

British Empire—3,744,695 square miles. Fifty per cent. of area is not yet included in provinces.

Canada's three northern districts of McKenzie, Ungava and Franklin are larger than China.

Canada has nearly a million square miles of practically unexplored area in the far north.

Eighty per cent. of Canada's area lies north of Lake Superior, twenty per cent. east.

Only 3½ per cent. of Canada's area is water.

Canada is bounded by three oceans; its 13,000 miles of coast line equals half the circumference of the earth.

Canada is 3,500 miles across by 1,400 miles from north to south.

Canada has now enough land to give each person 400 acres.

Canada is as large as thirty United Kingdoms and eighteen Germanys; twice size of British India, almost as large as Europe.

Canada is eighteen times the size of France; twenty of Spain; thirty-three of Italy.

tantly opposes the Communitarian theory that "All property is theft." Christianity recognizes the right of private ownership. This is obvious in all the teachings of Jesus. It is necessary. Otherwise there would be no encouragement for men to produce anything more than they can immediately consume, or to preserve the products of toil for future use. Christianity also stands in opposition to certain forms of treatment as an individual, the individual and seeks to treat man kind in the mass. Whilst there may be an over-emphasis of individualism, we must not overlook the fact that diversities of gift requires that each human being must be treated as an individual. The question of the "field wage," which has caused so much friction in the industrial world, proceeds on the assumption of equal abilities amongst workers, and in practical application tends to bring individuals workers to a common level in efficiency, and that level is likely to be near to the capacity of the poorest workman. "There is no good tree that bringeth forth corrupt fruit; nor a corrupt tree that bringeth forth good fruit," is a philosophy which will never be surpassed. We cannot make industrial progress or promote social progress by simply changing the environment of men. We must change the hearts of individuals to make permanent changes in classes and masses. Whilst Christianity works upon the individual, it reaches its full development only by combining those units into social sympathy, fraternity, and co-operation. To that extent Christianity is socialistic. But the Golden Age of Socialism, we believe, will only be reached by the method and principles of Jesus.

ONLY THREE WAYS.

At the outset we must recognize that there are only three ways in which a person may be possessed of wealth. (a) It may be a gift from God, as an expression of love from what a Father or a friend has acquired. (b) It may be the product of his own labor applied to the natural resources (sometimes technically called *Land*), provided by the Creator. (c) It may be appropriated from the earnings of others, with or without their consent. Some extreme Socialists call this latter method "theft," but that is not just, for many whose wealth has been appropriated have been actuated by worthy motives, and are sincerely desirous of always doing what is right. They are rather the victims of wrong standards of ethics, or vaguely accept existing conditions as necessary and inevitable. To correct these standards of ethics, and courageously apply the teaching of Jesus to the money problem, becomes the duty of everyone who seeks to realize the Kingdom of God on earth.

(The results will be continued for several months.)

If your Fourth Department is not yet organized according to the new plan of work you have already lost three months' valuable time. Why not wake up and get in line with the most progressive societies at once?

LIVING QUESTIONS

What in a nation constitutes "a great power"? Which in your judgment is the most really great nation in the world to-day? Why do you think so? What is patriotism? What are some of its main proofs in the individual citizen? Can a good man be a good citizen? What should every citizen contribute to the country in which he lives? Can a man be a worthy citizen and maintain a neutral position on great moral questions affecting his country? Ought every voter to vote at every time he has a chance? What in your judgment is Canada's greatest present need? How is it to be met?

Short Studies in the Money Problem

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(This is the first of a series of papers for which we have arranged with Dr. Scott.—Ed.)

I.

NOT POVERTY BUT RICHES.

WE live in a land of great opportunity. It has become a commonplace saying that we have just begun to discover our own country. The wealth of our fisheries has long been known, though we are as yet gathering only a small fraction of the possible harvest from river, lake and sea. Our timber lands have not been explored, though it is admitted that areas of this great national resource are fully twice that of Russia, which possesses the next largest amount of forests of any country in the world. Only within a generation have we learned the possibilities of agriculture on our vast tracts of prairie, which were once described as "frozen plains." Even now, when statistics are quoted to us, showing the acres still waiting for the plow, they form only a row of figures in our minds, for we cannot fully comprehend what they mean. Within a decade we have discovered enough mineral wealth in Canada to dazzle the world, and prospectors say we are but scratching the surface of the great riches that lie hidden in the hearts of our hills.

Facing such a great heritage of undeveloped natural resources, young Canadians, free from bad habits, full of enterprise and skill, are destined to become rich. Of course, the term "rich" is a relative term. Any person who produces more than he consumes and accumulates that surplus is rich. Any person who consumes more than he produces is a pauper, for he is living on the products of others. Many persons, whose labor is not immediately applied to production, are nevertheless producers of wealth. If two farmers, one in Florida and one in Canada, desire to exchange the products of their farms, it would be an economic loss for them to undertake to make the exchange themselves. It is more profitable for them to stay at home and apply their energies to the work they can do well, whilst other men, expert at the task, arrange the exchange. Thus, the "middleman" in commerce becomes indirectly a producer of wealth, because he relieves the direct producer from work which would lessen his productive power. In the same way, the scholar, searching out new laws by which we may reduce human labor or add to human comfort, is an indirect producer. So also the lawyer, adjusting disputes between man and man or the entertainer who gives relaxation to jaded minds and lends hope to the spirit, belong truly to the productive classes of society.

Since the possession of riches seems almost inevitable for those who have normal gifts of health and intelligence, and who obey the laws of God, it is imperative that wealth should be Christianized. The Christian's relation to money has been misrepresented by the ascetic standards which have come down to us from the middle ages.

This is the true Christian ideal. God means that His children should be rich. "Make to yourselves friends of the mammon of unrighteousness," said Jesus. The parables of the "pounds" and "Talents" teach us that the right use of our gifts will bring wealth. What is the implication of the utterance "For the poor ye have always with you," but that the servants of Christ are to have the means to minister to the poor? It may be objected by some that Jesus said, "How hardly shall they that have riches enter into the kingdom of God." But we must remember that this so amazed His disciples that they asked, "Who then can be saved?" Jesus allayed their fears by saying, "With men this is impossible, but with God all things are possible." The grace of God can keep a man from growing hard or proud or selfish while he is acquiring riches, as well as prevent him from losing his sense of trusteeship when he becomes rich. If we study the implied as well as the direct teaching of Jesus we will see that He expected His followers would "inherit the earth" in some material, as well as in a spiritual, sense.

A certain millionaire in the western portion of the United States passed away not long since, and a western newspaper, more frankness than courtesy, said, "When Mr. _____ goes into the presence of his God, he will have two hard questions to answer, viz., 'How did you get your money?' 'What did you do with it?'" Without presuming to know what questions will meet us in eternity, we may reasonably say those two questions summarize the ethics of the money question so far as this world is concerned. Whether our coming riches are to be Christian or pagan depends on how we make our money, and what we do with it.

The morals of the money question are far from being clearly defined. Even people who are earnestly trying to apply the principles of Jesus come to diverse and opposite attitudes on this question. Occasionally a minister of the Gospel, eager to provide for the needs of his old age, will engage in money making in ways that violate Christian principles. Multitudes of men are standing aloof from the Church to-day because of the "inconsistency of church members," and when we question them as to what they mean it usually leads up to some Christian's relation to money matters. Hence

THE PROBLEM BEFORE US.

What constitutes legitimate wealth and how we should use it, is one of the greatest problems that faces the Twentieth Century Christian.

It is not possible within the limits of these papers to give anything more than suggestive treatment of great questions. But we must note just here that Chris-