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The church and the workingman

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THE CHURCH AND THE WORKINGMAN
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THE CHURCH AND THE WORKINGMAN.
(Analysis.)

1. INTRODUCTION.

1. Meaning of the terms "church" and "workingman" as used in this thesis. 2. Calls to digress which have been withstood. 3. The personal element. 4. Not perfectly evident that the relation of the workingman to the church is very different from the relation of many other men to the same institution.

II. FACTORS IN THE Failure OF THE CHURCH TO APPEAL STRONGLY TO THE AVERAGE WORKINGMAN, AND REMEDIES FOR EACH.

Not total depravity of either, but partial depravity of both.

A. Factors relating especially to the pastor. 1. Lack of knowledge of and sympathy with the workingmen and his legitimate aims. 2. If in sympathy, reluctance to espouse these aims. 3. Sermons often show lack of sufficient preparation, and often deal more faithfully with the problems of the past than with those of the present. 4. In this age of
activity, there is sometimes a failure on the part of the pastor to plan for individual activity suited to the individual. 5. The pressure of routine duties relating to the pastoral office not only has a marked effect in increasing the force of the factors already named, but also shortens the time that might be given to definite effort for the workingman.

B. General factors in the church. 1. Rivalry and competition taking the place of the spirit of unity; denominationalism placed ahead of the Kingdom of God. 2. Hypocrisy and thoughtlessness on the part of professing Christians, who fail to show in their lives any evidence of an active, living Christian personality. 3. The existence of the caste spirit and the tendency toward social exclusiveness. 4. The workingman is not made to feel that it is himself rather than his money that is wanted. 5. Wrong or obsolescent doctrinal conceptions, together with an attempt to express faith by the ancient forms. 6. Wrong conception of the life and purposes of those who seldom or never attend church, attributing to
them too often a degree of badness which the facts in
the case do not warrant. 7. An erroneous conception
of what the gospel really is, hence an erroneous
conception of what it is to be a Christian. Re-
ligion consists not only in right relations of men with
God, but also in right relations of men with each
other. The hymns of the church show the emphasis
which has been placed upon the first great command-
ment, with corresponding lack of emphasis upon the
second. 8. The ultra-conservatism of the church:
attempting to supply the needs of the twentieth century
with an early nineteenth century church, and to supply
the needs of the city with the country church. This
conservatism seen in such widely removed fields as
those relating to historical criticism, practical
church methods, and social ethics. 9. Low spiritual
life, where individual responsibility is repudiated,
and the work of the church largely turned over to the
pastor. 10. Failure to get the workingman's viewpoint,
which might be stated in the form of a question thus:
why does the church put so much emphasis upon sal-
vation from future evils, and remain so largely indifferent to present evils, such as Sunday labor, long hours and low wages? 11. Closely allied to this last factor is the indifference on the part of the church to the problems relating to labor. If the church does not interest itself in what concerns the workingman, it need not be surprised if the workingman is not especially interested in what concerns the church.

C. Factors relating especially to the non-church-going workingman.

1. Because of the attitude of some of the pastors towards the problems of the workingman, the latter sometimes concludes that all pastors are out of sympathy with him. 2. Likewise, because of the attitude of some churches, he concludes that in no church will he find a hearty welcome. 3. The workingman commonly believes that the church stands for the capitalist as against himself. The connection of rich men with the church, their gifts to the church, and the auctioning of pews to the highest
bidders, these and other facts seem to confirm him in his belief. 4. The inaccessibility of the workingman on account of the rules of the factory, prohibiting visitors, make approach on the part of the pastor most difficult. 5. Illegitimate aims, out of harmony with the principles of Jesus Christ and of his church, help to create a gulf between them. 6. Sometimes the workingman thinks the church unnecessary to vital Christianity. 7. Sometimes he considers church-going effeminate; during the week his work is with men; he does not take kindly to a service where he feels sure the majority will be women and children. 8. Poverty may be mentioned as a factor, with its result in an inability to dress as well as those whom the workingman knows will be at church. 9. As one becomes more familiar with industrial conditions, he recognizes the importance of the factor of weariness in the consideration of this problem, especially as applied to church attendance. 10. Also the factor of habit; for having acquired the habit of staying away from church, to continue to
stay away is simply to follow the line of least resistance. 11. This habit may have been acquired by using the time to attend labor meetings or other attractions, which have gradually been substituted for the church, or which take the time and the place in the life of the workingman that the church takes in the lives of others. 12. Failure of the workingman to get the church's present viewpoint, which in various respects is materially different from its viewpoint not very many years ago. One point of view which the church has not and ought not to change, the workingman fails to get many times,- namely the insistence upon the fact that a regenerated society must be preceded by regenerated individuals. 13. Indifference to the whole question.

III. CONCLUSION.

When will the problem be solved? No complete and immediate solution. The solution must be gradual. It will come through the better understanding by both the church and the workingman of the ideals and the
limitations of the other, and in some instances through the change of the ideals and the removal of the limitations on either side.
THE CHURCH AND THE WORKINGMAN.
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THE CHURCH AND THE WORKINGMAN.

I. INTRODUCTION.

Let our initial inquiry be: what do we mean by the church? First, we do not mean any particular denomination. Nevertheless, since the Roman Catholic church, by its teaching that unnecessary absence from mass is a mortal sin, has practically solved for the time being the problem of church attendance, we may consider that particular branch of the church outside the proper limits of this thesis. Our attention will be directed to the Protestant branch of the church.

But here we cannot single out any particular denomination as a basis for our investigation; for what is true of a specified denomination in one place is by no means always true of that denomination in another place, the atmosphere of the local church apparently having more influence than denominational considerations. In using the term church we mean to include all that organized body of Protestantism whose highest and loftiest mission is to promulgate ethical and religious truth as set forth in the teachings of Jesus.
Christ, and to lift society to a higher moral and spiritual plane through conversion, religious education, and social betterment. Its functions may be stated as worship, fellowship and service.

Having thus set forth in a general way what we mean by the church, our second inquiry must be: what do we mean by the workingman? A concise definition here is equally difficult. We exclude the professional man, not because he does not work, but because his work is not manual. We exclude the merchant, because, while his work is partly manual, he is his own superintendent, foreman and boss. Strictly speaking, we might or might not include the clerk and those in similar vocations who, while working with their hands, labor under conditions which unite with their labor certain features of independence that are lacking in the factory, shop or mine; for the purposes of this thesis these will be excluded. A definition that would probably satisfy the popular thought as well as our own would read as follows: the workingman is one who performs manual
labor for another, working a specified number of hours a day for specified wages.

In the consideration of the theme, I have tried to withstand the many, varied, and insistent calls to digress. This has been especially difficult when digressions were only such in part. It would have been easy, on the one hand, to drift into a discussion of the institutional church, the mission, settlement work or the immigration problem; on the other hand, it would have been equally easy to drift into a discussion of the labor union, the labor movement as a whole, or socialism, which Rauschenbusch declares to be "the ultimate and logical outcome of the labor movement." I have endeavored faithfully to adhere strictly to the theme, the church and the workingmen.

As a minister of the gospel, this question is to me both a personal and a practical one; as one who has worked at the bench and at the lathe, it becomes doubly personal and practical. I have sent no circular letters to workingmen asking them why they

do not attend church, because I knew that I should receive the same answers that others have received to such letters, which have been put into print for general use. I have done no so-called slumming; yet the routine of duty has more than once taken me into homes possessing all the essential qualifications of the slum. I have been with some of my ministerial colleagues on tours of inspection through some of the shops and factories of one of our largest cities; but conclusions drawn from such tours must of necessity be superficial.

In spite of all that has been written at one time and another, it is not entirely clear to my mind that the relation of the workingman to the church is very different from the relation of many other men to the same institution. We grant that the majority of workingmen do not attend church regularly: we doubt if the majority of business men do, especially if they can afford an automobile. Many a church is composed entirely of wage-earners and their families. The churches which I have had the privilege of serving
as pastor have been without exception workingmen's churches. Workingmen have held the offices, and have been responsible for the place of the church in the community. But if it had been my lot to serve churches in which business and professional men predominated, I suppose I should have had a similar problem with the people of the community, even though it were not a community of working people. It follows that many of the considerations to be studied would apply with equal force to the relation of the church to any other class of men.

II. FACTORS IN THE FAILURE OF THE CHURCH TO APPEAL STRONGLY TO THE AVERAGE WORKINGMAN, AND REMEDIES FOR EACH.

Our discussion, however, relates to the workingman; and whatever our belief may be regarding the business or professional man, we are all agreed that the church fails to appeal strongly to the wage-earning class as a whole. We shall endeavor in this paper to discover the causes of this failure, for until these can be known, any attempt to remedy the
existing conditions must prove futile. And first of all it should be recognized that the causes are not to be found in either the total depravity of the church or in the total depravity of the workingman, but in the partial depravity of each. There are some church-members who use the church and Christianity as a cloak to cover up their sins; it is equally true that there are workingmen for whom the abuse of Christianity serves as a cloak to cover up their own sins.

In examining in detail the causes on account of which the church does not appeal strongly to the wage-earning class, we note several factors. The first group of factors is that relating especially to the pastor. Prominent among these is the fact that some pastors have but little knowledge of and are not in sympathy with the workingman and his legitimate aims. Perhaps their fathers were preachers, and they themselves, never having done any manual labor, have some tendency upon those who do as living on a somewhat lower plane of life, and scarcely worth the time and the effort which must be spent in the
doubtful possibility of winning them. While the number of such pastors is few, yet there are enough who would do more for the rich man than for the poor man - more for the salaried man than for the unsalaried - to leave the impression with those who are willing so to believe that this is the general feeling of the clergy. I am not sure that I would prescribe for every candidate for the ministry an apprenticeship to some trade; but I am sure that if this were done, most pastors would better appreciate the feeling of the workingman who is living on $1.50 per day and bringing up a family, while the company for which he works is paying twenty per cent dividends on watered stock. I am sure, however, that every candidate for the ministry should be compelled to take a course that would make it possible for him to talk intelligently with the workingman upon socialism, industrial insurance, productive and distributive co-operation, labor unionism and similar subjects, and that would make him conversant with the conditions of mine and factory labor. If in addition
to these things, he could be impressed with the truth of the saying: "No labor; no life," a hearty sympathy with the workingman and his legitimate aims would necessarily result. He then would be like the shepherd who attends with equal solicitude to the needs of all the sheep. He would not then ask: "How much will come to me in return for my ministration to this or that member of my congregation"? but he would rather ask: "How much can I do to help those who need my help, and to help most those who need me most?"

A second factor relating to the pastor follows closely the first. The pastor may be in sympathy with the workingman and his aims, but so reluctant to espouse those aims that the workingman never suspects that the pastor is in sympathy with him. As a rule, this may be accounted for by an under-supply of courage or an oversupply of tact. W. S. Rainsford, in his absorbing book, says: "I think the clergy are afraid—unduly afraid of saying anything that can draw criticism." And Fairbairn does not hesitate to say: "There

* W. S. Rainsford, "A Preacher's Story of his Work," (P. 105)

† A. M. Fairbairn, "Religion in History and in Modern Life," (P. 55)
is nothing the subject so much needs as courage, both in its code of handling things and in its choice of the things it handles." He immediately qualifies this statement however by saying that "it may be that want of courage is only another term for want of capacity; but whichever name be be applied to the defect, it is one that every energy should be strained to repair and remove."

There is doubtless some truth in these statements. But perhaps the minister himself would look upon his attitude as an exemplification of tact rather than a lack of courage. I suppose the average minister with a congregation composed mostly of business men and those financially better situated than the laboring man, would and does sometimes say to himself, conscientiously: "If I speak out as strongly as I feel about this thing, it will simply mean that I shall be compelled to resign. If on the other hand, I shall gradually express what I conceive to be the true and complete gospel, I have some hope of leading my members to see as I see. To speak too
Abruptly is to destroy my influence entirely." This attitude however is likely to result in progress so slow as to be imperceptible. The best attitude for the pastor to take is to pray that utterance may be given to him to speak boldly, as he ought to speak; remembering that Jesus said "whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it".

Another factor in which the pastor figures most prominently, this time in his capacity as a preacher, relates to the character of the sermons preached. I once knew a minister whose boast it was that he never wrote a word of his sermons. The information was superfluous to the thinking members of his congregation, who Sunday after Sunday were treated to "gates of pearl and streets of gold", and descriptions of the beauties of the heavenly world. Such sermonizing is not worthy the name: yet this man is only a sample of too many preachers who depend upon glibness of speech rather than richness of thought, and a full round voice rather than full-rounded ideas for the

\[\text{Gf. Eph. 6:10,20}\]
\[\text{Luke 2:24}\]
for the impression which they desire to make upon their congregation. A person does not need to be a college graduate, or even a high school graduate in order to notice the shallowness of such sermons; any thinking man with a fair amount of common sense cannot fail to observe it, and resent it too; and we need not be surprised if he shows his resentment by going elsewhere to church or by remaining away altogether. Such preaching is pretty sure to emphasize the belief already held by the average workingman, that "the church seems more concerned about the sweet by-and-by than about the bitter here-and-now." Again, the interest often shown in discussing the social problems of the peoples living in Western Asia two thousand years before Christ, and the neglect of the social problems of our own day and nation, has left the impression that the church is more interested in the past than in the present. I do not think that the remedy for this is to be found, as some have suggested, in the abolition of the sermon. Rather would I find it in sermons that are more practical,
possibly shorter, fuller of human interest and the things of daily life, actuated by a greater desire to help than to preach a sermon homiletically perfect, and coming from a pastor who gets close enough to the people to understand their needs, and who is able to translate the language of theology into the language of life. I do not mean that most of the sermon should be occupied with the discussion of social questions. I do not think that method would reach the heart of the workingman. The sermon should be a spiritual power, a help to living a decent and wholesome Christian life, something to lift the soul from the sordid things of earth to communion with God, something to help secure the peace that Jesus promised to leave with us. But there should be enough of the spirit of the times in the sermon to prove to the workingman that the preacher is conversant with the problems which the worker has to face six and sometimes seven days a week, that he sympathizes with him in the attempt he is making to solve these problems, and that he himself purposes
to have a part in the solution. Another factor relating to the pastor is his failure often to plan for individual activity on the part of those who are members or adherents of the church. This is an age of activity; workingmen are busily engaged during working hours; they become imbued with the spirit of doing something. If they join a benefit association or a secret society they are given something to do. If they join the church, all too often they get the impression that their principal duties consist in attending church on Sunday and speaking in prayermeeting on a week-day. The tendency sometimes has been to say: If you are not active in prayermeeting, you are not doing church work. What a mistake! If we find a man who is willing to work with his hands, why not keep his interest by giving him work of the character that he is willing to do? If we find a man ready to enlist in an effort along social service lines, why not direct his effort? If we cannot enlist people in one phase of the gospel, why not enlist them in
another? The gospel is more sided than any one man. With no desire to under-estimate the value of prayer-meeting, let it be noted that Jesus did not place this service first, either in his teachings or his life. I have seen men who were active in the church lose practically all interest as soon as they were succeeded in a certain office by another man, and they were left without special work to do. On the other hand, I have seen men who scarcely ever attended church become regular in attendance and active in church work as soon as they were given a specific duty to perform, for instance, a class of boys to teach. Individual activity must be planned for. The pastor who finds work for the people is the one who will win the people. A final factor relating to the pastor, or perhaps it were better to say, relating to his work, and one that has its effect upon all the preceding factors, is found in the pressure of what may be called routine duties. There are prayer-meetings and class meetings, social meetings and committee meetings, weddings
and funerals. He has benevolences to raise, children to instruct, clerical work to perform. He can scarcely decline an invitation to dine out; he has a family which is entitled to a little of his time; his sermons must not be altogether neglected and if he does not occasionally call upon the members of his flock both he and they are aware of a lack of duty performed. He is not impervious to sickness; neither are his family. Then there are special calls. A detective calls him up on the telephone asking him to look up an erring wife; a member of the associated charities requests that he look up the record of a certain applicant; the Men and Religion Forward Movement have several hours work for him in filling out blank forms; the Young Men's Christian Association wants him for shop-meetings; the pastors in neighboring towns want him for evangelistic services. If it is true, as C. B. Thompson says, that "a minister cannot afford to be too busy to attend to any request for help of any kind which comes to him", he can

/C. B. Thompson, ("The Churches and the Wage-earners")
P. 217
readily see the gravity of the situation which con-
fronts him. There is no remedy for this situation.
The pastor must do the best he can. Often better
system in the study end out of it will bring needed
relief and more time. But let this be thoroughly
understood, - that no minister has a right to spend
so much time in everything else that he has no time
to give to the vital questions relating to labor.

The second group of factors may be called the
general factors in the church. The first of these
to claim our attention is lack of unity. The idea
of Paul concerning those who would be Christ's
disciples was that they were "members one of another".
But this idea seems not to have found its way into
some churches. Intense rivalry and competition between
churches of different denominations worshipping
the same Christ are matters of common notice. If, as
Washington Gladden asserts, "the precise business of the
Christian church is to fill the world with the spirit
of unity, of brotherhood", it has not given strict
attention to business. Sir John Lubbock well puts

1 Romans, (12:5)
2 Washington Gladden (Social Facts and Forces - P. 203)
this matter: "Whatever may be right about religion to quarrel over it must be wrong." This lack of unity and brotherhood is seen not only in the case of inter-church relationships, but in the individual societies as well. Members of the church sometimes refuse to partake of the sacrament of the Lord's Supper when other members of the same church are there. "The minister is nearly driven out of his mind in trying to make peace among his flock, instead of using his energy in bringing more to know Christ's comforting message." Of course the result of all this upon the workingman is evident. He says to himself: "If the church people cannot get along among themselves, my wisest plan is to keep away from the church." It is essential that men of all denominations get a vision of the Kingdom of God which will show that kingdom to be of greater importance than the interests of any one denomination; it is likewise essential that men professing to follow Christ begin to love one another or abandon their profession. Hypocrisy and thoughtlessness

(Christianity and the working classes, Edited by George Haw. Article by Will Crooks, M. P. P. 31)
must share in the blame for the alienation of the 
workingman from the church. I put these two 
together because it is often impossible to dis- 
tinguish between their manifestations. The real 
sin of many who are accused of hypocrisy is 
thoughtlessness. Let us try to get the viewpoint 
of the workingman here. Would he rather work for 
one who is a professing Christian than for one who 
is not? Does he feel surer of higher wages or 
better working conditions? Does he prefer a church- 
member for a landlord? The answer to these questions 
by one who has made a study of the facts must be: 
No! The answer should be: Yes! Why is the answer: No! 
Because often men who are professing Christians are 
not what they should be. Then are they hypocrites? 
Not always. There are men who do not live as they 
did when they first joined the church, who have 
gradually lost their loftier ideals, and yet who 
still hold responsible positions in the church. 
Many times their sin is that of thoughtlessness. 
Yet the effect upon the working man is the same; 
for he fails to see in their lives any evidence of
an active, living Christian personality. The Christian must be able to show this only convincing evidence of the truth of the faith that is in him. It is sometimes urged that the caste spirit is a potent factor in keeping the working man outside the church. There is doubtless some truth in this claim; and while investigation would probably show that most churches are as free from the caste spirit as any public institution that can be found, this fact would not free them from responsibility, since greater things are rightfully expected from the church than from other institutions. "Almost the worst enemy to the progress of human society is the spirit of caste."

A member of one of the leading churches of Cambridge told me that the church of which she is a member is not as desirable a place to attend as it once had been because so many people from----, naming a certain locality, were moving into the section where the church is situated, and becoming regular attendants. These new-comers were good people and earnest Christians, but did not move in the same social circles as this church-member. This illustration

H. C. Potter ("The Citizen and the Industrial Situation."P. 79)
shows the existence of the caste system and the tendency towards social exclusiveness. On the other hand, much that has been attributed to caste is in reality not such. "In the social hierarchy each grade suspects the cordiality of the one above it. . . . Many people who never go to church once went. They inferred that they were not wanted because the social customs of other people did not give them the kind of welcome which they expected." Hence they accused the church of fostering the caste spirit, when in reality the members were simply following out the social customs with which they had always been familiar. However, the church that would reach the workingman must find out the social customs of the one to be reached, and to some extent conform to them. The only way to avoid the effects of the real caste spirit is to eliminate it. If the workingman does make his appearance, he is not always made to feel that it is himself rather than his money that is wanted. In some churches the usher, stationed at the door not only to show people in but

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(Christianity and the working classes. Edited by George Haw. Article by Will Crooks, M. P. P. 20)
but to keep them out, is compelled to wait until all the
pew-holders are seated before he has authority to
show him a seat; or, possibly, thinking that a
certain pew-holder is not coming, as it is past his
usual time for appearing, the kind-hearted usher
seats the stranger, and a little later when the pew-
holder arrives, is under the necessity of asking the
stranger to change his seat. When he leaves the
church, he notes that while others are exchanging
greetings among themselves no one speaks to him, and
he concludes that if it is so difficult to get a seat
there, and no one cares enough about his coming to
invite him to go again, he will not go again. He also
thinks to himself that if he were wealthy, or could
afford to hire a seat, he would be welcomed, but
having no money, he is not wanted. Such carelessness
on the part of the church is inexcusable. Or
perhaps he happens into a church where he is
immediately surrounded by a group of handshaking
enthusiasts and welcomed so warmly that he feels the
heartiness of it is affectation and will not stand
the test of a second visit; or else that there must be some object in it other than mere gratification at his arrival. That ulterior object he concludes to be a desire for an added subscriber to the current expenses of the church or the securing of another pew-holder; he shies, and does not come again. It is time that the church came to see that the workingman has as much right in his Father's house as any other man, and if the church can steer clear of these two extremes, and treat the workingman like any other man, it will go far toward eliminating the factor just considered.

We come to the consideration of wrong or obsolescent doctrinal conceptions as a factor in the alienation of the workingman from the church. The church has been too much afraid of honest criticism of the Bible. "It is a very timid and feeble faith in God, amounting really to downright unbelief, which fears that honest criticism of the Bible can either discredit the book or lead to distrust of its Author." Too often the church has

Hyde (Outlines of social theology. P. 102)
had that kind of a faith. "Whatever was old, was divine; whatever was new was suspected." They believed a certain way because their fathers believed that way. They were more interested in the old than in the new. A thesis on "Hebrew vowel points are divine in origin" was more probable than one on "The church and the workingman." Workingmen have not yet found out that the church for the most part is coming to see that its main work in the world is not the propagation of a series of propositions, nor the establishment of the historicity of certain parts of the Old Testament, but rather the infusion of life into the world. "According to the teachings of Jesus, the Christian church is to be, not a deposit of opinion, but a source of spiritual energy, a mighty social dynamic, a fountain of redemptive life. 'Because I live,' he says, 'ye shall live also.' The gift of Jesus is a gift of life. 'I came that they may have life;' and life is known by its creative, self-propagating self-communicating power." If we are to retain the

John 14:19

Peabody, F. G. "Jesus Christ and the Social Question," P. 353
workingman, we must cease attempting to express faith with the ancient forms, and we must re-state the old truths in terms that are intelligible to modern life; half-truths must be shown to be such; and views that are untenable in the light of sane modern criticism must frankly be displaced by God's own truth. Church people are likely to acquire a wrong conception of the life and purposes of those who seldom or never attend church. They may not think that they are all or altogether bad, but they are likely to attribute too large a degree of badness to them.

Let one example suffice. The workingman whose labor is such that practically all his waking moments are spent in working or eating or sleeping does not become a patron of the saloon because he is bad, but because the saloon affords the easiest and quickest method of approach to the natural and normal desire for change from the humdrum of his ordinary occupation. If we should insist upon finding out who really is bad, we should be compelled to answer: the man or the men who permit such an unattractive life
to be the ordinary life for so many men. Church people should try to form correct impressions of those who do not go to church. "Jesus taught that we should not be narrow, unsympathetic, arrogant, fault-finding, judging others to be wrong or hypocritical because they are not like ourselves; that we are to seek first to overcome our own defects, to attend first to our own duties." Other thoughts along this line will be considered under the factor of failure to get the workingman's viewpoint.

We come now to the consideration of that part of the question at issue where much of the difficulty seems to center. The church needs an enlarged conception of what the gospel really is. Too many church-members have an altogether inadequate idea of what it is to be a Christian. Some seem to have the idea that attendance upon divine worship on Sunday and attendance upon the mid-week prayermeeting constitute the major part of Christian living. Others seem equally certain that if they give themselves to various forms of community service they may well

(Jenks. "The political and social significance of the life and teachings of Jesus. P. 117)
neglect the public worship of God; although I believe this number among church-members to be so few as to be a negligible quantity. The first error is the prevalent one, and has a potent effect upon the workingman. The true conception must include both ideas. Of course the first of the two great commandments comes first in order. Individual salvation must precede social salvation; but the work that begins with the individual inevitably is concerned with his environment. The church is designed, not to save individuals out of the world, but to save the world itself. Hence religion consists not only in right relations of men with God, but also in right relations of men with each other. Henderson* quotes the Rev. Mr. Clow, the well-known Glasgow United Free Church minister as saying: "The church's first concern is not the relationship of man to man, but the relationship of man to God, and, therefore, it has no mandate from Christ to study the problems of poverty, or of unemployment, or of single-roomed houses, or of the relations of capital and labor." As well say that

*Henderson, Charles R. "Social Duties from the Christian Point of View." (Preface, P.X)
since the first great commandment is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," therefore the church has no mandate from Christ to love one's neighbor as one's self. Doubtless he would consider Ruskin wrong in saying: "God is in the poorest man's cottage - it is advisable that he should be well housed."

To see how truly individualistic has been the religion of Protestantism, we need only to glance at the hymns to be found in an ordinary hymn-book. Most of these in some part deal with heaven. Too few of them in any part are such as would naturally arouse the individual to action in behalf of others; so few in fact, that if used with reasonable frequency their constant repetition would become monotonous.

This erroneous conception of the fundamental essence of Christianity is sometimes expressed thus: "We must hold to the simple gospel of Christ", by which is meant a gospel which does not concern itself

\[\text{Matthew. 22:37}\]
with such things as social vice or other vice, pauperism and unemployment, bad tenements and bad citizenship, public corruption in business and politics, long hours and low wages, and the conditions under which women and children labor; but which is chiefly concerned with prayer and testimony.

All are ready to grant that the function of the church is to save the world. We have not all come to see, however, that this function may find an outlet in two not only legitimate but necessary lines of action; the one direct, the other indirect; the one acting on men, the other on the environment of men.

The environment of some men practically precludes the possibility of the more direct action. The environment must be changed before in any large numbers we can expect to see certain groups materially changed. The two forms of action must go hand in hand. As Ely says: "Love to God is piety, and the science which deals with this part of the gospel is called theology. Love to man is philanthropy, and the science which deals with this part
of the gospel is called sociology. The two are inseparable. The attempt to sever them is like parting the Siamese twins—both die."

The ultra-conservatism of the church must share the responsibility for the results of which we are writing. We have been trying to supply the needs of the twentieth century with an early nineteenth century church, and to supply the needs of the city with the country church. Our churches—our city churches especially—are closed too much of the time. "The church in the workingman's district should be open every night in the week, and a good part of every day." If this statement is too strong for universal application, nevertheless the spirit underlying it is entirely intelligible and demands our acceptance. If the church were open more for general use, perhaps the young people would not so often begin the downward path by patronizing the cheap shows and dances. Years ago in this country, when our population was more homogeneous than now, and before our great cities had grown up,

(Stelzle - "Christianity's storm center". P. 47)
the church was the meeting place of the people on Sunday. They came together to hear the sermon, and to hear the news as well; to meet their friends and neighbors. They carried their dinners with them, and had opportunity to talk over together the doings of the week. Times have changed. The population now is heterogeneous; there is no need to meet for the exchange of news- we buy it for a penny. Yet we have tried to do our work too nearly with the methods of the past. As Fairbairn well says: "Society has changed as the church has not; it falsifies its living past by attempting to retain in a new world the organization, methods, ideals that were made in an old, and were excellently adapted to the world in which they were made, and to a vigorous life within it." This conservatism is shown in such an abstruse matter as the changed views that historical criticism has brought to students of ecclesiastical and biblical history; it is also shown in matters of practical policy where the too common statement is likely to be "We have always done it this way" that

Fairbairn, A. M. "Religion in History and in Modern Life." P. 20
fact being in the thought of the speaker a good and sufficient reason why no change in method should be adopted. I have known of the case of a young minister who desired very much to meet all the members of his congregation at the close of the evening prayermeeting, and rather than attempt this by rushing pell-mell down the aisle after pronouncing the benediction and running chances of knocking several people over, he went to the rear of the room and there pronounced the benediction. Whereupon he was taken to task by one of the older members of the church who had never heard of such an unseemly breach of ecclesiastical etiquette. But perhaps this conservatism has its most marked effect upon the workingman as it applies to the field of social ethics. Forces are at work that are transforming society. Note some of the utterances of political leaders during the Lawrence strike to see that somebody outside the church is alive to the great problems of the land. Other organizations are at work to better this old world of ours by the means
which appeal most strongly to the workingman. Will the church do its part? "This is the real crisis of the church,- the need that it define its attitude toward formative forces now at work. Will it move on indifferent to their existence, or will it cooperate with them, correct them, inspire them with its own ideals, and insure that their results shall insure a better tomorrow? A new age is imminent. Will the church guarantee that it shall be in no narrow individualistic way Christian"? An important factor is the low spiritual life in some of the churches. How do I judge of that? "By their fruits ye shall know them." If the spiritual life of a church is low, it will be easy for its members to delegate their work to the minister, who in the nature of the case cannot do it for them, however great his ability or his salary. They will be found at home reading the paper or the latest novel while the members of a church which is alive spiritually will be out looking for the lost sheep of the Father. If the pastor calls on a workingman, and invites him to

(Matthews- "The church and the changing order" P. 6)
Matthew 7:21
church, he will probably be treated with civility, but in most cases he will not be repaid by seeing the man at church. On the other hand if a member of his church or congregation who works with that man takes pains to call upon him some Sunday morning and says: "Come down to church with me this morning: you will like the folks down there; they're just plain folks, like ourselves"; he is more likely to go, if only to see whether what his shopmate says is or is not true. The difficulty is that so little of this sort of work is done. It is much easier to remain at home reading "Religion in history and in modern life" than it is to go out into the community trying to put religion into modern life and thus make it a part of history. It is easier to talk about the "mind that was in Christ Jesus" than it is to possess that mind. Too many church members look upon spirituality as something in the nature of an emotion more or less divorced from life. This is an erroneous conception. Spirituality consists in the possession of the Spirit of God. And that this is by no means divorced from the ordinary concerns
of life, note that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance," all of which are vitally connected with the practical life of every day. We come to consider the failure of the church to get the workingman's viewpoint. This of course is due in part to the fact that the workingman's viewpoint is not always right. For example, when the workingman gives as a reason for his demand for a proportionate share in the earnings of the corporation for which he works the statement that all wealth is produced by labor, meaning manual labor, he states a dangerous half-truth, in this instance as in many others worse than an entire and evident falsehood. He gives no credit to the organizing and inventing power of the brain. His conclusion that "all wealth belongs to those who create it," taken in connection with his wrong premise, only makes the matter worse. But we are not so much concerned here with the wrong viewpoints of the workingman as with the correct ones that the church seems to have failed to grasp. Here

1 Gal. 5:22-23
is a great corporation. Its representative says that the only day it has to make repairs is Sunday. That means the employment of a number of the men on that day. The workingman, knowing that the corporation is paying dividends of forty per cent, sees in this combination of circumstances the possibility of the accomplishment of two things: (1) a Sunday without work; (2) a week-day half-holiday for the many when necessary repairs could be accomplished by the few. But if he goes to church he hears most likely the matter of repairs set down as necessary Sunday work. Again, the church has not yet entirely grasped the fact that it appears to the workingman "a strange conception of the purpose of Christianity which moves the churches to become concerned about saving the people from the future hell of their wrong doing, but allows them to remain unconcerned regarding those social anomalies which largely contribute to the making of the present hell of the people's environment." The workingman says to himself: the church preaches against intemperance: why does it not preach against

\(^{k}\) (Christianity and the working classes, by Hav, Article by Arthur Henderson, M. P. P. 123.)
the "long hours that are regarded by competent authorities as a cause which predisposes to the use of intoxicants?" He says further: "I have worked hard in the production of wealth of which I have received barely enough to secure the actual necessities of life. If I want to go anywhere, the only way I can do it is to wait till Sunday, except as I may possibly have an occasional holiday:" and then he hears the voice of the church condemning him for going on that one day that he has, instead of urging higher wages that he might occasionally afford to go week-days. The workingman has no question in his own mind that justice demands a shorter working day. The professional man may work over-time, for he finds in his occupation itself great delight and sufficient opportunity for mental growth. The workingman, on the other hand, often finds his toil dreary and uninteresting and sometimes performed in dark and ill-smelling and dirty factories; and his opportunity for growth must be found outside working hours. Hence his plea for shorter hours, to which the church seldom makes answer.
Not long ago I had occasion in company with several other ministerial brethren, to visit one of the factories of a large manufacturing city. We went to learn what we could about the general conditions of the work there. It was a new plant, large and well equipped, evidently an ideal place in which to work. The owner told us that upon moving into the shop they had changed from the day work to the piece work system, and that now the men can make more. This was one side of the story only. Most of the visitors probably were thinking, as one expressed himself, that no one need complain if he had to work in that shop; but one was bright enough to make inquiries and discovered that not only did the men have to hustle to get their share of the work, but that after the hustle and the catching up with the work they would be laid off part of the day, and perhaps be able to make only fifty cents the day following. The member of the party who probably knew the most about the conditions remarked to me in answer to an inquiry: "It is a fine shop, but they don't pay
wages enough." A few days after our visit to the factory, one of the ministers in reporting his impressions of the visit, spoke very highly of the piece work system, and gave this incident as showing its superiority. "When we went into one of the rooms, I noticed that some of the men stopped and looked at us, and that others kept on with their work as though they were entirely unaware of our presence. I inquired as to this, and found that the men who stopped to look at us were day hands, while those who had no time for us were doing piece work."

The workingman wonders if the church considers that an ideal condition of things in which a man cannot afford to stop work long enough to look upon the unusual sight of a body of ministers making a tour of the factory in which he is employed.

Again the workingman knows that the corporation for the most part looks upon labor as a commodity just like any other commodity, indifferent to the fact that it involves the welfare of a personality; that it cares more for the machine's output than it cares
for the manhood behind the machine. When the workingman sees many of the employers in official positions in the church, at the same time perhaps paying less than a living wage, it need not be considered strange if he concludes that the attitude of the church itself is hostile to his interests. Later we shall consider the failure of the workingman to get the church's viewpoint, and shall try to correlate the two. 

Not least among the causes for the alienation of the workingman from the church must be mentioned an indifference on the part of the church to the problems relating to labor. The workingman feels that "the church is responsible for the injustices and the wrongs now being suffered by vast numbers of people, because the church could right them if it would." Not all of them, but many. He feels that the church should care about the bodies of men, as did its founder, and hence that it should be interested in the kind of tenements in which he lives, and the sort of conditions under which he works, whether in ill-ventilated rooms and surrounded by unprotected dangerous machinery, or otherwise. He feels that the

Steele- Church and Labor P.46
church should care about the destruction of family
life caused by the employment of women and children,
while the father is thrown out of work, or left at
home to care for the house and younger children.

He feels that when the church is as ready to support
justice as it is to dispense charity he will be ready
to give it a larger consideration in his thought.

If the church does not interest itself in what con-
cerns the workingman, it need not be surprised if the
workingman is not especially interested in what con-
cerns the church. It is time for the church to see
that it cannot afford to be indifferent to these
problems if it expects to receive help from the
workingman. The church is dependent upon volunteer
workers, and "if", as Rauschenbusch says: "these
volunteer workers labor in factories or stores all
the week for long hours, at a rapid pace, and under
unwholesome conditions, they cannot bring the same
physical and mental elasticity to their church
work". May we not find in this fact a cause for some
of the dull moments in our prayermeetings?

\[\text{Rauschenbusch (Christianity and the Social Crisis)}
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\[\text{P. 299}\]
"The fundamental defect in our modern situation so far as the workingman is concerned, is that we have not understood him, nor cared to". J. G. Brooks, writing of the business men, says: "The strain of the competitive struggle is so inexorable that they have neither time nor strength for projects that are not quite business, and the results of which are at best uncertain." This is equally if not more true of the workingman. He gives his attention to his peculiar problems. He is indifferent to the church in part at least because the church is for the most part indifferent to his problems. This indifference must give way to whole-hearted interest.

We are now ready to consider the final group of factors in the failure of the church to appeal strongly to the average workingman, namely, those relating to the workingman himself. Perhaps this phase of the subject has been more generally overlooked than any other in the treatment of the relation of the church to the workingman, but its importance will be seen as we proceed. First, then,
the church fails to appeal strongly to the working-
man because in some instances the latter has come to
believe that all pastors are out of sympathy with
him. We saw in the first part of our paper that this
is true of some, and that others of whom it is not
true sometimes leave the wrong impression by their
silence. Now, just as it has often been customary
to judge the trade unions by the press despatches and
by the abnormal action of a few of their members under
extreme provocation, so the workingman, often looking
for a plausible excuse to give for his failure to
"render unto God the things that are God's," concludes
that these pastors of whom he has heard, represent the
general attitude of the clergy and of the church.
Having thus concluded, there is but one stand for him
to take, and he takes it. If he holds all the churches
responsible for the views held by the minority of
pastors, no doubt he has good grounds for so doing as
does the church in holding all workingmen responsible
for the extreme views held by the minority of their
number: but two wrongs have not yet been shown to
make a right, and the present instance is no ex-

1 Matthew, 23:21
ception. A second factor relating to the workingman is found in his belief that he will not be welcome if he does go to church. Here again we have seen that this is true in some churches, and again the workingman supposes that the attitude of some is the attitude of all. Those of whom this is true will come when they are shown their error. A more potent factor is the workingman's belief that the church stands for the capitalist as against himself. He somehow believes that "the preaching of the church against wealth has been equaled only by its zeal to obtain it." He thinks that "it has been captured by the rich and made a part of the mechanism of fashion." He knows that at times pews are auctioned off to the highest bidders; he comes to have a conviction "that the churches are not religious realities, not bodies organized for the teaching and doing of righteousness, but for the maintenance of vested interests and conventional respectabilities." He "points to the fact that in nearly every great industrial struggle it has been discovered that the man at the top was a church-

1 Mathews (Social teaching of Jesus) P. 138
2 Ely (Labor Movement in America) P. 311.
3 Fairbairn (Religion in History and in Modern Life) P. 16
man, and sometimes, when the conditions against
which he has been fighting have been so palpably un-
just that every one could see it, the employer still
was active in the church as an office-bearer, without
condemnation or rebuke." It would be impossible to
deny that in many cases the man of wealth receives
greater consideration from the members of the church
than the man not thus blessed; the second chapter
of the Epistle of James is too often overlooked.
One thing seems evident however, that the workingman
either ought to help support the church, or stop
finding fault because the capitalist does help
support it.

We stop to consider briefly a factor relating to
the workingman for which he is in no way responsible,
namely, his inaccessibility. In the earlier years of
this country, when practically all of the work was
done on the farm or in private houses, it was an easy
matter for the pastor to find the men and engage them
in conversation, even while they continued their work.
Now the sign upon the door at most factories reads:

-Stelzle. (The church and labor) P. 20
"No admittance except on business." And in most cases the minister's effort to look after the moral and spiritual condition of the men in the factory would not be considered business. And even in the factories where the pastor is allowed to go, he cannot do much real work; for the man with whom he is speaking is often thinking more of what his shopmates will think of the visit he has had from the minister than of what the latter is saying. Of course he has his evenings in which he can see the men; but since these are largely taken up with various meetings of greater or less importance, but at which he must be present, he does not have a very good opportunity of getting into touch with many of those who do not attend church. Of course he can sometimes make a call before his evening engagement, if the person he wishes to see does not live too far away; and he can make appointments after his evening engagement, if he can find some one who does not object to late appointments; but the average workingman is not likely to take kindly to midnight talks on religious matters.
The aims of some workingmen are so far out of harmony with the principles of Jesus Christ and of his church as to create a gulf between them. I would not want for one moment to leave the impression that any one of these aims is common to all, or that all workingmen have illegitimate aims. We have gone far enough in this study to realize that no one of the factors which we have been considering is of universal application. Each has some significance, and the total significance of all constitutes the strength of the argument. The workingman will sooner or later receive that the church is not hostile to his legitimate aims. But the church must ever be opposed to stealing, whether the theft be that of a railroad by a corporation or of a piece of stock or an hour of time from the corporation by the workingman. The aim of some workingmen is the overthrow of the government. Such is the aim of the Internationalists, holding as they do "that government of any kind is worse than useless, and that the state is but another name for oppression."

"(Ely, "Labor Movement in America." P. 232)"
Against such an aim the church must contend. Some men, instead of trying to do an honest day's work, attempt to do as little as possible and still retain their position on the ground that even then they will be earning all they receive. With such men the departure of the foreman is like the departure of the teacher in the graded school, a signal for cessation from work and an unscheduled recess. Doubtless this fact has had much to do with the adoption of the piece-work system in so many factories and mills. The trade unions themselves have not been entirely guiltless in this matter, for their attitude in attempting to restrict the output of labor has served to develop this tendency in the individual workmen. In addition to these aims, so often considered legitimate by the workingman, but which the church cannot accept as such, we merely note two kindred evils: (1) willingness to slight the work at hand if detection is improbable, and (2) extreme wastefulness in the use of the employer's property that would not for one moment be tolerated by the
workingman in the use of his own property.

The question is often asked: cannot a man be a Christian without uniting with the church? The fact that that question must be answered in the affirmative, even by the staunchest supporter of the church, gives the workingman ground for his belief that the church is unnecessary to vital Christianity. Ely says: "It is my deliberate opinion that in no country in the civilized world have the laborers, as such, been so isolated as in the large industrial centers of the United States. Both in Germany and in England, many of the most brilliant and renowned and highest-minded men of our times have been heart and soul with the laborers in all their aspirations and struggles." The reason for this isolation may be found in part in the fact that the workingman has not stopped to inquire how much harder it is to live a Christian life outside the church; neither has he stopped to consider the possible effect of his attitude on the larger relation of the church to himself. He has decided that for himself the church

\footnote{(Ely, "Labor Movement in America" P.200)}
is unnecessary. He has not gone further and considered with sufficient care the question as to whether or not something which is not an absolute necessity to himself may prove to be a necessity to the community as a whole and a positive advantage to himself.

I hesitate to mention the next factor so soon after the close of the Men and Religion Forward Movement; nevertheless I still feel that there are men who consider church-going effeminate, who are willing to leave that duty, or privilege as the case may be, to their wives and children, while they remain at home and smoke their pipe and read their Sunday newspaper. During the week their work is with men; they do not take kindly to a service where they feel sure the majority will be women and children.

A stronger factor than this is their inability to dress as well as they would like, especially as well as those in better circumstances whom they know will be at church. This is but one phase of the larger factor of poverty. I have known men
who were compelled to postpone the time when they
should unite with the church until they could save
money enough to buy a new suit; and the instances
of boys who cannot come to Sunday school until new
shoes and stockings are forthcoming are not few
but many. Poverty has another effect upon the
working man besides that of making proper wearing
several impossible. He becomes so occupied with the
mere getting a living that he seldom if ever has a
thought of going to church. If each man's pocket
resound with "the rattle of the dollar and the
jingle of the dime", not intermittently, but con-
stantly, so that life might cease to be an endless
quest for bread to eat and coal to burn, so that
wives would not be compelled to spend their days
in the factory and then come home to a cold house
to prepare a supper for self and husband and little
ones, so that the week's housework would not have
to be done on Sunday, so that children could have
a fair start in life, we might reasonably expect to
see a larger proportion of workingmen in the church.
On the other hand I am not proposing this as a
panacea for all ills for I recall this incident by
Stellice: "At one of the meetings held in another
part of town, a chap got up and after describing the
poverty of the working people he said, with a great
flourish: 'That's what makes people sin! You wipe out
poverty from the individual man's life, and sin will
go with it.' 'Then I suppose you would say that all
of the capitalists are saints,' quietly answered the
preacher."

We have robes for our vested choirs, not only
because of the aesthetic desire for uniformity in
dress, but sometimes because of the inability of the
poorer members of the choir as well as the others
unless some such plan is adopted. Why not likewise
have robes for the congregation? Would not the
preacher bring a better message if his aesthetic taste
could be assisted by the outlook over a congregation
of people who were all dressed alike, rather than over
the conspicuous looking audience that he now sees,
with its contrast of beautiful furs and hideous hats.

Stellice. (Letters from a working-man. P. 74)
Ely says: "The attire of Christians should be plain and simple, such as will not divert attention from the Word of God... Plain and inexpensive dress is what is required." Could not the beginning be made in the way suggested? Or another suggestion equally likely to meet with favor: could not all the churches of one denomination have a common treasury, out of which the needs of the various churches should be supplied; and let the people go to the church that suits them, giving to the church according to ability and receiving the style of preaching, the grade of music, and the sort of sociability that the individual craved. These are but semi-serious suggestions which at best would be but temporary makeshifts until the church shall have done its part in the larger work of the eradication of poverty itself.

Another factor which looms larger before me the more I know of industrial conditions is that of plain weariness. "In order to worship there must be not only a day of rest for the man, but a rested man for the day. If its hours are mostly needed to sleep off
the fatigue or lassitude of the week, it can be
little used for worship." I cannot with enthusiasm
urge a man to try to get to church on Sunday morning
when I know that on the preceding day he has been
working hard from seven o'clock in the morning until
eleven at night. I leave that for those who never
get tired. Harnack has given us a deal of truth
when he says: "Although work may give pleasure, that
is only one aspect of the matter. I have always
found that the people who talk loudest about the
pleasure which work affords make no very great
efforts themselves; whilst those who are uninterruptedly engaged in heavy labor are hesitating in
its praises. As a matter of fact, there is a great
deal of hypocritical twaddle talked about work.
Three-fourths of it and more is nothing but
stupifying toil, and the man who really works hard
shares the poet's aspirations as he looks forward to
evening: 'Head, hands and feet rejoice: the work is
done.'"

It may sound trite to say that one of the

\(\text{Fairbairn, Religion in history and modern life.}\)
\(\text{p. 37}\)
reasons for the failure of the workingman to attend church and to be interested in its work, is the simple fact that he has acquired the habit of staying away, and to stay away is merely to follow the line of least resistance. The proportion of men of whom this is true would perhaps be difficult to determine, but that this is a real cause is proven by the frequency with which this reason is given by the workingman himself. We all are creatures of habit; we have habits of thought, habits of work, habits of life. If we acquire the habit of shirking responsibility, it becomes hard to assume it again; if we acquire the habit of reading without thinking on what we read, sustained thought soon becomes difficult; so if we gradually drift into the habit of non-attendance at church, which inevitably means the devoting that time to something else, the something else becomes the habit and the easy thing to do. I have been told by not a few persons: "Well I really must begin to go to church again. I have'n't any real reason for not going, except that I have
got ten out of the habit." But I find that it is as
difficult to re-interest such men in the church as any
other class. On the other hand, certain habits which
are not in harmony with the teachings of the church,
but in which the working man insists upon indulging,
may prove to be strong forces in keeping him alienated
from the church, - such as swearing, drinking and
gambling. Included in the factors which have induced
to the forming of this habit of non-attendance at
church may be mentioned labor meetings and other
attractions, - in other words, the things which the
working man substituted for the church, or which take
the time and the place in his life that the church
takes in the lives of others. It may be the trolley
ride to the park or to the country with his family,
taking a lunch and spending the day in God's out-of-
doors; it may be the simpler proposition of remaining
in bed until noon; or of spending the day with papers,
books or magazines, trying to get on Sunday what he
should have had an opportunity to get during the week;
it may be meeting with the men of the labor union
itself. No doubt many a workingman finds in the labor union the only substitute he possesses for the church. He sees the good side of the former and the bad side of the latter; the former seems more interested in his vital welfare than the latter. Some day he will find however, that "there can be no lasting service of man outside the service of God, no true brotherhood of man without the Fatherhood of God."

The failure of the workingman to get the church's present viewpoint is a strong factor in his attitude toward the church. The church's thought concerning labor has changed. In the past it made mistakes; it will doubtless make mistakes in the future; but this is notably true of the trade union. The latter is correct in insisting that it be not judged by its past mistakes, but by its present deeds. So the church should not be judged by its past attitude towards labor, but by its present attitude. What is that attitude? In the Methodist Episcopal Church a Rally day service was in use

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(Hand. Christianity and the working classes. Introduction P. 30)
last June all over the country, a service prepared especially for the Sunday schools of the denomination. It was fitting that something about child labor should be in that program; and it was.

Little children are growing bent and pale and old in mills and factories while the sky and the grass and the birds are calling to them to come out and play. Who will send them out to hold flowers instead of spindles, to hear the song of the birds instead of the whir of iron machines? . . .

There are crowded buildings with foul, dark rooms, breeding disease and crime. Men and women and children are huddled there like animals. Death comes in to claim the babies, sickness lays hold of the mothers. The children go hungry and forlorn. Who will say, 'The slums shall not be,' and help every child to have a chance?"

And this same denomination has something to say about labor in general. "We recognize the gravity of the social situation and the responsibility of the Church collectively, and of its members
severally, for bringing about better conditions, through the practical application of the ethics of the New Testament ... The Methodist Episcopal Church stands for equal rights and complete justice for all men in all stations of life; for the principle of conciliation and arbitration in industrial dissensions; for the protection of the worker from dangerous machinery, occupational diseases, injuries, and mortality; for the abolition of child labor; for such regulation of the conditions of labor for women as shall safeguard the physical and moral health of the community; for the suppression of the 'sweating system'; for the gradual and reasonable reduction of the hours of labor to the lowest practical point, with work for all; for that degree of leisure for all which is the condition of the highest human life; for a release from employment one day in seven; for a living wage in every industry; for the highest wage that each industry can afford; for the most equitable division of the products of industry that can
ultimately be devised; for the recognition of the
Golden Rule and the mind of Christ as the supreme
law of society and the sure remedy for all social ills.¹ Similar action was taken by the "Federal
Council of the Churches of Christ in America",
at their meeting in Philadelphia in December, 1908.
This council represents 33 denominations, eighteen
million members, and about forty million adherents.
All this may have come rather late but it is
"better late than never", and it represents the
present attitude of the church.

The present attitude of the church in other
respects has not been realized by the average work-
ingman. He thinks the church believes that no one can
be saved except its members, and that salvation
comes only through its portals. He thinks that
hell-fire and brimstone is still the doctrine of the
faithful ones. He thinks that the church is not
much interested in alleviating his troubles because
it believes that those same troubles will perhaps
drive him to God. He has an idea that the church-

¹ Discipline- 1908- P. 479.480
members set themselves up as models for him to follow. In all these conceptions he is in error.

But when he charges that the church is too largely concerned with the world to come, and with theological doctrines and ritual, he strikes a vein which contains a measure of truth. The church has failed to maintain a due relative proportion in its teaching. Yet even here he is more in error than in truth. What is the heaviest charge that can be brought against the church in relation to its attitude towards the workingman? I think it is indifference. And possibly that has been the greatest sin of the workingman in his relation to the church. It is a cause for rejoicing on both sides that indifference is decreasing, and there seems to be a normal growth in that friendly mutual recognition by each other of two great bodies which in many respects are, and ought to be one.

We stop to consider a little more at length one viewpoint of the church which has been misunderstood oftentimes, although I do not think over-emphasized.
It is the correct viewpoint of the church, and yet one to which the workingman does not as a rule agree. It has been expressed by Josh Billings thus: "Before you can have an honest horse race you must have an honest human race." Before you can have a regenerated society, you must have regenerated individuals composing it. Hence the emphasis of the church upon the regeneration of the individual. "If we are going to lift men, we must begin with the man and not with the home." "Utopias presuppose utopians and the church undertakes the production of utopians." By all this I do not mean that the church should advocate no reform measure or that it should fail to leave its impress in favor of public good and opposed to public evil; I thor ughly believe that in these ways the church should be a leader. I mean this however, that the primary work of the church is the furnishing of men and women who will be able because of their pure and noble characters, to do this kind of work, "men of vision, of social sympathy, with consciences trained from childhood.

*Potter, (The citizen and the industrial situation, P. 147)*

*Mathews (The church and the changing order, P. 173)*
to see the moral obligations of corporations and labor unions, each ready to take up his cross and to teach society to take up its cross." All sides will doubtless acknowledge that if the choice must be made between good men conducting a bad economic system and bad men conducting a good one, the choice must be made of the former. Therefore the church is correct in emphasizing the need for the regeneration of the individual.

I have tried to consider faithfully the principal factors relating to the pastor, the church and the workingman which may in any degree affect the relation between them. In conclusion, let me place before each a few matters for earnest consideration. They may throw some light upon the question as to when the problem may reasonably be expected to reach a solution; if you wish to put it that way, when the gulf shall be bridged. It has been well said that "there is no such thing as the complete and immediate solution of special problems which are inextricably involved in the general progress

Mathews, (The Gospel and the Modern Man, P. 319)
of social evolution." And Fairbairn emphasizes the fact that "as the estrangement has been gradual, the reconciliation must be the same, and it can only be accomplished by the church as a whole reaching, and either neutralizing or removing all the causes of the alienation."

In answer to the question, "What is the chief fault which workingmen have to find with the church?", put by Robert F. Coyle of Oakland, California, the Federal Labor Union replied: "The church teaches that labor is a curse; that we must be content to suffer under that curse because an all-wise and loving Father placed it upon us". I did not know that to be the teaching of the church until I read this statement in Coyle's book. I do not know it now. The church is more inclined to quote the saying of Christ found in the winter of 1887 on a papyrus fragment in the rubbish heaps of the ancient city of Oxyrhynchos:

"Raise the stone, and thou shalt find Me; cleave the wood, and there am I." The teaching of the church

\(^1\)Peabody, (Jesus Christ and the social question P. 335)
\(^2\)Fairbairn (Religion in history and in modern life, P. 49)
of today is more likely to be summed up in the words of Henry Van Dyke: "This is the gospel of labor—ring it, ye bells of the kirk—The Lord of Love came down from above, to live with the men who work. This is the rose that He planted, here in the thorn-cursed soil—Heaven is blessed with perfect rest, but the blessing of earth is toil."

The church likes to quote that saying. I do myself. And there is a magnificent truth contained in it. But we must not forget that toil ceases to be the blessing of earth when the hours thereof are so long that all exuberance of life is impossible and when the reward therefor is so meagre that the bare necessities of life are scarcely obtainable. The saying found in the rubbish heaps is doubtless true under normal conditions; but applied to the overworked and the underpaid and the underfed it becomes a mockery; that man may cleave the wood or raise the stone, but he does not thus find the Christ. We have often spoken of the dignity of labor; we have said that
"Christ forever elevated labor and exalted the laborer:" it is time that we began to speak of the indignity of it under such conditions as we have named, and began to exert ourselves to remedy them. One mistake the church has made has been to think of itself as an end in itself. Too many ministers think of building up the church more than they do of building up the community. They look upon the church as a field in which to work rather than as a force by which to work. Who knows but the same rule that Jesus applied to individuals may not likewise be applied to churches?

"Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it."

The workingman too should be called to a closing consideration of certain facts. Granting many of the shortcomings of the church, "probably the most effective and historically about the only appreciable force that has been at work in the regeneration of society has been the church." No period "in

\textsuperscript{1}Ely. (Labor Movement in America, Preface pxi)  
\textsuperscript{2}Mark 8:35  
\textsuperscript{3}Mathews, (The social teaching of Jesus P. 221)
which aristocracy has lifted its head without or within the church but has had also its St. Francis ready to cast away home and parents and very garments in devotion of Christian fraternity." And today if you enumerate the men outside the laboring class who are prominent for their advocacy of the cause of labor, you will find the majority of them belong to the clergy. The ideals of the laboring men are often high. If a member of the Federation of Labor he is pledged to the emancipation of his class from poverty, ignorance, and selfishness; to subordinate every selfish impulse to the task of elevating the material, intellectual and moral conditions of the entire laboring class. The ideals of the church however are still higher. It must elevate men and women of all classes. The missions of the labor organization is to its members only; the mission of the church is to all. In the church you sacrifice leisure, feelings, habits, tastes, time, talent, money, because of love for God and for fellowmen. The laboring class is willing that the church live up to its ideals of Mathews. (The social teaching of Jesus. P.153.)
sacrifice, while continuing to criticise the church if the latter fails in attaining those ideals.

That there is much diametrically wrong with our present social system the church knows and the workingmen knows; the sooner the church and the workingmen get together the sooner the wrongs can be righted.

In conclusion let me quote from Mathews: "I am far from saying that the church, whether Greek, Roman or Protestant, has been all that it should have been, but he is a prejudiced critic who fails to see the wonderful contribution which the church in even its imperfect institutionalizing of the ideals of the gospel, has made to the development of the spiritual life of the race. Insincere, selfish, bigoted as ecclesiasticism has too often been, cautious as are many of its present leaders in making any genuinely social application of its teachings, it is undeniable that at all times, whether past or present, the church has been morally

Mathews, (The gospel and the Modern man. P. 310-311)
superior to its age. . . . The church of today has its obscurant leaders; its leaders who have lost their bearings; its leaders who are apparently anxious to throw it into bankruptcy; but it is none the less the one great institution of the times which is deliberately endeavoring to socialize the fundamental principles of the spiritual life as they are set forth in the life and teachings of Jesus. It is indispensable in the same proportion as he is indispensable. The modern man should throw his weight into its already awakened life."