

ly we need to look more deeply into the reason of things to discover the cause of the evil. The Epistle to the Hebrews seems to lay its finger on the remedy when it says, "look diligently lest any root of bitterness springing up trouble you and thereby many be defiled." Look diligently for the root of things. We need to have a clearer conception of the moral basis of all life, public as well as private, of the true origin, character and mission of governments, of the meaning of citizenship, the franchise and patriotism, and of the fundamental importance of principle and character in all human affairs. Too much stress has been laid, in the past, on the material side of things; more stress must be laid on the moral and spiritual in the future. Our people need to be instructed in these matters. And what is more, our clergy need guidance. No one wishes the Church to step into the mire of party politics. But the clergy ought to be in a position to apply the principles of Christianity to our public life in such a way as to reduce such evils to a minimum.

#### **(b) Capital and Labour.**

Then there is the question of Capital and Labour, a question that loomed so large before the war and that may loom even larger when the war is over. With the prospect of the vast increase in industrialism in the future this would seem to be, together with the question of international peace or war, one of the most important and far-reaching problems that civilization and Christianity are called to solve. It reaches down to the foundations of all our modern life. It involves many of the most perplexing problems of the age — the possession of wealth — the stewardship of wealth — Millionaireism — Combines — Trades Unions — Strikes — Arbitration — Socialism — public ownership — the land — the unearned increment. In large cities the Church may lose its hold on the working classes unless it has some knowledge of these questions. How far are our clergy in touch with Trades Unions to-day? How far are they qualified to minister to congregations of working men? The Church is supposed to be in sympathy with the cultured and well to do and to have but little care for the classes to which the Lord and most of His Apostles belonged. What can be done to destroy this fatal prejudice? Is the working man being alienated from Christianity? Can the Church retain its hold upon him without a knowledge, not only of the condi-