

The Social Application of Religion

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I

THE SPIRIT OF SOCIAL UNREST

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I

THE SPIRIT OF SOCIAL UNREST

TWENTY-FIVE years ago a famous French statesman said, "The social question is a fad upon which serious statesmen should waste no time." To-day no thinking man will deny that it is the most important question that confronts us. This is true largely because our leaders in Church and school and State have persistently closed their eyes to the signs of the times. The awakening interest in recent years has come none too soon. For already the horizon is dark with clouds of social unrest which may distill into blessed showers or break upon us in a storm of fury.

Nowhere is this truer than in our great centers of population. Like a great whirlpool, the city draws unto itself the elements which constitute the social unrest. The growth of the city is one of the wonders of modern times. We are accustomed to speak of the growth of cities only in connection with the development of our own new country, but this is a world phenomenon. The same elements which make the city here make it across the sea. The city is the product of the newer civilization. It is

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the outgrowth of modern economic and social conditions from which there is no turning back. Therefore the city will unquestionably dominate the nation. Whereas in 1800 only four per cent of the population of the United States lived in the city, to-day thirty-four per cent live in the town. Whereas in 1800 there were only six cities with a population of 8,000 in America, to-day there are six hundred such cities. In these cities there are found more than twenty-five million people. From 1890 to 1900 the total increase of population in the United States was twenty per cent. But during the same period the population of the cities increased thirty-seven per cent.

The factors which are developing the city will never disappear. The introduction of labor-saving machinery multiplies the efficiency of those who remain on the farm, but it fails to increase the eating capacity of the rest of the world. It is quite evident that with the decreased demand for manual labor on account of the use of machinery, the farmer is driven to the city where he can find employment in shops where not only agricultural implements are turned out, but every other conceivable object, for which the demands are almost unlimited. Notwithstanding the attempts of well-intentioned philanthropists to induce immigrants and other classes to move onto the land, these immigrants and working people persist in remaining in the city, not only for the reasons already given, but because while

the country-bred man driven into the city finds it comparatively easy to adapt himself to city life, the city-bred man rarely adjusts himself to the ways of the country. Those who do go to the country are the ones who are comparatively free from the very thing that seems to make this step necessary. With the rapidly developing transportation facilities, the business man who makes his money in the city can easily make his home in the suburb. And usually he assumes no responsibility for the city's civic and religious life, often leaving it in the hands of the most unfit. Because of these changing conditions, and because in the cities are found every element which has tested the strength and the virility of the Church, and in some instances destroyed the very life of government which had given promise of permanence, it is not difficult to understand that we are facing forces which challenge us for supremacy in the great storm centers of population.

Furthermore, I would remind you that the city is peculiarly an industrial problem. The economic interpretation of history seems to explain the long series of events which have followed one another in the development of mankind. Other influences there have been which can not be catalogued under this study, but nevertheless the fundamental basis of the development has been economic and industrial. It has been pointed out that the life of primitive man was largely determined by certain economic factors

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—the discovery of fire, the invention of pottery, the domestication of animals, and the use of tools. We assign industrial names to the ages, as, the age of stone, the age of brass, the age of bronze, and the age of iron. We talk of the hunting and fishing, the pastoral and agricultural, the commercial and industrial stages of civilization. The early migrations, the abolition of slavery, the awakening of nations, the American and French Revolutions, and most of the wars of history were largely due to economic causes. There is to-day no great political question before the American people which is free from the economic factor. Nearly every law passed by the legislature, and nearly every governmental enterprise, has its economic aspect, if indeed it is not altogether economic in its nature.

But it is the human element in the city's life which must chiefly concern us. The filthy slum, the dark tenement, the unsanitary factory, the long hours of toil, the lack of a living wage, the back-breaking labor, the inability to pay doctors' bills in times of sickness, the poor and insufficient food, the lack of leisure, the swift approach of old age, the dismal future,—these weigh down the hearts and lives of multitudes in our cities. Many have almost forgotten how to smile. To laugh is a lost art. The look of care has come so often and for so long a period at a time that it is now forever stamped upon their faces. The lines are deep and hard; their souls—their ethical souls—are all but lost. No hell in

the future can be worse to them than the hell in which they now live. They fear death less than they fear sleep. Some indeed long for the summons, daring not to take their own lives.

To such what does it matter whether the doors of the Church are closed or open? What attraction has the flowery sermon or the polished oration? What meaning have the Fatherhood of God and the brotherhood of man? Where is God? they ask; and What cares man? they say. It is in meeting the needs of these that the Church will be severely tested in coming days.

□ Closely allied to this element of city life is the problem and challenge of the immigrant. He is coming at the rate of a million a year. Always will he continue to be amongst us. True enough, many of them are going back in these days of business depression, but they are going back as missionaries to tell of the glories of this great country, and every one that has gone back will bring a dozen with him. So long as there is a pull on this side of the ocean and a push on the other, and the push is constantly becoming harder, millions of foreigners, with their distorted views of government, will continue to come. To many of these the word government means oppression. They land on the American shore with a hatred and malice in their hearts which only too frequently finds expression in the use of the pistol and bomb. Anyway, this swelling tide of immigra-

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tion adds greatly to the spirit of social unrest in our country.

The problem of the immigrant is peculiarly an American one. Only about eight per cent of the population of Paris are foreign born. London has less than three per cent foreign born. But, according to the census of the United States in 1900, the one hundred and sixty cities having at least twenty-five thousand inhabitants have a foreign born population of more than twenty-six per cent. It is worthy of attention that the six cities having the largest percentage of foreign born inhabitants are in Massachusetts. Fall River has forty-seven per cent; Lawrence, forty-five per cent; Lowell, forty-three per cent; Holyoke, forty-one per cent, foreign born. These New England cities exceed Chicago with its thirty-four per cent, and New York with its thirty-five per cent. In history the immigrant has conquered nations; not always by force of arms, but by method of life or by force of character. Sometimes for good; often for ill. The average immigrant will make a good citizen if the American will show him how. And the American citizen has more to do with the solution of the problem than has the immigrant himself.

Another element which must be included in the discussion of this subject is organized labor. Affiliated with the American Federation of Labor there are one hundred and seventeen international organizations, thirty-nine State organizations, five hundred

and eighty-five central labor unions, composed of the labor unions of particular cities and counties, and twenty-eight thousand local organizations. Add to these the great railroad brotherhoods, the Industrial Workers of the World, and still other smaller organizations, and you have a total of three and one-half millions. It has been said that the workingmen in the labor organizations represent but a small part of the great mass of toilers. The census of 1900 tells us there were in this country at that time twenty-nine million persons engaged in gainful occupations. But we must eliminate from our calculation the ten million farmers who are unorganizable. We must eliminate nearly all of the six million persons in social and domestic service who are not yet in labor unions, fortunately or otherwise. We must eliminate the million and a quarter persons in professional practice. All of these are unorganizable and should be excluded from the comparison. Eliminate also large numbers of the nearly five millions in trades and transportation, which includes bankers and brokers, the officials of banks and corporations, bookkeepers, overseers, hucksters, stenographers, peddlers, undertakers, and a long list of people who can not be organized into labor unions. After you have taken out these, you have just about seven millions left. Probably one-half of them are living in small towns where there are no labor unions, or else they are engaged in occupations which have not yet been or can not be organized. So that practically the

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three and one-half millions in the labor unions really represent the great mass of artisans and laborers in our country. And when they speak, they speak officially for the working people of the United States.

I said a moment ago that the farmers were not yet included in the ranks of organized labor. It was most interesting, during the last two conventions of the American Federation of Labor, to witness that strong group of men representing a newly organized farmers' society which threatens to sweep the entire country. These dozen men asked to be received as delegates to the American Federation of Labor. They pledged their organization to a hearty co-operation in the things for which organized labor stands. If a complete union between these organizations is consummated, it will mean the practical co-operation of the wage-earning and agricultural interests of the United States, and if this should ever take place it will undoubtedly very radically affect the social and economic conditions of the masses.

But, more significant than any other element in the discussion of this subject is that of Socialism. There are to-day twenty-five million Socialists throughout the world; as many people as there are in every city of the United States with a population of eight thousand and over. Eight millions of them have already cast their ballots for Socialist candidates.

Last August, in the city of Stuttgart, Germany, the Socialists held their international congress, with

eight hundred and eighty-six delegates coming from twenty-five different countries. On the first Sunday afternoon of that great convention they had a mass-meeting of one hundred thousand working-people in the Plaza of Stuttgart. From the surrounding towns and from Stuttgart itself, there came never-ending processions of Socialists, until they surrounded the six stands from which the speakers gave their addresses. The police, sent out to quell riots, were engaged simply in ministering to those who had fainted by the wayside on account of the oppressiveness of the day. It seemed very much like the day of Pentecost, as those half-dozen men spoke in different languages. Sometimes those gathered before them were unable to understand the words which they were speaking, but they could catch the spirit which was back of them, and they were thrilled by the messages which meant so much to them,—this great human brotherhood of Socialists, which is making such tremendous progress throughout the entire world.

If the Socialists in our own country increase in the same ratio during the next eight years as they increased during the four years preceding the last Presidential election, they will elect a President of the United States. Some time ago I was talking in a Western college. I invited questions from the audience. The most pointed questions that were put at me were asked by a young woman in the rear of the crowd. Afterward she came forward and told me

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something about herself. She was a Jewess, and a Socialist; she came from a sweatshop in Chicago to get a four years' training. She was going back to Chicago to her sweatshop people, an educated Socialist, to tell them that in Socialism and in Socialism alone was their salvation.

The literature of the Socialists far surpasses the literature of the Church. There are to-day fifty weekly and monthly Socialist papers published in this country, and one daily printed in Chicago. There is in one of our Western States a weekly which has a circulation of three hundred thousand copies, and upon occasion they will get out three million copies. Besides these periodicals, they get out tons upon tons of other literature. Nearly all of it appeals to the common man, the workingman, because it is written in the language of the people. Some time ago I spoke to a Socialist leader in one of our Western cities—a city with a population of three hundred thousand, where at the last election they nearly elected a Socialist mayor. They did elect twelve Socialist aldermen. I said to him, "How is it that you Socialists are so successful?" He replied: "We put nine-tenths of our campaign funds into literature. We have three hundred men, Socialists, each of whom has become responsible for a particular section of the city. They are pledged to get up every Sunday morning at five o'clock, summer and winter, for the purpose of making the rounds of their sections with literature printed in different

languages, which is inserted in the newspapers found upon the front porches." Imagine, if you can, in Chicago or New York, in Detroit, Philadelphia, or in any other American city, three hundred Christian men pledged to get up every Sunday morning at five o'clock to go the rounds of particular districts for the purpose of putting Christian literature into the Sunday morning newspaper or under the doorstep of the working-people in their community, because they felt that the message of Christianity was far more important than the message of Socialism. I can not conceive of them doing it; can you? I confess that I am not doing it. I am not asking you to do it. I am telling you how it is that the Socialists of the world are making the progress that they are making to-day. They have training-schools in several cities of our country, from which they are sending out finished propagandists; men and women who have been trained in every phase of Socialism—Socialism in art, Socialism in literature, Socialism in history. They talk with authority. They can give a reason for the hope that is within them. And when you tell the common people that Socialism is an awful thing, you must be prepared to tell them why it is an awful thing.

In some of our Western cities they have regular preaching services on Sunday. They have district Sunday-schools. They have open-air meetings. Last year my friend, Dr. Ely, who had charge of the open-air meetings of the Churches of Greater New York,

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sent me a list of the open-air meetings to be conducted by these Churches during a particular week. I happened to have on my desk a copy of the *Worker*, the Socialist paper of New York City, which contained a list of the Socialist open-air meetings to be held during the same week. I ran a pencil mark around this list of meetings and sent the paper to Ely. For every open-air meeting conducted by the Churches these Socialists were to conduct fifteen, and yet these nearly one thousand Protestant Churches thought they were doing a magnificent work in bringing the Gospel of Jesus Christ to the masses of the people who were hearing about Socialism.

I am not a Socialist. It does not appeal to me, either as an economic or as a social system. Nevertheless there are some things about this question which it seems to me we must frankly face and confess. What should be the attitude of the Church toward Socialism? First of all, we must recognize the fact that a man has a perfect right to be a Socialist if he so desires. If he is convinced that Socialism is morally and economically sound, he has a perfect right to be a Socialist in this country. In the second place, we must recognize that it is quite possible for a man to be a Socialist and a Christian, too. I have no sympathy with the statement that a Socialist can not be a Christian. He can, and there are many of them. Furthermore, we must show the workingmen of this country that the Church of Jesus Christ does not stand for the present social system.

It does not uphold it. It stands for only so much of it as is in accordance with the principles laid down by Jesus. We have not quite reached that ideal. Again, we must show workmen that the Church does not offer them the Gospel of Jesus as a mere sop, or because we are afraid that some day they may bring on a revolution. We must show them that we are offering them the same Gospel, with all of its privileges and obligations, that we are offering to their employers.

These, then, are some of the elements which confront us and which challenge the Church of the twentieth century. To make you understand more fully our position in this matter, I desire to call your attention briefly to four important facts.

First, the Church is slowly but surely losing ground in the great centers of population. Nearly every city in America is witnessing the removal of its Churches from the densely populated sections, where the Church is most needed, and this in the face of the greatest opportunity that has ever come to the Church in the history of home missions. Within recent years, forty Protestant Churches moved out of the district below Twentieth Street in New York City, while three hundred thousand people moved in, and they were all working-people. I know it is said sometimes that the people in the lower end of New York are all foreigners. I lived there too long to be fooled by that statement. But suppose it is true. Suppose they are all foreigners

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—these three hundred thousand, besides the hundreds of thousands who were there before they came. I heard of a Church that sold its property because there were too many foreigners in the neighborhood; then they sent the money to the Board of Foreign Missions. If I were not on this job—to use the workman's expression—I would become a foreign missionary. I believe in foreign missions. My wife is a volunteer to the foreign field. She is ready to go. But it seems to me that since God, in His providence, has sent the foreigner to our very door, He has given us the mission of evangelizing him; and it will be only as the Church is willing to lose her life that she will find it again among the masses of the people. Now, if the tendency of the population is toward the cities, and if the cities are to dominate the nation, and there is absolutely no question about it, it does not require a prophet or the son of a prophet to foretell the inevitable result, if this failure of the Church in meeting the city problem continues.

Second, underlying the spirit of social unrest throughout the world to-day there is a deeply religious spirit among the masses of the people. In the city of Brussels the Socialists have erected a people's palace. In one of the halls just back of the platform, and behind a screen, there is frescoed upon the wall the form of Jesus Christ, with hand uplifted. It is a very significant thing that while these Socialists despise the Church, they have the greatest respect

for its Founder. I speak on nearly every Sunday afternoon to a mass-meeting of workmen in some American city. The audience rarely numbers less than a thousand; often there are two or three thousand. Once there were ten, and again fifteen thousand men. As I have talked to these hard-headed American artisans concerning the supremacy of Jesus Christ in their own lives, there has come applause from every part of the hall, indicating that down deep in the heart of the common people there is a profound respect for Jesus. These people are religious, even though that religion may not be expressed in an orthodox manner.

Third, God is not dependent upon the Church for the carrying out of His plans for the redemption of the world. I was very much struck with the third verse of the hymn that we sang:

**“Yet these are not the only walls
Wherein Thou mayest be sought,
On homeliest work Thy blessing falls
In truth and patience wrought.”**

Thus far the Church has stood the test of time. Her ideals and methods have been so far above every other agency that she has surpassed them in the race for supremacy. But at no time in her history has the Church's claim to be the truest representative of God in the world been undisputed. Other religions and other institutions have insisted that they, too, must be recognized as having the spirit of Jesus

Christ. The pride of the Jew suffered a severe shock when he was told that the miserable Samaritan was just as greatly beloved by God as he was. It required a distinct revelation from heaven to convince even large-hearted Peter that "God is no respecter of persons, but he that feareth Him and worketh righteousness is accepted with Him." It required an Ecumenical Conference, as we are told about it in the fifteenth chapter of Acts, to show the early missionaries that the Gentiles need not be bound by certain forms and ceremonies which were practiced by the Christians who formed the Church as it then existed. Often has God been compelled to rebuke those who considered themselves the elect in the matter of representing Him in the world. Francis of Assisi, Savonarola, Luther, Wycliffe, and Knox, and a long line of other men, were compelled to withstand those whose opposition was based upon a narrow conception of the true significance and the comprehensiveness of the kingdom of God. It was when the old Church of England seemed to be getting away from the common people that God raised up a man out of that Church who organized, originally, not a Church, but a company of men and women who have since become a power in the world. And the only excuse for your existence as a Methodist Church is the fact that you went out among the common people to minister to them; not simply to minister to their spiritual needs, but to their social and their economic needs. You read the life of John Wesley, and you

will find that he was deeply interested in the everyday life of the common people.

Furthermore, the Church is responsible for the spirit of social unrest which exists to-day. And she must finish the task which she has begun. Some one recently said that during the past twenty-five years social unrest has increased threefold. During the same period, he goes on to say, the Church has increased threefold. Therefore, he concludes, the message and method of the Church in the matter of keeping down the spirit of social unrest has been absolutely non-effective. I agree with this statement, only my viewpoint is just a bit different. In the first place, it does not necessarily follow that because there is to-day three times as much social unrest, therefore social conditions are three times as deplorable. Rather is the opposite true. No one would think of saying that because of the present chaotic state of Russia the people in that country are in a worse condition than when the tyranny of its rulers was accepted without any manifestation of opposition on their part. Russia is farther along to-day than she was twenty-five years ago.

I would point out to you that there are no labor troubles in darkest Africa. Curiously enough, the very missionaries that you are sending there are going to create labor troubles and develop social unrest. If they fail to do it, they shall be untrue to the mission and the commission of Jesus Christ. They will point out to these people their low ideals, the

low physical conditions with which they are satisfied. Then they will point out those higher ideals which Jesus Christ has presented to us, and, as a natural consequence, the great mass of heathen will become dissatisfied, and then there will be created among them a healthy spirit of social unrest. Bands will begin to break as they have broken in the past, and the people will leap forth out of their bonds and claim those higher and better things that Christ intends they should have. That has been the history of the Church. The Church is responsible for the social unrest of this twentieth century. She has created it. That has been her business, and because this is true, instead of denouncing the Church for her inability to keep down the spirit of social unrest, let us give her credit for having done the job, and it is a mighty good one, too. Social unrest is one of the most hopeful signs of the times. Without it there can be no real progress.

But this spirit of social unrest requires intelligent and unselfish direction, and it is at this point that the Church must be true to herself. I am not at all bothered about the spirit of social unrest in this twentieth century. I am not afraid of it. But it is just at this point that the Church is going to be most severely tested. Having created dissatisfaction among the people, is the Church now to step aside and permit the unprincipled agitator of materialism to come in and usurp the place which naturally belongs to her, or shall the Church go forward

in the work which God has given her to do, bravely finishing the task which she has so grandly begun? That is the problem as it presents itself to us to-day.

What may the Church do in answer to this challenge? First of all, we need to study the problems of the people sympathetically. When our young men go to the theological seminary to study for the ministry, they study about the social life of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. And when they become our ministers, they preach about these very interesting people that lived so long time ago, and we listen to them with very great pleasure—that is, sometimes some of us do. But when a man studies into the social life of the people that live in Buffalo, for example, and preaches about it, some dear brother or sister will remind him that he might better preach the simple Gospel, whatever that really is. I have never quite found out. To me the Gospel of Jesus Christ is as broad as humanity, and as deep as human experience. Any narrow, stingy conception of the Gospel of Jesus Christ is an insult to Jesus Christ and a slander upon Christianity.

Study sympathetically, then, the every-day problems of this great mass of people who are understood by the Socialists, who are understood by the trades unionists, who are understood by those anarchists who are quite ready to lead them into grave and serious errors, as you so often put it. They understand them, but do you?

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In the second place, we must stay by the people and help them solve their problems. Ordinarily, when we take up city mission work, we will organize a mission on a side street, in a dark, dingy, dirty building, and put in charge of it a man to whom we will pay about six hundred dollars a year, and then expect him to solve problems that would stagger many a six-thousand-dollar man. Then we wonder why we are not getting at the great social problems in our cities. We are putting our poorest men in these strategic centers, and then desert them, letting them fight their own battles, and sometimes we permit them to kill themselves in their efforts to help the people whom they have come to understand.

To do this we need more of the social spirit. This means more than merely being sociable, if you please. Oyster suppers, strawberry festivals, ice-cream socials, and chicken pie are not going to do it. It requires something else. We must make the people the end of our endeavors. We must talk less about building up the Church and more about building up the people. We must remember that the Church is a force and not a field.

I wish sometimes that I could hit our system of judging of the success of a minister in a city mission field. The Presbyterian minister is supposed to report to the General Assembly the number of people received on profession of faith. That is the criterion of his success. Your Methodist preacher

must report to the Conference or district superintendent the same thing. If he does not "make good" in that respect, we question whether Brother So-and-so is really doing a good work in the name of the Lord. This standard takes no account at all of the larger work that that man may be doing as he lives day by day by the side of these poor people, who look upon him as their only friend in that community. Through him their problems are being solved, and if it were not for his life and his work, day after day, week after week, year after year, their lives would be a veritable hell. Let us change the basis of our judgment in regard to the work of these men who are standing by the people and helping them.

A little while ago I was speaking to a mass-meeting of workingmen in one of our New England cities. It was a theater meeting. A minister was asked to pray. The minister prayed something like this: "O Lord, we pray Thee, keep the little children out of the machinery in the mills and factories!" When I got up to speak, I could not resist the temptation; I said that I, too, would pray that prayer. "O God, keep these little children out of the wheels; keep them from having their young, fresh, sweet lives crushed out. But, gentlemen," I said, "do n't let's put the whole thing up to the Lord. Let us put it up to the Legislature. Let us put it up to the owners of the mills and factories, and compel them to keep the little children out of the wheels."

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This business of assuming a holy tone and offering a pious prayer, and then stopping there, is not the method of Jesus Christ. Let us stay by the people and let us help them solve their problems.

Third, we must socialize our teaching and socially convert our membership. There is many an honest Church member who has been converted spiritually but who has never caught the social vision. He has never been converted socially. There is a great difference between the two. There are many professing Christians who believe they are keeping the first great commandment, but who are altogether ignoring the second, which Christ said was like unto the first.

We must supply competent leaders who will direct the people in their struggle. We need a volunteer movement for home and city missions, as well as for foreign missions. We need talented men and women who have caught a vision, and who will say, I shall consecrate my life to America, to the city, to the solution of these great social problems. No man or woman is too good for that kind of a job, for it will require the best talent that God ever gave anybody. O, that God might raise up such leaders in our own beloved land who will help solve the city problem, the labor problem, the immigration problem. There surely can be no greater obligation to strong men and women than that which comes from our great country. Instead of making a city mission field a stepping-stone for a so-called better position, bright men and women should grasp

the opportunities that are to be found on every side of that apparently smaller field.

The Church must insist on Christ's method for changing social conditions. Jesus Christ lived in an age which was infinitely worse than this. Half the world lived in slavery. The philosophers of that period asserted that a purchased laborer was better than a hired one. Jesus denounced these conditions as no other man of His time dared denounce them. But instead of advocating another social system, He began to change the individual man. Josh Billings once said, "Before you can have an honest horse race, you must have an honest human race." I think there is lots of horse sense in that expression. Before you can have an ideal social system you must have ideal men.

I need not say to you that I have the largest sympathy for the man who is living in an environment that is debasing and degrading. I would do all in my power to help him. But after everything else has been said, it is what a man is within and not what he is without that shall determine that man's destiny. No social system that would be satisfactory to our day and generation would be satisfactory to the next generation, because we are growing, and I praise God for it. Let me repeat it, Jesus Christ did not advocate another social system, but He laid down certain fundamental principles which are applicable to every generation, and these are the principles which the Church is to

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advocate, because in the end the social problem is a moral and religious problem. It will never be settled on any other basis.

Socialism and communism and anarchy are fundamentally moral problems. I would not attempt to give a definition of Socialism which would be satisfactory to every Socialist. But here is one that satisfies a good many: "From every man according to his ability; to every man according to his need." If that means anything, it means a life of service. Communism means the giving up of one's personal interest. That implies a life of self-sacrifice. Your anarchist believes that men will do right without having the strong arm of the law to compel them. Bomb throwing is not an essential part of anarchy. I speak, of course, of philosophical anarchy. That implies a high sense of love, of purity, of righteousness. Each of these presupposes a strong moral character, the elimination of selfishness, and the supremacy of love. Before any of them can ever be introduced there must, first of all, be a radical change in the selfish hearts of men. To change men's selfish hearts is the chief business of the Church, and because it is true, the Church has a most important part in the solution of the social problem. This is the principle on which Jesus Christ operated, and it is because Christ operated upon this principle that His power is coming more and more to be recognized.

Napoleon, exiled on St. Helena, turned to Gen-

eral Bertrand and said: "I know men. And I tell you that Jesus was not a mere man. Between Him and whomever else in all the world besides, there are no possible terms of comparison. Alexander, Cæsar, Charlemagne, and myself founded empires, but upon what did we rest the success of our genius? Upon force. Jesus Christ alone founded His empire upon love, and at this very hour there are millions of men who would die for Him." Jean Paul Richter once wrote: "The life of Christ concerns Him who, being the mightiest among the holy, the holiest among the mighty, lifted with His pierced hands empires off their hinges, turned the stream of centuries out of its channel, and still governs the ages."

Here is a company of men interested in the social problem, who are saying that if we are to solve it we must go back to Christ. Here is another company who say, "No, not back to Christ, but forward with Christ." But, whether it is backward or forward, it is Christ and Christ alone to whom we look for the solution of this social question. He is the court of last appeal. Who thinks of going to Socrates, or Plato, or any other philosopher of ancient or modern times, for the final word on the social problem? But if we can get a clear statement of Christ's concerning the matter, the question is settled for all time. Therefore we can afford to take our stand upon the principles of Jesus.

In this controversy, I can tell you who is going

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to win. It will be that company of men who will accept the leadership of Christ.

Jesus has sent a challenge to workingmen. He is saying to them: "Follow Me. Accept My principles. Make them the controlling principles of your lives, and no power in all the universe can stop the onward march of the working-people of the world." He is also saying to employers: "Make My principles the ruling principles in your dealings with your employees and with one another. If you do, you are sure to win, because I am sure to win."

God grant that both workingmen and employers may come to Jesus Christ as brothers, and say to Him: "We, O our Elder Brother, accept You as our Leader. We will accept Your principles as the controlling principles of our lives!"