

of an industrial democracy, a living wage and a maximum of leisure, are primarily ethical demands." What he means by a living wage is not merely enough to keep body and soul together. There must be sufficient to live a decent and fairly comfortable, a cleanly and noble life.

We shudder at the coarse cunning faces that pass us, but what kind of a look would be on our faces if we had little children crying for bread, and for days together we knew not where to get it? John Wesley said that you could not convert a man when he had cold feet, and some very kind people think that you might change the attitude of labour if you put shoes and stockings on it, so to speak. But Labour resents this mode of the solution of poverty, that is, by keeping the poor alive. They say that it is not a solution; it is an aggravation of the difficulty. And to have men and women come to them to teach them thrift is grotesque and insulting. It is like advising a man who is starving to eat less. No man should be ready at any time to show that he can live like a badly fed animal.

Another instance of the ignorance of one branch concerning the other must satisfy. From the labour viewpoint, it is supposed that the clergy are a highly paid class. Whereas the U. S. Bureau gives us figures to show that for the fourteen leading denominations in the States the average wage of the ministers is \$736, while the average wage for fourteen industrial trades is \$1,421; practically double the wage paid the ministers who are said to be subsidized by wealth.

CAPITAL'S CHIEF DEFECT—IT HAS NO SOUL.

The chief evil of Capital is that

it has no soul. With the inflowing tide of materialism there came the increase of limited liability companies. Then followed Trusts and Combines. A man who was a member of a company, a trust or combine, would consent to the doing of things to which he would never consent as an individual. His soul was gone, and with it went honest and honorable service. For instance, the King and his counsellors agreed that we had enemies three, but the greatest enemy was the liquor traffic. But that capitalized traffic took the British Government by the throat and defied it to its face. It exerted its autocratic rule here on this continent. It has shown itself to be without a soul, without honour, without a rag of self-respect. It would make money out of the very life-blood of the men who are engaged in the present holy strife. Capital is blind; it has lost its reason. It does not see that those who at this hour (of writing) are engaged in beating back such a rule among nations will have learnt a lesson which must turn to their destruction.

THE TASK OF THE CHURCH.

Christianity—I prefer that word to "Church"—has a threefold task. It has a redemptive task; it has a comforting task—a task of healing; and it has a social task, in which it must strive to bring together in one all these warring factions in our present social order whose antagonisms are the greatest bar to the coming of the Kingdom. Her concern is with neither Labour alone nor Capital alone, but has to do with both. Her interest is in the man, whether he be rich or poor, employer or employee. It is hers to give to man a vision of the reality of brotherhood, of the satisfaction of mu-