

current usages we have little or no regard for the great economic, ethical, or religious principles he may violate. We ought to remind ourselves, however, that

"Blood for blood and blow for blow,
Thou shalt reap as thou dost sow."

For the purpose of clear thinking, it ought never to be forgotten that what we need to satisfy our material wants is not money, and not even labor, but the products of labor. The above definition of the function of money makes this apparent to all who see its meaning. Exact definition is to truth what the candlestick is to the candle. For a man who is able to work to suffer for want of food, clothing, or shelter is as absurd as if a man should suffer for want of water while sailing on Lake Ontario. All the difference now is that society puts an obstacle in the way of the sufferer in the former case which it does not put in the latter. God puts none in either case. The condition of nature in each case is the same—exertion. But, then, it would not do to act according to the requirements of nature—*i.e.*, to the scientific—in our treatment of the labor problem; for we might thereby lose some delightful opportunities for an exhibition of Christian (?) charity, and, in addition, some of us might lose our occupations. The money question is beginning to knock with vigor at the door of the church, and in the vigor and persistency and tone of that knock there are, to the discerning ear, pregnant suggestions and mutterings to the effect that in the past the church has lived altogether too much in the barren regions of metaphysical abstraction. The fact that this problem is pressing alike on both church and state is a new evidence that these two institutions are not so much two distinct bodies as two phases of one and the same body—humanity. The cry, "No politics in the pulpit," and the general respect paid to this cry, are palpable proofs that humanity has not escaped, as yet, from the dualistic heresy in its more subtle forms. In the abstract we worship Jehovah, while in the concrete we burn incense to Ormuzd and Ahriman. The coming century will say of us, as the historian did of the Samaritan immigrants: "They feared the Lord, and served their own gods," II. Kings xvii. 33.

Some idea of the great importance of the money question may be obtained from a glance at the following facts:

(1) The heavy burden on the industry of the people of Canada