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Religion
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purpose to put our religion into poli-
tics. An eminent French writer—
Gustave Herve—says Capitalism is
the head of the body politic (of
which Labour is the hands and feet),
and as such is more important, be-
cause it plans, organizes and
develops.

We hear much about the relation
of the pulpit to social problems. But
this surely is beginning at the wrong
end. When the average man comes
to realize his whole duty as a citizen,
not simply as a member of the
Church, then the social problems will
be placed in a fair way of speedy
solution.

The Church's influence is becoming
a great factor in the labour world,
as the ideals set forth by it are per-
meating the minds both of employer
and employee.

The day is not far distant when
every great business enterprise will
be on a profit-sharing basis, and then
the feeling of brotherhood will exist
and bring about true harmony.

THE POWER OF THE GOSPEL

W. R. D. maintained that the rela-
tion of the Church to Capital and
Labour must be mainly a subjective
one; that is, she must rely chiefly on
evangelism in the belief that, as the
power of the gospel grips the heart
of capitalist and worker alike, it will
eventually so transform their minds
as to adjust, if not to obviate, labour
problems by making it more easy for
both to do the right and more diffi-
cult to do the wrong.

It is the tendency of us all to wish
that spiritual disease, which is at the
root of industrial wrong, may be
cured by palliatives and never by the
surgeon's knife. It is the duty of the
Church to disregard this objection;
for the real power which could make

a proud, sensual Felix tremble is the
only power to reach the worldly mil-
lionaire and the blatant socialist and
all the good industrial people between
these extremes.

A DIFFICULTY IN "DRAWING THE LINE"

There is difficulty in drawing the
line between Capitalist and Labourer,
said W. W. F. For instance, a com-
paratively poor man may save
enough to buy a lot and build a house
on it. In the building of the house
this poor man might be considered a
Capitalist. Another man, compara-
tively rich, may work hard for the
community and State, and he must
undoubtedly be classed as a
Labourer.

The Church ought to have a mes-
sage to the individual, and in so far
as it brought the gospel of Jesus
Christ to the man it would influence
the mass. History has shown that
where the Church endeavored to reach
the individual through the mass it
lost prestige—lost prestige because
it became a political factor.

The Church must stand out
against the rich who become more
wealthy through the sweat and
blood of their fellowmen; and also
against Labour, if Labour means
organized unions who have shown a
disregard for treaties and look on
written agreements as "scraps of
paper."

EQUALITY—AND "THE BALANCE OF POWER"

A. M. W. traced briefly the long
struggle of the Church for the eman-
cipation of mankind through its
various vicissitudes to the final aboli-
tion of slavery and the recognition
of the right of all people to the
blessings of free education, with the