

No iron rule can be laid down. Inexperience cannot claim the same as experience, extravagance should not lay down the law for economy. Yet after all every employer knows perfectly well whether or not he is paying what are called "living wages."

The pulpit is frequently told that it cannot understand the laws of trade. It is very well for it to be cautious about specific rules and their application, yet it can and should lay down the principles that must govern trade, if trade is to be as it should be, Christian. It is much the fashion to decry the Mosaic laws as belonging to a period and state of society entirely foreign to modern needs. No one, however, who care-

fully studies those laws can fail to recognize the fact that they touch very closely upon the demands that we hear on every side for a more equal distribution of property, a more just relation between employer and employed. The German empire has already endorsed the same principle in stating clearly the obligation of the community to provide for its individual members. The Occident is not the Orient. Anglo-Saxons are not Semites; but the fundamental law that one man shall not oppress another, by taking advantage of his necessities, is just as true now and here as it was in the desert of Arabia four centuries ago.

EDITORIAL NOTES.

American Institute of Christian Philosophy.

AN intelligent business man lately asked whether there is any organized movement to antagonize materialism and other forms of false philosophy? We are happy to say there is, and we believe we shall subserve the cause of Christian thought by a brief statement respecting the Institute named above.

In the summer of 1881, at Greenwood Lake, N. J., a course of lectures was delivered by Rev. Dr. Deems, of New York; President Noah Porter, of Yale College; Prof. Bowen P. Bowne, of Boston University; Prof. Stephen Alexander and Prof. Charles A. Young, of Princeton; Dr. A. H. Bradford, of Montclair; Prof. Alexander Winchell, of the University of Michigan; Dr. Lyman Abbott; Dr. J. H. McIlvaine, of Newark, N. J.; Prof. B. N. Martin, of the University of New York, and Prof. John Bascom, of the University of Wisconsin. In July of the same year the Institute was organized, with Dr. Deems as President, and President McCosh, of Princeton, and several other eminent men, as Vice-Presidents. The

number of members to-day exceeds 400, including many of the most distinguished thinkers and scholars in Europe and America. Monthly meetings have been held regularly since the Institute was organized, except in the summer months. A large number of papers have been read and discussed at these meetings. And in addition the Institute has held twelve summer schools, at which over a hundred lectures have been given.

"The work of this Institute cannot be computed in figures. It has made a noble stand against materialism and all other forms of false philosophy. It has presented an array of talent which shows the world that all the brains are not on the side of those who scorn or who neglect our holy faith, but that the very best intellects of the world, the most competent judges among men, are on the side of the truth as it is in Jesus. It has strengthened the faith and courage of the young men of our colleges, among whom its publications have been distributed. A physician who cures many patients can make a resounding reputation, while almost none but the most thoughtful place proper value on sanitary prevention. Therefore, the Institute has not attracted the attention of the masses, and has none of the aid which comes to other valuable institutions by reason of the conspicuousness of results. It must, therefore, appeal for its support more to the few who are able to value the solidity of a foundation than to the many who casually ad-