

high authorities in ethical and theological matters. If this view should prevail, of course, the Labour Question, and, indeed, all sorts of questions, must be settled by the Church. But is this the mind of our Saviour? Did He not testify, "My Kingdom is not of this world?" All along the line of human history He separated His people in life, in principle, in organic government and activity from the world. So that all efforts to obliterate this distinction, to merge the two into one, to make their spirit and methods identical or slightly inharmonious, are contrary to His will and eminently detrimental to Christianity.

The Church to be strong for her legitimate work must not be encumbered by all the schemes and lines of action that visionaries may propose. She must be known distinctively as consecrated to spiritual work, each member being confessedly a temple of the Holy Ghost, and all in their corporate capacity constituting "an holy nation, a peculiar people, a royal priesthood." She must be "the light of the world," and "the salt of the earth." But if the salt should lose its savour, and cease to be distinguishable from common earth, "it is thenceforth good for nothing but to be cast out and trodden under foot of men."

It is well therefore, for the Church to guard against being drawn aside from the great business intrusted to her by the Master in order to undertake all

sorts of enterprises. She has duties to discharge in relation to labourers and all classes of men; but she must not give her strength to what is not fairly within her province. And in respect to meddling with the labour question, it seems plain to me that there are limits which she should observe.

The Church, as an organized body, cannot, for example, assume an attitude of authoritative control over the rate of wages to be received by labourers of all grades. To blame her for not doing so betrays lamentable ignorance of her mission, and of the whole subject of wages. She might as reasonably be called upon to fix and regulate the prices of articles sold in the dry goods, hardware, grocery and drug stores of the land. The principle of exchanging one commodity for another is constantly acted on in these shops, and the transaction between employer and labourer is of the same nature. The one has need of service and the other has service to offer, and they mutually agree on the price of this service, just as the vendor and purchaser settle the price of the goods they handle. There is no more need of church intervention in the one case than in the other. The fact is that the rate and fluctuations of wages are affected by numerous subtle forces which defy the control of the church or of any other organization.

What are some of these forces? They