

Sunday Reading.

THE SOUL OF BUSINESS.

How the Law Laid Down by Christ Can Be Applied to Trade and Commerce.

Is it possible to be at once a thorough business man, and a thorough Christian? asks Rev. Dr. Monro Gibson. Is it possible in these times to live a business life that shall be Christian in its spirit, as well as in its conduct? Can the law of Christ be written in the heart of it, as an inspiration within, according to the New Testament idea? Or must it suffice to hedge it in from without by these restraints of a law, which takes the form, 'Thou shalt not?' Is it enough never to deviate by a hair's-breadth from the path of rectitude, or is something more required than this mere negative virtue?

The writer of these pages believes that questions of this kind present real difficulty to many earnest men of business; and it is in the hope of contributing in some small measure to their solution, that he ventures respectively to ask the attention of Christians engaged in business to the considerations which follow, bearing on the ethics of commerce from what seems to him the Christian point of view.

The law of Christ is more than mere morality. A law of righteousness it is; and so far it is coincident with the universally accepted code of morals. But, over and above the law of righteousness there rises another law, which is distinctly the law of Christ. This is the law of love in two great branches:—'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and 'Thou shalt love thy neighbor as thyself.' No one doubts that common morality rules the Christian and everybody else in the ordinary business of life; and therefore, we need not spend any time in insisting on the claims of the law of Christ so far as it coincides with the other; it is with the higher law of love that we must deal.

It will be at once seen, then, that our subject is not what is generally understood as 'commercial morality.' I firmly believe that we shall never have the right kind of commercial morality till men take the higher standard of thoroughgoing Christian principle, and insist not only upon that righteousness which no one disputes, but also on that love which very few acknowledge as binding in the ordinary business of life.

It is true, indeed, that while men in general are sound enough in theory as to commercial morality, they are very far from being as universally sound in practice, and, therefore, there is abundant scope for the most strenuous enforcement of common honesty and integrity; occasion enough, and quite too much, for urging and urging again the duty of fair and square dealing as between man and man; and such appeals can be properly enough made, and ought to be made, in the name of Christ and of Christianity; but the question comes, whether, while not neglecting this, there may not be something better for us to do.

It may have been observed how little, comparatively, Christ has to say about common honesty. It might be said, indeed, that trade and commerce did not bulk at all so largely in Palestine life as they do in ours; and yet they did constitute so large a part of it that it would have been unpardonable to omit them or pass them lightly by. Besides, Christ was legislating, not for Palestine alone, but for the world; and not for that century alone, but for all the coming centuries; and, therefore, we must seek some other explanation of what to some might appear a strange omission or neglect. We cannot do better, probably, then examine, with this view, the Sermon on the Mount. That sermon may fairly be considered a summary of the law of Christ. It has been aptly called by Dr. Dykes 'The Manifesto of the King'; and while it is by no means a legislative code, in the proper sense of the term, it is a summary of principles of wide enough range to cover all the common relations of life. Now it we were to ask what place commercial morality has in that code, what would be the answer? Those who take low ground on the subject would probably say, 'No ground at all.' The main substance of it is an exposition of the righteousness of the kingdom; and yet the one commandment which directly covers the ground of commercial morality is deliberately passed by; the eighth commandment is not even mentioned. The great Lawgiver of the New Covenant deals with all the rest of the second table of the law, but omits all reference to the one commandment which some people now-a-days seem to consider 'the be-all and end-all' of morality. What is the reason?

A careful reading of what follows will suggest that it was because he had something better to say. He had something more efficient in reserve. He sees that the tenth commandment gives a far stronger leverage than the eighth, and so he urges and presses it, not only in its own light, but in the light of the 'first and great commandment,' warning us against 'laying up treasures on the earth'; warning us against attempting to serve God and Mammon; warning us against too much supply of our bodily wants, and closing a long and sustained appeal by the positive rule, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' It is in this large and wise way that he deals with the business of ordinary life; lifting it out of the region of mere morality, and setting it in the full light of 'the first and great commandment' of the law of love; and then further on, he urges a similarly high standard in the light of the 'second,' which is like unto it, when he lays down the golden rule, 'Therefore, whatsoever ye would that men should do unto you do ye even so to them; for this is the law and the prophets.' Thus we see that he does not omit or neglect the ordinary business of life, but gets at it in a way of his own.

This method is consistently kept up throughout all his teaching. Instead of treating of business relations on the lower ground of square dealing, he always tries to lift men up to the higher ground. When a certain man comes to him with the appeal, 'Master speak to my brother, that he divide the inheritance with me,' he not only will not interfere, but he uses the opportunity, not, as he might have been expected, for the enforcement of square dealing, but for an earnest warning against covetous-

ness; 'He said unto them, Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth.' So it is all the way through. He by no means undervalues honesty, but he lays far greater stress on having a heart set on higher things than money or any earthly possession. He lays the axe at the root of the upas tree. He plants his danger-signal not at the spot where the ice ends and the water begins, but at the place where the ice begins to get thin. He treats not the mere symptoms, but the deep-seated disease within.

And his example is faithfully followed by his apostles. Their warnings against covetousness are far more frequent than against dishonesty. And even when honesty is urged, it is a larger and loftier honesty than is involved in mere fair dealing. It has in it the idea of nobility and honor, as well as of mere justice. They did not make it a mere matter of exchange of money, or of that which money represents, as our modern moralists are so apt to do, but of the 'love of money.' It was the root they were aiming at. And even when they do look at the matter from the lower point of view, how naturally they rise to the higher; as when the apostle, writing to the Roman Christians, says, 'We owe man nothing, but to love one another, for he that loveth another hath fulfilled the law.' Love worketh no ill to his neighbor, therefore love is the fulfilling of the law.

We have already seen how our Saviour deals with the ordinary business of life in the Sermon on the Mount; but before he comes to it he says, 'After this manner pray ye,' and then furnishes a prayer, and such a prayer! The first petition 'Hallowed be thy name,' the second petition, 'Thy kingdom come,' the third petition, 'Thy will be done in earth, as it is in heaven;' and then, and not till then, the petition for daily bread, expressed not only in such a way as to suggest studied moderation, but in such a way as to keep in view the claim of our neighbor—'Give us this day our daily bread: a prayer therefore, which no one can possibly offer in sincerity without at least trying to make the glory of God his chief ambition, and to keep all selfish desire in strict subordination, and in such moderation as the golden rule requires. Now may it not be asserted, without the slightest fear of contradiction, that where a man only tried to live a life, the desires of which are represented in the Lord's Prayer, it would be simply impossible to issue a lying advertisement; simply impossible to make or encourage the making of a false invoice; simply impossible to represent goods as better than they really are, or as having cost more than they actually did cost? Would it be possible, think you, for such a man to have anything to do with the getting up of a bubble company, or to encourage in any way the risking of people's money by hopes of dividend held out which the projectors know to be absurdly extravagant? Would it be possible for such an one to trade on other people's capital, or to expose the property of another to a risk to which that other had not consented? Would it be possible for such an one to tempt his neighbor to sin, as is done by those who offer young men in their employ commissions on amounts realized from the sale of otherwise unsalable stock, without any inquiry as to the means by which the said stock has been got rid of? Would it be possible for such an one in any way to take advantage of the ignorance or weakness of any with whom his business led him to deal, in order to gain an unrighteous end? All such things would manifestly be out of the range of possibility for any man who put even the smallest degree of real earnestness, day by day, into that prayer which teaches us what the deepest desires of our hearts should be.

It is sadly to be confessed that there are Christian people—so-called at least—among the number of those who are guilty of mean and dishonest practices. But among these there is not a single case of a Christian who has honestly tried to make it the habit of his life to 'seek first the Kingdom of God, and his righteousness.' Many of them may be in the daily or weekly habit of saying the Lord's Prayer, but not one of them is in the habit of praying it. Without the slightest fear of contradiction, I assert that wherever a so-called Christian man is guilty of anything approaching to dishonesty, he is not one of those who try to regulate their conduct by the law of love, but one who, contenting himself with the ordinary code of morals, has allowed his passion for money, or some other ungodly lust, to master him, and to scatter his feeble morality to the winds. If all this be true, it is manifest that the method of Christ is the method which this age still needs, and sorely needs; that what is wanted is not so much more homilies on honesty, as more earnest warnings against covetousness and extravagance and a more earnest presentation of that gospel of divine love which will touch men's hearts, and lead them so to set their affection on higher and better things as that they will count no sacrifice in the lower sphere too great to make for the sake of maintaining a conscience void of offence toward men.

I do not believe that things are so bad in the world of business as many pessimists imagine. I do not believe that a man cannot be strictly honest without suffering loss. I believe that our best men are, in the main, our best successful men. I cannot believe that cheating and lying are so common in any kind of respectable business as those say who wish to justify their part in such practices; and I do not believe, nor do I think that any thoroughly honest man believes, that deceit and falsehood are necessary in any shape, however veiled and disguised, for success in any legitimate business. Yet the state of things is such that there is a grand field for witnessing for Christ in the world of business. The ranks of the noble army of martyrs are not yet full. The command to 'take up the cross' for Christ's sake has not yet been withdrawn. And though, in the eyes of men, there is not the same show of heroism when a young man gives up a good situation, without any prospect of another, for the sake of truth, as if he had gone cheerfully to the stake in the same noble cause, that may be quite as

much that is noble, and admirable, and heroic in the sight of God. Christ needs many witnesses in the wide field of business; men that will witness to him in the heights of success; men also that will witness for him not only in the depths of failure, but by their willingness to fail for his sake; men that are willing to suffer the loss of all things; men who are willing to go through life as poor as Christ himself, rather than do any single, smallest act at variance with that good and acceptable, and perfect will of God, which finds expression in the law of Christ. Our chief object has been to show that the inspiration of Christian principle is far more effective than the restraints of moral law in securing commercial morality, that to give business a new heart and soul is better than to attempt without such regeneration, merely to repress its disorders, and having, as we hope, done something to make this evident, we shall not pursue the subject further than to suggest this additional thought, which might be readily developed; that not only is the method of Christ much more effective in securing commercial morality, but it elevates the life of business to a far higher plane, and gives it a nobility and grandeur that seldom enter into the thoughts of those who look at it from the worldly point of view; and that instead of its being a hindrance, as it so often is, to the development of Christian life, it might be as it is so often proved to be as fine a field as any other for its manifestation and growth up to the measure of the stature of the fullness of Christ. And so it may be shown that only the law of Christ were faithfully and fully carried into the ordinary business of life, we should see on every hand a new fulfilment of an old prophecy. 'The parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there.'

COSTLY CHURCH ALTARS.

Some of the Finest and Most Expensive in the Churches of Great Britain.

A representative of London Tit Bits has been endeavouring to find out where are the most costly church altars in the world. Through the courtesy of one of the fathers of the Brompton Oratory he was enabled to gather some highly interesting statistics regarding the many beautiful altars there.

One of the finest and most expensive is the Lady Altar. This is the most beautiful altar in England; indeed, it is looked upon as being the equal of any in Rome. The altar itself is 21 feet wide, and the height is 45 feet; at its base, sides, and pediments are fifteen figures in Carrara marble, each of which cost £800, or even more. In the niches are statues of St. Dominic, St. Thomas, and St. Catherine of Siena. The altar is of marble and inlaid with the most exquisite designs—flowers, birds, and insects. Groups of angels are here and the coloured stones used are blended as like Nature as possible. The material used for inlaying consists of red cornelian mother-of-pearl, crystal lapislazuli, and agate. It was originally the property of the Dominicans, and stood in their church at Brescia, North Italy; but, in 1869, the Provisional Government confiscated it, and the altar was purchased by the late Father Keogh.

The walls of the chapel were purchased by the then Mr. Cyril Flower, and now adorn his residence. The value of this altar is £16,000. In this church there are eight other altars valued at over £100 each, the high altar being worth quite seven times that amount. The canopy over it is an exact copy of the one in the Shrine of St. Anthony, and the two seven-branch lamps are reproductions of the ones that were in the Temple of Jerusalem. They were presented by the Marquis of Bute to commemorate his marriage.

At the Jesuit Church in Farm Street there are several pretty altars, the principal one being worth more than £500.

St. Dominic's Church high altar cost £2,000, whilst the same altar at their church in Newcastle cost almost as much, being very handsome.

Messages of Help for this Week.

"Thus saith the Lord * * * keep ye * * * the Sabbath from polluting it * * * and choose the things that please me, and take hold of my covenant * * * Unto them will I give in mine house and within my walls a place, and a name better than sons and daughters: I will give them an everlasting name that shall not be cut off.—Isaiah 56.

"Behold the Lord's hand is not shortened, that it cannot save, neither his ear heavy, that it cannot hear."—Isaiah 59:1.

"The stork in the heaven knoweth her appointed time; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord."—Jeremiah 8:7.

"He watereth the hills from his chambers * * * He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth."—Psalm 104:18, 14.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so they also which sleep in Jesus will God bring with Him * * * wherewith comfort one another with those words."—Thessalonians 4:18-18.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

Primitive Faith in One God.

A specially interesting subject occupied the Victoria Institute last evening. Mr. T. G. Pinches of the Oriental Department of the British Museum described some results of his examination of the Babylonian tablets. He showed from one of these, of

about the period 650 B. C., that the King used the word God as a monotheist would, and even so far back as 3000 B. C., the tablets bore the same expression in the same sense. Evidence has, indeed, accumulated of late which tends to show that the Babylonian Pantheon, supposed to include thirteen deities, was really monotheistic. In the discussion which followed, Mr. Rassam, Major Conder, and Canon Girdlestone took part, and it was pointed out that in the early Egyptian records also there was evidence of a primitive faith in One God.—London Daily Telegraph.

Ladies in the Pulpit.

In London it is becoming quite fashionable for ladies to occupy important congregational pulpits on Sunday. Twice recently a sister of the late Mr. Spurgeon preached to crowded congregations at the handsome church in Hampstead Road in connection with the service. She is very impressive in her manner, and is not without personal resemblance to her late eminent brother, from whom, however, she differed, among other things, on the question of baptism. Again, a few Sundays back, Mrs. Lawson Forster, wife of the popular minister at Harcourt chapel, Canonbury, delivered an address instead of her husband; and Mrs. Vyrnwy Morgan's eloquent sermons at York Road have quite taken the hearts of the Lambeth people by storm.

REV. HENRY POPE, D. D.

ONE OF THE FATHERS OF METHODISM IN THE LOWER PROVINCES.

And One of the Most Eloquent Pulpit Orators of His Time.

Few men have a warmer place in the affections of the Methodists of the lower provinces than Rev. Dr. Pope, who after an arduous life in the ministry, to which his father also belonged, is now on the supernumerary list and a resident of the city of St. John. During his active ministry his ripe scholarship, and fine gift of eloquence made him a popular preacher, while his clear judgment and wide knowledge of Methodist polity and church history have always made him a most valuable man in the councils of the church. He is still frequently heard in public in St. John, where the members of all the evangelical churches hold him in the highest esteem, his cordial sympathy and aid being ever at the service of every worthy cause. Rev. Dr. Pope attended the great Ecumenical Council in London some years ago, and his brilliant address there, was widely quoted and highly appreciated by the leaders of Methodism in the mother land. When such a man lends his voice and influence to anything it must at once be taken for granted that sound reason and a profound conviction form the basis of his action. Hence what Rev. Dr. Pope says in the following letter will be accepted by every reader as establishing beyond question the wonderful curative power of two of the famous Hawker standard remedies. Writing to the Hawker Medicine Co., under date of March 26, 1894, he says:—

"For several years I have suffered, almost continuously, many of the distressing ills resulting from sluggishness of the liver, realizing from various medicines but partial and only temporary relief. Nine months ago I determined to test the efficacy of Hawker's liver pills. Today I am happy to inform you of the great benefit I have derived from their use. In my case they have proved a decided success. "During this winter my family and myself had a visitation of la grippe, which left us in a generally enervated condition. We obtained your Hawker's nerve and stomach tonic, and after using it for a few days, as prescribed, so sensibly and manifestly did we regain our strength and energy that I can and do confidently recommend it as one of the surest and best invigorators of the age. "Wishing you the largest success in your laudable enterprise, I am gratefully yours, HENRY POPE.

The success which has attended the Hawker Standard Remedies since their introduction to the public is without a parallel in the history of the cure of the diseases of humanity.

Hawker's nerve and stomach tonic is a certain cure when faithfully used for all diseases arising from nerve exhaustion, weakened or impaired digestion, or an impoverished or impure condition of the blood, and the prostrating effects of la grippe or any nerve weakness of heart or brain arising from worry, overstrain of mind or body or excesses of any nature. Hawker's nerve and stomach tonic and Hawker's liver pills are manufactured by the Hawker Medicine Co., St. John, N. B., Canada, and can be obtained from all druggists and dealers. Tonic fifty cents a bottle or six bottles for \$2.50. Pills twenty-five cents a box.

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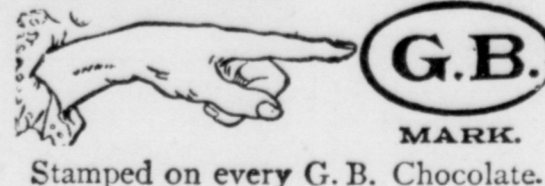
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Science has fully established the fact that all the nervous energy of our bodies is generated by nerve centres located near the base of the brain. When the supply of nerve force has been diminished either by excessive physical or mental labours, or owing to a derangement of the nerve centres, we are first conscious of a languor or tired and worn-out feeling, then of a mild form of nervousness, headache, or stomach trouble, which is perhaps succeeded by nervous prostration, chronic indigestion, and dyspepsia, and a general sinking of the whole system. In this day of hurry, fret and worry, there are very few who enjoy perfect health; nearly everyone has some trouble, an ache, or pain, a weakness, a nerve trouble, something wrong with the stomach and bowels, poor blood, heart disease, or sick headache; all of which are brought on by a lack of nervous energy to enable the different organs of the body to perform their respective work.

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Harriet E. Hall, of Waynetown, a prominent and much respected lady, writes as follows:—

"I owe my life to the great South American Nerve Tonic. I have been in bed for five months with a scrofulous tumour in my right side, and suffered with indigestion and nervous prostration. Had given up all hopes of getting well. Had tried three doctors, with no relief. The first bottle of Nerve Tonic improved me so much that I was able to walk about, and a few bottles cured me entirely. I believe it is the best medicine in the world. I cannot recommend it too highly."

Tired women, can you do better than become acquainted with this truly great remedy!