

as such, he had no rights. The New Testament places the relation of master and servant in a wholly new light, and shows that between both there is a reciprocity of duties. The injustice done in the world, whether by master or by servant, shall be impartially adjusted, and the injured one vindicated at the day of final retribution.

#### DUTY OF A MASTER.

The master or employer is to act towards his servants according to the principles of justice and equity. "Masters, give unto your servants that which is just and equal" (Col. 4. 1). If the masters here addressed were required to deal fairly and justly with those who were their slaves, not less is the modern employer bound to act justly and equitably towards those who serve him. The position of the employer of labor is one of great power and authority; it is, at the same time, one of solemn responsibility. Capital has not only its privileges, it has also its duties, and these cannot be set aside with impunity. The duty of the master is to give to his servants that which is righteous and reciprocally fair. Servants should be treated as human beings, with human rights, and as rational and religious beings, who, like their employers, have an endless future before them. While acting commercially according to the laws of political economy, which no sane man can disregard, the Christian employer will yield in all justice and fairness to the impulses of the higher law of Christian charity and kindness. Good masters make good servants. The employer of other men's labor is also to remember that he is responsible to a higher Master. "Knowing that you also have a master in heaven" (v. 1). The master is not less bound than the servant to do his duty as unto the Lord. They are both servants of the one great Lord and Master of all: One is your Master, even Christ, and all ye are brethren." Authority should be exercised with humanity and gentleness. The wealth, reputation, and influence of the employer should be used in promoting the best interests of his work-people, and in serving the Lord Christ. Masters should ever remember that whatever they do to the poorest servant of their heavenly Master is reckoned and recompensed as done to Christ himself.

#### POINTS FOR THE PRESIDENT.

As some men must be employed by other men to the end of time, it is not surprising that the New Testament gives outspoken counsel in regard to the relation between employer and employed. The topic this week is, therefore, a practical one of every-day application. It should receive careful study. It might be enriched under two heads—(a) The duty of servants to masters. (b) The duty of masters to servants. Arrange to have these two subjects presented. You will find ample suggestion in the foregoing for both subjects. It would be a good idea to give out a number of questions in advance bearing on the topic, such as: 1. What should be the attitude of capital toward labor? 2. What should be the attitude of labor toward capital? 3. What is the cause of the existing mistrust between capital and labor, and how can it be remedied? 4. Give an account of how the National Cash Register Co. applies the Golden Rule in its establishment. 5. Is it any more honorable to work as a servant behind a counter than to work as a servant in a home? 6. What great principles would you announce that would help to solve the twentieth century industrial problems?

### AUG. 13.—"THE PRE-EMINENCE OF CHRIST."

(APOSTOLIC CHURCH, STUDY 23.)

Col. 1. 13-23, 2. 1-4, 3. 11.

The greatest truth of the New Testament is the pre-eminence of Christ. When theological theories fall, we have the fact of Christ. Peter's confession to Jesus at Casarea Philippi, when asked by the Master, "Whom say ye that I am?" gives in one sentence a statement of Christ's pre-eminence—"Thou art the Christ, the Son of the living God." And the reply of Christ no less confirms it, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16. 13-18.) And how it simplifies the Christian life to realize that it consists in accepting Christ as Saviour, and teacher and Lord, and following him!

What we see in what way Christ is pre-eminent?

#### IN CREATION.

Christ is pre-eminent in the realm of creation. "All things were made by him." The vast fabric of created things is a result of his agency. The heavens are "the firmament of his power." He caused the stars to be kindled, their brilliant fires, fixed their rank, regulated their motions, and appointed their mission. He formed the earth, robed it in vestments of ever-changing beauty, and gave it unflinching productivity. He fashioned man after his own image, endowed him with faculties of wondrous compass, showed him the possibilities of his career, and the grandeur of his destiny. Christ is the grand centre of the great systems by which he is encircled, and which he has grouped around himself by the exercise of his creative hand. On him their continued existence depends.

#### IN PROVIDENCE.

Christ is pre-eminent in providence. He sustains and governs all. Close as population follows on the heels of production, food never fails for man and beast. Study the sublime epic on the divine preservation given in Psalm 104, and consider how the history of human experience in all ages confirms the truth. Christ controls all the forces of nature. The sweep of the heavenly bodies, the surge of the tide, the velocity of the wind, the departure and return of the light, the recurrent phases of the seasons—all in some way and in the final analysis, depend on him.

He is predominant, too, continues Barlow, among the spiritual agencies of the universe. He restricts the power of the great enemy of man. He restrains the dominancy of evil. He modifies the passions of mankind, and causes even the wrath of men to praise him. He guards, guides, and delivers his Church. He is conducting all to a glorious consummation.

#### IN REDEMPTION.

Christ is pre-eminent in redemption. He lived and suffered even unto death on behalf of sinful man. His sacrifice was voluntary. He was unique in his person, confessing in himself the divine and human natures. As man, he met all the necessities of sinful and condemned humanity; as God, he answered all the requirements of the divine righteousness. While some modern philosophers are seeking methods to recover man from his lapses of conviction, Christians behold the problem solved in the life, sufferings and death of Christ, and the appropriation of all that he is to the human soul. That was a method of redemption that would never have occurred to a finite mind; and it now beyond the range of the greatest human

intellect to fathom. Christ and Christ alone could redeem, and millions of the human race can testify to the truth of the apostle's words, "We have redemption through his blood, the forgiveness of sins."

#### IN THE KINGDOM OF GLORY.

Christ is pre-eminent in the Kingdom of Glory.—He is the Head of all principalities and powers in the heavenly places. They depend on him, they obey his word; they adore his infinite majesty, they delight in his hallowed fellowship. Christ is also Head over all things to his Church, which is his body, the fulness of him that filleth all things. He is the central attraction and source of bliss in the realm of glory. If Christ were absent heaven would lose its greatest charm.

#### IN THE HUMAN SOUL.

Christ appears as the Great Emancipator. He delivers from the power of darkness and translates the brightened soul into the kingdom of light. He gives rest to the weary and heavy laden. He comforts the mourner. He rescues the tempted. All the wants of the soul are anticipated and abundantly supplied. That is why, in rough and the changeable scenes of this life. He will invest the soul with the imperishable splendors of an endless future. Christ is the great necessity and the all-satisfying portion of the human soul.

#### IN ALL ACTIVITIES.

Christ is to be pre-eminent in all human activities. This we see not yet. But it is coming. The spirit and principle of Christ are to be dominant, not only in the individual, but in home life, social life, industrial life, commercial life, political life, national life—in all life. This is God's despair for this world. That is why Christianity is so great, and that is why Christ is the greatest among men. Christ is to bring everything into subjection to himself. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened; and that which is coming to pass; and every follower of Christ has an obligation to help on the great consummation of living in accordance with it himself, and wielding his influence in its behalf. The Christian walk the street and say by God's grace, "The life I am living is fit for conduct universal."

#### POINTS FOR THE PRESIDENT.

In the treatment of this topic you will find an excellent opportunity to use the talents of at least five members of your League, who perhaps, haven't taken much part as yet. The pre-eminence of Christ is shown in existence in at least five distinct spheres, in addition to his Lordship over all. Ask each of these five members to take one sphere in which Christ is pre-eminent, and talk about it before the League for a few minutes. Encourage them to speak extemporaneously, without paper or notes. Our Leagues should do more than they are doing in the development of speaking talent consecrated to the Lord. This meeting should be made closely personal. Is Christ pre-eminent in all present, and in every way? Are there any present in whom the personality of Christ has no place or power? If not, "now is the accepted time, now is the day of salvation." In regard to those who have named the name of Christ, is Christ pre-eminent, as he should be in every thought, in every word, in every activity? How much we have yet to learn, how much to accomplish!

You might close the meeting with testimony, having the great theme as the subject—the pre-eminence of Christ.