

of those terms, who are not in cordial sympathy with the Church, who stand aloof from it to the mutual disadvantage of the Church and themselves. If this is true, it is a serious matter, and demands serious attention in regard to both cause and cure.

Such antagonism as does exist between the Church and a certain class of workingmen is not to be altogether accounted for on the ground of natural depravity or the enmity of the carnal mind. Neither would it be wise to assume that the blame is all on one side. The alienation of sympathy which does exist is due to causes for which neither party is entirely responsible. There has not been any violent reaction on the part of workingmen against religious teaching as such, nor any supercilious "passing by on the other side" on the part of the Church; but gradually a feeling of estrangement has crept in, as though the interests of the workingmen were entirely distinct from those of the Church, and could not be combined. This has arisen, in part, from the growing wealth of some, and consequent changes in social position. The thoughts of the average workingman run in one channel, those of the successful business or professional man run in another; and this tends to produce a class feeling, which sometimes shows itself in the Church as well as out of it. Nor is there anything which can overcome this tendency save that unfeigned Christian sympathy which recognizes the real brotherhood of all believers in Christ Jesus.

Another cause of the lack of sympathy for the Church on the part of workingmen is the old strife between capital and labour. Strictly speaking, there can be no strife between capital and labour—they are natural partners and allies, and the one is comparatively

useless without the other; but there has been strife between capitalists and labourers, and as capitalists are sometimes members of the Church, not a few labourers have jumped to the conclusion that the Church on the whole is on the side of the capitalist. I do not regard the conclusion a just one, but the deference sometimes paid by the Church to wealthy men has given grounds for the suspicion that she is not altogether free from the sin of having "respect of persons."

Moreover, the relative rights and duties of employers and employed are questions on which the pulpit is usually silent; and thus the very person to whom the workingman should naturally look as his friend and champion is regarded as neutral at the best, if not positively unfriendly. From all this it comes to pass that, although the Church may have ready welcome for all who come within her pale, and does what she can to minister to their spiritual needs, the conviction exists that she holds herself aloof from the struggles and aspirations of workingmen as a class; that she does not champion the cause of the poor against the rich, or the weak against the strong; and thus the workingman is led to seek in trades unions and fraternal societies the sympathy and moral support which he does not always find in the Church.

Among the minor causes which keep many workingmen aloof from the Church are such as the following: "The churches are too fine for ordinary working people to attend." "The system of renting pews at high figures puts churchgoing beyond our means." "Average churchgoers dress so finely that we feel out of place among them in our common clothes." And last, but not least, "When we do go to church no one takes any notice of us; we do not feel as if we were made wel-