

be faced. The struggle for existence seems keener, for labor there is greater uncertainty of steady employment; there is physical deterioration, resulting from the condition of living in a great city; the extreme of poverty exists alongside of the extreme of luxury; there is conflict of interest between Capital and Labor; the social gulf between rich and poor seems to be widening. These are only some of the evils which today constitute for us the Social Problem. Individual effort, private philanthropy, is quite inadequate to solve it; the whole community must accept the solution as its trust and task. The State may and must provide the machinery, but the driving power is in personal convictions and aspirations as to what society can and ought to do for even the worst or the weakest of its members. Under these conditions can the Christian Church stand aside idle? Many of these social efforts are furthering the realization of the Christian ideal of manhood for mankind. God himself has surely been working in these modern movements and for the Christian Church to remain indifferent and indolent would be nothing less than a refusal to be a fellow-worker with God.

While I write from the British standpoint, yet, different as are some of the conditions of the Social Problem in Canada, even the new nations have their perplexities and difficulties, and if they will act promptly with wisdom, justice and grace, they may prevent the Social Problem in their midst assuming so gigantic proportions and so threatening an aspect as it has in some of the older lands. The follies and wrongs of the past need not be repeated in the present. Why should the new nation not protect itself at once against some of the social evils that the private ownership of land involves by the necessary restriction of the rights of property when they conflict with the claims of humanity? Why should the congestion of population in the city be repeated in America as in Europe? How to assimilate to a common civilization, culture, and morality, the many nationalities at various stages of development which are coming into the land in such growing numbers—this is a new difficulty for which this land must find a solution. Moral standards are in peril of being lowered, and moral habits of being weakened in a new community, when the old traditions and conventions which keep many people in the right way have loosened their hold. A communal conscience needs to be created afresh. Most have come to the new country to better their lot, to get on in the world, and there is inevitably a strong