

row all the evils and inequalities in the present social life. But though alike in their general aim, that of uplifting struggling humanity, there is between Socialism and Christianity a great difference, which is to be found in the Christian doctrine of regeneration by which a man's heart is changed. An intense love of humanity takes the place of love of self, and this love is not merely a sentimental feeling mourning over the evils of life but doing nothing to make the world better. It is a love expressing itself in action, doing all in its power to uplift those less fortunate, and to correct the inequalities in Society. In the history of the early Apostolic Church we find an example of the working of that divine influence which changing a man's heart teaches unselfishness. There was organized by the members of the church at Jerusalem, a communistic society for we are told that none of them said that ought of the things which he possessed was his own, but they had all things common. But this selling of lands and property for the benefit of those who were not so favored was wholly voluntary, no legislation was necessary to effect this radical change in one community, and in this instance the great difference between Socialism and Christianity is apparent. The aims of the two may be to a certain extent identical, but in Socialism the means are not adequate to the end. The call is for influences that purify and edify the hearts of men, and while a man's character is to a certain extent determined by his environment and Socialism in as far as it improves these, would uplift humanity, yet Socialism does not strike at the root of things. It cuts off branches here and there, but it proposes no means by which man's evil nature can be changed. Legislation however cunningly devised can do little for the improvement of society unless the hearts of men are changed, this must be accomplished by Christianity which alone is the harmonizer of all the conflicting interests of mankind.

Christianity contains two supreme laws "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind, and thy neighbor as thyself," the one conditioning the other. Socialism takes cognizance only of the one, "Love to thy neighbor," whereas the two cannot be separated. "As well might we expect the earth to be moved by the impulse of gravitation toward all her sister planets, without being moved by the same impulse toward the sun, as expect a man to be moved by love to his fellow men without being moved by love to God."

In conclusion we may say that the present system of com-