

hence in society. It teaches that no man liveth to himself, that we are members one of another, a spiritual family bound together by ties of love, sympathy and co-operation. The whole Gospel of Christ abounds in teachings showing man's relation with man. The parables of the rich man and Lazarus, of the good Samaritan, and the rich young ruler, who went away from Christ sorrowful, because he was very rich, clearly show Christ's teachings concerning the relation of the rich to the poor, and assert the obligation of each individual to help those who have fewer advantages, and may be summed up in the second great Commandment "Thou shalt love thy neighbour as thyself."

One of the most fundamental truths of the Christian religion is liberty and the inquiry meets us is Socialism compatible with this liberty. To answer this inquiry we must first understand the meaning of the word, as we find it used frequently by the Apostle Paul. Is it liberty to follow one's own selfish inclination irrespective of the interests of others? Is it freedom from all control by the government? Assuredly no, for Paul says "where the Spirit of the Lord is there is Liberty," and as the spirit of the Lord is always disinterested so must this Christian liberty carry no spirit of self-aggrandizement. Paul also exhorts his Christians to be subject to the rulers, even maintaining that they were appointed by God, thus showing that he did not regard government as a restraint upon individual liberty, that is liberty to live a true life. In the same way Socialism would give power to the government not to restrain individual action but to give greater freedom to the masses of the people. The monopoly of a great portion of the land and capital by a few favored individuals being done away with, and every individual having an equal opportunity to reap the full benefit of his industry and having work supplied to him by the government or community instead of spending weeks and sometimes months of anxiety in searching for some employment, the majority of the people would be much more free than is now the case. Not free from all civil control but free to live purer and nobler lives.

We have seen that the Christian idea of helpfulness and disinterestedness is also one of the fundamental principles of Socialism. That in the two systems there is much which is identical. Socialism in many respects echoes the very spirit of Christianity. We can recognize in it a largeness of human aim, a desire for justice and love in all human affairs, a feeling of sympathy for the weak. Socialism asserts the obligation of each individual to serve his neighbour and views with sor-