

the convenience and wishes of the many. And it is the business of the Church to uphold God's appointments. It has to maintain the rights of the individual, to the extent that the Holy Scriptures proclaim them, but it has also to defend the rights of society, as these are declared by the same authority.

It is necessary to make these preliminary observations, because there is a growing misapprehension as to the rights of the mass of men, as against those of individuals. Socialism is propagating this misapprehension. If, in past times, individuals were suffered to arrogate too much to themselves, there is now a swinging of the pendulum in the opposite direction, and too little account is to be taken of the rights and highest development of the individual, if the Socialists are to have their way. The Bible maintains the proper balance between them.

Then, a factitious distinction is made between labourers and non-labourers. This distinction is purely academic and imaginary. A certain proportion of the working people of the world are wont to arrogate to themselves the title of labourers, and, for the purposes of discussion at least, to rule out all that do not belong to their class. Those who do the rough work of the world, work demanding muscular strength rather than skill, and who give attendance upon those who perform skilful work, are not

the only labourers, although they are often technically so described. Let the following rather pass for a definition of the term: All that are called upon to perform any kind of work which costs self-denying effort and which they would not do from choice, but which they are constrained to do from duty or necessity, are labourers, whether it is done with skill or only by main force. This definition embraces by far the greater portion of mankind. All that are usefully employed, working for themselves or others, exercising such gifts as have been bestowed upon them, and making the most of their circumstances and opportunities, are entitled to be regarded as labourers. Their work is as needful to the general good, and tells as much for the welfare of the whole, as those who perform mere hand labour. Indeed society must be regarded as one. The advice of Menenius Agrippa to the discontented Roman *plebs* at *Mons Sacer* is as opportune now as it was then. The social body has many members, as well as the human body, — as the Apostle Paul says, "and all members have not the same office."

This being so, it follows from it that the Church being itself composed mainly of labourers, not only must hold labour in esteem, but also stand by labourers in the maintenance of those God-given rights, which are clearly guaranteed them in the Scriptures. It is to the