The picture that it has revealed is far from satisfying, and has brought many of us to our feet with a startled cry.

We see before us a world rich beyond all computation. The astonishing thoroughness with which man has, in a few short years, conquered the powers of nature has put within his hands means which have enabled him to produce wealth more rapidly than at any other period of the world's history. Innumerable new fields and sources of supply have been opened up to him, and he is busy everywhere turning the wealth of the lands to his own use. And yet, in a world that is richer than ever before we find that the great mass of mankind is still suffering in want. Poverty, instead of being on the wane, is becoming more prevalent than before. We frequently hear it stated that the rich are getting richer and the poor getting poorer. While it may not be true that the poor are actually getting poorer it certainly is true that they are relatively poorer now than ever before. In proportion to the total of the world's wealth they have less to-day than ever before. New York is considered to be the richest city in the world, and yet eight out of ten who die within the limits of that city have to be buried at public expense in the potter's field. This unequal distribution of wealth is the most striking feature of the situation. To give some idea of the unequal way in which the wealth of our own country is distributed I give here the results of an investigation made by Mr. G.K. Holmes.

Ninety-one percent of the 12,690,122 families of the country, no more than 29 per cent of the wealth, and nine per cent of the families own about 71 per cent of the wealth. We are now prepared to characterize the concentration of wealth in the United States by stating that 20 per cent of it is owned by 300 of 1 per cent of the families; 51 per cent by 9 per cent of the families (not including millionaires)

and 29 per cent by 91 per cent of the families. About 20 per cent is owned by the poorer families that own farms and homes without incumbrance, and these are 28 per cent of all the families. Only nine per cent is owned by tenant families; ~~and the poorer classes of those that own their farms or homes.~~ As little as five per cent of the nation's wealth is owned by 52 per cent of the families, that is, by tenants alone. Finally, 4,047 (millionaires) families possess about seven tenths as much as do all 593,887 families. It has been said that Jay Gould made, during twenty-five years an average of \$4,000,000 a year, or 13,000 dollars a day; that Mr. Rockefeller has made an average of over \$35,000 a day for every working day since he began business for himself; and that Mr. Carnegie had accumulated a fortune such that when he retired it brought him a daily income of over \$50,000.

These figures give an idea of the way that the wealth is distributed but they can give no conception of the results of such a condition. Only he who has been brought face to face with the suffering of the poor, who has seen them fade away and die, or live a life that is worse than death and then has had occasion to contrast that life with the luxury of the rich to whom additional millions can bring no more satisfactions, except that of knowing that some one else is deprived of those millions, only he who has seen this contrast can realize what the figures mean in terms of human value. With a development of a means of distribution which embraces the whole world and ought to be most effective in securing just distribution we have such events as the following taking place. There is a terrible famine in India; the suffering is inconceivable. One of the religious societies, the Brahma Somaj, has with great effort collected a few hundred dollars with which to work in relieving the suffering. Two of their members undertake as their work the feeding of between two and three hundred babies whose mothers can no longer give them the breast because lack of nutrition has utterly dried up their milk. In such desperate states are

these poor women that the men, as they feed the babies, whose bodies have wasted away from hunger till they seem but skin and bone, have to observe the greatest care lest the mothers steal the small portion of milk and sugar allotted to each child, - steal from their own starving children to satisfy the cravings which have driven them beyond the point where human impulses and human love, mother love, have any influence over them. Hunger has driven them below the level of the beasts of the field. And at the same time that these starving mothers are trying to rob their starving children, great ships laden with grain are steaming away from India bound for England, for the English have money and can pay for the grain. The poor of India have not, so they must starve.

This unequal distribution of wealth, or rather the system which is responsible for it, has resulted in another feature which is equally characteristic of our present social conditions. As never before there yawns an ever widening chasm between the classes of society. The distinction between the laboring class and the employing class has grown to be very definite. In the past relations between employer and laborer were often of the most intimate kind, and passage from the ranks of the one to the other by no means uncommon. Frequently the laborer rose to the position of employer. To-day this is almost impossible and seldom occurs. The two classes live in different worlds. Sometimes we hear of a sociologist plunging into the "under-world of the working-man" to emerge later and write a book on the conditions which exist there, and as we read we marvel at what is revealed to us as though the writer had made a trip to the planet Mars and were portraying to us the marvels of life which he found there.

Or, on the other hand, someone takes a place as a servant in the house of an extremely rich family for the purpose of learning the kind of life that they have, and we are as much astonished at what is revealed to us at this end of the scale as at what we learned at the other end.

But besides the fact that there is such a wide breach between the two classes that one is practically unknown to the other there is also a distinct antagonism between the two. The rich employer looks down upon the laboring man in his mills as an inferior being much as the Brahmin of India looks upon the outcaste; and in the heart of the laboring man there is a spark which needs but little fanning to be kindled into a flame of hate against the employer. Arnold Toynbee speaks of the gulf that has grown between the classes as follows:

As the result of these changes (separating the employer from the laborer) the workingman, divided from his employer, and receiving from him no benefits, regarded him from a distance with hatred and suspicion as a member of a dominant class. The employer divided from his workman and conferring on him no benefit, looked upon him uneasily as the member of a subject class, claiming a dangerous independence. The gulf between the two classes seemed, and to many still seems, impassable.

Indeed it is a wonder that the latent flame of hatred in the breast of the workingman does not break forth into a destructive fire much more frequently than it does. When we think of the rank injustice of the system that presses him down under such grievous burdens we are sometimes impatient with his patience and are glad to see him rise in the strength of his manhood to make it known that he sees the injustice of the system and is determined to bring about a change. When a legislature cuts two hours from the working day in order to help the laborer and then the employers cut the wages in proportion as the time has been cut and make what was intended as

a benefit to the laborers, work them a harm we can not wonder that they strike, but only admire the orderly way in which they conduct their protest. A study of the strikes in our own country for the past thirty years will show the extent to which this conflict between labor and capital has been carried. Prof. Gilman, in his "Methods of Industrial Peace", gives tables and figures on the strikes between 1881 and 1900. The results of his investigations are summed up in the following words.

In these twenty years, as the tables show, strikes in the United States numbered 22,793, affecting 117,509 establishments, and throwing out of work 6,105,694 employees (strikes lasting one day or less than one day were not reported). In the same period there were 1,005 lockouts, affecting 9,933 establishments, and throwing out of work 504,307 employees. ...The total loss to employees from strikes and lockouts was \$306,683,223; to employers, \$142,659,104. The grand total of loss to both parties would be in round numbers \$449,000,000, while the whole number of persons thrown out of work in the United States at different times in these twenty years was 6,610,001.

These immense figures give some idea of the gigantic proportions of the labor problem. But we must remember that when we have told the cost of the strikes in the terms of dollars and days labor lost we have but made a beginning on the real significance of the problem.

Besides resulting in an unprecedented increase in the total wealth of the world ~~and~~, in an unfair distribution of the product, and breeding a spirit of hostility between the classes, our modern industrial system has had one other effect which is equally striking. The newly discovered possibilities have turned almost all of the world's energies in one direction. Nearly everyone is concerned in advancing the industrial life. All our genius has been turned in this direction; we have produced Rockefellers and Morgans. All have been engaged in getting as large a share as possible of the new found wealth for their own use. This holds true of the laboring class as

well as of the employing class, the only difference being that till the present time the employing class has had all of the power and could appropriate the larger share. This pursuit of the dollar has had two marked results on the individual. In the first place it has made him very self-centered. This is particularly true in our own country. So great have the possibilities been here that each man has been almost entirely free and independent. He could go ~~and~~ his own way and make his living independently of the group. New fields were ever opening up to him and as soon as he found that it was no longer profitable for him to remain where he was he could pack up and move on to the next place there to make his way and no questions asked. This freedom, this independence, has greatly exalted the value which we have placed on the individual and his rights. The second effect of this concentration of our energies in one line has been to make the individual very materialistic in his point of view. The manager of a great industrial plant which is wearing out men in a few short years and then replacing them by a new supply really does not see ~~that~~ those men, whose lives his plant is consuming, as fathers and husbands upon whom a home is dependent. Rather he sees them merely as a part of the plant which is turning out his product. They are but a part of his machinery. He replaces a man who is worn out in much the same way that he puts in a new bolt in the place of one that is showing signs of wear. The system, the spirit of the age, is really more responsible for this point of view than the individual. He can not see apart from the view that his position has forced upon him. He is complying with the norms of his society and does not realize that he is committing a moral wrong in taking the stand that he does. One of the most crying

needs of our time is for a revised standard of public morals. We have not realized that these social and industrial problems are in reality moral problems on a large scale, and that the same principles must be applied to them as are applied ^{to} ~~in~~ the life of the individual. As Rauschenbusch points out; "Of all moral questions none are so pressing to-day as the questions of public morality. On none is there greater confusion of thought, less fixity of conviction, and greater need of clear thought and wise teaching." The employers are not necessarily immoral because they permit practices that seem so ⁱnhuman. They have not been made to realize the moral aspect of it. The same materialistic point of view has won the other end of the social scale. The laboring man like his employer is imbued with the idea of getting as large a share as possible of the wealth that he sees about him, - only with him it is largely a matter of getting enough to make a living. The result is that he works as hard as he is capable of working, and sends his children or his wife, or both to work to add to what he can earn. Often he does this from the necessity of using all of his resources in order to earn enough to meet the needs of his family; but frequently it is a part of the mad materialism of the age. He is sacrificing the youth of his children and the health of his wife in order ~~that~~ they may bring in a few more dollars.

The result of this system with its attending materialism, when read in the terms of human value, is frightful to contemplate. How frequently we have been told, and in what stirring language, that in developing the natural resources of the country we have been most wasteful of our greatest resource, - human life. We have placed goods above men. To turn out cheap cotton

we have blighted the lives of thousands of little children, have doomed them to an early old age, and have robbed them of all the joy of life. Mine owners, in order that they might operate their mines a little more cheaply and save a few more dollars to fatten their purses, have even sent little girls, under fourteen years of age, down into the depths of the mines there to spend their waking hours away from the light and fresh air. Think of the result of such an outrage upon the lives of those girls. Think how their health is impaired, think of the kind of mothers they will make, of the kind of children that they will produce. This is the dark side of the picture. There is, however, one that is somewhat brighter. We hear less of this side than we do of the other.

"Every great movement that profoundly stirs men, unlocks the depths of their religious nature, just as the great experiences in our personal life make the individual susceptible to religious emotion. When the chaotic mass of humanity stirs to the throb of a new creative day, it always feels the spirit of God hovering over it. The large hope which then beckons men, the ideal of justice and humanity which inspires them, the devotion and self sacrifice to the cause which they exhibit, these are in truth religious." (Rauschenbusch) Already in the chaotic surgings of the life forces which have resulted in these unbearable conditions men are becoming conscious that there is a spirit at work, toiling with great agony ~~of spirit~~ to bring order and beauty out of the frightful tangle. Already the spirit of God is making itself felt, and those whose souls are awake to the workings of this spirit are finding more and more evidences of its operation.

For one thing the great increase in production has done

much to raise the general requirements of living. The average probably stands higher today than ever before, and much of the harshness of our criticism is probably due to the higher standard which we demand. The general comfort today is greater than ever before. We are told that this is true to a greater extent in America than in Europe. This very fact is hopeful, for behind the demands which make this material comfort possible we must observe the operation of a spiritual force. And it is not here alone that we are able to see the influence of this "spirit of man" as it is seeking for expression. Because the products of man's labor in the form of wealth have loomed so large before us we are apt to forget that in reality the power that has made all of this possible is one of the spirit, and that the accumulated fortunes of today, the immense wealth of our modern industrial system is not merely a product to satisfy the bodily wants of man. Rather it is the work of the indomitable spirit of man seeking new fields in which to expend its energy. The conquest of nature has not been merely for the purpose of making us richer. Much, indeed most, of the inspiration that has made this conquest possible has come from the love of the battle itself, the call to conquest is what has brought forth these great efforts. The same is true of the organization of the industrial system. It is the product of the spirit of man. A Morgan does not spend the energies of his brain in the effort to amass a few more millions merely that he may command a few more luxuries. No! he can command no more. Rather he does it from the lust of conquest. Perverted as we may think these energies are we can not but see that they are there with tremendous force trying to express themselves in all parts of our society. In the same way the laborers' demand for higher wages is not made from a

basis that is purely economic and material. He does not ask it in order that he may smoke a better grade of tobacco. He wants a little more so that he can make the atmosphere of the home more healthy and attractive, or perhaps so that he can make it possible for his children to escape some of the horrors that he has had to endure. Yes, throughout the mad materialism of our age there runs a strong current of spiritual tendencies.

Until within recent years this stream has been largely below the level of consciousness. But of late it has been coming to the surface and has been crying with a loud voice against the abuses that it sees, crying out against the prostitution of the great forces that have made all of this advance possible. Today our eyes are open to the evils which have resulted ^{from this prostitution.} We can no longer have the plea of ignorance, and the spiritual forces of our time which have come to consciousness will give us no rest till we have acted in accordance with our knowledge.

The most convincing statement of this awakening spirit which I have seen is to be found in Professor Peabody's "Approach to the Social Question". One paragraph is so good that I must give a portion of it here.

What does it mean, then, that under these prosperous circumstances industrial conflicts have become so determined, and the organization of both of employers and employed has advanced on so vast a scale? It means that the motives that thus express themselves in economic forms must be sought, not in industrial conditions, but in ethical sensitiveness and desire. It is not so much a decrease in income which excites discontent, as an increase in intelligence and ambition. It is not that the wage earners have less, but that they want more. "Let us assume", Professor Stein has said, "that the stomach-question is solved. Do you fancy that the Social Question is solved also? The gnawing stomach may be quieted, but the beating heart and anxious head are not content." The modern Labor Question, that is to say, is not, as is so often asserted, the sign of a social decadence, but rather the sign of a social renaissance. It meets a

civilization, not on its way down, but on its way up. It is a witness, not of social degradation, but of solid expectation. Its form is economic, but its motives are moral. It is the effort-- often blind and groping, sometimes pitifully misdirected, - yet none the less proceeding from the conscience of the time-- to shape economic life into an instrument of social justice and peace.

This paragraph hints at one other sign of the awakening spirit. One of the chief defects which has resulted from the rapid growth of the industrial wealth of the world has been, as I indicated before, an over emphasis on the individual. This emphasis has worked itself to a point where it has seen the danger involved in its own position and now there has set in a reaction. At both ends of the industrial scale this is showing itself. Our modern Trusts are the outgrowth of it at one end, and the labor unions the result at the other end. We have come to see that while we can not well overestimate the worth of the individual and the need of giving him freedom to develop to the full the powers that inhere in him, we must remember that every other man has an equal right, and that no system of society is right and just which does not accord equal opportunity to all of its members. Also we are learning that in the strict sense of the word there is no such thing as an individual. Greater emphasis is being placed on the fact that society is an organism and that what affects one of its members affects all of them. So in the freedom which we grant to the individual we must also consider the rights of his neighbors, and the best good of the whole organism. More and more we are coming to recognize how delicate are the adjustments between the various members of this social organism, understanding how quickly a disease in one part will communicate itself to other parts. Also we are asserting with no uncertain tone that society shall not produce the superman at the expense of

his weaker brothers. We see that it is a mistake to speak of a man as a "self made man", for apart from society the individual has no opportunity of "making himself". How thoroughly this idea of the essential unity of society has permeated modern thought in its most advanced circles is admirably pointed out in a recent book by J.H. Holmes (The Revolutionary Function of the Modern Church). He enumerates the organizations of several professions which now base their work on this conception. For instance, the doctors are coming to understand more thoroughly that disease is not merely a matter to be treated in its individual manifestations but that if they are to deal with it effectively they must go back of the individual to the social causes. This is conspicuously illustrated in the work that is being done by the anti-tuberculosis workers. It is found that the tenement houses of our great cities are responsible for a large portion of the hold that this dread disease has gained over the country, and that by working to secure better conditions in these congested districts they can do more to remedy the evil than by treating each individual case by itself. They are certain that the bacillus which is responsible for the disease can be exterminated if proper means are taken to abolish the conditions which are now responsible for its healthy condition. This, they assure us, is not an idle dream but an ascertained fact. Likewise they assure us that under proper social conditions disease in general can be reduced to ten per cent of its present extent. As a result of this awakening of the physicians to the social nature of disease we have the formation of such societies as the American Society of Medical Sociology. In the same way other professions have organizations the purpose of which is to get be-

hind the individual to the social cause of the trouble. This is most notably exemplified in the efforts of our social workers. Modern charity methods have become distinctly social in their nature. The person receiving aid is not treated as though he alone were responsible for his condition, but the charity worker takes into consideration the conditions under which this particular applicant has had to live, the nature of his employment, the kind of a house that he has had, etc. The extent to which this social attitude has become a part of our thinking today is indicated by some of the titles of recent books. We find such titles as these; "Sin and Society", "Social Organism", "Social Psychology". Evidently the time has arrived when society as well as the individual is to have its due.

While speaking of this growth of the social outlook it would be impossible, even did we wish, to avoid taking into account the influence that the Socialist party has had in this respect. Perhaps more than any other one force they have been the means of fostering the growth of the conception of the organic nature of society. This of course constitutes one of the principle tenets of their theory, and being the propagandists par excellence they have dinned it constantly in the ears of the public till whether we liked it or not we have had to absorb some of their teachings, and thus as teachers of this organic conception of society they have had an influence more extensive than that of any other agency.

In Socialism we find the first organized attempt to deal with the social forces in a systematic and scientific ~~XXXX~~ fashion. At heart it is a movement animated by this spirit which we have found at work in our industrial chaos. A recent

English writer, himself not a Socialist, has said that Socialism and Christianity are the two greatest world forces of our day. R.J. Campbell takes a somewhat different point of view and says that he now regards "Socialism as the practical expression of Christian Ethics and the evangel of Jesus." The growth of Socialism as a political party in the past few years has been astonishing. At present they hold more seats in the German Reichstag than does any other party. In other European countries Socialism is growing with remarkable rapidity. In England while as a party organization it has not many public officials, yet working through other parties it has managed to put a large number of Socialists into office. The strides that the party has taken in this country are astounding, and it seems likely that the party will grow with greater rapidity in the future. The fact that in two recent city elections the old line parties had to run a fusion ticket in order to defeat the Socialists is plain evidence of the hold that they are getting on the country.

People have been too concerned pointing out the fallacies in the Socialist economy and in decrying certain features of the Socialist program that they found objectionable, features to which ~~the~~ the most progressive of the Socialists likewise object, to notice the true worth of the movement. True, some have recognized in it a very useful instrument in that it has offered some very pertinent criticisms of the existing state of society, but beyond its criticism they found ~~nothing~~ in it of worth; its positive message they have thrown aside as worthless. It has, however, a positive content which is deserving of the most careful consideration of all; it has a spiritual content which requires our attention whether we

subscribe to its economic program or not. In the first place it is an international movement and is conscious of the fact. It holds International Congresses and emphasizes this world sweep by its ~~own~~ emblem, the hands of workmen joined across the ocean. More fully than any other organ it represents the essential unity of mankind. Mr. Campbell speaking of this in connection with the International Socialist Congress held at Stuttgart says; "The impressive thing to be noted about such gatherings is that at the very moment when international jealousy is so pronounced between England and France on the one hand, and Germany on the other, the leaders of the Socialist parties in the legislatures of these same countries should meet on common ground with apparently perfect realization that they are one and the same party united for the attainment of a common ~~and~~ object." In another place speaking of the same subject he says, "Here, then, we have the birth of a genuine international consciousness which seems destined to grow with considerable rapidity, and to do by direct pressure of public opinion what all the arts of diplomacy have failed to do in securing the peace of the world". Here indeed we have a unity that is actual and not merely theoretical. A unity which expresses itself in terms of dollars when there is need of such an expression, as there was during the coal strike of 1902 ~~when this~~ in our own country when the miners of England sent \$25000 to their striking brothers in America to enable them to carry on their strike. They had no expectation of receiving any return from it. They did not want any return; it was an expression of the unity of their interests with those of their brother workers across the ocean, three thousand miles away. Besides fostering this social spirit the Socialists

have also penetrated in their analysis of the Social Question to the ethical and moral problems lying beneath the surface of the economic disputes. And to a remarkable degree they have made the rank and file of their members conscious of these deeper issues, and have educated them in the principles of public morality with a thoroughness that contrasts strangely with the failure of the Church in this particular direction.

Then, too, the economic theory of the Socialist is based on something more than mere economic want. It may spring from want but ~~in~~ back of it there lies a great spiritual principle,- the principle of the brotherhood of man.; the principle that men in their economic life should not wage war against one another any more than in their political life. Their economy based on cooperation rather than on competition is finding more and more adherents all the time, not merely among those who have not made a study of the subject from a scientific standpoint but from economists of recognized ability as well. They can even claim as weighty a name as that of J.S. Mill in support of their principles.#

Here then is the situation that the Church is called ~~upon to face~~ upon to face. An unprecedented development in industrial lines has centered the life forces of the world on the mastering of material life. Accompanying this process there is much that is harsh and ruthless, so that in a period when the wealth of the world is greater than at any previous period,

The form of association which, if mankind continue to im-

prove, must be expected in the end to predominate, is not that which can exist between a capitalist as a chief and work people without a voice in the management, but the association of the laborers themselves on terms of equality, collectively owning the capital with which they carry on their operations, and working under managers elected and removable by themselves.

John Stuart Mill.

misery and poverty are also present in stupendously large ^{pro} portion. The system that has produced this great wealth has also produced suffering. It is a system that has fed the strong at the expense of the weak; has made the rich richer by crushing out the ~~poor~~ life of the poor. It has resulted in the great class struggles that mark our times, and it has developed a materialistic point of view, combined with an unprecedented individualism. On the other hand we find that as never before the world is pulsing with spiritual powers; the conquest of matter has produced a spirit of great potency, and this spirit, becoming conscious of itself, is crying out against the prostitution of its powers, and is already turning its energies to the task of directing the pulsing energies of the world life into better and more wholesome channels. Certain great organizations have come into being through the operation of this spirit and are embodying within themselves those ideals and visions which are to prove the salvation of modern life. There are these two forces in the life of our time and the question with which we are all concerned is, are they to fuse and give us a larger, fuller life, or is one going down before the other? The significance of the situation is well brought out by Prof. Peabody when he says;

The United States finds itself now confronted by that crisis in social evolution which, from the point of view of ethical philosophy, is the most interesting and dramatic epoch of national as of personal life, where the forces of Egoism and Prudentialism, which have poured down upon the country as though to submerge it in animalism and materialism, are met by a countercurrent of temper and ~~and~~ tradition flowing from the springs of national idealism. Where these two streams meet there must be collision, commotion, danger; and it may be reasonably questioned whether the calmer movement of inherited faith may not be drowned by the turbid torrent of modern commercialism. One truth, however, the theory of ethics and the evidence of history concur in teaching;

that the destiny of a nation- and in this case it may be the destiny of the world- is likely to be determined at this point of moral decision. Many a great nation has been submerged by its own prosperity, and forfeited its place in history through the loss of its moral power.... Is the growth of American industrialism to bring with it moral exhaustion, like that of ancient Rome, so that the same epitaph may be written:-

"Strong was its arm, each thw and bone
Seem'd puissant and alive)
But, ah! its heart, its heart was stone,
And so it could not thrive!"
or is it to come to pass that the sagacity and energy which commercialism has developed may create a new type of social idealism, applying these gains to the service of a common good?

It will be remembered that the second group, of critics seeking an explanation of the failure on the part of the Church to retain its hold on the life of the times lay in the attitude which it took towards these great social processes that are going on in our midst. It shall now be our endeavor to discover what that attitude is, to discover the relation of ^{the} Church to the social forces, and then to ask ourselves what that relation ought to be, what part the Church can be expected to take in this social crisis.

The Church and the Social Movements.

When we ask the critics who are responsible for this discussion of the relation of the Church to the social movements what the Church has done and is doing in regard to this crisis in the life of the nation they are very prompt with the reply that the Church has done absolutely nothing to help the forces that are trying to bring order out of chaos, trying to bring the moral forces to bear on the situation but that, on the other hand, it has been a positive hindrance to the operation of these forces. Instead of allying itself with the forces of righteousness it has set itself to fight them because it is in the hands of the people whose interests are

on the other side. Or where its policy is not dictated by these interests and it does not set itself definitely to oppose the march of the social forces, it fails utterly to touch the life of the times because it has not yet thrown off the fifteen centuries of individualism which lie ~~in~~ back of it. In a period which is preeminently social, when the whole life of the world is centering upon the organization and development of a more efficient society, the Church is still clinging to the conceptions of the middle ages and is still trying to save ~~a~~ man, the individual man, and prepare him for some future heavenly kingdom, rather than to play the part which he should in the organism of our society here on earth, and that the result has been that the Church has become entirely alienated from the life of the times. It has not realized that this social discontent, this constant struggle to secure a society which shall be more just is in reality but the renewal of the struggle of the early Christians to prepare men for a kingdom of God which was to be set up on this earth, a kingdom whose law should be the law of love. Instead of helping in this modern attempt, which is being tried on a scale much broader than ever before, the Church is an actual hindrance to the progress of this ideal. Instead of siding with the forces in the world which represent the spirit of its founder, Christianity is all unconsciously turning its powers against these forces.

While much of this criticism is well taken it is overdrawn and does not give the Church credit for the work that it has really done. In fact this ideal which is stirring men today, urging them on in their effort to secure a more righteous society, is itself the child of the Church. It is the result of the ideals that religion has long been instilling into the

hearts of men. Of course this fact, this work that the Church has done in the past will not excuse any negligence on its part in the present. But even here it has not been so slothful as some of its critics seem to think. When we examine the work of the Church in modern times we find that in spite of the time that she has spent in theological wrangling, in spite of her concentration on the individual, she has still had time to enter the social field and do a great work, not merely through the men and women whom she has inspired with a social zeal, but also entering directly and actively into the field herself.

A brief glance at the work being done by various denominations will show us that the Church is not altogether blind, and that she has taken some steps to meet the needs of the times. The Established Church of Great Britain has founded "The Christian Social Union of England" which has as its purpose "To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time". In this country the Episcopal Church has a similar organization which aims to perform the same kind of work. It requires the clergy to preach on social questions on certain days, and has adopted other means of rousing interest in the social needs. Further this denomination has an association called, "The Church Association for the Advancement of the Interests of Labor". This latter organization publishes a paper called the Hammer and Pen, which takes an aggressive attitude on the labor question. The Protestant Episcopal Church also has an organization devoted to the interests of labor. It holds itself ready to offer assistance as arbitrator should its services be required, and also investigates the causes of in-

dustrial disturbances. The Congregational Church is taking active measures to acquaint itself with the social issues, and some of its leading men (Dr. Washington Gladden) have contributed much valuable material to the discussion of the part that the Church is to play in the present situation. The Presbyterian Church has organized a special department for working among the laboringmen, and has placed at the head of ~~it~~ this organization a man who has come from the ranks of the laborers--Rev. C. Stelzle. Under his direction a good deal of preaching has been done to the laborers at the noon hour, the ministers going to them in their place of work. The Methodist Episcopal Church has from its very beginⁿing been interested in social and economic questions and it has not forgotten its past. For some time it has required social study on the part of those entering its ministry. Other denominations are showing an interest in this side of the Church work as is evidenced by the character of many of the addresses that are being given at recent conferences and assemblies. Also the religious periodicals, and recent books point to an awakening in this direction. We are hearing more and more of the Social question from the pulpit. The Unitarian denomination has adopted a social program, has its organization for Social Justice, and under its department of Social and Public service is publishing a series of tracts on Social topics. The work of the Salvation army in reaching the laboring people is by no means to be ignored. They are reaching a class of people in a social way which no other denomination seems to touch.

Besides the work that various denominations are doing there are certain agencies that are associated with the Church-

es. Its social interest is expressing itself in the form of hospitals maintained at the expense of the Churches where the sick poor are cared for, in orphan asylums where the children of the poor are cared for and educated; also religious bodies support asylums for the aged, the blind and deaf and the dumb. Further than this many of our colleges and schools are supported from the resources of the religious denominations. The Y.M. C.A. and the Y.W.C.A. are doing a social work that is much needed. Then, the modern movement of settlements in the heart of the poorer districts of our great cities owes much to the Church. While the methods of these institutions have been criticised on the ground that their work is merely an attempt to dip water from a tub into which a steady stream is running, that they are dealing with results and are not getting back to the social causes, it can not be doubted that they are meeting a great social need and even if they are not directly concerned to get at the social causes which are responsible, that make such institutions necessary, they are at least affording a point of contact which is proving of great educational value and is helping us to a more thorough understanding of the nature of the problem. Of a similar nature is the Institutional Church. It is open to the same objections as are urged against the settlements, and further than this the people usually have more confidence in the institution that is not avowedly religious because they fear that the institutional features of the Church are but a bait to attract them so that they may be made to subscribe to the dogma of the Church. But in spite of these objections the Institutional Church is serving a good purpose. The work that it is doing is heartily commended by such observers as Shailer Mathews

and R.J. Campbell. The number of Churches which are taking up this work is rapidly increasing. In the city of New York there are said to be one hundred and twelve Churches which have adopted institutional features and some of them are vast organizations for the social and religious betterment of the people. Some indication of the possibilities which lie in this form of Church organization may be had from the fact that the membership in the Institutional Churches has increased six times as rapidly in the churches which undertake this sort of work as in the societies which have not undertaken this new kind of work.

But although the Church has made this attempt through various agencies to relate itself to the social needs of the time we can not say that it has accomplished much or that it has entered the field with a full knowledge of the significance of the task which it has on its hands. Its view has been partial. It has seen certain social needs and has set itself to meet those needs, but it has never become fully conscious of the conditions that lay behind those specific needs. It has failed to accomplish anything because like the city of Boston in its "1915" campaign it has tried to change things and leave them the same. Her conception of the nature and of religion and of the function of the Church has blinded her to the real significance of the social movements that have been going on in the world round about her.

Take, for instance, the relation of the Church to the laboring class. In spite of all that the Church is doing in social lines, in spite of its purported interest in the laboring man and his cause there still goes up the cry that the laboring man has deserted the Church and that he shows no

signs of returning to it. We seek an explanation of the fact. The workingman is ready with his reply as to why he does not go to Church, and it does not consist of excuses to the effect that he is too tired on Sunday to go, or that he cannot afford to wear the kind of clothes that attendance at Church seems to require. Of course he does feel these things, feels that the Church, in spite of all its protestations, is not democratic, and does not really want him there. But the reason for his failure to attend goes deeper than this. His answer to our questions consists of a condemnation of the Church. He does not go because the Church is not interested in his affairs, it does not seek to concern itself with the things that are to him the most important in life. He has his ideals, his hopes, and his needs but he does not find them ministered to by the Church. Instead he finds in the Church an institution which he must regard as the tool of the class that is pressing him down. It is a rich man's club, a symbol of the forces that make his lot unbearable. He finds in the minister a paid official whose duty is to look after the interests of his wealthy parishioners, and to guard against the possibility of any disturbance on the part of the other classes by preaching sermons on meekness and obedience to the will of God. He insists that instead of the workingmen having deserted the Church that the Church has deserted the workingmen. Letters have been sent out to the labor leaders throughout the country in an effort to get light on this problem and without exception these leaders have affirmed that the alienation of the laboringman from the Church is the result of the failure on the part of the Church to take the part which should be played by the organized forces of religion

in industrial and social movements where the issue involved is very clearly moral. In the portion of the life which most deeply concerns him and makes the greatest demands upon him the laborer finds the Church among the forces that are arrayed against him. He believes ~~that~~ in the ideals of Jesus of Nazareth, and feels sure that were Jesus here today that he would hurl his invective against the Church as he did against the Pharisees two thousand years ago. The^y are certain that now as then he would preach to the poor people and that they would hear him gladly. It is not religion, but the Church, that they are criticising. Many of them are profoundly religious and feel the need of guidance in their religious life and lament the fact that they can not find that guidance in the Church. We can scarcely wonder that their social program becomes to them a religion, and that their local organizations tend to adopt some of the functions of the Church. To say that Socialism is religion to most of the men who subscribe to its teachings is but to repeat something that has long been recognized, yet it is something that needs greatly to be emphasized, for the attitude of the Church has been unfriendly in the extreme to Socialism particularly at this point. It has said that the religion which these men claim to find in their view of the proper organization of society is not religion at all, and this unappreciative attitude has but served to widen the breach between the two; has confirmed the laboring man in his conviction that the Church is hostile to his interests, and has in some instances, as in France and Italy, resulted in actual persecution of Socialists by the Church. The Roman Catholic Church, of course, has been most active in its opposition of Socialism.

For Having seen what the Church has done to meet the social demands of the time, and having heard from her critics what she has not done it remains for us to ask what she should do. The answer to this question will depend in large measure on the conception which we hold of the nature ~~and~~ of religion and the proper function of the Church. Two views in regard to this matter are advocated which are diametrically opposed. One says that religion is essentially a matter of the human soul and its relation to God, and that the function of the Church is to minister to the soul in this relation to God. This naturally restricts the field in which religion and the Church are to operate. This conception has drawn a small circle about the individual and has said that religion has to deal with what lies within the limits of that circle and with nothing more. "The ethics of the private life, of the family, and of friendly social intercourse, together with the interests of education, literature, and to some extent art, lie within this circle. Industry, commerce, and politics in the main lie outside of it." Religion has nothing to do with Sociology and politics. The other view says that religion is in its very nature bound up with the social life of man and that only as it includes these larger interests does it thrive and become a power in the lives of men and of nations. This ^tlater view is slowly gaining ground and seems destined to dominate the thought of the future. That it is justified in doing so can be established, I think, by an appeal to history.

When we examine primitive ~~beliefs and~~ religious beliefs and customs we find that they are distinctly social in their nature. Religion and the life of the tribe as a whole are inextricably interwoven. In fact the whole life of primitive

man is social; the individual as a being apart from the clan, does not exist. This is made necessary by the conditions under which he lives. He must identify his interests with those of the group if he is going to survive. Away from the protection of the group his life would be immediately crushed out. Naturally, therefore, his religion is of the same nature as the rest of his life. It is a tribal affair and is expressed in social terms. This social nature of primitive religion is recognized by W. Robertson Smith when he says in his "Religion of the Semites";

Breaches of social order are recognized as offences against the holiness of the deity, and the development of law and morals is made possible, at a stage when human sanctions are still wanting, or too imperfectly administered to have much power, by the belief that the restrictions on human license which are necessary to social well-being are conditions imposed by the god for the maintenance of a good understanding between himself and his worshippers.

Here we see most distinctly the social nature of religion. The motive for right action on the part of the individual arises out of his relation to the clan, and the clan life as it expresses its relation to its god. The clan prospers when its members obey these social commandments, and the individual shares in its prosperity. Take the individual away from the clan, let him become alienated from it in any way and he also becomes alienated from the God of the clan, and is outside his care and protection. It will be remembered that this was the fear of Cain when he was driven off for slaying his brother. He knew that he would no longer be under the protection of God and feared that anyone who came upon him might slay him.

Following the development of that religion with which we of Christian lands are most familiar we find that the re-

ligion of the early Israelites who settled in Canaan was distinctly social. Yahweh was the owner of the land which the people cultivated, they held it at his pleasure, and a portion of its fruit they must bring to him as an offering. This sense of holding the land as a tenant of Yahweh had a marked influence over the later legislation which is distinctly social in its nature. Every so often there was to be a redistribution of the land so that those who had lost their share through any misfortune might get a fresh start. Indeed the whole of the Mosaic legislation is concerned more with the social side of a man's life than with his individual conduct, though that is by no means neglected. These ancient law makers, as is usually the case in primitive codes, attempted to lay down as commandments of their God rules which should govern all the relations of life. Indeed there is, in the pages of the Pentateuch, an undreamt of amount of material on which a social message might be based. Just what effective use might be made of it by a resourceful mind is well illustrated in the pages of a book by Rev. C.R. Brown entitled "The Social Message of the Modern Pulpit". He points out how readily one can find parallels to all the modern social abuses and see how the ancient Israelites brought them under the influence of religion, and claimed the attention of Yahweh. The most striking parallel that he makes use of is that between the exodus from Egypt under the leadership of Moses and the modern labor troubles.

When we come to the Prophets then indeed do we find inspiring material for the social gospel. What effective exponents of it were these "Men of God"! We hear them crying out to the people that Yahweh asks not burnt offerings of them

but that they serve him by seeking justice, relieving the oppressed, and caring for the poor, the widowed and the orphaned. "Since Amos", says Prof. Kautzsch, "Since Amos it was the alpha and ~~the~~ omega of prophetic preaching to insist on right and justice, to warn against the oppression of the poor and helpless". Listen to Amos as he speaks forth his condemnation of the people:

Thus saith the Lord: For three transgressions of Israel, and for four I will not turn away the punishment thereof; because they sold the righteous for silver and the needy for a pair of shoes. Amos 2:6

The note that Amos sounds here is the dominant one throughout the Prophetic teachings. The social wrongs are the ones that impress Hosea and it is against them that he cries out. In the twelfth chapter the seventh verse he speaks of Judah as follows, "He is a merchant, the balances of deceit are in his hand: he loveth to oppress". The burden of Micah's cry is the same. He rails against the princes for their cruelty and oppression. Isaiah is fired by the same spirit and in what telling words does he denounce the sins of Judah and pronounce destruction on her for her transgressions. Jeremiah likewise pours forth his lamentations over the erring ways of his people and their pending destruction. These were men of the type who did not hesitate to enter the political field and in the name of their God depose one king and set up another. Of course they were not always successful; their messages fell on deaf ears. They painted a very dark picture, and as "plain spoken warners" they had to endure the persecution which is usually accorded the herald of a bad news; yet time showed that their predictions were right and their names and teachings became a part of the rich religious heritage of Israel.

Two things in particular we would note about these Prophets

and their teachings. In the first place they address the nation as a whole. Their concern is not with the individual but with the salvation of the nation. The individual concerns them only as he influences the whole. It is only with Jeremiah that the individual as such begins to appear in the teachings of the prophet and then it is only when he sees that the nation is doomed and that it is only to be through a few individuals that any future can be assured to the people of Yahweh. In the second place we would notice how rapidly the religious conceptions grow in richness and depth of feeling under the influence of this broad religious horizon of the Prophets. The patriotism of the prophets acts as a purging fire to burn away much of the crudity that had hitherto hung about the name Yahweh, and we see Him, this God of the children of Israel, emerging from the period of the Prophets purified in his being, more ready than ever to continue his march towards that perfection that has won to him the adherence of the Western world. It is to the Prophets that we turn when we are looking for an expression of religion that is virile and pulsing with the energies of full-blooded life.

When we come to the period of the exile we find that religion is made the means of ~~the~~ holding the Israelites together. They are no longer a nation but a Church. Set down in a foreign land, with foreign influences pressing in upon them all the time, they are able to resist with remarkable success the ^spressure of these forces, and under the leadership of Ezekiel to hold themselves as a unit. But the necessities of the case turned their religious energies inward. No longer having a political field in which to spend their energies the religious instincts were turned to the fostering of the

life that kept this little group apart from their neighbors. Thus religion came to be identified with the externals of ceremony and ritual performances. From the power making for national righteousness it becomes the incentive to individual carefulness in the observances of the details of a ritual code. Thus narrowed in its interests the result was that religion became less vital. The outer manifestations became more important than the inner spirit. As religion concerned itself more and more with ritual requirements and individual piety, it lost the freshness and vigor of the Prophetic days when it had had freer play and wider fields in which to roam. Occasionally, however, in the days after the exiles had returned to Jerusalem, something would happen to arouse some of the stronger spirits to attempt a political revolt, and then the old religion would show some of its earlier vitality. Such, for instance, was the case at the time of the revolt of the Maccabees.

The religion of the time of Jesus had once more sunk back into the formalism of a confined religion and needed the sharpest words that a John the Baptist had to arouse it and bring people to a realization that religion consists of something more than a strict payment of tithes to the temple, and following the last detail of an intricate code. The religion of the time needed a wider view to put fresh life into it. John the Baptist and Jesus came with that wider view. It is true, as Emerson has said in his "Divinity School Address" that Jesus saw the value of the individual soul and pointed it out more ^{clearly} than any other religious teacher of the world, but it is also to be remembered that Jesus saw the individual in the light of a "Kingdom of God", and that all of his energies

were bent to prepare men to enter that kingdom. His whole purpose was to instill into the hearts and lives of men those qualities which should make them worthy of a place in this coming kingdom. His ideal was "the perfect heart for the perfect kingdom". Jesus is one of the world's Utopians. He looks forward to the time when a kingdom shall be set up on this earth whose ruler shall be the heavenly Father, whose law shall be the law of love. And he interprets religion in the terms of this heavenly kingdom. So striking is the social note of his gospel that the eminent Belgian economist, Emile de Laveleye, is reported to have said; "If Christianity were taught and understood conformably to the spirit of its Founder, the existing social organism could not last a day." The whole of his teachings, the whole of his ethics, and his religion are based on a social ideal.

Speaking of one great religious teacher naturally suggests another, and though it was not the purpose of this discussion to draw on material outside the Jewish and Christian religions I can not refrain from adding a brief mention of the attitude of Buddha. We do not ~~ordinarily think~~ ^{ordinarily think} of the teachings of Buddhism as being social in its nature, indeed it seems the embodiment of individualism in religion, but when we come to study the great teacher himself we find him giving expression to very lofty social aims, and we see that his motives were essentially social. This is very evident from the well known passage which says;

Never will I seek or receive private individual salvation, never enter into final peace alone; but forever, and everywhere will I live and strive for the universal redemption of every creature throughout all worlds. Until all are delivered, never will I leave the sphere of sin, sorrow, and struggle.

In this lies the greatness of the Prophet's teaching.

The kingdom of God did not come as Jesus had expected ~~that it would~~ that it would, but the ideal lived on and fired the life of the little band of his followers. It took firm hold on the heroic soul of Paul and filled him with a great missionary zeal. This early band of Christians tried to live, and succeeded to a remarkable extent in living, the social ideal that their Master had put before them. Love was the watchword. It guarded all ~~of~~ their relations with one another. The life that they were learning to live was such as would fit them for that heavenly kingdom which they expected at any moment. This is the purport of some of those wonderful passages in Paul of which all of us are so fond;

Now ye are the body of Christ, and members thereof each in his part. And as the body is one, and hath many members, and all the members have not the same office; so also is Christ.... And whether one member suffereth, all members suffer with it; or one member is honored all the members rejoice with it.

The wonderful thirteenth chapter of first Corinthians takes on an added value in the light of this fact. When we realize that Paul in his praise of Love is preaching the spirit which is to govern man in his attempt to live the community life, the words of praise take on a new, unthought of and richer meaning than they had ever had before. To such a remarkable degree did the early Christians embody these teachings in their lives that in spite of their small numbers they attracted the attention and admiration of the pagan world. It seems not improbable that Christianity owes much of its early success among the lower classes of the great cities of the Mediterranean to this social note in its gospel. Its adherents were trying to establish in their present life the Utopia of which their Master had preached, and which they expected him to perpetuate when he came to earth on the clouds of glory.

But in the course of a few generations, when the hope of the advent^t had faded from the minds and hearts of the Christians and the fervor generated by the personality of the great leader and those who had felt the power of his spirit died down, then Christianity began to lose this social note. We see the change making itself felt as early as the time of the writer of the Fourth Gospel. Marvelous as is that gospel in its theological content and its richness of religious experience we see in it a distinct narrowing of the social horizon. The author looks out upon a world that is altogether dark. In the encircling gloom there is but one little circle of light. This is formed by the presence of Christ, and all of those in the world who are akin to him are drawn inevitably into the little circle of light that surrounds him. The rest of the world remains in the dark. There is no hope for them as they remain there of their own volition; they have a natural preference for the dark. From this time on the work of Christianity becomes more and more distinctly that of rescuing individual souls from a world which is evil. This is the period which sees so many hermits leaving the world and trying to win salvation in seclusion. The old social ideal has gone, and with it much of the purity and beauty of the religion of Jesus.

Christianity became the religion of the Empire and naturally it had to undergo some changes in order that it might adapt its-self to the new circumstances; but the idea that the world was evil and that the mission of the Church was to rescue the individual and prepare him for a future heavenly home had gained firm ~~hold~~ hold on the Christian consciousness and was not to be easily unseated. Individual asceticism continued to be the ideal. Of course, here as

always, there was a protest against such practices on the part of the more advanced spirits of the age, and an occasional attempt to turn towards a more social aspect of religion. Such men as Chrysostom and Basil spoke out openly against the social abuses of their times, and there are others among the Church Fathers whose words have a tone that is almost Socialistic. Jerome declares that, "Opulence is always the product of theft committed; if not by the actual possessors, by their ancestors". Clement says, "In strict justice, everything should belong to all. Iniquity alone has created private property. Augustine, while not agreeing with these socialistic utterances gave to the world a philosophy of society which is still worthy of study. But the spirit of the times was against the adoption of any distinctly social point of view on the part of the Church and the words of these men were lost in other interests. The conception of the function of the Church as that of an instrument of individual salvation was carried down into the middle ages. Here it expressed itself in the manasteries that dotted the land. In one sense these manasteries were the expression of a social ideal. They were an attempt on the part of certain devout souls to create in the midst of a society that was thoroughly bad a small, inner society where it was possible for the individual, with the help of his comrades, to live a holy life. Of course some of the practices that grew up in these manasteries were distinctly non-social and yet on the other hand they developed certain features of life that were purely social. They became centers of learning and spread abroad a knowledge of the best that the times had to offer. Further than this they continued the function of ministering to the poor, which, even in the most

non-social periods of its history the Church has never ceased to perform. In many instances the monasteries became asylums for those who had gone down in the fight for life. Then there developed a missionary spirit in these monasteries, and we find them sending forth monks inspired by this spirit to work in the remote quarters of the world. A wonderful work some of these men accomplished. Such a man as the Irish monk Columbanus who made his way, with twelve companions, in-to the heart of the mountains of northern France and labored there under conditions that were almost intolerable and yet accomplished a great work, can not but command our reverence and respect. The social impulse seems to have quickened the religious life in these missionaries and we find them exhibiting a fervent spirit combined with a degree of kindly human love that seems foreign to their time and profession.

When we come down to the period just preceding the Reformation we see what a large part the political movements play in shaping the religious situation. Apart from the political dissatisfaction Luther's work would have been of no avail. The social and religious movements were inextricably interwoven, and this fact was in large measure responsible for the virility of the religious movement. We find that not long after the Reformation the Lutheran branch of the Protestants withdraws from social and political movements to a large extent and the result is that their religion soon degenerates into a narrow dogmatism equal to that against which they had revolted. On the other hand the Calvinistic movement continued to relate itself to social movements and the result is described by Rauschenbusch as follows;

The Calvinistic Reformation stripped off a large

part of the traditional ceremonialism of the Church and it turned religious energy into political and intellectual channels. As a consequence the Calvinistic peoples at once leaped forward in the direction of democracy and education, and received such an increment of social efficiency that in spite of terrible handicaps they outstripped the stronger nations which failed to make this fuller connection between religion and social morality.

The impelling spirit ~~in~~ back of modern liberalism is in reality a new social spirit based on a recognition of the ~~human~~ worth of the human soul. When men come to the point where they see God in their fellow men then it is very natural for religion to find a ~~wider~~ expression in wider fields. The part that Channing, Parker and other early Unitarians took in the social movements of their times, and the very evident social spirit which liberal religion has produced in its adherents is evidence enough of the intimate relation between the broadened religious horizon and the enlarged social view. The two interact, each stimulating the other to greater activity and helping each other to greater strength.

This hasty review of the course of religion in the Western world confirms the words of Rauschenbusch when he says; "Confine religion to the personal, it grows rancid, morbid. Wed it to patriotism, it lives in the open air, its blood is pure." The religious life needs the stimulation of the social forces. The Church of today must recognize this and in a period which offers opportunities that are perhaps greater than those of any previous period in her history she must seek to infuse new life into her veins by drawing on the energies that are pulsing all about her. If she can relate her teachings to the life about her, if she can make it evident that she is indispensable to the right ordering of these social forces, then is her position secured, and her influence and her life

will become stronger. If she is not able to relate herself to these movements, but adheres to the individualism which has been bred into her being by fifteen centuries of precedent and confirmed by some of the tendencies of the rapid industrial development of the past half century, then is her influence going to be less marked, her life will lose much of its vigor and the religion which she will produce will be less virile, less worthy of holding a place in the life of man.

Criticism is always easier than correction. It is easy enough for us to point out that those periods in history which have produced the most vital religious experience and expression have been the ones in which religion has been related to the social movements of the times. Also it is very easy for us to say that in this time of social crisis the Church must relate itself to the social movements if it is to play the part which is required of it and which we have a right to expect of organized religion. But it is an altogether different matter for us to attempt to set forth a program by which the Church is to accomplish this end. It is easy to deal in generalities but when we come to deal with the Church and Society we find that we have to deal with concrete facts of gigantic proportions, and it is not always easy to make these facts fit the mould of our theories. That does not mean that the theory is of no value; even if we find that in some instances we are compelled to abandon theory in the face of fact the theory remains as a guard and guide, a check on the facts. One of the first facts which we brush against in our attempt to apply our theory of the proper relation of religion to social life, is that the Church is essentially conservative. All institutions are by their very nature conservative,, and

require to be stirred to their very depths before they are brought to the realization of the necessity of a change, and when the change does come it is only through great toil and anguish of spirit on the part of the institution. The Church as the institution of religion is conservative beyond all others. And though there are some signs that she is beginning to search her heart, questioning herself as to the cause of her present failure, it is very evident that it is going to require great effort and patience on the part of those who do see wherein she is failing to quicken this process of self-examination on the part of the Church. The first task is to rouse her fully to the needs of the situation, and make her feel that she is facing a crisis that demands every portion of energy that she is capable of putting forth, every bit of consecration that she can command. The present need is for men who understand the social situation. Mr. Ely some time ago advocated the plan of devoting half the time of the theological course to the study of Social conditions. The minister who is to meet the needs of today must be able to interpret religion in the terms of the life that people are living, and that means that he must be able to interpret it in social terms, he must be a Sociologist. Also the men in the pews must be made to feel the importance of the situation, and see the importance of socialising their religious undertakings. All of this is going to take time and a great amount of energy. Large things move slowly but once under way exert a tremendous influence.

Those who have realized the cause of the failure on the part of the Church to touch the life of the times in its most vital spots are already offering a revised program for the work of the Church. They say that it is an absolute necessity

for the Church to take an active part in relating itself to the social movements of the times. That the initiative must ~~com~~ come from the side of the Church. That she must bend herself to meet the demands of the situation and not try to force the conditions to fit the walls of the Church. They realize the full significance of the present social crisis, ^{they} see that the fate of ~~the~~ a civilization hangs in the balance. Two forces are struggling and as one or the other wins so will be decided the fate of the civilization. If the forces of materialism and individualism submerge those of the spirit of man then our civilization is doomed to crumble as did that of Rome. Having faith in the great power of the Church they feel that could she but be made to realize the necessity of action on her part, could she but take up the task of directing these great forces into the proper channels then all would be well and the result would be a loftier life than has yet been known. Listen to the stirring words of one observer who gives expression to this conviction.

At the same time when Christianity has thus attained to its adolescence and moral maturity, there is a piercing call from the world about it, summoning all moral strength and religious heroism to save the Christian world from social strangulation and death. ... The converging of these two lines of development is providential. We are standing at the turning of the ways. We are actors in a great historical drama. It rests upon us to decide if a new era is to dawn in the transformation of the world into the kingdom of God, or if Western civilization is to descend to the graveyard of dead civilizations and God will have to try once more.-- Rauschenbusch. "Christianity and the Social Crisis."

Again the ~~method~~ question of ~~method~~ confronts us. Even assuming that the Church is ready to respond to this call how is she going to proceed with her social gospel? Again ^here are many possibilities which present themselves, but these are all modifications of the two principal methods suggested;

methods which differ very radically because they are based on the two opposite tendencies which we have found contending with one another throughout, - one claiming that the most effective way in which to work is through the individual and the other that the best results can be achieved by working with society as an organism. Let us consider the program of each of these proposed methods.

The first is that the Church is to work according to its traditional methods, that it is to work through the individual consciousness, but that its message to the individual must be an entirely new one. Instead of being the old message of salvation from sin it is to be written in social terms. The Church is no longer to see the individual members to whom it ministers as so many lost sheep that are to be rescued from the snares of the world, but it is to see them as members of society, members of a society which must undergo a radical change so that the life of justice and righteousness which has always been the ideal of religion shall not be held as a reward to be obtained in some future state, but shall be held forth as the ideal to be achieved here and now. The Church is to show the individual the responsibility which rests upon him for the accomplishment of this end and to inspire him to act in accordance with the vision that he has seen. He is to have it continually pointed out that he is a member of society and that individual salvation is possible only as it is made a part of social salvation. The millionaire is to be made to feel that he is morally responsible for the degradation of the lives that have been ruined by the methods of business which he has employed to build up his fortune. The laboring man also is to be made to feel that he is responsible

in his actions to the rest of society as well as to his labor union. The men and women who go to the stores are to be made to feel that they are responsible for the conditions under which the articles they buy are made. They are to be made to feel, for instance, that they are morally guilty if they go into one of the five and ten cent stores and buy something, for the only way in which it is possible for the concern which runs those stores to offer their wares at such a low price is by under-paying their help. In many of our large cities they pay the girls who act as clerks wages that are absolutely insufficient to meet the requirements of a bare existence, and the employers do not hesitate to tell the girls, that he expects them to supplement their wages in other ways. We are to be made to feel, then, that in patronizing such a store we are morally responsible for the downfall of some poor girl. The price we have paid is not five or ten cents but that amount plus the honor of some girl who could meet the ^{necessary expenses} ~~necessities~~ of life in no other way. There is to be no peace for us as long as such conditions are possible. It is the function of the Church to work with the individual to make out of him a thoroughly social being. It would make a regenerate society through regenerate individuals. Naturally this view places the emphasis on the educative side of religion. It does not ignore the religious experience, the religious emotions that seek ~~to~~ expression in action that is social, it is constantly trying to call forth, but its chief concern is with the program of religious education. On this its leaders are centering their attention. The Sunday School offers to them a great opportunity. It is to be made the instrument of infusing into the life of the times the moral con-

ception of the social movements. The children are to be trained from the social standpoint. They are to be made distinctly conscious that the world into which they are going is a unit and that it is affected in all ~~of~~ its parts by the action of every individual. They are to be made to feel that wherever there are conditions that are unjust, wherever there is poverty and misery, wherever there is inequality, that there they have a responsibility. The pulpit is to carry out the same program, and convey the same message. It is to add the religious inspiration to the social program, to infuse the spirit of religion into the attempt at social reconstruction.

This is its positive program, a program of education and inspiration to the social life. It also has its warnings. It urges that it is not the function of the Church to advocate any particular social or economic theory. The Church is to go deeper than that and touch the springs from whence these flow. The basis of society lies deep within the human heart and if the heart is filled with social ideals they will bear fruit in an organization of society that is just and righteous. Further we are told that it is outside the province of the Church as an institution to attempt to bring about any specific social reforms. It must inspire its members to undertake this work, but in this age of specialization it is the place of the Church to confine itself strictly to the individual. Its function is to minister to the spiritual needs of the people. There are other organizations whose machinery is much better adapted to securing the necessary reforms ^{to relieve} ~~without~~ the Church of that care. The only difference between the work that the Church has been doing in the past and the ^{work} that these men propose for the future lies in the difference in

interpretation of the spiritual needs. Now these needs are seen in the light of the social consciousness that dominated the thought of our day, and men are going to find satisfaction for the cravings of their souls only as they are fed from that which represents the richest life of the age. This conception of the function of the Church likens it to a great power house from which wires extend in all directions to carry power to the most remote parts, there to turn the energy that is pulsing within them into action through the means of some great machine. These wires are the people going forth from the Church into society to carry there a power which has been generated within the walls of the Church and is throbbing within them with a great desire to spend itself in action for the betterment of society. The Church is to furnish the initial impulse, to be the means of rousing to new life the latent possibilities within the human soul, possibilities which increase as they are given opportunity to express themselves. By fostering the social nature in the individual the Church is hasten^{ing} the day when a society akin to the Kingdom of God as preached by Jesus may be established here on earth.

The second method is based on an essentially different conception of the nature of evil in society. It sees a social cause at the bottom of all evil. Sin is social. Man is by nature essentially good and does not naturally fall into the vices which pervade our society, rather he is forced into them by stress of circumstances. It finds its most radical expression in the following statement by Prof. Patten: "Sin is misery; misery is poverty; the antidote of poverty is income". This statement becomes the watchword of those who advocate the second method, and determines for them the method which religion is to use. "Sin is a consequence of misery. Remove

misery and sin will disappear. It has no independent existence apart from the misery that bad conditions create. It is but a step from this to the thought that misery is the result of poverty, and thus dependent upon industrial conditions. Sin, misery, and poverty thus become one problem... All three can be wiped out by changes in industrial conditions." Naturally, then, it is the work of the Church to proceed at once with all directness to change the industrial conditions. If the individual is not responsible for the sin in his life it is worse than useless to spend time working with him. By all means let the Church go to the bottom of the trouble and work directly with the causes, which lie in the organization of society. The individual is to be reached only through the avenues of his social life, and this indirect method of reaching him is much more effective than the old method of working on the individual himself, for no matter how great an effect your work on him may have, as long as he goes back into a society that is unregenerate your work is to pass for nought. Take a tuberculosis patient out of the slums and treat him with the greatest of care, give him all the advantages that medical science can offer, get him into a good condition, then send him back to live again in the damp, sordid atmosphere of the tenement room in a house that is known to be infested with the disease germ and it will not be long before he is in as bad a condition as he was before you took him away, and all of your effort has been wasted. Put him in one of the new sanitary tenements where he can have plenty of fresh air and sunshine and he will be able to take his place as a useful member of society. Likewise, talk as earnestly as you will to the rich employer about his moral responsibility in business

and industrial life, show him what his duty is, rouse him to the point where he recognizes the responsibility that rests upon him and is determined to act in accordance with your teachings, and then send him back into a business world that does not recognize the moral responsibility, is not even aware of the moral issue involved, and the pressure that is brought to bear on him is so great that he can not withstand it. Immediately he sees that he must go to the wall if he follows the dictates of his newly awakened conscience. In the same way you may stir the heart of the humble laborer with your appeal to the highest that is within his soul, you may quicken his ideals, but when he returns to a home that is lacking in comfort because economic pressure makes it impossible for him to earn enough to meet the demands of his family, when he feels the injustice of the system that gives to him and his fellows so little when he sees men who are worthless members of society having more than they can use, what chance is there that the stirring of his ideal nature will have any very vital effect on his life. No, the Church must not content itself with striking at the evils as they exist in the life of the individual. It must go deeper and strike at them in their roots. It must go to work to bring about the transformation that is so badly needed in our social organization, not merely by working through the consciousness of the individual but by assembling all of its powers to form an institution which shall work as an instrument which has for its definite purpose the accomplishment of a social revolution.

This conception of the part that the Church is to play naturally involves a radical change in the conception of the function of the Church, and puts on it burdens that are con-

trary to the traditions of centuries. It is no longer an instrument whose function is that of creating a sentiment in the individual mind but rather an organization that is to work with the larger groups of society with the definite intention of moving them to adopt the social program which meets the requirements of the Church. Not halfway measures does it call for, not merely the removal of some of the ills of society and the alleviation of others, but a thorough-going and radical revolution of society, a new start on an entirely new basis. This program may call for an attempt to strike at particular and glaring evils which are the result of the present economic ~~theor~~ system but it is understood that these are merely tentative moves intended to call attention to the general rottenness of the present system, and but preparing the way for the more thorough-going move that it hopes to consummate. The doctrinaire supporters of this theory even oppose such attempts on the part of the Church as a waste of energy which should be devoted directly to securing the larger end. Naturally the advocates of this view are radicals in their social theories and there are many of them who would gladly see the Church make common cause with the Socialists or with the labor movement in general.

There are, of course, other programs proposed for the work of the Church which come somewhere between the two just described. They vary as to the mixture of either element. Some are dominated by the realization of the need of a radical change in the social order, but also see the necessity of having the Church cling to the method of working on the individual consciousness. Others are primarily individualistic in method but are tinged with a tendency to work by social means. To the writer the problem presents itself as follows.

For There are two great realities in human existence,-- the human soul and human society. It is the function of religion to save both. In the first place the Church is the priest; it has the duty of ministering to the needs of the individual spirit. It must deal with the hopes and fears, the aspirations and the doubts of men and women. It must interpret for them the ideals of their innermost life; must be ready to offer comfort and peace to the soul that is weary and heavy laden; courage to the spirit that is borne down by the weight of doubt or sorrow; it must show the way along which the soul of man can climb from degradation to the heights of purity and nobility. The Church must be a great mother spirit, ever ready for each child that comes to her torn and bleeding from rude contact with the world, she must be ready to receive each child with a word that shall be suited to the particular need of the moment. And in those moments of trial and anguish of spirit no amount of angry railing against the injustice of society, no matter how well founded that railing may be, is going to ease away the pain and send forth the child with renewed strength and undaunted courage to face once more the trials and temptations of life. And these trials and temptations are real, oh, very real! Nor are they all the product of environment. However strongly man may urge the social theory of sin if he will but look into his own soul, and face fairly what he finds within, he will know that the greatest battles that the soul of man has to fight are those that are entirely hidden within the deepest recesses of his own being, and are entirely unrelated in their origin with any social cause. Also he will know that defeat in these soul-battles brings the keenest pain that man can know, and that

relief for the soul that is thus torn is one of the sweetest and most prized treasure that earth affords. The Church must be prepared to administer that relief, and she can not do it by the institutional method, by her treatment of society as an organism. She can not deal with this soul in its agony simply as a member of the genus homo. No, in her capacity as priest the Church has a work to perform which no other institution can undertake. No social perfection will quench the thirst of the human soul for the living God. Robinson Crusoe has religious needs which need to be satisfied just as the tenement dweller on the East Side of New York has. The Church must remember this, when she is revising her program to meet the demands that the new call is making upon her. In fact her function of priest is of far more service to the cause of social justice than is at first evident. The relation of the individual religious consciousness to the demands for social righteousness is very close and intimate. The two can not rightly be separated. Just as the social consciousness is highly moral and religious, so the religious instinct that is properly guided is intensely social.

Religion must save society. This means that the Church must find within herself the stern material that produced the Prophets of old. It means that she must speak out boldly as did Elijah, John the Baptist, and Jesus, to denounce unhesitatingly the wrongs of the times. She must develop within herself the keenness of discernment necessary to choose aright in a time of chaos. She must develop that strength which shall enable to follow the course which the voice of God commands no matter what the consequences may be. How is she to exercise this function of Prophet in the world of today?

P. 2

It was the burden of an earlier part of this paper to point out the social unrest of the times, an unrest which will inevitably result in very radical social changes. There is bound to be a social revolution whether the Church so wills or not. Realizing, then, that these powerful forces are ~~under~~ under way and that nothing can stop them in their onward march, it at once becomes evident that it is the part of the Church, - if it is equal to the situation, capable of grasping the opportunity of doing one of the greatest services to mankind that has ever offered itself - it is the part of the Church to direct the course of these Social forces, to guide them into the proper channels and so insure a result that will mark a distinct advance, a real step towards the establishment of the kingdom of God. Without the influence of the religious spirit the social reforms will be of no avail. We learned long ago that mankind can not live by bread alone. Where there is no vision the people perish has proved itself true in more than one instance. The remarkable ^{facts} ~~facts~~ have been set forth showing that every attempt to establish a Utopia, every attempt at community life, where the people forming the community have not been bound together by ties of religion, the attempt has failed, but that on the other hand where there has been a bond through religion, even though that ~~is~~ religion has been of the cruder sort, the community has prospered. The same is certain to prove the case in the social reconstruction that is to come. If the spiritual forces with which our social life is pulsing are to triumph over the impending materialism it must be through the guidance of religion. Left to themselves these spiritual powers may turn increasingly in the direction of material expression and ul-

timately lose their vigor because the richer life has been lost sight of. It is the task of the Church to avoid any such result. There are these two great streams in the life of the world and they are flowing together to form one. It is the task of the Church to see that the resulting stream gives to each current its proper place. The two currents are not, as is so many times supposed, antagonistic. Rather they are complementary, each is necessary to the life of the other.

In the first place the Church must hurl its anathemas against the injustices of the economic system. From its pulpits should ring forth in words that sting as did those of Isaiah, condemnation of the unequal distribution of the world's wealth. It is as morally wrong to-day and as abhorrent in the sight of God to sell the needy for a pair of shoes as it was in the days of Amos. At every point in the industrial system where there is a clearly defined moral issue involved the Church must come forth and in the plainest of words point out that moral issue and the path which men are to follow. It is to raise its voice in protest against the extreme individualism of the times, and to show men that they are violating the laws of humanity, the laws of God, when they think only of self in shaping the course of their life. "Skin the Public or the Public will skin you" is the motto of many a man today. I heard it recently on the lips of a young man who had spent several years in one of our large Western State Universities and I was ashamed of the institution that could develop such ideas in the heads of its young men as well as ashamed of the man who gave expression to the idea. It showed me, however, very clearly the tendency of a large body of men in this country, and I saw more clearly than ever, the difficulty that

the Church is going to have in driving these anti-social ideas from the minds and hearts of people; also it showed me the necessity of her rising in her might to speak her condemnation of such views. Combined with this individualism there is a materialism which can only be overcome by a gradual infusion of ideals into the life of the times in an effort to turn the dynamic streams which are there from their grosser courses into channels that shall stimulate the growth of a finer life.

To accomplish these results is by no means easy, and the natural inertia to be overcome is immense. The doctrinaire preacher who has no use for half-way measures and is determined to force his theories down the throats of his listeners is grieved to find that they refuse to listen to him, and leave the Church. Then he, in his blindness, says, "well, we never could do anything with a group of people like that anyway. It is well that they have gone? We will now build up a Church which shall be really progressive." By that he means that he will gather about him ^{self} a few people who happen to share his economic theories. All the time he has forgotten that the very end that he wishes to accomplish is being frustrated. The people whom he has driven out are the very ones whom he wants to talk to. They are the ones that need socializing and not the little group that he gathers when the others have gone. These already share his views. If he had but been patient, had tried to lead instead of to drive, he might have been able to bring those people around to his way of thinking. The minister makes a great mistake who tries to feed his people constantly with the social gospel. He is defeating his own purpose. I remember hearing a man tell of the greatest sermon that he had

ever heard. He was a Socialist of a fervent type, and had gone to the City Temple, London, to hear, as he expected, a sermon dealing with social injustice. Mr. Campbell came in and opened his sermon by telling the great congregation that he had prayed before he left home that he might preach the greatest sermon that he had ever preached. Then he went on with what his hearer described as a "wonderful appeal to the universal heart"; the social field he left behind him and dwelt, as only Mr. Campbell can, on the great and stirring truths which lie at the heart of religion and which find a deep response within the soul of every man. And, Socialist as he was, the man who recounted this story ~~to me~~ said, that he realized that he had listened to something that was far more valuable to the cause that lay next his heart than any words bearing directly on that subject could have been. It had taught him a great lesson, ~~in~~ one that it would be well for those who have arrived at the point where they can talk of nothing but the economic change that they find imperative, would do well to learn.

Today we hear much of the "Minister and Social" service. The young minister is advised to know thoroughly the city in which he is to minister so that he can make it one of the tools with which he is to work. This calls for great activity on the part of the minister, and no doubt there is great need of the minister in the social life of the city. He can take part in many of its activities and help to guide the course of events. He can thus be instrumental in bringing about a great many, much needed reforms. But this kind of work on the part of the minister is not without attending dangers. It is not always the doer who accomplishes the most for society; frequently it

it is the seer. The man who spends his energy in flying about the city can not be expected to feed his people on Sunday with the bread of life. Or rather the man who can do both is very rare indeed. Most of us must make a choice between the two kinds of activity. There is need for both. In this day of action when every one wants to see the results of labor in tangible form the value of the work that the preacher does is often underestimated. People do not stop to consider that the great movements of history have been those that have moved by slow methods. The childish mind wants things to move quickly and is impatient if it can not see results. The realization of the true method of progress through the gradual infusion of ideas and ideals into the life of the world, the gradual transformation of institutions to fit ideas, is a recent achievement of the human mind. It must be borne in mind when we are judging the efficiency of different methods of work. We must not be led astray by the activity of the minister who devotes his energy to social service, for in the long run the results accomplished by such a man may be meager by the side of those accomplished through the lofty ideals that the preacher has infused into the public mind. Frequently the minister who devotes his energy to the activity of social service becomes lost in the details and loses sight of the end for which he is working. The service becomes an end in itself, whereas it should be regarded only as a means.

Perhaps the most significant feature of the present social status as we saw it in the earlier part of this paper was the widening chasm between the classes of society. More and more society tends to divide itself into two distinct classes, - the small but powerful class of employers and the

employed. We saw how conditions tended to widen the gulf that separated them. It is in relation to this division in the ranks of society that must be a determinative factor. Religion as a universal element in human life should ~~have~~^R be made a unifying principle. Its aim should be to bring harmony out of the discord in society. This, of course, it can do only on a basis that is true to the ideals of religion. No compromise can it tolerate simply for the purpose of securing peace. The unity at which it is to aim is ethical as well as social, for a unity which is based on any thing other than justice is only apparent and can not endure. The Church must remember this; ^{must} keep sight of this aim in its attempt to work with these two classes. This means that her attitude towards both classes must be one of sympathy. It must be based on an understanding of the ⁱ points of view. Undoubtedly the Church will have to be very severe in its condemnation of many of the methods of Capital; it must speak out fearlessly where ever there is a violation of the moral laws. But this does not mean that the Church can not be sympathetic in her attitude towards the members who comprise this class. She can understand that they are the victims of circumstances as well as are the people at the other end of the social scale, she can understand the weakness of human nature, and appreciate the motives that inspire the Capitalist in his enterprises. Realizing that she does understand, the Capitalist may be more open, more ready to listen to what the Church has to tell him. Through her influence he may come to know something of the real conditions of the poor who have seemed so remote from him. If the Church could but help the employers to an understanding of the employed she would have served the cause of brother-

hood a ~~great~~ good will.

When we considered the alienation of the people from the Church, the thing which struck us most forcibly was that the laboring class is the one farthest removed from the influence of the Church. While the rich are not over-loyal they are better represented in the Church than are the poor. The strength of the Church at present lies in the middle class. The most important question for the Church to consider at the present time is its relation to the poor, to the laborers. It is there that it has failed most signally and it is in that direction that there lies the greatest possibilities of success. The Church ought to be the champion of the poor. It is ever the duty of ~~the~~ religion to concern itself with the down-trodden. And beyond this, if the Church is going to have any distinct influence on the future it must get a hold on the laboring class. It is evident from the progress that the laboring man is making, from the rapidity with which he is wakening to the realization of his needs, and is throwing off the bonds of ignorance and is breaking forth from his confined sphere to take his place as a world power, that his attitude towards the Church, is going to be a powerful factor in determining the efficiency of the Church as an institution. Some critics go so far as to say that the laboring class is destined to become dominant and that the very life of the Church depends on its proving to this rising class that religion as it is organized in the Church is necessary to the life of society. The Church must win the confidence and support of the laboring class if it is to be a power in the future. How is she to do this?

Much energy has been devoted to the study of this subject

and there is ~~an~~ abundant literature on the subject. It is not possible to give any definite program for the Church to follow. Only actual practice and time can tell us what course will prove best. Still there are certain general lines that can be pointed out as offering the best direction of action for the Church to take.

We saw that the reasons given for the alienation of the laboring man from the Church rested upon his conviction that the Church was not concerned with his interests, but was rather the institution of the Capitalist class. He is not wholly wrong in his conviction. The boasted democracy of the Church has only too often been mere talk. Many times the Church not only has been neglectful of the interests of the laboring man but has taken steps which have had the effect of excluding the poor man from its doors. Its organization and method of support by rental of pews have made it impossible for the poor man to take ~~a~~ ^{the} place in its life that his pride and natural manhood require. The Church has been unduly influenced by the interests of its wealthy members, and frequently the minister has been but the tool of some rich man. Now the Church is trying to rid its life of this stain and is beginning to manifest a real interest in the laboring man; ^{it} is trying to restore his confidence. This, of course, it can not do so long as it does not have the laboring men to talk to. To preach a sermon on the idealism of the Labor Movement to a congregation of professional men and merchants may do them good by helping them to a new understanding of the movement, and so indirectly work benefit to the labor cause, but it will not do much to restore the confidence of the laboring man because he is not aware that such a sermon has been preached.

No, if the Church is going to reach the laboring man it must go out after him and assure him, in his own place, that the Church has his interest at heart; not merely that it concerned with the state of his soul, but that it is determined to see that he does not have to spend his life in a dark tenement home where he and his family are deprived of all those things which make home life real; that it is determined that his children shall not be deprived of childhood's right of play. In a word the Church must convince the laboring man that it realizes that the right of this economic struggle is on the side of the workingman, and that he can find in the Church an efficient instrument with which to work for the accomplishment of his ends. The Church must invite the laboring man to cooperate with it to bring about those changes which human justice demand. Mr. MacFarland, in his address to the students of Yale Divinity School, offers some very practical ~~for the~~ suggestions for the work of the minister in this connection. He tells the young men to whom he is speaking that they must go out among the workingmen and get their point of view; go to the meetings of their organizations, and meet them in their homes and in their work. Then when you have got their point of view talk to them from that point of contact. Mr MacFarland is confident, as are all of us, that there is something in the soul of every man which will respond to the highest ideals of religion, if his soul can but be reached through the proper channel. There is plenty of idealism in the laboring man to make him a fit subject for religious training, but he is not going to respond to the training that is offered by an institution which he feels is hostile to his every ^{one of his} interests but that of his soul. Convince him that it is not merely his spiritual interests but his economic as well

that you are interested in and once more you will find him in your ranks.

For It is in this work of finding a point of contact that the Institutional Church finds its reason for being,--and this, to me, is its only excuse for being. The work that these Churches are performing is not the true function of the Church,--admirable as is the work itself; but as long as they furnish an avenue of approach to the masses which would not otherwise be open we can have nothing but praise for them. They offer one means through which it is possible for us to show the people that the Church is in earnest in its efforts to meet the needs of the poorest members of society, and so do something to restore confidence in the Church as an institution. The recent movement called the "Men and Religion Forward Movement" while viewed with suspicion in some quarters as a move on the part of the monied interests to quiet the growing discontent by doing away with some of the more glaring evils which mark the present economic ^{conditions}, may, after all, prove the first step towards an awakening on the part of the Church which shall result in a renewed confidence in its powers and its intentions. As keen an observer as Mr. Washington Gladden hails it as the most significant and hopeful movement of the generation.

It is very evident that the leaders of the church will have to be guided in their attitude towards the situation largely by the practical demands of the case. Theory must be moulded by practice. We have been speaking of the Church as though it were a unit, and that all that was necessary for it to do to accomplish its purposes was to turn as a person and direct all of its energies in that particular direction. This, however, is far from being the case. Denominationalism

is perhaps the greatest obstacle in the way of effective work on the part of the Church. It directs their energies into wrong channels. Each sect is concerned with perpetuating its own life and so has no strength left with which to take up the social battle. Though there are some indications of a growing unity among the churches--such as the movement mentioned ~~suggested~~ in the last paragraph--it seems improbable that any very radical change in that line will take place in the near future. We shall have to labor ~~away~~ as best we can under the handicap of efforts that are not coordinated. Perhaps the blind attempts on the part of so many bodies may lead some one of them to stumble on a way that will prove efficient.

With the Church, ~~as~~ with all the movements that are concerned in advancing the general welfare, ^{the matter} is at bottom one that deals with the social Question rather than with separate social problems; and the Church should concern itself with these individual problems only to the extent that it feels is necessary for the advancement of the larger ends in view. It must not forget, however, that the agitation concerning particular problems is a very effective means of creating a sentiment, of forming public opinion, and also that it provides a method of approach to the interests of the people. Work to secure laws on housing conditions, child labor, Sunday labor, etc., if these things are going to further the interests of a better organization of society. On the other hand the Church must not become so lost in the details of philanthropic work or the plans of a local reform that it loses sight of the ultimate goal. It must see all in the light of the desired "Kingdom of God". Likewise its interest in active social work must not cause it to forget the effect which ideals have on

society. It must remember the subtle way they have of working, quietly spreading from the individual into whose hearts they have been instilled, and laboring in society with a determination to conquer the world for their own. In their subtle way they affect even those who are not aware of their existence.

The great and crying need is for men who shall have in them the qualities of leaders combined with that insight which shall enable them to see ~~the~~ clearly the crisis which the Church is facing, and the work that she may do in the transformation that is to take place. The cry is for men who have confidence, who have an undying faith in the essential goodness of human nature and the ultimate triumph of the ideals which have ever beckoned ~~men~~ humanity onward and upward. Above all the cry is for men who have confidence in the Church itself. Not a blind unseeing faith that says the Church is without fault, but a loving faith that sees the mistakes that the Church has made, sees wherein she is weak, and yet believes in her cause, and in her power to rise to meet the demands of the occasion. They will have to be men who are capable of walking in the face of opposition such as the Prophets of old had to face. They must set their faces steadfastly forward, keeping their eyes ever on the goal that they have set for the Church, and they must not falter no matter what the consequences may be. There are always ~~men~~ such men ready to respond to the demand. The very need gives them the qualities which are required. ~~Can~~ Can the Church enlist these men in her service? Can she convince them that she does offer the greatest opportunity of service that is open to the man of spirit today? I believe that she can. I am convinced that in spite of the gloomy outlook at the present time the Church is destined to perform a

work in directing the social forces of the age which shall be comparable to the best that she has done in times past. The result will mean new life for herself, new strength for the principles which she supports, a deeper and richer religion than she has known before. History has shown us that the movements that have fused political groups and have consequently resulted in a mingling of ideas and an interchange of religious experience, have produced the richest religions. Religions have grown by a process of synthesis. One of the ~~things~~ things that that is to mark the social movement of our times is the fusion that is taking place. As never before the world is discovering itself to be a whole, recognizing that it is essentially one body. Along with this fusion that is going on, along with this growth of a world consciousness, there must inevitably come a mingling of ideas and ideals. The consciousness of the larger field of life stimulates the growth of ideals; the period of unrest calls them constantly before the mind. They are ever subjected to new fires, ever purified and ennobled. And so from the period of chaos and blind struggle there is to emerge a new consciousness, a ~~new~~ religion which shall have gained in purity and strength because of the trials that it has endured, and the result for the world will be a new and quickened growth for the life of the spirit.