

tual confidence and mutual benefit, of the responsibility of Capital for just distribution, and of the responsibility of Labour to be just in its tasks and demands. The Church must stand between these arrayed forces, the partisan of neither, the friend and helper of both, and with a hand upon each persistently and confidently tell her vision of love.

The social task of Christianity is the answering of those insistent questions which Socialism propounds and for which Socialism has no answer, because, though they may not know it, these questions are really soul questions, and you cannot answer a soul question with a material answer.

#### NO SOCIAL EVIL IRREMEDIALE.

Our Christian religion must repudiate the idea that any social evil is irremediable. There is no such thing in the sight of God as an irremediable evil. Christianity must with greater power insist that at the great day of judgment reception or rejection will not be based upon theological, but on social questions. "I was hungry and ye gave me meat."

The Church must always stand for the support of established order as a principle in industrial affairs. With all her active deep sympathy for the oppressed, the Church can give no countenance to that form of rabid Socialism which seeks the destruction of order, which can see nothing but the devil's hoof in centralized financial power, great or small, and which would have us believe that all things should be in common. "Servants, obey your masters, and not with eye service only; masters, be kind to your servants." That is the basis of the Church relation.

#### THE CHURCH'S ATTITUDE DEFINED.

The Church must be the bitter opponent of the selfish form of capitalism which boasts accumulated wealth and disdains even to look at men and women who are struggling for a crust of bread. And yet let the Church be fair to capital when in moderate measure and in wise use, for the term Capital is often misrepresented. Is it not a singular fact that in seven cases out of ten the great stoppages of industry, with all the suffering they entail, even to the extent of imperilling national safety, are caused, not by Capital, but by leaders (sometimes unscrupulous leaders) of Labour organizations who for their own ends promote and prolong vast strikes with questionable cause, even in face of proposals of fair arbitration; and that that which was rightly meant as a just reform (Labour Union) has at times become a tyranny of the worst kind?

The Church can be no partisan; but, when need arises, both by pulpit effort and by united but co-ordinated resolutions of its Assemblies, it should seek to influence the individual and the Municipal and State authorities on these points:

1. Respect to order as a principle.
2. The duty of fair arbitration.
3. The principle that the servant is worthy of his hire, and that that should be a fair wage.
4. The burden of public expense should be proportioned to private wealth.
5. Profiteering (in the acquired sense) or exploiting the agony of a nation is treason in principle and should be subject to penal enactments.

(Note: In a subsequent issue we hope to publish some notes from a discussion on this subject.)